


THINGS 
TO
 COME.

VOL. II. 1895-6.

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39, WARWICK LANE, E.C.

❖ PREFACE. ❖

By the grace of God a second volume has been completed.

It has been a year of grave difficulty, the enemy has done his utmost against our journal, and this, perhaps, is one of the best proofs we could have as to its power and usefulness. We have not been without many tokens of our Lord's presence, for power, faithfulness and blessing; we rejoice also in the letters of gratitude from friends in all parts of the world who praise God or our testimony. We plead with them all to continue their support, so that, having reached our present position, we may go forward, being used of God for increased usefulness and blessing.

❧ THE EDITOR.

39. WARWICK LANE, LONDON, E.C.

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THINGS TO COME.

Vol. II.

JULY, 1895.

No. 1.

Notes and Notices.

THE FIRST ANNUAL VOLUME

Is now ready. Price 2/- (postage 4½d.). Cases for binding the loose numbers can be obtained separately for 1/- (postage 3d.).

THREE WEEKS AT KESWICK, JULY 1-19.

The Lord's Coming will be the great subject during the first three weeks of July, in *The New Hall* in the Station Road.

During the first fortnight, Bible Classes will be held every evening by two well-known American brethren: Mr. George C. Needham, of Northfields, Mass., the author of many Biblical works, and colleague of Mr. D. L. Moody; and Pastor D. M. Stearns, of Germantown, Philadelphia. Both of these brethren take part in the Mildmay Conference this year.

Every Christian teacher should make an effort to attend these classes, or some of them. We deeply regret that our brother, Dr. James H. Brookes, of St. Louis, who had promised to attend, is detained at home by illness.

THE THIRD WEEK

Will be taken up by the Public Convention, commencing on Monday evening, July 15th, with a prayer meeting at 7.30. The following will be the order each day (16th, 17th, 18th):—

7 to 8. Prayer Meeting.

10 to 11.15. Bible Reading.

11.30 to 1. General Meeting.

7.30. Evening General Meeting.

On Friday, the 19th, there will be a Missionary Meeting, at which prominence will be given to the missions amongst Roman Catholics, and especially upon the Continent of Europe.

Visitors who require accommodation should apply to Mr. J. H. Williams, The Fitz House, Keswick.

FUTURE CONFERENCES

Have been arranged for—

Dunoon: July 30th, 31st, August 1st.

Liverpool: November 19th, 20th, 21st, 22nd.

OUR NEW VOLUME

Is commenced with this number. A slight change is made in the presentment of the matter, by which the editorials or unsigned articles and contributed or signed articles are kept more distinct. While the principles and objects of our paper remain the same, we hope we may go forward in our knowledge of Divine Truth; and while not seeking for novelties, we may yet occupy ground which is not covered by our contemporaries.

QUESTIONS AND ANSWERS.

Instead of attempting to answer a large number of questions briefly, we propose in future to select one or two of the more important ones sent in, in a fuller and more exhaustive manner, as in the present issue.

It is not always possible or safe to give a short answer to involved questions; and answers which are apparently contradictory do but add to the confusion of those who are fully persuaded that Scripture does not contradict itself.

OUR RESPONSIBILITY.

The responsibility of putting forth this Magazine is so great that we do not wish to be accused of letting our trumpet "give an uncertain sound." And so we again repeat that we must not be held responsible for the signed articles or for the Conference addresses.

Our readers must judge these, as well as our own unsigned articles and answers to questions, by the only true test, the Word of our God.

THE PSYCHOLOGY OF HOLY SCRIPTURE.

Several correspondents have written to ask for another paper on the psychology of Holy Scripture, or a fuller statement concerning the "third" of the three important points of doctrine which were so speedily lost in the early days of Christendom.

The true teaching of Holy Scripture concerning the work of the Holy Spirit will (D.V.) form the subject of a second article on the Psychology of Holy Scripture in our next issue.

Editorials.

OUR TITLE.

"THINGS TO COME" (John xvi. 13). To the simple-minded Christian nothing can be more precious than that portion of Scripture from which these words have been taken, and which we have adopted for the title of our journal, John xiii. to xvii. How these chapters touch the heart! They begin by telling us how Jesus, having loved His own which were in the world, loved them until the end; they enjoin upon us brotherly love by a new commandment, which He gave us for our own sakes and as a testimony before the world; they end by giving us the words of His prayer to the Father, which concludes with His petition that the very love wherewith the Father had loved Him might be in us, and He, the Lord Jesus Himself, in us; He prayed the Father that we might be sanctified in the Father's own truth, the Word of God. We cannot have too much of the Word of Truth; it is full of precious jewels—jewels that testify of the love of God and of His Son Jesus Christ our Lord.

Thus it was on that unique occasion that he announced to His disciples the coming of the Spirit of

Truth, the Holy Ghost, the Comforter, who should guide us into all truth, and show us "things to come." The Lord had many things to say, but those who were with Him could not then bear them. This gives His own authority for the expectation of new revelations after His departure to be with the Father, which revelations we may read in the Epistles—those of the Apostle Paul in particular breaking entirely new ground.

Then again, after the Martyrdom of the great Apostle of the Gentiles, the Apocalypse was written, and it is in the Preface to that book that the same phrase occurs in another connection—"things that must come to pass quickly"—and it is because a special "blessing" is promised to those who hear the Lord's voice, and believe the message sent to the assemblies, that our aim is to read what is therein taught, and to aid our brethren in doing the same for themselves.

Amongst the keys to the comprehension of the Apocalypse is that remarkable scripture, Deuteronomy xxxii. 1-43. As every Israelite was expected to have that song clear in his memory, so every student of prophecy should concentrate much attention on it. There, too, occurs the same phrase—"The things that shall come upon them."

Yes; and what is more precious still is that there is a *Person* to come—the Lord Himself. He did not leave His disciples without giving them the assurance in this very portion of Scripture of His return. "I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Later on the Spirit of Truth, through Paul, added the comforting assurance that the living and the dead "in Christ" should, in changed bodies, be caught up in clouds to meet the Lord in the air, and so be with Him for ever!

Prophecy is essentially spiritual; it cannot be discerned clearly by unbelievers; it is the Lord's own secret, and truth regarding it can only be given by the Holy Spirit Himself. Human writings can be but aids; none are free from error. The title chosen, then, is one which at least reminds us not only of the promise of the Spirit of Truth, Who is our guide as to "things to come," but that the basis of apprehension of His teachings must be the heart, not the intellect, the Lord having given, simultaneously with the assurance of the Spirit's abiding with us, that new commandment that we should love one another, even as He loved us, laying down his life for us. What love must have been the Lord's when He thus thought of those disciples and their needs, not even alluding to the betrayal of love that was then taking place as regarded Himself!

It is the eyes of our *heart* (Ephes. i. 18), which must be enlightened, if we would have spiritual wisdom and deeper knowledge of those "things to come," which the God of our Lord Jesus Christ, the Father of the Glory, has revealed for our glory. The Lord Jesus Christ the Coming One, must dwell in our *hearts* by faith, in the power of the Holy Ghost; and we must each and all be rooted and grounded in love, then shall we have the mind of Christ and understand "things to come."

THE SPIRITUAL TEACHING OF 1st THESSALONIANS.

IF any brother wishes to speak effectively on the Lord's coming so as to reach the *hearts* of believers, it is above all things necessary that he should know what it is that the Apostle Paul sets forth in the First Epistle to the Thessalonians.

From the questions put by enquirers and the answers given by teachers, as well as from the selections of passages of Scripture for addresses on the Lord's coming, we make the sad reflection that the argument of the Epistle has not always been understood, and in extreme cases the Epistle itself not even valued as it should be.

The First Epistle to the Thessalonians is inexpressibly precious. It is a very wonderful piece of writing. The comfort in it is immense. It tells the Christian that an end is coming to all the groaning of his spirit, to all that sorrow which he must endure from the time that he first cries out, "Who shall deliver me from the body of this death?" That an end is coming to the hatred of the world and the unkindness, it may be, of some of his brethren; that an end is coming to the warfare with wicked spirits in the heavenlies; that an end is coming to the ever-increasing disorder all around and to those hard sayings against our God and His Christ that lacerate the heart in proportion as there has been growth in grace. It tells him that whatever causes may separate us now, a time is coming when we shall all be one in heart and mind, when the Lord Jesus Christ shall have presented us holy and unblameable to our God and Father, gathered together in unalloyed happiness and perfect joy which shall be ours to all eternity.

It is in view of these things, that we have here set before us a picture of what the Christian life ought to be. Just as Philippians is the Epistle of Christian *experience*, so is Thessalonians the Epistle of Christian *life*.

Thus, then, the prayer of the Apostle:

"The Lord make you to exceed and abound in love towards one another, and towards all men, even as we do towards you: to the end that He may stablish your hearts blameless in holiness before our God and Father at the presence of our Lord Jesus Christ with all His saints" (iii. 12, 13).

The Christian ought ever to keep a close watch over his heart, his conscience, and his mind.

If the heart is, as it should be, fixed on Christ, it will well over in desire to serve the saints, it will willingly make personal sacrifices for them, it will sympathize with all their afflictions and rejoice when they are comforted.

The conscience, when not dulled or warped in any way, but sharp and quick to exercise its office, brings us into the presence of God, and we seek the light, and to walk in it before Him, communing with Him in prayer and confession, and judging everything by constant application to the Word of God. It is between each *individual* believer and God, and it behoves us

especially to keep clear of all such *corporate* arrangements as have the tendency to let man have a voice in the direction of the conscience of his fellow. For, once the tear of man intervenes, conscience is misdirected, and heart and mind correspondingly suffer. The great strength of Popery was that man became the keeper of the conscience of his fellow, arrogating to himself that which belongs to God alone. The Apostle Paul saw the fall of the assembly, owing to man's failure, in building it with wood, hay, and stubble, and his last Epistle changes the key to our conduct regarding it. It is no longer the pillar and ground of the truth, and purging out the evil leaven has become impossible; therefore we are to regard it as "a great house" in which are vessels of dishonour which we are not to turn out, but to purge *ourselves* from (2 Tim. ii. 19-21). With the lesson of Popery before us, we ought to be careful what arrangements we make in wrongly attempting to re-organize assemblies out of the "great house," lest human nature being what it is, we find it difficult to act as individuals whose conscience is in God's hands only, and to silently withdraw from any unwholesome fellowship.

Here, then, is the great practical lesson of the Epistle. Do all things as if you expect to be presented to God with a heart blameless in holiness by the Lord Jesus Christ and all the saints with you—love being the motive power, as described in 1 Corinthians xiii. The Thessalonians were right as to *faith*, in which the heart reposes on the finished work of Christ; were right as to Christian *love*, for they knew what grace was, and what the Lord had done for them; were right as to a true spiritual apprehension of *the hope*,* and only needed correction as to a proper intellectual grasp of it—for mind, as we have pointed out, also has its part in the economy of Christian development.

THE ARGUMENT OF THE EPISTLE.

And now to the argument of the Epistle, and what it tells us about the coming of the Lord.

It is axiomatic to the apprehension of any Book of Scripture that we place ourselves in the position of its original recipients.

What Scriptures had the Thessalonians before them?

Not the Apocalypse, because that was not written till many years afterwards; none of the Four Gospels, because *they* were not written, *nor* the Acts. In fact, nothing of the New Testament was written at all—except, perhaps, the Epistle to the Galatians, which was not sent to them, and would not have met their particular needs. *Yet they were waiting for the Son of God from heaven.* It must be possible, then, to be in the Christian position of waiting for the coming of the Lord without knowing the Twenty-Fourth of Matthew, the Epistles to the Seven Churches in Asia, and Revelation xiv., or even the beautiful Fourteenth of John.

* The conscience of the believer depends on the condition of the heart. Hence faith and love precede the hope, as they are of the heart entirely; whereas the hope involves a desire to be taken into the presence of God, and cannot be unfeignedly maintained unless conscience is awake and guided by the heart.

Whence, then, had the Thessalonians their information? From the Old Testament? Certainly not; *there is not a single quotation from the Old Testament in the whole Epistle.* "Behold, Jehovah came with all His saints," the grand key to Old Testament Prophecy, is not the Christian hope, but judgment bringing rest to the earth—the eschatology of the trial of man, and therefore *not* of Paul's Epistles. But there *was* something the Thessalonians had before them—one thing only—the doctrine handed them by word of mouth by Paul himself, the one which, in writing later to Timothy, he calls "the sound doctrine," and exhorts him to keep to exclusively, and to "commit to faithful men." This doctrine is the very same one now placed on record for us in Romans i. to viii., as we shall now prove by references.

The Thessalonians were commended in three particulars:—

- (1) They had turned to God from idols;
- (2) They were serving the living and true God;
- (3) They were waiting for His Son from heaven, Whom He had raised from the dead.

(1) In Romans i. and ii., we are instructed as to how it came about that men were *estranged* from God and worshipped idols; in iii. to v. 11, how men are *reconciled* to God by believing His word concerning Jesus Christ His Son, Whom He set forth to be a propitiatory for our sins by His blood on the principle of faith, and Whom He raised up from the dead for our justification—which belief is counted to us for righteousness.

(2) In Romans v. 12 to vi. 13 we have the foundation of doctrine for those who have believed the foregoing; viz., that the Christian is justified from the *principle* of sin by death *with* Christ, and is alive to God in *Him*; wherefore, He no longer is the slave of sin, being made free from sin and a servant to God, having his fruit unto holiness, and the end everlasting life.

(3) In Romans vii. 1 to viii. 39 we see the Christian no longer "in sin," but "in Christ." Yet sin is in him, *i.e.*, in his flesh, whence he discerns within himself a dreadful conflict between flesh and spirit, which, if he walks in the light, will make him a sad man for the rest of his life. He is, however, in union with Christ by the Holy Ghost, one spirit with the Lord; and upon the sure ground of the Lord's resurrection, he looks for the sonship (adoption) of the body and waits for that, which cannot be otherwise than in the Lord's Own presence and at His command; and waits, groaning in spirit, even as all creation groans, waiting for the manifestation of the sons of God.

It is quite clear that the Apostle is so satisfied that the Thessalonians had not departed from the essential points of his doctrine that he is able to sum it up in those three pointed phrases, and to proceed to the main object of his letter.

He had been dearly longing to go and see them; but Satan had hindered him. He greatly loved them, and rejoiced in the fruits of his labours amongst them; and no wonder he wanted to see them all again. But God over-ruled the malice of Satan. Word came to

the Apostle of their satisfactory progress from other quarters; Paul comforted himself in the thought that he must one day see in them his crown of rejoicing in the presence of the Lord with all His saints; and he sat down to write this letter which to-day comforts and instructs all who, like them, by God's grace, have written death on the old man, and are no longer "in sin," but "in Christ."

After exhorting them, therefore, what their manner of life should be, the pursuit of greater and greater love to one another, in view of presentation to God by the Lord as blameless in holiness, he sets them right as to a mistake they were making as to the dead "in Christ," and he tells them that those whose loss they so affectionately mourned would not be left behind; "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words" (iv. 13-19).

How simple it all is! A child may see it, or the humblest of the uneducated amongst us. But simplicity has been exchanged for confusion in the various attempts of certain teachers, who do not know, and apparently will not study, the doctrine of Romans, and who, at Conferences and elsewhere, persistently read into this passage, Scriptures that the Thessalonians had not read, viz., the Gospels, the Acts, and the Apocalypse.

"Let each man take heed how he buildeth" (1 Cor. iii. 10).

SHORT PAPERS ON THE APOCALYPSE.

I.

THE Book of the Revelation is for the *servants* of the Lord Jesus Christ. It began to come into force directly it was given to St. John to write what he had heard and seen; it was for the "Seven Churches of Asia," or to those in them who would hear what was said to these Churches, *i.e.*, to the Overcomers.

These overcomers were to hear what the Lord and the Holy Spirit said, and henceforth no "Church" or "Assembly" was to be the guide of the conscience of the Lord's servant. He was to hear what was said *to* the Churches, and therefore not necessarily what was said *by* them or by their authority. The Lord, the Holy Spirit, and the Word of God would never fail an obedient servant who "overcame" in the strength which God would supply. The Apocalypse, then, began to come into force and application when it was first written, *i.e.*, in the lifetime of the Apostle St. John, and it has never been abrogated. It has afforded wonderful comfort and strength when it has been faithfully and properly studied from his day to the present time in which we live—and it will be of inestimable value and comfort to those who shall be called to be "His servants" in those seductive, dark, and awful days that are coming.

In the Lord's Day (*Kuriakē hēmera*) as well as in the Day of Lord (*hēmera Kurion*), in the consummation of the age (*sunteleia tou aiōnos*), and also in the final great crisis (the "*telos*"), this book will be a great chart and unfailing guide to the "servant" to whom grace is given to be an "overcomer."

When the Lord comes, as specially revealed in 1 Thess. iv. 15-18, to translate the members of His Body, asleep or still alive and waiting for Him; when we who are alive are changed together with those who have fallen asleep; when we are caught up in the clouds to meet Him in the air; this book of the Revelation will have done its blessed inspired work for us, *but its work will not then be over*, for there will be overcomers, after we are gone, even until He comes once again (and this time *with* His saints) on the Mount of Olives (Zech. xiv.).

When God's judgments are in the world, when the Beast is in power, when dire persecution comes, when they are beheaded for the testimony of Jesus, who will not worship the Beast nor his image, when the hour of temptation is on the earth-dwellers—then too, will this wonderful book be for God's servants, and the servants of the Lord Jesus Christ. Some will hold fast till He comes; some will in those dark days, by His grace, keep the word of His patience; some will hear that knock at the door, some will open to Him whom their soul loves.

All His jewels will not be made up when 1 Thess. iv. 15-18 is fulfilled. Even in the time of Jacob's trouble some will be faithful, and the Book of the Revelation of Jesus Christ, which God gave to Him, will be for those overcomers as well as for us.

THE SCOPE OF THE APOCALYPSE.

From the time, then, of the Apostle St. John to the time when His feet shall stand on the Mount of Olives, and also afterwards, this precious portion of God's Word will be a comfort and guide to His servants.

Nor must we say, as some have said, that "after we are gone" (as in 1 Thess. iv. 15-18) the first three chapters will have no further application to the "overcomers" of those sad, dark days. God does not say this. He who is, and was, and who is the Coming One, knew how so to write His word that it should apply to all "overcomers" till sin and death should be no more, and until all tears should be wiped away from the faces of *all* His sons. "He that overcometh shall inherit these things: and I will be his God, and he shall be My son" (Rev. xxi. 7). See also xxi. 3, 4, and xxii. 6-21.

Let us not therefore, by any partial or one-sided interpretation of the Apocalypse, so apply it to ourselves as to *exclude* any possibility of its being used by others after we are gone.

Seal not up the words of the Prophecy of this book, the Spirit and the Bride say "Come," as long as the "water of life" is freely offered.

Preterist, Presentist,* and Futurist, have misinter-

*NOTE.—We expressly avoid the word "historical," as, rather remarkably, historicists, so-called, do not accept the "presentist" or prolonged view of the Epistles to the Seven Churches, which "futurists," so-called, with equal inconsistency, put forward and emphasize, to the exclusion of the real futurist application of them.

preted, at least in part, the words of this Prophecy, in their mutually exclusive and imperfect systems of interpretation.

But Jehovah's Name should have led them to reflect that He could so write by His Spirit that *all* His servants should be included from the first day of the Prophecy until that glad day when all the "overcomers"—all His sons—shall have been gathered in.

If the Apocalypse, then, applied :

- (1) To the Seven Churches in Asia ;
- (2) To the long sad history of corrupt Christendom ;
- (3) To the closing period, or the great crisis, which will have for its final conclusion the Day of the Lord ;

if, to use man's expressions, it has a Preterist, Presentist, and Futurist *application*, where may we gather from this wonderful chart of "history written beforehand" are we now in the stream of time? What was the last milestone we passed on the road to the Glorious City, the Heavenly Jerusalem?

If the persecuted martyrs of the dark ages and the Reformation were right in *applying* the prophecies of this book to the Papacy, and those who were then and at other times beheaded for the testimony of Jesus, and for the Word of God ; if the messages of the Seven Churches may be *applied* to the same ages of Christendom in a historical sense, as they also undoubtedly applied in the first instance to the actual assemblies in Asia Minor, to which St. John was instructed to write, when will the *third* application, or Futurist interpretation, begin?

When will the transition take place between the historical *application* of the book and the Futurist fulfilment or *interpretation*?

If the Lord came to-day to remove the members of His Body, as in 1 Thess. iv. 15-18 and 1 Cor. xv. 51, 52— which is our daily hope—where should we be in the pages of the Book of the Revelation, regarded as a continuous prophecy?

Some say at the commencement of the fourth chapter—but we do not say so.

Some say at chapter xii. 5—but we say not so.

Others say at chapter xiv. 1 ; neither to this opinion can we give our assent.

Where, then, are we? And who will not only apply, but *interpret* this precious book aright for us?

Dear reader, if we attempt to help you in this deeply interesting study, it must be in all lowliness of mind that we offer our suggestions—according to our present light. Should the Lord tarry a little longer, doubtless this book will become still clearer to those who read it and meditate on it day and night, as we and others have done, by His mercy and grace, for many years past.

Others have laboured—faithful and blessed servants—to explain this book. We have entered into their labours. We who reap and they who sowed will some day rejoice together.

But are we to stand still and not labour on as they did? Are we to store up manna and not gather it

fresh every morning? Alas, some not only keep the manna till it is stale, but they do not even acknowledge those to whose labours they are indebted for it.

WHAT IS REQUIRED OF THOSE WHO READ THIS BOOK?

Before giving an outline of what we believe to be the eschatology of this book ; before attempting to give the clue to our present position on the chart, so as to indicate where the Presentist *application* ends, and the Futurist interpretation begins, we must ask our readers to bear patiently with us while we state briefly what we believe should be the state of the heart, mind, and walk of the one who would read this book aright, so as to fully obtain the blessing—"Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein."

First, he or she must implicitly believe God's message of love and grace, His Gospel concerning the Son of His love, whom He had set forth as the propitiatory for our sins through faith, by His blood, and whom He delivered for our sins and raised from the dead for our justification.

We must be justified by faith, and be at peace with God through our Lord Jesus Christ, by whom we have been reconciled to our God and Father, and so sealed by the Holy Ghost.

We must have been "born again," and be "in Christ" before God ; there must be in us "a new creation"—"Christ in us the hope of glory." We must have turned from all idols to serve a living and true God, and be waiting for His Son from heaven.

Now all these blessings, and this high and heavenly calling, are of grace alone. It is all of grace and God's election and calling, for were we not "dead in trespasses and sins," when God, who is rich in mercy, for the great love wherewith He loved us, quickened us together with Christ? For by grace have we been saved through faith, and that not of ourselves, it is the gift of God, not of works, that no man should glory.

The Epistles *must* be believed, especially Romans, Ephesians, Philippians, and Colossians, before we can hope to rightly divide the Prophetic word, and certainly before we can hope to divide it so as to be in a position to teach others.

For instance, in the first eight chapters of the Romans, the Christian position is clearly, logically, and conclusively set forth and summed up. As has already been pointed out in these pages,* the obedient "servant" of Christ now, in this present evil age, is one who believes God, and in faith-obedience reckons himself to be dead with Christ, and who, in the power of the Holy Ghost, lives as if he "died with Christ from the rudiments of the world" (Col. ii. 20). When these Epistles are believed, we are in the position of waiting daily for the Lord *before you turn to Prophetic study at all* ; and certainly before we attempt to expound the Apocalypse. Romans viii. sums up the Christian position, and no one who is not called by God to be

* See Article on ROMANS in Vol. I.

spiritually in that position can ever obtain the keys to the Apocalypse. They may be comforted or warned by reading it, but that is not necessarily *interpreting* it.

There are many books on Prophecy, but not one yet printed contains all the keys to the Apocalypse. God knows how many of the writers on Prophecy are His obedient sons according to Romans i. to viii.

Remember it is not only whether we are Christians, but whether as *Christians* we are obedient to the plain teaching of the Epistles, which contain God's special instructions to us, whom He has called out of this evil age.

If we are not obedient to *plain* teaching, how can we expect to read a book of symbols?

When the Jews did not accept the Lord's plain teaching, He began to "speak in Parables," and to utter "dark sayings" (Matt. xiii.).

The Apocalypse should not be obscure to those who have believed God, and who are, by His grace, in the highly privileged position of being so taught by the Spirit of God as to have "the mind of Christ" (1 Cor. ii. 16).

(To be continued, D.V.)

THE CLAY IN THE IMAGE OF NEBUCHAD-NEZZAR (DANIEL II.)

IN our review of Mr. G. H. Pember's Great Prophecies of the Centuries, we suggested that the true interpretation of the Clay in the Image was not to be met with in Commentaries and Books on Prophecy.

We agree with Mr. Pember and others that the clay probably foretells unstable and insecure forms of democratic government, but this is only when the image is regarded as showing forth the degeneration of, and departure from; God's plan of kingly *government*. When, however, we *interpret* the image according to successive *kingdoms* or *nationalities*, then the clay refers to those who were not Romans according to true nationality.

Israel is now *Lo-ammi*. We believe that "as the vessel was marred in the hands of the potter" (Jer. xviii.), and the same clay was used out of which to form another vessel, so Israel is now as clay, as far as national position is concerned.

Any attempt on the part of Internationalists or of Satan to mix up Israel, while yet in unbelief, with Gentile nations, will end in failure. For Israel shall not be numbered amongst the nations when it is in the position of God's people, and when, as now, it is not in the position of God's people, any attempt to form a stable government on a Gentile-Israelitish basis, will not succeed ultimately. Such a kingdom would be partly strong and partly brittle. Unrepentant Israelites and Gentiles of the Fourth Iron Empire will not cleave together, even as iron doth not mingle with clay.

EPHRAIMITE PHASE OF ANGLO-ISRAELISM.

THE conclusion of the history of the northern kingdom, in the Book of Kings, contains some very solemn language:—"The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hands of spoilers, until He cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king; and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them until the Lord removed Israel out of His sight" (2 Kings xvii. 20-23). It *concludes* the history. There is not the slightest record in any portion of our Bibles, from that time forward to the days the Apostles died, of their having been received back into the Lord's sight.

The theory that God (Who makes His covenants openly, so that His faithfulness may be seen) has silently made a fresh arrangement by which the "House of Israel" have received special blessings denied to the tribe of Judah, is offensive, as directed against the character of God: is unsupported by any historical record, such as is essential to the nature of a covenant; to say nothing of the production of witnesses; and directly challenges God's faithfulness to His promise at the time He gave Jeroboam the kingdom by the mouth of Ahijah:—"I will take the kingdom out of his son's (Rehoboam's) hand, and will give it to thee, even ten tribes. And unto his son will I give one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there" (1 Kings xi. 35, 36).

We are asked to believe, then, that it is the one tribe, Judah, that is in darkness, and that the ten tribes have the light of the Gospel, as such being "reconciled nationally to God."

The teachings of the Identity movement are threefold: (1) One which has relation to the whole body of the lost tribes. (2) One which has relation to the tribe of Dan. (3) One which has relation to the double tribe of Joseph; Great Britain and her colonies being Ephraim; and the United States of America, Manasseh.

The special selection of Dan and Ephraim is an extremely serious matter, and strongly supports our contention that this movement has been set on foot by Satan himself, and that Anglo-Israelites are themselves unconscious workers, carrying into effect his purposes.

Both the names of Dan and Ephraim are missing in the list given in Rev. vii.

Nor does the reason for this seem far to seek.

It was when Israel first set up the worship of the calf that the terrible plagues of the Apocalypse were first announced. Moses was told, "Behold I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall

see the work of the Lord; for it is a terrible thing that I will do with thee" (Ex. xxiv. 10).

Jeroboam and the nation which sinned with him, by restoring the calf worship, immediately made themselves amenable to the judgments referred to—which are those of the Apocalypse, the same in kind as the plagues of Egypt, but greater in intensity. And, as we have seen, they did not repent, nor have they repented nationally to this day. The calves were set up in Dan, in the territory of Dan, and in Bethel, in the territory of Ephraim. Revelation vii. gives a list of blessed ones from the tribes who will pass unscathed through the judgments; but Dan is totally unrepresented, while Ephraim is mentioned by name.

Seeing, then, the offence to God involved in the whole theory of Anglo-Israelism, is it likely to be mere accident that the tribes specially named in connection with it are Dan and Ephraim?

The exposure of the part Dan will play in the apostasy of the end, not unnaturally is inclining some of them to try and abandon Dan, and take refuge in Ephraim. Against this, we repeat they cannot logically abandon Dan; for Dan is one of the lost tribes of the "House of Israel," therefore, of course, must have its share in any alleged national reconciliation to God.

* We will now proceed, under God's grace, to show them that Ephraim, moreover, is a broken reed, and that nothing less than a frank confession of helplessness will be of any avail; so that they shall see, if they have eyes to see, that no other course is open to any Christians there may be amongst them but a prompt abandonment of Anglo-Israelism and British Israelism of every kind and description.

Some of our readers will remember that, shortly after the first appearance of Anglo-Israelism, it was thought, by some of them, that a shift of premises would do the Identity cause no harm; and that a more definite and exclusive reference to the Anglo-Saxon race can be found in Scripture as the double tribe of Joseph only, leaving the other tribes to localize themselves as best they might, for a great discovery had been made, arising out of the wording of Genesis xlviii. 16-19 as given by the translators of our Bibles.

The tribe of Joseph was to grow into a multitude, not in the land, but in the midst of the earth itself. Ejection from the land was, therefore, quite in the ordinary course of events, and not, as we had been accustomed to believe, the result of the offence of "Jeroboam, the son of Nebat, who made Israel to sin." How could they grow into a multitude in the midst of the *earth*, except through the preliminary step of being scattered among the nations and the land wasted by desolations, so that Israel might be "in a position to fulfil her destiny according to the prophets"?

The details that follow in the passage made the evidence the more plain. Ephraim was to be greater than Manasseh, though Manasseh would also be great. This would take the form of Ephraim becoming a multitude, or company of nations, while they were in the midst of the earth and outside the land, whereas

Manasseh, though great, would after all be but a single nation.

Now what could Ephraim be but England, what Manasseh but America? What a goodly company of nations, to be sure, are subject to the queen! Great Britain and Ireland first; then the Australian colonies; then the Dominion of Canada; then the South African possessions; while Barbados, Singapore, Prince Edward Island, and the like, proved the applicability of the word "multitude" to the nations into which the tribe of Ephraim had resolved itself after its full development in the midst of the earth. Manasseh completed the picture—no *multitude* of nations, indeed, but the remainder of the Anglo-Saxon race settled down in the great country across the Atlantic.

Since that, however, the phrase translated "multitude of nations," they have now preferred to render "fulness of nations," or "Gentiles," as more applicable to their theory that the tribes which Jeroboam, the son of Nebat, made to sin, though they have never nationally repented, are nationally reconciled to God.

Of course, that puts American Manasseh entirely without the pale of the blessings of the Gospel (as Professor Totten and his friends do not appear to have observed), seeing that the particular promise referred to in verse 16 was for Ephraim only, and not Manasseh. But Identity logic stands a yet more severe strain than that; for the whole basis of the British Empire being Ephraim at all, and the U.S.A. being Manasseh, arose from the translation "multitude," which entirely disappears the moment we substitute the rendering "fulness." They do not scruple, then, to hold to the *conclusion* after the abandonment of the *premises*.

Which view, then, is right, the old or the new?

We reply, Neither. The one view is as childish as the other.

It is well known that the Hebrew word, *harelz* (wherever it occurs in Scripture), is to be rendered "earth" or "land," according to the principles of exegesis. Jacob is here signifying that the birthright, or double portion, was to be for the tribe of Joseph, which would thus be divided into two separate tribes, Ephraim and Manasseh.

Of what was it, then, that Jacob is here disposing? Was it "a promised *earth*," or "the promised *land*"? Any Sunday-school child can answer that question. And any child can tell them that if Jacob gave away what pertained to the "*earth*," he must have given away that which did not belong to him, and over which he had no jurisdiction whatever.

Ephraim did grow to be a great "multitude in the midst of the *land*," and reference to Joshua xvii. 14-18 will show how faithful God was in fulfilling His word directly the children of Joseph entered their inheritance.

Thus does the Ephraimite phase of Anglo-Israelism utterly break down on account of the flimsiness of its structure, as the Danite phase has done by the exposure of the appalling evil to come, with which God's Word associates Dan above all the other tribes of Israel.

Conference Addresses.

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

THE SCHEME OF THE APOCALYPSE.

As deduced from the First Chapter.

BY G. H. PEMBER, ESQ., M.A.

(At "The Prophecy Investigation Society," London, May 3rd, 1895.)

A POINT most worthy of notice in the Word of God is its consistency. Though the process of its communication was going on for fifteen or sixteen centuries, and was effected through minds varying in apprehension, sentiment, and disposition, it is, nevertheless, found, by those who study it with humble and prayerful attention, to be in agreement with itself in all its parts. Moreover, in the progress of its revelation it is gradual and logical, beginning with generalities and fundamental truths, and afterwards proceeding to particulars, which depend upon, and can only be explained by, what has gone before.

Hence it is vain to think of interpreting its later prophecies, unless we have first learnt from earlier revelation something of the scheme of God's purpose concerning the world, whereby He is leading men through sin and painful discipline to righteousness, peace, and everlasting joy.

To discover this scheme, we naturally turn to the Books of Moses and the prophecies contained in them concerning Israel. For that highly-favoured people has been selected by God as the first that shall be redeemed *upon* earth: it is destined to be set on high above all the nations of the earth, and to become a terrestrial kingdom of priests, by means of which God will ultimately rule and teach all mankind. And, as soon as it has been made ready for its work, the Lord Jesus will descend from heaven to put it into its place, though not without a victorious struggle, immediately preceding the millennium, in which He will bend Judah for Himself, fill the bow with Ephraim, and raise up the sons of Zion against the sons of Javan; in which He will make the princes of Judah like a pan of fire among wood, and like a torch of fire among sheaves, and they shall devour all the people round about, on the right hand and on the left; in which Judah and Ephraim shall fly down upon the shoulder of the Philistines on the West, shall in concert spoil the Children of the East, shall put forth their hand upon Edom and Moab, and reduce the children of Ammon to obedience.

It is clear, then, that if we would comprehend the course of sublunary events until the coming of the Lord, we must understand what He has purposed in regard to Israel, the hinge upon which the whole world turns. And, as I pointed out last year, He revealed, ere ever His people had crossed the Jordan, that four distinct epochs would be necessary for the perfecting of their discipline.

I. The period of the bringing out of Egypt and the settlement in Canaan.

II. That of the trial in the land, which resulted in apostasy and many minor punishments.

III. The time of the great exile.

IV. A period of fearful signs and wonders, in the midst of which the Twelve Tribes should be brought to

repentance, and at the close of which they should receive the kingdom.

Now, the second of these epochs had ended in the destruction of Jerusalem and the dispersion of the Jews some five-and-twenty years before John saw the Apocalyptic visions. Therefore, up to his nineteenth chapter, those visions must be concerned either with the Third or the Fourth Epoch, or with both of them. But if with the third, it may have reference to one or all of three different bodies; for the prophecies of Moses characterise that epoch, not only as a time of desolation to Palestine and suffering to the exiled sons of Jacob, but also as the period of a new band of witnesses without the pale of Israel, and which we are accustomed to call the Church. I say "without the pale of Israel," because the Song of Moses is manifestly addressed to the Twelve Tribes without distinction. When, therefore, it predicts the provocation of Israel by the call of a no-people and a foolish nation, it must be understood to refer to a people and a nation not descended from Jacob.

Lastly, Balaam announced that conquerors should come from the West and have the dominion during the Third Epoch; while Moses hints that the cognizance of these conquerors would be the eagle.

Thus if any part of the Revelation refers to the Third Epoch, it might deal either with Israel the Church or the Gentiles singly, or with all of them.

We should, however, expect it to have special regard to the Church, for the following reasons:—

(1) The revelation was given in the Church-period.

(2) It was communicated to the Apostle John, who was one of the founders of the Church. It is true that he was also one of the three apostles who, as we learn from the Epistle to the Galatians, were appointed to go to the circumcision; but it must be remembered that their commission was *not* to shepherd the Godly Jews as Jews, but to turn them from Judaism to the faith of Christ, that they might become members of the Church which is His body.

(3) After the expiration of Daniel's sixty-ninth seven, we expect no further revelation for Jews, seeing that they were for the time set aside from God; but only such mention of them as might serve to explain the destiny of the Church, or to instruct or warn her members.

Bearing these preliminaries in mind, let us now turn to the first verse of the Apocalypse, where we read that the Book is "a revelation of Jesus Christ." The Greek word, as you are well aware, signifies "an unveiling," the drawing aside of a curtain that hides. In the New Testament it is commonly applied either to the glorious manifestation of the Lord Jesus to His saints, or to the communication of some mystery by Him. It is, however, also used, as in the present passage and in 1 Cor. xiv. 26, for that which is revealed.

Now, "a revelation of Jesus Christ" cannot, as it appears from the context, signify a direct revelation of Himself, but rather indicates one which belongs to, or proceeds from Him. This seems evident from the following words, "which God gave unto Him." And so the whole history of the Book is revealed in this verse. Its original Author is the Almighty Father. By Him it was given to the Lord Jesus, Who sent His angel to communicate it to John.

With such a knowledge, then, of its history, should we not approach it with peculiar awe? And need we wonder that, both at its beginning and at its end, special blessings are promised to those who read or hear it?

Again, if the Book be the unveiling of a mystery by the Lord Jesus for the benefit of fallen but unbelieving

man, we may be sure that its contents are such as may be readily comprehended by those to whom it is addressed, and that there is nothing dark or difficult in it, save those passages which are said to require the possession of an ear to hear, or of a mind that hath wisdom. With these exceptions, we may expect the Book to be simple and easy of comprehension, and any interpretation which makes it seem otherwise must be false.

During His sojourn upon earth, the Lord veiled His meaning in parables when He spoke of the present time of mystery; but here He unveils mysteries, and for the most part speaks openly and plainly. The Jews have not yet discovered these mysteries in the law; but, even unto this day, when Moses is read, the veil is upon their heart. Nor will it be taken away from them as a nation until they have looked on Him Whom they pierced. And, as Isaiah tells us, there is also a covering cast over all peoples, and a veil spread over all nations, which will not be destroyed until the Lord comes. But either Jew or Gentile, if he has believed on Jesus of Nazareth, may read this Book and have the veil at once removed, for, by its spiritual apprehension, he will understand the true relationship between God and the earth, and none of the things which the Lord is about to do will come upon him unawares.

In regard to the fact that God is said to have given the revelation to the Lord Jesus, we may note, that, although the Lord's Divinity is by no means hidden in this Book, He is, nevertheless, *specially* set forth as the Last Adam, the True Prince of the world, to Whom all power over the earth and its inhabitants reverts, because He is the only Perfect Man. As God, He knows all things; but "a man," as John tells us, "can receive nothing except it be given him from heaven."

The revelation is given to the Lord Jesus in order that He may show it unto His servants, or bond-servants—the word which Paul delights to apply to himself. In other places followers of the Lord Jesus are called friends, or brethren: but here, servants. For it is service that is specially dealt with in this Book, which treats of the judgment of the House of God, as well as that of the world. It speaks of the time when He shall call together His servants, to reward them according to their deeds; and then command His enemies to be slain before His eyes; when a broad distinction shall, at last, be made between the righteous and the wicked, between him that serveth God and him that serveth Him not.

The revelation is, then, for the *servants*. Not for those who merely *call* themselves Christians, but only for such as are actively engaged in the service of the Lord; for only to them will He reveal His secrets. Unless, therefore, we are about our Father's business; unless in this sinful world we are striving to bring back rebels to their rightful King; unless we are carrying His message of mercy and love to the fallen, to the miserable, to the sick, and to the dying; unless we are strengthening our brethren in the Lord, communicating to them whatever spiritual gift may be bestowed upon ourselves, and urging them by word and example to work before the night comes—unless we are doing these things it is useless for us to think of understanding the Apocalypse, for the Spirit reveals it only to the *servants*. To all others, simple though it be in itself, it is an enigma that cannot be solved.

The words which follow are of the deepest importance, since they explain to us the object of the revelation. It is to show to the servants "things which must be done with speed," for the old interpretation of this

clause, "things which must shortly begin to come to pass," is absolutely precluded by the *aoriat genesthai*. According to the well-known use of that tense, the Greek text means, "Things which *in their entirety* must come to pass," or "be done," "with speed." In other words, "things which, when they have once begun to be accomplished, will be speedily completed." For by this rapid whirl of events, as we shall presently discover, the great final judgments of God are indicated; and He delights not in judgment, "His strange work," as Isaiah calls it. He defers it until it is absolutely necessary, and then executes it with rapidity. So in Rom. ix. 28, 29, where Paul quotes from Isaiah respecting the very events which are the subject of the Apocalypse, we read:—"For the Lord will execute His Word upon the earth, finishing it and cutting it short." Similarly in Matt. xxiv. 34, the Lord, when predicting the same season of judgment, says, "This generation"—or, as it should be idiomatically, that generation—"shall not pass away till all these things be fulfilled." That is, the generation which sees the commencement of the fulfilment will also see its close.

The meaning, then, of our clause is that the unveiling is a disclosure of a rapidly passing series of events, all of which, from the first to the last, must be included within a very brief period. But as regards the point of time at which the series was to commence, whether it would be immediately or after the lapse of centuries, John had, so far, no information.

By taking *en tachei* in the sense which we have adopted, we may, perhaps, get at the precise meaning of another difficult passage. In Luke xviii. 8, we read:—"And shall not God avenge His own elect which cry to Him day and night, even though He be long-suffering over them? I tell you that He will avenge them with speed." Here, as is evident from the context, we are not to understand that God will avenge His elect immediately; but that, when He does so, it will be with a sudden and swift vengeance of a sort that will take little time to accomplish when once He begins to inflict it. The aptness of this interpretation will appear when we remember that the passage has reference to the deliverance of the Jewish election, and the destruction of their oppressors, in the day that shall burn as an oven, and consume the wicked, so that it shall leave them neither root nor branch.

The next clause informs us, that the Lord sent and signified the revelation by His angel to His servant John. We need not wonder that, while Paul and others received their communications directly from the Lord Jesus, an angel was in this case sent to John; for the main object of the Apocalypse is not to deal with matters pertaining to the common salvation, nor with the conduct of believers and the ordering of churches. But it draws back, as it were, the blue curtains of heaven, and discloses the Almighty Creator seated on His Throne as the Supreme Lord and Judge of the universe. It summons all men to stand before Him as the Omnipotent One, Who is at length arising to shake terribly the earth, to save the submissive, and to break in pieces the obstinately rebellious. Therefore, the difference between Himself and His people must be felt, even though the latter be represented by the beloved disciple John; and, accordingly, an angel is sent to act as mediator.

There is, indeed, no distinct mention of an angel as being with John until the first verse of the seventeenth chapter, after which the allusions to him are frequent. His presence is, however, probably indicated

by the "great voice as of a trumpet," which bade John write what he saw. For the words in the eleventh verse, "I am Alpha and Omega, the First and the Last," are not genuine, and must be expunged. And the Lord's own voice is described, not as sharp and rousing like a trumpet, but as full, awful, and majestic, like the sound of many waters. If this suggestion be admitted, the angel introduces the first scene upon which John gazes; and, in the fourth chapter, again summons the apostle, that he may show him the things that must be after these things.

But, as soon as he has introduced the first scene, he retires into the background, and the Lord Himself utters the contents of the third and fourth chapters. This is an important point, and must be noticed; for it is only the things that are signified by angelic mediation which belong to the unveiling, and must be completely accomplished in a short time. Consequently, the revelations of the second and third chapters, seeing that they are uttered by the mouth of the Lord Himself, are not necessarily to be fulfilled with speed. Indeed, as we hope presently to show, they cover the whole interval, from the time when the visions were seen until the commencement of the short period of judgment.

The verb *esemanen*, "signified," has often been made the plea for a symbolical interpretation of the Book, as though it meant "to communicate by symbols." But I greatly doubt if it even has such a meaning, especially in connection with so long and involved a communication as the one before us.

The word is primarily used in the sense of "indicating" or "pointing out by a sign," such as a nod, a raising of the hand, or a word, as, for instance, to a subordinate that he may do something. It is the ordinary term for giving the signal to soldiers to march, attack, or retreat; and also for the indication of an omen. But, perhaps, its most common meaning is just that of our verb, "to signify"—that is, to convey information, to announce, declare.

As regards its New Testament usage, it occurs only in five other passages. In the fourth Gospel it is twice used of our Lord's expression, "if I be lifted up," as *signifying* by what death He should die. Here, however, there is no symbol, but a literal, though veiled, indication of what would actually take place in crucifixion. And the same remark applies to the Lord's prediction of Peter's death, in which the process of crucifixion is described, though again in veiled terms. In Acts xi. 28, we have no hint of symbols when Agabus *signified* by the Spirit that there should be a great famine throughout the Empire; nor did Felix intend to use them when he said that it seemed "unreasonable to send a prisoner, and not withal to *signify* the charges against him."

Thus no shadow of support for the idea that the Apocalypse is a book of symbols can be deduced from the verb, *esemanen*. And, indeed, were it otherwise, such an idea would be confuted by facts, for the Book is described as a simple unveiling of things that must come to pass, and not as a series of enigmas.

It does, however, contain a few symbols; for certain appearances in the first chapter are explained as such. Moreover, the parenthesis contained in the twelfth, thirteenth and fourteenth chapters is expressly said to be symbolical. And in the seventeenth chapter the symbolical beast of the thirteenth re-appears in different circumstances, and is ridden and directed by a harlot, who is opposed to the woman clothed with the sun. So far the book is symbolical, but, generally, it is a

literal prediction of things that must be done with speed.

John, however, not only received the revelation; he also "testified of the Word of God and the testimony of Jesus Christ, whatsoever things he saw," for, as you are, doubtless, aware, there is no warrant for the "and" inserted by the English version.

Now, "the Word of God" is explained by the previous clause, "which God gave unto Him"; the testimony of Jesus Christ, by "He sent and signified it." This testimony is afterwards described as the spirit of prophecy. All good gifts that come to man must proceed from the Father of Lights, but only through the Lord Jesus, the Last Adam.

When the copulative before "whatsoever things he saw" is removed, that clause is no longer a third subject, but stands in apposition to the other two, and indicates the manner in which "the Word of God and the testimony of Jesus Christ" was conveyed to John. For the contents of the Book, so far as they were communicated by the angel, are a description of the things which the apostle saw. The words, "I saw," are continually occurring in it, and some passages seem to indicate that John described what was actually taking place before his eyes at the time. For instance, in the fifth verse of the fourth chapter, the rendering should be, "And out of the throne are proceeding lightnings and voices and thunders." We can, therefore, readily understand why the verb *semainein* is selected to express the communication of this prophecy, seeing that, with few exceptions, it was to be revealed, not by word of mouth, but by a panoramic display representing the events that were to take place, and, for the most part, representing them literally.

(To be concluded in our next, D.V.)

THE ANTICHRIST.

His Character and History, as gathered from Holy Scripture.

BY THE REV. SHOLTO D. C. DOUGLAS.

At the Glasgow Conference, March, 1895.

[We are compelled to omit the full quotation of many passages of Scripture which were read by the speaker, but we would remind our readers of the importance of their careful study.]

I.—THE CONDITION OF THE WORLD AT HIS APPEARING.

The Church having been caught up to meet the Lord in the air (1 Thess. iv. 16-17), the question which naturally suggests itself is "What will be the condition of the world when this has taken place?" This is best answered by another question suggested by a figure used by the Lord Himself. The salt having lost its savour, or, as in this case, the salt having been removed, what will be the condition of that which it preserved? The answer is "CORRUPTION" or lawlessness, which ultimately develops with, and is headed up in, the Lawless One—"the Man of Sin."

God having now resumed His dealings with His ancient people, particularly that portion of the nation, the two tribes, the Jews; Israel, *partly* restored, will be dwelling in the land. *Two* distinct bodies will return at *two* distinct times:—

The first—before the coming of the Lord to the earth with His saints. (1). Before the appearing of the witnesses. (2). Before the gathering of the nations against Jerusalem. (3). Before the battle of Armageddon. (4). Before the destruction of the Antichrist.

The second—after the advent of—(1). Our Lord to the Mount of Olives. (2). After His deliverance of the city of Jerusalem. (3). And after the destruction of the Antichrist.

The first is proved by the fact that the Lord has said—Zech. xiv. 2-4. Thus the Jews are besieged at Jerusalem before the Advent, and therefore have returned before the Advent.

The second—To take place after the Advent—"He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (or wicked one), as interpreted by the Holy Spirit in 2 Thess. ii. 8 (Isa. xi. 4).

"And it shall come to pass in that day, that the Lord shall set His hand again the *second* time to recover the remnant of His people, and from Pathros, and from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. xi. 11-16).

After the Light of Israel has come—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isaiah lx. 1-4). Read also the whole chapter.

II.—HIS CHARACTER AND HISTORY.

1. Emphatically a man (2 Thess. ii. 3).
2. Endued with diabolical, superhuman powers (2 Thess. ii. 9).
3. Assuming to be God, and above all gods (2 Thess. ii. 4).
4. Accompanied by a "false prophet" (Rev. xix. 20).
5. Spoken of in Rev. xiii. as one of three persons—I. Dragon (Satan), ch. xii. 9. II. First Beast (or Antichrist). III. Second Beast (or False Prophet).
6. This false prophet will cause an image to be set up of the Antichrist, which he will cause to speak and be generally worshipped (Rev. xiii. 11-17).
7. The Antichrist will not be a repulsive monster, but an engaging personage, who by flatteries will ingratiate himself, and be almost universally obeyed (Dan. xi. 32).
8. Marvellous in deception. When first he arises the world powers will not give the kingdom to him. But by coming in peaceably he shall obtain the kingdom by flatteries (Daniel xi. 23).

This characteristic is mentioned three times, and by it he not only allures the ungodly, but also deceives those of "understanding" who fall under him (Dan. xi. 21).

The reason given why this is permitted is that they may be tried (Dan. xi. 35).

He wields three forms of power:—I. Kingly power; II. Religious power; III. Commercial power (Dan. viii. 23).

By his policy he shall cause craft to prosper, and conciliate the nations, so that the ten kingdoms of the old Roman world will give their power and strength unto the beast. And so he becomes a kings of kings—an antichrist—in this particular also. By his craft he sees that *religion* is one of the great powers of the earth. Thus he allows the woman, or world church, to "sit" upon him and thus use his power. The ten kings give their power to Antichrist, and through him to the woman arrayed in scarlet. For a time the *world church* is then possessed of his power, but when the Antichrist has obtained all he desires through her he casts her off, and the ten kings eat her flesh and burn her with fire. Thus this power of flattery and "policy" is used to secure his end (Rev. xvii. 3, 10—16).

8. The dragon (Satan) gave him his power. Note that he is again ANTI-Christ. The Christ was offered

this power by Satan, but refused: Antichrist accepts (Rev. xiii. 2).

9. By his great statesmanship and "policy" he will perceive that commerce must be fostered, inasmuch as the more intercommunication and science advance, the more the world power will be commercial.

We have seen him (1) as a king, then (2) as a *religious* power (3) now as a *commercial* power; and for the proof of this we turn to Zech. v. 5—11.

10. Thus the seat of commerce is Shinar or Babylon—the Babylon of the Apocalypse, where, in Rev. xviii., we have Babylon described. There is no weight of lead to hide her here. There, in her own place or base, she is disclosed in all her sinful enormity. "The wickedness," says one, "becomes a kingdom, with a king."

Here Babel was built to defy God (Gen. x. 10). Here Nebuchadnezzar cried (Dan. iv. 30):—"Is not this great Babylon which I have builded?"

Here Alexander the Great reigned and Antiochus Epiphanes held his court, and made war on Egypt and the Jews, and set up an image in the temple in Jerusalem and sacrificed a sow on the altar. Here, too, the Antichrist, the greatest of all powers ever seen in the world, will set up his city and throne. Commerce will be the great binding force. But religion, even God's word, if found to be convenient, will be tolerated. But everything must conduce to worldly prosperity or be set on one side.

Monopoly will be the prevailing principle and tendency of all business, great combinations gradually crushing out smaller firms and individuals; all leading to the great monopoly of power in the Antichrist.

Indications of this may be seen in the present day.

III.—AS A PATRON OF THE JEWS.

Having ingratiated himself with the world church and borne her on with his power, having enlisted the sympathies of the merchants of the earth, he now proceeds to absorb another great factor in the world, *i.e.*, the Jews. It would seem that he is a Jew. "God of his fathers," a purely Jewish phrase; the "desire of women" also Jewish, because every Jewish woman desired to be the mother of the Messiah. "Neither shall he regard the God of his fathers, nor the desire of women" (Dan. xi. 37).

The Jews having, as we have seen, returned in part to their own land, will, whilst in unbelief, have rebuilt their temple and instituted sacrifice. For as our Lord, referring to Daniel, foretold that the "abomination" should be set up in the holy place (*i.e.*, the temple), there must of necessity be a temple existing at that time. There will be no more sure way of obtaining their goodwill than by making a covenant with them.

This will not be the first time that Satan will have attempted by flattery to seek the confidence of the ancient people; as will be seen presently when, at the close, I give you some illustrations from the life of that premature Antichrist, Napoleon I. In the midst of the 70th or last of Daniel's sevens of years, *i.e.*, three years and a half, he breaks the covenant and causes the sacrifice and oblation to cease (Dan. ix. 27, A.V. and R.V.).

IV.—ASSUMES DIVINE HONOURS.

The awful fact now is at last disclosed. He aims at Divine honours. And now, when he has raised himself to the highest pinnacle of power and drawn all others to acknowledge him, it remains only for him to claim to be God. So we have him in Rev. xiii. connecting himself with two others, and thus carrying out a parody

of the Trinity, or, as one has called it, a "blasphemous trinity of hell."

For we first have the Dragon (Rev. xiii. 2, 4, 11), or, in other words, that old serpent called the Devil, and Satan, as we have it in Rev. xii. 9, giving his power to the beast. In verse 4 the empowered beast is worshipped, and in the 11th verse we have another beast who acts as his prophet and exercises all the power of the first beast, causing an image to be set up to the beast, and working miracles, making fire to come down from heaven (Rev. xiii. 11-13).

1. As it is by the Father's power that the Lord Jesus spoke and did His works (John xiv. 10), so Satan empowers the beast or Antichrist to do his work.

2. The Lord Jesus is the incarnation of the Godhead, so the Antichrist is the incarnation of Satan.

3. The Lord Jesus sends the Holy Spirit to work miracles and cause men to worship Him, so the Antichrist sends the false prophet to do great wonders and cause men to worship the image of the beast.

Can we have a more accurate parody? Can anything exceed this act of blasphemy? "He regards not any God" (Dan. xi. 23).

He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4).

What is this temple?

There are but three temples mentioned in Scripture—
1. Material temple in Jerusalem. 2. The spiritual temple of the Lord's body. 3. The temple of the Believer's body. In one of these three will Antichrist sit. It cannot be in either of the last two. It must therefore be the first rebuilt. Sitting there he will cause his image to be set up and there worshipped.

11. This the Jews, never having been idolators since their return from the Babylonish captivity, will not be able to accept, and this opposition to his will is that which may lead to the breaking of the covenant (Dan. xi. 31; Matt. xxiv. 15).

12. This leads to the persecution of the Jews, and "the time of Jacob's trouble," or the "great tribulation" (Jer. xxx. 7; Dan. xii. 1; Matt. xxiv. 21).

13. About this time of "trouble," two witnesses appear (Rev. xi. 3).

14. In three-and-a-half years they are killed in Jerusalem and remain unburied (Rev. xi. 7-10).

15. They rise from the dead in presence of their enemies (Rev. xi. 11, 12).

16. Subsequently, the beast, or Antichrist, and all nations are gathered against Jerusalem (Zech. xiv. 1, 2).

17. When half the city is taken, the Lord goes forth and delivers the people (Zech. xiv. 3, 4).

V.—DESTRUCTION OF THE ANTICHRIST.

18. The Lord consumes the Antichrist with the spirit of His mouth, and also his followers (2 Thess. i. 7, 8; ii. 8, 9; Rev. xix. 15-21).

19. He is then cast alive with the false prophet into the lake of fire (Dan. viii. 15; Rev. xix. 20).

VI.—DESTRUCTION OF BABYLON HIS CAPITAL.

Seeing that the prophecies of the absolute desolation of Babylon have never yet been fulfilled, the locality still waits for the signal destruction as described in the following words:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never

be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in *their* pleasant palaces; and her time *is* near to come, and her days shall not be prolonged" (Isa. xiii. 19-22).

It would appear that Babylon mystical of Rev. xvii, differs from Babylon literal (without the word "mystical"). The characteristic of the destruction of this Babylon is its suddenness, as mentioned four times in Rev. xviii., verses 8, 10, 17, 19. I would ask you to read the whole of this chapter. A being so great will not live in a borrowed capital, such as Babylon mystical, or Rome, but in one which he will build for himself. Now, where great cities have been, they can be again, if the conditions which led to their existence be restored. Only then let the country be irrigated as before, and its marvellous fertility will be restored; the line for the much-talked-of railway of the Euphrates Valley has already been surveyed, and no one living in the present day of great and rapid changes, would be bold enough to say that such a means of communication cannot and will not be constructed. Thus the great city will have even greater facilities there than its predecessors.

VII.—TITLES OF ANTICHRIST.

1. "Man of Sin." "The number of a Man" (2 Thess. ii. 3; Rev. xiii. 18).
2. "The Son of Perdition" (2 Thess. ii. 3).
3. That Wicked One (Lawless) 2 Thess. ii. 8.
4. The Assyrian (Isa. xiv. 25).
5. Lucifer, Son of the Morning, as opposed to "The Bright and Morning Star" (Isa. xiv. 12).
6. "The Prince that shall come" (Dan. ix. 26).
7. Little Horn (Dan. viii. 9; xi. 41).
8. "Wilful King" (Dan. xi. 36).
9. "Vile Person" (Dan. xi. 21).
10. "Beast with Ten Horns" (Rev. xiii. 1).
11. "The King of Babylon" (Isa. xiv. 4).
12. King of Fierce Countenance (Dan. viii. 23).

THREE EMBLEMS.

1. The Little Horn (Dan. vii. 8).
2. Sea Beast (Rev. xiii. 1).
3. Scarlet Beast (Rev. xvii. 3).

VIII.—HISTORICAL ILLUSTRATIONS.

To begin—Was it not when Pharaoh declared that he knew not the Lord that, then leaving God out of his calculation, he pursued Israel to his utter destruction?

When Nebuchadnezzar walked in his palace and said, "Is not this great Babylon which I have built for the house of my kingdom by the might of my power and for the honour of my majesty?" While the word was in the king's mouth there fell a voice from heaven saying, "O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee." When Alexander the Great had grasped and practically realised universal empire, he too, in his turn, died, and his empire was broken up, ultimately crumbling to pieces under the iron hand of Rome.

When Antiochus Epiphanes had filled up his cup of wickedness by entering the innermost courts of the Temple, even the "holy of holies," and sacrificing a sow upon the altar, not contented with this he vowed

vengeance against the whole Jewish nation, but on his return to Palestine was seized by a fatal disease, and died in the most dreadful agonies of body and soul.

Turning, however, nearer to our own times, we see this principle signally worked out in Napoleon I., who, to quote the historian Lanfrey, vol. ii., page 531 :—

“III. Napoleon wished to restore the Roman Empire in the precise manner in which it is predicted that Antichrist will restore it. On the 2nd of December, 1804, he caused himself to be crowned Emperor of the French at Nôtre Dame, the ceremony being performed by Pope Pius VIII., whom he had induced to visit Paris for that purpose. His idea of his empire is revealed in the fact that he had procured the iron crown of Charlemagne for the coronation, although at that time a large portion of the dominions of Charlemagne owed allegiance to the emperor of Austria. But in 1806 he made use of his victory at Austerlitz to wrest these provinces from the protectorate of Austria, and to unite them to his own sway under the title of the Confederation of the Rhine. At the same time he was arranging to establish some of his brothers and generals as vassal kings over other countries of Europe. His intentions in so doing are thus explained by one of his latest biographers.

‘Thus far, then, Napoleon aimed at the restoration of the Western Empire in the form in which Antichrist will hereafter affect it, that of confederated kingdoms under himself as emperor. In a despatch to the Pope during the same year he thus expresses himself:—‘Your Holiness is the sovereign of Rome, but I am her emperor.’ In 1809 he annexed the Papal States, and styled Rome the second city of the Empire; and in 1811 he chose the title of King of Rome for his infant son.

“The principal reason which directed the mighty conqueror to Moscow, instead of St. Petersburg, was the secret project which he entertained of turning his victorious arms, after the subjugation of the Muscovites, to the southward, and placing on his brow the diadem of the *Eastern Empire*.’

“This project he had in view from very early times, and is said, when only a subaltern officer of artillery, to have nourished the hope of being *King of Jerusalem*. Strange that he should have wished for that which heathen soothsayers predicted as the destiny of Nero. Satan will never rest until he has insulted and profaned the city of the Great King by making it the throne of the Beast. And at last he will succeed; but his success will fill up the measure of his iniquities.

“IV. Napoleon made overtures to the Jews, and took them, to some extent, under his protection. In July, 1806, he invited them to hold their Sanhedrim in Paris; and in March, 1807, seventy-one doctors and leading men of the nation assembled in that city, and formed themselves into a national council, the like to which had not been held for more than seventeen hundred years—not, indeed, since the destruction of Jerusalem by Titus. The immediate cause of his interest in them may, no doubt, be found in his desire to conciliate the wealthy Jews of Old Prussia, Poland, and the southern provinces of Russia. But they looked upon him as their deliverer, and styled him ‘the Lord’s anointed Cyrus’; and since we know his designs in regard to the East, we may be quite sure that he had also some ulterior plan for utilizing them in their own country.

“V. He displayed the names of blasphemy. When he was in Egypt he openly regretted that he could not,

like Alexander, give himself out to be the son of Jupiter Ammon. But what he could do he did, as may be seen by the following proclamation, issued after the suppression of a revolt at Cairo.

“Sheiks, Ulemas, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge in this world or the next. Is there anyone so blind as not to see that I am the Man of Destiny? Make the people understand that from the beginning of time it was ordained that, having destroyed the enemies of Islam, and vanquished the Cross, I should come from the distant parts of the West to accomplish my destined task. Show them that in twenty passages of the Koran my coming is foretold.’

“Throughout the whole of his career he showed a desire to be considered something more than human, and while many of the addresses presented to him recognised him as a sort of divinity, it is not on record that he ever imitated the noble conduct of Canute. On the contrary, he excused many unscrupulous and outrageous proceedings by the assertion that he was acting as the arm of God; he loved to be addressed by the title of Vôte Providence; and Lanfrey, after quoting one of his letters to the Pope, remarks: ‘These singular expressions show that Napoleon already considered himself as something more than the Pope’s suzerain; for he went nearly so far as to dispute with him his title of Vicar of God.’

“In the hall in which the Sanhedrim met at Paris, the cipher of Napoleon’s name and that of Josephine’s were blended with the name of God, and placed over the Ark of the Covenant! But a still more fearful instance of blasphemy is given by Madame de Remusat, in her ‘Memoirs.’

“Some years later, at another *fête* given by the city of Paris to the emperor, the repertory of inscriptions being exhausted, a brilliant device was resorted to. Over the throne which he was to occupy were placed, in letters of gold, the following words from the Holy Scriptures: “I am That I am.” And no one seemed to be scandalized!’

“Surely the miserable man, by permitting so appalling a crime, denied both the Father and the Son, and showed a disposition to exalt himself above all that is worshipped.”—Pember, “The Great Prophecies.” Edition, 1881. Pages 125-133.

I should culpably fail in discharging my duty were I to close this paper here, without pointing out how this gigantic power of evil may act as a warning to ourselves. Let it not be supposed, then, that because wickedness will be so manifestly developed in this “man of sin,” that therefore there is no danger of our falling into the same sin of which he is but the last and greatest development; for, after all, does not St. John tell us that in his day there were many Antichrists—that is, the spirit of Antichrist was abroad—of antagonism or enmity to God. Now, who is an enemy of God? Let the Apostle tell us. One, he says, who simply “minds earthly things.”

“For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things” (Phil. iii. 18, 19).

Again, we have seen that this enemy of God ultimately desecrated the Temple of God, and what does the Holy Ghost declare our bodies to be but the Temple of God?

“What? know ye not that your body is the temple

of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19).

"Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them" (2 Cor. vi. 16).

Have we never been guilty of thus desecrating the Temple of God, by allowing earthly things to assert their claim and usurp that position in our bodies which belongs to God only and thus allow the spirit of Antichrist to manifest itself in us? Let me remind you that the Apostle says that the end of those who are God's enemies and mind earthly things is destruction, as was that of the Antichrist.

Henceforth, then, let us shun all things which conduce to opposition to God's will in us, remembering that we are not our own, but that we belong to God. "Therefore let us glorify God in your body."

The First Principles of Prophetic Study

WITH the view of helping beginners to master the fundamental principles of Prophetic Truth we propose to give a series of

SHORT AND EASY PAPERS.

As they cannot be more plainly put than it has been by H. L. H. in his preface to Dr. Taylor's *Reign of Christ*, we propose to divide that preface into

TEN PAPERS,

omitting such parts as may not be directly relevant to our object.

No. I.—THE CONVERSION OF THE WORLD.

The assurance that this world is yet to be the theatre of the grandest displays of divine goodness, mercy, grace, and glory, is confined to Christians of no sect or age; it is the universal faith of the universal Church. Since the time when man went out from his lost paradise, separated by sin from the presence of his God, the hope of the triumph of good over evil, and of the bruising of the serpent's head by the woman's conquering Seed, has been the joy of every faithful heart. The promise of universal blessing through Abraham and his Seed, can never fail of its accomplishment; and He who said "As truly as I live, all the earth shall be filled with the glory of the Lord;" and who has declared that "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," will not fail to make good all that He has promised. For eighteen hundred years the prayer, "Thy kingdom come, thy will be done IN EARTH as it is done in heaven," has ascended to the throne. And that this prayer will eventually be answered, and that God's will shall yet be done in earth as it is now done in

heaven, admits of no doubt in the mind of the believing child of God.

Just how and when this state of glory shall be introduced, is with some a matter of question; but the ultimate conclusion is beyond all dispute or cavil.

It has often been stated that the opinion that the world is to be converted to God through the existing instrumentalities of gospel preaching and publication, is an opinion peculiar to modern days, and an entire opposition to the faith of the earlier ages of the church. . . .

The illustrious line of witnesses goes back through "the noble army of the martyrs" to the goodly fellowship of the Apostles. . . . Were they all mistaken in their understanding of Scripture statements for many hundreds of years? Was it reserved for modern divines to correct the faith of those who listened to apostolic teachings, and who followed in their teachers' paths? Has that which was an unknown doctrine or a condemned error in the church for seventeen hundred years, come at last to be the true faith of the gospel? And shall we, the successors of those who have steeled themselves against earth's flatteries and earth's frowns for many generations, with the solemn watchword, "The coming of the Lord draweth nigh!" now fold our arms in lazy lock, and say in our hearts, or with our lips, the Lord "delayeth his coming"? How are we certain that the judgment is hundreds of years distant from us, when for ages past the church has considered it near to *them*? Have we a new revelation? Has God sent forth men to declare that all things do and will "continue as they were" for ages yet to come? . . .

And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness, boast of greater expected success than is warranted by the experience of those who have put it off after having fought a good fight? The prophets could not convert the world; are we mightier than they? The Apostles could not convert the world; are we stronger than *they*? The martyrs could not convert the world; can we do more than *they*? The Church for eighteen hundred years, could not convert the world: can *we* do it? They have preached the gospel of Christ, so can we. They have gone to earth's remotest bounds, so can we. They have saved "some," so can we. They have wept as so few believed their report, so can we. They have finished their course with joy, and the ministry which they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more! "It would take to all eternity to bring the millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth Rock. And what hope is there that they will progress more rapidly? Is it in the Word of God? Glad would we be to find it there! Sadly we read that

"Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour—a more powerful Spirit? Has he another Gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of the cross? Can we reign with Him unless we first suffer for his sake?

No doubt the world would be converted if men desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years from the day of Pentecost. . . .

But, instead of this, ages of darkness came on. The world did not repent, but the church apostasized. The darkness did not become light, but much of the light become darkness; and to this hour, as in the Apostles' time, the whole world lieth in the power of the wicked one.

If the Gospels were to convert the world, we should have seen tokens of it ere this. But where are such tokens to be found? Shall we look to Missionaries, who sometimes labour for years before one sinner yields to the claims of the Gospel? Shall we look to the dense darkness of the heathen world? Shall we look to the journalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where 1800 years of toil and tears has not brought one-twentieth part of mankind over to a *profession* of true Christianity, and where more than one-fifth claim for themselves the dubious title of "Christian Nations?" Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there, when a *questionable faith* has led a few, with hypocrites even then among them, to withdraw themselves from the word and cherish the untried virtues of a secluded life? Surely after 1800 years of experiment with a system *designed* to convert the world, men might point to some country, to some province, to some nation and say, "Behold the commencement of a converted world."

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Illustrations of Bible Structure

It will be in harmony with other contents of this number if we give this month the structure of

REV I. 1-7.

THE INTRODUCTION TO THE APOCALYPSE.

- A | i. 1, 2. TITLE: "The Revelation," etc.
- B | i. 3. BENECTION: "Blessed," etc.
- A | i. 4-6. ADDRESS: "John to the Seven Churches,"
- B | i. 7. ADMONITION: "Behold," etc. [etc.]

These four members may be further expanded, as follows:—

EXPANSION OF A, i. 1, 2, THE TITLE.

- | | | |
|---|---|-------------------------|
| A | a 1-. The Revelation given. | } Intention.
Object. |
| b | d -1-. The Purpose: "To show," etc. | |
| e | -1-. The Medium: "His Servants." | |
| | c -1-. The Subject: "Things," etc. | |
| a | -1-. The Revelation sent and signified. | } Execution.
Object. |
| b | e -1-. The Medium: His angel. | |
| d | -1, 2-. The Purpose: To bear record. | |
| | c -2. The Subject: The word. | |

THE EXPANSION OF B, i. 3, THE BENECTION.

- B | f | 3-. Benediction: Blessed, etc.
- g | h | -3-. Persons: Readers and hearers.
- i | -3-. Words: Prophetied.
- g | h | -3-. Persons: Keepers.
- i | -3-. Words: Written.
- f | -3. Reason: The time at hand.

THE EXPANSION OF A, i. 4-6, THE ADDRESS.

- | | | |
|---|----------------------------------|--------------------|
| A | j 4-. To the Seven Churches. | } Saluta-
tion. |
| k | 4, 5-. Grace and Peace from God. | |
| j | -5, 6-. To Him, etc. | } Doxology. |
| k | -6 Glory and Dominion from us. | |

THE EXPANSION OF B, i. 7, THE ADMONITION.

- B | l | 7-. Cause: "Behold," etc.
- l | -7. Effects: "And every eye," etc.

N.B.—In the above structure, the member marked with an *Italic* letter, corresponds in subject-matter with the member marked with a Roman letter; also a small dash after a figure (7-) indicates the *former* part of a verse, and when placed *before* a letter (-7), it indicates the *latter* part of a verse, while both *before* and *after* (-3-), it denotes an inner part of the verse.

Notes for Bible Study.

THE JEHOVAH TITLES IN Psa. xxiii.

1. JEHOVAH-ROHI. (Ps. xxiii. 1) "The Lord is my Shepherd."
2. JEHOVAH-JIREH. (Gen. xxii. 14) "The Lord will provide." (Psa. xxiii. 1) "I shall not want."
3. JEHOVAH-SHALOM. (Judg. vi. 24) "The Lord send peace." v. 2 "The waters of quietness" (marg.)
4. JEHOVAH-ROPHECA (Ex. xv. 26) "The Lord that healeth thee." v. 3 "He restoreth my soul."
5. JEHOVAH-TSIDKENU. (Jer. xxiii. 6) "The Lord our righteousness." v. 3 "He leadeth me in the paths of righteousness."
6. JEHOVAH-SHAMMAH. Ezek. xlvi. 35) "The Lord is there." v. 4 "Thou art with me."
7. JEHOVAH-NISSI. (Ex. xvii. 15) "The Lord my banner."
- JEHOVAH-SABAOTH. (1 Sam. i. 3, etc.) "The Lord of hosts."
- JEHOVAH-ELEYON. (Ps. vii. 17, etc.) "The Lord most high." v. 5 "Thou preparest a table before me in the presence of mine enemies."
8. JEHOVAH-MEKADESHEM. (Ex. xxxi. 13, etc.) "The Lord that sanctifieth you." v. 5 "Thou anointest my head with oil."

Ten Titles (the completed cycle).

The *seventh*, three-fold, denoting all *spiritual* perfection. *Eight* illustrations, stamping the whole as *divine*, and as only to be truly enjoyed on the Resurrection ground of the new life.

Questions and Answers.

QUESTION No. 46.

ENQUIRER. "In your notes on 'How to study Prophecy' you say the Church is not mentioned in Revelation. Assuming this to be the case, what would the twenty-four elders symbolize—usually explained as representing the Church?"

The "Church" and "Churches" are used in various senses in Holy Scripture; the special application in each case can be decided only by a clear knowledge of the context.

What we said, was that the *Body of Christ* as such is not to be found in the Apocalypse—for this aspect of the Church is to be found only in the Epistles of St. Paul.

The Church as the Body of Christ was a complete and absolute secret, and is nowhere to be found in the Old Testament.

In Daniel vii. 9, we read, "I beheld till the thrones were placed and One that was Ancient of Days did sit."

We believe that the iv. and v. of Revelation give a full description of this throne and of the thrones of the Twenty-four Elders.

We do not believe that the fulfilment of Daniel vii. was dependent on the revelation of the Mystery but that, so to speak, it would have had its fulfilment had there been no revelation of the Mystery.

Consequently we do not say that the Twenty-four Elders represent the Church as the Body of Christ.

Until the Esoteric portion of the Apocalypse (chaps. xii., xiii., and xiv.) is understood, the very common mistake of reading the Body of Christ into the Apocalypse will probably prevail. The principal key to the Book is in these chapters.

The writings of "Brethren," so good in many respects, altogether fail in the interpretation of this portion of the Revelation, and so they are wrong as to the Twenty-four Elders.

QUESTION No. 47.

W. F. M'C. "Gen. xi. 5, 7; xviii. 21. Why should it be necessary for God to 'go down and see' whereas Solomon says 2 Chron. vi. 18, 'Behold Heaven and the Heaven of Heavens cannot contain Thee.'"

"Let us go down," is a figure of speech called *anthrôpopatheia*, because it ascribes human feelings to God. It was called also by the Greeks *sunkatabasis*, and by the Latins *condescensio*, because by the use of this figure God condescends to explain heavenly mysteries by human terms. Hence parts of the human body are attributed to God—Face (Psa. cxvi. 11), eyes (Psa. xi. 4), nose (De. xxxiii. 10), ears, arms, hand, heart, feet, affections, and actions, speech, etc., etc. The latter is the particular example enquired about. But there is beauty and truth under the figure. Man had said *let us go up*. God said "*let us go down*," Man would ascend in his sin, God comes down in His judgment.

QUESTION No. 48.

Cedar Hurst. "If God said, 'See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down—to build, and to plant'; and the Bibles tells of the fulfilment of the destruction only, are we to accept the *tradition* about Jeremiah—that he was *stoned* in Egypt? and thus render impossible the part he also had to do, *i.e.*, 'to build, and to plant.' It is undoubtedly greater wisdom to accept the *historical traditions*, which, to so many, are now historical facts, that Jeremiah, led by God, ultimately reached Ireland, where he did 'build and plant'" Jer. i. 5-10.

This question contains the common error of taking literally what is figurative; others err in taking figuratively what is literal. This passage is the common figure of speech called *enallage*, or exchange, by which the verbs "root out," "pull down," "destroy," etc., are put by exchange for the *declaration or prophecy* that certain things should be "rooted out," "pulled down," etc. This is a figure of frequent occurrence. Thus, for example, it is said that the priest "*cleansed*" a "*pollute*" (Lev. xiii. 6, 8, 11), while he only *declared* the person to be cleansed, etc. In Isa. vi. 10 God says, "Make the heart of this people fat," etc., *i.e.*, *prophecy* that this should happen to Israel. Ezekiel (xliii. 8) did not come "to destroy the city" but to prophecy that it would be destroyed. In like manner Jeremiah did not "root up" or "pull down," anything, neither did he "build" or "plant" in Ireland or elsewhere, but he *prophesied* that the land should be desolated, and he prophesied likewise that it should be bought and sold again, and that it should be builded upon and planted.

QUESTION No. 49.

"With reference to your articles on Babylon. Suppose such a city built, where would there be any connection between the punishment of it and the oppression of the Jews 600 B.C. by people having no connection with a modern city of that name and site?"

The oppression of the Jews by Babylon 600 B.C. foreshadowed the final oppression of that nation in the crisis of the Time of the End, just as the destruction of Jerusalem under Titus (A.D. 70-71) foreshadowed the final troubles of Jerusalem foretold in the Prophets, especially in Zechariah xiv. and Daniel xii., and by the Lord Himself in Matthew xxiv.

Micah iv. 8-10, clearly states that the Jews will again be in Babylon at the Time of the End.

The Babylon of the Apocalypse is described under the three symbols of the Woman, the City, and the Harlot.

After the destruction of the Harlot Babylon (foretold in Rev. xvii.) by the Beast and the Ten Kings, there will still be the Great City Babylon reserved for the subsequent destruction of Rev. xviii.

Ancient Babylon was never destroyed in the manner foretold in Jer. li. 61-64.

After it was captured by Cyrus it gradually dissolved. There was no *sudden destruction* of the city as is foretold of the future great Metropolis of Rev. xviii.

That the Babylon of Jeremiah l. and li. is in part still future is surely beyond question when we read:

"In those days and in that time, saith the Lord, the Children of Israel shall come, they and the children together, going and weeping: and shall seek the Lord their God. They shall enquire concerning Zion with their faces thitherward, saying Come ye, and join yourselves to the Lord in an everlasting covenant that shall not be forgotten" (Jer. l. 4-5).

Now, as this portion of the prophecy is still future, why should not other portions of the same chapters be also future?

If Jerusalem is again to go into captivity ("half of the City"—see Zech. xiv. 2), why should some students of Prophecy hesitate to believe that the old hostility between Jerusalem and Babylon is not yet finally settled?

The Harlot Babylon, including both apostate Christendom and a revived apostate Israel (the wounded head of the Beast of Rev. xiii.), is but one aspect of the evil days that are coming. The Great City of Commercial Babylon, the great Metropolis of the Cities of the Nations will be the final result of that Commercial rivalry and Godless Brotherhood of Humanity which is even now all around us.

International Babylonianism is even now rapidly re-integrating that system, of which the "City of Merchants," the "Golden City," will be the final outcome. "Sheshach" has not yet drunk the cup of Jeremiah xxv. nor has the "King of Sheshach," the final embodiment of the Assyrian, yet fallen on the mountains of Emmanuel's Land.

QUESTION NO. 50.

"Is there anything in 2 Cor. v. 10, or its context, to shew that the judgment seat, or Bema, there mentioned, before which Believers are said to be 'made manifest' (R.V.) is future, which would necessitate their receiving in their 'heavenly' resurrection bodies the bad things they had previously done? or is the judgment there mentioned the same as that spoken of in the 1st Epistle xi. 28-32, where members of the Church are said to have received, weakness, sickness, and even death, because of their wrongdoing? two remarkable instances of which seem to have been given in Acts vii."

We certainly regard this judgment as future. Our responsibility as Christians and our position by grace alone,

as children of God and members of Christ, are never confused in Holy Scripture, as is so frequently the case in modern religious books and newspapers.

When we appear before the Lord in our resurrection, or changed bodies, we shall have to answer for the more or less faithful manner in which we have served our Lord and Master since we, in divine mercy and grace, were called to be His servants.

For instance, if as teachers we have dealt deceitfully with the Word of God or built up "churches," or "chapels," or "assemblies," with "wood, hay, and stubble," instead of with "gold, silver, or precious stones," we (although saved personally) shall reap no reward as faithful *builders* (see 1 Cor. iii. 11-17). Or again, if we directly or indirectly teach doctrines which are contrary to God's Word in our attempts to "build up," by means of so-called Christian newspapers or prophetic magazines, those already Christians, we shall, in that day, have to answer for this to our Lord. So too, in personal sins—he that soweth to the flesh shall reap corruption. If we teach others to "keep under their bodies," and neglect to do the same with our own, we shall not be commended or approved of by the Lord in this particular part of our responsibility in that day.

If we preach the doctrines of grace, and do not separate ourselves from those who turn the grace of God into lasciviousness, shall we not be answerable to the Lord for a great failure in faithfulness of walk?

If we use the Word of God as a two-edged sword in defence of His Truth, must we not use it still more sharply when dealing with our own failures in Christian responsibility.

Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

WE give items of news with regard to this; not that we, as Christians, have anything whatever to do with it, beyond noting and chronicling some details as a remarkable sign of the times.

There are two sides to the present aspect of the Jewish question, both unheard of till within the last few years:

(1) The remarkable manner, in which, apparently, the judicial blindness of Isaiah vi. 10 is passing away from Israel, preparatory to their being re-grafted on to their own olive tree (Rom. xi.), while Gentiles—the wild olive branches—are not continuing in God's goodness; and (2) the Palestine Colonisation Movement.

We believe that both of these are connected with the approaching end of the age.

We take the following from Jewish newspapers:—

In his last report, the British Consul at Jerusalem stated that so rapidly is the population of the Holy City increasing, that its former limits have been far outgrown. On the western side of the city a large suburb has sprung up within the last few years, destroying the picturesque fields and vineyards. On this side of the city all the available land is being purchased by individuals or missions and benevolent societies. This suburb is styled "Modern Jerusalem."

From the annual report of the Esra Society (Berlin) for the support of Jewish agriculturists in Palestine and Syria, we learn that the

Society is interested in twenty-four colonies, all of which are progressing to such an extent that they can now dispense with foreign aid. A Jewish population of about 5,000 souls is devoting itself to agriculture in all its different forms, on land covering an area of more than 50,000 acres. Owing to this successful result, the Esra Society has been relieved of a heavy responsibility, and is thus able to turn its attention to the formation of new colonies. With the financial co-operation of other similar societies, the Esra is completing arrangements for establishing a colony to consist of Russian Jews, who are now working in Palestine as day labourers. The report testifies to the facility with which the Jewish peasants have adapted themselves to their new occupations. They have shown that the Jews can be won back to agriculture, and that, judging by results already attained, Palestine is the country best suited for this purpose.

A COLONY OF BOKHARA JEWS.

"ALTHOUGH the immigration of Jews to the Holy Land is restricted by the Government, yet it seems that the Jews are increasing in numbers, especially those from Mohammedan countries, and bringing money with them. Those from Bokhara are about to build a village. They have bought a large tract of land, north-east of the so-called 'Plantation,' an English property, north-west of the city, 1,700 yards distant from the town wall. It is on the ridge between the upper part of the Kidron Valley, near the Jaffa road, and the upper part of a branch valley, more to the north, but south of the tombs of the judges."

"THE RUSSIAN ORTHODOX PALESTINE SOCIETY"

Is getting by degrees nearly all the Russian establishments in Palestine under its rule, except those of the government. The Russian Hospital, some time ago, came under it, and is now about to have the arms of the society put on the top of the building, as has already been done on several other buildings, to mark them as the property of the society."

BARON DE HIRSCH AND CYPRUS.

THE *Gaulois* makes the statement in all seriousness that Baron de Hirsch has made an offer to England and Turkey to buy Cyprus, in order to establish there a small independent Jewish State under Turkish suzerainty and the protection of the Great Powers.

THE RE-UNION MOVEMENT.

THE ARCHBISHOP'S LETTER.

No small amount of distress has been caused godly members of the English Church by a letter, issued to the Archdiocese of Canterbury by Dr. Benson, calling upon clergy and laity to pray for union, and commending an alleged yearning after unity on the part of Presbyterians, Nonconformists, and *Romanists*, as being "of the Lord!" So surprised by this action have been the Papal authorities at Rome, that the Italian newspapers have called attention to it under the sensational heading of—"Progress of the Pontifical action in England." Politic steps have been taken to minimise the effect of Dr. Benson's deplorable procedure, but so far as we know, the Archbishop himself has not seen fit to explain the significant coincidence that his letter, which followed the Pope's letter, runs on parallel lines with his, and appears to aim at the same object—the federation of Christendom!—(*British Protestant*).

THE POPE'S LETTER AND THE EVANGELICAL PLATFORM AND PRESS.

THE annual meetings of the principal Evangelical Societies, held last month in London, were, in many respects, cheering, if not altogether satisfactory. On several occasions references were made by the speakers to the presumptuous letter of the Pope to the Queen's subjects, and the response of the audiences showed that they were alive to the portent of the incident; yet, we must express our regret that—with a few exceptions—the utterances of the Evangelical platform were not worthy of the grave crisis which the action of the Halifax party has forced on the nation, coincidentally with the measure for Disestablishment. The Bishop of Sodor and Man, with Dr. Kane, of Belfast, and a faithful, but limited, band of Protestant witnesses, redeemed the opportunity, and it is to be hoped their timely, outspoken warnings will not be forgotten. The Church of England press organs, omitting, of course, the Ritualistic section, have not spoken out on the Papal epistle as might have been expected. The High Church press, including the *Guardian*, *Church Review*, and *Church Times*, have heralded the new development of the re-union with gratification, while, though covertly, deploring the Pope's inflexible determination to require abject submission to the Papacy in its most modern corruptions of faith and practice. The line taken by the *Record* has startled the Evangelical body—always, of course, excepting the Neos—and that paper, by its extraordinary article on the Pope's letter, has done itself no small damage as a leader of Evangelical opinion in the Church of England. On the other hand, the *English Churchman*, and *The News*, have maintained, on Scriptural and Protestant grounds, the utter impossibility of any concord between those who follow Christ and

those who follow Belial. The editor of *The News* has done excellent service to the cause of Protestant truth by republishing from the columns of his weekly newspaper three powerful articles entitled *The Pope's Letter: an Englishman's Reply*, which we strongly recommend our readers to obtain and circulate extensively (price one penny, Home Words Office, 7 Paternoster Square).

SPIRITISM AND THEOSOPHY.

MR. W. T. STEAD ON SPIRITUAL PHENOMENA.

MR. W. T. STEAD presided at the recent meeting of the General Conference of Spiritists in London. In discussing how they could best convert England to Spiritualism, he said:—

"If they wished to convince people of the truth of spirit communion they could do it by utilising the later researches of psychical science. How could anyone, for example, be brought to believe that the room was full of spirits? They could not demonstrate the presence of spirit beings by any process of spiritual analysis. He did not know whether any of the persons present had seen an experiment he had once witnessed, but it was one that enabled a person to understand how the room might be full of disembodied spirits. He had seen a woman hypnotised. While in the hypnotic state she had been told by the hypnotiser that he (Mr. Stead) had gone out of the room. She had been brought out of the hypnotic state, having previously been told that when she came to herself she would find that Mr. Stead had gone. On coming out of the mesmeric condition (but under the influence of the suggestion made to her), the woman went and looked all round the room for Mr. Stead. Everybody else could see him except herself. To make the test as strong as possible, she was induced to take the chair occupied by Mr. Stead, and try and sit down upon it. Naturally she would find this impracticable, but would be entirely ignorant of the cause in spite of repeated attempts to occupy the chair. To carry the experiment further, a piece of paper bearing some printed words had been pinned on Mr. Stead's back. The hypnotic person would then be brought face to face with Mr. Stead, and be caused to read the writing on the paper pinned to his back, all the while unconscious of his presence. It was a very simple experiment, and might be witnessed in any hypnotic chamber. That Mr. Stead should have become invisible (although not intangible) to a hypnotic subject under the influence of a suggestion, and that this hypnotised person should be able to see through his body and read printed words on his back, made it seem no longer impossible that we might be surrounded with people who were invisible to us."

MRS. BESANT AND MR. GLADSTONE IN THE "XIX CENTURY,"

Sept., 1894, and June, 1895.

MRS. BESANT'S reply to Mr. Gladstone's "True and False Conceptions of the Atonement," shows that she has fairly grasped the erroneous philosophical notions of the Essenes and Neo-Platonists. This, together with a re-hash of the doctrines of Karma and re-incarnation of the old-world Egyptian wisdom, forms the chief items of the stock-in-trade of Modern Theosophy.

Mrs. Besant's and Mr. W. T. Stead's idea of the Christ within each member of the new Democratic "Civic Church" is but a poor and vulgarised imitation of that false system of Esoteric philosophy, which was put forward to destroy the true conception of the Atonement in the early days of Christianity by Gnostics and Essenes, which was so effectually met and neutralized by the Divine philosophy of the Cross, as set forth in the Epistle to the Colossians.

CRYSTAL GAZING.

ANOTHER experiment, said Mr. Stead, related to the subject of crystal gazing. If any of those present had never seen a camera obscura, he would advise them to take an opportunity of doing so. You go (said Mr. Stead) into a darkened room, with a table in the centre. Over the table was stretched, a sheet of white paper; at the top of the room was a circular tube with openings in it. The operator pulled a string, and you beheld on the table pictures of the outer world. . . . If one told a person who was ignorant of the science of optics that such a thing was possible—that pictures of the surrounding country could be projected on to a table in a darkened room in the manner described, he would probably set his informant down as a perverter of the truth. Yet the fact remained—the pictures were seen. Somewhere or another, up aloft, there was a celestial camera obscura, by which it was possible for persons gifted with a certain faculty to look into a crystal or goblet of water and to see the living, moving, miniature resemblances of things that had happened, that were happening now, and, stranger still, that were going to happen in the time to come. On the previous evening they had heard a most interesting paper read by Mr. Traill Taylor on Spirit Photography—a paper which opened a door through which it seemed not improbable that, as they went on, they might obtain solutions of many of the problems relating to the unknown laws of optics and of light. The idea that it was possible to secure by

photography pictures of a person thought of, pictures of pictures, or landscapes themselves, without any lens or camera, opened up possibilities and suggested thoughts before which the imagination itself trembled and faltered; but these possibilities were of the future; what they had to do with now was the immediate present.

MR. STEAD AND HIS FAMILIAR SPIRIT "JULIA."

HE had only one word to add in conclusion, and that was regarding what they should do in order to utilize the powers which some of them possessed. If the people on the other side were (and he believed they were) anxious to open up a way by which they could communicate freely and constantly with the loved ones whom they had left behind, was it showing much regard to their wishes to allow them, or such pallid rays of their thought as came to our minds, to drivel away in inane commonplaces and truisms which every Sunday-school boy learnt before he was ten years old? It was terrible, when they were trying to solve some tremendous problem in natural science, to be told that they ought to be good—that they ought to love each other. It was all very true; but it did not need a spirit to come from "the vasty deep" to tell them that. He had frequently consulted "Julia" on these matters, and when she had written about it he had said, "What do you wish to be done?" And what she had said was this: "What you want is mediums—good mediums—not merely good psychics, but mediums who have some care for the cause and the desire to labour for their fellow-men in their hearts." Supposing you had obtained a supply of good mediums, and someone come to you mourning, broken-hearted, yearning to gain some tidings of someone who had gone before, and of whose fate they felt in utter darkness. You went first to an ordinary clairvoyant, and stated the desire of the bereaved to gain the word of the departed. Then let a record be made of what the clairvoyant said, let the description be noted and take down. Then it was necessary to go from the normal clairvoyant to these psychics who were somewhat further advanced, who were not only clairvoyant but clairaudient, and let them say what they saw and heard as to the identity of the spirit who might appear, allowing no communication whatever between the normal clairvoyant and the clairaudient. Next go to a medium for automatic writing, and ask whether the person whom it is desired to hear from will use the hand of the automatic writer. If a letter is obtained, then go to a medium like David Duguid, and see if you can obtain a photograph of the person. Then a psychographic medium might be consulted—one of those mediums through whom autographs in the direct writing of the departed are obtained—and an effort made to obtain, under test conditions, in locked slates, the signature of the deceased. Then, if there was an approximate agreement in the results obtained through all the mediums, as a final experiment a visit might be paid to a materialising medium in order to ascertain whether it was possible to get the spirit sought for materialised. Then (so Julia had written) if you do that, and you have the whole range of tests, and they all agree, how much longer do you suppose that people will go about indulging in the old fallacy that dead people are dead and not alive? (Applause.)

OUR WARNINGS AGAINST MR. STEAD'S WRITINGS.

WE have, on several occasions, specially warned our readers against the writings of Mr. W. T. Stead. The above extracts from his address at the recent Conference of Spiritualists, as reported in *Light*, or May 25th, prove to demonstration that Mr. Stead is a Spiritualist, that he professes to have a similar spirit, "Julia," that he advocates further intercourse with the unseen world with the assistance of mediums, and it will be noted that among the teachings of these Spirits and Spiritists are—that death means life, and that all the present movement on foot for the reunion of Christendom, and of Civic Churches, are parts of the great plan of the powers of darkness and of rebellious man, as was the movement in Gen. xi., just before Jehovah went down and destroyed their works.

CIVIC CHURCHES.

In our May number we commented on Mr. Stead's advocacy of Civic Churches, and of his proposal to use them for secular purposes. We are pained to cut the following from a contemporary, *The Bombay Guardian*.—

REV. F. B. MEYER, commenting upon Mr. Stead's article, writes as follows to the *New Age*:—"I heartily agree with the substance of Mr. Stead's appeal for the opening of the churches for the use of the people."

THE BURNING OF THE GREAT MOSQUE AT DAMASCUS AND THE DECAY OF TURKISH POWER.

"It is remarkable that we have heard but little of the destruction of the great mosque at Damascus by fire, the reason apparently being that the Turkish Government regard it as a portentous calamity, and have prevented any account of it from getting abroad. It is the ancient Cathedral of St. John the Baptist, one half of which, on the conquest of Omar, was turned into a mosque, while the other half was left for Christian service till the year 90 A.H., when the whole was taken possession of for Moslem worship.

The fire broke out on the 14th of October, 1893, during the day, and the greater part of the building was destroyed, leaving only the walls standing. . . . It must be a matter of surmise why the Turkish authorities have prohibited the press from reporting the fire, or even alluding to it. The destruction of the famous building had a most depressing effect upon the city at the time. Whether the Government apprehended a similar effect on the Mahomedan population at large, or feared that the disaster might be regarded by both the Moslem and Christian world as another indication of the decay of Turkish power and prestige, it is difficult to say; but both reasons are talked of at Damascus."

Editor's Table.

The Antichrist: His Character and History as Gathered from Holy Scripture; to which is appended Extracts from Gibbon and the Writings of the Early Fathers.
By the REV. SHOLTO D. C. DOUGLAS.

Under eight headings, the author groups together all that the Scriptures contain on this momentous subject. We have given the main points in our other pages, but have been obliged to omit the longer quotations. The reader will find every Scripture quoted in full, together with the Extracts from Gibbon and the Early Fathers in the complete edition which can be obtained of the author, Douglas Support, Coatbridge, N.B., price Sixpence.

Romanism and Ritualism in Great Britain and Ireland: A Report of the National Protestant Congress held in Edinburgh, Oct. 15-18, 1894. Edinburgh: T. W. Hunter, 19 George IV. Bridge. London: Marshall Bros., Paternoster Row.

A valuable collection of the important papers read at this Congress, covering the whole field of our controversy with Rome. It is impossible even to quote the titles of the subjects or to give the names of the speakers, but we most heartily commend it to all who wish to be informed upon, and thus guarded against, the insidious encroachments of Rome. Rome is using the liberty awarded to her to take away our own liberties. The work is well got up, and is published at 2s. 6d., but will be sent for 1s. 6d., post free, from the office of the National Protestant Congress, 74, Strand, W.C. (or for 1s. if called for).

A Critical Lexica and Concordance to the English and Greek New Testament. For the use of English Readers. By the REV. DR. BULLINGER. Longmans. 15s.

A new edition (the fourth) has just been published, in

which several corrections have been made, and some articles or words re-written.

The Names and Order of the Books of the Old Testament.
By the REV. DR. BULLINGER. Eyre and Spottiswoode.
Price 4d.

This pamphlet contains the articles which appeared in our recent issues, and is now published, with some additional matter, in a separate form.

The Inspiration and Accuracy of the Scriptures. BY JOHN URQUHART. Marshall Bros. 7s. 6d.

We gladly and thankfully commend this timely and valuable work. It is a fine volume of nearly 600 pages. It treats the great subject in three parts, (1) The Scripture Doctrine of Inspiration, (2) The Genesis of Rationalism, and (3) Critical results tested by modern discovery; with an appendix on Archdeacon Farrar on Daniel.

We welcome this work, believing as we do that criticism began in Eden with the Devil, and that our modern English so-called higher criticism is shown to be un-English, and ought, therefore, to be labelled "*made in Germany!*"

The Finished Offering of Christ, etc. By the REV. C. H. WALLER, D.D. 1d.

English Covenants: What are they? 3d.

Protestantism: Its Perils and its Duty. BY VEN. ARCH. FARRAR. 1d.

Papery completely at Variance with the Bible. 1d.

Scripture Proofs of the Main Doctrine of Christianity. By the REV. C. H. H. WRIGHT, D.D. 2d.

The Dream of a Church Mouse. 2d.

All published by John Kensit, 18, Paternoster Row. Sound and valuable publications, indispensable to those who would be armed against Rome, the great enemy whose one aim is to *subjugate the conscience and extinguish the liberties of the people.*

The Great Prophecies of the Centuries. By Mr. G. H. PEMBER. Hodder and Stoughton. 7s. 6d.

This is, as we said in our first short notice of it, a book which all students of Prophecy should secure without delay.

If we venture to differ from so sincere and reverent a writer as Mr. Pember in some of his conclusions, we do so in the full hope that nothing we may say may hinder any of our readers from obtaining a copy of this, his last published book, for without this no prophetic student's library can be considered complete.

Whilst we do not altogether agree with the division of Israelitish history into four periods, we can use it nevertheless as a good provisional method. The able way in which Mr. Pember deals with the future "fourth period" or crisis

of Israel's history, we highly commend as being the best that has been written on this important epoch.

Again, the angelic warfare revealed in Daniel x. has been dealt with by Mr. Pember in a more faithful and spiritual manner than we have elsewhere met with. Indeed, taken as a treatise on Daniel, we prefer it to much that has gone before, including that of Dr. Tregelle's, whose preface shows he was not clear on the atonement. As the esoteric portion of the Apocalypse (xii., xiii., and xiv.) cannot possibly be understood without a deep knowledge of this portion of Daniel, we would recommend our readers to obtain Mr. Pember's book for this one reason alone, apart from its other intrinsic excellences.

As to the interpretation of the "clay," in the image of Nebuchadnezzar, we have explained our views on page 6, but we by no means reject Mr. Pember's application of it when the question of the departure from God's standard of a perfect and righteous form of government is taken as the teaching symbolized by the metals.

A well-understood symbol sometimes has more than one application, as in the present case.

We cannot accept Mr. Pember's statement that the line of Solomon was cut off at the time of the Captivity. Jer. xxii. 30 must be explained by 1 Chron. iii. 17, not *vice versa*.

Jeconiah, or Jehoiachin, was taken captive to Babylon, and his son did not succeed him on the throne, for Zedekiah was not the heir, and was merely the nominee of the king of Babylon.

We are expressly told that, when in captivity, a son, "Salathiel," or Shealtiel, was born to Jeconiah, "the captive" (R.V.), and he was the father of Zerubbabel, the prince and heir, in the Solomon line, to David's throne.

The genealogy in Matthew fully bears this out, and we, therefore, hope that, in a second edition, Mr. Pember will reconsider his note on the genealogies of St. Matthew and St. Luke.

That the latter was perfect and complete as from Nathan, the son of David, we do not doubt, but we have no reason for doubting that the genealogy of St. Matthew is equally perfect and complete, and was in no way dependent on the one given in St. Luke.

We also find ourselves unable to identify the "little horn" of Daniel vii. (which springs from the head) with the little horn of Daniel viii., which springs from one of the four horns. At the time of the end there are *two* beasts, both of which it seems to us are foretold by Daniel.

We trust that all our readers who are interested in these and other disputed points of prophetic interpretation will read and carefully study Mr. Pember's book for themselves. It, moreover, contains much valuable information of a historical nature, and is written from first to last in a spiritual and reverent manner, which cannot be said of many modern books on prophetic subjects; the work of authors possessing but little of either spiritual discernment or refined literary style.

THINGS TO COME.

Vol. II.

AUGUST, 1895.

No. 2.

Notes and Notices.

WE go to press too early with our August Number to give any notes on our proposed meetings at Keswick and Dunoon.

These Conventions will bring our Summer Meetings to a close.

Our Winter Series for 1895-6, will commence at Liverpool, November 19, 20, 21, and 22.

FUTURE CONFERENCES.

We invite applications from any place where local friends will provide for the Hall and for making the meetings known. We will gladly take over all the responsibility as to speakers, etc. All letters should be addressed to the Conference Secretary, 18, Hamilton Square, Birkenhead.

We acknowledge with thanks, contributions for

FREE DISTRIBUTION FUND.

Miss M. Vernon ... 1 0 0

CONFERENCE FUND.

A Friend ... 50 0 0

Mr. Palfreyman (Australia) ... 0 5 0

OUR CIRCULATION.

We are thankful to note an increasing interest in our Journal in the more distant parts of the world. Faith has been increased and Hope encouraged in the hearts of many who earnestly pray for an increasing blessing on our work.

A CALL FROM INDIA.

One friend writes, asking us to make known a real want. If any, with means, are waiting to hear of a useful sphere of work, here is one ready to their hand. It is from one in connection with the "Soldiers' Christian Association of India." He says:—

"It would be a very great boon to our Soldiers in India if those among your friends who are interested either in India, or in our soldiers, would defray the cost of twenty copies monthly during the year 1895-6; or would assist the "Soldiers' Prayer Room Fund," one object of which is to keep our *ninety* odd centres supplied with books, periodicals, etc., and especially such as bear upon the second advent, and are directly helpful in the study of the Word. In any case perhaps you could lay this request before your friends. Books such as those by Dr. Anderson, Dr. Neatby, Dr. Bullinger, and Mr. Pember would be eagerly read in *all* our ninety Prayer Rooms, as they are being read in those I have been able to supply."

We do lay this letter before our readers, and leave it with them for their prayerful consideration.

OUR NOTES FOR BIBLE STUDY

this month are incorporated with the "Illustration of Bible Structure" (2 Tim. ii. 14-26).

Editorials.

THE FIG, THE OLIVE, AND THE VINE.

THE symbolical, typical, and figurative teaching of God's Word is an inexhaustible source of delight to those who meditate on it day and night, and who ponder over the infinite beauties and varieties of the written thoughts and wisdom of Him whose words are full of spirit and full of life.

But the solid and immovable foundation of God's truth must be well laid and insisted on before its symbolical and figurative illustrations and side-lights can be safely taught.

There is full scope for the imagination when once the girdle of truth is spiritually comprehended and enjoyed. When the sound doctrine of the faith once for all delivered to the saints is firmly held, when the Epistles of St. Paul, St. John, and St. Peter are fully known and believed, as well as the Words of the Lord Jesus as recorded by the Four Evangelists, then there is but little fear of too much play being given to the imagination in the interpretation of the teaching underlying the typical and figurative language of Scripture:

If we have the "mind of Christ," and are being taught by the Holy Spirit, we too shall be able to draw lessons and spiritual songs from the flora and fauna of Nature; from the lofty cedars of snow-clad Lebanon and from the lowly hyssop which grows on the wall.

When Wisdom is justified of her children, Wisdom's delights are found in the Book of Proverbs and the Song of Solomon, as well as elsewhere in God's Word, and an infinite range of subjects is spread out before the gaze of Him who stands at the "opened door" of the Treasury of God.

He that hath the key of David, He that openeth and no man shutteth, Himself stands at the door, and will keep the heart of His servant from giving way to too much imagination, for the half has not yet been told him, and even if He were to give the whole of His treasure-house in exchange for His love, "it would utterly be despised." Wisdom is above rubies, but even the hidden treasures of Wisdom's house will not satisfy the heart of one who thinks of the love of Him in whom are hid all the treasures of wisdom and of knowledge.

"All is vanity" if the heart be set on anything "under the sun," but there is One above the sun, who is the true object and source of unending delight.

THE FIG, THE OLIVE, AND THE VINE.

Each of these beautiful trees when studied separately

in their symbolical connection with the ways and thoughts of Jehovah, concerning the people and history of Emmanuel's Land, will suggest many instructive thoughts, and when taken together as connected symbols, have still deeper teaching for those who have eyes to see and hearts to understand.

In the first Parable in Scripture, uttered by Jotham to the men of Shechem from Mount Gerizim (Judges ix.) we read:—

“The trees went forth on a time to anoint a king over them; and they said unto the Olive Tree, ‘Reign thou over us.’ But the Olive Tree said unto them, ‘Should I leave my fatness wherewith by me they honour God and man, and go to wave to and fro over the trees?’ And the trees saith unto the Fig Tree, ‘Come thou and reign over us.’ But the Fig Tree said unto them, ‘Should I leave my sweetness and my good fruit and go to wave to and fro over the trees?’ And the trees said unto the Vine, ‘Come thou and reign over us.’ And the Vine said unto them, ‘Should I leave my wine which cheereth God and man, and go to wave to and fro over the trees?’ Then said all the trees unto the Bramble, ‘Come thou and reign over us.’ And the Bramble said unto the trees, ‘If in truth you anoint me to be king over you, then come and put your trust in my shadow, and if not, let fire come out of the Bramble and devour the Cedars of Lebanon.’”

The Fig, the Olive, and the Vine are symbolical types of that Nation to whom God gave that pleasant land of which they were the product and fruit. But that highly-favoured people thought scorn of that pleasant land, and gave no credence unto His Word. And when they were in possession of it with its cities and goodly trees which they planted not, they wickedly forsook the Lord their God who had redeemed them out of Egypt and brought them into that beautiful land; and so after longsuffering patience and goodness He cast them out and scattered them amongst the Gentiles.

THE FIG AND THE VINE.

The Fig and the Vine are types of Israel under the first Covenant—but the Olive is a type of Israel as the object of God's sure promise and blessing, a figure of that place of privilege in God's grace, of those who are in possession of the oracles of God and amongst whom His honour dwelleth.

“God brought a Vine out of Egypt, He drove out the Nations and planted it. It took deep root and filled the land, the mountains were filled with the shadow of it. She sent out her branches unto the Sea and her shoots unto the River” (Ps. lxxx. 8).

But let us read the sad song of the Beloved as touching His Vineyard. Why brought it forth wild grapes when so much love and care had been bestowed on it? What could have been done more for that Vineyard? (Isaiah v.) “The vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His pleasant plant. He looked for judgment but behold oppression, for righteousness but behold a cry.”

Under the first covenant the Fig Tree produced “nothing but leaves;” great profession but no fruit:

and the Chosen Vine yielded only wild grapes.

Nay, more, when to the Beloved Nation the “Only Son,” the well-beloved, was sent, full of grace and truth, the True Vine, whose Father was the Husbandman (John xv.); when He grew up before them as a tender plant and as a root out of the dry ground, that highly favoured Nation despised and rejected Him, they saw no beauty in Him, the Chiefest among ten thousand.

There were, however, a few branches who abode in Him, the True Vine, and they bore much fruit; their sound went out into all lands and their words unto the end of the world.

But Israel did not know nor did they nationally listen to the Holy Spirit's teaching; they did not repent nor would they consider.

The True Vine is now in God's heavenly vineyard, and not until He comes forth from Zion as their Deliverer, to turn away ungodliness from Jacob, will the House of Israel and the House of Judah be once again in the position of God's earthly people. But the Lord God will yet choose Jerusalem, and He that scattered Israel will gather him as a shepherd does his flock.

ISRAEL AND THE OLIVE.

The Fig Tree “withered away,” and no fruit will grow on it for ever. Israel failed under the first Covenant, and it is a *new* Covenant which God will make with the House of Israel and the House of Judah.

By the Law was the full knowledge of the awful nature of sin; the strength of sin was the Law, and by the deeds of the law shall no flesh—neither Jewish nor Gentile—be justified.

The Fig Tree will once again *endeavour* to put forth its leaves, but no fruit will follow! When those things begin to come to pass, then will be the “beginning of sorrows!” and the time of Jacob's trouble will be close at hand, even at the doors.

No fruit will be forthcoming in the attempt to renew the first Covenant—for they shamefully broke that Covenant and God has broken His staves, “Beauty” and “Bands,” and the Covenant which He had made with the peoples (Zech. xi.).

Woe to the worthless shepherd whom they will receive!

They will choose the Bramble for their king, as the men of Shechem chose Abimelech. And will not fire come out of the Bramble and devour the Cedars of Lebanon?

But though the Fig Tree withered away and was cut down—though the True Vine was taken up into heaven and they saw Him no more; yet the Olive Tree still stands, and though some of its branches were broken off, here it is still to this day.

Wild olive branches were grafted in. Israel lost for a time the special privilege of being the possessors and expositors of the oracles of God. The Gospel of the Grace of God, the Salvation of God, and the Mystery concerning Christ and the Church were preached amongst the Gentiles—and this is so to this day.

But the Gentiles, as such, are not continuing in God's goodness, they are forsaking the principle of justification

by faith alone, the doctrine of a standing or a falling Church; they are falling from the principle of grace. And as God spared not the natural branches of the Olive Tree, neither will He spare boastful and vainglorious Gentiles, who have not received the love of the truth that they may be saved.

God will receive Israel back into favour—and the law will go forth from Zion and His righteous government from Jerusalem.

The Scribe instructed in the mysteries of the Kingdom of Heaven should be able to bring out of his treasures things "New and Old." Amongst these treasures will be found the solemn lessons of the Fig, the Olive, and the Vine.

SHORT PAPERS ON THE APOCALYPSE.

II.

IF, as we have seen, this Book of the Revelation is for His "servants" from the time it was written to the day when He cometh in clouds and every eye shall see Him, then we have no right to say that any portion of it, such as the first three chapters, will be of no use to the "overcomers" who will pass through the awful crisis of the world's history with which this book so especially deals.

It is undoubtedly right to *apply* the practical lessons and warnings of the messages to the Seven Churches to the sad history of Christendom; and the writings of "Brethren" and others, who have thus applied them, are exceedingly helpful, and in the main correct, if we regard the book as a continuous prophecy from St. John's day to "the Day of the Lord." But the book has very special reference to the day when the Lord shall rise up from His place on His Father's throne (*Kuriakē hēmera*) and subdue, by a series of providential and direct judgments, the kingdoms of this world and the kings of the earth, as well as the host of the high ones which are on high.

The frequent allusions to Jewish history and Jewish synagogues in these messages to the Seven Assemblies lead us to reflect that, besides their practical value to us who are "overcomers" in these days of corrupt Christendom, they will have their final application after 1 Thess. iv. 15-18 has been fulfilled, when, in remnant days, they will be put out of the synagogues, and those who kill their "brethren" (see John xvi. and Matt. xxv.) will think that they do God service.

In Rev. iii. 10 we read:—"Because thou hast kept the word of My patience, I also will keep thee from, or 'out of' (*ek*), the day of temptation." Now the preposition, 'out of,' implies that they will be in this day of temptation and will be saved out of it.

We may *apply* this to those who will be translated when the Lord comes, as in 1 Thess. iv. and 1 Cor. xv.; but this translation of His body—those "in Christ"—will not prevent those who are faithful and in whose mouth is no lie (*pseudos*), when that "hour of temptation" is over all the world, from taking warning and deriving comfort from these messages. Will not the

144,000 of Rev. xiv. be "overcomers"? And will not they be taken up to be with the Lamb on Mount Zion? Will He not come for them as He promised in John xiv.?

As we pointed out in our article, "How to Study Prophecy," the revelation of the Mystery of the Body of Christ to the Apostle St. Paul did not do away with the Heavenly Calling and the Heavenly Jerusalem, nor must it be confounded with it.

Here, again, the writings of men, helpful as they are in so many respects, have brought about this confusion. The Earthly Calling, the Heavenly Calling, and the Body of Christ, are all three to be found in the Word of God.

The Heavenly Calling was not the secret of the Mystery of the Body of Christ, nor is the Heavenly Jerusalem, or the Bride of the Lamb, synonymous with the Mystery. For, as we have already pointed out, it is written that Abraham, Isaac, and Jacob, and the Patriarchs, looked for a heavenly city whose maker and builder is God.

Daniel and other saints of God were told that there would be a first resurrection and a rule of the heavenly saints over the earth (see Daniel ii. and xii.).

To say that they—the saints of the Old Testament—have only an Earthly Calling, or to say that the Mystery is the same as the Heavenly Calling which had been previously revealed, is not according to a true knowledge of God's word.

THE BODY OF CHRIST NOT IN THE APOCALYPSE.

Again, we have stated that we do not consider that the Body of Christ, as such, is to be found in the Apocalypse. Let us not be misunderstood. This book, and especially the messages to the Seven Churches, are surely to be read, studied, and *applied* by the members of the Body of Christ; but when we come to INTERPRETATION, then we see that the book takes up Old Testament Prophecy; that just as Genesis is a book of "beginnings," so is the Book of the Revelation a book of "endings."

Though the Old Testament is not once directly quoted in it, yet no book of the New Testament is more full of references to it—more than three hundred of such references having been recognised.

Again, Prophecy always implies corporate failure on the part of those addressed. The fullest declaration of God's wondrous purpose of love, which He revealed concerning Christ and the Church, is found in the Epistles to the Ephesians and Colossians, and in the second Epistle to the Corinthians. In these His "Gospel of the Glory" of Christ is fully declared; moreover, it is given in plain though deeply spiritual language.

The Book of the Revelation is not so much about the Gospel of the Glory, and God's eternal purpose concerning the Mystery of Christ and the Church, as it is a revelation concerning the "endings" or fulfilment of the things concerning the Earthly and Heavenly Callings and the Mystery of God evangelised to the prophets. And so we repeat, the Mystery con-

cerning the Body of Christ is not found in the Apocalypse; but the Mystery of the Victory of the "Seed of the Woman" over the Serpent, which was evangelised to the Prophets since the world began, is found there.

A considerable portion of Old Testament Prophecy referred to the "Time of the End" and the "Day of the Lord." The Apocalypse takes up these unfulfilled Prophecies and adds unto them "many like words."

It is a continuous Prophecy up to a certain point, in its application to the members of Christ's kingdom in this Day of Grace, but its short and sharp Futurist fulfilment belongs to the Lord's Day, and its final crisis called the Day of the Lord.

Let us illustrate this (application as differing from interpretation) by another well-known Prophecy. Take Isaiah liii.: The spiritual application is for us and all those who, by God's mercy, know and believe, with thankful and adoring hearts, that He was wounded for *our* transgressions, and bruised for *our* iniquities; but the interpretation or *fulfilment*, as every student of Prophecy knows, will be when the remnant of Israel, which will become the nation, shall say, with their own hearts and lips, "He grew up before us as a tender plant and as a root out of the dry ground." "We saw no beauty, that we should desire Him; He was despised, and we esteemed Him not."

THE PRACTICAL USE OF THE APOCALYPSE FOR THE MEMBERS OF THE BODY OF CHRIST.

Ever since the day of the failure of the Assembly as the "pillar and ground of the truth"; ever since the day of ruin, when it became the "great house" (see 1 and 2 Tim.), the messages to the Seven Assemblies have been open to "overcomers." The Lord and the Holy Spirit [both being virtually outside the Assembly, God's Word alone should have had its supreme place to him who had an ear to hear what the Lord and the Holy Spirit said to the Churches.

But, alas! attempts, and very unsuccessful ones, have been made to build up assemblies, out of the "great house," and the position and attitude of "overcomers" have been surrendered even by those who saw the "errors of the Denominations."

It may be useless to tell such that the Body of Christ and the glorious position of its members (by grace alone) are not to be found in the Apocalypse, for they hear what their own peculiar assembly says to them, though they condemn all other assemblies as not being on what they consider "the true ground."

Men have been taught that the Twenty-Four Elders and the Heavenly Jerusalem are the same as the Church and the Bride of the Lamb; and as these statements are to be found in the books of their favourite teachers, they refuse any further enquiry into these matters.

But, nevertheless, the sevenfold message still calls to the "overcomer," "Let him that hath an ear, hear (not what the Assemblies say, but) what the Spirit saith" to the "Assemblies," one and all of them—not all except one.

Now let us take the case of one who is an "overcomer." When his conscience and heart are no longer in subjection to an authority which is not now the pillar and ground of the truth, he sees that a return to "first love" and "first works" is still open to him individually, even when all corporate testimony has failed. The armour which God has provided for those who wrestle, not against flesh and blood, but against principalities and powers, is still for him, in the strength which God will supply. The sharp sword of God's Word, the sword of the Spirit, is ready to his hand. With or without companions, let him gird his armour on, and "the sword of the Lord and of Gideon" may yet be his battle cry, while the Captain of the hosts of the Lord is at his right hand; and he may be filled with the Spirit, even though the Spirit's presence has been withdrawn from the Assemblies.

The significance of the associated names, "Noah, Daniel, and Job," lies in the fact that they were faithful when no corporate testimony was in question! and the heroes in the closing period of the Judges often received but little assistance from their faithless and distressed people. Caleb feared not the giants nor the sons of the giants when, with Joshua as his companion, he brought a good report of that glorious land; and where his feet trod, there was his possession.

Churches have failed, corporate testimony has failed; but the path of faithfulness is still before us, if we are, by His grace, "overcomers," even though the bones of more than 600,000 warriors, who were delivered out of Egypt, are lying in the wilderness around.

Let us remember "that they could not enter in because of unbelief."

(To be continued, D.V.)

Contributed Articles.

THE PSYCHOLOGY OF HOLY SCRIPTURE. (Second Paper).

IN a previous article with the above heading (Oct. 1894) we remarked that when Christians left their first love, rapid decline in doctrine soon followed.

Three all-important truths, amongst others, were soon obscured, namely:—

(1.) Justification by faith alone. Rom. i. 17; Gal. iii. 11.

(2.) The Secret or the Mystery relating to the Body of Christ. Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Ephes. iii. 1-10; 1 Tim. iii. 16 (reading "which," not "God," nor "Who.")

(3.) The true teaching concerning the Holy Spirit. John xiv—xvi.; the Acts, the Epistles, and the Revelation.

With reference to the third point we wrote, "A general survey of the theology and hymnology of the various and divergent sections of Christendom, with

special regard to their confused teaching concerning the Holy Spirit's operations, will perhaps lead to the conclusion indicated above—that the true teaching relating to the Holy Spirit has still to be prayerfully gathered from the Scriptures, and separated from all the traditions and imaginations of men."

We then proceeded to shew in a study of the word *Pneuma* in the New Testament, that:—

(1.) God is *Pneuma* or "Spirit." John iv. 24.

(2.) The Lord Jesus is "Spirit." 1 Cor. xv. 45.

(3.) The Holy Ghost is "Spirit." Matt. vii. 32, &c.

(4.) That those who are "born of God" have a new nature which is "spirit" (John i. 13) and those who are "in Christ" have "*Pneuma-Christou*" in them, which is "the spirit-of-life in Christ Jesus," and "Christ in them" the hope of glory. Rom. viii. 2.

We also add that Angels are "*pneumata*" or "spirits." Heb. i. 14.

It is clear, then, that the word *Pneuma*, or Spirit, refers (1) to the Nature of God, Father, Son, and Holy Spirit, (2) to the new nature or "spirit-of-life in Christ Jesus" in those who are "born again" and are "in Christ Jesus."

But inasmuch as Angels, both unfallen and fallen, and Demons are "*pneumata*" or "spirits," we must carefully search the Scriptures if we would understand more clearly a true system of Psychology.

And as the Words of the Lord Jesus are "spirit" and "life" (John vi. 63), and as the "spirit" and not the "letter" only of the Old Testament (2 Cor. iii.) is communicated by the Holy Ghost, we must remember that the full meaning of the word "spirit" is not exhausted even when we have considered the distinctions already referred to above, and in our previous article.

TRIPARTITE MAN.

MAN HAS "BODY," "SOUL," AND "SPIRIT."

Let us now consider, in as simple a manner as possible, a matter of much importance, and one which is forced on our notice by the remarkable bend of modern theology and modern thought in the direction of mystic and psychological enquiry.

Fallen man has body, soul, and spirit; he is "tripartite." Death has passed upon all men and all have sinned (Rom. v.). This Death has affected man in his "tripartite" nature, his body, soul, and spirit are under the sentence of corporeal and spiritual death. His body returns to dust, and his lost soul and spirit await the "second death" unless he is by God's grace and salvation transferred and translated from the kingdom of Satan and darkness into the kingdom of God, Who is the Light and Love.

The Word of God does not teach, as the author of "*Tripartite Man*" and other modern religious writers wrongly affirm, that an unredeemed man's "spirit" is only in a state of sleep which needs arousing. Death is written on the whole of his tripartite nature, and we must be careful that the Devil's great lie, "Ye shall not surely die" is not partially revived amongst us in an insinuating

manner by those who affirm that man's "spirit" is not really spiritually dead before God, but only in a state of stupor or sleep.

"THE LAW OF THE SPIRITUAL LIFE" AND "HOLINESS" TEACHING.

We are convinced that such teaching as that found in *Tripartite Man* in *The Law of Spiritual Life*, and in the books of other writers of this school of thought, is not only psychologically wrong, but very unsound in scriptural doctrine and exegesis.

It is a remarkable fact, that there is no reliable book at present in circulation amongst Christians on the subject of Scripture Psychology.

The numerous books to be found on every hand on the subject of the Holy Spirit's work and influence are, almost without exception, not only untrustworthy, but in most instances they contain the false teaching set forth in "*Tripartite Man*" and "*the Law of the Spiritual Life*."

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

It is a *new* "spirit" which God gives to His children when they are born again, it is not merely that the third part of their fallen nature or their "spirit" is "revived or aroused from sleep" as these teachers affirm.

The gift of God is eternal life in Jesus Christ our Lord.

Those who are "in Christ" have in them "the spirit-of-life in Christ Jesus." Christ is formed in them. Christ is their life. A "*new creation*" is in them, not merely their old fallen and lost spirit in a renewed condition, or aroused from sleep.

Such modern teaching cuts at the root of the Lord's distinct declaration to Nicodemus as well as of the true psychology of the Epistles.

What is then the true account of the "old man," that "flesh within us, which is not "subject to the law "of God, neither indeed can be"? Rom. viii. 7.

Is not the fallen "spirit" of this "old man," of this flesh within us, the worst part of it when we analyse man's tripartite nature?

Whence come spiritual pride, and emulations and false religious enthusiasm? From what source within us do evil and corrupt thoughts proceed even in us who, by God's mercy, grace, and calling, have been translated into the kingdom of the Son of His Love, and who have been sealed by the Holy Spirit?

If man's lost "spirit" has been "renewed" "aroused from its death sleep" &c., then of course according to such teaching, temptation and evil thoughts can come only from without or from the Devil. HERE IS THE TRUE ROOT OF PERFECTIONISM. May we not suspect that many of the various and ever changing forms of perfectionism, and spurious "Higher Life," or "Holiness" movements really base their erroneous and unsound doctrines on the perversion of the Word of God which we are now exposing?

ANON.

(To be continued D.V.)

THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD:

An example of "rightly dividing."

BY JOHN AVIL, OF PHILADELPHIA.

YOU have had some admirable papers on this subject, which is a very important one, and neglect of it has given rise to much confusion. From want of attention to it, the kingdom of God and the kingdom of heaven are continually confounded together; whereas they have four or five points of difference distinctly brought out in the Word, if that Word is rightly divided.

1. Our Lord expressly told the Jews, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Matthew uses the same phrase kingdom of heaven generally through his gospel, but five times he uses the phrase kingdom of God, and in every case there is special point and meaning in the change. Daniel tells us the kingdom of heaven shall never be taken from them.

2. The kingdom of heaven is the millennial kingdom on earth. The kingdom of God is heavenly. Christians are partakers of the "heavenly calling," are exhorted to "walk worthy of God, who hath called us to His own kingdom and glory" (1 Thess. ii. 12), and in the second epistle they are told that their suffering showed that they were "counted worthy of the kingdom of God" (2 Thess. i. 5).

3. The kingdom of heaven is always spoken of in relation to the Son of Man, and is yet future. Christians are to wait for the Son of God from heaven, and have already been translated into the kingdom of His dear Son (Col. i. 13).

4. Conditions of motherhood and nursing, also wintry weather and Sabbath-day limitation of travel, will have an adverse bearing on those entering into the kingdom of heaven (Matt. xxiv. 19-21); just as it was when Jerusalem was destroyed, but much more disastrous, "such as never was, nor ever shall be." But when the Lord descends into the air for His church, in a moment, at the trump and shout, every living believer, no matter where located, or in whatever condition, will be caught up with the resurrected sleeping ones, to meet the Lord, and be for ever with Him.

5. Some will be cast out of the kingdom of heaven after they have obtained entrance. The supper of the king's son (Matt. xxii. 2-14) was furnished with guests by the servants gathering in bad and good. The Son of Man will gather out of His kingdom all things that offend and do iniquity. No process of this kind is anywhere intimated in relation to the kingdom of God. The exceeding greatness of His power to usward who believe, is according to the working of His mighty power which He wrought in Christ Jesus, when He raised Him from the dead (Eph. i.); and the same power will raise the sleeping saints and change the living without mistake, and the thought of a single one being turned back is altogether inadmissible.

Conference Addresses.

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

THE SCHEME OF THE APOCALYPSE.

As deduced from the First Chapter.

BY G. H. PEMBER, ESQ., M.A.

(At "The Prophecy Investigation Society," London, May 3rd, 1895).

(Concluded from page 10).

TIME will not permit us to linger over every verse; we must pass on and briefly consider John's address to the Seven Churches, in which he prays that grace may be unto them from the Father, the Spirit, and the Son.

From the Father, as the One Who is, and Who was, and Who is to come, which is evidently a paraphrase for the great and glorious name, Jehovah.

From the Spirit, as the Seven Spirits that are before the Throne. The Throne, as described in the fourth chapter, where it is set for judgment, is the central figure of this Book; and, therefore, the Holy Spirit takes His title from His relations to it. Before it He is represented, no longer as a Dove, but as Seven Burning Torches of Fire; because the setting of the Throne indicates that the present mild and merciful dispensation is ended, and the time come for the Lord to wash away the filth of the daughters of Zion, and to purge the blood of Jerusalem from the midst thereof, by the Spirit of Judgment and the Spirit of Burning (Isa. iv. 4); yea, that the day is at hand which shall burn as an oven, and all the proud and all that do wickedly shall be stubble, and the day shall burn them up, that it shall leave them neither root nor branch.

But why is it that the usual order of the Blessed Trinity is here changed? Why does the Spirit take the second place, and the Son the third? Possibly, for a two-fold reason.

(1) The description given of the Lord Jesus has reference to His manhood only, and in that He is inferior to the Holy Spirit.

(2) He may also be placed last, in this case, for convenience sake, because His titles were to be followed by an indication of the effect of their announcement upon the three great classes of mankind who have known something of the revelation of God.

He was the Faithful Witness when on earth, even as His own words declare:—"For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth." And to His testimony He remained faithful even unto death.

He is the Firstborn from the dead, and He became so as a direct consequence of His faithful testimony. As man, He could never have risen from the dead had He not been a Faithful Witness. For had He sinned, there would have been no atoning Substitute for Him, as there is for us.

Lastly, He is "the Prince of the kings of the earth," a title which is the natural outcome of the other two. By His resurrection from the dead His faithfulness and His sinlessness were proved. Therefore, He stood forth as the only perfect man, the rightful heir to all the

gifts and promises which God has given to man, and Lord of the human race.

We, too, are called to follow these steps of our great Lord and Saviour. We must be His faithful witnesses now, must be in the world even as He was in the world; and the First Resurrection, and a glorious reign with Him over the earth, will be ours.

The mention of our Lord's titles is, apparently, followed by an indication of the different effects which will be produced upon the Church, the Israelites, and apostate Christendom, when those titles, and especially the last of them, are proclaimed at the Second Advent.

First, the announcement is welcomed by the Church with a glorious ascription of praise. Her members have not been saying, "We will not have this man to reign over us;" on the contrary, though Satan and the Powers of Darkness might seem to be everywhere supreme, they have, nevertheless, testified their loyalty, and confessed to the only True God;—"Thine is the Kingdom, the Power, and the Glory!" Therefore, well knowing that the advent of their King will for ever end the days of their mourning, they break forth into the jubilant cry:—"Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a Kingdom, priests unto His God and Father—unto Him be the glory and the dominion for ever and ever!"

With the Israelites, that is to say, with those of them who will at the time be in their own Land, the case is different. To them He comes with the clouds, in a manner which was always characteristic of His approach to Israel. The pillar of cloud and fire which accompanied the wanderings of the people, and rested upon the Tabernacle and the Temple, will at once occur to us. In Exod. xix. 9, the Lord announces the impending manifestation on Mount Sinai in the words, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." So, in preparation for the advent, Daniel—vii. 13, 14—saw One like unto a son of man coming with the clouds of heaven to the Throne of the Ancient of Days, to receive dominion over the earth.

The effect of His appearing in Palestine will be that all the Tribes of the Land will mourn because of Him, recognizing, at last, the fact that He Whom their apostate nation pierced was in truth the Son of God. The circumstances are given in detail in Zech. xii. 9-11, and from them we perceive that the mourning will be a godly sorrow, the result of which is described in the words:—"In that day there shall be a fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

Thus Jerusalem must first receive the blessing, seeing that the descent of the Lord will be local, upon the Mount of Olives. And then her inhabitants will publish the glad news in the cities of Judah, and so fulfil the words of Isaiah:—"Get thee up on a high mountain, O Zion, thou bringer of good tidings; lift it up: be not afraid; say unto the cities of Judah, Behold, your God!"

For another result also will have followed the godly mourning, namely, the deliverance of the oppressed people by the sudden destruction of all the nations that have come up against Jerusalem. And so the mourning will be turned into joy, and the case of the Jews be similar to that of Joseph's brethren, when he made himself known to them. For, at first, they could not answer him, and were sore troubled at his presence; but revival and joy quickly followed when a gracious and unconditional pardon

fell from his lips, and the words, "God sent me before you, to preserve you a posterity upon the earth, and to save your lives by a great deliverance."

There is, however, a third class of persons to whom the Lord's coming will cause unmitigated terror, the multitudes of apostate Christendom. Many of them will have professed to be His disciples, and have borne His Name, while all their actions and teachings will have tended to ignore Him (whether by thrusting the Church or humanity into His place), to degrade His honour, and to hide the truth, that He is the Only Begotten Son of God. But when the heavens open and He suddenly appears, riding victoriously, they will be speechless, having the fact that they are without defence manifested before their eyes in His glorious Person, and being well aware that the time to sue for mercy is now past. Therefore, no utterance or expression of feeling comes from them, as they see a light far brighter than the sun, and hear the awful words:—"I am the Alpha and the Omega, Which is, and Which was, and Which is to come, the Almighty!" And well will their terror-stricken hearts comprehend that to them those words mean, "Behold, ye despisers, and wonder, and perish!"

Time compels us to pass over the ninth verse, and go to the tenth—John's description of the circumstances in which he saw the Apocalyptic visions. As you are of course aware, there is much controversy in regard to this verse, the point in dispute being, whether *He Kuriake Hemera* shall be translated "the Lord's day," that is, the first day of the week, or, "the Day of the Lord."

If we adopt the former rendering, the sense of the verse will be:—"On the first day of the week, I 'became,' or 'found myself,' in spirit"; that is, in a state of spiritual ecstasy, or trance, in which the consciousness is transferred from the earth to the spirit-sphere.

If we prefer the latter, we understand the meaning to be:—"In a spiritual ecstasy I 'became,' or 'found myself,' in the day of the Lord," that is, While in spirit I was transferred, or projected, into the Day of the Lord.

Now, against the first rendering, it must be noticed that the New Testament phrase for what we call "the Lord's Day," is invariably "the first day of the week." The other expression is not found at all, unless we choose to make the present dubious passage an instance. In that case, certainly the term, *Kuriakon Deipnon*, in 1 Cor. xi. 20, would furnish an illustration of a similar use of *Kuriakos*; but we could find no further support.

Again, if we render it "the Lord's Day," such an interpretation would seem to have little or no bearing upon the prophecy itself; while, as we have just proved, it would put the passage out of harmony with the rest of the New Testament.

On the other hand *He Kuriake Hemera* is not, it is true, found elsewhere, for "the Day of the Lord," which is always *He Hemera tou kuriou*. Nevertheless, this case is very different from that of "the Lord's Day," and "the first day of the week"; for here the two expressions are precisely the same in idea, and only differ slightly in form—the adjective and substantive in the one taking the place of the two substantives in the other. And if we interpret it "the Day of the Lord," we may find a very close parallel to the words of our text in Paul's use of *Anthropine Hemera* for "the Day of Man," in contrast to the Day of the Lord. See 1 Cor. iv. 3-5.

It has, however, been strongly urged that if the meaning were "I found myself, in Spirit, in the Day of the

Lord," we should have had *egenomen eis tei Kuriaken Hemeran*, instead of *egenomen en*, according to the usual Greek idiom. And had the Apocalypse been written in classical Greek, the objection would have been insurmountable. But since this is not the case, the difficulty becomes less formidable, and it vanishes altogether when we observe the same loose construction in the preceding verse—*egenomen en tei nesoi*—where the meaning cannot be disputed. John was not a Greek by birth, and probably, had in mind rather the fact that he found himself in the Day of the Lord than that he had been projected thither.

Yet another objection has been raised to the interpretation "Day of the Lord." It has been said, that, if John were in "the Day of the Lord," the vision of the Lampstands would be out of place, seeing that the churches are present things, and must disappear before the Day of the Lord sets in.

But John only catches a momentary glimpse of the Lampstands, just as the Lord is leaving the sanctuary, and the present age is closing. This fact is distinctly brought out by the tenses of the Greek verbs. "What thou seest, write," is said to him in the eleventh verse, before he has turned round to look. And, almost immediately after he has done so, the Lord commands: "Write the things which thou sawest" (ver 15)—the Greek aorist intimating that the vision had already vanished from sight. The Lord Himself does indeed tarry for a short while, before the angel begins his revelations, that He may communicate to John His judgment of the Churches as a preliminary to the rest of the book; for judgment must begin at the House of God. Then He disappears, leaving the sanctuary of the present dispensation; and, very shortly afterwards, John sees Him standing before the Throne to claim His Kingdom. Thus the beloved apostle beholds the Lampstands only as they are passing away, at the moment of transition from this age to the Day of the Lord: and their judgment is the first act of that Day.

It would seem, then, that there is no difficulty in the rendering "Day of the Lord," by which we retain a vigorous sense, and one which bears powerfully upon the whole prophecy. And the appropriateness of such a meaning will strike us forcibly if we remember that the revelation is presented rather to John's eyes than to his ears, that he sees the events of the last times, or the Day of the Lord, pass before him in panoramic scenes, just as they will actually occur.

Thus, the words "in spirit" express John's internal condition; his consciousness had passed from the earthly to the spiritual sphere. On the other hand, "in the Day of the Lord" points to the external surroundings in which he found himself, and furnishes us with a general clue to the interpretation of the visions. Both of these conditions are well illustrated by the second verse of the fourth chapter:—"And immediately I was in spirit, and behold, a Throne."

Let us not forget that "the Day of the Lord" is the season in which He will begin to speak, and to judge, and to manifest His power, after His long time of silence during "the Day of Man" in which we now live.

And since John was projected into the Day of the Lord, in order that he might see the things that are to be done with speed, it follows that that hurried succession of events is to take place in the Fourth Epoch, and immediately before the Lord's return.

Now, in regard to this Epoch, there is a remarkable

prophecy, uttered by the mouth of Jehovah Himself, in the tenth verse of the thirty-fourth chapter of Exodus.

Almost immediately after the thunders of Sinai had ceased to terrify them, and when they had just promised to do all that the Lord had commanded them, Israel deliberately broke the second commandment by making an image of gold and worshipping it. By this heinous sin they put themselves out of the covenant; and although the Lord yielded to the earnest entreaties of Moses so far as to restrain His hand from destroying them in a moment, and suffered them to go on to possess the land, He yet refused at that time to take them again for His inheritance, and to reinstate them in the position in which they were before their gross idolatry. Ultimately He would do so, but only after an appalling prelude which He thus described:—"Behold, I make a covenant; before all the people I will do marvels, such as have not been done in all the earth, nor in any nation; and all thy people among which thou art shall see the work of the Lord, for it is a terrible thing that I will do with thee."

That is to say, that He would restore Israel only after a succession of wonders which should far exceed the plagues of Egypt, the dividing of the Red Sea, and the terrible Epiphany upon Mount Sinai.

Hence in a prophecy of the Fourth Epoch, in which Moses tells us that God will bring about the repentance and restoration of Israel, and the length of which Daniel limits to seven years, we should expect supernatural signs and plagues to be prominent. And that is just what we do find in the portion of the Apocalypse which is communicated by the angel. For it describes plagues far more terrible than those of Egypt, and which fall, not only upon one country, but upon all parts of the globe, because Israel will then be scattered among all nations. And it also foretells the awful appearing of the Lord Jesus, Whose voice, in the days of old, shook the earth, but will then shake, not the earth alone, but also the heaven. It is thus clear that the prediction of these marvels must be understood in a strictly literal sense. Otherwise, the word of the Lord to Moses would fail, for there would then be no wonders at "the end of the days" greater than those which accompanied the deliverance from Egypt.

As soon as John found himself in the spirit-sphere, he heard, behind him, a great voice as of a trumpet, bidding him write what he saw, and send it to the Seven Churches. Upon turning to see who it was that spoke with him, he beheld Seven Golden Lampstands, and One walking in the midst of them like to a Son of Man, and holding, as it were, a garland of Seven Stars in His right hand. Time will not permit us to enter into the very interesting and instructive details of this scene. We can only remark, that it exhibits the Lord Jesus in the Sanctuary of the Church-dispensation, and that His dress and position as our High Priest may be explained by the dress and actions of the Aaronic high priest on the great Day of Atonement. But we must briefly notice His command to John:—"Write the things which thou sawest, and the things which are, and the things which shall come to pass after these things" (*meta tauta*).

Here, then, is the Lord's own summary of the contents of the Book. It is divided into three parts, without a clear discrimination of which it is impossible to understand the revelation of Jesus Christ. We may, indeed, make a revelation of our own out of it, as too many have done, but we cannot comprehend the Lord's meaning unless we attend to His directions. Provided,

however, that we be willing to do this, we shall have little difficulty in discovering the divisions, or in interpreting the Book.

As regards the first division, there can be no controversy, for the only things which John had already seen were the Seven Golden Lampstands, and the Lord in the midst of them holding the Seven Stars in His hand. And this scene is described in the first chapter.

The third division begins in the first verse of the fourth chapter. This we may learn from the words of the Angel to John:—"Come up hither, and I will show thee the things which must come to pass after these things" (*meta tauta*).

Hence the second must be sought in the second and third chapters. It deals with the things that are, and is communicated by the Lord Himself, so that its events are not included among the things that must be done with speed, but appear to form a connecting link between the time of the vision and the beginning of its rapid accomplishment. Its revelations are, however, based upon the Lampstands and the Stars, so that it is necessary to glance at our Lord's exposition of those symbols.

"The Seven Stars," he tells us, "are the angels of the Seven Churches, and the Seven Lampstands are Seven Churches."

Now the angel of this passage is, undoubtedly, the same kind of being that he is in other parts of the New Testament, and he is appropriately represented by a Star, which appears in the heavens; while the Churches are likened to Lampstands, which rest upon, and give light in, the earth. The angel is, however, mysteriously identified with the Church, which is addressed through him. What the circumstances are which renders such a procedure suitable, we know not. To us these celestial beings are involved in mystery. Possibly they may be in a probationary state, striving to exercise aright that spiritual power which Satan and his angels abuse. We have more than one indication in Scripture that God sometimes charges them with folly, and, for aught we know, there may be some among them who, although they did not attach themselves to Satan, were, nevertheless, not so absolutely faithful as they should have been, and, therefore, need some kind of probation. It is, however, worse than useless to speculate on such matters, which belong to the secret things of the Lord; we must leave them until a time of more perfect knowledge, and, for the present, receive as little children whatever is revealed to us.

But, in some way, the Church is represented by, and concentrated in, the angel, so that the exhortations of the second and third chapters, which are addressed to him, go through him to the whole church.

Of course, the fact that a single angel only is addressed in each Church at once forbids us to think of any minister in the flesh. For in those days there was no officer who corresponded to a bishop, in our sense of the term. Each Church was ruled by several presbyters or *episcopi*, the terms being synonymous; and we have no hint, either in Scripture or in the Didache or the Epistle of Clement, that any of them took precedence of the rest.

Turning now to the Lampstands, we find that they are interpreted as Seven Churches. But, although John was commanded to send the epistles to the Seven Assemblies in Asia, yet it is certain that the mystery of the Stars and Churches cannot be restricted to those assemblies. For the Lord is in the Sanctuary surrounded

by Seven Lampstands, and no more; but we know that He dwells in the midst of the *whole* Church. Therefore, seven must here be regarded as the number of completion, and the Seven Churches as in some sense representing the whole Church.

In the eleventh verse, there is, perhaps, a hint of the change of signification from the literal to the mystical in the fact that the words "In Asia" are omitted, and never afterwards reappear. Even in the epilogue of the prophecy—xxii. 16—we read: "I, Jesus, have sent Mine angel unto you to testify these things for the Churches." So, in our Lord's explanation of the symbolism, the best reading is: "The Seven Lampstands are Seven Churches," not "*the* Seven Churches." And the appeal at the end of each epistle calls upon him that hath an ear, to "hear what the Spirit saith unto the Churches." Here the "seven" is omitted, as in the epilogue, and "the Churches" evidently stands for the whole Church.

We have now discussed the several points in our chapter which seem to bear upon the interpretation of the Book. I had hoped also to show what wondrous light these points throw upon the prophecy: but the subject is too long, and this most interesting part of it must be left for another opportunity.

I would, however, urge the importance of setting aside the symbolical or allegorical method of interpretation which has so long obscured, not merely the Apocalypse, but a very large portion of the Scriptures.

Let us remember, that this method was introduced from Heathenism; that the Christians learnt it from the discourses which pagan philosophers were wont to extract from Homer and other writers. For since the literal words of these authors contained neither life nor truth, even from the Pagan point of view, the philosophical lecturers were accustomed to allegorise them, and so deduce whatever meaning they desired.

Surely it was a mighty triumph of Satan when he foisted into the Church such men as Origen and the neo-Platonists, and so contrived to throw a veil over men's hearts, which rendered them incapable of deciphering the simple revelations of God, and deprived them of His word even when the text was before their eyes!

The fundamental rule for those who would approach the Divine Scriptures is to have faith as little children, to believe that God means exactly what He has said, and will fulfil it to the last iota.

THE SCRIPTURES— THEIR UNITY, AUTHORITY, AND SUBJECT.

BY THE REV. J. C. SMITH, OF DUFFTOWN.

(At the Edinburgh Conference, June, 1894).

THE best service we can do for the Bible at the present time, is to simply let it speak for itself, and be heard. We have a great many things said about the Bible in these days. Many books are written for it and against it, but, dear friends, we shall be steadied and set right and directed, in proportion as we just patiently and prayerfully study the contents of the Scriptures themselves.

THE UNITY OF THE BIBLE.

Let us look at three passages of the Word itself and see how God the Father, and God the Son, and God the

Holy Ghost are united in testifying to the truth of Holy Scripture. It will be a great thing if we can get hold of a thought like that, and I believe that it is irrefutable—indisputable, that God from the very beginning of the writing of His Bible has laid down a certain scheme of human history, and, of course, if we allow that, then, as time goes on and history unfolds itself, the whole scheme will be seen to work out with absolute correctness, because it is entirely Divine. Inasmuch as we have seen—demonstrably seen—that the plan unfolded at the very beginning of the Bible has been gradually fulfilled to the very letter, we get, in the presence of a mass of evidence that is perfectly overwhelming, to the fact that God is carrying it out before our eyes, and the Bible is thereby demonstrated to be Divine. Let our first passage be from Hebrews. This is a very wonderful verse, as this is a very wonderful epistle. This epistle to the Hebrews is one of the three books of the Bible which begin with a *direct reference to God Himself*. The very first word of this epistle is *God*. You remember how the Gospel according to John begins with, "In the beginning the Word was God." Just as the first verse in Genesis begins also with God. "In the beginning God created the heaven and the earth." In John you have God's existence, Christ's pre-existence, if you like, in the first verse of John's Gospel, just as, in the beginning of Genesis, you have *God the Creator*. In the first verse of Hebrews what have you got to put alongside these two? See how God elevates the idea of His spoken word to the high elevation of His eternal existence and creative power. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." There you have the *speaking of God* put alongside the existence of God and the creation of God. If God is a self-existent one and the Creator, He is also the God of Revelation, and we delight to think of Him as such; we delight to think that God has spoken to us, not only in the past through the prophets, but in these last days by His Son.

Please notice what you have got in that first verse of Hebrews—the *Unity of the Scriptures*. We often use that phrase. Can we definitely point to a text in the New Testament Scriptures where it is proved? Here it is. Here is the unity of both Testaments. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son whom He hath appointed heir of all things, by Whom also He made the world." God spake, and in many ways used these various persons to give us the Bible. The Scriptures of Truth cover a very large period of time. The second verse says, "In these last days He hath spoken to us through His Son." The thing that covers both Testaments is the words "He spake." The speaker in the Old Testament is the speaker also in the New Testament. The prophets were the instruments in the Old Testament; His own dear Son is the instrument in the New; but it is the speaking of God that is the clasp that unites the two Testaments together; it is *the speaking of God that gives unity* to both Testaments.

THE CONTINUITY OF THE BIBLE.

This is clear from the first verse of Hebrews. It is a very helpful auxiliary thought that there is *continuity*. It is not that one verse is inspired here and another there; but by divers manners, and many persons, and many methods, God was moving by His Spirit all through the time, all through the variety. There is continuity in the inspiration, as well as in the unity. He was moving in Moses, in Samuel, in David,

in all the prophets. There were many persons, and many ways, but there was continuity up to the last verse, a continuous revelation of His Son, the Lord Jesus Christ. You have in that verse the two contrasting dispensations; but they are united by the great idea of God speaking to us. It does not say, "In sundry times and divers manners God thought—but God spake." He also spake that He caused these men to be under that inspiration of power by which they committed the revelation in writing, in words. So we have the thoughts of God in the words of God, and we have got God's Bible in God's own words. The difficulties I had have vanished one by one as larger light has been cast upon that book, and if we were only at the proper standpoint, and possessed the larger light which is coming, we should have to blot out the very last difficulty, and the Bible would stand out in our minds as God's blessed Word. There is its unity.

Go further into the book. Consider very carefully the wonderful opening of the 50th Psalm. "Our God shall come and shall not keep silence." Oh, these painful centuries of silence! Are we not, every Christian man, longing to hear another word from the lips of the Master? Are we not longing to see His face and hear His voice? Oh, this long, painful silence; eighteen centuries of silence; it is the most eloquent tribute to the truth of the inspiration of the Scriptures. What an honour the Lord has put upon His written Word by that silence. He considers it so sufficient, so perfect, so final, that He can bear to be silent for eighteen hundred years, and leave it to man, as His voice speaking to the inhabitants of the world. We cannot conceive God putting any higher honour upon His word than that He should allow it to fight this fight, and make its own way through all these strange controversies, and just remain silent and let it speak for itself among all men. This idea of unity has thus joined with it the idea of continuity. The Scriptures are united by *one Speaker*, although there are many methods and writers. It is a small thing for us to know that David said that, or John said this, or Paul said so and so. We must get beyond that. We cannot rest our eternal life upon that. I must have it that God spake it, or it is nothing to me. It is nothing to my soul. If it is not the word of God what is it to me? My word may be as good as Paul's word. We are getting into a way of saying, "Isaiah said this, and Hosea said that." Let us get back to the Bible way of speaking, which is, "The Holy Ghost said this," the Spirit spoke through the prophets, and the Spirit is thus the speaker.

THE AUTHORITY OF THE BIBLE.

I want to give you a text now on the *authority of the Bible*. Turn to 2 Pet. i. 21, 22, "Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." What do we mean by the authority of the Bible? We often speak of it. We have seen what the Bible calls the unity of the Bible—that is, God speaking through it, every portion of it. What does this *private interpretation* mean? Have you ever looked into the meaning of these words? The word interpretation means solution, the release of a thing. The word private in that verse simply means "its own," and it is not of its own (of self or single) interpretation. You cannot take a certain portion and let it stand by itself. It is a part of a greater all, and you must take scripture and scripture and compare them together. That is the meaning of it. It does not stand alone. How is that? For the reason stated immediately after,—“Prophecy came not in old time by

the will of man." Take that home to your hearts. We have not a single prophecy within this book that came by the will of man. There is not an expression that came merely by the will of man; it is the will of God right through, from the beginning to the end. It never came by the will of man; it came by the will of God, beyond the will of man, using the mind of man, the memory of man, etc. "Holy men of God spake as they were moved by the Holy Ghost." There, now, we have reached *authority*. Who is the authority? It is the Holy Ghost. We have no authority if we have not the Holy Ghost. The Holy Ghost is the authority of the Scriptures, and that is clear from this portion of Scripture.

As Christ was the Word of God, so this is God's word written, and the two stand or fall together. The Lord Jesus Christ accepted the scriptures; He spoke of them as Divine, and from His Father. And not only so, but we see in Jesus Christ Himself what the Bible really is. You say, "Do you deny that there is a human element in the Bible?" Most certainly not. When God uses a man he does not blot out the individuality of the man. God uses these idiosyncrasies, and God is the speaker through them all, and the Holy Ghost, when He uses these men, preserves their individualities. And we have to thank God for that. It is perfectly human, and it is perfectly Divine. So is Christ. The living word is perfectly human and perfectly divine; so they stand together. They are miraculous. The human and divine elements perfectly join together, and you can no more separate the human and the divine elements in the Scriptures than you can separate the human and Divine natures in Jesus Christ.

THE SUBJECT OF THE BIBLE.

Now for the inspired subject. Turn back to the Gospel according to Luke xxiv. 27, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Then, again, in the 44th verse, "And He said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." What is the unifying thought in these verses? It is that Christ distinctly affirms that the grand theme of the Scriptures, of truth is Himself. . . . *Jesus Christ is the great theme of the Scriptures*, and, after all, this becomes their final attestation. In Malachi you have Him referred to again and again; in Zechariah you find Him as the *Shepherd* dying for His sheep, and also as the *King* who is coming back, with His feet standing upon the Mount of Olives. When you turn back to Jeremiah, you see Him called by that blessed name *Jehovah Tsidkenu*; and when you go to Isaiah you find Him spoken of as the *Lamb* bearing our sins; and when you read through the Psalms He is spoken of by many titles. Throughout the historical books you will find Jesus; and in the Pentateuch—that battleground of disbelief at the present moment—you will find Jesus as nowhere else in the Old Testament.

In the Pentateuch you have Jesus Christ. First, *the Seed* (Gen. iii. 15). At the very beginning of human history He is announced. That Gospel was preached in the garden of Eden to Satan; it was about man, but it was spoken to the devil, and God taught Satan that there was a day coming when his head would be bruised. The downfall of Satan and the triumph of Christ are set side by side in the first great promise of the Bible. The seed of the woman. There is the *incarnate Christ*. Before you have done with Genesis, you read, chapter xlix. 10, "The sceptre shall not depart

from Judah, nor a law-giver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." First, He is incarnate as the seed; then *the Shiloh*, the centre of the great gathering; and then the *Servant of Jehovah*, glorified and rejected by His people; and then in the wonderful prophecy of Balaam He is the Star coming out of Jacob. Are we not now looking for the appearing of the morning star? We are waiting now for Him who said, "I am the root and offspring of David, the bright and morning star." The first human name and the last human name in the New Testament is the name of David. Root and offspring of David, the bright and morning star. Do you wonder that immediately this is said the Spirit and the bride say come? There they are united together waiting for His coming. The thought is there of the star of which Balaam spoke. Immediately joined with the star is the Sceptre. The Cross is passed; we are waiting for the Crown. When the star will appear the King will appear, and He will use His sceptre to rule over the earth, and the kingdom that shall have no end will come when the King comes, and no sooner. Do you want to have your glory in the kingdom before your Master? There are plenty of people who talk as if they expected to get the kingdom before the King gets it!

In that wonderful Pentateuch you have the *Seed* and the *Shiloh*, and the *Servant* and the *Star*, and the *Sceptre* leading us from the incarnation of Jesus to the unchallenged sovereignty in the day of His glory. Can these titles, these wonderful adumbrations of the coming Christ, lie there in this book if they were not inspired by the Holy Ghost? It is by this line that we can best answer the attacks which are constantly being made upon the Bible by showing how impossible it is to account for the things which are in it except on the ground of its inspiration. We praise God that, in these days when His Book is challenged, and when men set themselves up as its judges instead of allowing it to judge them, we can well leave the Bible to be its own defence and its own interpreter.

THE PRACTICAL POWER OF OUR HOPE.

BY THE REV. DR. BULLINGER.

(At the Liverpool Conference, Nov. 1894.)

THE return of our Lord from heaven and the hope we have in Him is the most practical subject in the Word of God. We know that those who hold this hope are looked upon, by those who are strangers to it, as being fanatics who have got hold of something which is purely imaginary, and something that we could do very well without. But I have a list of a hundred *precepts* taken out of the New Testament, each one of which is connected with this most blessed hope. One might safely say that there is scarcely a duty or a responsibility connected with Christian living that is not immediately linked on to, and thus bound up with, the hope of our Lord's return. Just take an example. Read Colossians iii. 4. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify, THEREFORE, your members which are upon the earth." In Cor. xv. 54, we read, THEREFORE, my beloved brethren,—seeing we have such a blessed hope; seeing that we have been let into

this wonderful, glorious secret—be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

There are some things which are objects of faith, and some which are objects of hope, and some which are objects of knowledge; and we do not *hope* that our labour in connection with this Conference will not be “in vain.” We do not even *believe* it. We *know* it. “Knowing that your labour is not in vain in the Lord.”

It is this blessed hope, dear friends, that God has linked on to holiness of life. This is His own plan for securing it. We know that man always thinks he can improve on God’s methods, and His own people are not altogether innocent in this matter. So many of God’s dear children tell us that they have got a better plan for securing holiness of life. They tell us that their plan is *faith*—that by some “act of faith” we have got to do something to accomplish some change in our lives, etc. They must pardon me if I say that I prefer God’s plan. He has linked our walk not to faith, but to hope. Hope is the secret of holiness of life, and not faith. “He that hath this *hope* set on Him—on Christ—purifieth himself, even as He is pure.” We have God’s word for it. This hope is a guarantee of purity of life; it is an effectual preservative against all down-gradism. I have never yet seen a down-grader who was looking for the coming of Christ from heaven, and I have never seen one on a platform where this subject was the theme for consideration. There is no room for him on such a platform, and he would be out of place there.

This truth, above all others, is “truth for the times.” What are the times? They are “perilous times.” Yet we are exhorted on all hands to move with the times. But, dear friends, they are “perilous times”; and, therefore, our movement will be perilous, if we move with perilous times. The end of perilous times is *judgment*, and if we move with them we are moving on to the judgment, too.

I want to take you to a precept, a charge—a solemn, practical charge—which is linked on this blessed hope. It is in 2 Tim. iv, 1: “I charge thee, **THEREFORE.**” Note the word, “therefore.” It is important, for “every word of God is pure.” Why is the word “therefore” put here? Look at the previous chapter, and you will see the reason. It is because the Word of God is inspired, God-breathed, and is able to fit a man for every emergency of life. “I charge thee, **THEREFORE**, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing, and his kingdom, Preach the Word.” This is a very solemn charge. You would hardly think it necessary to introduce so simple a precept with so solemn a charge! Is not preaching the Word that which every minister professes to do? Then, why this very solemn charge? Because here we are told one of the secrets of these “perilous times,” written over eighteen hundred years ago. We read this secret in the third verse: “For the time will come when they will not endure sound doctrine.” Are not these the days, dear friends? What are those who ought to preach the Word doing? They are at their wits’ end *searching for something that men will endure*. But, in face of these things, we must heed this solemn charge, and “preach the Word.” Though men will not have it, we are to “preach the Word.” This solemn charge is given us in the presence of the Judge, of Him who is to judge the quick and the dead. Notice the eighth verse of this chapter. “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing.” No wonder, then, that simple as this charge is, it requires to be hedged in with the thought of judgment

(v. 1 and v. 8), and to be introduced with such awful solemnity. No wonder that we are brought into the presence of the Judge to hear this charge, when there is everything in us and around us to cause us to depart from this simple path of duty. “Preach the Word, for the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears.”

Look at 2 Tim. iv. in the light of the whole of these two epistles. No one can read these epistles carefully without being aware that when he passes from the first to the second he is breathing a different atmosphere. In the first epistle the Church is seen in its *rule*, and Timothy is instructed as to his duty in the house of God, as to the duties of its officers—their qualifications, etc. But the moment we open the second epistle we have quite a different scene before us. The Church is seen in its *ruin*. The prophetic vision takes us on to the latter times, and we are shown what is to be their character, and what are the successive steps in the downward course.

In chap. i. 15, he says, “This thou knowest, that all they which are in Asia be

TURNED AWAY FROM ME.”

That must have been a very sad experience in the life of Paul—to have all those who ought to have stood by him to *turn away from him*—yet he knew of One who would never turn away from him. In the 12th verse he says “I know **WHOM** I have believed.” When man turns away from him, it throws him upon God. “I know whom I have believed.” He does not say, as it is often quoted, “I know *in* whom I have believed.” No! He says, “I know Him.” I believe what He says. This is our resource. The unfeigned faith, referred to in the 5th verse, is what we need. In these days, when men turn away from us, as they will turn away, the nearer we keep to the Lord, nothing will stand us in any stead but unfeigned faith in the living God.

In the *second* chapter you have described another step in this down-grade course. In the 18th verse we read, “Who,

CONCERNING THE TRUTH HAVE ERRED,

saying: the resurrection is past already, and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let everyone that nameth the name of Christ depart from iniquity.”

In the *third* chapter we come to a lower step in the character of these last days. In the 8th verse we read, “Now as Jannes and Jambres withstood Moses, so do these

RESIST THE TRUTH.”

It is in this connection that we have that important passage (2 Tim. iii. 16) introduced concerning the inspiration of all Scripture, telling us, if we have ears to hear, that when men “resist the truth,” our only resource, our only defence, is the Word of Truth. This is the lesson which we learn from the *place* where this passage occurs: We are not to trust to our own wisdom in the presence of those who resist, but we are to rely upon “the Sword of the Spirit”—which is the Word of God.

There is still another, a last step in the down-grade movement given us in the *fourth* chapter. You ask, Can there be anything worse than open resistance of the truth? Yes, far worse! There is some hope for those who “resist.”

They may be overcome! It is possible that they may be brought into subjection to the truth. Many who, like Saul of Tarsus, resisted the truth, have become its most earnest and zealous advocates. Yes, there is something worse, which gives the solemn character to the end of these last days. We have it in verses 3 and 4: "The time will come when they will not endure sound doctrine . . . and they shall

TURN AWAY THEIR EARS FROM THE TRUTH,
and shall be turned unto fables."

What is to be done for men who deliberately turn away their ears from the truth of God, and are satisfied with the fables of man?

Nothing! Humanly speaking their case is hopeless!

But what is God's servant to do?

"Preach the Word" (v. 2). "Do the work of an evangelist" (v. 5).

But men will not endure sound doctrine?—"Preach the Word."

But men "will not endure" it!

Never mind.—"Preach the Word."

Are we not to seek for something they will endure?

No! "Preach the Word," and all the more simply, earnestly, and faithfully because we know that men will not have it.

This, then, is truth for the times. This is truth for the day in which our lot is cast. No wonder that this simple command, which is for the most part unheeded, is introduced by so solemn a charge in v. 1. No wonder it is introduced by a solemn reference to the coming Judge (v. 1). No wonder it is followed and closed by a reference to the coming of the same "righteous Judge" (v. 8).

When those who should "preach the Word" are making it their aim to *please the people*, and preaching the newspaper philanthropy, temperance; and a social Gospel; when those who should preach "the Gospel of the Grace of God" are preaching to "raise the masses" to a higher social level; when those who should preach of "Judgment to Come," and make sinners "tremble" (Acts xxiv. 25), are at their wits' end to invent new methods for making everything "*pleasant*" for Poor Sinners' Amusement*; when we see multitudes of so-called "pastors" intent on amusing the goats, instead of seeking and feeding Christ's sheep; I say, when we see this to be the character of our times, then we may be sure that judgment is not far off.

Aaron made the golden calf to *please the people*, but judgment speedily overtook them (Ex. xxxii. 26, 28).

Pilate crucified Christ to *please the people* (Mark xv. 15), but the Lord in judgment soon destroyed the city and scattered the nation.

Herod, to *please the people*, slew James, and was proceeding to slay Peter also, when he was smitten by an angel of God—was eaten of worms, and died (Acts xii. 3, 23).

Believe me, dear friends, judgment is not far off—yea, it is even at the door! We are here to-day to witness of it as Noah witnessed; to walk with God as Enoch walked; seeing what manner of persons we ought to be, while we repeat his prophecy in the ears of a worldly church and a religious world, "Behold the Lord cometh with ten thousands of His saints" (Jude 14).

But there is a blessed hope bound up with this fourth and last characteristic of these evil times. It is recorded in v. 8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

* See page 38.

The First Principles of Prophetic Study

No. II. IS THE GOSPEL A FAILURE?

WHERE shall we look to find the tokens of the speedy dawning of the hoped-for day of peace? Shall we look at

CHRISTENDOM,

where for every missionary sent forth to convert the heathen, a thousand soldiers are trained and supported that they may cut each other's throats? Shall we look at the dense masses of godless, hopeless toilers, who journey on in darkness to perdition, in the chief cities of boasted Christian lands? Shall we look at those nations which claim to be mentally and morally in advance of all the inhabitants of the earth, but who spend more money for strong drink than they do for bread, and whose yearly expenditure for all religious and secular instruction, and for all purposes of Christian charity, would not pay for the cost of the intoxicating drinks consumed by them in a single month?

Shall we look to the centres of

CHRISTIAN CIVILIZATION,

where squalor crowds on splendour, and where Lazarus still lies, licked by dogs, hard by the rich man's gate. . . . Shall we visit the gorgeous temples erected by Him who, more homeless than the foxes and the birds, was cradled in a wayside manger, and was buried in a stranger's tomb?—but the price of whose blood bought a potter's field, where *strangers* might be buried—we shall find by the smell of mint, and anise, and cummin, that the tithes are promptly paid by the proud Pharisee, whose "God-I-thank-Thee" echoes through the sounding aisles; but shall we not also find Fraud and Greed sitting side by side in the chief seats of the Synagogue, and unclean reptiles swarming like the frogs of Egypt, while the tables of the money changers still stand right-side up, and no scourge of small cords drives the buyers and the sellers from the sacred place?

Shall we look to

CHINA,

along whose borders a few mission stations twinkle like tapers in the midst of a darkness wide reaching and almost impenetrable? While we rejoice at the salvation of some in the far-off land of Sinim, let us not forget that every passing day witnesses the horrible death of not less than one thousand Chinamen, deceased, debauched, degraded, murdered, damned, by the use of opium. . . .

Shall we turn to

INDIA,

with its myriad populations, where the rulers of this same Christian nation long barred the way against the Gospel of Christ, which has at last effected an entrance, but where intemperance and dissipation have made such havoc, that, to use the words of Archdeacon Jefferies, a missionary there, "For one really converted Christian as a fruit of missionary labour, the drinking

practices of the English have made fully a thousand drunkards in India?"

Shall we look at the far-off

ISLANDS OF THE SOUTHERN SEAS,

where heathenism has been banished by the light of truth, and barbarism has given place to an enlightened civilization? We shall find that those races which lived in health and strength in spite of barbarism and cannibalism, are now slowly dying out, from unreportable diseases and vices, unknown in their barbarous condition, but which have been brought to their shores by sailors from "Christian" lands, and which, spreading like the gangrene of hell, are eating out the sources of the national life.

WHERE SHALL WE GO

to find the evidence of this glad era of universal peace and blessing which is proclaimed as so sure to come and so near at hand? It is easy on platforms and at "Anniversaries" to speak of the spread of the gospel and the diffusion of the Word of God, and in this we do rejoice and will rejoice with joy unspeakable; but while many are exhibiting to delighted assemblies these gracious tokens of divine favour and blessing, *who keeps an account of the statistics of the work of the Prince of Darkness, the god of this world?* A company of Christian people assemble and congratulate themselves upon the rescue of a dozen or a hundred men from ruin, in some great city; suppose on the other hand all the dealers in strong drink, and the panders to vice and crime, should gather themselves together and count up the victims ensnared, the hearts broken, the homes desolated, the lives blighted and the souls ruined by their infernal craft; suppose *their annual report were issued*, in which they gave the number of drunkards made during the year, the number induced to take the first glass, the number of murders and suicides due to the terrible traffic, the souls enticed from paths of innocence and peace, and led in ways of darkness and of death; suppose that such a report could be laid upon our tables fresh from the press, or suppose it should meet us as we read our morning papers: suppose along with it were placed the statistics of wealth lavished by Christians on vanities, and follies, set over against the amount doled out for purposes of Christian endeavour;—would not such an exhibition as this speedily cause us to hide our faces in the very dust, and instead of boasting of the work accomplished, cry out to God for mercy and help?

We have no doubts nor misgivings regarding the importance or the success of Christian efforts, nor would we for one moment discourage those ardent souls who, with their sickles in their hands, are entering this wide-spread harvest field. But facts are facts; and it is well for the Christian soldier to know that he is summoned to service more stern than sham fights and dress parades; that the warfare of the church is a mighty struggle, with overwhelming odds against her; and that only the Captain of Salvation can give victory to His saints. It is useless to shut our eyes to sins and dangers which exist on every hand. It is easy to talk about "converting the world," but do those who talk about it, know much about converting men? Do not some

of them need converting themselves? Let them enter into this work with all their souls, and it will not be strange if with others who have tried the experiment, they conclude that the world is a wrecked vessel, doomed to go down, and and it is their business to launch the gospel life-boat and rescue all they can.

But if the world is not converted, will not the gospel then prove a failure? That depends upon what is to be expected of it. If the life-boat was intended to keep the ship from sinking, then it proves a failure if it only saves the crew. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, it will prove a failure if that is not done. But if the gospel was preached "*to take out of the Gentiles a People for His name,*" then it is not a failure. If it was given that God might in infinite mercy and love "*save some,*" then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed "*out of every kindred, and tongue, and nation, and people,*" then it is not a failure. If it was given that the vales and hills of paradise restored, might teem with a holy throng who shall be "*equal unto the angels,*" the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure.

And was not this its object, rather than the exaltation of a worldly church to the splendours of earthly prosperity, while beneath the theatre of their easy triumph there slumber the ashes of prophets and the dust of apostles? Are we to hold jubilee a thousand years, while the martyrs' unceasing cry, "*How long, oh Lord?*" goes up to God? Are we to have our song of triumph, while "*the whole creation groaneth for deliverance?*" and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of "*the Body*" is one hope;—the hope of the completeness and perfection of the church which Christ has redeemed. It reaches beyond the splendours of temporal prosperity; it looks beyond death's shadowy vale; and the church only finds its home in the presence of the King.

Thus teaches the word of the Lord. Thus responds the universal church.

Illustrations of Bible Structure

2 TIMOTHY ii. 14-26.

- A | 14. The aim of the enemy (to subvert).
- B | 15. God's workman and his work.
- C | 16. Exhortation ("shun"—lit., give a wide berth
- D | 17, 18. Illustration ("a canker"). [to).
- E | 18. The effect on others (overthrow).
- E | 19. The effect on themselves (standing sure).
- D | 20, 21. Illustration ("vessels").
- C | 22, 23. Exhortation ("flee," "avoid").
- B | 24, 25. The Lord's servant and his service.
- A | 25, 26. The aim of the enemy (to ensnare).

This exquisite structure consists of *ten* members, arranged in the form of an *epanados*, in which the *first* answers to the *tenth*; the *second* to the *ninth*; the *third* to the *eighth*; the *fourth* to the *seventh*; and the *fifth* to the *sixth*.

It deserves the closest study, and, indeed, may be written out fully, in form, as in *The Key to the Psalms*.*

Its great use is to give the clue to that most difficult passage, viz., verses 25 and 26: "If God peradventure will give them repentance to the acknowledging of the truth, and *that* they may recover (marg. '*awake*') themselves out of the snare of the devil, who are taken captive by him at his will."

The difficulty in understanding these verses is great, arising partly from the remarkable use of the pronouns. The Revised Version translates the passage thus:—"If peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves (marg. '*return to soberness*') out of the snare of the devil, having been taken captive (marg. '*taken alive*') by the Lord's servant unto the will of God' (marg. '*or by the devil unto the will of God*' Greek, *by him unto the will of him*. In the Greek the two pronouns are different)."

This rendering of the R.V., and the elaborate marginal readings, show the nature of the difficulty.

Let us see what light the structure of the passage throws upon it.

It will be seen that the difficulty concerns only the last member, "*A*." Now, from its correspondence with the first member, "*A*," we see that the subject is "the aim of the enemy." In "*A*" it was to *subvert*; in "*A*" it is to *ensnare*.

We will give the passage in full, according to the structure, with our own translation, which may be easily compared with those of the A.V. and the R.V. given above:—

THE EXPANSION OF "*A*" (-25, 26).

The aim of the enemy.

- a | Lest God should give them repentance
- b | unto (*eis*) the knowledge of the truth
- a | and that (being taken alive by him [*the Lord's*
- | *servant*]), they may awake out of the devil's snare
- b | unto (*eis*) His [*i.e., the Lord's*] will.

It will be seen that in "b" and "b" the subject is God: viz., in "b," God's truth; and in "b," God's will. While in "a" and "a" the subject is "them," viz., those who are ensnared by the great enemy.

N.B.—In the above structure, the member marked with an *Italic* letter corresponds in subject-matter with the member marked with a Roman letter; also a small dash after a figure (thus 7-) indicates the *former* part of a verse, and when placed *before* a letter (-7), it indicates the *latter* part of a verse, while both *before* and *after* (-3-), it denotes the *inner* part of the verse.

Questions and Answers.

QUESTION NO. 51.

M., London. "How do you account for the want of agreement amongst writers on Prophecy and Conference Speakers, as to Dispensational Truth and the order of events relating to the Lord's Coming, and the Time of the End?"

We believe that the chief causes of this want of agreement are:—

(1) Writers on Prophetic subjects have not all taken care to teach and expound the Word of God *centrally, i.e.*, they have not started from the fully declared gospel of the grace of God as set forth in the Pauline epistles. To attempt to *apply* the Parables in the Gospels, or the Prophecies of Daniel to the glorious and eternally secure position to which members of "the Body of Christ" have been called by God's wondrous grace and election, without remembering the firm foundation of Christian assurance, founded on the finished work of the Lord Jesus Christ and the sealing of the Holy Spirit, is the cause of so many trumpets giving uncertain sounds.

When the Pauline epistles, especially Romans and Ephesians, are the *central* point from which writers on the Parables, or on Prophecy, set forth to teach others, then there is a good hope of their being used to establish and encourage their brethren. But when forgetting, or not clearly understanding the Christian position, they attempt to interpret and apply the Prophetic Word or the Parables and Symbols of Scripture, it will be noticed that they often do so in a manner calculated to weaken and indirectly undermine the doctrines of grace and of Christian assurance.

Careless building is unfortunately very commonly met with in the things of God, as well as in those cheaply built houses which are "run up" in these days, without solid foundations and with untempered mortar.

(2) Again, the proper and happy privilege of Christians is to be in the attitude of waiting for the Coming of the Lord as taught in 1 Thess. iv. 15-18, 1 Cor. xv. 51, 52, Phil. iii. 20, 21, &c. And this attitude of heart must come *before* they begin to study the intricacies of dispensational questions. When, therefore, an ill-taught or perverse teacher attempts to set forth views which undermine the faith of weak Christians, or which teach "religiousness," or false "humility," and "will-worship," his building materials are seen to be only "wood, hay, and stubble," instead of gold, silver, and precious stones.

(3) Many writers and speakers cannot distinguish between "*interpreting*" and "*applying*" the Word of God.

Instead of studying the context and the scope of the Book of Scripture from which they extract texts on which to found their discourses, they often join on text to text and Scripture to Scripture, without any sound training in the words and ways of God.

They seem, as one has confessed, to "make up their theology as they go along," while they rapidly give forth their expositions of the passages or texts of Scripture which they have themselves strung together, with many misquotations, and without any knowledge of a true system of interpretation.

*Published by Eyre and Spottiswoode, Great New Street, London. 6s.

(4.) People in these last days have, as was foretold, "itching ears." They have "heaped to themselves teachers," and it is to be feared that many who go to Conventions and Conferences, have "turned away their ears" from the sound doctrine contained in St. Paul's Epistles.

So long as the demand exists for "pleasant" Bible talks interspersed with "facetiae" and amusing anecdotes, so long will teachers be found who will trifle with Scripture and will continue to publish those innumerable booklets, which, in so many instances, satisfy the religious and sentimental cravings of those whose demand for these "pick-me-ups" is an ever increasing one, and who do not hunger and thirst for the living and abiding Word of God.

QUESTION No. 52.

J. D., Nottingham. "Seeing that Christ tasted death for every man; that His blood is a propitiation for the sins of the whole world; that forgiveness of sins is preached through His name unto all; and that *this is the condemnation*, that light is come unto the world, and men loved darkness rather than light, because their deeds were evil," do you think that one may explain the following passages of Scripture: "I will not blot out his name out of the Book of Life" (Rev. iii. 5) thus:—that the name of every one born into the world is written down in the Book of Life, because Christ died and obtained pardon for all, and that as each soul rejects Christ, and consequently pardon, his or her name is then blotted out of the Book of Life, the names of those who believe remaining in the book?"

We have given this question in full because it is a good example of what we have said in our answer to Question No. 51 above. A firm foundation in grace—grace which wrote the names of God's saints in the Book of Life—is absolutely opposed to any idea of those names being blotted out. Nothing shall separate the saints from the love of Christ. This is certain, from Roman viii. Any question such as the above, *must* be answered from this standpoint. If a difficulty remains, then there is clearly something wrong with our theology, and with our premisses.

It will be observed that the question starts with a settled statement—"Seeing that," &c, whereas we ought to start from Rom. viii., and say "Seeing that nothing can separate the saints from the love of Christ, &c."

This is what we mean by the expression, teaching "centrally," *i.e.*, starting from the centre of the circle of truth, and not wandering about the circumference.

True, the premisses are made up of Scriptural words, but are these words correctly interpreted? We believe not. For

(1.) The words "all" and "every" must have one of two meanings wherever they are used, *i.e.*, "all" must mean all *without exception*, or "all" without *distinction*; and we must determine each case by the context.

Our belief is that, in the above cases, *e.g.*, "Christ tasted death for every man," and "Christ died for all," "I, if I be lifted up, will draw all men unto me," &c, must mean "all" *without distinction*. If not, it proves too much. If Christ died for all *without exception*, then all must be saved. If Christ paid the debt for all *without exception*, then that debt cannot be owing by anyone. For, as it is well put,

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

Whereas, if we take it as "all" *without distinction*, there is no such contradiction.

Before those words were written, and the grace of God was proclaimed, these spiritual blessings were for *one nation only*. The law was not given to the Philistines; the Sacrifices were not offered for the Egyptians; the Day of Atonement was not for the Amalakites. All these mercies were for *Israel*. But now there is *no such distinction*. The gospel of the grace of God is for "all" *without distinction* of people, race, or tongue; for the "whole world" in fact, in contrast to the *one nation*, as heretofore. Christ is not drawing all men *without exception* to Himself, but it is most blessedly true that He is drawing all men *without distinction*. Our interpretation, therefore, makes these scriptural terms clear, and brings out their precious truth.

There is, however, one passage quoted by J.D. which deserves a few more words. It is 1 John ii. 2. "He is the propitiation for our sins; and not for ours only, but also for the whole world." Here, the sense is clear if we understand the whole world as meaning without the *distinction* which formerly existed under the old covenant. This is strengthened and confirmed by noticing that the two pronouns in this verse are *not the same* in the Greek. The first, "our," is the simple pronoun, the gen. pl. of I— (*heemōn*) of us=*our*. Whereas the second, "our," is a very emphatic form of the possessive pronoun *heemeteros*—*ours*. This word is not often used, but when it is, it always denotes a strong contrast between what is peculiarly *ours*, and what belongs to others. Here it means "ours," *i.e.*, *Jews* in contrast to all other *Gentiles*.

Acts ii. 11, our tongues.

Acts xxiv. 6, our law.

Acts xxvi. 5, our religion.

Rom. xv. 4, our learning.

2 Tim. iv. 5, our words.

Titus iii. 14, ours.

1 John i. 3, our fellowship.

These are all the occurrences of the word, and its emphasis will be at once seen. The passage, therefore, in 1 John ii. 3, means that Christ is the propitiation for our sins; and not for ours only (*as Jews*), but also for the whole world (*without any longer such distinction between Jew and Gentile*).

There is therefore no difficulty in the understanding of the statement in Rev. iii. 5, as to the Book of Life. No names of God's Saints will ever be blotted out from that book which have once been written in; for none can pluck His sheep from His hand.

QUESTION No. 53.

S. D., Wanstead. "The Apostles were Jews, and naturally spoke Hebrew. Then how can you explain the New Testament being written in Greek? Has the Canon of Scripture always been that which we now have?"

To answer the latter question first we must say, Yes. There is no variation in the books either as to their number or order.

As to the first question, the answer is not so easy. It assumes that the New Testament was "written" in Greek, but this is the very essence of the matter. Was it "written" in Greek originally? That is the very question. It exists in Greek to-day, but there is evidence to show that it,

or certainly portions of it, existed in Hebrew in the earliest days of the Church. Jerome refers to it. One or two of the Fathers mention it, and the Talmud actually quotes a passage from Matthew in Hebrew.

Whether it existed as a translation, or whether Hebrew was its original form, no one can authoritatively tell us, but it is tolerably certain that it existed in one form or the other.

Our own belief is that it existed originally in the Hebrew form, and that our most ancient Greek manuscripts are translations made from it. This assumption explains at once how a vast number of various readings arose, for on putting the New Testament back into Hebrew very many of them entirely disappear. It also explains how the Lord could be said to have used different words in the accounts of the same narrative.

It explains also how that, though the New Testament comes to us in its Greek form, the thoughts and idioms are entirely Hebrew; and the book itself is full of Hebraisms—exactly what it would have been had it been closely translated from the Hebrew, as the Septuagint was.

The above will serve also as an Answer to

QUESTION 54.

J. W., Rathmines, who asks, "If Syriac was the colloquial language or Judæa, A.D. 30, why do we not have a Syriac New Testament instead of a Greek New Testament?"

We may, however, add that we *have* a Syriac New Testament, forming part of the Syriac Bible. The Old Testament must have been translated from the Hebrew; but it is pretty certain that the New Testament was translated from the Greek, on account of the large number of Greek words which might just as well have been expressed in Syriac, as they most certainly would have been had Syriac been the original form. There are also some Latin words; and more than one mistake in it is explained by a misunderstanding as to the division of the Greek words.

Syriac may have been the colloquial language, but we may as readily ask why should we have the New Testament in the colloquial form rather than in the more classical?

Signs of the Times.

THE JEWISH NATIONAL MOVEMENT.

THE significance of this movement can be rightly understood only as we know the prophetic Word. True, there is blessing in store for Israel, but before that "morning cometh," the night of "Jacob's trouble" must come.

An article appeared in *The Telegraph* of New York (a Yiddish paper) of April 21st, 1895, which is of great importance. It does not profess to have any reference to prophecy or the fulfilment of prophecy whatever. It is purely political and national. Quite a new light is thrown on Zech. xiv. 2-16, showing the causes which are already at work which might easily gather all the nations together against Jerusalem. Such a *casus belli* will come as a surprise and a revelation to students of prophecy.

We give the article in full, leaving further comment to our readers:—

"A JEWISH KINGDOM.

"A review of the great national movement among the Jews.

"The hope that a time is coming when a Messiah will come flying down from heaven, to destroy all the wicked, corrupt and sinful nations of the world, and to gather together again the Jews from the four corners of the earth in the land of Israel, that hope in this form is thus far limited to those Jews who spend their days in the synagogues mumbling prayers. The modern Jew, who has heard and read of the downfall and rise again of great nations, has quite a different idea of the future and glory of his nation if it should be destined to come to power and dominion again.

"Considered from a geographical standpoint Judah and the cities of Israel have never been quite like Russia, France, Germany, or Austria. The land of Israel has always played the role of a third-class power, just as Roumania, Greece, Bulgaria and Servia now. History has shown us that the downfall of mighty empires has taken a long time, and therefore, they have risen again only with great difficulty, or not at all. Egypt, Assyria, Babylon, and Persia, the ancient world empires, are fallen down, and have never been restored. Of the world-renowned Grecian empire, again, there is now left a little kingdom of Greece which has regained its independence only within the last sixty-five years. And of the great world-conquering Roman empire all that is left is poor Italy, with its semi-barbarous Sicilians. And this has been the case with all great powers which have not been permitted to become great again, only just because others were in fear of them. Poland, *e.g.*, has the least hope in the world of ever becoming great again. It was torn into three parts: three lions have devoured it; Russia, Germany, and Austria. They will never allow Poland to flourish again, because once it was a great nation. It will remain just like Egypt, Assyria, Babylon, and Persia. People will pass along and point with their fingers and say: This is where once stood Poland's greatness.

"From the small kingdoms, as we said above, there is no fear. We see this at present with all the Balkan Principalities of Europe, and with other lands in Central Europe. They once lay prostrate and in ruins. But of late they have been permitted to rise and to stand before the world as nations, and even in independence.

"Israel is to be numbered among these latter smaller powers, with this difference only, that the land lies in Asia Minor under the protection of Turkey, and that it is closely connected with too much religious history that concerns all the nations in the world. And there lies the contention between two Jewish parties and two of the greatest Jewish magnates. One of these parties, with Baron Hirsch at its head, insists that, if a Jew thinks of a government restored in the land of Israel, conducted according to the commandments of Schulchan Aruch and other religious codes, it would be out of the question even to mention such a thing; because such a government is nothing but the dream of a book-worm, or an idealist, and our advanced age will not near of such a thing. For if such Jews would go back to Palestine, they would immediately lay hands on the tomb of Jesus Christ, which is to them a great uncleanness (abomination), but to all Christians in the world a very sacred shrine. And therefrom would arise a far greater misfortune than Titus brought on in the destruction of the second temple. To prevent such a calamity, Baron Hirsch has declared, that it is better to get the mind of the Jews away from their own land altogether, and if a Jewish kingdom would be a help to the Jews in general, to look for a different country, a land which has no connection with their temple and their sacrifices, and nothing in common with the sentiments of the whole Christian world. This would much better serve such a purpose. With this in view, Baron Hirsch has lately been negotiating with Turkey and England for the purchase of the island of Cyprus. There the Jewish kingdom is to be restored.

"The other party, under the lead of Baron De Rothschild, of Paris, and all the Chovevei Zion societies are of a totally different opinion. They contend that the Jewish people does not consist of mere idle dreamers and bigots, but of men of culture and progress, and that the land of Canaan is the only country to which every Jew is lifting up his eyes to behold the future of his people. They insist that a Jewish kingdom in Palestine at the present time could be established just like any other European nation: government apart, and religion apart. Every inhabitant of Palestine, even under a Jewish government, would have perfect religious liberty, and consequently the tomb of Jesus, the sacred shrine of all the Christian nations, would remain intact; as it is now under Turkish dominion. The Chovevei Zion are, therefore, opposed to Baron De Hirsch and his plans, and they strive to accomplish their object just as other nations have theirs.

"We shall not attempt to decide at present which of these is right or wrong. We only remark that this movement has found a response also among the nations of the world, and that both in England and in France this question is being seriously considered."

"RELIGIOUS" SIGNS.

THINGS that *have* come are signs of "things to come," when they are part of a movement foretold in Scripture.

The distinct aim of the present day is to "please the people." The Gospel, the first and true effect of which is to produce repentance and sorrow for sin, is, at the instigation of its great enemy, to be made "pleasant," so that the point of its sword may not pierce, nor its edge cut.

There is no logical end to this downward road till we reach the great apostasy itself. Hence we are not surprised at anything we may hear.

Even *The Daily Chronicle* (July 8th) regards the following as one of the boldest steps yet taken. It gives a long notice of it under the title of

"THE PIPE AND THE PREACHER."

"... Manifold and ingenious have been the devices resorted to in order to obviate what is regarded as the chief impediment to success, but probably no bolder attempt was ever made to render matters mutually satisfactory than that repeated weekly and publicly advertised under the auspices of the *Rev. J. H. Scott, M.A., Rector of Spital-fields*, who is responsible for the religious services held at Christchurch Hall, Hanbury Street, Whitechapel. The following printed notice is said to have been plentifully distributed in the neighbourhood for a week past: '*If you want a smoke (free) come next Sunday afternoon, at three o'clock, to Christchurch Hall. A free cup of tea, if you like. Tobacco gratis.*'

"Some time before three o'clock the congregation began to muster pretty thickly, and it became apparent why the line on the invitation, 'tobacco gratis,' was so conspicuously displayed. The men were the poorest of the poor. Hanbury Street is in the midst of registered common lodging-houses, and unmistakably it is for the most needy of the lodgers that these 'pleasant Sunday afternoon services' have attraction. *A few were smoking when they came in*, others carried a pipe in their mouths, but with the bowl inverted to denote its emptiness; while from many a ragged waistcoat pocket a protruding pipe-stem proclaimed the owner a candidate for the gratuitous distribution of the weed. They came trooping in to the number of 200 or more, of which two score or so were women, who occupied side seats; and when it seemed that there would be not many more arrivals *the gentleman who was to conduct the service*, and who himself '*blew a cloud*' from a briar-root, commenced to distribute tobacco. It was done economically. A quicker way would have been to hand to each smoker a half-ounce packet say, but the commonest 'shag' costs 3s. 6d. a pound, and, it was stated, *the fund for the purpose is at low ebb*. The supply was contained in a bag, and each recipient was given enough to fill two pipes. . . .

"By the time all were served and plentiful wreaths of blue smoke were curling roofward, several ladies who were to assist in the service were on the platform, and the RELIGIOUS part of the PROCEEDINGS began.

"First, there was a *prayerful exhortation*, and, though apparently it was attentively listened to, it was *curious to see pipe-bowls and tobacco smoke but half-screened* by the hand, while the eyes were reverently covered. Then there was a hymn, in which the female portion of the congregation joined, but not many of the men it being DIFFICULT, *no doubt, to smoke and SING* at one and the same time, though it must be said for them that they were as quiet and orderly as could be desired. But after that came what they evidently *enjoyed more than all*, and that was a hymn sung solo with much sweetness by a young lady who played as well. Probably they would not have ventured to applaud it, *but on the chairman (who still puffed at his briar) clapping his hands they all followed suit with great vigour*, their faces testifying as to how much they were in earnest. Then a chapter was read from the Bible, and the chairman, taking up the theme (it was the miracle of the six barley loaves and two small fishes), delivered a simple and excellent discourse on it that lasted half an hour. . . ."

We fear that it must be said of such a service, however "pleasant," that it all "ended in smoke." But why stop at smoke? Why not introduce drink? It would be still more "pleasant" and would attract people in far greater numbers! And why stop at that?

THEOSOPHY AND SPIRITISM.

ONLY those who understand their Bibles can read and discern what the Saviour calls "the Signs of the

Times." Immediately before the first Advent there seems to have been great activity in the Spirit-world. The question "Art Thou come to torment us before the time?" reveals the state of excitement and expectancy of Demons and Evil Angels. So now when we see the same activities, the same excitement, we have a "sign" that the coming of the Lord draweth nigh.

Those who do not understand them, and do not look upon them as "signs," are in danger of being led astray, and of coming under their influence and power. But those who are "wise" will see in them the character of the times.

The world itself is calling our attention to its approaching end. The common phrase now is "the end of the century," as though the end of *this* century were different to the end of others. Ah! the world is crying "peace and safety," little dreaming that it is not only "the end of the century," but that it may be also the approaching "end of the age."

As no other journal seems to be calling attention to these awful and solemn "signs," we continue to do so in the hope of saving "some" from their influence and of exposing to others their real character and aims.

In our June issue we referred (p. 235) to the blasphemies contained in *The Perfect Way* and in *Palingenesia*, and we gave a quotation from the latter which demonstrates our belief that Evil Angels and Demons are now busily engaged in teaching men to change the Truth of God into a Lie.

As will be seen from our extracts, as well as from the closer study of such books as the above named and others of a similar nature, such as *The Woman Clothed with the Sun*, *The Light of Egypt*, etc., an attempt is being made to introduce a form of mystic worship into England which shall be an amalgam of:—

- (1) Roman Catholicism and Ritualism;
- (2) Theosophy, Rosicrucianism, and Freemasonry;
- (3) The Ancient Mysteries, including the symbolism and esoteric philosophy of Ancient Egypt.

In *Earth's Earliest Ages* (Messrs. Hodder & Stoughton) Mr. G. H. Pember has very ably exposed Modern Spiritualism and Theosophy.

If any of our readers are still in doubt as to the Satanic nature of these movements we recommend a perusal of his book.

For ourselves we not only agree with a great deal that Mr. Pember has written, but we think that matters have reached a still more serious state of affairs than when his last edition was published.

We believe that not only are Demons and Evil Angels repeating their attempts to cross the "Borderland" from their spheres to ours, but that they are now instructing men and women, such as the editors and writers of the books we have mentioned, and numerous others, e.g., *Lucifer*, *The Unknown World*, *Borderland*, *The Review of Reviews*, etc., how to transgress in a similar manner.

They left their own "principality" ("archeen") in the awful times before and after the Flood. Now they would teach men and women who show a willingness

to give heed to their doctrines and *New Gospels of Interpretation*, how they can cross the "Borderland" and attain unto "will-power," and a better control over Nature's Finer Forces by strictly attending to their regimen. Say we not well that these are "signs of the times," and that the last evil days of this evil age are upon us?

The watchman saith "The Morning cometh—and also the Night." "If ye will inquire, inquire ye: turn ye, come!"

THE GENERAL CONFERENCE OF SPIRITISTS AND THE REV. PAGE HOPPS.

ON Sunday, May 12th, a general Conference of Spiritists was held at St. Andrew's Hall, Newman Street, London, W., when the Rev. John Page Hopps delivered an address, entitled: "Spiritualism, the Key that unlocks all doors."

After stating amongst other things, that the "mighty religions of the world" were the "nursing mothers" of the human race before Christianity was born, he proceeded as follows:—

"And what shall I say of our great teacher of religion, Jesus Christ? Is not his life from first to last, one for which only Spiritualism can account? I do not profess belief in all the so-called 'supernatural' stories of the Gospels, but, allowing for exaggerations, it is evident that Jesus lived the life of a supreme 'medium.' That is the key. He was unceasingly *en rapport* with the spirit-world, and if we admit that, as the key to His life, all is natural and plain. If we do not admit that, the alternative is practically before us in the two camps of Christendom, in one of which He is adored as a god, and, in the other, puzzled over as a man. On the one hand, the 'orthodox,' not knowing how to interpret the spirit-phenomena, think He must be the Almighty, and, on the other hand, the Unitarians, unable to admit the so-called 'supernatural,' tear His life into two parts, and, grotesquely hurrying one-half out of sight, coolly present the other half as an object of reverence and belief! Indeed, there are few objects in Christendom more pitiable than the merely critical Christian rationalist who stands before this lock of the so-called 'supernatural' without the key.

"That key is in the hands of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit-world and to the spirit-forces that our 'supernatural' was his natural, as to some others it has been since, and may be again, and whose so-called 'resurrection' was only His supreme ability to present Himself in a temporarily materialised form to his disciples. All this is, to the Spiritualist, perfectly plain, and what he has to offer is a perfectly fitting key."

Mr. Hopps then gave the Spiritist view of Death:—

"And, last of all, what of that which we call 'death'? Who holds the key of that so surely as the Spiritualist? Who so surely understands that great saying, 'The last enemy that shall be destroyed is death'? 'The last enemy?' Yes! 'Destroyed?' Yes! for we repudiate it; we say there is no such thing. The shell falls off and is buried or burnt; the garment is worn out and put aside; the vehicle can go no further, and is deserted; the pitcher is broken at the fountain, and is for ever useless now; but the singing bird is not destroyed, the wearer of the garment has not ceased to be, the traveller has not ended his journey, the well is not dry.

"The Spiritualist knows that death is as natural as birth—that it is, indeed, only a new birth—that death is promotion and, in a way, an advantage for all who pass through it. He knows that the great experiment of life is not at an end, that the human chances are not exhausted, that a fixed condition and a hopeless hell are the bad dreams of ignorant fear."

We see how this "spirit-taught" teacher is preparing men for the "Covenant with death."

When the mouth or well of the Abyss is opened (see Rev. ix. 2) the effect and result of their teaching of demons will be fully reaped.

INCREASING BOLDNESS OF SPIRITISTS.

Mr. Page Hopps continued as follows:

"He knows that the undone work will be recommenced under better conditions, in a sphere where the light will be clearer, the

teachers wiser, and the spirit-powers more developed. He knows that natural law and the unbroken order will prevent anything arbitrary on the other side, that each one will go to his own place, and that desire and fitness will determine advance to a better. He knows that justice, perfect justice, will be done. Who, then, holds the key to the future life so surely as he who sees and knows all this?

"So, then, perhaps these illustrations may suffice to show that Spiritualism is the key to all things, seeing that it is the key to the Bible, to human nature and human life, to religion, to the life of Jesus, and to the future life; for what is true of these might concerns is likely to be true of everything and everywhere.

"We make no apologies, then, to-day; we ask for no toleration; we beg no one's pardon; we do not speak

'With bated breath and whispering humbleness';

we repudiate the notion that we are only one more sect, that we are the bringers-in of some novelty. 'Novelty!' Why, the central truth of Spiritualism belongs to the primary formations of religion. We sometimes talk of keeping the anniversary of Modern Spiritualism. You cannot do it. It has not come to this earth within the memory of man. Practically, it never commenced, and it certainly never ceased. It is everywhere; it is away among the foundations of every religion; it lurks in every creed; it nestles in the cradle of every great reviver of religion, from Moses to Jesus, and from Jesus to John Wesley.

This shows that "Religion," so-called, is in itself nothing. Apart from Christ—the Christ of the Scriptures, there is no truth and no true religion.

Hence the aim of the coming Anti-christ will be at first not open blasphemy and uncleanness and ungodliness and open sin and wickedness (as man regards it) but it will be "religious"—very "religious" (Acts xvii. 22 R.V. margin). This will be the blind, this will give a glamour to the whole movement and help to "deceive the whole world"—all who are not "in Christ," or sealed by God the Father. Spiritism is preparing the way for this amalgam or re-union of all religions into one. This will be the unity of Anti-christ—but not the union which is "in Christ" alone.

DEMONS AND FALLEN ANGELS.

IN a very able pamphlet entitled *Spiritualism* by Mr. D. M. Banton, published by Alfred Holness, Paternoster Row (price 4d.), which we recommend our readers to send to any of their acquaintances who have been fascinated by Theosophy or Spiritism, he writes as follows:

NATURE OF THE DEMONS.

Scripture reveals the nature and, to some extent, the work of the demons, though their origin, unlike their destiny, is wrapped in the deepest shade. They are all unclean spirits, varying, however, in depths of guilt. (Matt. xii. 45). They are not the fallen angels. These probably supervise demonic work, and inspire the wide intelligence of the so-called wisdom-religions, which affect to despise the inanities of "elementary" spirits; but, when mentioned together, appeared engaged in a conflict vaster in kind and different in locality (Rev. xii. 7; *cp.* Job i. 6; 1 Kings xxii. 19). Their evil work extends to other spheres, and even to the throne of God. The time of their casting down and confinement to our firmament is not yet (Rev. xii. 7-10). The demons appear in quite different character. They are trivial, malicious, impish. Tables becomes facetious under their hands; they spell communications of the lowest intelligence, and turn to jesting with a clownish wickedness. Their Puck-like tricks may have been the germ of truth in much mediæval folk-lore. They appear to take a delight in possession (Matt. xii. 44). We have no record of such a desire in an angel; he appears capable of sudden appearances in strictly bodily form (Heb. viii. 2), not requiring the ominous aid of darkness to fashion it; with capacity of eating and drinking (Gen. xix. 3; *cp.* Ps. lxxviii. 25)—perhaps his own body in quick condensation, clearly not the hollow phantasmagoria of demonic manufacture. The demons love desert places (Matt. xii. 43), and perhaps the neighbourhood of tombs (Luke viii. 25). They recognised Christ immediately on His appearance (Mark i. 11, 34). They had sinned before He appeared, and their punishment had been announced (Matt. viii. 29). They are beyond repentance (1 Tim. iv. 2). Knowing the just and inexorable nature of an offended God, they await torment with shuddering hearts (James ii. 19). Such is their lost nature; this but spurs them to wilder effort of evil, fore-shadowing the death flicker of final energy in Beelzebub, prince of the demons (Rev. xii. 12).

Beside great strength (Mark v. 3), they display great cruelty (Luke ix. 39), and it is only by Divine sufferance that they haunt earth, rather than are plunged in horrors of the abyss (Luke viii. 31). In anticipation of the end (Is. xxiv. 21), we see them, both in Scripture records and in modern phenomena, drowning terror in errands of evil involving ceaseless activity."

Theosophists and Spiritists are thus labouring to discover methods by which they may cross the Borderland and open out fuller communication with Evil Angels and Demons.

HOW TO TEST SPIRITS OR DEMONS AND EVIL ANGELS.

"No apparition, or utterance, can be of God which denies the Christ's advent in the flesh (1 John iv.); and this denial is universal in Spiritualism. Other considerations are nearly equally conclusive in support of the belief that, whatever God may suffer in Apocalyptic days, no angels of His have yet manifested themselves. (1) These declare themselves the dead. If they speak truth, they are not angels; if they lie they are not *holy* angels. (2) I believe that Scripture records no instance of an angel appearing as a result of human invocation. Angels are God's messengers; only familiar spirits are at the beck and call of humanity. (3) The substance of an angel's message is wise and worthy; not weighted with the frailty and folly of human speech, or of demonic, that often ranks lower; nor does an angel resort to tables for the deliverance of a Divine message. (4) Before our Lord had revealed His Father, angels frequently bore God's word to man; but the Son, and completed Word, now adequately reveal Him. (5) Nor have angelic visits been frequent in the Gospel age. The reason of this is clear. God had promised to His people something infinitely superior to angelic communion; consequently, after Pentecost, at which this promise received fulfilment (Acts i. 4, 8; ii. 16), the visible service of angels became rare. The Church's Comforter is the Holy Spirit. God's holy angels are "ministering spirits sent forth to minister to the heirs of salvation."

THEOSOPHY AND THE ESOTERIC BASIS OF CHRISTIANITY.

A CRITICISM of Mr. William Kingsland's *Esoteric Basis of Theosophy* will be found in *Light* of July 6th.

We give the following extract:

"Our Theosophist, like all anchorites, whether Pagan or Christian, believes that by starving his human nature, and 'crushing it out,' he will become not merely an angel, but a 'god.' We hope he will not find himself terribly disappointed!

"'Re-incarnation,' we are told, 'ceases, because the human has once more become the divine; because the lower personality has become one with the higher individuality; because the Christ within us, which is our own SELF, has accomplished his mission; has wrought out our salvation.'

"If all this be so, it is not very clear to the unaided intellect why the re-incarnating Ego need re-incarnate at all in search of experience, since it is already *divine*, and therefore presumably omniscient; for:—

"'The central doctrine of Theosophy, that round which all else revolves, is the doctrine of the Higher Self. Briefly stated, that doctrine teaches that our own true Self, the immortal Ego, is ONE with the universal SELF, with that which in ordinary phraseology is called "God."'

"We have seen that the re-incarnating Ego, after a turn upon earth, retires for a season to enjoy the 'bliss' of Devachan. But this life in Devachan takes place in a sphere which Theosophists recognise as subjective; and thus they find themselves entangled in the mazes of the great philosophical problem of Subject and Object, and brought face to face with the exceedingly abstruse question of the 'the nature of experience.' Theosophy adopts the fantasy of Shakespeare, that life is of the nature of a dream; which in a generalised form, as applied to all manifested existence, is the philosophical doctrine of Maya."

So the central doctrine of Theosophy, is the doctrine of the Higher Self!

Divine Philosophy as given through St. Paul in the Epistle to the Colossians, teaches the Christian that his life is "Christ in him" the hope of glory. This same spiritual teaching is set forth in Romans viii. 10.

"If Christ be in you, the body is dead because of sin; and the spirit is life because of righteousness."

Philo and the Neo-Platonists talked of the "*Logos*," "*Sophia*," and "*Pneuma*," and the Greeks under the Ptolemies personified them.

This was just at the time when God was about to speak to man in the Person of His Son, the True Logos, and the only True Wisdom, whose words were "spirit" and "life."

Philo's allegorical mysticism was fully and once for all answered by the inspired philosophy given through St. John and St. Paul.

We Christians, who by God's grace, know where "Wisdom is to be found," and the path and place of understanding, are able to estimate at their real worthlessness, these "end-of-the-century" travesties of wisdom and knowledge, which go by the names of Theosophy, Spiritism, and Nineteenth-Century Magic.

Editor's Table.

The Christ. By JAMES H. BROOKES, D.D. Published by Alfred Holness, 14 Paternoster Row. 3s. 6d.

This is a book which may well be used to place in the hands of thoughtful men who have read the works of Strauss or John Stuart Mill, and who turn away with contempt from many so-called religious books and magazines. Those who are well acquainted with our American brother's useful writings will be glad to get this volume. Our hostile criticisms we prefer to reserve for those many inferior books on Scriptural subjects, the number of which, alas! is legion.

A Crying Need. London: Marshall Bros.

This is an appeal for funds on behalf of a Hebrew-German or "Yiddish" Bible, under the above title. It is put forth under the auspices of a Committee organised for the purpose of bringing out such a Bible, but it does not state the reason why no Bible Society stands connected with this work. Neither does it state that the Trinitarian Bible Society has been at work during the last *seven* years in meeting this "crying need"—four years before the date of the first circular of this Committee.

We understand that the New Testament (prepared by the Rev. James Adler for the Trinitarian Bible Society) is now completed, and that while it has been passing through the press some 684,000 copies of the separate portions have been printed, and chiefly purchased and freely distributed by the Mildmay Mission to the Jews.

Of the Old Testament, the whole manuscript is completed. The work is electrotyped to the end of Kings, while the Pentateuch is already printed and in circulation.

The need must be "crying" indeed which is not being met by such a systematic effort on the part of an accredited Bible Society.

If any are moved to help to supply this need, their contributions should be sent to the Trinitarian Bible Society, 25 New Oxford Street, London.

The Anti-christ By the REV. SHOLTO D. C. DOUGLAS.

The price of this pamphlet is 6d., and the postage is 1½d. extra, so that, if required by post, 7½d. must be sent.

THINGS TO COME.

Vol. II.

SEPTEMBER, 1895.

No. 3.

Notes and Notices.

IMPORTANT ANNOUNCEMENT.

IT is well known that periodical literature depends, and must depend, very largely for financial success on *advertisements*, inasmuch as the cost of production generally exceeds the small price that is charged.

We feel sure that our readers do not wish us to resort to this worldly expediency, nor do we see our way to "go down to Egypt for help" by the adoption, indiscriminately, of such a practice.

And yet we do greatly desire to obtain even large profits, inasmuch as they will not be the property of any individual, but will be given to "the Conference Fund," and be used by the Trustees for the extension of the Conferences on the Lord's Coming.

We trust, therefore, that the proposition we have to make will receive the cordial approval of our friendr.

Instead of issuing twelve monthly numbers at one penny per month, consisting of twenty-four pages each (including cover), we propose to issue four quarterly numbers, each of thirty-two pages, at twopence; and the other eight monthly numbers, each of sixteen pages, at the present price of one penny.

This, we believe, will accomplish our desire.

The annual subscription will be, in future, *two shillings* instead of eighteen-pence, which will cover the increased size, as well as the extra postage, of the quarterly numbers.

In order not to inconvenience or give any trouble to those who have already paid their subscriptions, no change whatever will be made until the term for which they have subscribed shall have expired. They will continue to receive their copies, for the same money, unless any may prefer to remit the difference. In this case we shall, of course, be pleased to receive it, but no application will be made for it.

Those who procure their copies through the Trade will be charged twopence for the October number, which will be the

FIRST QUARTERLY NUMBER,

but as they will be receiving an increased quantity of matter they will not, we trust, object to further in this way the doctrines connected with "that blessed hope" which we hold in common so close to our hearts.

The letters we receive from all parts of the world show us that our testimony is welcomed, and that our indepen-

dent ground, which is not covered by any existing journal, is appreciated by those who are searching for Light and Truth. We look to them, therefore, to continue their support, and to exert themselves in the interests of that Truth.

At the close of 1895 we propose to bring out an elaborate plan of "gift books," or premium offers, which will help many to procure books they have long desired to possess and have been unable to purchase.

OUR NEW ADDRESS,

on and after October 1st, will be No. 16 Paternoster Row, instead of No. 29.

Will our friends, if writing on the business of our journal, address to the PUBLISHER; and if writing on other matters address the EDITOR, and both at the same address, No. 16 Paternoster Row, which will be the future office of the *Things to Come* Publishing Company.

OUR CONFERENCES.

The Bible Classes and Conferences at Keswick were blessed beyond our expectation. They were held from July 8th to 10th, and were all completely over before what is known as the "Keswick Convention" commenced.

In order to remove misapprehension, it may be desirable, in the interest of all concerned, to state that the two gatherings are wholly and totally distinct. The dates, the promoters, the places of meeting, the subjects and the objects—are all different. Many who came for the latter came earlier to attend our meetings, while, on the other hand, some who came specially for ours, remained for the other. One fact will show something as to the numbers attending, and the interest shown in our subjects, and that is that the books on our special subjects were purchased at our bookstall in the hall to the value of £125. This fact speaks for itself, and shows that long after the speakers and hearers have separated, the truths proclaimed will be doing their blessed work for time and eternity. The offerings also amounted to about £75.

OUR OCTOBER NUMBER

will contain some seven or eight of the addresses delivered at those meetings, including some by Mr. D. M. Stearns and Mr. J. C. Needham (of the United States), Dr. Robert Anderson, Dr. Bullinger, Rev. John Wilkinson, Dr. Neatby, and others.

OUR MISSIONARY MEETING

was also largely attended and blessed. The minds of all were directed to the danger of being guided by *sentiment* in missionary work, and the importance of observing divine proportion in carrying out the Lord's work as well as in holding His truth. There is danger lest we exalt *home*

missionary work (our "Jerusalem and Judea") above the foreign field (the "uttermost parts of the earth"), and lest we put both out of their proportion by the neglect of our "Samaria," which to us is the continent of Europe.

Several speakers emphasised this great principle by speaking of the needs and claims of France, Brittany, Italy, Spain, etc. Of all fields of missionary labour it may be truly said "These ought ye to have done, and *not to leave the other undone.*"

FUTURE CONFERENCES.

It must depend on the Lord's stewards as to how far these will extend. Go on they will; but the question of *extent* is to be considered. Are the meetings to be confined to places where local friends will bear the local expenses, or, Are they to be extended throughout the world?

Our hope is that we shall be enabled to send forth in twos and threes those who shall stir up the scattered English communities on the Continent, and "spread the glad news" of our coming Lord in our Colonies and in the United States.

This is in our minds and on our hearts, and it is not right that two or three brethren should have all the privilege of providing for this work. We hope and believe that many will feel compelled to say "We will be with thee in the work."

We draw attention to the following letter received from the Convener with regard to

THE CONFERENCE FUND.

To the Editor of "Things to Come."

DEAR SIR,

I would like to bring before the readers of *Things to Come* the condition of the Conference Fund, and the ultimate outcome to those children of God who profess to be looking for the Lord's Coming, if they are not willing to come to the help of the Lord in this work.

Those who have been responsible for the Conferences have cheerfully advanced to the utmost of their ability; something like £2,000 over and above the offerings, which in nearly every case would hardly do more than pay for the rent of the hall, and in some cases not even that.

It had been our intention to send forth Teachers on the blessed truths that our platform seeks to bring before God's children, to France, Australia, and to Germany, as well as the various large centres in England, Ireland, and Scotland.

During the past two years hundreds have been brought to understand and see the Lord's Coming in its true light, and are now rejoicing in the Blessed Hope.

But this work cannot go on, unless, as I have said before, children of God will come to the help of the Conference Fund, except as regards a few centres such as Aberdeen, Edinburgh, Liverpool, and perhaps London, and other places where local friends are willing to undertake all the expenses. I fear there are not many willing to do this; but still, the Lord be praised, there are some. Now, Shall the work be hindered? Those who cannot afford to give might make it a matter of prayer that the spread of these blessed truths may be greatly increased, and that the

Lord would lay it upon the hearts of those of His stewards who may be able to help to do so.

I remain, yours truly,

THE CONVENER.

CONTRIBUTIONS

may be sent to Mr. James E. Mathieson, 58 Ladbroke Grove, London, W., or to the Editor, 16 Paternoster Row, London, E.C.

Contributed Articles.

"THE MYSTERY."

BY THE REV. E. W. BULLINGER, D.D.

(*First Paper.*) *

I.—THE MEANING OF THE WORD.

THERE is no subject of greater importance to the Church of God than that which, in the New Testament, is called "The Mystery": but it is not every Christian who is in a position to receive it. Only those who have "believed God," and who have thus been justified as Abraham was by faith in His Word concerning that redeeming blood; and who, in "the obedience of faith," reckon themselves as dead with Christ; only those who reckon themselves to be dead and risen again in Him, and whose citizenship is now in heaven—only these are the fit recipients of the wondrous revelation of the "Mystery of God and of Christ."

God's Gospel concerning His Son Jesus Christ had been promised through the Prophets in the Holy Scriptures, as we read in Rom. i. 1-3; but the Mystery of the Body of Christ had never been revealed, and did not therefore form the subject of Old Testament Prophecy.

It was the subject of a special revelation to Apostles, and Prophets, and Saints through St. Paul, to whom and by whom this Mystery was first announced in mortal ears. And it was communicated only to the Saints who had been redeemed by the precious blood of Christ, who had been justified by faith, and sealed with the Holy Spirit of promise; only to those whom God, who is rich in mercy, was pleased to make known that which has hitherto been hidden in Himself, and was never previously revealed unto the sons of men.

When Christians left their first love in the earliest days of the history of Christendom, this precious revelation was apparently the first which became obscured and lost sight of. Then the true teaching concerning the Holy Spirit in the Church became less and less clear, especially while the simple foundation of the truth of justification on the principle of faith alone was also being departed from.

These precious truths—by the Lord's long-suffering

* Though appearing in separate instalments, each will be found to be complete in itself.

patience and mercy, have been partially recovered in these last days out of the wonderful treasury of His Word, but never, perhaps in their pristine freshness and clearness.

It is our object now, in dependence on the Lord's goodness, and reliance on the Holy Spirit's guidance, to do something to recover the blessed truth concerning the "Mystery," and thus endeavour to be a "good scribe," bringing out of the Master's treasures something that is old but yet new, and new but yet old.

It will be well at the outset to define our terms, and to have a clear understanding as to

THE MEANING OF THE WORD.

The word "Mystery" is not an English word at all; it is a Greek word, transliterated. True it has become Anglicised, and is in common use to-day, but its meaning as changed, and is very different from the meaning which the Greek word originally had, and still has, of course, in the Scriptures. We use it of something *which no one can understand*. This is not altogether wrong if we add the thought—*until he is initiated!*

In the Greek, the word *musteerion* means simply a *secret*. It occurs in the Septuagint* only nine times as the equivalent of the Hebrew word *ratz*, which means *to conceal*, hence, a secret. It occurs in Dan. ii. 18, 19, 27, 28, 29, 30, 47 (twice), and iv. 9, and is translated *secret*.

It was the king's *secret* which had gone from king Nebuchadnezzar, and which no one could tell him, until God revealed it to Daniel.

The Apocryphal Books, while they are of no use for establishing doctrine, are of great use in showing the meaning and usage of words. In these books the word frequently occurs, and is used of the secrets of friends, the secrets of private life, and the secrets of a king. But always of a secret. Take a few examples:

Ecclus. xxii. 22, "If thou has opened thy mouth against thy friend, fear not, for there may be reconciliation; except for upbraiding, or pride, or disclosing of *secrets*, or a treacherous wound; for these things every friend will depart."

Ecclus. xxvii. 16, "Whoso discovereth *secrets* loseth his credit: and shall never find a friend to his mind."

Ecclus. xxvii. 17, "Love thy friend, and be faithful unto him; but if thou betrayest his *secrets* follow no more after him."

Ecclus. xxvii. 21, "As for a wound, it may be bound up; and after reviling there may be reconciliation; but he that betrayeth *secrets* is without hope."

2 Maccabees xiii. 21, "But Rhodocus, who was in the Jews' host, disclosed the *secrets* to the enemies."

* The Septuagint was made 280 B.C. Though the word is not used elsewhere in the Septuagint, those who subsequently revised that version used the word in the following places:—

Job xv. 8, "Hast thou heard the *secret* of God?" Here the Hebrew is *sor*, and means a secret counsel about which two or more had deliberated (compare verse 11, where the Hebrew again is different, *lah-at*, to muffle up). Here Theodotian (160 A.D.) has *musteerion*, *mystery*; Aquila (about 200 A.D.) has *aporhecta*, *forbidden*, and therefore *secret*; Symmachus (about the same date) has *homilia*, *intercourse*, while the Septuagint has *suntagma*, *arrangements*.

Psalms xxv. 14, "The *secret* of the Lord is with them that fear Him." Here, Theodotian again translates the Hebrew *sor* by *musteerion*; Aquila by *aporhecta*; Symmachus, *homilia*, while the Septuagint has *krataioma*, *strength*.

Prov. xx. 6, "He that goeth about as a talebearer revealeth *secrets*." Theodotian, Aquila, and Symmachus render it as before, while the Septuagint omits it.

Wisdom xiv. 23, "They slew their children . . . or used *secret* ceremonies."

Tobit xii. 7, 11, "It is good to keep close *the secret* of a king, but it is honourable to reveal the works of God."

Judith ii. 2, "Nebuchadonosor called unto him all his officers, and communicated with them his *secret* counsel (*lit. the secret* of his will)"* *i.e.*, his plan as to the campaign on which they were about to set out.

Wisdom ii. 22, "As for the *secrets* of God, they [the wicked] knew them not."

Thus, it is perfectly clear and certain that the word *Mystery*, as used in the Scripture, is simply a *secret*. But by the end of the second century after Christ the word *musteerion* had acquired an additional use. It was used not only of a *secret*, but of a *secret sign* or symbol. In this sense the Greek fathers employed it to denote any such *sign*, whether of words or actions. They spoke of the offering of Isaac as a *musteerion*, *i.e.*, a *sign* or symbol of the *secret purpose* of God concerning His Son Jesus Christ. And they used it interchangeably with the words *tupos*, *type*; *sumbolon*, *symbol*, and *parabolee*, *parable*. It has a sense, therefore, similar to these words.

Justin Martyr (A.D. 148) says that in all false religions the serpent was represented as "a great *symbol* and *musteerion*." †

So in his reference to the Paschal Lamb, he says, "the *musteerion* therefore of the Lamb. . . . was a *type* of Christ."

Speaking of Isaiah vii. 14, "Behold a virgin shall conceive and bear a son," he says, "since this refers to the house of David, Isaiah has explained how that which was spoken by God to David, *in a mystery*, would actually come to pass. Perhaps," he adds, "you are not aware, my friends, of this—that there were many sayings written *obscurely*; or *in parables*; for *secret signs*; or *in symbols*, which the prophets who lived after the persons who said or did them expounded" (Trypho, c. 68).

Other examples might be cited, but these are sufficient to show us how the word *mystery* had come to be used. It was practically synonymous with a *symbol*, and yet there was a slight difference. Perhaps a *secret sign* would best express it; and this was the usage of the word when the Revelation was given to John. Hence, in that book, we must give the word this signification. In Rev. i. 20, it is used of "the mystery of the seven stars," and in chap. xvii. 5, 7, it is used of "Babylon." So that in these things we are to see a *secret sign* of something which they were to represent.

It is remarkable also that soon after this we find the Latin version translating the word *mystery* (in Eph. v. 32) by the word *sacramentum*, *i.e.*, *sacrament*. From this it is positive that at that time the word *sacramentum* or *sacrament* meant merely a *secret sign*.

* This expression is remarkable: (*to musteerion tou thelematos*) the *mystery* of his will. The words for "will" are different. With Nebuchadonosor it means that which he willed because he had determined to do it. With God (Eph. i. 9) it means that which He willed because He desired to do it—*i.e.*, His secret purpose, counsel, or plan.

† (Apol. i. 27).

or *symbol*! It had not then acquired its later theological use; but the word "sacrament" had reference merely to a *symbol*, or a symbolical act, a *secret sign*, shewing forth the Lord's death.

The popular etymologies of the word are therefore all wrong and misleading. If the word (according to Tertullian) had any reference to a military oath, it was only because in the administration of that oath some *secret sign* was given or made which symbolically represented it.

It is certain, therefore, that the modern and ecclesiastical use of the word "sacrament" is not only a gross misrepresentation of the truth, but it is founded on ignorance of the history of the word.

(1) The Greek *musteion* means a *secret*; and later a *secret sign* or *symbol*.

(2) The Latin *sacramentum* is used in the Vulgate as the equivalent of *musteion* in Eph. v. 32, therefore *sacramentum* meant, and means, a *secret sign* or *symbol*.

This gives us the true meaning of the word as used by the Reformers in one of their prayers. When they say "these holy mysteries," they mean "these creatures of bread and wine," *i.e.*, these *secret signs* and *symbols* which are used to "show forth the Lord's death."

Thus, in our search for truth, two great errors are, at the outset, corrected:—The true meaning of the word *Mystery* in the Scriptures is not something that cannot be understood, but something kept secret—a secret truth or sign, revealed to those who are initiated. And the theological word *Sacrament* is not some act of ecclesiastical jugglery, but a simple symbolical act, by which the Lord's people show forth their Lord's death.

We are now prepared to apply the meaning of the word *mystery*, thus ascertained, to the various passages in the New Testament where it is used.

(To be continued).

THE JEWISH QUESTION.

By JAMES E. MATHIESON.

"The people which I formed for Myself, that they might set forth My praise" (Isa. xliii. 21).

THE Eastern Question, which disturbs the slumbers of European diplomatists, once took the form of a wrangle over the custody of the keys of the so-called holy places in Palestine; this dispute may soon be revived when Russia feels strong enough to move again southward, and any alliance between her and France would then be rudely torn asunder, for nothing can reconcile the rival pretensions of the Latin and Greek churches to supremacy in the Holy Land. . . . The Eastern question is undoubtedly the Jewish question, and it is coming to the front rapidly; the unextinguishable vitality of this miraculously preserved people has never been more manifest than now, since their dispersions commenced; they are in evidence everywhere; their ability, perseverance, and patience

command success in trade, in letters, in art, and in politics; and, if massed together in one ample territory, instead of being scattered in numerically feeble detachments in every nation under heaven, we might even augur for them a supremacy among the peoples of the earth upon merely human hypothesis and calculation; and it is only neglect of the truth of God's Holy Word that leads the Church into forgetfulness of the inevitable mastery of the Jewish people over all nations, when their King, who is our Lord and blessed Saviour, comes again to take His kingdom, and His brethren shall recognise and acknowledge Him. It is little wonder that the world and worldly statesmen are in total ignorance of "the things that are coming upon the earth," when even the professing Church gives that subject the go-by. Moreover, how utterly distasteful and repugnant to the minds of all imperial races and rulers the contemplation of the possibility of a race superior to their own stepping in to claim rule over them! for instance, that France or Germany, or England, or the United States should have to take a lowly place while the despised Jew comes to the front, and Israel's King shall have all other kings, yea, and emperors, yea, and presidents, bending low before Him; and yet this is the thing that shall come to pass; for "all kings shall bow down before Him; all nations shall serve Him." "The Lord of Hosts hath purposed it to stain the pride of all glory, to bring into contempt all the honourable of the earth."* How do you like it, my evangelical brother, whether Englishman, Frenchman, American, or German? We are citizens of great and mighty nations; we each like to think ourselves the foremost of all people, whoever else shall take the second or third place; but that we should come under the absolute, indisputable rule of a Jew!—is the thought tolerable?—and yet it must be so. "One King over all the earth," † that is the destiny of Jesus of Nazareth; not in the sense of a spiritual dominion alone, claiming as Saviour and Lord the allegiance of all true believers, but in a natural sense as well, and as really when He shall "sit upon the throne of His father David" in Jerusalem; the commencement of a millennium of peace and righteousness, of universal and perpetual sway; earth's holiday, the poet's golden age, oft dreamed about and sung, never yet witnessed here below. Yes, this is the culminating point in God's plan for our human race upon this earth (Luke i. 32, 33; Isa. ix. 6, 7; xvi. 5; xxiv. 23).

Are there any cogent reasons why (1) the various peoples of the earth should desire the hastening of the coming and Kingdom of the King of the Jews; and (2) is there any special urgency for the return of Christ to this earth from the Church's point of view?

1. The peoples of the earth have abundant reasons for seeking the coming of the Prince of Peace and King of Righteousness. I do not say that their Rulers have. Unregenerate human nature knows nothing of abnegation; earthly dynasties desire to be perpetual; their wise men, their soldiers and their flatterers assure them

* See also Zech. viii. 23.

† *Ibid.* xiv. 9.

that things are very well as they are; or, on occasion, will recommend them to seek their individual aggrandizement at the expense of other rulers by spoliation and bloodshed and the waste of national resources. When Jesus Christ returns in his glory to this world He will find a fearful war raging (Zech. xiv. 1-5). Yes, in spite of all the endeavours of lovers of peace upon earth, wars will continue to the end of this dispensation, and until our Lord returns in person with all His saints, the ambitions of rulers and the irrational fury and jealousies of peoples will again and again give occasion for the outbreak of hostilities. But insensate folly can go no further than in the present display of such nineteenth-century wisdom as we behold in Europe—a Continent which claims to be civilised and affects to be Christianised, exacting untold millions of hard-earned money from over-taxed peoples, and withdrawing millions of men from honest industry to play the game of war. And yet the evolutionists and optimists assure us that the race is on a higher plane than in Adam's or Noah's day. Nay, rather, we go with Zophar, the Naamathite (Job xi. 12) who hit it off exactly: "Vain man is void of understanding; yea, man is born as a wild ass's colt." Comtists, positivists, or whatever else they call themselves, who dream the altruistic dream of a better time apart from revelation, are doomed to disappointment; what they long for is coming, but not by any improvement in human nature, which is simply incurable; but by the coming again of the Christ and His ordering of the world aright. What unutterable and endless cause for longing by the masses of the people that that day might dawn speedily, may we not perceive in the condition of the Old World to-day; the millions groaning under heavy burdens, the larger proportion of them exposed to the destruction of life entailed by the relentless blood tax, all bearing their share of the super-incumbent military system which must end in national bankruptcy: governments are worse than the highwaymen of the earlier part of this century; they say to the people, "Your money *and* your life!" pay your taxes, submit to the conscription; from the latter curse no continental home is safe; against the former who dare utter complaint? Poor toiling peoples! the rewards of their toil snatched from them; eating the bread of carefulness; desolate mothers and sweethearts, their sons and lovers dragged away to be food for powder; but when He comes, whose right it is to reign, we shall see this blessed picture realised: "They shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it" (Micah iv. 4). This is something better than the Socialistic experiments or imaginations so rife in the present day; these are bound to fail, because they leave out of calculation human selfishness in the mass and human impotence in the schemer to enforce his plans. But when One appears upon the scene possessed of omnipotence and the embodiment of love, One of whom we read "Righteousness and judgment are the foundation of Thy throne: mercy and truth go before Thy face" (Ps. lxxxix. 14) there will be no appeal from His decisions, and no need to appeal, for oppression will

be unknown. Not only no oppression in the earth, but the positive blessing of plenteousness. Such indications as we have in Isa. xxxv. 1: "The desert shall rejoice, and blossom as the rose," or Isa. lv. 13: "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," warrant us to expect that Christ, in His earthly reign, will, like Joseph in Egypt, "open all the storehouses;" reveal probably wonderful secrets of nature which man's unaided wisdom has not yet penetrated, and grant to the earth such fertility as it never before exhibited; for then "the light of the sun shall be sevenfold, as the light of seven days" (Isa. xxx. 29). In view of such words as we read in Job. xxxviii. and xxxix., can we vainly dream that we have seen the end of the resources of the Almighty? Nay, we are only at their beginnings; and when the "Son of God clothed in humanity" reappears upon the scene of His humiliation and sufferings, He brings with Him not only "abundance of peace," but abundance of every other good thing that will conduce to human comfort and joy. How many of our politicians are familiar with the Blessed Hope? How many of our Socialist leaders have ever heard of God's panacea for the ills of the toil-worn people around us? Nay, more; do the ministers of Christ, who ought to form an army of witnesses to "the power and *coming* of our Lord Jesus Christ," make continual mention of this glorious future for our needy, sin-stricken world? Alas! alas! but few ever preach upon the subject, although it was the constant theme of the apostles and early Christians, and was in large measure revealed to Old Testament saints as well. (Read Ps. lxxii.)

(To be concluded in our next.)

SHORT PAPERS ON THE APOCALYPSE.

III.

LET us now proceed to consider some points in connection with the interpretation of this wonderful book. As we have already seen, the application of its prophecies, warnings and encouragements, are for the "servants" of the Lord from the time when it was first given to St. John, to the day when all that is written in it shall have come to pass; but the interpretation of its prophecies and visions implies more than the application of them. Moreover, when Scripture is rightly divided and rightly interpreted, it can of course be applied more correctly as well as more spiritually and more forcibly.

POINTS ESSENTIAL TO A TRUE SYSTEM OF INTERPRETATION.

(a) This book, being the book of "Endings," as "Genesis" is the book of "Beginnings," a thorough acquaintance with all that has been previously written is the first requisite. And this knowledge of God's Word must be in full subjection to the Holy Spirit's guidance, and must include an implicit and unwavering faith in all its statements, historical or otherwise. God's written Word is the only standard of Truth. Its "philosophy, science, and religion" transcend all other so-called "transcendental" systems, its history is

unimpeachable, and its "philosophy of history," absolute. There must be no variableness nor shadow of turning in our faith in His Word.

(b) We must see that before this prophecy was given and delivered through the ministry of an Angel, the *Epanodos* of God's ways had begun, *i.e.*, the commencement of the summing up of His ways and works with this earth and His testimony concerning it.

The highest point in His revelation to the sons of men had been previously reached in the Epistles to the Ephesians and Colossians. The revelation of the Mystery to the Apostle St. Paul had completed the circle of the declaration of His wondrous purpose, kept secret from "times eternal," but now made known to His Apostles and prophets by the Spirit.

The highest point of His revealed truth had been reached, the circle of His wondrous purpose of love concerning Christ and the Church had been filled in and completed.

The "pillar and ground of the truth" had possession of this marvellous secret, which in other ages had not been made known unto the sons of men; but alas! the Church had become the "great house" many years before the Apocalypse was written. Man has ever failed in his responsibility, and so the last corporate testimony had grievously failed before the seven-fold message to the "overcomers" was delivered. This sad failure at the very outset of the history of Christianity must ever be before the heart and mind of the "overcomer" to whom it is given in any measure to interpret to his fellow servants the meaning of the Apocalypse.

(c) The book being one of "Endings" we must begin at the end and read backwards—that is, we must proceed in inverse order. God, who knows the end from the beginning, has been pleased to reveal to us the end of this present evil age and of the "Old Creation."

By His loving-kindness and grace, we know what the end will be of all that is around us. The final issues are described, the visions are certain and the fulfilment sure. All civil, political, commercial, and religious confederacies will culminate in two systems, and will be headed up in two individuals who will be their embodiment and personification—the Two Beasts of Rev. xiii., worshippers and vassals of the Dragon.

The judgment of God and the wrath of the Lamb are hanging over all the evil plans and vain ambitions of Satan and of rebellious man.

This is certain, and to this extent we know the end from the beginning, and so we are not unwise, but are by God's mercy amongst those who understand.

(d) The Body of Christ, as such, does not come into judgment; but the Churches to whom this truth was committed do come under judgment, for judgment begins at the House of God.

Though the Body of Christ as such is not found in the Apocalypse, nevertheless false professing systems of Christendom are rejected and repudiated, and as many of them as are found incorporated into the Harlot system of Mystery Babylon will be in "great tribulation," and will eventually be destroyed and torn to pieces by the Beast and the Ten Kings.

The Papal system, that "masterpiece" of Satan, and

all that is corrupt in the so-called Protestant Church systems are sections of the Harlot of chap. xvii.

The two "sisters," Israel and Judah, played the Harlot, and will do so again. They will assemble together "as the sand of the sea," they will appoint themselves "one head" before that great and awful day of Jezreel (Hosea i.).

The unclean spirit of Idolatry will return to the swept and garnished but empty house, bringing seven other spirits worse than the original one, and the last state of the Apostate House of Israel will be indeed worse than the first.

Mystery Babylon, the Harlot of the Apocalypse, is a far larger and more inclusive system than those imagine who foolishly assert that "we are now in the vials," and that the day of grace is passed and over!

(e) The history of Commerce, as given in God's Word, must be traced from its original home, the City with the Tower on the plain of Shinar, through its daughter cities of Tyre and Sidon, and the connection between the Ten Tribes of Israel, and especially the Tribe of Dan with that city of "perfect beauty," "the merchant of the peoples unto many isles." Ships of the sea with their mariners, the men of Dedan and Tarshish; the emeralds, purple, brodered work, fine linen, coral and rubies of the city of the Prince of Tyre who set his heart as the heart of God, and who was wiser than Daniel—all these must be borne in mind, for the world of Commerce is still very much in evidence, and will yet play a very important part in rearing and embellishing the cities and the City which are yet to come.

(f) The teaching of Scripture as to the rebellion of angels and the workings of Spiritists, mediums and demons must be remembered, for in the Apocalypse we find the final issues of man's disobedience in encouraging their approaches and in attempting to cross the "borderland" from our proper spheres to theirs, as some of them formerly did cross from theirs to ours.

(g) The prophecies relating to the "Times of the Gentiles," and especially those contained in the visions of Daniel (the Apocalypse of the Old Testament) and the visions of Zechariah concerning God's displeasure with "the Gentiles that are at ease" must again and again be closely studied.

And in the latter prophet the very important fact must be observed that Israel, or the "Lost Ten Tribes," and Judah are again in the Land of Palestine, and have together appointed their "one head" before the "Idol Shepherd" is on the scene.

If this is not borne in mind, the final result of such movements as the British-Israel and Chovevi-Zion confederacies will not rightly be discerned.

(h) As God was pleased not to hide from Abraham what He was about to do with Sodom though he himself was not in the perilous position in which his relative Lot and his family were involved, so in like manner may we not say that God has been pleased to reveal to us who by His grace and mercy have been delivered out of this evil age, the things that are surely coming to pass on that city which is spiritually called Sodom, and Egypt, and also in that other great City which will embody in a true and final *Epanodos* all the evils of both ancient and modern Babylon?

(To be continued, D.V.).

Conference Addresses.

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

THE TWO ASPECTS OF THE SECOND COMING.

BY DR. NEATBY.

(At the Inverness Conference, June, 1894).

IT has been made very clear to us from Scripture that, as the first coming of our Lord was in two parts, the fulfilment of two distinct prophecies, the one in Micah, the other in Zechariah, so the second coming of Christ will be in two distinct parts, clearly revealed as separate in the Word of God. It is *one* coming in each case. Further, it has been sufficiently shown in these meetings, I think, that we as Christians are waiting for Christ Himself, and not for death. Nor do we wait for any event upon earth, but for a heavenly Christ to come and take us to our true home. When He comes into the air, we shall be caught up to meet Him. He will come for us and we shall rise to meet Him in the clouds. How blessed the hope! How sanctifying the daily expectation!

All the scriptures that must be fulfilled before the Lord's coming relate to earthly events, and have no immediate connection with the first part of His coming. There were 33½ years between the first coming of Christ as it is given to us in Micah, and His coming to Jerusalem, as it is given in Zechariah. In like manner there will be an interval between the two stages of His second coming. Its length is not revealed. We do not know how long the judgment seat of Christ and the marriage of the Lamb will occupy; nor how long the Church's communion with her Lord may last before they together come to the earth. We do not know how long it may take to bring the iniquity of the man of sin and all his sad allies to its full term. Thank God the heavenly occupation will not be too long for us, whose long-cherished hope will then be realised. May everyone who hears me now be there; each a member of that blessed body the Church, which Christ shall present to Himself!

Now it is the second part of this coming which I would dwell upon. Christ has received His Church; it has been presented to Him; Christ finishes His journey to the earth, and His feet stand on the Mount of Olives. "The Lord my God shall come, and all the saints with thee." Kindly turn with me to 2 Thess. i. 6-10. Here are unfolded two distinct purposes for which Christ comes forward to the earth. One is that He may yield "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Nothing will make us more earnestly seek to serve Christ in the gospel, so as to bring souls from this fearful end than the truths we now press upon your attention. Consider in this connection 1 Cor. xv. 59.

The other purpose of this revelation of Christ is that He may be glorified in His saints. He has received them previously, now they come with Him, sharing His glory. For all the glory that Christ has reaped in the fields of redemption, all the glory that God has crowned Him with

as the blessed servant of His counsels—all that glory He shares with the saints. With infinite toil He won it, and His first thought in receiving it is to share it with those for whom He suffered. The saints come along with Him when he comes to execute judgment on the one hand and to be glorified *in* them on the other. It is our privilege now to be to His glory; to glorify Him in a holy walk, in a devoted walk, in a self-forgetful walk, in a Christ-honouring walk. In short, if we are faithful, Christ is glorified by us; but, in the day we are considering Christ Himself will be glorified *in* the saints because His beauty, His lovely image, will be seen in them, He will be admired *in* them in that day. It is no question here of the admiring of Christ by saints; they do admire Him and will always admire Him. They will ever own Him as the altogether lovely one. But here the truth is, and I would press it earnestly upon your hearts, that He will so completely shine through our faces, be seen so perfectly in every feature, that He will be admired in us. I know nothing more glorious. To be with our Saviour—Oh, it is all we want for the satisfying of our hearts! But how shall we speak of the dignity and the joy of coming along with Him in that day of His deepest satisfaction, of His highest glory; and then and thus for the whole world to see Christ in us and admire Him in the saints. How wondrous in counsel and excellent in working is the God of all grace!

In Colossians iii. 3, we read: "For ye are dead." The Christian life is a man that has already died. "I have been crucified with Christ," says the Apostle Paul, and every Christian has God's warrant for using the same words. Death is the wages of sin, and the believer received the wages and met his end on the Cross of Christ. "For ye are dead, and your life is hid with Christ in God." There is a hidden life now that every Christian has. It is a life precious to God; but too precious to be manifested in us now. It can only be manifested when Christ is manifested. "When Christ our life, shall be manifested, then shall ye also be manifested with Him in glory." This is the "manifestation" of the Lord's coming. We do not find that word used of the first stage of the Lord's coming. There is no manifestation then. But here there is a manifestation; a manifestation of Christ our life, and our manifestation with Him in glory. We share His glory, we manifest it openly. Another occasion for wondering worship!

But turn to another passage which gives you another phase of the manifestation—John iii. 23. "Beloved, now are we the sons of God." O that the Lord may now speak to each one of us in these words! May He make it afresh to-night and henceforth a living reality! "Beloved, now are we the sons of God;" begotten of Him. It is by the will of God Most High. He would have many sons brought to glory. He gave Christ for their ransom that in righteousness His good pleasure might be wrought. Christ gave Himself, laid down His precious life. By means of His death we are thus brought nigh to God as His children. O let us walk every day in the consciousness that we *have* a Father, and that God is that Father! O for the sense that God looks down upon us and *feels* towards each one as a father feels towards a child! "Now are we the children of God, but it is not yet manifested what we shall be." There is no display yet of the relationship which God has formed. No wonder that we are not honoured as the sons of a King when the "First-born had no where to lay His head! It is not yet manifested what we shall be, but we know that when He shall be manifested, we shall be *like* Him." According to Colossians we shall

be manifested with Him in glory. According to the passage before us we shall be like Him. We shall be the companions of His displayed glory, and in that glory we shall be like Him! This "likeness" is not only closely connected with our being with Him; it is produced by our seeing Him as He is. "And every man that hath this hope in Him—in Christ—purifieth himself even as He is pure." There is nothing more sanctifying than this hope. There is nothing which more links the heart to Christ than the hope of the Lord's return. A hope *set on* Him, a daily expectation of Him, must sanctify the heart and life. If you have this hope in Christ, you must be purifying yourself even as Christ is pure. As we are nearing that manifestation we cannot but purify ourselves, "perfecting holiness in the fear of God."

Turn now to Romans viii. 19, and see how this manifestation is connected with the deliverance of creation. "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God." This world was put in subjection to the first man. He fell by disobedience, and creation fell with him. It was subject to vanity, not of its own will, but by reason of him who hath subjected the same in hope. The "manifestation of the sons of God" will be the signal of creation's deliverance from its present bondage of corruption into the enjoyment of the liberty which the glory of the children of God brings with it. Her groans will cease when we, the "many sons" are manifested with the "first-born."

Now, we have in 2 Thessalonians, the revelation in glory of the Lord Jesus; in Colossians iii., the manifestation of Christ, our life; 1 John iii., the manifestation of Christ, when we shall be displayed in His likeness; and here, in Romans viii., the manifestation of the "sons of God," the first-born, and the many brethren. The manifestation of the sons of God will be the signal for the deliverance of groaning creation, and for the introduction of that time of blessing of which Scripture speaks as the "times of the restitution of all things."

It will be the good time coming; but coming in God's way as here revealed. It is Christ that will bring the "good time," when we are manifested with Him in glory. It is the coming Christ, and nothing short of this that will hush the groans of creation. No preaching of the gospel will deliver creation. The preaching of the gospel is intended to "gather out a people for His Name," not to take the curse away from creation. Thank God for the gospel! "It is the power of God unto salvation to every one that believeth." But it will be Christ, wielding the *power* "whereby He is able to subdue all things to Himself," who will scatter His enemies and deliver His fair creation.

Let us now see what light is shed upon this deliverance of creation by the 11th of Isaiah. We have there a rod out of the stem of Jesse, a branch out of his roots. In other words, we have the Lord Jesus as the true David. It was for the kingdom that he was the man after God's own heart. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The Lord Jesus Christ alone answers to this description, and He answers perfectly. But just as "the King's Son" (Psa. lxii.) reigns in righteousness and peace, so the "judgments" are first given to "the King" who "must reign till he hath put all enemies under His feet." He therefore smites the earth "with the rod of His mouth, and with the breath of his lips shall he slay the wicked." If we compare this with 2 Thess. ii. 10, we are led divinely to the conviction that the manifestation of the Son of God and the "many brethren," the destruction of anti-

christ and the establishment of Christ's reign, are all at the same epoch.

In verses 6-9 follows the beautiful and familiar description of delivered creation in its blessing beneath Messiah's sway. The restoration of Israel, the blending of two kingdoms and their glory at the head of the nations occupies the rest of this wonderful chapter. The 11th of Isaiah settles the question of the premillennial coming for everyone that bows to God in His word. The day of our manifestation as the children of God will be the day of creation's deliverance from the bondage of corruption, into the liberty of the glory of the children of God. Earth's jubilee has been brought in by Jah Jehovah in person.

And what next? "And in that day." What day? In the day that Israel is brought back into their own land again. Israel is saved as well as restored. The ransomed of the Lord are returned to Zion! "And in that day they shall say, O Lord I will praise thee." Blessed morning of joy, after the long weary night of weeping! How pleasant the sound of Israel's praise! We praise Him in our abode, the Father's house; and Israel praises Him in her abode, the mountain of His inheritance. One feels drawn nearer to the God of all grace in listening to the song of that people who once cried "His blood be on us and on our children." "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

FULFILLED PROPHECY: EDMON.

BY THE REV. E. W. BULLINGER, D.D.

(At the York Conference, May, 1874.)

THERE can be few more important proofs of the Inspiration of the Scriptures, than that of Fulfilled Prophecy; and among these, few more interesting than those which concern Edom. One of the earliest prophecies is the one recorded in Genesis xxvii., 39, 40. "And Isaac his father answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

For many centuries it seemed utterly impossible that such a prophecy as this should ever be fulfilled. Esau and his posterity became at once a mighty and powerful people, and his brother Jacob and his posterity were in bondage for centuries. So that the prophecies which were spoken or written at that time, were committed to this most unlikely fact, that Esau's posterity should be subject to Jacob's, and that a day would come when Edom should break Jacob's yoke from off his neck.

Now, many persons can foretell a thing that is very likely to happen, but the Scriptures foretell things which no one could have anticipated.

When the proper time came, we see how wonderfully this prophecy was fulfilled. From the days of David to the days of Jehoram Esau's posterity was subject to Jacob's. There is a sentence in 1 Kings xxii. which throws light upon this subject. The 47th verse says, "There was then no King in Edom; a deputy was king." This little sentence, thrown in parenthetically, shows us that during that time Edom was subject to Israel. But, in the reign of Jehoram,

from whom God withdrew his protection, Edom fulfilled the prophecy in Genesis and broke off the yoke of Jacob.

This is the simple record of the historical fact, which we have here in the book of Kings; but we have another record in the book of Chronicles.

Now, in the book of Kings you are reading the history from man's standpoint, but in the book of Chronicles you are reading exactly the same history from the Divine standpoint. Hence in Chronicles you have generally a reason given for everything that is done. In this passage, 2 Chron. xxi. 8-10, you read, "In his day the Edomites revolted from under the dominion of Judah, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots with him, and he rose up by night and smote the Edomites which compassed him in, and the captains of the chariots. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers." The primary reason was that the prophecy in Genesis had to be fulfilled. That was the remote reason, but the immediate reason was *because he had forsaken the Lord God of his fathers*, and long as the judgment had been delayed it was ultimately fulfilled to the very letter. From this time there are no prophecies about Edom until it had again become an independent nation. Amongst the most remarkable of the prophecies is the one in Jeremiah xlix. In verses 16 and 17 we read, "Thy terribleness hath deceived thee and the pride of thine heart; O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord. Also Edom shall be a desolation; every one that goeth by it shall be astonished and shall hiss at the plagues thereof." Then in the 22nd verse, "Behold, he shall come up and fly as the eagle and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Then turn to Ezekiel xxv. 12, 13, "Thus saith the Lord God: because that Edom have dealt against the house of Judah by taking vengeance, and hath greatly offended and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and I will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword." Then turn to chapter xxxv. and read verses 1-4, "Moreover the Word of the Lord came unto me saying, Son of Man, set thy face against Mount Seir and prophecy against it, and say unto it, Thus saith the Lord God: Behold, O Mount Seir, I am against thee, and I will make thee most desolate. I will lay thy cities waste and thou shalt be desolate, and thou shalt know that I am the Lord."

Now, all these Scriptures prophecy the complete destruction of Edom as a people, and Mount Seir as a possession, so that it would be like Sodom and Gomorrah, and the reason for this judgment is given in Ezekiel xxxv. 5, "Because thou hast had a perpetual hatred, and hast shed the blood of the Children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; saith thou hast not hated blood, even blood shall pursue thee." Unfortunately, the details of the history of that country are very scanty, but there is enough known to show us how completely and literally these prophecies were fulfilled. To see this you must turn to Obadiah, which is very nearly all taken up with these prophecies on Edom and Mount Seir. Read the 10th verse, "For thy violence against thy brother Jacob, shame

shall cover thee, and thou shalt be cut off for ever." "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." In this chapter you have some of the reasons and details given by Jehovah through his prophet Obadiah.

Now, like many other prophecies, the fulfilment did not come all at once. The fulfilments are spread out sometimes over a long period. There is a fulfilment in the *past*; there is another more complete fulfilment in the *future*, and there is another, which we may call a *presentist* fulfilment, going on between these two. The first part of this was fulfilled by Nebuchadnezzar; the second part was also fulfilled; and there is the third part which is still in the future. All these prophecies have not been fulfilled yet. It appears from Dan. xi. 41, that at the time of the crisis of Israel and the Nations, Edom is allowed to escape out of the power of the "Wilful King," in order to be subdued by Israel itself according to Isa. xi. 14.

Then, again, the oft-threatened calamity did not fall upon them until after repeated warning had been given. The first fulfilment of the prophecy of Obadiah took place not long after the capture of Jerusalem by Nebuchadnezzar. The Edomites tried to get out of it, and made a league with Zedekiah and resolved to submit to Nebuchadnezzar. Turn to Jeremiah xxvii. and read at the 8th verse, "And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword and with the famine and with the pestilence, until I have consumed them by his hand." Having read this, pause for a moment and learn the lesson which this conveys to us as to God's sovereign disposal of the kingdoms of the world. He left Nebuchadnezzar in no doubt as to the source of his dominion and authority; he took special means to show Nebuchadnezzar that it was not by his might or by his sword, but it was solely the sovereign gift of Jehovah, and he ended up by giving to God all the glory for what had been given to him. The Edomites *did* rebel, and the consequences came. If you read the books of Josephus and other ancient writers, you will see how wonderfully and accurately the prophecies have been fulfilled.

Mount Seir, which was to become as Sodom and Gomorrah was one of the most important cities of the time, but its destruction was so complete that the very existence of its ruins was unknown for centuries. Originally, Edom was one of the most fruitful countries of the world, but now you have only to read the books of travellers to see how it has become the very opposite.

Obadiah, in the 8th verse, asks, "Shall I not in that day, saith the Lord, destroy the wise men out of Edom and understanding out of the mount of Esau; and thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." Then in Jeremiah xlix. 22, "Behold, he shall come up and fly as the eagle and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Now, note and mark well, that it was at the moment that Edom was in possession of all these privileges, at the very height of all its wisdom and glory that the Word of the Lord went forth against it. Then it was that all the announcements were made of the most unlikely things that could ever happen. The proud capital of Eastern commerce was hewn out of the rock, defended by mighty men, peopled by the wisest nation; and yet the prophetic word went forth that it was to

be inhabited by wild beasts! You have here one of the greatest proofs that it is possible to have of the truth of the inspired Scriptures. You cannot have a stronger proof than this. No human foresight could have foreseen these wonderful things. The great lesson taught here is the truth of the inspired word of God.

Another great lesson is as to the way in which we are to understand the prophecies which are not yet fulfilled. All these were not fulfilled at the same time. They *were* fulfilled to the very letter, but not all of them, nor all at once. They were partially fulfilled at the time (preterist); then more completely (presentist), and hereafter finally and absolutely (*futurist*).

The Scriptures which record these prophecies must be taken literally. The prophecies of Christ were all literally fulfilled. Lots were cast upon his vesture; his garments were divided; every prophecy respecting Him was literally fulfilled. So with God's people. "He that scattered Israel will gather him." We cannot take one verse spiritually and the next verse literally; we must take them all literally. Christ's *Descension* will be as literal as His *Ascension*; so also will every prophecy concerning Him. We are to understand those prophecies which have not yet been fulfilled in exactly the same way as we understand those which have been fulfilled. When we read that Jerusalem will be "a praise in the earth" we must understand that it means Jerusalem, and not the Church. When we read of Zion, it means Mount Zion, and not the church. When we read of Babylon, it means Babylon, and not something else. When the Bible says so many "days" we must understand that it means *days* as to their future interpretation, though there may be a *presentist* application in years. In the prophecies and other parts of the Scriptures we must distinguish very carefully between their *interpretation* and their *application*. Unless we can believe that God means what He says, then the whole of Divine Revelation is useless to us. We are to take the 11th chapter of Isaiah, where we read of the wolf lying down with the lamb, as literally as we take the prophet's prophecies regarding our Saviour's sufferings. As I said before, the great truth for us here is the truth of the inspired word of God, and that we have in these prophecies which have been fulfilled, a key to the understanding of these prophecies which yet wait for their futurist and final fulfilment.

THEOSOPHY AND SPIRITUALISM AS SIGNS OF THE LATTER TIMES.

BY THE LATE MR. LOUIS LIESCHING.*

(At the York Conference, May, 1894).

WE are expressly told in 1 Timothy iii., that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, and the signs of their being deceived are said to be the forbidding to marry and the commanding to abstain from meats. Those who know about occult science are aware that these two matters are considered essential. We are told also that seducing spirits will arise, deceiving, if it were possible, even the very elect. Now, one of the strongest evidences, to my mind, of the truth of the Bible, is that, making allowances for the difference in the period and the habits of mankind, the temptations with which Satan assailed our first parents, and those

* After sending this to Press, we heard of the death of our beloved Brother. These Notes of his valuable Address had been corrected with his own hand.

living in the early ages of earth's history, are identical in character with what he is using now. There are many many persons to whom the narrative of the Fall is a stumbling-block. The fact of the matter is that there lie underneath deep and awful truths. He who tempted Eve was the most beautiful and captivating of all the creatures in the garden; one possessed of all wisdom. I do not enter into the question of how you are to connect him with the serpent, as you know it now, but this I beg to call your attention to, that Satan was far from being a repulsive and ridiculous looking object such as we in our folly and sin are accustomed to depict him. He was glorious in his beauty; Ezekiel called him the Anointed Cherub. His beauty, his dignity, his position were pre-eminently grand, but his pride caused him to fall (Ezekiel xxviii. 14). It was this being that came to Eve, and tempted her not merely with a desire to eat forbidden fruit, but with a desire for forbidden knowledge. Satan's great object, from the time that he tempted Eve to this moment, is to divert men from the only true source of wisdom, and to induce him to seek it from him, and, if you seek to obtain your information from Satan, you may have it. It is an awful fact, but it cannot be denied. He came to Eve and told her that the eating of that fruit would give her a knowledge of things which God had concealed from her, but which he (Satan) would reveal. Her sin was the disobeying of the command of God, and the instant she and Adam disobeyed God the divine spark of life perished within them. God had breathed unto them the breath of life, and God had made them partakers of the divine nature. That died the moment they disobeyed God; and it is dead in every man and woman, until the Lord re-kindles in the soul the spark of divine life. Eve's temptation was "the lust of the flesh, the lust of the eye, and the pride of life." That was the temptation with which Satan tried to assail our Lord Jesus Christ, and that is the temptation with which he will assail man until the end. What warnings the Lord has given to us! You remember that remarkable passage in which we read that the sons of God saw the daughters of men, that they were fair, and that an unholy alliance was a mixed race. The story of the demigods has a foundation in fact and in inspiration. The consequence was that the earth became corrupt. Have you considered what would have been the effect of fallen man being immortal? God's driving our first parents out of the garden of Eden lest they should eat of the tree of life and live for ever, was an act of mercy. To have men living for ever, filling the earth with bloodshed and practising everything evil would have been hell on earth, and this God mercifully prevented by making fallen man liable to death.

If you read 1 Chronicles x., you will see it distinctly states that amongst the reasons why God destroyed Saul was because of his asking counsel of one who had a familiar spirit.

In 2 Thessalonians ii. 11, again we read of him whose coming is after the working of Satan with all power and signs and lying wonders; and if you pass on to the book of the Revelation, chapter xiii., you will find that one of the things done by the false prophet, is to make an image speak, and to cause fire to come down from heaven, which hitherto had been considered the especial prerogative of God.

Am I wrong in warning our dear young friends against playing with Spiritualism at an evening party, little knowing what they are tampering with, little knowing that Satan and demons are at the bottom of it, little thinking that if you once surrender the fortress of your heart to the entrance of these things you will find that they are very difficult to get rid of. I could spend hours in

telling you the history of persons who have fallen into that awful snare. Take heed what you do. I have heard of some who have escaped from this terrible influence, but the sufferings they had to go through were excruciating. The only way one of them could counteract these influences was by saying, "The blood of Jesus Christ cleanseth from all sin." As to Spiritualism, it has some who recognise nothing else as their guide than the voice of the spirit, which in reality is the voice of the devil or his angels.

From what I know of Theosophists, I verily believe that they are under a strong delusion that they should believe a lie. Amongst their number there are those who were once brought up in the true faith. But they did not satisfy them. They departed from the true faith. They craved for a revelation outside the Bible, and they got it. I have here a copy of the Theosophical magazine, called *Lucifer*. Is it not strange that such a name as Lucifer should have been chosen for this magazine? Who is Lucifer? see Isa. xiv. 12. "How art thou fallen from Heaven, O Lucifer, son of the morning; how art thou cut down to the ground which didst weaken the nations?" On the cover of this magazine there are some sentences which are directly intended to identify Lucifer with our Lord Jesus Christ. These are the words—"Designed to bring to light the hidden things of darkness." It is Christ that is to bring the hidden things of darkness into light, but here we are told it is Lucifer. Again, on the cover, are the words, "I, Jesus, am the bright, the Morning Star. The light-bearer is the Morning Star, or Lucifer; and Lucifer is no profane or satanic title." Here, then, we see a deliberate attempt to identify Lucifer with Christ. In closing I beg of you to keep your hands clear of Theosophy and Spiritualism. They are the doctrines of devils and of seducing spirits. Hold to your Bibles, and seek no revelations outside its blessed and inspired pages.

The First Principles of Prophetic Study

No. III.—CHRIST'S COMING, PRE-MILLENNIAL.

As to the details connected with the coming of Christ, there may be differences of opinion—but this only strengthens the argument. It shows that the Church was not led by blind reverence for the traditions of the Fathers. But on the leading features they all agree. Wide apart as the poles in their estimate of various other matters, they all agree in one point: that the coming of the Lord Jesus, and the scenes of judgment, must precede the Millennium. They all agree that there is no rest for the earth till it is renewed by the power of God. They agree that the world will not be converted, but that the Judge of quick and dead must come upon a race not ready for a harvest of glory, but ripe for the sickle of wrath. And is not this the teaching of the sacred word?

If the Lord has said, "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," has He not also said, "Thou shalt break them with a rod of iron,

thou shalt dash them in pieces like a potter's vessel"? (Psalm ii. 8-9).

If it is written, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," is it not also written that "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked"? (Isa. xi. 6-9).

If we read that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose," do we not also read, "Behold your God will come with vengeance, even God, with a recompense; He will come and save you"? (Isa. xxxv. 1-4).

If "the glory of the Lord shall be revealed, and all flesh shall see it together," so also "The Lord God will come with a strong hand, and His arm shall rule for Him: behold His reward is with Him, and His work before Him" (Isa. xl. 5-10).

If we are called to rejoice with Jerusalem when God shall extend peace to her like a river, we are also told that "The hand of the Lord shall be known toward His servants and His indignation toward His enemies; for, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire" (Isa. lxvi. 10-15).

If we read that "The God of heaven shall set up a kingdom that never shall be destroyed," we also read that earth's kingdoms are first to be broken in pieces together, and to become "like the chaff of the summer threshing floor" (Dan. ii. 35-44).

If it is declared that "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High," we must not forget that, before all this, the Ancient of Days appears upon His fiery throne, surrounded by ten thousand holy ones, while ten thousand times ten thousand stand before Him; the judgment is set, and the books are opened (Daniel vii. 10-27).

If the righteous are to shine forth as the sun in the kingdom of their Father," it is not until the angel reapers have gathered out of that kingdom "all things that offend, and them which do iniquity," and have "cast them into a furnace of fire" (Matt. xiii. 41-43).

If we read that the kingdoms of this world are to become our Lord's and His Christ's, and that He shall reign for ever and ever; we also read of angry nations and Divine wrath, and of the time of the dead, that they should be judged, and that God should give reward to His prophets and His saints, and all that fear His name, and destroy those that destroy the earth (Rev. xi. 15-18).

If the Arch-deceiver is to be cast into the abyss and shut up that he may no more seduce the nations, it is not until after the King of kings and the Lord of lords appears with His celestial hosts, and smites the apostate and rebellious powers of earth, and hurls them into the lake of fire burning with brimstone (Rev. xix., xx.).

And so the glorious pages of Revelation which describe the new creation and the scenes of glory there, tell first of the solemn judgment, of the great white throne, the resurrection of the dead, and the casting of death and hell into the burning lake. Rev. xx., xxi.

The predicted glory that awaits this earth is connected, not with temporal, but with eternal scenes. It is not the sunset glow which gilds the eventide of a disordered world as it hastens on to the blackness of darkness for ever and ever, but it is the rising of the Sun of Righteousness, with healing in its wings, when the darkness of night has vanished, and the sun shall never more go down. The kingdom which God shall set up is "a kingdom which shall never be destroyed; which shall not be left to other people, but which shall stand for ever" (Dan. ii. 44). To the babe of Bethlehem shall be given "the throne of His Father David," and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end (Luke i. 32). The kingdoms of this world shall become our Lord's and His Christ's and He shall reign for ever and ever (Rev. xi. 16). Thus the stamp of eternity is set upon all the prophetic pictures of "the glory that shall be revealed."

The whole Scripture agrees in these representations. This present world is dark and evil, and grows darker and more evil to the end; and when the darkness passes, then comes the light of life for evermore.

There is first the gloom and then the glory; first the storm and then the calm; first the darkness and then the light; first the great struggle with the powers of sin and evil, and then the eternal triumph of the ransomed host. The whole world must be dissolved before the new one can appear; Satan must be dethroned ere Christ shall reign; and death itself must be swallowed up in victory, before the ransomed saints can sing the conqueror's joyful song.

Notes for Bible Study.

DIVINE HEALING.

BY WILLIAM G. CARR, ROCHESTER, N.Y.

THESE is much discussion and difference of opinion in regard to the above subject, which we believe would cease if what the Bible says were accepted, and its references properly applied and understood. . . .

There is a double character of the work of our Lord, just as there is a double character of His advent. He began to do certain things at His first coming, the complete fulfilment of these things awaits His second coming.

For instance, we are told in John iii. 8, that "Jesus, the Son of God, was manifested that He might destroy the works of the devil." This we know He began to do, but it must be apparent to all that Satan was never more active than now, and in view of the fact that the New Testament

asserts over 60 times that this world will grow worse and worse until the end, it must be that the destruction of the works of Satan cannot become an accomplished fact until our Lord returns from Heaven, and death and hell shall be cast into the lake of fire. See Rev. xx. 14.

In 2 Tim. i. 10, we read that "our Saviour, Jesus Christ, hath abolished death and brought life and immortality to light through the Gospel." Only a portion of this Scripture has been fulfilled, for men die all around us, and death will be the heritage of all men until the Lord comes and takes His waiting saints to be with Him in glory (1 Thess. iv. 16). The coming of our Lord, therefore, is the only hope of a dying world.

In 1 Peter ii. 24, we find that Jesus "bore our sins in His own body on the tree," and while Christians accept and rejoice in this accomplished fact, many are often reminded of sin, if not of wilful transgression, of sins of ignorance and omission, that would bring them into painful condemnation were it not written: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous;" and also, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John ii. 1 and i. 9),

Just as the Priest who went in and out of the Holy place in the tabernacle needed continual cleansing because of possible defilement from an evil world, so we need a continual Advocate before the throne of grace, because of evil surroundings that may defile in thought, word or deed unconsciously. In the same sense we believe other passages of Scripture are to be received and interpreted, especially Matt. viii. 17, which is a partial fulfilment of Isa. liii. 4, "Himself took our infirmities and bare our sicknesses."

We know He began to do this at His first coming. He will completely fulfil this promise at His second coming.

Meanwhile some of the dearest saints on earth are sick and suffering and sorrowing, while weakness and infirmity continually increase, turning the whole world into a house of mourning and a vale of tears.

Are these Scriptures, then, to be literally accepted? Certainly not, for there would be neither sin, sickness, nor death. How, then, are they to be received and interpreted? We believe they can only be properly understood by "rightly dividing the word of truth," which will enable us to see that much of what our Lord started out to do at His first coming will be accomplished fully at His second coming.

One cannot understand the word of God who has not learned to study it in its dispensational character.

If Timothy needed to be warned about putting truth where it belonged, how much more do we in these latter days, when the commands and promises of the word of God are applied indiscriminately to Jew, Gentile, and Church of God. Zion and Jerusalem are spoken of as the body of Christ. The difference between law and grace, the heavenly and the earthly, are little understood, Prophecy is hopelessly spiritualised, and the Book of Revelation regarded as sealed. No wonder that the Law and the Epistles are placed side by side, and even the gospel so little understood that the "gospel of the grace of God," which is now being preached and must be until this dispensation of grace closes, is set

aside for the "gospel of the kingdom" which cannot be preached until the church is gone and the kingdom renewed, when the Jew, who was the first kingdom preacher, will again go out to the world and preach it "as a witness to all nations, and then shall the end come" (Matt. xxiv. 14).

Never till we distinguish between Church truth and Kingdom teaching shall we avoid confusion.

Present, or church truth, will be found mainly in the Epistles. When we can see that the promises of the Old Testament are earthly and principally to the Jew, that the promises of the New Testament are heavenly and principally to the Christian, we have begun to "divide the word."

Again, when we see that Matthew, Mark, and Luke speak of Jesus as the Son of Man, while John reveals Him as the Son of God; that Peter, James, and Hebrews were written to the Jews, while Paul writes his epistles to the Christian, we shall be able to divide the New Testament and put truth where it belongs. In the light of dispensational truth, let us therefore carefully and prayerfully "examine the Scriptures."

In Deut. xxviii. 22 the Lord threatens His people with "fever, consumption, and sickness" as a curse for disobedience, and it will be found that so long as they were obedient they were spared these afflictions, and many blessings of a temporal and earthly character were bestowed on them, such as long life, riches, cattle, and prosperity, which are never promised to a Christian. David, in the 103rd Psalm, connects the healing of disease with the forgiveness of sins, and in Isa. liii. 4, the bearing of griefs and sorrows are so associated with transgressions and iniquities, that many have thought that sickness was included in the Atonement. But let it be remembered that Isaiah wrote to Judah and Jerusalem. (See Isa. i. 1.) And while it is true that this passage was quoted by our Lord in Matt. viii. 17, let it be remembered that Matthew's gospel was a Kingdom gospel. He wrote to Jews of Jesus the Son of man, as the King of the Jews. Healing in the New Testament is always associated with the kingdom. (See Luke ix. 2.) So long as there was a possibility of setting up the kingdom, healing accompanied the preaching. When the King was rejected and Kingdom truth was suspended, healing ceased as a rule; but when "the gospel of the Kingdom" shall again be preached these signs shall follow (Mark xvi. 17, 18), and healing will be resumed. Healing was also apostolic and a part of their call (Mark iii. 15; also vi. 13); but when apostolic ministry ceased and miracles were no longer performed, healing seems to have been almost entirely suspended. The last recorded miracle performed by our Lord seems to have been the raising of Lazarus from the dead, a fit type of the greater national resurrection that awaits the Jew in the latter days. See Ezek. xxxvii in the vision of dry bones.

Healing, signs, and wonders, in the name of Jesus, continued for a time after His Ascension as a testimony to both Jews and nations, and in the days to come, after the church has been taken to be with her Lord, power will be given to the Jewish remnant presented by the two witnesses spoken of in Rev. xi. 3 to call down fire, to stop the rain, and turn the water into blood, as in the days of Moses and Elijah. Thus it will be seen that, before and after the present

dispensation, signs, wonders, and healing are an important factor. They seem to have been much less frequent in the early history of the church, and we believe that it may truly be said that this kind of ministry practically ended with Philip and Peter, as shown in the 8th and 9th chapters of the Acts.

It is true that special miracles were performed in the early part of Paul's ministry, but we believe that as the character of the preaching was changed, so was the character of the ministry. Up till this time, Peter, the apostle of the circumcision, had preached of Jesus as the Son of man, as he had seen and known Him. Now the Apostle Paul, a new man with a new message, begins to preach of Jesus as the Son of God, as He had been revealed to him in the third heaven. This shows that the heavenly character of the truth henceforth was to be in accord with the heavenly character of the people.

In perfect harmony with this change are the actions and instructions of the Apostle Paul as recorded in his Epistles. Before this, much attention had been called to the body and its ailments that, through Divine Healing, the greater need of the soul might be met; but hereafter the heavenly and the spiritual were to so occupy the attention of the believer that sickness and infirmity were rather to be gloried in as a means of grace and spiritual growth.

It is very significant that the great apostle to the Church needed to learn this lesson in his own body; and the "thorn in the flesh," whatever it might have been, was given unto him for a special purpose. (See 1 Cor. xii. 9).

From this we can readily understand why he suggested remedies in the case of Timothy, his beloved son in the faith, even though he possessed the power to restore him to perfect health (Tim. v. 23). In what other way can we explain the fact that he left Trophimus behind, lying sick at Miletus? (2 Tim. iv. 20). Epaphrōditus, his "brother and fellow-worker," had become "sick and near unto death" because of faithful service to him; but as he says, "God had mercy on him and on me also," restoring him to health in His own good time. That sickness is sometimes sent as a means of correction is evident from 1 Cor. xi. 29, 30, where it is stated that for the abuse of that which should be holy and sacred, "many are weak and sickly among you, and there are falling asleep considerable numbers," (see Rotheram). Similar to this is the reference in 1 John v. 16, where the apostle tells us "there is a sin unto death, I do not say he shall pray for it."

That there may be similar cases to-day is possible, and one can only know as he is led by the Spirit as for whom and for what we shall pray.

There was a time when prayer could be properly made according to a definite rule and prescribed form, but that time is passed, and all true prayer now must be in the Spirit. (Jude 20).

Are there no Scriptures, then, that we may use for Divine Healing, and may we not pray for the removal of sickness? Most assuredly; but in this dispensation of the Spirit, we cannot make any *rule*. There may be Divine sickness as well as Divine Healing! It is altogether as *He wills*. Let us see.

In 1 John v. 14, when our desires are His desires, we know that He hears and answers.

In John xv. 7 positive assurance comes from our abiding in Him and His word abiding in us.

In Rom. viii. 26 we learn that if the Spirit breathes the prayer through us, we may have assurance that it will be heard and answered.

Phil. iv. 19 assures us that "my God shall supply all your need," and may it not be that sickness is just the thing needed to teach us lessons that we would not otherwise learn? And if our souls have a need that He sees can best be supplied by laying His hand upon our bodies, shall we not quietly wait on Him and rest in His wisdom and love, instead of claiming exemption from that which may be the greatest means of grace?

In James v. 14, we have a positive promise that the "prayer of faith shall heal the sick," and while the epistle was written to the twelve tribes, and partakes largely of the character of Judaism and the synagogue, we believe that the Lord has honoured and will honour the soul that can appropriate it.

But it must be a prayer of *faith*. Anointing won't do it. Now where does faith come from? It is the *gift* of God.

Besides, it must be a *personal* matter, and according to the will of God.

Paul says, in Rom. xiv. 22, "Hast thou faith, have it to thyself." God may give one faith and inspire a prayer for healing at one time and not at another, and we do not believe that anyone is warranted in teaching that, because he has been healed once in answer to prayer, he always will be or because he has been healed that everybody else ought to be.

We believe that many good, earnest souls have done much harm in this, by attempting to build up theories and homes and schools for the promotion of that which depends on individuals and the personal faith they have received.

There does not seem to be in the Pauline Epistles anything that would lead us to believe that the apostle who wrote them either taught or practised Divine Healing. His silence on this subject is significant, and ought to be a hint to those who would put it on an equal footing with the coming of our blessed Lord.

The truths that seem to be emphasised by him are the heavenly calling of the Body of Christ and the needed preparation to unite that Body with the living Head in heavenly places.

Sickness may become one of the "all things that work together for good," and surely if the "Captain of our salvation was made perfect through suffering," we cannot expect to be exempt.

One other passage, Rom. viii. 11, remains to be examined, and the question arises—Does it refer to present conditions? We answer, assuredly not; but we believe it refers only to the resurrection out from among the dead. To an unbiased reader it would mean that the same spirit and power that raised Jesus from among the dead will also raise our "death-doomed bodies" (see Rotherham) and "*make them alive*." The same thought is brought out in 1 Pet. iii. 18, where our Lord was "put to death in the flesh and quickened or made

alive in the spirit," and this is a pledge and proof of our quickening at the coming of our Lord and our resurrection from among the dead.

Let us sum up briefly our conclusions:

1. That under law the Jew was promised healing conditioned on obedience.

2. That our Lord healed the bodies to reach the soul.

3. That healing as a rule is connected with the Jew and the kingdom, and passed away with the apostolic ministry.

4. That in the present Spirit dispensation, Divine Healing cannot be made a *rule*, but may be ours just as He may give us the grace to pray or the faith to believe.

We are His temples, and we have this treasure in earthen vessels. It is for Him to say how much they need to be shattered and broken that the light may shine brighter.

We may cast upon Him the care of our bodies, as we have the keeping of our souls, and abide in Him so completely that His life may be manifested in us, assured that He will keep us till our service is ended and our testimony is finished.

Illustrations of Bible Structure

Matt. XXIV. and XXV.

The Tribulation and After.

THE TRIBULATION, xxiv. 6-28.

- A | 6. Events heard of (Wars, etc.).
- B | -6. Direction (Negative).
- C | -6-8. Reason ("The Beginning," etc.).
- D | 9-14. "Then" (The End).
- A | 15. Event seen ("Abomination of Desolation").
- B | -15-20. Directions (Positive).
- C | 21, 22. Reason (The "shortening" of Days).
- D | 23-28. "Then" (The End).

AFTER THE TRIBULATION, xxiv. 29-xxv. 46.

- E | a | 29, 30. The Coming of the Son of Man.
- b | 31. The gathering of His elect. (Israel).
- F | c | 32-41. Parables (Fig Tree: Noah).
- d | 42-44. Warning ("Watch").
- e | 45-51. Servants (Responsibility).
- F | c | xxv. 1-12. Parables (Virgins).
- d | 13. Warning ("Watch").
- e | 14-30. Servants (Responsibility).
- E | a | 31. The Coming of the Son of Man.
- b | 32-46. The gathering of the Nations.

Questions and Answers.

QUESTION No. 55.

J. T., Kirkliston. "Would you kindly explain Hebrews vi. 4-7. To whom do these words apply?"

The passage referred to, as well as the similar one in chap. x. 26, would apply to a Hebrew (professing) believer in the truth of Christianity and the Atonement wrought by Christ, who was making up his mind to return to Judaism.

These passages should not be applied to Christians who are sorrowful about their sins. But if a (professing) Gentile Christian were thinking of repudiating the Atonement of Christ altogether, with the intention of becoming a pervert to Judaism or to Mahommedanism or Buddhism, then these solemn words might apply in a certain sense in such a case.

QUESTION No. 56.

S., London. "How do you reconcile Jer. iii. 1 with Deut. xxiv. 1-4?"

In Deut. xxiv. 1-4 it is distinctly laid down that if a divorced woman marries another man, and that man should die, the woman should not re-marry with her first husband.

In Jer. iii. 1 it reads as though Judah, though she had been put away and joined herself to idols, were invited to return to Jehovah. "Yet return unto Me, saith the Lord," and this is in contravention of Jehovah's law as formally declared in Deut. xxiv. 1-4.

The difficulty is met by correctly supplying the *ellipsis*, which enables us to translate the words literally, thus: "yet [*thinkest thou*] to return to Me, saith the Lord?"

Judah essayed to return, but it could not be, as verse 10 explains. It was contrary to law and contrary to nature. God never mends again what has been marred, but makes it anew. If the first is taken away, the second is to be established (Heb. x. 9). This is the lesson of the Potter's House in ch. xviii. The first vessel was marred upon the wheels, and then the potter did not repair the broken vessel, but made him again another vessel, as it pleased the potter to make it.

Even so Judah could not and did not return. But Jehovah will create a *new nation* out of the remnant of His people, and it shall no more depart from Him.

QUESTION No. 57.

Matt. xxi. 43. "To what nation has the Kingdom of God been given, or is it still to be given to one? And if so, will it be to the Jews restored? How would you reply to the Anglo-Israelites who say it means England?"

To answer the last part of this question first, we would ask, When was it given to England? and where are the signs and marks of it to be seen? Are we to look into England's history or read England's voice in the newspapers to see the marks of the Kingdom of God? Are England's wars and crimes and sins and abominations, which cry aloud for judgment and call for humiliation—are these the characteristics of the "Kingdom of God"? No! The marks of the Kingdom of God are "*righteousness, and joy, and peace in the Holy Ghost.*" These are no more the marks of England than they were of Israel when the Lord uttered these solemn words. Of each alike it is true that even

what it hath shall be "taken away." And what of America and the "Anglo-Saxon race?" Are these one "nation?"

No! we must go to the Word of God for the answer, and then we are left in no doubt. When the Lord took Jeremiah down to the potter's house (Jer. xviii.), Jeremiah sees a vessel being made, and it is "marred upon the wheels." Whereupon the potter makes him again "another vessel, as it pleased the potter to make it." Read the chapter, and you will see that it is this new nation (not that old nation repaired and mended) which shall have the Kingdom of God given unto it. A nation made from the "Remnant" reserved.

See the answer to Question No. 56 above, where the lesson is the same. The divorced wife cannot return (after re-marriage) to her former husband. A nation (Israel) yet to be born shall manifest the Kingdom of God upon earth.

QUESTION No. 58.

"In your 'Short Papers on the Apocalypse' and elsewhere, you have expressed the opinion that the 'Body of Christ as such' is not to be found in the Book of the Revelation. If this is the case, would you kindly—if not anticipating—say in a few words what you consider is symbolised by the 'Manchild' of Rev. xii.?"

It was foretold by the Holy Spirit in Isaiah and Daniel, as well as by our Lord in the Gospels, that there would be those who would be associated with Him in His rule over the earth. Would not these prophecies have been fulfilled, even if there had been no subsequent revelation of the Mystery of the Body of Christ? Does a subsequent promise disannul a previous one? Since the promises to the Church are so wonderful, and inasmuch as they *include* reigning with Christ and judging the world and angels (see 1 Cor. vi.), we do not consider that the Manchild of Rev. xii. refers *only* to the members of the Body of Christ.

We hope, however, to deal with this question more fully when we come to the interpretation of Rev. xii., xiii., and xiv.

QUESTION No. 59.

Rev. iv. 6. "Are the four beasts (living creatures) the Bride? They are on the throne, connected with the throne, and, in v. 6, in union with the Lamb."

It does not say they are "on the throne" or "in union with the Lamb." True, they are "connected with the throne," and why? Because this is the throne "*set*" for dealing with the earth in judgment, and "the Lamb" is the title of Christ, not in this relation to the Church, but to Israel.

We believe with you that the Cherubs are symbolical! But of what? There is always the perfection of harmony in all symbols when they are employed by God. Why are they the heads of the four great departments of *Creation*? Surely because they are to be symbolical of *Creation*. They are first seen in Gen. i., when creation was made subject to vanity "in hope" (Rom. viii. 20). The symbol was the pledge that "Creation itself shall be delivered from the bondage of corruption. Now, it groans and travails in birth-pangs." And its earnest expectation waiteth for its coming glory at "the manifestation of the sons of God."

We see them again on the mercy-seat, which reveals the additional truth that the hope of *Creation* is founded on the blood of atonement, and is connected with Israel and the hope of Israel.

Hence, when the time comes for the deliverance of Creation from its groanings, these living creatures or cherubim sing of *creation*, "for Thou hast created all kings," etc. (Rev. iv. 11). And four times they call for the judgments which bring the deliverance (Rev. vi. 1, 3, 5, 7; note that the words "and see" are to be omitted. See R.V.).

We believe, therefore, that these Living Creatures are quite distinct from the Church of God, and are symbolical of the pledge and expectation of coming glory for a groaning creation.

QUESTION NO. 60.

"Why are believers spoken of in 1 Thess. iv. 14 as 'them also which sleep in Jesus'; while in all other places they are spoken of as being 'in Christ?'"

In 1 Thess. iv. 14, the preposition translated "in" means, literally, *by means of*. Hence the R.V. translates it *through*. The verse means either that believers are *put to sleep by Jesus*, in the blessed hope of a glorious resurrection; or that *by means of* His agency and instrumentality God will bring them again from the dead. They shall hear His voice and live.

Signs of the Times.

JEWISH SIGNS.

PALESTINE LITERATURE.

ONE of the most remarkable facts connected with the present movement amongst the Jews that is Palestine literature, which is quite of recent growth, increases every day. A few years ago it was unknown, and now one can hardly keep pace with it.

This fact shows us that we are on the eve of times which are quite different from the past, and even from recent times.

Amongst the most important of books lately published is an English translation of Kittel's *History of the Hebrews* (Williams and Norgate, 1895), which places a remarkable book in the hands of students.

Kittel, dealing with Palestine of the past, in contrast with the present, remarks (p. 15) that "perhaps the more careful cultivation which once prevailed may have caused the climate then to be slightly different from what it is now." If we are ignorant of what it really is now, the fault must be our own, for the literature on Palestine and its physical phenomena grow apace with the months.

To start with the publications of the Royal Geographical Society, the fifth volume of *The Geographical Journal* (January to June, 1895) opens with a brilliant sketch, by Mr. G. Robinson Lees, of a journey "Across Southern Bashan," illustrated and altogether admirable. In "A journey to Taflet," Mr. Walter B. Harris has a paragraph (p. 326) which we extract, although it refers to the Jews of Africa and not of Asia:—

"The Jews exist in this part of the Sahara under much the same system (of vassalage), only in their case the name *debeha* ("sacrifice") is applied, from the fact that the protection of an influential Berber is obtained by the sacrificing by a Jew of a sheep or a goat. However, nowadays most of the Jewish families have hereditary protectors, the vassalage descending in both families from father to son. Any injury to the Jews is avenged by the Berber, as if it had been offered to a member of his own family. In return for these privileges the Berber manages to squeeze a small amount of tribute out of his vassal. The Jews inhabit separate villages, but mix freely with the native inhabitants. Although despised, there seems to be little or no persecution, and the hard life led by Jew and Berber alike tends to make far finer men of them than are to be found in other parts of Morocco."

Mr. A. M. Luncz, of Jerusalem, has just issued, in Hebrew, a "Palästina-Almanach," for 1895-6. The almanac is at once *practical* and *literary*. The practical section contains the calendar in accordance with Jewish, Mohammedan, Russian, and Catholic arrangements. . . . After the Calendar comes a history of Palestine, information about the Government, a list of market days, tables of weights and measures, the coinage and the post, the railway time-table, and statistics as to the Jewish population. The literary part of the book is first rate. Institutions are described, the fauna and flora are discussed, full details are given of the laws prevalent in the Holy Land, of the imports and exports, and the rainfall.

There is also a section in which an account is given of *Hebrew books published in Palestine* during the past year. The list of twenty-three books is important, as showing the literary activity of the Jews of Palestine.

Palestina, the quarterly organ of the Chovevi-Zion movement, is a specially strong number this quarter (No. 12). Next month we may have room to give some idea of its contents.

Accounts are given of the Colonies and their doings; but an article by Colonel Goldsmid (himself a Jew, and the chief of the Association) is full of interest. It appeared in the first number of a new Monthly Review, *The Twentieth Century*. The article is entitled—

"THE JEW AS A COLONIST."

Colonel Goldsmid, after some preliminary remarks of general import, proceeds to view the Jew as a Colonist. He proves that the Jewish agricultural colonist is by no means an entirely new creation. Jewish agricultural colonies existed in Russia since the time of the Emperor Nicholas I., in Bessarabia, and in certain parts of Eastern Europe. But the two principal motives for making the desire of agricultural pursuits general among the Jews were "The National Idea" and "Persecution." Both causes account for the establishment of Jewish colonies in Palestine, but the latter only for the adoption of agricultural pursuits elsewhere.

The author describes his experiences of Jewish colonisation. He tells us that "the possibility of a Jew becoming an agriculturist was generally not only disbelieved, but scoffed at, not only by Christians, but even by a large number of Jews themselves"; and the reason why such prejudices prevailed. He gives a short but graphic description of the course of events culminating in the existence at the present day "of a number of Jewish colonies in the Holy Land, a few of which have arrived at a self-supporting state, and others

are well on the road to it. Instead of barren-looking wastes, we find extensive vineyards, orchards, and fields; and the output of wine is already very large, and its quality improving every year. Well-built villages and homesteads are gradually springing up, and in addition to the colonist, owner of land, a large class of Jewish agricultural labourers are employed at a daily wage in existing colonies."

His concluding remarks are as follows:—

"Supposing all other things were equal, the extraordinary enthusiasm evoked by the Chovevi-Zion (Lovers of Zion) movement, points out the Holy Land as the one which offers the best chance of success for a scheme of Jewish colonisation. Not only would the cost of transport of colonists from Eastern Europe be cheaper than to America, but the additional incentive of sentiment would be brought into play. It is the fashion to decry the influence of sentiment as a means towards practical ends, notwithstanding that a century has barely elapsed since the ragged, ill-paid, badly equipped legions of the first French Republic, animated with a fiery zeal that more than overbalanced the bankrupt exchequer of their country, overthrew the richest and most powerful monarchies of the continent of Europe. It is impossible for the thoughtful student of history to overlook the practical value of sentiment when ably directed. If an European guarantee of security of tenure could only be obtained, there are large tracts in Eastern Palestine and Syria that would afford a most promising field for the experiment. If Turkey were wise she would encourage the promotion of a scheme founded on sound lines, as it would develop her resources and add an element of stability, which she sorely needs. Who knows but that the dawn of the twentieth century may not see the commencement of this much-to-be-desired consummation?"

JEWISH MISSIONS.

MR. AND MRS. DAVID BARON recently issued a little pamphlet, *The Sacred Land of Palestine*, giving many interesting facts concerning the Land and the People (published by Morgan and Scott, price 4d.)

Their opinion as to

MISSION WORK IN PALESTINE

is worth recording:—

"The time we have spent in the Holy Land has forced upon us the conviction that the work to be done among the Jews needs to be done ere they set foot here. Although missions in Palestine may be of great use as a present testimony in the midst of the returning people, it is undoubtedly true that in the lands of their dispersion the best opportunities offer. When the hand of God presses upon them and they are willing to confess that it is on account of sin that they and their fathers suffer, they may be induced to accept and study the Word which tells of the Atonement and the Sin-bearer. It is hardly credible how soon they forget, and deny having suffered, when once within the promised land, and maintain that they need no deliverer, for that God is favouring them. Even now the women in the colonies incite the men to stone any missionary who reasons with them. I firmly believe that the days approach when they will persecute and kill their Lord's messengers again, as formerly they did. There are many discouragements attending Jewish mission work. For those who are in haste to see results and number up

converts it is indeed very unsatisfactory and trying work, but in every field of mission work we see the same thing; the few receive the Word of God and are changed by it; the many reject and remain indifferent to it. All that the Word of God bids us do, whether among Jews or throughout the wide world, is to sow the Word, the 'Gospel of the kingdom, in all the world, for a witness unto all nations.' When this is done, harvest-time will come, and the harvesting is to be the work of angels, not of men."

Our readers are fully aware of the importance of preaching the Gospel of the Grace of God to all who will listen, for it is God's Gospel concerning His Son Jesus Christ, our Lord, who was delivered for our offences and raised again for our justification.

It is God's Gospel to the Jew first and also to the Gentile, and every Jew and every Gentile who believes God is justified as Abraham and David were, for "the just shall live by faith."

Doubtless the "Gospel of the Kingdom" will again be preached by the Jewish remnant to the Gentiles in the coming transitional period when the Church period is past and over—but in this day of grace, it is the Gospel of God's grace that should be preached to Jew and Gentile alike, and whether in Palestine or out of it.

Mr. and Mrs. Baron are quite right in saying that the days are coming when the Jews will again persecute those who make known the Gospel of the Kingdom.

As concerning the Gospel of the Grace of God, the Jews are still "enemies," and they will again, when in the land, reject the message, "The Kingdom of Heaven is at hand." And it is only a remnant that will be saved, which remnant will become the nation.

THE NEW DAMASCUS RAILWAY.

A PRIVATE letter from Caiffa, dated June 22nd, 1895, gives some information which will be of interest to our readers:—

"We have a great hope that the construction of our Caiffa—Damasus Railway—by an English company, which was begun two years ago, and stopped after five miles and a splendid stone bridge were built, will soon be taken up again."

"RELIGIOUS" SIGNS.

"END-OF-THE-CENTURY" MISSIONS.

THE *Fall Mall Gazette* of July 30th contained the following editorial paragraph on modern missionary efforts:—

"MISSIONS AND MISSIONARIES."

"A great change has come over the missionary mind. In former days a suspicion of what might almost be called contempt mingled with the boundless pity and self-denying love which prompted men to missionary effort. Those were days in which the spirit of missions was very vigorous, but the intelligence to understand the so-called heathen mind was neither great nor sympathetic. Those days are passed, if we may judge from the report of the great missionary conference which was held in London last year. A kindlier and more intellectually appreciative tone pervaded the addresses delivered at the meetings. The language used was the language of men and women who were not only earnest to spread Christian faith and thought in the world, but who were earnest to understand the thoughts and religious beliefs of other lands. The significance, theoretical and real, of other religions, is discussed with calmness, judgment, and charity. There is but little

*Report of Missionary Conference of the Anglican Communion. London: Society for Promoting Christian Knowledge.

hysterical lamentation or misleading description to be found in these pages. It is freely acknowledged that times are changed, and that the Church can approach the problem in a larger minded and more appreciative spirit. 'In Church missions,' says Dr. Codrington, 'the time is now probably gone by when all the ways of heathen life could be treated as abominable, and every native religious action taken to be prompted by the enemy of mankind' (page 113). 'We shall find,' says Mr. Bosworth Smith, 'that the immemorial quarrel between Christianity and Islam is, like the immemorial quarrel between Poetry and Philosophy spoken of by Plato, a quarrel between near relations' (page 87). In a similar spirit Professor Douglas, in his very interesting paper on Confucianism, pleads that the teachings of the great Chinese sage should not be 'assailed with bitterness,' but should, in the recognition of the good which is the theme, be used as stepping-stones to the higher life and spiritual doctrines of Christianity (page 112). Where this spirit prevails, the cause of missionary effort is likely to command sympathy at home as well as success abroad. The Report of the Conference is full of interesting matter, and contains the treatment of many difficult world-problems at the hands of earnest men and acknowledged experts."

Without question "the times *are* changed" since St. Paul wrote the Epistle to the Romans: and modern missionaries have changed with the times.

We are told in Rom. i. that the pagan nations had "exchanged the truth of God for a lie"; that they had "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things"; that they had become "vain in their reasonings, and that their senseless heart had been darkened."

But modern missionaries are "larger minded" than this, and can show a "more appreciative spirit" than that found in the Word of God!

Modern missions must be accommodated to modern religious ideas.

Mr. Bosworth Smith considers Christianity and Islam are "near relations," and Professor Douglas can find "stepping-stones" to the "higher life" in the writings of Chinese sages. Toleration, latitudinarianism, and civil and religious centralisation are in the air, whether "prompted by the enemy of mankind" or not.

The end of all this has been once for all declared to us in Revelation xiii. There is a strange animal "coming up out of the earth, with two horns like unto a lamb, and he deceiveth them that dwell on the earth."

False Christianity—including, alas! many modern missions and modern missionaries—will doubtless take part in the great "reunion" of Christendom, Judaism, Anglo-Israelism, Islamism, Confucianism, and Paganism, which is even now being advocated. Will they not be "one people," with "one religion," and, if Anglo-Israelites are right, also of "one language"?

"The enemy of mankind" will be enemy no longer, for will he not gain not merely their toleration, but also their enthusiasm and their worship?

Doubtless "a great change *has* come over the missionary mind," but it is only the prelude to a greater change still. Oh! that the Lord would come and take us out of it all!

THE PARLIAMENT OF RELIGIONS

Which is to be held in Paris in 1,900 will be modelled, the correspondent of the *Daily News* says,—

"On that of Chicago in 1893, but unless the Pope gives it his distinct sanction the French Catholic clergy will stand aloof. Cardinal Gibbons and Monsignor Ireland are in favour of it. The organiser is a Dr. Carus, who denies that he is building a Tower of Babel. He calls himself a Universalist, or true Catholic. Dr. Carus hopes that

all religions will be represented. He contends that the essence of all religions is the same, however their symbols, cults, and historical traditions may differ. They all understand that God speaks to the pure in spirit, and that God is best served in benevolent action and self-denial."

From this it will be seen very clearly where things are drifting, and that all the philanthropic plans of the new "Social Gospel" are all parts of the same great movement.

"Ministers," who know not the Word of God, become an easy prey to the designs of the great enemy, for "benevolent actions" and "self-denial" are things easily preached about.

SPIRITIST SIGNS.

LYING SPIRITS.

Light of July 27th, gives the following questions and answers purporting to come from a "spirit" by the name of Tien-sien:—

"QUESTION: Spirits speaking through some mediums teach the divinity of Jesus Christ and other doctrines held by orthodox Christians. Through other mediums we get teachings of a totally different character. How is this?—A. B. C.

"REPLY: The great majority of messages are received from spirits who are more or less recent comers to the spirit life. As such, they, the spirits, have not yet seen any reason why their opinions concerning Jesus should be changed. Further, it must be understood that those of kindred sympathy and habits of thought naturally associate with each other, forming communities there as here; and, as "like attracts like," it is quite to be expected that Christian spirits will be attracted to those of similar faith in the spirit world, while, in any messages they may give, they will, of course, give expression to their Christian ideas. Other spirits with other views will also express *their* opinions. One of the evidences of the reality of spirit communion is in the very element of diversity indicated in the question. Death is but the translation of the individual; it does not involve, as a necessity, the destruction of his faiths and opinions. Experience only can expand the one or correct the other.

"QUESTION: Does Tien teach re-incarnation? Was Jesus Christ a re-incarnation? What is the attitude of the higher sphere towards Socialism?—W. R. P.

"REPLY: No; Tien does not teach re-incarnation. He understands that Jesus was the child of Joseph and Mary. And as he only speaks for himself he is unable to report what the opinion of "the higher spheres" upon Socialism may be.

Here we have two lies: (1) Concerning Death; (2) concerning the Person of the Holy One of God.

THE REV. MR. HAWEIS IN MELBOURNE.

The Harbinger of Light, a Spiritist organ, gives the following account of Mr. Haweis' recent utterances on the subject of Spiritism, before an enormous audience, in the Athenæum in Melbourne:—

"The 'unco' guid' who had assembled in large numbers to listen to an ecclesiastical tirade against the Witch of Endor and her modern imitators, sank into awed and exasperated silence when the reverend gentleman, like Balaam of old, blessed those whom he was expected to curse.

Mr. Haweis denounced with scathing contempt the bigotry that refused to inquire into the manifestations, and went on to affirm with emphasis and reiteration that the Bible teemed with testimonies to phenomena identical with those obtained to-day. It was illegal to accept the one and deny the other, and ridiculous to allege that they were merely diabolical. Spiritualism, he declared, could not and should not be ignored; it should be inquired into, and its claims dispassionately determined. It was idle to affect to describe it as a passing craze; it was everywhere, invading literature, science, and art, had won the unwilling adherence of many of the most eminent men of the day, and was still making fresh converts amongst Continental savants. He particularly named a famous Russian professor, who a

few months ago wrote a book describing the manifestations as mere trickery, and who had recently publicly recanted. Spiritualism, he said, had come, and it had come to stay, and only those who did not fear to make themselves ridiculous by their determined ignorance would deny the facts. It was a force which the modern world must reckon with whether it liked it or not.

"It was the fearless utterance of a broad-minded man of culture, of a clergyman of the Church of England, to whom sectarian narrowness was repugnant in the extreme, who loved the truth, and believed that it was dishonouring God to teach that it should be dreaded or denied. Mr. Haweis may not be an absolutely convinced Spiritualist, but he unquestionably did Spiritualism in Victoria a great service by his splendid address at the Athenæum."

In an earlier number of *Things to Come* we reported and commented on the Rev. Mr. Haweis's sermons on Spiritism in his church in Marylebone, when he exhibited so-called "spirit-photographs" in his vestry. We regret to see that he is now "starting it" in Australia, and that he, in common with Mr. W. T. Stead and others, is advocating a further enquiry into these Spiritist phenomena.

It is true that the Bible does "teem" with allusions to these evils, and it is also true that the present outburst is no "passing craze." They are "signs of the times," and so are the Rev. Mr. Haweis and other more pronounced Spiritists.

RE-INCARNATION AND EGYPTIAN MUMMIES

THE revival of the old-world wisdom of Man's "Folly," who changed the Truth of God into the Lie, is illustrated by the foolish reproduction of the doctrines of "Karma," and the Re-incarnation by Mrs. Besant and others.

These so-called "Theosophists" never having had a true insight into the philosophy of history, and who know but very little of history of philosophy, are easily deceived by the "Gnosis," falsely so-called, as well as by "bogus" Mahatmas.

It is only God who has power over the New Creation, of which the Resurrection of the Lord Jesus Christ is the demonstration and unerring proof. "Re-incarnation" ideas belong to the old creation; and as the Devil's power is limited to that, what wonder if this "doctrine" is now being refurbished anew by his servants in the latter days?

It was indeed an awful "catastrophe" when the embalmed mummy of an ancient Egyptian "turned again to dust," for how then could re-incarnation take place? As only God can raise the dead—even Egyptian magicians were compelled to own that they could not do *this* with their enchantments.

The following extract from the New York *Christian Herald*, as quoted by *Light*, will be read with interest by our readers who know that there is a wisdom greater than all the wisdom of the Egyptians, which none of the "Theosophists" of this age know, for had they known it, they would not have apostatised from the Truth of God:—

"The New York *Christian Herald*, concerning the wonderfully important frescoes now being unearthed in Egyptian tombs, says:—

"It was for a long time a subject of wonder that the Egyptians should have devoted skill and labour to the production of works of art which they took special pains to conceal from the sight of men. They knew, or rather hoped, that no one would ever gaze upon them, yet they lavished upon them all their best efforts. It is now suggested

as a result of study of their ancient records, that they had philosophical reasons for the apparent inconsistency. They believed that every man had a principle of life, differing from his mind and soul, permeating his being, and this they called his Ka. They thought that at death it was not extinguished, but merely left the body, and would reanimate it after the lapse of a long period. The Ka, they supposed, went to the tomb with the body, and waited there with it until the soul returned from long pilgrimages, when the man would be reconstructed and live eternally. If the body were accidentally destroyed the Ka would be homeless. The embalmers did their utmost to prevent the catastrophe; but if all failed, then the statue of the deceased might serve as an abode for the Ka, or it might even occupy it while waiting for the soul to return. In the absence of any more reasonable explanation, this may be accepted as certainly plausible, if not absolutely true. It shows how in that remote time men were groping and searching for the truth, which the Apostle Paul records: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Egyptian wisdom was not "searching" for the truth, but apostasy from it; they had already changed the Truth of God into the Lie—and as they dishonoured God, so were they given over to a reprobate mind (Rom. i.), dishonouring even their own bodies below the brute beasts.

"Re-incarnation" is needed as a doctrine by Satan in order that some day all the world may wonder when he re-incarnates the beast with a lost spirit from the Abyss. Let those who doubt this read Rev. xiii. and xviii.

"POLITICAL" SIGNS.

AMERICO-ANGLO-ISRAELISM.

ACCORDING to British Israelites, America is the house of Manasseh, and according to the Rev. Thomas Rosling Howlett, of Philadelphia, America is the new land of Promise. In his book on *The Anglo-Israel and Jewish Problem*, recently published by Messrs. Robert Banks and Son, we read on page 99:—

"America, we say, is the new land of promise. Our kindred of the House of Judah, who are crowding to our shores from the persecutions of the Old World, so regard it. Hear the words of their Rabbis and leaders. One says: 'To the American Jew, the history of America is the history of his redemption from a second Egypt, and his finding a second land of promise where he can resume the Songs of Zion.'

"Another declares: 'Of all other people, the Jews have reason to be thankful for America. To them God has created it a New World.'

"Another, in the fire and fervour of his patriotism, exclaims: 'No Messiah and no Palestine can offer us more than we have here. George Washington is our Messiah, and this is our promised land.'

"The purest and best government in the world is the American Republic. It is the nearest return of any on earth to the Commonwealth of Israel, 'when they had no king, but every man did that which was right in his own eyes'" (page 92).

This quotation from the sad history of the closing period of the Judges is truly "Danite"; but let us see what the same writer says of the rebellion of the Ten Tribes. We read on page 37:—

"The Revolt of the Ten Tribes has been treated by many great writers and commentators as a calamity and a crime. Lange tells us that by it these tribes flung away the promises of God; and others count it as the 'first step in their downward career which ended in total oblivion.'

"Not so. God himself approved of it (!) . . . This revolt was the most noble and most honourable event of their ancient history—the planting of the tree of liberty, whose blossoms, in after ages, have been the Magna Charta of England, and the Independence of the United States; and whose final fruitage will be the universal emancipation of man, when

'The war drum throbs no longer,
And the battle flags are furled;
In the Parliament of Man,
The Federation of the World.'

"Gideon was a Republican, and the Commonwealth of Israel was for four hundred and fifty years after the Exodus, a Republic. 'There was no king in Israel.'

"Every man was a sovereign and a law unto himself. 'Every man did that which was right in his own eyes.'"

Some of our readers may have asked themselves what part in the Coming Apostasy the land of America will play. Where does America appear in the Prophetic Chart?

The above quotations from an American Anglo-Israel writer may possibly suggest a solution.

We read that when the "wounded head" of the Beast is healed, all the world will wonder after the Beast.

If a Pseudo-Israel forms an integral part of the plans of Satan and rebellious man in the evil days that are apparently close at hand, then may not the Anglo-Israel theory be the connecting link which will bring in America into the field of Prophecy? for the Beast out of the Sea may not be merely the "Great Sea" of Daniel vii., but may include the shores washed by the broad Atlantic and Pacific Oceans.

It will be noticed that the area included in Rev. xiii. is a much wider one than those previously given in Daniel ii. and vii.

It will be seen from our articles on Dan and British-Israelism that our ideas on the "final fruitage" of this movement are very different from those of these deluded people.

Editor's Table.

The Perfection and Excellencies of Holy Scripture. By THOMAS NEWBERRY. James E. Hawkins and Co., 17 Paternoster Row. 1s.

This excellent little book contains a good introduction, and valuable, if short, chapters on The Titles of God, Creation and Reconstruction, The Fall, the Spirits Tried, and True Wisdom and Strength.

The allusions to the "undetected and unsuspected" Arianism of the present day on page 14, and to the "down-grade doctrines" of the present day on page 49, will be appreciated by many of the Lord's people, as will also such sentences as the following:—"For a man to teach theology he must know God, be born of God, be filled and taught by the Spirit of God."

Ten Sermons on the Second Advent. By the Rev. DR. BULLINGER. Eyre and Spottiswoode, Great New Street, London, E.C. Price 2s. 6d. Third Edition, Revised.

We are glad to hear that a new edition of these sermons has been called for.

The Twelve Tribes. By M. J. Robert Banks and Son, Racquet Court, Fleet Street, E.C. 4d.

The nature of the above will be sufficiently gathered from the following extracts, and from our comments on British-Israelism in this and previous numbers:—

PAGE 27.—"It is believed that the earliest Israelitish tribe that

occupied Ireland was Dan, and no doubt it was, for we know from Deborah's song that, even in her days, Dan was a great sailor. She says 'Why did Dan remain in ships?' and the Phœnicians—the greatest navigators of ancient times—were his near neighbours.

"Perhaps Ireland would never have been such a trouble to this Government were it not for the small remnant of Dan that is there, instigating the native Irish, who are believed to be of Phœnician descent, in their hatred and rebellion against the Saxon race. The late Charles Parnell was a true representative of the characteristics of Dan—handsome, strong, enterprising; but behind the charming exterior was

(We omit the closing words of this sentence, lest they should be considered "personal" by any British or Anglo-Israelites, who may, as Fenians, be also descended from the Phœnicians).

"The earliest inhabitants of Denmark are also believed to be of Dan, as the name suggests. The Danes were certainly the most treacherous and destructive of all the tribes that entered Britain.

"From the time of the Judges we find Dan was a pioneer of idolatry. The narrative given in Judges xviii. of the way in which Laish, at the extreme north of Palestine, was taken and possessed by six hundred men of Dan, and the treacherous way in which they stole the images and decoyed away the Levite from the house of Micah, justifies these words of Jacob, and also the fact that Laish, which they named Dan, was ever after an important seat of idolatry.

"But it must be remembered that Jacob's words have special reference to *the last days*, so it must be now that we see their fulfilment. The Afghans are well known for their treacherous character, so serpent-like in its nature," etc.

(But here again we must cut short the quotation, for is not the Shahzada still our guest? though he *may* have gone back to Afghanistan before this review appears in print).

In another passage, page 27, this British-Israel author suggests that the Mormons are also Danites! We fear that as the introduction of a "little folly" is a necessary ingredient in all "Forward Religious Movements," British Israelites will not escape from the taint of this "leaven of malice and wickedness." We see that the Editor of *The Banner of Israel* (August-14th) reviews this book very unfavourably; so we trust no second edition will be issued.

BRITISH-ISRAELISM.

WE have received another letter from Dr. Hanan, which we would insert but for the tendency it evinces to introduce personal bitterness into the discussion on British-Israelism.

This unfortunate tendency is still more apparent in a printed circular letter which has been sent to the members of the Prophecy Investigation Society.

To say that the Papacy, as a system, is "a masterpiece of Satan," is true, whatever Papists may think. So in like manner, to say that British-Israelism is a device of Satan, may be true, whatever British-Israelites may think. Neither in the one case nor the other is there any excuse for saying that we wish to insult Roman Catholics personally, or British-Israelites personally.

We have never made use of personalities of any description, and we decline to allow the great issues involved in this question to be turned into such a wrong and useless side issue.

We regard British-Israelism *as a system*, as very evil, undermining, as it does, the doctrine of grace, and perverting the dispensational teaching of the Word of God.

THINGS TO COME.

Notes and Notices.

THIS is our first special quarterly issue, and we trust that it will give satisfaction to our friends.

We have given a larger proportion of Addresses; and as they were all delivered at our Conference, held at Keswick (in the week before the usual "Convention"), we may call this the

SPECIAL KESWICK PROPHETICAL NUMBER.

Some of our departments have necessarily been crowded out, and are suspended for this issue. Several important Papers and Addresses are held over for subsequent numbers.

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CONFERENCES ARRANGED.

Liverpool - - - - Nov. 19th, 20th, 21st, and 22nd.

Editorials.

The Pre-Millennial Hope. The pre-millennial coming of Christ was the faith and hope of the primitive Church, prompting it to a missionary zeal never since equalled. But the advancing corruptions of Rome brought about its gradual displacement. It never wholly disappeared, for we have, and can produce, blessed testimonies of individuals all through the ages. At the

Reformation, Luther, and his Co-reformers, failed to recover and revive this doctrine, but the study of the Scriptures, which the Reformation brought about, could not fail to produce many witnesses to this truth.

Baptists and Second Advent Truth. The "Confession of Faith" of the seven Baptist Churches, issued in 1645-6, gives expression to the pre-millennial coming of Christ. Whittier (p. 214) says of it that "*it became the especial doctrine of the English Baptists and Fifth Monarchy Men.*"

The "Confession" of 1660, to which more than 20,000 English Baptists gave their assent, is distinctly pre-millennarian. A single quotation from Article XXII will show how little they anticipated the triumphs of the Church before Christ's return in glory, and how stedfastly they looked for His coming to bring their triumph:—

"When Christ, who is our life, shall appear, we shall appear with Him in glory . . . Though now alas, many men be scarce content that the saints should have so much as a being among them, but when Christ shall appear, *then shall be given unto them power over the nations to rule them with a rod of iron. Then shall they receive a crown of life which no man shall take from them, nor shall they by any means be turned or overturned from it, for the oppressor shall be broken to pieces.*"

The Real Optimists. Pre-millennarians are the only real optimists. Post-millennarians and the world regard them as pessimists. We each see the evils around us; we each deplore them. The air is oppressive and heavy with the doleful tidings about Rome and Romanism and Rebellion and Religion and the need of Righteous rule. But while Post-millennarians, with true pessimism (where they do not take up with modern methods which end in mere social reforms) put off all hope somewhere in the depths of the illimitable future, pre-millennarians, on the other hand, are the true optimists, for they, while they confess and deplore the evil, take the only hopeful view of the situation, and hold forth the promise of the deliverance of Creation from all its groanings at the speedy coming of our Lord Jesus Christ.

Three Baptist Witnesses. There was a trio of Baptist witnesses in a single pastoral succession, Keach, Gill, and Spurgeon. The teachings of these three great confessors were clearly pre-millennarian.

Benjamin Keach was one of Bunyan's contemporaries, and has left a full confession of his views. On October 8th, 1669, he was brought to trial before Lord Chief Justice Hyde. One of the charges was that he held

"that the saints shall reign with Christ a thousand years." The judge pronounced this, "an old heresy which was cast out of the Church a thousand years ago, and was likewise condemned by the Council of Constance five hundred years after, and hath lain dead ever since, till now this rascal hath revived it." However, the stalwart Baptist preacher firmly defended his teaching, bringing out clearly the doctrine of the first Resurrection, followed by the millennium and the reign of the saints with Christ. As the result, he was condemned to the pillory, where, standing all day with his accusation written over his head, he bade the spectators "Take notice that it is not for any wickedness I stand here, but for writing and publishing the truths which the Spirit of God hath revealed in the Holy Scriptures."*

Dr. John Gill (1697-1771), the commentator and theologian, has left the pre-millennial doctrines fully set forth with Scriptural arguments. A full statement of his views will be found in his *Commentary* 1746-8, and in his *Body of Divinity* 1770.

Charles H. Spurgeon, the last of these three worthies in one pastorate, has given utterance again and again to these truths, but few more succinct than this. "There can be no millennium without the presence of the visible Christ, any more than there can be summer without the sun. *He must come first and then will the golden age begin.*"

Jews and Missions. At the first "Exhibition" of 1851, men were wanted to speak all the languages of Europe, in distributing the Scriptures at Hyde Park. Amongst the various Churches, twenty-four men were found qualified for that work. *Twenty-three of them were found to be converted Jews!* This is an eloquent testimony in favour of Jewish Missions; for when a *Jew* is converted, we have a great force added to the work of practical Evangelization.

Bible Truth Confirmed. In the year 1884 the trustees of the British Museum acquired a number of tablets inscribed in the ancient Babylonian language. One of these, and probably the most interesting of the series, has just been deciphered and published. The tablet is of unbaked clay, measuring 6 1-8 in. by 7 3/4 in., and is inscribed on both sides with an account of Babylonian affairs immediately following the year B.C. 747. The inscription begins by giving us some information concerning a revolt which broke out in Borsippa in about 746 B.C., and ends with the accession of Shamash-shum-ukin, a foster brother of Assur-bani-pul, in 667 B.C. The tablet is of the greatest importance to Bible students, as it throws great light on and confirms the statements made in 2 Kings xix. 37. In 2 Kings xix. 37, we have the account of Sennacherib's death given thus:—"And as he (Sennacherib) was worshipping in the house of Nisroch, his god, Adramelech and Sharezer, his sons, smote him with the sword. . . And Esarhaddon, his son, reigned in his stead." In the recently-discovered fragment this account is borne out almost word for word; and thus we have a remarkable corroboration of the accuracy of God's Word.

* Crosby, Hist. of Bapts., pp. 197-205.

"**The Holiest of All.**" In our leading article we have inserted a notice of the Rev. Andrew Murray's work, *The Holiest of All*. We call attention to it here in order to point out other facts in this and the following paragraphs, which show that it is no new error, but is the revival of an old one.

The Revival of Irvingism. Irving held that Christ, while sinless in word or deed, had a sinful human nature; and that lust, where the will did not consent, was not sin. This heretical doctrine has been held by many, especially by modern perfectionists. We are expressly taught in Romans vii. that sin is the source of lust.

According to Irving, Christ kept sin in His flesh down, and so kept all His ways holy, by the Holy Ghost, and thus obtained the Holy Ghost for us that we may do the same.

Irving and Murray Compared. Irving held that Christ died because of what He was as a mortal man.

The extracts which we have given from Mr. Andrew Murray's *Holiest of All* teach the same evil doctrine.

The question is this: Was Christ in Incarnation united to humanity to renew it? Or is the life of believers a wholly new life, in each and every instance; and in the case of the Church are not believers only, united by the Holy Ghost to Christ glorified?

In our recent article on the Psychology of Holy Scripture we pointed out that modern teachers, such as the author of *The Law of the Spiritual Life*, teach the renewal of the first man, whose spirit is said to be only in a state of sleep, and not actually spiritually dead before God.

How a man who has been born again, and whose spirit-of-life in Christ Jesus is "Christ in him" the hope of glory, can ever give forth such erroneous teaching passes our comprehension.

And yet this writer, too, is one of the Keswick School.

This teaching is, as we said, a true root of the evil doctrine of perfectionism, even though the coarse form of it, as taught by Pearsall Smith, is repudiated.

Now all this is bad enough, and is a terrible foundation to lay for a superstructure of "higher holiness" methods of "deepening the spiritual life!" But the teaching of Andrew Murray is far worse than that of the author referred to above, whose false system of psychology contradicts the teaching of our Lord in John iii., and the teaching of the Holy Spirit in the epistles, concerning man's absolutely lost condition, body, soul, and spirit, the awful teaching of *The Holiest of All* is Christ's union with fallen man in His Incarnation, *i.e.*, that He was not the Holy One from His birth.

It is, as has been clearly and faithfully stated by one who, before he fell asleep, strenuously opposed these evil doctrines, "a capital question."

This false teaching "makes fallen man the first Adam, that which is taken up of God for blessing as such, to which the Word therefore united Himself, and that

(however sinless they may hold Christ to have been personally) in its sinful state, *before* redemption.

Whereas Holy Scripture teaches that man in the flesh is utterly rejected and lost; that Christ stood alone till he had accomplished redemption, and then, when He had accomplished it (a redemption by which sins committed by Old Testament saints before He died were atoned for), a wholly new nature was given, in which man enters into the benefit of that redemption. In the case of the Church there is a union with Him in glory, by the Holy Ghost.

The Lord's Brethren. In no instance did our Lord call His disciples His brethren until after He was risen from the dead: "Go unto My brethren and say to them, I ascend unto My Father and your Father, and My God and your God" (John xx. 17).

"Another Jesus." In 2 Cor. xi. we read of "another Jesus," whom Paul did not preach, and of a "different spirit," and a "different Gospel," preached by false apostles, who "fashioned themselves" as "ministers of righteousness."

Let us also beware, for the days are very evil, and there is much false religion abroad.

"O LORD MY GOD, MINE HOLY ONE."

The Holiest of All.—ANDREW MURRAY.

THE Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

This is one of the first passages of Scripture to which we turn, or which we repeat from the recesses of our hearts, when the holy and spotless humanity of our blessed Lord and Master is assailed by false teachers or very careless Christians.

"In Him was no sin"—no taint of sinful humanity was in the Holy One of God. No shade of sin, no evil prompting of an evil nature was in Him, the Son of God, who came forth from God, and was God.

He was, as to the flesh, born of God, holy, and Son of God. He was, by Divine power, and the operation of the Holy Ghost on that blessed and obedient handmaid of the Lord, born holy, as man. This was not sinful flesh!

In all of us there is a sinful nature. His nature was holy, without taint of sin. "In Him was no sin," and He offered Himself, without spot, to God.

It is terribly painful to the heart of a Christian when the holiness of our Lord's humanity is attacked by those who promulgate evil doctrine.

Perhaps no book, since the writings of Edward Irving or B. W. Newton, has caused so much real pain to Christians as the one we have before us, *The Holiest of All*, by the Rev. Andrew Murray, from which we give the following extracts on the subject of our blessed Lord's sacred humanity:—

I. "Who in the days of His flesh":—"The word flesh points to *human nature* in the weakness which is *the mark of its fallen state.*"—P. 184.

II. "In temptation, Jesus Himself was exercised to discern between good and evil. In the wilderness and in the garden He had to watch and pray lest the lawful desire of *His human nature* might lead to sin. Thus He was perfected; and this is *Christian perfection.*"—P. 201.

III. "He was in danger just as we are of using the body for His own service and pleasure, a *means of gratifying self*; but He never did this."—P. 332.

IV. "In His life of self-denial and humility of obedience and death, He showed us that there is no way to God but that of sacrifice, resisting the world and self unto death; no way of *deliverance from fallen nature* but by dying to it."—P. 483.

V. "As nothing but the Eternal Spirit could have overcome or redeemed *fallen nature* as Christ took it upon Him, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam but that same overcoming and redeeming Spirit, really living and acting in it, *in the same manner as it did in the humanity of Christ.*"—P. 305.

We have italicised the expressions to which all well-instructed Christians will at once take most serious exception. Expressions such as these are not taught by the Holy Spirit, and are nowhere to be found in the Word of God. They come from a very different source. It is, indeed, sad to reflect that the heretical and awful teaching is by one who is regarded as one of the great lights of the so-called Higher Holiness Movement. *The Life of Faith* of July 31st, in an editorial note on the recent Keswick Convention, commends Mr. Andrew Murray's ministry as follows:—

"On one point we cannot keep entire silence. With deepest gratitude we recognise the hand and goodness of God in the presence and ministry of our honoured brother, the Rev. Andrew Murray. By his years, by the influence of his books, by the spirit and utterance with which God has endowed him, he was qualified to occupy a unique position in our gathering this year. We should rejoice to know that Mr. Murray had been led to give the days of life that may remain to going to and fro through the world in the exercise of the ministry of the Word that has been committed to him. We have reason to think that such a service would not be unwelcome to Mr. Murray himself and his devoted wife. But wherever he may be, the loving remembrance of very many who listened to his burning words last week will assuredly follow him.

"Rev. Prebendary Webb-Peploe and Rev. Andrew Murray are crossing the Atlantic this week, and hope to be present at Mr. Moody's Convention at Northfield next Sunday."

This same number of the *Life of Faith* gives a report of a Keswick address of Mr. Murray, from which we give the following extract:—

"Friends, it is a solemn thing to be a Christian. You know that we talk in our prayers about drawing nigh to God. *But do you know, the Lord Jesus could not really draw nigh to God in heaven without dying and going through Calvary and the grave?* And do you expect easily and comfortably to draw nigh to God? It is a delusion—an impossibility."—P. 398.

The evil doctrine, which we have italicised, is printed by the *Life of Faith* without any protest, and even accompanied by words of fulsome approval of the teacher.

On turning to our Lord's words in John xii. 24, we read, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit."

The Good Shepherd gave His life for the sheep—and had He not died for them, no union with Him was possible, nor could any one of them have ever been with Him in His Father's home. But to say that He Himself—the Beloved Son of God—could not really "draw nigh to God" in Heaven without dying, is teaching nowhere found in Scripture.

Was it a humanity tainted with sin which was glorified on the Mount of Transfiguration?

But surely it is not necessary for us to do more than quote the passages from Mr. Murray's *Holiest of All* to

convince our readers that such teaching is altogether opposed to the Word of God and most dishonouring to Him who, in the days of His flesh, was addressed from heaven: "This is My beloved Son in Whom I am well pleased."

So long as some of these Higher Holiness teachers confine their innumerable and wordy booklets and pamphlets to their false notions of "cleansing the heart from sin," and so long as they talk of claiming "definite blessings" and annual "enduements" of "Pentecostal fire," at their numerous Conventions for deepening their spiritual life—we may, perhaps, be right in letting them alone; but when they publish such frightful doctrines, and attack the Personality of the Holy One, then to be silent would be a sign of indifference to the truth of GOD and of lukewarmness towards the One who has redeemed us by His precious blood, and for Whom we wait. It is against the evil doctrines of these teachers we have written—for the poor sheep who read their books, without sharing in any way their responsibility, we feel nothing but sympathy and pity.

We do thank God that there are some of our beloved brethren who speak on the so-called Keswick platform who teach Scriptural holiness, and advance no such false views. The trouble is, however, that even the best of these—not discerning the evil—may drift off into false doctrines such as we have felt it our solemn duty to expose.

THE MYSTERY.

BY THE REV. E. W. BULLINGER, D.D.

(Second paper, continued from page 44).

II. THE SECRET OF THE INTERVAL.

HAVING thus settled the fact that the word *Mystery* means a *secret*, we have now to consider the usage of the word in the New Testament.

There are several secrets which are there spoken of; and there is one that is called the "great secret."

They are all of them connected with the present interval between the first and second Advents of the Lord Jesus.

That there was to be an interval at all between "the sufferings of Christ and the glory that should follow" (Luke xxiv. 26) was not revealed in the Old Testament.

The "sufferings" themselves were no secret; neither was the "glory that should follow." Both were subjects of Old Testament prophecy. Both are there fully and plainly revealed. And what is very remarkable about those prophecies is this, that while we have many prophecies of the *glory* without any reference to the *sufferings*; we never have a prophecy of the *sufferings* without finding, in the immediate context, a reference to the coming *glory*.

The prophets who prophesied, and all who heard or read their words, were perfectly well acquainted with these two great facts; but they were wholly ignorant as to what interval, if any, should separate them. They knew not whether the "glory" would follow immediately

upon the "sufferings," or whether there would be an interval of one year, or ten years, or a hundred, or a thousand years between them. There was nothing to tell them. Hence, they were doubtless perplexed. We are, indeed, told by the Holy Spirit (1 Peter i. 10, 11) that they "enquired and searched diligently as to what, or *what manner of time*, the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory which should follow." But there was nothing that could throw any light on the "manner of time" which should elapse between the sufferings and the glory. It was clear that they could not be simultaneous. But "what manner of time" could there be between them? One way out of the difficulty was to suggest that there would be *two* Messiahs. One, Messiah-ben-Joseph, who should suffer; and another, Messiah-ben-David, who should have the glory. Some think that the question of John the Baptist, in Matt. xi. 3, referred to this ancient tradition when he sent two of his disciples to ask, "Art thou He that should come, or look we for another?"

Modern critics might have suggested another alternative. But the difficulty was there. The "manner of time" was *untrackable*. That is the meaning of the word "unsearchable" in Eph. iii. 8, where we read of "the unsearchable riches of Christ." True, the riches of Christ *are* "unsearchable." No one can estimate what riches have been laid up in Christ for those who are the members of His body.

"How vast the riches we possess
In Christ the Lord our Righteousness."

But this is not what is meant in Eph. iii. 8. The word here rendered "unsearchable" occurs only in one other place, Rom. xi. 33, and there it is rendered "past finding out."

The word rendered "unsearchable" in Rom. xi. 33, is a different word altogether ἀνεξερεύνητος (*anexereuneetos*) and means, *past comprehension*.

No one could find out "what, or what manner of time" should elapse between "the sufferings and the glory." It was past finding out.

There were riches which could be explored. Many promises and prophecies connected with Christ could be understood, searched out, traced, and enjoyed by the faithful. The prophets conveyed their readers from hill-top to hill-top, but the valley that lay between could not be explored. Its mines of wealth could not be discovered. Its riches could not be searched. We, who by grace, have been initiated into the secret, and who have the key to unlock those treasures, can know something about these riches of (or pertaining to) Christ; but there were other riches connected with Christ that were untrackable—past finding out.

Connected with this secret of the present interval, and, indeed, forming part of it, there were, as we have said, several other secrets:—

(1) THE DURATION OF ISRAEL'S BLINDNESS (Rom. xi. 25).
That blindness was to happen to Israel was no

* It is ἀνεξεχνίαστος (*anexichniastos*), and means *that which cannot be explored*.

secret. It was plainly revealed in the Old Testament. In the year that King Uzziah died, Isaiah had a glorious vision of Israel's King preparatory to the solemn mission which he received:—

“Go and tell this people,
Hear ye indeed, but understand not; and see ye indeed,
Make the *heart* of this people fat, [but perceive not,
and make their *ears* heavy,
and shut their *eyes*;
lest they see with their *eyes*,
and hear with their *ears*,
and understand with their *heart*,
and convert, and be healed.”

Then said I, “Lord, how long!”

“How long?” Yes, that was the great and anxious question of Isaiah. The prophet “searched and inquired diligently as to what manner of time” was signified. “How long” he asked, shall this blindness happen to Israel?

That decree of judicial blindness was pronounced under most impressive circumstances. There was everything which could add solemnity and importance to the occasion. And when we come to the New Testament we find the prophecy three times referred to: Matthew xiii. 14, 15; John xii. 40; and Acts xxviii. 26.*

So that this blindness itself was the subject of special revelation, and was no *secret*. It was there revealed that it was to last as long as the land remained desolate. But there was one thing connected with it which was kept secret, and that was afterwards revealed in Rom. xi. 25, where, speaking of this blindness, it is written, “I would not have you ignorant, brethren, of this *secret*, that blindness in part hath happened to Israel until the fulness of the Gentiles be come in.” Here the secret was revealed, and the answer is at length given to the question “How long?” We are no longer “ignorant” as to the duration of this “blindness in part”; we know when its decree was announced, and we know when it will come to an end.

(2) “THE SECRETS OF THE KINGDOM” (Matt. xiii. 11, 35).

It was no secret that the kingdom, so long prophesied, should be rejected; that the King should not be received; that Messiah should be “cut off,” and not then receive the kingdom. All this was a plain matter of Divine revelation. Many prophecies declare this.

But what was to happen to the kingdom during the rejection of the King was not revealed; this was kept secret. There can be no kingdom without a king, therefore, while he is away, the kingdom must be in abeyance.

In the Old Testament we have the kingdom prophesied. In the Gospels and Acts we have the kingdom rejected. In the Epistles we have the interval between this rejection, and the future setting up of the kingdom in Divine

* The three citations are remarkably connected with the three persons of the Godhead. In Matt. xiii. 14, it is the prophetic word of Jehovah which is referred to, in John xii. 40, we learn that it was Christ's glory that Isaiah saw. In Acts xxviii. 26, we read, “Well spake the Holy Ghost, by Isaiah.”

power, judgment, and glory, which is foreshewn in the Apocalypse.

In the Epistles we have the interval, but chiefly in its relation to the Church. We do not learn in them what was to happen to the kingdom; the secrets concerning this are not there revealed. It is in Matt. xiii. that the Lord Jesus, in seven parables, describes the course of the kingdom from the first sowing of its seed by the Son of Man, to the final setting up of the throne of His glory; and this without any reference whatever to the Church.

The Church, as we shall presently see, is not the subject of these parables, being itself another secret, emphatically called “the great secret.”

These parables concern the kingdom, and we are clearly told why they were spoken, and what was their subject as well as their object.

In verse 10, the disciples came and said unto Him, “Why speakest Thou unto them in parables?” He answered and said unto them, “Because it is given unto you to know the mysteries” (*i.e.*, of course, *the secrets*) “of the kingdom of heaven, but to them it is not given,” etc. Then, in verse 34, we read “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet (Ps. lxxxviii. 2), saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”

Hence, in these seven parables, we have the revelation of the secrets concerning the kingdom of heaven; *i.e.*, what would happen in consequence of and after its rejection, and we are told that these things had been kept secret all through the ages. And further, that when the Lord Jesus spake in parables, He spake, not to reveal the secrets to the multitudes, but to hide them; and also that His disciples and we might afterwards understand.

It is clear, therefore, that we are not to look for the Church in these parables, but that, whatever we may learn from them, we must distinguish between these “secrets of the kingdom” and the “great secret” concerning Christ and the Church.*

(3) “THE MYSTERY OF INIQUITY” (2 Thess. ii. 7).

The rejection of the kingdom would, we are taught, lead up, at the time of the end, to the “time of Jacob's trouble” (Jer. xxx. 7), when the Man of Sin will be revealed. He will be manifested in his own appointed season. But we are told also that even now, yea, even when the revelation was given in 2 Thess. ii. 7, that the *secret* of lawlessness was already at work.†

Even now we see this secret purpose working. Lawlessness is already being developed. We see it in the

* See *The Kingdom and the Church*, by the same Author and Published by Messrs. Eyre and Spottiswoode, Great New Street. Price one Penny.

† See *The Structure of the Epistles to the Thessalonians*, by the same Author. Published by Messrs. Eyre and Spottiswoode, Great New Street, London, E.C. Price Sixpence.

Family, in Society, in the Church, and in the State. If we were asked to describe the one great feature which characterises our times, we must say it is lawlessness. And this is the working of the secret counsel and purpose of the coming Antichrist, whose open manifestation will be the signal for the closing of this present interval, and whose final destruction will usher in the kingdom of Heaven. For then (*i.e.*, in the days of the seventh angel when he is about to sound), "then is finished the mystery (or *secret counsel*) which God purposed to fulfil according to the good tidings which He declared to His servants the prophets" (Rev. x. 7).

SHORT PAPERS ON THE APOCALYPSE.

IV.

IN previous papers we have endeavoured to clearly distinguish between the moral and historical *application* of prophecy and its final *interpretation* and fulfilment.

This important distinction is ignored, or only partially recognised by those who, by their writings, have classified themselves as Preterists, Presentists, or Futurists.

In this and subsequent papers, if we devote our close attention to the consideration of the future and final interpretation and fulfilment of some of the more difficult portions of the Book of Revelation, we trust none of our readers will think that we have any intention of weakening the past and present moral and historical *application* of this prophecy.

We submit to our readers that in chaps. iv.-xi. we have a summary of the *exoteric* or of the *outward* aspects of the events foretold and disclosed—a description which covers the whole ground from one point of view, bringing us right through the great tribulation up to the judgment of the dead, in chap. xx. See xi. 18.

Now, the Antichrist and the Dragon are on the earth some time during this dread period. This is clear from what is stated in chap. xi. 7, where the Beast is mentioned. But nothing is said as to his revelation. Therefore, we believe that in chaps. xii.-xiv. we are taken back to a period anterior to chap. iv., revealing to us the *esoteric* or *inner* and unseen activities which introduce the dragon and the beasts on the scene, there to bring about the events described in chaps. vi.-xi.

Before, therefore, we can effectually understand chaps. vi.-xi., which describe the outward manifestations, we must learn what is revealed concerning the preliminary causes which bring them about. These we have in chaps. xii.-xiv. Let us, therefore, consider first:—

Prophecy relates to the earth and to God's government of the earth through the nation of Israel.

When the Jews rejected their true and righteous King, the "Kingdom of Heaven," or the rule of Heaven over the earth, as foretold in Daniel ii. and vii., was *postponed*, and so was the direct Government of God from Mount Zion, as described in the Prophets and in the Psalms.

The Lord Himself, in Matthew xiii., after He had previously been rejected by the nation, began to speak of the "mysteries" of the Kingdom of Heaven, during the period of postponement. He declared what would take place at the close of the long interval of His absence in that final crisis, when He would Himself actively interfere through the agency of His angels, and when He would take His Kingdom by force, and sit on the Throne of His glory.

THE SUN-CLAD WOMAN AND THE MAN-CHILD.

Now, the vision of the woman clothed with the sun in Rev. xii., is a vision relating to the Kingdom of Heaven, to the Heavenly Mount Zion, to the King, who, as the Seed of Woman, would bruise the serpent's head, and rule with His heavenly saints.

Not only was He the Seed of the Woman, but the Seed of Abraham, and the Son of David.

These glorious truths are the subject of Old Testament prophecy, and so was the fact that saints in resurrection should reign with Him.

The Lord also Himself promised His disciples that He would come for them; and that they should be with Him in the mansions of His heavenly home; that there would be a first resurrection; and that they should reign with Him.

Now, would not all these glorious promises have been fulfilled, even if it had not pleased our God and Father, to reveal His great purpose relating to the mystery? Does a subsequent promise disannul, or interfere with, previously announced promises? Assuredly not.

Again, if the Body of Christ, living and fallen asleep, were translated to-morrow, according to 1 Thess. iv., and 1 Cor. xv., would not the promises of Daniel ii. and vii., and John xiv., still hold good for the "overcomers" in the days of Israel's great crisis?

Will not the Lord come and receive unto Himself those in whose mouth is no lie, and who will be with Him on the heavenly Mount Zion, and who will follow the Lamb, and reign with Him as He promised?

Now, in the judgment the Man-child of Rev. xii. will not be complete until these overcomers, first fruits to God and the Lamb, in a subsequent period when God is specially dealing with the earth, are caught up to God and His Throne. So the symbolical prophecy is still future, and will be future, when 1 Thess. iv. and 1 Cor. xv. have been fulfilled.

The very prevalent mistake of confounding the "heavenly calling," which had been previously revealed, with the mystery, or Body of Christ, which was not revealed, has perhaps been the reason why the rapture of the Man-child of Rev. xii. has been erroneously (because exclusively) identified with the translation of the Church.

We regard this "sign" or vision, therefore, as referring to the time when God's purpose is made known to the spiritual powers in the heavenly places, that He is about to fulfil His promise that the Seed of the Woman, the Messiah of Israel, David's Son, and those who are, and shall be, so highly favoured as to be associated

with Him in His heavenly rule over a restored Israel and a restored earth, are about to take possession of the heavenly places and thrones described in Daniel, and to subdue the hosts of the high ones that are on high, and the king of the earth on the earth.

THE GREAT RED DRAGON.

The vision of the Great Red Dragon can thus be more easily understood.

Of God's secret purpose determined on before the foundation of the world, and before the declaration of God's purpose relating to Israel and the earth, Satan knew nothing—for the principalities and powers in the heavenlies had not had the knowledge of this marvel of the manifold wisdom of God before the declaration of the Mystery. Ephes. iii. 10.

Nor, so to speak, were Satan's earthly or heavenly possessions threatened, so long as only the highly favoured members of the Mystery, chosen in Christ *before* the foundation of the world, were being called out.

But when God makes known His decree, that His promises—now in abeyance, relating to the heavenly and earthly Mount Zion, are to be fulfilled, then will not Satan's principalities, both earthly and heavenly, be in jeopardy, and will he not then strive with all his spiritual and physical forces (seven heads and ten horns) to defeat God's purpose?

THE HEAVENLY WARFARE.

The heavenly warfare, of which the one made known to Daniel (chap. x., Revised Version), was but a foretaste, will then be fought; and if the former lasted three weeks, *may* not the one described in Rev. xii. be still more severe and further prolonged?

Michael, the great prince, will stand up to lead the victorious heavenly forces, and Daniel's people will be delivered, but in a time of trouble, such as never was since there was a nation to that same time (Dan. xii.).

If we would be amongst the wise who understand, we must please our God and Father by a faith-obedience, which He has ordained for us in Romans i.-viii., and in Ephesians and Colossians; and we must see that it is *our* privilege and *our* duty to look for the coming of the Lord, as specially promised in 1 Thes. iv. and 1 Cor. xv., as well as in Rom. viii.; and not to appropriate prophecies which relate to His still unfulfilled purposes relating to the Kingdom of Heaven, and Israel and the Nations.

If we would interpret the Apocalypse, we must first believe those Scriptures which relate to God's *present* purposes and workings in *grace*; and then, when we clearly see what our calling is, we shall not be so apt to fall into the mistake of misapplying the prophecies which relate to God's dealings with Israel, and the Earth, and the Kingdom of Heaven, which will have their final application and fulfilment *after the Church has gone*.

(To be continued, D. V.).

Contributed Articles.

THE JEWISH QUESTION.

BY MR. JAMES E. MATHIESON.

(Concluded from page 45).

2. And this leads me to the second part of my question: Why should the Church of Christ of to-day long for the immediate return of her Head to take His place as King of the Jews, and His Lordship over all the earth? What is the Church's mission to the world in this age? Is it not to bear witness to her absent and returning Lord? Israel, in the ages before Christ, was specially the witness amid surrounding paganism for the unity of God and against all manner of idolatry (Isa. xliii. 10, 12; xliv. 8); and just before His ascension our Saviour plainly told His Jewish Apostles that they were to be His witnesses even "to the uttermost parts of the earth" (Acts i. 8). Had the Church loved the Jews for her Master's sake they might long ago have been won over to belief in Jesus of Nazareth as their Messiah and Lord, and have become His most successful missionaries in all lands; some of them have thus witnessed nobly for Christ; the ill success of the Church in evangelising the world has largely been owing to her lack of such Jewish witnesses from among Christ's own kindred of the house of Israel. In 1885* I ventured thus to put the case in regard to the result of missions in this age: "Many people are quietly assuming that Christianity is making a yearly encroachment upon heathenism and Mohammedanism and upon the corrupt Christian systems of Europe; in other words, that at each year's close there has been such a displacement of error and idolatry that we may reckon upon a relative increase of vital Christianity in the world. No greater delusion could be fostered. Every year the excess of births into this world of sin above the number carried away by death is estimated at twelve millions of souls: is anyone sanguine enough to suppose that even five millions of true believers are added annually to the sum of converted men and women in the world? And yet, unless some such result as this is attained, there is an obvious loss of ground and a prodigious increase to the ranks of the foes of Christ. The normal increase of the tens of thousands in Protestant countries of Christendom sinks into insignificance when compared with the hundreds of thousands, the millions, who form the normal increase to the numbers of heathen people, of Mohammedans and of the Greek and Roman churches, to say nothing of the dead mass of professing Christians in more favoured lands." These suggestions were elaborated two years afterwards, and completely confirmed by the Rev. James Johnston in his "Century of Christian Missions." And what has been the experience of the Gentile Church in her mission to the world since the early days of apostolic simplicity? has it not been an

* The Christian Leader, May 14th, 1885.

experience of comparative barrenness of result excepting in times of special and exceptional revival? Some tell us that revival should be the constant rule in the church and not the exception; yes, if we follow on the line of God's plan, putting forth the Jews as His witnesses. But we have alienated the Jews by our persecution of them, or by our indifference to their woes; and in the nations of Eastern Europe, where they are settled in largest numbers, their abhorrence of idolatry is intensified by all that bears the name of Christ in these lands, the gross idolatries of the Roman and Greek Churches. Gentile ministry unaided will never accomplish the evangelisation of all the earth. What do we behold as the fruit of real, soul-saving ministry at this time of day, when one would expect that the gathered experience of centuries of faithful Gospel preaching would make evangelists and teachers proficient in leading men to the Saviour? In a congregation of one thousand people, after a powerful scriptural appeal, we are delighted if ten men and women yield their hearts to Christ; if one hundred are led to confess Him we are astounded at the phenomenon, and say that Pentecost is repeated. Nay, Pentecost is not repeated. Peter said on that ever memorable day: "Repent and be baptised *every one of you*," and if some of his hearers did not accept Christ then and there the great mass of them did. Pentecost will be repeated so far as great ingatherings to Christ are concerned, when Jews are again in the forefront as His witnesses; and those blessed scenes will not, I apprehend, be witnessed until He comes again, when His brethren "will look upon Him whom they pierced, and shall mourn for Him" (Zech. xii. 10), beholding the Christ with their bodily vision, just as the ten apostles did (John xx. 20), and as Thomas did (John xx. 27). Then shall come to pass what Paul prophesied (Rom. xi. 26) "And so all Israel shall be saved." Wonderful answer to the question put in Isa. lxvi. 8, "Shall a nation be born in one day!" And when Israel is all saved, it will become a blessed possibility to speak of other "nations of them which are saved" (Rev. xxi. 24); yes, whole nations of saved people! Who ever heard of such a thing in this dispensation—a wholly saved nation, or a province, or a country, or a city, or even a village?

No, the history of the age since Christ first came to this earth is just what we might have expected from scriptural intimations. Rom. xi. 5; Acts xiv. 14 tells us all along the Christian centuries of a gathering out of Jews and Gentiles as a people for the name of Christ, but give no hint of universal ingathering; but when He comes again we shall see in the millennial age whole nations brought into the obedience of faith; for, as the late Dr. McCaul used to put it, salvation is accepted by "some Jews, some Gentiles in this age; by all the Jews, all the Gentiles in the age to come."

Then we may expect that, in a congregation of one thousand Gentiles, listening to a Jew who has seen the King in His glory, still bearing in His hands and feet the print of the nails, not ten only, or even one hundred, but

the whole one thousand will at once "confess Jesus as Lord, to the glory of God the Father."

If, then, the darkness is deepening and the dream of evolutionists about an improved humanity is vain, and the Church is actually losing ground year by year, should not all true-hearted believers send up to the very heavens the Macedonian cry, "Come over and help us!"

"Come, Lord Jesus, come quickly!" This is the only hope of the Church. And this age, like all which have preceded it, ends in failure, so far as man is concerned. It is idle to expect the Greek or Roman apostasies to give forth this cry, for His coming means their destruction. But what of the Protestant churches? Will the rich and influential Church of England unite in the cry before she is wholly involved in the corruptions of Rome? And what of the Presbyterian, and Methodist, and Congregational, and Baptist Churches? Are they not quite impenetrable and unbelieving on the subject of the personal and pre-millennial coming of Christ? As Dr. Bullinger pertinently remarks: "The Church is filled with itself, and is occupied with its own feelings and experience; while it has got other 'hopes' for itself and for the world." As David sent word to the elders of Judah, after Absalom's rebellion was stamped out, "Why are ye the last to bring the king back to his house?" so may Christ say to-day to the great organized churches throughout the world: "Have ye forgotten My promise, 'I will come again,' and where is your longing for My return?" The longing and the prayer for that glad day seems reserved for the despised Plymouth Brethren, and for a few Scripture-loving men and women in every branch of the true Church, whom the Master has enlightened on this great question and found obedient; and all they see around them, in church and State, and society, but intensifies their desire that Israel may speedily be restored to their own land, even though in unbelief, and the way be prepared for the coming of their King to bless the world, to chain Satan in the prison-house, and begin the peaceful reign, the world's resting time, which our race so sorely needs.

If this interpretation of the predictions which cluster round the hope of our Lord's return and Israel's restoration be correct, what is the present duty of all the true-hearted who long for the visible crowning of Christ as Lord of all?

1. To encourage and intercede for all intelligent and scriptural endeavours for the conversion of the Jews, and thereby the multiplying of Jewish witnesses to the revealed truth of God; especially to the certain fulfilment of His unfulfilled promises. In Christian plans for proclaiming the Gospel to "the world," let us remember the uncanceled instruction, "to the Jew first." It is sad and strange that at this time of day we have large denominations of Christians to whom it never seems to have occurred that they should commence a mission specially to the Jews. From them is withheld a blessing; perhaps there rests upon them a blight for this very cause.
2. "The disciples were called *Christians* first at Antioch," a high, a holy, and a heavenly calling. Now, the disciples are better known as Baptists, or Churchmen, or Congregationalists, or Methodists, or Presbyterians, or Plymouth Brethren.

What is their aim and expectation? Not so much "the increase of the body" as the increase of the particular section of the Church which they admire and delight in. Cannot more be done to "set the Lord continually before us," to exalt the Christ and keep the Church in its lowly, proper place, and to live "like men waiting for their Lord;" getting away from the entanglements of earthly alliances, of property, of everything that we should blush to have in our possession or in our surroundings in the light of His glorious appearing? 3. Every true worker for Christ will do his and her work better in the prospect of His speedy return; more conscientiously, more diligently, with greater bestowal of pains. It is the "wicked and slothful servant" who says: "My Lord delayeth His coming"; and it is no vain dream which stimulates us to labour well, for we should surely do better if we thought He might appear even while we were doing this or that; and we should pray better if we felt He might find us even down upon our knees and crying to Him: "Come quickly!" "Even so come, Lord Jesus."

Who will join in this the concluding prayer of Holy Scripture, the summing up of the believer's hope, the solution of the world's awful need?

"Almighty God, we beseech Thee that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom, through Jesus Christ our Lord."—*Book of Common Prayer.*

"AS HE"

IN FIRST EPISTLE OF JOHN.

BY REV. JAS. C. SMITH.

THE two little words, "As He," so frequently combined in 1st John, form a key-phrase in that Epistle. The phrase is found there six times, and, in its various settings, expresses much precious truth. It is applied once to the Father and five times to the Son. The reference to the Father is the first one in the Epistle, and connects with the classic word, "light." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (i. 7). What a marvellous combination of precious things! Present, constant cleansing by the blood of God's Son! Present, constant fellowship with one another! Present, constant walking in the light! And what a standard! Higher it could not be, "as He is in the light."

God is light, and He dwelleth in light unapproachable. He is robed in light. Flashes of that light have been frequently seen by men in this world. It is called "the glory of the Lord." It is said to be "brighter than the sun." To see it is to see God. Men cannot see it and live: when they see it they die—to self and sin.

SONS OF GOD.

In one supreme sense those who are sons of God are in that light—called "into His marvellous light"—and if they walk, they walk in the light, and cannot walk anywhere else. But the position must be maintained practically. If the light of the nature of God, as the source of redemption, were ever practically judging

every evil imagination and action, keeping us all in the bright shining of His face, would we not have "fellowship one with another," in a most blessed degree? Undoubtedly we would; and, besides this, it is only when we see ourselves in that light, and walk in it, that we enter into the full enjoyment of that ever-abiding truth that His blood "cleanseth us from all sin." *Sin*, observe, not *sins*. Not acts, but the root, the nature. God does not take out the root of evil, but the blood cleanseth from "all sin." Whatever the pure, perfect, holy light of God reveals as evil in His sight, the blood of His Son cleanses. Reverently let it be said: it is in virtue of the blood of God's Son that we are thus enabled to walk in the light.

A PERFECT STANDARD.

Here we have a perfect standard; and hence we have the most blessed fellowship resulting. Oh, children of God, let us humble ourselves and judge sin, root and branch, in the light of the consuming fire that will try every work at last, and then we shall have unobstructed "fellowship one with another." We do not realise the perfection of the cleansing of the blood, because we do not realise the perfection of the judgment of the light. It is but

THE OTHER SIDE OF THE TRUTH,

when we compare ver. 9. There, it is confession of *sins*, and, correspondingly, it is cleansing from "all unrighteousness." Observe here, it is acts, sins, actual transgressions, crooked things. These we must confess, because we know them, and when sins are confessed He forgives them instantly, (He is faithful and just to Christ, to do so): and sins thus honestly confessed and fully forgiven will be forsaken and not committed again, and thus there will be cleansing from all unright things. The principle abides for ever: "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy."

Ver. 7 deals with *roots*; ver. 9 deals with *fruits*. How complete is God's blessed provision! Ere we pass from this, let us once more recall the perfect standard and look at it,

"AS HE IS IN THE LIGHT."

And now let us look unto Jesus, the Lord, as presented to us in the five following aspects in this Epistle.

(I) "AS HE WALKED."

This is found in 1 John ii. 6. "He that saith he abideth in Him ought himself also, so to walk, even as *He walked*." There is no thought of *God walking* in i. 7: there, He is the standard for Christ, as man, as well as for us; but here in ii. 6, we see Christ the perfect example. *Christ is God walking*, but walking as man, and hence the full and final pattern. And thus if we make any confession of abiding, or attainment, it can all be brought to a summary test. Nothing else, nothing less, nothing lower than the perfect Christ. "Ought himself also, to walk even as He walked." Here is the standard: "As He walked." How did He walk? It is told in a line. "I do always those things that please Him." His words, His ways, His thoughts, His affections, His actions were all and always pleasing to His Father. Does this lofty standard repel or terrify us? No, it judges us while it leads us on and up.

"HIS COMMANDMENTS

now become our happy choice." We rejoice in a perfect standard, a perfect example, set before us by One who walked *in* this world, but as One not *of* it. We rejoice in the law of God after the inward man; and we solemnly submit to be judged by that perfect standard of spiritual conduct. Again, I plead, children of God, let us place ourselves beside Christ as our standard, and be silent for ever about attainment, but rather "press toward the goal" with greater zeal than ever. The world is waiting to see, in us, a life like unto His. "Walk, even as He walked." "The way of life goeth upward to the wise." Let us find *His steps* and ascend.

(To be continued.)

Conference Addresses.

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

ELECTION AND LORDSHIP.

BY DR. ROBERT ANDERSON.

(At the Keswick Conference, July, 1895.)

THERE is a special subject I want to speak about, but I will begin with this vexed question of Election, for there are many people here, I dare say, who are distressed and troubled about it. I would like to say this, that if the doctrine of Election is the ground of your confidence before God, I would very tenderly and earnestly ask you to reconsider your whole position. God never intended that His people should be saved by a doctrine, or, to make a stronger statement still, that they should be saved by a *fact*. We have a *Saviour*. God is our Saviour; and the great truth of Election does not speak to us about a fact relating to ourselves; it is a revelation of the character of God. It speaks to us of His love, which, like everything else connected with Himself, is timeless; and if you ask what particular date is to be attached to it you do not understand what you are talking about—it is before all time, before the foundation of the world. It speaks to us also of the unchangeableness of His purpose. And if you search the Scriptures upon this subject (and there is no book to open up the Scriptures like the Bible itself) you will find by the use of the word in the passages where it occurs, that for the people of God Election has to do with privilege and dignity—this is the characteristic thought in it.

Who is the Elect of God? The Lord Jesus Christ Himself. The Jew, in many respects, knows his Bible better than we do, and their taunt at the cross was "Let Him save Himself if He be the Christ, the Elect of God" (Luke xxiii. 35). A title, I say, of dignity and affection. You and I, if we are indeed in Him, are in the elect, and we, too, are the Elect of God. So we read: "As the elect of God, holy and beloved, put on," etc. That does not mean that we are people who, for some inscrutable reason, are separated off from other people, and put into a position which makes us independent of the grace of God, independent of His mercy to us in Christ. If you have that thought of Election get rid of it. We are as much dependent upon God our Saviour, dependent for our life here upon earth, and for the eternity that is before us, as if

there was not a word about election in the Bible. Is it possible that there is a Christian here who shrinks back from the statement of this truth, and would like to have something as it were paid over the counter that would make us independent of our Saviour God? Banish the thought, and learn to have truer and worthier thoughts about Him and His salvation.

Two other thoughts before I pass away from this. First of all, the truth of Election is wholly distinct from any thought of reprobation. God never elects people to damnation. That is a corollary upon what I said before; and if time permitted I might turn to Scripture after Scripture to enforce the truth of it. And, secondly, I want very definitely to press—and it is very helpful to those who are seeking to bring the Gospel before others—that this truth of Election in no way affects the question as to the persons and the classes to whom the Gospel is addressed. You know the kind of theology which we generally connect with the term Calvinism, and which would teach us that the work of Christ has relation only to a certain definitely limited number of people in the world, and that all the rest are beyond the reach of grace. Well, if what I have said just now be true, this is utterly false. You point to an uncovered man passing down the road, and ask me "Is that man elect?" I answer "Most certainly not"; if he is not in Christ he has no right whatever to a title of dignity and privilege that belongs primarily to the Lord Jesus Christ Himself, and to us only as in Him. But that does not touch this question. So far as the death of Christ is concerned, its relation to that man is expressed by the words of the Gospel message. Are they true words? I don't mean can we so state them that no one will detect that they are *not* true? The Gospel has not got a pulpit side, and another side turned to the people. No! it is like God himself, absolutely and unreservedly true. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Who gave Himself a ransom for all, the testimony to be borne in its own times."—I will read you a few words which, though only from a man, are of very much higher authority than any Calvinist dares to pretend to. "Though Christ suffered for the sins of the whole world, and is offered through God's benignity indiscriminately to all, yet all do not receive Him." Whose words do you think these are? They are the words of Calvin himself, in his commentary upon Romans v., and the editor of the English edition of his works, adds these notable words: "It appears from this sentence that Calvin held general redemption."

These words I have verified myself. I came the other day upon another quotation from Calvin in the writings of Bishop Ryle, of Liverpool, and I give them on his authority. On John iii., he says, "Christ employed the universal term *whosoever* both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such is the import of the term *world*. Though there is nothing in the world that is worthy of God's favour, yet He shows Himself to be reconciled to the whole world when He invites all men without exception to the faith of Christ."

Now this leads me to say—and I am sure I carry with me here the sympathy and conviction of every Christian—that every question about salvation is falsely stated, and every thought about salvation is wrong in some way unless it connects itself with God as the centre. If you have been trying to work out your personal salvation, or to get proof of it apart from God, you have begun at the wrong end, and you will never find settled peace. I know we are very proud of ourselves, for it is quite characteristic of this end of the nineteenth century talk to suppose that

we are wonderful creatures. But in His presence we are just like insects creeping upon the ground; we are very contemptible creatures indeed. The angels who never sinned are more wonderful creatures than we are, aye, and the angels that sinned too. But God has set His love upon us. He so loved us that He gave His only begotten Son to die for us, and now God Himself has become our Saviour. In the words of the old prophet, "The Lord Jehovah has become our salvation." What a magnificent truth it is. If the Lord Jehovah has become my salvation, then my salvation is become a part of the very ground plan of the universe of God; and it calls forth the word, "Who shall lay anything to the charge of God's elect?" It is not intended that the elect should start up and exclaim, "What wonderful people we are, to be sure!" Our thoughts should be of God, His power, His faithfulness, His mercy, His grace, and His love. And we are in God's hands now; who then shall lay anything to our charge? We have seen something like this in the history of our own country in the last few years. What are a handful of soldiers to this nation? A general who knows his business is willing to sacrifice whole regiments for the sake of gaining a victory; but if you have a handful of Englishmen shut up in Chitral the whole power of England is pledged to bring deliverance to them; and I venture to say that this country would sacrifice thousands of men and millions of money to accomplish this, once it declared it would deliver them. And you, who are believers in the Lord Jesus Christ, have to do with God's purposes as revealed in Him, and when you get hold of this and know that He has linked you with His own glory, you cease to rack your brains about *your* Election; you learn to think about the throne of God and its steadfastness, about the Blood of Christ and its preciousness, about the Word of God that endureth for ever; and there you have a confidence and peace that nothing can shake, either in this world or in the world that is to come.

This leads me to another thought. One great reason of the confusion which exists in the minds of Christians about all kinds of things is because they know little or nothing about *Christianity*. I am using the word in a special sense. This is called a Christian country, just as we talk of China as a heathen country. But—though you have no right to deny that use of the word, for it is quite legitimate—it is not its only meaning. In a deeper sense of the word the Christian is one who is in Christ, and in this sense no one has a right to call himself a Christian who has not eternal life in Christ. But there is yet another meaning of the word. No one, albeit he is in Christ, and has eternal life, has any right whatever to be acknowledged as a Christian before men unless he is living a Christ life upon earth. To live as a man of the world, and yet hold yourself out to be a Christian—this is shameful and wrong. If you will live a worldly life, keep your Christianity to yourself, and don't stumble other people, both Christians and the unconverted around you, by claiming to be a Christian. In the meanness of your spirit thank God in secret that He has saved your miserable soul, but don't retard His work in the world by telling others you are a Christian.

But even this does not exhaust the meaning of the word Christian. There is another most important thought connected with it which is too much ignored. If you ask whether a man is a lawyer, you may mean merely whether he is by profession a barrister or solicitor, or the object of your inquiry may be to ascertain whether he is really versed in the knowledge of the law. Now, do you see my last thought about the meaning of the word Christian? It is one who is versed in the *doctrine* of Christianity. How very little there is of it! The Lord Jesus Christ has come. He is the centre of all truth; and He has called us to

stand with Himself in the midst of all the truth that has been revealed to us in the Word, not only for the present, but as regards the past and the future, so that in the full intelligence of all this we should live out our life here for Him. And this is what it means to be a Christian. Some people are very indignant when you speak about dispensational truth, but you will never know anything about *Christianity* until you understand dispensational truth. Years ago, in a country town where I was holding some meetings, a gentleman came to help me. He had only recently been converted, and a friend had been trying to teach him dispensational truth, but it only made him angry. "Do you mean to tell me," he demanded, "that this verse and that verse is not for me?" And so on. Our discussion continued till we set out for the meeting. At the meeting he took up Luke xiv., and read about the great man who made a great supper, and bade many. He talked about the invitation, which he told the hearers was for them, and pressed them to accept it. So he went on preaching what he considered a clear Gospel. He next described the servants going out to the highways and hedges, and bringing in the poor, maimed, halt, and blind, and then he came to the words, "For none of these men that were bidden shall taste of my supper." As he turned round and look at me, he stumbled, halted, and hesitated, and abruptly sat down. I got up and gave out a hymn, and while we were singing it he disappeared. When the meeting was over I went home and found him doubled up on the sofa sobbing like a child. "I see it all now," said he, "I have been setting myself against the truth of God; God did that which is described in the parable, He made a great supper and invited His friends, but now the word has gone forth—'not one of those men that were bidden shall taste of My supper.'"

Now, I do not want to offend you, but that is where you have come in—the poor, maimed, halt, blind—the dregs of the streets: that is what we are before God, and He has brought us into the banquet that His friends refused. We are now God's elect, and have this wonderful place of privilege and blessing, and are united immediately in the closest relationship with the Lord Jesus Christ Himself.

I met a friend of mine the other day, one of those enthusiastic people I am half afraid of, because they try to force me beyond my pace, and it is not always safe to allow people to force you beyond your pace; and he took hold of me and almost gave me a shake, as he said, "I hope you are looking for the King." "No," I said, "I am not looking for the King." "What?" he said, "Don't you believe in the coming of the Lord?" "Of course I do! I am looking for the Lord from heaven, but I am not looking for the King." He is King and Priest too, but it is not in that character He is coming. The great characteristic truth of the present dispensation is *Lordship*—the Lordship of Christ. I was asked the other night, by Mr. Andrew Murray, what special truth was wanted at the present time on account of the state of the Church? I have thought of it a good deal since, and I would say that it is the truth, so utterly neglected, of the Lordship of Christ. You ask, "Is it not obedience?" That is only a sequence, a corollary upon the other. Let us get hold of this, that He is LORD, and then will come in obedience. It is the great purpose which God has in view in all that He is working out. He has given Him the name that is above every name, not only in this world, but in that which is to come. And I give my judgment humbly, but confidently, that there is only one name which is above every name in this world, or the world which is to come—the great, incommunicable name of Jehovah; but He has given Him that name that in the name of *Jesus* every knee should bow—a name that speaks of humiliation, oh, how deep! We forget its

significance. It was a common name among the Jews, more common than Samuel, or Daniel; yet in that name every knee shall bow, of knees in heaven, and on earth, and under the earth, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. It is for this that the great purpose of the ages is slowly working out. Think of this, any of you here that are troubled about those questions that have been alluded to as to the condition of the lost; get rid of your theology upon that subject, and get hold of the truth that there will not be a creature in the universe but will bow before Him and own Him Lord.

What, then, is the Christian position, and what is the Christian life? It is to anticipate the realisation of the prayer, "Thy will be done on earth as it is done in heaven." It is our thought that, so far as it rests with us, His will should be done on earth as it is done in heaven? We talk about the future when all shall show it. But do our lives show it now? It is possible to take up the most blessed truths which we receive from this Word, or hear from the lips of others, and yet to make them our own opinions, and so degrade them till they become our own fads, instead of so receiving them that they shall bring us to His feet in the acknowledgment of His Lordship, and create in us deeper and more earnest longings to be in the true place of service.

Christianity is not based upon the teaching of Christ while on earth; we have heard Him who speaks *from Heaven*, and this is the special revelation of Christianity. Do not mistake me; it is not that any portion of this book is to be disregarded, for everything that belongs to Him belongs to us; and what is there that does not belong to Him? What is there that does not concern His glory? But when I speak of the *special* revelation of Christianity, I mean the revelation that dates, not from the cross, much less from His life on earth before the cross, not even from His resurrection as He talked and walked with His disciples in His body of glory, but from His place in Ascension at the right hand of God. The voice that speaks to us speaks from heaven. And if we are *Christians* we are looking for the Lord from heaven.

In closing I want to ask you, as you talk about the Coming, do you realise the meaning of the word? Am I wrong in thinking that when you speak of the Coming you are thinking mainly, if not exclusively, of an *event* to be fulfilled in the future? But the word, *parousia* means literally His "Presence." It speaks of His being with us. If it be in relation to earth, it speaks of His being here. It is only in a secondary sense that it means the actual fact of His arrival, and yet we take that as though it were the exclusive meaning of the word. And if we get hold of this thought that it is not a strange thing that the Lord should be present with his people, I think it will revolutionise the ideas which some of us have upon this whole subject. It is the strangest thing in the world that He should be absent. If a man has to go abroad—it may be as a servant of his country, or as a bread-winner—in such circumstances that he cannot have his wife and children with him, are they not always longing to be together again? And when you talk about his coming back, people do not exclaim, "What an extraordinary idea!" He longs to come back simply because his loved ones are here. Everybody understands this, for the children of this world are wiser than the children of light. So also, if the Lord Jesus has gone away He is certainly coming back again. And yet they tell me that in America, in certain circles, a man's head is thought to be affected if he talks about the Lord's coming, as though it were some extraordinary craze he had taken hold of. Oh, have you ever known what it is, in all this talk about the

coming of the Lord Jesus Christ, to have felt a want, so that the words, "Come, Lord Jesus," are no mere cuckoo cry, but the expression of a deep longing, caused by a real sense of His absence—a want of Himself?

THE JEWS: THEIR ELECTION, REJECTION, RESTORATION, AND MISSION.

BY REV. JOHN WILKINSON.

(At the Keswick Conference, July 17th, 1895).

LET us look at this great subject in connection with these four words:—Election, Rejection, Restoration, Mission.

I. ELECTION.

Some people do not like the word "Election," but it is in the Bible, so do not disparage any word in the Bible.

Now, the election of the Jew as a nation is unconditional; there are some blessings given conditionally, but the election of the Jew is unconditional. "I will bless thee (Abraham), I will bless them that bless thee, and thou shalt be a blessing." To what extent? "In thee and thy seed shall all the families of the earth be blessed." It is a world-wide blessing. What is the blessing itself? In Gal. iii. 8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." It is clear, therefore, that it is unconditional—just the same as the everlasting covenant in Gen. xvii.; and Palestine for "an everlasting possession;" no condition there. The conditional covenant came in at Mount Sinai. The condition of the conditional covenant was this: "If you are obedient to the law given you at Mount Sinai, you will have continual possession of the land, and never be turned out; but if you break the law you will be turned out for a given time, until you are punished for your sin, then you come back again, and again, and again, till there is a final restoration, and everlasting possession."

Now let us go steadily, step by step. Please notice it is unconditional. That is illustrated in Deut. vii. and Deut. ix.

Now, the Lord says: "It is not because you are many that I did this for you, for you are the fewest of all people." What did He do it for? Because He had a purpose. It is not because you are a righteous people, for you are a very stiff-necked people—and they retain their character to this day. I like them all the better for it, because we have so few stiff-necked people in the true sense of the word. Jews are called such a stubborn people. The stubbornness of the Jew is one of the finest elements in his constitution, to my mind. No doubt some people thought Daniel very stubborn when he persisted in praying against the authorities. No doubt Elijah was called very stubborn when he would not sit down by 850 of the prophets of Baal. What is stubbornness? Firmness, without reason. What is firmness? Stubbornness with reason. That is a very simple definition. Now, let the Jews get rid of their stubbornness without reason, and get their stubbornness with reason, and they will make the finest missionaries in the world.

Now, will this election last? "For ever." Read Jer. xxxi. 35, 36.

I have no fear of the Jews passing away as a separate people, as long as the sun rises and sets. It is well to look at these things; the Lord intends our faith to be strengthened in this way. You cannot absorb the Jew, and you cannot annihilate the Jew, but you can bring down curses upon your own heads, and upon the heads of the nation to which you belong, if you seek the Jew's injury.

If Pharaoh wishes to drown the Jews, he succeeds in getting drowned himself. If they wish to see a Daniel, the Jew, eaten by lions, they get eaten themselves. If they wish to burn three of Daniel's brethren in the heated furnace, they succeed in getting burned themselves. If Haman wishes to have Mordecai hanged, he succeeds in getting hanged himself. God brings down the mischief intended for the Jew, straight upon his own head, and his vile dealing comes down upon his own pate. Mind, therefore, how you treat the Jew.

II. REJECTION.

Now, you say the Jews are rejected. Yes, they are—nationally rejected; but not in relation to individual, spiritual, and eternal interests. They stand on the same footing in this dispensation as the Gentile, and the Gentile as the Jew. "There is no difference, for all have sinned" (Rom. iii. 22, 23): and "There is no difference, for the same Lord over all is rich unto all that call upon Him" (Rom. x. 12). But many have mixed up national with individual, spiritual, and eternal interests, and thought that because the Jews are put on one side as a nation, they have had their individual, spiritual, and eternal interests affected by that national fall. Nothing of the kind; the death of Christ facilitated Jewish conversion the same as the Gentiles. For, though you had a Jewish church once without a Gentile in it, you have never had a Gentile church without Jews in it; yet people call this "the Gentile church" and "the Gentile dispensation." There is no "Gentile church" in the Bible, they are "both one in Christ;" only temporal interests are effected by the national fall. Paul says, "Hath God cast away His people?" that is as individuals, in relation to their spiritual and eternal interests? "No!" he says, "for I am an Israelite of the seed of Abraham, the tribe of Benjamin." God hath not cast away His people as individuals.

Now mark, their national rejection is for a time. "Blindness in part has happened till the fulness of the Gentiles come in." The Jews are naturally set on one side until the Body of Christ is completed. Then, when this dispensation has run its course, God's purpose is accomplished and the Church taken up to meet and be for every with the Lord; then the Jews, as a nation, will, in due season, enter into their national blessing, and become a blessing to the world.

Now, as to their rejection, I will only mention its *causes*, *consequences*, and *duration*.

(1) *Its causes.* What are the causes of Jewish national rejection? Three,—idolatry, rejection of Christ, and forbidding the Gospel to the Gentiles. That was when the wrath came upon them—*forbidding the Gospel to the Gentiles*, when the Holy Ghost had opened the dispensation.

(2) *Its consequences.* What are the consequences to the *Gentile*? Partial blessing, and that partial blessing expressed in taking out from the Gentiles a people for His name. What are the consequences to the *Jew*? Loss of power, constitution, home, and in Scripture phraseology, "the kingdom of God"—whatever that may mean. They must have had it, or they could not have lost it. The Jew could not lose what he did not possess, and he was ripe for judgment when it was just about to be taken from him.

(3) *Their duration* until "the times of the Gentiles close." When?—I do not know; but I think, with many other students of prophecy, that, without suggesting any date at all, I believe we are just on the eve of the close of "the times of the Gentiles," and very, very near the return of our Blessed Lord for His Church.

III. RESTORATION.

Now, the restoration of Israel I need not dwell long upon.

I have heard people say "The Jew will never go back to Palestine." I said, "Write a book, and prove they cannot go back; but make haste and get out the first edition, or before you get the proof-sheets corrected they will be gone!—make haste! God will stop for no man, His plan is laid; and you cannot hurry God, and cannot delay Him an hour." It is our wisdom to look into His book to ascertain His plan with thankfulness. He has unfolded it to us, and taken us into His confidence so much. He might have told us just what referred to ourselves, and nothing more; but He has taken us into His confidence, telling us how it is to be done.

IV. MISSION.

Let us notice the position and mission of the Jew in the millennial age. And how soon that day may begin, we do not know; but it may be not long before it opens.

(1) *Palestine in the midst of the nations.* Notice the position of the Jew geographically in relation to men. In Deut. xxxii.: The Lord took a portion of the human race and called it "the Lord's people"—"a people unto Me for ever." He cut a piece of land from this world, and called it "the Lord's land"; it shall not be sold for ever; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year to the end of the year. Palestine is the fulcrum on which He rests the lever of a restored and saved Jewish nation, and from that centre will bless the entire world.

So, when the Jew gets his true geographical position, he gets the best position for this world—the very best for reaching the whole world with the Gospel; especially when you divide the land in two, perhaps by that earthquake foretold in Zech. xiv. The waters from the temple, flowing into the Mediterranean, and into the Dead Sea, healing those waters, and flowing out to the Red Sea, there will be an open water-way for the world, which will make Jerusalem the very centre of the earth (Zech. xiv. 8). It is wonderful how God has arranged it!

Now take a passage in Acts xvii. 56: "And hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." What does that mean! "Determine the times before appointed"—*i.e.*, that nations shall come into existence, fulfil their mission, and disappear. "The bounds of their habitation" are determined by Him geographically upon the earth. Things are in man's hands now; they are out of joint; but our King can, and will, rule in righteousness. As long as He is away the nations will be scrambling for each other's country. "Whence comes wars? come they not from your own lusts?" whether individually or nationally. "The Prince of Peace" is coming back again. He did not come the first time to speak peace to the *nations*—He leaves His peace with His people; but as for the world of nations, He says, "I have not come to bring peace on the earth, but a sword." We have had the sword, and have it still; and the nations have devoted, and will devote, many millions of money in making swords, yet our blessed Lord will come to the earth before His peace can be known among all nations.

(2) *Jerusalem in the midst of Palestine.* Now take Ezek. v. 5. Our blessed God takes His children into His confidence here again, and says, "Look this way: this is Jerusalem! 'I have set her in the midst of the nations and the countries that are round about her.'" Now that is Israel's geographical position in relation to the world—the best position you could have for reaching all the nations to carry out the purposes of God in the Gospel.

(3) *Israel in the midst of Jerusalem.* It is written in Zec., where God speaks to Israel, and says, "I will bring you

and place you in the midst of Jerusalem"; and then He says in the same chapter, as well as in the same prophecy, "I will dwell in the midst of them." Now you put all these "Midsts" together, and you have—

(4) *God in the midst of His people.* See Isa. xii. "Cry and shout, thou inhabitant of Zion; great is the Holy One of Israel in the midst of thee." Zeph. iii. 15: "The King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more." Why so? Because when He comes He will beat back Israel's enemy.

Now what is Israel's mission? Listen to the Scripture—Isa. xxx. 26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of her wound." Isa. lii. 9, 10: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Yes! but you have another passage that puts all these passages into history:—"The Lord hath remembered His mercy, and His faithfulness to the House of Israel; and all the ends of the earth have seen the salvation of our God." Oh, that we may give Him no rest, according to His own injunction, "till He establish and make Jerusalem a praise in the earth!"

INSPIRATION.

BY PASTOR D. M. STEARNS, of Germantown, Philadelphia.
(At the Keswick Conference, 16th July, 1895).

LET us consider for a few moments the inspiration of the Living Word; and first we notice, in 2 Cor. v. 19, "God was in Christ"; and, John xiv. 9, "The Father in me, and I in Him." Jesus Christ was "God manifest in the flesh." Well; what of it? Oh! wonder of wonders! It is the will of God that He should manifest Himself in your flesh. That seems beyond all belief; yet it is the fact. 2 Cor. iv. 11: "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." It seems impossible to speak about it. We must hold the Word fast, and the Spirit will work it out. Now, not only was God manifest in Jesus Christ in His life, that wherever you saw Christ, you saw God; wherever you heard Jesus Christ, you heard God; but God was manifest *in the words of Christ*—not only in all His daily life, but in all His words. John xiv. 10; xii. 49; Deuteronomy viii. 18. God was speaking of Christ in that verse—"a prophet like unto Moses." The Father told Him just what to say, and He said it. "I have put My words in His mouth." Our commission, as preachers and teachers, is to take the Written Word, which is all about the Living Word, and let Him who is the Living Word take these mortal bodies, which He so wondrously condescends to do, and use them for His pleasure. If you are filled to the full with John xiv., xv., xvi., xvii.; Rom. i.-viii., etc., you will have sermons always on hand. The Word of God will dwell in you richly, if you feed upon it. Memorize it,—make it yours! then, when you are called upon by God's Spirit to go and speak, what a comfort it is that the word will never return unto Him void! We have no promise about man's words. The Lord Jesus, then, in His life and in His words, was just God living through Him, speaking through Him.

But what about His works? It is the same. John xiv. 10: "The Father that dwelleth in Me, He doeth the works." All the way through it was God working in and through His Son. Then, in John ix. 4: "I must work the works of Him that sent Me." John xv. 19: "The Son can do nothing of Himself." What does that mean? I

cannot tell you; but I hold on to the Word—"The Son can do nothing of Himself." And He tells us, in that 15th of John: "Apart from Me ye can do nothing"; that is, "severed" from Him. Then the thought comes to me—what a lot of nothings there are in our lives! Many of the things in our lives look well now, that in that day will be worse than nothing. "Severed from me, ye can do nothing." So all the works of Christ were the works of God in Christ; His life was God manifest in that mortal body: His words were God speaking through Him. The life, words, and works were all His; but all were done and spoken by the Spirit of God. We are told that He was "conceived" by the Spirit; He was "anointed" by the Spirit; He was led by the Spirit; He was "filled" by the Spirit; He "offered Himself" by the Spirit; He "rose" from the dead, and said to those apostles who had been with Him three years, that they must wait until they received the same Spirit, for without that Spirit they could not do anything. Some of us think if we could only sit at Jesus' feet—go to school with Christ two or three years—we would be all right. No, you would not! There is more than that needed. Peter, James and John, and the others, were sitting at His feet for two or three years, and were not qualified; they had to wait until the Holy Spirit came at Pentecost to make them the men they ought to be. Consider Simon Peter, when he said, "Pity thyself, Lord," and when he denied his Master; and consider that same man when at Pentecost, filled with the Spirit, God gave him 3,000 souls. What made the difference? The Holy Spirit's quickening.

Now, we want to get God's Word in us; but we want God's Word quickened by the Holy Spirit before it can be the Living Word. John vi. 63: "The words that I speak unto you, they are spirit, and they are life." Scripture speaks about being "filled with the Spirit." To be filled with God's Spirit is not an emotional thing—it must have a foundation; and when we are *filled with God's Word*, we shall have a good prospect of being filled with God's Spirit. In Eph. v. you will find that we are to "be filled with the Spirit, speaking to ourselves in psalms, hymns, and spiritual songs"; and in Col. iii. 15, 16, you will find that, when "the Word of Christ dwells in us richly, we speak to ourselves in psalms, and hymns, and spiritual songs." Now, "things which are equal to the same thing, are equal to one another." There is the same result from an apparently different cause—filled with *the Word*, filled with *the Spirit* produces the same result.

Now it may not be a very emotional thing to be thus filled with the Spirit, but it is a very real thing, and it lasts; and if you are *filled with the Word of God* as a foundation, you will not have it to-day and lose it to-morrow, but will be filled with the Spirit of God, and with the Word of God.

Now we will turn to Acts ix. 15. Here is Saul, a chosen vessel for God, to bear His name; and what is the essential thing?—"Filled with the Spirit." We read in Gal. i. 24: "And they glorified God in me." God was in Christ. God was in Paul. Gal. ii. 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." 1 Cor. xv. 10: "I laboured more abundantly than they all; yet not I, but the grace of God which was with me." Phil. i. 20: "Christ shall be magnified in My body, whether it be by life, or by death." Paul was a chosen vessel. God lived in him, God spoke through him, God worked through him; and the whole aim of Paul was like the aim of Christ—to glorify God. 1 Pet. iv. 10: "Whether we minister, or whether we speak, it must be as the oracles, or stewards, of God, that God in all things may be glorified through Jesus Christ."

Now, what has all this to do with the inspiration of the Scriptures? Let us come to it. You and I want to be

repetitions—reproductions of the Lord Jesus Christ; that is what we are here for. We are here to go about—in our homes, in the store, in the office, in the workshop—as manifestations of Christ. It seems an impossibility; but there is nothing impossible to the Creator of heaven and earth. Forget not Jer. xxxii. 17: “There is nothing too hard for the Lord.” We may talk all day about the inspiration of the Scriptures; but unless the Scriptures are inspired in our hearts, and become God’s voice to us, what does it all amount to? What I am aiming at is that, personally, God may so speak to us from every word of this blessed book, that we will hear not Moses, not Isaiah, not David, not Paul, but hear God; and, hearing the voice of God in every portion of this book, which from beginning to end is the Word of God, we will go out, filled with the Spirit and the Word, to manifest God, to manifest Christ, in these our mortal bodies. Do you think the Lord Jesus would say to one of His redeemed ones, “Never mind that portion, it is not inspired”? Would He say, “My dear redeemed one, don’t read Revelation, don’t read Daniel, and you cannot read all Deuteronomy and Genesis”? Did our Lord talk that way? Any man who attempts to leave out, or teaches others to leave out, or alter any portion of this Word, is not, for the time being, a follower of Christ—is not walking with Christ. Our Lord never, in any way, weakened, altered, omitted, or put the least discount upon, any portion of God’s Word. Now, if we want to be inspired men and women, in some measure honouring God, manifesting the life of Christ, we must turn, as we would from the devil himself, for he was the first to say, “Yea, hath God said”? (he puts the doubt upon it). Turn from anyone who insinuates that God did not perhaps say. May we have grace to see it is too much like Satan to have anything to do with it. We may pray for those who do thus, and love them; but when they walk in Satan’s footsteps, we cannot have fellowship with them for the time being.

Now look at Exodus iv. 12: Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.” Do you think God gave Moses the thought, and said, “Moses, put it any way you like, only express it somehow”? God said, “Go, and I will be with thy mouth, and teach thee what thou shalt say.” Just as He said concerning Christ, “I will put My words in His mouth.” In 2 Sam xxiv. 1, 2, David is on his death-bed—he is dying; a man would be very careful what he was saying on his death-bed. He was speaking about the words he wrote. He said, “The Spirit of the Lord spake by me, and His word was in my tongue.”

Now, we read in Jer. i. 6-9, “Then said I, ‘Ah, Lord God! behold I cannot speak, for I am a child.’” But the Lord said unto me, “Say not, ‘I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak,’ etc. Jeremiah had a scribe who did the writing, and Jeremiah spoke the words. Now, let us see if Jeremiah thought it out, and Baruch wrote it down in his own words. Read Jer. xxxvi. 2-6. How can anyone attempt to get away from the simple teaching of the whole book; that the words are the Lord’s; that the Spirit gave the words, and used men’s mouths, and men’s hands, to say them, and to write them? The point is this,—the Spirit has written all that is here—the Spirit has written the words of the devil sometimes, and sometimes the words of wicked men; but the Spirit has written the whole “for our instruction.” Therefore, read the whole Word as written by the Spirit of God, simply observing whom the Spirit records as having said this and that; then, if we thus take it all as written by the Spirit for us, not leaving out a single word, we will be blessed, and made a blessing, and made witnesses unto Him. The Lord grant it.

THE USE OF THE DIVINE TITLES:

A Proof of Inspiration.

BY THE REV. DR. BULLINGER.

(At the Keswick Conference, 16th July, 1895).

I PROPOSE to commence by taking one of the first Questions that have been sent in to be answered during the Conference, and the Question is—

“Why do we have the word ‘God’ in the 1st of Genesis, and the ‘Lord God’ in the 2nd chap.; and are these titles used apparently indiscriminately?”

I assume that the question is put honestly, and not hostilely, against the inspiration of the Word of God.

The popular theory is that Moses, when he sat down to write the book of Genesis, had before him a number of old documents written by different individuals—one of them always used the word “Elohim,” or God; the other always used “Jehovah,” or Lord; and a third used the combined title, the “Lord God,” or Jehovah Elohim.

This of course is purely imagination, a theory invented to explain phenomena; those who use such a theory as that, and oppose the inspiration of the Scriptures, need instruction. It says so in 2 Timothy ii. 25: “In meekness instructing those that oppose themselves.” This implies that those who “oppose themselves” need *instruction*. It says (if we have ears to hear), “if they had more instruction they would not oppose.”

This is also part of a larger question, viz., the usage of the Divine Titles, and the perfection of the Word of God. We maintain, not only that God means what He says, but that He has a meaning for everything that He says; that if He uses one particular word, or one particular expression, there is a reason why no other word or expression would do; we may not know the reason of it, but it does not alter the fact—the fact is there. We have just received a very profitable word from 1 Kings xiii.; but did you notice in reading it that the man of God that had come from Judah to prophesy against the altar Jeroboam had set up always said that “the Lord” had said unto him. It was said unto him by the “Word of the Lord” that he was not to eat meat, or drink water, or to stay in the place where his prophecy was to be delivered (verse 17). Then you notice that “the old prophet” who had induced him to go back with him, replied, “An angel spake to me, bring him back.” The man of God went back with him, and the consequence was that on his way home a lion met, and slew him. Now, there is a word to us: beware of “old prophets!” and beware of “angels” and the word of angels; for there are various kinds of spirits that are gone out into the world, and you remember the words that “though we, or an angel from heaven preach any other gospel unto you, let him be accursed.” If one may speak for another I am sure I may say for all on this platform that we desire you not to take our word without trying it by the Word of God. There is not one here, if one may speak for another, that has not years ago taught many things he would not teach now. This shows us the necessity of trying the word that is spoken now.

Now the different names for the Divine Being always imply a difference of relationship, just as various names do among men. We all are known by various names, and each name bespeaks different relationship. There are the names by which *strangers* know us and speak of us and to us; there are the names by which *friends* speak of us and to us; there are the names which we have in our *home circles*, and there are the names in the *innermost* circle no one outside has ever heard of. Each of these names

bespeaks a difference of relationship, coming closer, and still closer according to the title that is used. Just so do these Divine names bespeak a certain relationship.

"GOD" AND "LORD."

Now, these names are for the most part marked by the use of various types in our Bibles. The word "God" in small letters always represents the word *Elohim*,—the word "GOD" in capital letters means "Jehovah,"—that is to say, it has the same consonants as the word "Elohim," but it has the same vowels as the word "Jehovah." The reason for that we cannot go into now, but I merely point it out in passing.

Then, where you have the word "LORD" in capital letters—it is *Jehovah*;—where you have it in small letters ("Lord") it is either *Adon*, *Adonai*, *Adonim*, but you cannot tell which, for the types do not show the difference. All this points to the perfect use which the Holy Ghost makes of these titles.

The word "*Elohim*" has regard to God as the Creator; it expresses the relationship of God to creation, and of creation to the power that created, and to the glory that is manifested in that creation.

But when you have the word "*Jehovah*" you have the covenant relationship of that God to the creatures of His hands. There is no such relationship to them in the word "God," but there is covenant relationship when you have the word "Jehovah." You can say "my God," and we can say "our God"; but we cannot say "my Jehovah," or "our Jehovah," because Jehovah is "my God"; Jehovah is "our God," and of itself it expresses and includes this relationship.

Now, so far from these words being used indiscriminately, I want to point out to you that they are used with the greatest precision, and with the greatest perfection. Man, you see, would divide the book of Genesis in accordance with the usage of these words, but he has, as usual, divided it in the wrong way, and begun at the wrong end. God has already divided the book of Genesis into twelve parts, and you can work them out for yourselves when I tell you that each one of the *eleven* after the Introduction (i. 1 to ii. 4) begins with the similar phrase. "These are the generations"—there are *eleven* of these, and these, with the Introduction, make up the *twelve* portions.

Now, note, that we find on examination that these titles are used indiscriminately in those divisions—for example, the *First* (or *Introduction*) is the only one that has the word "God" and no other title.

The *fourth* division is the only one that has "Jehovah" and no other title.

Then there are *five* that have both titles—these are the *second*, *third*, *sixth*, *eighth*, and *eleventh* divisions.

And one (the *second*) has all three Titles—"God," "Lord," and "Lord God."

There are *four* that have *neither*. So you see that man's theory about the usage of these titles entirely breaks down when we come to examine it in the light of the divisions into which God has divided the book.

Read the book of Genesis with this object, and mark out and find these twelve divisions and see what those generations are—and note the persons using the title; they all use "Jehovah," except the Serpent; there is no relationship of God to the Serpent; Abimelech uses it to Isaac, but not to Abraham; the sons of Heth do not use it;

Pharaoh does not use it; Joseph's brethren do not use it; and, most remarkable of all, Joseph does not use it, but then he had it in his name, for part of the name Joseph is part of the word "Jehovah."

Now, when we open the first chapter we have "God," "God moved," "God said," "God created," "God made," "God divided." *Thirty-five* times in that brief account of the creation (five times seven: the perfection of spiritual perfection). *Why?* To impress upon us the fact that there is *no evolution here*, but a living person, moving and acting, producing the work of His own hands.

But when we come to the second chapter—to the creation of man, and the dealings of this Elohim with man, whom He has made, then we find that this "Elohim," this God, is also *Jehovah*—that he stands in a covenant relationship to Him. Hence we have the title, "*Lord God*."

So, when you come to the account of the Flood, there are two accounts of the animals. In one "God" speaks to Noah, and tells him what to do, and in the other it is "Jehovah" who speaks to him and tells him what to do. Both are correct; and you will find when it says "God" told him to take the animals into the ark it had reference to the *twos* (Gen. vi. 13, 19-22)—reference to *creation*. But when He tells him to take "clean beasts" into the ark by *sevens*, which had relation to spiritual things and to spiritual worship, we may well understand that it is "Jehovah" who speaks to him and gives the command (vii. 1-3).

And so we find it throughout the Old Testament. In Exodus vi. He says,—"I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *God Almighty* (El-Shaddai), but by My name Jehovah was I not known to them." That has created a great difficulty in the minds of many, but when you understand what the meaning of the word *know* is, then the difficulty vanishes immediately; it does not mean to have knowledge of, but it means to understand; it does not merely mean to *know about* a thing, but to *know the thing*; we may know *of* a person without knowing him? That is what it is here. The Patriarchs used the word "Jehovah" over and over again; they knew of it, but they did not know what it meant, the *meaning* had not been revealed to them. Just as Manaoh did not know it was the angel of the Lord till after that wondrous act in the bringing of fire out of the rock to consume the offering, *then* it says Manaoh *knew*. This is the word that is used, and it means to *know by experience*.

Then there is an interesting example in 2 Chronicles xviii. 31. Jehoshaphat had gone into the battle, but had made an unholy alliance with Ahab; he said, "I am as thou art, and my people as thy people." Ahab took him at his word, but it is well that God did not, for Ahab "disguised himself;" but though he was disguised, God guided the arrow to the joint of his harness. Jehoshaphat (who was mistaken for Ahab), when he was hard pressed by the enemy, "cried unto the Lord;" and we read (verse 31) *Jehovah* helped *him*, and *God* moved *them* to depart from him." As Jehovah He stood in no relationship to those Syrians—they were no covenant people. Jehoshaphat was in covenant with Jehovah, but Jehovah was not the Lord of those Syrians; and so, with the most absolute perfection it is written, "And the Lord (Jehovah, his God) helped him, and God (*Elohim*) moved them to depart from him." Ah! it is well, I repeat, that God did not take Jehoshaphat at his word; he was *not* as Ahab when dogs licked Ahab's blood, but he was delivered by his covenant God.

Then there are several wonderful combinations of the Jehovah titles, which it is not possible to go into now.

In *Things to Come* there is a short Bible study, giving the whole of these Jehovah titles.*

GOD ALMIGHTY.

Now, there is another title; He says (Exodus vi. 3), "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty (*El-Shaddai*)."[†] And it is well to repeat here that the first occurrence of a word or an expression in the Scriptures is, generally, if not always, the key to its meaning. At any rate it will always throw light on it.

Now with regard to this term "Almighty," there is a flood of light comes to us. For where does the term "Almighty" first occur? Genesis xvii. 1: "I am the Almighty God (*El-Shaddai*), walk before me." Now the word "Almighty" has not so much reference to power as to provision. It has reference specially to support, to nourishment and supply. And notice in that first occurrence—for these titles are always in harmony with the special circumstances that called them forth—it was at the very moment when Abraham was called to walk before God in a special manner with regard to the fulfilment of His promise. He was reminded by that title that God was able to support him, that He was able to supply all his need, though he might be cut off from the arm of flesh in walking absolutely before God; that was a precious moment for him to be reminded that *El-Shaddai* had all power to supply all his need.

And is it not very precious, that in the very first occurrence of the word "Almighty" in the New Testament you have the same blessed lesson—2 Cor. vi. 17 and 18: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." We to-day have the same promise that Abraham had, when He calls us to come out unto him. He reminds us by the use of this title here that He is able to supply our every need, and to satisfy our heart's desire.

In the New Testament, the word "Lord" is the counterpart of the word "Jehovah." It relates to sonship, for the word in the New Testament brings in the additional thought, not merely of covenant relationship, but of sonship in a very special manner. "Ye are not your own." It can be said of us to-day, as it could be said of the Old Testament saints, but in a more especial manner, "Ye are not your own, ye are bought with a price." And the word "Lord," wherever we have it, always gives voice to that relationship. Hence it is you find that all the various duties and responsibilities of Christian life are all bound up with that title. If it says "Children, obey your parents," it adds "*in the LORD*," not in Christ, not in Jesus, but "*in the Lord*," as recognising His right to give this precept, and as recognising His authority in the carrying it out. So again, it is "marry only in the Lord," *i.e.*, in taking such an important and solemn step, recognise the Master's ordering, and the Master's will. Some might think it to be quite sufficient if it had said "a Christian," but it is not enough; that would apply if it said "marry only in Christ;" but it says "marry only in the LORD." So you have that title used in all perfection in connection with the various duties and responsibilities of the Lord's people in the New Testament; hence it is written, "No man can say that Jesus Christ is LORD but by the Holy Ghost" (1 Cor.

xii. 3). But surely, anybody can say it! Yes; with the lips. But to say that He is "Lord," is to take Him for my Master, is to take Him for my Owner, for the one who has authority over me, for the one who has right to rule my life, to order my goings; and no man can do that but by the Holy Ghost.

NEW TESTAMENT TITLES.

Then, not only this title of "Lord," but even the titles of "Jesus," and "Christ," and "Jesus Christ," and "Christ Jesus," are all used with the same perfection. True, we use them in our prayers, our addresses, and in our hymns at random; but they are used in the Scriptures of truth in absolute and Divine perfection, so perfect, that to those who are initiated, we have one of the greatest proofs of the Divine authorship of this book.

For example, these words have meanings. "Jesus" is the name of His humiliation, of His shame. When He came down and took upon Him the nature of man, He became Jesus. "Christ" (*Christos*) means anointed; it means that He is the Father's anointed, the glorified one; and so, if we read "Jesus Christ," it means the humbled one who is now exalted at the right hand of the Majesty on high. If you have the expression "Christ Jesus," it means the glorious one who afterwards humbled Himself even unto death. It is impossible here to give examples. We are always said to be "in Christ," never "in Jesus."[‡]

No! we are "in Christ." We are not in the humbled one, but we are in the glorious one; members of Christ's Body. That is what being "in Christ" means. It means that we are members of His mystical body; that we are baptized by the Holy Ghost into His body, and made members of that body of which the glorious head is now in heaven, and his members are here upon earth; that body which is now waiting to be received up in glory.

Now, there is just the same perfection in the use of

HUMAN TITLES.

I believe God gives all His people a "new name," as He did in the past in a great many cases. People give us names now, but they mean absolutely nothing; when God gives a name, you may be quite sure it is perfectly right. You may call your son "Shakespeare" if you like, but it does not follow he will be a poet; you may name him Martin Luther, but it does not follow he will be a Protestant and a Reformer; but God's names suit the persons to whom He gives them. To the apostles He gave new names: Simon, He called Peter. And you notice that when the Lord said, "Simon! Simon! Satan hath desired to have you (plural, *i.e.*, all the apostles) that he might sift you (plural) as wheat." He does not say, "Peter! Peter!" But He takes him back to his old natural name to remind him of that old nature in which he stood, and to remind him that he could not stand in that nature apart from Him. Peter learned the lesson, for you notice in his first Epistle he says—"Peter an apostle"; in the second Epistle it is—"Simon a servant." As he gets nearer to the end of his days, and nearer to that end which the Lord had foretold, the name is used by the Holy Ghost which corresponds with that, and which suits the sense which he had of his own relationship to God, of his own weakness, and of his own need of Divine grace.

Then there are the titles "Jacob" and "Israel." There was a letter in *The Record* a little while ago, asking a

* Note. See *Things to Come*, for July, page 16.

† Note. See Answer to Question No. 60, September No.

question about this, but so far as I could see, there was no answer to it. The writer says: "Can any of your readers suggest any principle which will account for what seems to me (you notice that) to be an arbitrary choice of the historian in Genesis, to use now the one and now the other patriarch; the idea of an ethical definition of that might perhaps hold good in some cases, but cannot, it seems to me, be maintained?"

Well, that is what it "seems" to the writer; but what is the *fact*? That these names are used with the greatest precision. Jacob was his *natural* name—Jacob means "supplanter," and that is the title that is used; that is the thought given to us. Israel means "*a prince with God*," a prevailer with God, and when that title is used that is the thought that is connected with it. For example, when Jacob saw the waggons, and they said to him, "Joseph is governor over the land of Egypt," *Jacob's* heart fainted (it does not say Israel's), and when he saw the waggons Joseph had sent to carry him, the spirit of Jacob their father revived. Then, in the next verse: "And *Israel* said (yes! these are the words of the spiritual man, these are the words of the Spirit of God upon him), "Joseph my son is yet alive," and that was the language of faith, therefore it suited the term Israel, and would not have suited the term Jacob so well.

THE GOD OF JACOB.

Well, it is written, "Happy is he that hath the God of Jacob for his help" (Psalm cxlvi.). Why does it not say the God of Israel? That would have been very good, but it is better for us, because it says, "Happy is he that hath the *God of Jacob*." And who was Jacob? He was the one who found God for his help when, on that night he fled from his father's house, and God met him at Bethel, when he had nothing but a staff in his hand, and a stone for his pillow; when he had nothing, and when he needed everything, God met him and promised him all.

May it be our blessed portion to know what all this means in our own happy experience, and say, "I will praise Thy name, O Jehovah, for it is good" (Psalm liv. 6).

It is written, "According to Thy name, so is Thy praise (Psalm xlvi. 10).

"The God of Jacob' is 'the God of all grace,' and happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his Elohim" (Psalm cxlvi. 5).

"The God of Israel is He that giveth strength unto His people; blessed be God!" (Psalm lxviii. 35).

JEHOVAH'S SET TIME FOR MERCY UPON ZION.

BY THE REV. CANON FAUSSET, OF YORK.

(At the Keswick Conference, 16th July, 1895).

IT is written in Psalm cii. 13, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." A long period of exclusion from God's favour is presupposed, culminating in Zion's groaning as a person appointed to death. Her cry in her last great tribulation will bring her Lord to her help. His everlasting covenant with Abraham, and His promise of the perpetuity of David's throne ensures His interposition. "Comfort ye, comfort ye, my people. Cry unto Jerusalem that her appointed time is accomplished"

(Isa. xl. 2). "The set time" is when "the times of the Gentiles shall be fulfilled" (Luke xxi. 24). Jerusalem's treading down of the Gentiles having come to its end, when that determined shall be poured upon the desolator, when time, times, and a half shall be complete" (Dan. xii. 7).

The Jews are our time-piece to show us the hour we have reached on the prophetic dial. Our whole Christian dispensation is a parenthesis between the time of God's former favour to Israel, and His restoration of her to the spiritual primacy designed for her from the first, "when the Most High gave to the nations their inheritance, when He separated the children of men He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8). "I have set Jerusalem in the midst of the nations round about her" (Ezek. v. 5). God in the midst of Jerusalem; Israel, *God's* people, in the midst of the peoples, to be as priest-kings, mediators of blessing to the whole world. His promise is awaiting its fulfilment. "The king of Israel—Jehovah—is in the midst of thee, thou shalt not see evil any more. Jehovah, thy God, in the midst of thee, is mighty, He will save, He will rejoice over thee with joy" (Zeph. iii. 15-17). "He will rest in His love."

A lover of Israel was once urging the claims of the Jews upon a clergyman who evaporated all such prophecies into "figurative" descriptions of the church. "Said the clergyman, "Your appeals are very well, but after all, I wish to put the Jews in their right place." "This is my very aim," replied the other; "I wish to put them in the place that Romans xi. puts them." "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? What shall the receiving of them be but life from the dead?" (Rom. xi. 12-15). If we desire the coming of Christ's kingdom on earth, we must follow Christ's order that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem. In our eclectic dispensation, individual Jews, the apostles, and evangelists were the first fruits; the Gentile converts followed. A remnant according to the election of grace is being gathered out from Israel, and Gentile Christians, called by Paul "the fulness of the Gentiles," are being blended with Israelite Christians in the Church wherein is no distinction of Jew and Gentile. When that church is complete, the new order will begin by Israel as a nation being all saved; then, through Israel's king-priesthood, the Gentile nations as nations shall also be regenerated. Then shall be fulfilled Zec. viii. 13: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong."

Have we reason to think that the times of Israel's trouble from her spiritual and political differences are at hand?

The signs of the times as to Israel and Palestine are most striking. In former years there have been fulfilled many of the foretold signs. But the peculiarity of our age is, that these general signs are for the first time attended with the special signs of Israel's revival. The fig-tree withered by our Lord because of its unfruitfulness, represents Israel cast off because of apostacy. The fig-tree reviving, represents the approach of the set time of the Lord's restored favour to Zion. As harsh winds often usher in early spring, so trial precedes Israel's restoration. The preliminary stages foretold by Ezek. xxxvii. are already being realized. There is a noise—a shaking among the dry bones; there is an external process of national organization, preliminary to their return in an unconverted state to their own land.

The outbreak of persecution against the Jews in Russia and Germany, is what never could have been anticipated in an age of light and toleration. The Jews were peaceably settled, and had acquired wealth and standing in Gentile lands, and had no desire to leave their homes; but God would not have it so. Prophecy solves the enigma which human reason could not foresee. The words of Ezek. xx. 32 are fulfilled before our eyes. "And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord, surely with a mighty hand and with a stretched-out arm, and with fury poured out, will I rule over you. And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out."

Since Jerusalem was overthrown by Titus, the only attempt under the apostate emperor, Julian, to reconstitute the Jewish State there, failed through Divine interposition—balls of fire hindering the workmen, for the time was not yet. Now the cruelty of Russia ("Rosh." Ezek. xxxviii. 2 R.V.) is over-ruled to constrain the Jews to leave their homes there, in spite of themselves, and settle down in Palestine; 120,000 Jews are now in Palestine—three times as many as came back with Ezra; 40,000 are in Jerusalem. Furthermore, the so-called Chovevi Zion—the lovers of Zion—have a design of the new national flag, with a legend, "How goodly are thy tents, O Jacob; and thy tabernacles, O Israel." There are railways in Palestine projected from Beyrout to Damascus, and from Acre to the Jordan; that from Damascus to the grain-producing Hauran is already commenced.

The Hebrew language is becoming vernacular there, and Hebrew literature is part of the national movement in Young Israel. Land is being bought up on every side, the Sultan having granted to the Jews, at the request of Mr. Scott Moncrieff, the concession of holding land. The city is rapidly extending its suburbs beyond the walls. Zech. ii. 4 is literally being fulfilled, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Oranges, olive wood, honey, oil, barley, wheat, wine, and mother of pearl, raised the exports and imports, in 1890, to £706,821.

There are twenty-four Jewish colonies now in Palestine; and lately two million slips of vines were sent from America to Jewish colonies there. So Isaiah xvii. 10 foretells: "Thou shalt plant pleasant plants and strange slips."

Water is being brought from Solomon's Pools, to supply the holy city with what has heretofore been its great need. Two sailing vessels on the Dead Sea will soon export its mineral wealth of salt, bitumen, and silver.

Spiritually, too, the remarkable conversion of Rabbino-vitz, Lichtenstein, and Warzawiak, and their many followers, imply that the remnant, according to the "election of grace," gathered out of Israel, is almost complete, as on the other hand, "the fulness of the Gentiles" is almost gathered in. On the authority of the Rev. J. M. Eppstein, there are at this moment in the ministry of the Church of England no less than 260 Israelites, who have either been converted to Christianity, or were the sons of parents who had been so converted. As a nation, Israel, according to

prophecy, will remain unconverted until the Lord Himself shall come as Redeemer to Zion, and will take away the veil off their hearts; they have been, as our poet addresses them—

"Tribes of the wandering foot and weary heart,
How shall they flee away and be at rest?
The wild dove has its rest, the fox its cave,
Mankind their country; Israel—but the grave."

Israel will then have its country, but with it will have the sorest tribulation that ever befell her, and this because she will heed the Antichrist, who will first flatter her national aspirations and will then awfully persecute her. "I am come in My Father's name, and ye receive Me not; if another will come in his own name, him ye will receive." "So I will raise up a shepherd that shall eat the flesh of the fat, and tear their claws in pieces." "Woe to the idol shepherd." "Alas! for that day is great, it is even the time of Jacob's trouble, but he shall be saved out of it." "There shall be a time of trouble such as there never was since there was a nation. At that time thy people shall be delivered—there shall be great tribulation such as was not since the beginning of the world, or ever shall be; but for the Elect's sake [the elect Jews] those days shall be shortened; for there shall arise false Christs." This sign is already fulfilled. Four Rabbis have suddenly appeared in Russia, each one performing little miracles in proof of his Messiahship. We are, indeed, verging to the last days of our dispensation.

THE BODY OF CHRIST.

The Church—Christ's body—must first be completed, and then, like Enoch, be translated. Then the elect Israel, as Noah, will pass through the flood of tribulation, and be delivered out of it. Rabbi Tanchum interprets Hosea vi. 2: "After two days will He revive us, and we shall live in His sight." The first day represents the Assyrian and Babylonian captivity; the second day represents the long period of Israel's present dispersion. The third day represents the Millennial age yet to come. It will begin when the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon Him Whom they have pierced. He will regard the prayer of the destitute, for those, rejecting Antichrist's blasphemous and self-deifying claim, will, in their deep anguish, fly to Christ. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against them." "When the Lord shall build up Zion, He shall appear in His glory." The heavenly Joseph will reveal Himself to His brethren, "I am Joseph your brother, whom ye crucified; but fear ye not." It is for this blessed consummation that the Jews are so marvellously preserved distinct, though scattered among all nations for ages, "Thou shalt abide for Me many days; thou shalt not be for another; so will I also be for thee. For the Children of Israel shall abide many days without a king, a prince, a sacrifice, an ephod, and teraphim; afterward shall the Children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days."

Are we praying for the conversion of the nations as nations? Then pray to gather in God's Elect in order that the Lord may come in His "set time" to have mercy upon Zion; so the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. Meanwhile the sign given is being remarkably fulfilled: "Thy servants take pleasure in her stones, and favour the dust thereof." Never since Jerusalem's overthrow eighteen centuries ago, has such intelligent interest

been taken in "her stones." For instance, Phœnician mason's marks on the temple stones, the Chel, or balustrade separating the Court of Israel from the Gentiles, with its inscription, forbidding a heathen to enter on pain of death: the stone of the Moabite king, Mesha; the Levitical boundary stone outside Gezer; the Bethesda double pool, with its five porches; the Siloam tunnel, inscribed and brought down from the Virgin's Fountain—all these are stones crying out against the sceptic, and witnessing to the return, ere long, of the rightful King to the throne of David. Our part is to be men "with understanding of the times," knowing and fulfilling what the Lord would have us to do. Our Lord plainly tells us that this dispensation, like all former ones, is to end in apostasy. "When the Son of Man cometh, shall He find faith on the earth?" Let us be looking for and hastening the coming of the day of God by witnessing for Christ, and, in the power of His Spirit, being instrumental in gathering out His Elect from Israel first, and then from the Gentile nations. "Pray for the peace of Jerusalem, they shall prosper that love thee; peace be within thy walls, and prosperity within thy palaces."

THE "SPIRIT" AND THE "WORD."

BY THE REV. G. C. NEEDHAM, of Northfield, U.S.A.

At the Keswick Conference, 15th July, 1895.

MY subject is—the relation of the Holy Spirit to the Scriptures. We have had brought before us the Incarnate Word, and have seen how He was *born* of the Spirit as to His human nature; how He was *anointed* of the Spirit, *led* of the Spirit, *empowered* of the Spirit, and how He offered Himself up on the cross through the Spirit.

Now there is another "Word"—those who are living epistles—the Church of God. The Church of God is a peculiar people, and the Holy Spirit enters into very intimate relations with it, as with the Word; and that Word—the Church of God—has been *born* of the Spirit, *led* of the Spirit, *anointed* of the Spirit, *empowered* by the Spirit, *indwelt* by the Spirit.

Now, we have a third Word—this Written Word; and we may say of the Written Word, as of the Incarnate Word; and as we see that the living epistles of this Word have been born of the Spirit, so this Written Word is *produced* by the Holy Spirit, it is *anointed* of the Spirit, *empowered* by the Spirit. Thus He enters into very close relations with this Word, which we call the "Written Word of the living God."

Now, the Holy Spirit is the sole author of Holy Scripture. He has spoken, and we know Him by what He has spoken. The Holy Spirit gives us the book in its totality; all the words in the book are from him. He selects words—He takes the medium of human language, and through it He conveys the divine thoughts, and he uses the language of the Spirit—it is the language of God, God speaks to us through words.

I want to call your attention to a few important passages. I do not find anywhere that the Spirit injects a thought into the mind of man, and leaves him to work out that thought through his own rational powers, and present it in his own rational speech. In Mark xii. 36 we have Jesus quoting from one of the Psalms, and in that verse Jesus said, "For David himself saith by the Holy Ghost." Now He quotes from Psalm cx. 1. I need not give the quotation; but notice the language of Jesus, "David said it," but David said it through the

Holy Ghost; so that when Jesus refers to Psalm cx., the Holy Spirit, He says, is the author of that Psalm, using David as the mouthpiece.

Then turn to Acts i. 18, you will find Peter uses similar language, quoting again from Psalms xli. and cix. concerning Judas, and if we wish to know the authorship of these Psalms, where allusions are made to Judas,— "the Holy Ghost spake by the mouth of David."

So, not only is the *thought* of the Psalm divine in its origin, but the *language* in which the thought is clothed. It is only through the medium of language we understand the thought that is conveyed to us. We come to the Bible in the attitude that we have the words which the Holy Ghost speaketh, so that we may compare spiritual things with spiritual. In Acts iv. 25 we have similar language. This is a quotation from Psalm ii. David said it, that is quite true, but David was not the originator of the thought or words, "Who by the mouth of Thy servant David hast said, 'Why do the heathen rage?'" Then in Acts xxviii., the apostle Paul is quoting from Isaiah vi.; but it is not what Isaiah said in his own words, but "Well spake the Holy Ghost through Isaiah." So that in Isaiah vi. Paul recognised—in all its language, in all its details, in all its completeness—the product of the Holy Ghost. You see how completely the Holy Ghost; the living, personal, intelligent Spirit; the third person of the blessed Trinity, is closely identified with the Bible in all its parts: He speaks; He said it; and so the language of the Spirit (I am not now speaking of our translations) has been given us of God. The Lord Jesus said, when resisting Satan, in the temptation in the wilderness—quoting from the book of Deut.— "It is written," etc. He recognised that the words came from God through human agents and instruments, but they were the words of God, and that these words constitute spiritual food that we may be sustained and nourished thereby.

Then we have Jesus saying, in Matt. v. 18, and Luke xvi. 17, that not one jot or tittle should be effaced; mountains will be removed, valleys filled, the earth changed, according to the Prophetic Word, but not one jot or tittle of the Word shall pass away.

Jesus Himself, in a divine revelation, quoted from the Old Testament constantly; Moses, the Law, and the Prophets wrote of Him;—it is all true, all inspired, all of the Spirit of God.

Now, we fall back upon the inspiration of the Bible from the fact that Jesus recognised it, and that everywhere the Bible is represented as being from the Holy Ghost. Oh! what rest it is to us when we turn here to the words which the Spirit of God has given us, that we might know the things which are freely given to us of God!

THE TITLES OF THE SPIRIT AND THE WORD.

Notice next the Titles given to the "Spirit" and the "Word," and see the close identity. The Spirit is not the Word, and the Word is not the Spirit, any more than my words are myself. My words are from me, they are a revelation to you. So the Holy Spirit speaks words identified with that which He has spoken, and the very Titles which are given to the Spirit are the names given to this Word; He is called "the Spirit of Truth," and this is the Word of Truth; He is called the "Spirit of Life," this is the Word of Life; He is the "Spirit of God," this is the Word of God; He is the "Spirit of Grace," this is the Word of Grace; He is the "Spirit of Consolation," and we are to comfort

one another with these words; He is the "Spirit of Prophecy," this is the Word of Prophecy. So the very Titles given to the Spirit of God are given to the Word of God, and proceed from it.

THE EMBLEMS OF THE SPIRIT AND THE WORD.

Another close identity, the very emblems of the ministry of the Spirit are used also in connection with the Word.

In Hosea xiv., "I will be as the dew unto Israel." Deut. xxxii., "My doctrine shall drop as the rain, My speech shall distil as dew."

The Holy Spirit is manifested under the emblem of fire, as we have the tongues of fire manifesting His presence at Pentecost. So Jeremiah said, "Thy Word is a fire." He knew the power of that fire within himself. "Thy word was in my bones like fire;" knowing the power of the fire he described it. So we have other emblems, such as I have given you—dew, rain, water, light, and fire—all emblematic of the work of the Spirit, and also emblematic of the action of the Word.

THEIR CO-ORDINATE EFFECTS.

Notice further, the proof of the co-ordinate ministry of the Spirit and the Word is by the co-ordinate effects produced.

We all believe in the doctrine of regeneration; and the Holy Spirit Himself has taught in many places that He is the Author of life in the soul of the believer. A converted man receives more than a feeling, reformation, or a little morality; he is brought into new relationships with God, made partaker of the Divine nature, born of God. Yet regeneration is referred to in Peter's Epistle as altogether the product of the Word. The Holy Spirit does not even mention being born again, except "by the Word of God, which liveth and abideth for ever."

Do you say there is a discrepancy, there is a contradiction? Now, wait, my dear friends; let us remember that when the Holy Spirit works to produce conversion, or to regenerate a soul, He does it with the Word. The Word is the seed. He ploughs up the fallow ground and drops in the seed; the seed has the germs of life in it, and, full of its own vitality, it springs up and bears fruit. "The words that I speak, they are spirit and they are life." Now, perhaps you will not agree with me, but I want you to think of it, there is no conversion in this age, so far as we know, that is not the outcome of the *received Word* into the soul in the power of the Holy Ghost. Conversions are not produced by prayers, confessions, and all those mystic things, but the sinner intelligently receives into his heart a message concerning Christ; he believes God's Gospel concerning Him (Rom. i. 1); and having received this word, life comes from the Living Christ in the power of the Spirit. A mystery, we grant; we cannot explain the method of the phenomenon, but, thank God, we know it by experience. So, dear friends, regeneration and conversion is the result of the work of the Spirit and the Word. Therefore, the great command is, "Preach the Word." Why do we send men to the heathen? How can they hear except there be a preacher? How can they preach except they be sent? And it is the work of the Church at home to send the living voice, to preach the living message, in the power of the Spirit, that men in heathen darkness may be converted.

Now, here is another of the co-ordinate effects: the Spirit of God, we know, sanctifies the believer. But if you turn to John xvii., and other places: "*Truth*" is

said to be the means of sanctification—"Sanctify them through Thy truth." "Wherewithal shall a young man cleanse his way? By taking heed thereto, according to Thy Word." "Now ye are clean through the Word which I have spoken unto you." So we have the believer sanctified through the Word. Now, how is this done? Just as in regeneration, the Holy Spirit makes the Word intelligible to the saint, so that he grows by it, is nourished by it, his heart is enlarged, he is brought into closer and fuller knowledge of Jesus Christ, and contact with Himself, and this spiritual life is developed; and just as I have no faith in any conversion in this age that is not the result of the preached Word, I have no faith in holiness, or methods of practical sanctification that are not the outcome of the Word of God received into the heart for nourishment and power.

Then we have another co-ordinate effect in John xv. 26: The Holy Spirit came to "testify of Christ." How does He do it—what divine method has He? See John v. 39: "Search the Scriptures." Why! For they testify of Me. The Scriptures testify of Christ; so we have the witness of the living Spirit, through His Word, to Jesus Christ. We learn of Christ, not by any thought we evolve out of our own brain; we cannot produce any theory which will be right regarding Christ. But we read the Word, and it testifies of Him, and we know Him through it.

Then, in Eph. ii. 22, it said that the Spirit *builds up*. The Holy Spirit is building up the Body of Christ, which is the Church. Yet, when Paul bids farewell to the elders of Ephesus in Acts xx., it is written, "I commend you to God, and to the Word of His grace, which is able to build you up." Nothing is said about the Spirit there. There is no contradiction! The Spirit is the builder of the Church in its corporate capacity, *but He is building up by the Word*; just as food in the physical body builds up the body, so the Spirit using the Word, and we taking it as food, and assimilating it by faith, and experience, and meditation, are built up, whether in individual life or as Assemblies in Christ. There is no building up apart from the Word.

Then you will find that the Holy Spirit is the source of all revival in the Church. We have the term "revivalist" given to the evangelist, and sometimes it is said "the great revivalist is coming." Now, that indicates great superficiality regarding revival; the Holy Spirit is the only One who can revive. But you notice, revival is also attributed to the preached Word, as, for instance, in Samaria, when the scattered disciples went everywhere preaching the Word. Philip went to Samaria and preached Christ, and there was great joy in that city. So we read in Nehemiah viii., they opened the book, and read distinctly, and then gave the sense of the meaning. That was expository teaching and reading, and the result was a great revival in Jerusalem. So we have a beautiful illustration in Ezek. xxxvii. Too often that passage is limited to spiritual revivals in the Church, and yet that vision of the valley of dry bones applies to the bones of the whole house of Israel. Make your applications afterwards if you like, but the principle of bringing these bones together, and of bringing them to life, is the principle of all revivals. "Go and SPEAK to the bones!" What next? "Call upon the *breath from heaven*"—and these two things are together the breath from heaven,—the living breath of the Spirit of God, and the Word spoken by the human preacher speaking to the bones. When man was created, he was made out of dust, but God breathed into

him the living breath. And so we have here in this Book, in these words, in these letters, in this language; the Holy Ghost breathing into them the breath of life, so every word becomes a living word and a word of power. Therefore, the preaching of the Word must be the foundation of any revival. There may not be outward excitement; there is revival here to-day, we can see it in your faces, some true heart is leaping with joy, and the Word is warming your affections, exciting your emotions, lifting up your heart to God—that is revival.

Now, the Spirit and the Word co-ordinately produce spontaneous worship in the heart. To be "filled with the Spirit," the result will be joy-singing, making melody in our hearts to the Lord. In Col. iii. 16 there is nothing said about the Spirit. "Let the WORD of Christ dwell in you richly." Be filled with the Word; let the Word have its right place. But in Eph. v. 18, 19, the same singing with grace in the heart is said to be produced by the Spirit—"filled with the Spirit." So that to be "filled with the Spirit" is the same thing as the "Word of Christ dwelling in us richly." It is not the Spirit apart from the Word: neither is it the Word apart from the Spirit. But it is the Spirit working through the Word, which produces this singing of the heart.

Now the last proposition is this—the Holy Spirit will honour that Word. When Peter preached it the Holy Spirit honoured it. When he went to the house of Cornelius, it is said, as soon as they heard the Word, the Holy Spirit fell on them that heard it. He is restfulness for the preacher, who is not going to propound his own theories, to win men to what he thinks; but standing up and saying, "This is God's message—now, living Holy Spirit, Thou who art behind that message, make it effective."

Oh, remember the power that is behind this Word! Do not seek the Spirit apart from this Word; do not seek the Word alone, apart from the Spirit; if you do, you will be a dry, controversial theologian; as dry as Gideon's fleece when no dew fell upon it from heaven; but, as the Spirit uses the Word, everything will be kept in its right place and order. God has for ever united them, and "what God hath joined together, let no man put asunder."

"CHRIST JESUS MY LORD."

BY DR. NEATBY.

(At the Keswick Conference, 19th July, 1895).

PHIL. iii. 8. That is the next text I want you to remember. I ask my God to write it on my heart as He has never written it before, and I ask Him to write it upon every one of your hearts that know Him as "Lord"; to write upon your hearts in ineffaceable characters that which will reproduce itself in your life. That really sums up all I have to say—"Christ Jesus my Lord." That was what turned "Saul of Tarsus" into "Paul the apostle of Jesus Christ." His was a model conversion. It was "a pattern of all long-suffering." It is given us as such of our God to Timothy in 1 Tim. i. 16. Saul was on his way to Damascus, to bring people bound to Jerusalem. What for? Just because they called upon the name of the Lord Jesus—that was their only crime—they could not be guilty of a worse crime in the eyes of Saul. He had the letters in his pocket that were his warrant to bring them bound to Jerusalem; and suddenly, a light shines from heaven, and he finds that that light comes from the very person whose name he is pledged to blot out from under heaven. A light above the brightness of the sun at noon-

day shines upon his path, blinds his eyes, and casts him to the ground. "If a man find his enemy will he let him well away?" Christ has found His enemy—there he lies prostrate before Him, He once again is a mighty Conqueror. But how does that blessed Conqueror treat His captive? "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness of these things that thou hast seen"—Christ in heavenly glory! Words of love, of more than pity; words of deep Divine love from the Lord Jesus Christ Himself. It was a surprise—it was a double surprise to see Christ at all, when he thought He had been stolen away by His disciples; to see Him, and to know it was He, and then to hear such gracious words from His lips, words that change his heart, words that make him the willing captive of that same Jesus.

"Christ Jesus my Lord." For the excellency of the knowledge of Christ Jesus his Lord he parts with every advantage that he had had, and he counts all but dung compared with the blessed Lord Jesus who appears to him in glory. *He* now becomes the one object before his life. Henceforth he judges everything by its relationship to Christ. He has had a righteousness—and, before men, a good one; but he has lost it, and he has lost it by the "excellency of the knowledge of Christ Jesus his Lord." He does not desire the righteousness that he has been building up for eternity, but he desires another sort of righteousness—not the righteousness which man can produce for God, but which God produces for man. That righteousness is found only through the death of the blessed One who died; found in His resurrection, in His glorious place as the Head of a new creation. That is "the righteousness which is of God," which becomes his now by faith—a Divine righteousness, a righteousness that was proclaimed in the cross of Christ. A righteousness which was manifested in that blessed "God over all," turning away and leaving the Son of His love in the hands of Satan, and the hands of man, until, in the bitterness of His soul He cries, "My God, my God! why hast thou forsaken me?"

When Christ in grace stooped down to confess my sins, to make them His by confession, the deep reality of standing before a righteous God with sins upon Him that He could not commit, but that He did confess as His—it was a righteous thing for God to hide His face from Him. In grace He took the sinner's place, Saul's place, my place. And then, in the righteousness of God, when it is accomplished, when it is finished, when He has made an end of sin by His mighty sacrifice, it was as righteous for God to break into Joseph's tomb, and to raise that sinner, that One who has made an end of sin, to raise Him out of that tomb, and to place Him at His right hand. Oh, every heart, every intelligence must own that nothing could be more righteous. What then, beloved, does God do to a poor sinner? What did He do to Saul of Tarsus? What has He done for you and for me? Why, His *righteousness* forgives—not only His grace, but His *righteousness* forgives. And so Saul finds it. He has lost his righteousness which was of himself, and he has found a righteousness all divine, a righteousness wrought out by the living God for sinners; he finds that the righteousness of God has become a pardoning righteousness. He exclaims, "That I may be found in Him!"

He wants now to be placed according to the value of the name of "Christ Jesus my Lord." No longer to be in the first the rebellious Adam, but in the last the obedient Adam; no more in the first man—a very good specimen of the first man—but to be found in "the second man, the Lord from heaven." Then he goes on, he wants "the fellowship of Christ's suffering"; and he had a goodly

measure of that blessed fellowship. The apostle Paul did not desire to suffer, no man does; but he desired to be like Christ, to be in spirit with Him, and to suffer with Him, and for Him; that was to him a prize to win, it was to him the object to which his heart went out. Even the fellowship of His suffering, the conformity to His death, was not an alarming thing; it was rather a *need* for his heart.

Then, again,—it is most blessed!—he says, “I have not attained—I am not perfect; there is the *prize* of the high calling of God in Christ Jesus.” What was that prize? It was the Lord Jesus Christ, the One Who appeared to him in his hatred of the Lord, and turned him to be a blessed servant of Christ. Till he wins Christ he has not attained—till he lays hold of Christ, as Christ has laid hold of him he has not attained, neither is he perfect; but that one object is before him, and he runs straight towards it. Is there sorrow on the way? he hugs the sorrow. Is there death on the way? he is prepared for the death. Nay, it is conformable to His death that he desires to be, he wants to win that prize—the person of the Lord Jesus Christ—“Christ Jesus my Lord.”

Then, at the end of the chapter, we find, “our citizenship, our commonwealth is in heaven,” we have none here, we are strangers here. I am now a stranger with the One who was a stranger:—

“’Tis the treasure I’ve found in His love
That has made me a pilgrim below.”

I have seen Christ in glory, and it has changed everything to me: He has given me another commonwealth, another set of politics. I am a stranger here just because He was rejected, and is the rejected One. When He reigns, I shall reign. When he establishes His kingdom I shall be with Him in His glorious reign, but until He reigns, I *would* not reign; until He exercises His right, I have none to exercise.

Further, we “look for the Lord Jesus Christ” to come as Saviour. He is coming to finish the work of salvation. He has saved our souls—He has saved us perfectly as to our *title* to stand before God as justified people; He has saved us already as to being children in the presence of a Father; but He has not saved us as regards our bodies. Alas! alas! that sin should dwell—not reign—in our mortal bodies: that too, waits for His mighty working that “mortality may be swallowed up of LIFE.” Then we shall, indeed, be **SAVED**!

God means to be glorified in these mortal bodies; that they shall shew forth something of the glory of the glorious body of Christ, “For whom He did foreknow, He also did predestinate.” What for? To be saved? Yes to be saved with a right royal salvation; yea, “to be conformed to the image of His Son.” You could not put a title of the Lord Jesus in there, other than “His Son” that would at all express the thought of God: conformed to the image of His Son. Conformed to the image of Christ? Yes—but more—“to the image of His Son.” You are to be a Son, just as Christ is a Son; by virtue of Christ being a Son. Not only as the “only-begotten,” in which He stands alone. God will not rest until He has presented you and me perfect in the likeness of His Son. We are right thankful that He is “not ashamed to call us brethren.” We should not think of calling Him our brother. The Lord Jesus Christ said, “our friend Lazarus sleepeth,” but Lazarus never called Him a friend or brother, and never would have thought of it. Oh, blessed Lord Jesus! in everything he has the pre-eminence. But this body is to be conformed to the image of His Son. And now beloved, this is our hope for to-morrow morning! this is the night of weeping; to-morrow morning is the morning of unclouded joy—of blessed nearness to Him who loved us, and gave Himself for us. When His hand

leads us into that Father’s house, every longing of our soul will be stilled. It will then be *praise, praise, eternal praise*. Oh, how the heart bounds onwards to that blessed, blessed day when we shall praise Him as we would praise Him now—“Christ Jesus my Lord.”

There is a little moment left, my brethren, for us to glorify Him in circumstances of trial and difficulty. Only let us bring Him—this “Christ Jesus my Lord”—into the circumstances of our life and let that word be practically true—“Christ liveth in me.”

The First Principles of Prophetic Study

No. IV.—PROPHECY LITERAL.

IT is sometimes asserted that the predictions of the future glory of the Messiah are to be figuratively interpreted; but it is well for us to be cautious how we invoke the aid of fancy and allegory to evade the conclusions enforced by the plain statements of Scripture.

Quite probably the Jewish Rabbis held that the prediction that Christ was to be born of a virgin was allegorical. Unquestionably they regarded the prophecies of His sorrows, His rejection, and His suffering as couched in “highly figurative language.” They could believe the predictions of His glory, but they could not accept those which foretold His sorrows and His shame. Doubtless they may have had plausible theories and reasonable conjectures, which may have commanded the assent and respect of their followers; but when, in the fulness of time, God sent forth His Son to accomplish all that He had spoken, it speedily became evident that He had no need of their figures, fancies, or theories to accomplish the fulfilment of His own Word.

And if in opening to His disciples the Scriptures, and expounding unto them all things in the Law and in the Prophets and in the Psalms, concerning Himself, He demonstrated His Messiahship by the accuracy with which every prediction was fulfilled; if His birth of the Virgin, His nativity in Bethlehem, His ministry and work were all foretold; if prophecy was fulfilled by the beast that carried Him, by the nation that rejected Him, by the disciple that betrayed Him, by the price of His betrayal, by the nails that pierced His hands; by His death, and burial, and resurrection, and ascension;—if in all these instances God fulfilled His Word with the utmost literality and precision, by what rule shall we, when we read the words of those same prophets concerning His future glory, refuse to accept them as precise and unquestionable statements of things which must shortly come to pass? If the prophecies of His shame were literally fulfilled, shall the predictions of His glory be cast aside as vague and shadowy? If the cross on which He hung was a reality, shall the throne which He shall inherit be a figure of speech? If the sufferings which He endured were real, shall the glory which is to follow, be an empty vision or an idle dream? Surely, if any portion of the prophecy were to be figuratively expounded, it should be that portion which told of the shame, and sorrow, and suffering of the Son of God. If we can believe that God “spared not His own Son, but

delivered Him up for us," we can believe *anything* which God has promised to do for Him or for us.

It is sometimes asserted that this earth is a very insignificant planet in the vast array of orbs that stud the heavens, and that it is unreasonable to suppose that the Son of God will ever come and make His abode in a world like this. It is said that there are other grander orbs; there are starry hosts wheeling in limitless space; there are far off radiant centres around which suns and systems roll and shine: why should we imagine that the Christ of God would select this poor world as the theatre of the revelations of His glory, and the place of the establishment of His throne?

These considerations have force, and if it were left to our imagination to decide the matter, we certainly might reach a different conclusion. But we deal with facts; and dark and significant as this world is, the Son of God *has* already trod its deserts wastes. Strange as it may seem, He *has been here*, and for more than thirty years has been a pilgrim on this world's highway. We could not have anticipated such condescension, but it is His nature to do exceeding abundantly above all that we ask or think. Granted that His coming to our world is unreasonable, nevertheless *it is true*; He has been here once;—why may He not come here again? His glorious body had its origin here, and He has borne with Him to the right hand of the Majesty on high, a physical form which partakes of the elements of this world in which we dwell. And if He has already entered into such an alliance with this shadowed, blighted, sin-cursed earth, can we deny that He may yet more gloriously manifest His love for the world which He has created, and which at the beginning God pronounced very good?

We may not judge of this world's importance by its visible magnitude. . . . But where in all the wide creation can we find a world which has been the theatre of events so strange and wonderful as this? Where can we find another Bethlehem, another Gethsemane, another Calvary? What other soil has been moistened by the tears and crimsoned by the blood of the Son of God. What other world has been the theatre of such sorrow, such suffering, such conflict, and such victory as has been witnessed in this world? Do we ask why *this* earth should become the theatre of the grandest displays of Divine grace and mercy? Is there not a sufficient answer found in the fact that this world has been the seat of the darkest and most terrible rebellion against a God of grace and truth? And is there not a glorious fitness in the thought that in this poor, dark, dishonoured world, where God's law has been broken, His love despised, His Gospel rejected, His servants persecuted, and His Son slain,—that here at last His tabernacle should descend, and His glory be revealed as in no other portion of the universe which He has made? Thus where sin abounded, grace shall so much the more abound, and in the very realm where Satan long has ruled and reigned, shall God magnify His love and power, by making it the abode of His people, and the habitation of His own glory.

And if this be the Divine purpose, shall not every loyal heart rejoice to hear the news? Our exiled King shall return, and earth and heaven shall rejoice to hail His approach. He, who was crowned with thorns, shall then be

crowned with glory and honour. He, who was crucified on Calvary, shall then reign on Zion. He, who was despised and rejected, shall then be honoured and esteemed. He, who was mocked, and scourged, and spurned, and buffeted, shall be hailed and honoured, and adored by a world which He has redeemed. And here, beneath skies once darkened above His cross, but then illumined with the splendours of His throne, they shall—

"Bring forth the royal diadem,
And crown Him Lord of all."

To-day Christ sits enthroned, but it is not upon the throne of His own kingdom. An exile from His rightful, blood-bought realm, He sits *at the right hand of the throne of God*, from henceforth *expecting* until His enemies be made His footstool. He, like the nobleman, has gone "into a far country, to receive for Himself a kingdom, and to return," and by and by He shall come again and reckon with His servants, and destroy His foes who hated Him, and said, "We will not have this Man to reign over us" (Luke xix. 11-15). But He is not without honour or authority. As Pharaoh said to Joseph, in Egypt: "Thou shalt be over my house, and according unto thy word shall my people be ruled; only in the throne will I be greater than thou," so God hath "highly exalted Him, and given Him a name which is above every name." And as of old they cried before Joseph, "Bow the knee," and made him ruler over all the land, so the great antitype of Joseph, having passed through His years of suffering and of shame, is set on high, and before Him every knee shall bow and every tongue confess, to the glory of God the Father. Presiding over the destinies of the world, and carrying forward the work of human redemption, the resources of the universe are at His command. All power in heaven and earth is given into His hands, and no matter whose decree opposes, He bids His servants go into all the world, and preach the Gospel to every creature, and bring rebels back to their allegiance to Him.

"The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke i. 32). One like the Son of Man shall come in the clouds of heaven to the ancient of days, and shall be brought near before Him, and there shall be given Him a kingdom and dominion and glory, that all people, nations, and languages may serve Him (Dan. vii. 14). "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him that God may be all in all" (1 Cor. xv. 28). H. L. H.

Practical Expositions.

BY REV. JAS. C. SMITH.

I. OBEDIENCE.

Romans xiii.

PLEASE read this with your Bible open before you and note the paragraphs. Observe how the cardinal graces of faith, love and hope are practically illustrated in the three sections or divisions of this,

chapter. Obedience is the watchword of Christian practice; and here we see the obedience of faith, love, and hope.

FIRST, THE OBEDIENCE OF FAITH.

Vers. 1-7.

This section refers to the Christian's relation to the State or Government where he lives. "The children are free," says Christ; but faith teaches the Christian that for the present he is to submit. He is to submit to the "higher powers," for the sake of God, who is the source of all power; he is to submit willingly, not for vengeance, for the sake of conscience; and lastly, he is to submit and pay tribute to governors, as God's ministers, for the sake of government.

SECONDLY, THE OBEDIENCE OF LOVE.

Vers. 8-10.

In this paragraph there is no reference to love towards God, it is entirely love toward our neighbour. Love toward God is the fountain: it is fellowship; but love toward our neighbour is the stream; it is practice. So it is presented here. If you love your neighbour you will pay him what you owe, except the bill of love itself, which can never be fully paid, and which is balanced from the other side. If you love your neighbour you will not break any of God's commands to his hurt; nor will you work evil toward him in any way. Thus love is the fulfilment of the law.

THIRDLY, THE OBEDIENCE OF HOPE.

Vers. 11-14.

Hope has not to do with either governments or neighbours, for its object. It has to do with the future: it notes what is coming, and in the light of coming events it imposes restraints and inspires incentives in the Christian's heart. Here, hope sees the night far spent and the day at hand. It sees the final "salvation" nearer than when we believed. And so it urges that the hour is come for Christians to wake up; change night clothes for day clothes; to walk as in the day, anticipating the eternal day; and thus put on the Lord Jesus, and give no place for the flesh life. How practical!

Signs of the Times.

JEWISH SIGNS.

THE RESTORATION OF THE JEWS TO PALESTINE IN UNBELIEF.

THE following extract shows the worldly spirit of those who will soon advocate the Return of the Jews and of The Lost Ten Tribes to Palestine, to which we have frequently referred in previous numbers:—

"THE SOLUTION OF WAR!"

"In the *North American Review* for August, the Rev. Dr. Mendes has an article entitled "The Solution of War." No one would imagine from the title the nature of the essay. What Dr. Mendes writes about is the favourite theme of many commentators on the

prophecies of the Old Testament, namely, the restoration of the Jews to Palestine. This, Dr. Mendes thinks, would, among other things, lead to the solution of the difficulties which threaten the peace of Europe. The subject is one which has great fascination for many minds, especially in America. When I was in Chicago two years ago, I was told that an enterprising citizen of Chicago had for some years been buying up real estate on the shores of the Sea of Galilee, expecting to make a fortune by land when the Jews came to their own again. Dr. Mendes sets forth, with due detail of chapter and verse, the reason why he thinks the Jews ought to go back:—

The restoration of Palestine to the Hebrew nations means—

(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East.

(b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Protestant, Catholic, and Greek Church. None can afford to have the other supreme in the land whose very dust is so sacred to all.

(c) The creation of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24).

(d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. lxi. 9). Palestine, geographically, is the natural converging point of the trade-routes between two continents, Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyrout, Haifa, and Acre among her ports would speedily become the London, Marseilles, New York, or Hamburg of the East.

(e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-Slav policy or Franco-German anti-Semitism which propounds it.

(f) And it would mean the fulfilment of two Bible ideas of vital importance to humanity. The one is 'a house of prayer for all nations' (Isa. lvi. 7). This would mean the quickening of the idea of the Brotherhood of man, recognising the Father of all of us.

And the other idea would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more' (Isa. ii. 3, 4; Micah iv. 2, 3).

If the codification of international law by the chief jurists of the world is the first step towards the solution of war, and the education of public opinion to the cost, the injustice, the horror, and the shame of war is the second, this creation of an international court of arbitration is the final step and the guarantee of peace and its blessings. It would be based upon such codification, its force would rest secure in public opinion. The administration of international law would be entrusted to the said court, each member of which would be a graduate in international law, high in rank among the learned of the Hebrew nation, esteemed as an authority on the polity of nations by the world at large, and known to be in life *sans peur et sans reproche*."

PALESTINIAN COLONISATION.

"THE latest statistics, writes a recent visitor, show that about 130 square miles of Palestine—two-thirds of which are west of the Jordan—have within the last twenty-five years, and more especially within the last five years, passed into Jewish possession for agricultural purposes. Of course, compared with the total area of the land, which may be reckoned as something over 10,000 square miles, it is only a small amount. The total number of estates is about thirty. Some of them are quite small or as yet undeveloped, while others are flourishing colonies, in which a considerable population has taken up its permanent abode. In all, the number of colonists is strictly limited, and in most no outsiders will be admitted. The vast majority of the colonists are, of course, Ashkenaz immigrants. Of these agricultural colonies, the larger proportion, and certainly the ones which to an outsider show the best results, are those under Baron Rothschild of Paris. The whole colonisation scheme has been an experiment, and one which will continue to be watched with interest by all those interested in the Jews. It would appear that, if success is to attend the movement, much fostering care and considerable expenditure of money as initial outlay are essential. At the second largest, viz. Rosh-Pinnah—generally known as El Ja'neh—near Sefed, I was specially struck with the beauty and suitability of the site and with the well-laid-out public gardens. The daughter colony on the Lake Merom, where there are some extensive gardens devoted to the growing of plants for spices and perfumes is less fortunate as regards situation, and the inhabitants have in some instances suffered very severely from fever. The remainder of Rothschild's Colonies—situated within easy reach of Jaffa—are named Rishon le Zion, Nachalat Rueben, and Mazkeret Bitja; what has been said of the prosperity of the north applies equally well to these. They have between them about 500 colonists

and upwards of 4,000 acres of land. The first named is specially prosperous. In addition to most extensive vineyards, almonds, mulberries and castor oil are cultivated, and manufactories for glass, rape oil, and silk-spinning are to be added."—*Jewish World*.

RUSSIA.

Notwithstanding the apparent freedom from persecution in Russia, the Jews are subject to constant vexatious change of laws and regulations for the purpose of destroying their influence and separate existence, *e.g.* :

Very few are allowed to employ (so-called) Christian servants.

There are great restrictions in the matter of education.

A large number of Russian towns are about to be converted into villages, in the Vistula Territory and the S.W. Provinces. This is done to exclude the Jews, whose expulsion will follow as a consequence.

The Padolsk Consistory has issued a circular forbidding the letting of any church property to Jews.

In the matter of passports, the Jews are placed at a disadvantage. In the case of all others, it is sufficient to have passports *viséd* by the Consul. But the Russian Consuls in Germany may not *visé* the passport of a German Jew unless he be the owner, manager, or director of some legally recognized firm. Even in these cases it holds good only for six months, and the Chief of the Police will not allow Jews holding such passports to cross the frontier. The same applies to Austro-Hungarian Jews.

Local Provincial Authorities have no hesitation in straining all such regulations beyond all bounds, well knowing that the Jews have no appeal. Last June the Imperial Ukase prohibited the further expulsion of Jews from towns within 50 versts of the frontier. The Jews hailed it with delight as a great act of Justice. But Local Provincial Governors can easily make this a dead letter.

In one case a notice is issued calling on *all* Jews to present within *one month* documents certifying the identity of themselves and their families, and warning them that after that date no such documents will be received! It is needless to say that it is next to impossible for the Jews to procure the documents within the time stipulated. And then it is carefully added "Such complaints and excuses as 'omitted in error' or 'omitted for reasons unknown,' etc., are not recognized by the Provincial Office, or any other Government Institutions."

A NEW JEWISH INTERPRETATION OF DANIEL.

UNDER the title of *Sód Kedoshim*, which means "the secret of the holy ones," a commentary has recently been published on the Prophecies of Daniel by a learned Jew named H. L. Rosenthal. It has a special reference to the *National Restoration* of Israel. The writer may differ as to his interpretation of the various visions; he comes into marked agreement with many Christian writers as to the approaching end of the "Seventy Weeks." He thinks "that the hands of prophecy indicate the position of *this generation* on the dial of time;" and sees in the Persecutions in Russia and the Colonization Movement Signs that "the year of Redemption is to be 5665," (*i.e.*, A.D. 1904-5), when the command or proclamation for Israel's

return to the Holy Land will be given. By 1942 he says that Israel's return will have been completed, and then Israel's ruler is to be deposed and seven years of war, earthquakes, etc., to follow, and in Nisan 5709 (A.D. 1949), the eve of Millennial Sabbath will commence. We give only his conclusions, not his arguments, and the fact that he is a Jew, and reasons only from a Jewish standpoint, is a fact full of significance.

"RELIGIOUS" SIGNS.

THE POPE AND RE-UNION.

ROMANISTS have good cause to be satisfied with the Pope's overtures to the people of England. The *Universe* points out that:—

"Enlightened Protestants attached to it equal importance to that accorded by French Catholics. . . . The Lay Professors of the University (Oxford) are very willing to discuss the question, and to treat the Pope with marked respect." One of the most noted of the Oxford clerics "read out the Papal letter from the pulpit, and introduced it to his congregation as a document emanating from the highest moral authority existing in Christendom. . . . Several pastors who do not belong to the Church have done the same thing, and, finally, the Episcopate has officially taken cognisance of the Encyclica. Can any thing more be desired? But fifty years ago the advances of Rome would have been repelled with contumely, and a cry of 'No Popery' would have been raised. This change of attitude alone is full of promise of the future."

Too true! It is "full of promise"—but of what? A promise that the way is rapidly being prepared for the fulfilment of the prophecy, by the advancing brotherhood of man, socially and ecclesiastically, so that it will soon be within the range of practical politics for "all the world to wonder [*and follow*] after the Beast."

CARDINAL VAUGHAN AND RE-UNION.

AT the Catholic Congress recently held at Bristol, Cardinal Vaughan spoke on the subject of the Re-union of Christendom. He went to the root of the matter at once, and showed that Re-union did not consist in subscription to a certain number of dogmas, but in submitting to the Pope as the Vice-gerent of Christ. Re-union, he said, means "a return to the constitutional union which existed before the break-up of Western Christendom in the sixteenth century." It must be, he affirmed, a *corporate union of the head and the members*." "Nothing else can be called Re-union without confusion of thought." "It is best to be perfectly frank and definite."

Indeed it is! Here then Englishmen, who thank the Pope for approaching them upon the subject, are warned as to the end to which all this talk of Re-union is tending, and the Lord's people have a solemn view of the Devil's travesty of the "Body of Christ," and of that union which exists between the members of that body and Christ the Head. The "mystery" or *secret* has been revealed. It cannot be ignored, though the vast majority of Christians attempt to shelve it. The Devil knows better than this, and therefore he has provided a parody of it, and a substitute for it;—The Pope and the faithful—instead of Christ and His people!

"THE ADVENT OF ANTICHRIST."

"The Russian Holy Synod has no sooner formulated some exceptionally suppressive ecclesiastical measure against one newly-arisen heterodox sect than it is confronted with another. During the last decade more especially, these new sects have risen like mushrooms, and it is noteworthy that the discovery of their existence is never made until the new schism is largely propagated. The latest 'heretical development' is a sect known as 'The Pilgrims' or 'The Wanderers.' It has lately been discovered that there are many thousands of these sectarians located in the Siberian taigas in the governments of Tomsk, Kolyvan, and Marinsk. They lead a kind of primitive Christian life, and believe that the advent of Antichrist is close at hand. They state as their reason for retiring to the Siberian morasses, forests, and hills, that the clergy of the Orthodox Church and the whole bureaucratic body of the Civil Government will be the first to fall under the dominion and power of the coming Archfiend. Their only safety and salvation for body and soul are therefore to be found in fleeing as far as possible from the accursed vicinity of the doomed Churchmen. The Holy Synod feels itself outraged by this extraordinary profession of faith on the part of 'The Pilgrims,' whom it anathematizes as the most malignant enemies of the Mother Church. Measures are to be at once adopted for rooting out the sectarians from their remote Siberian retreats."

The above is from *The Daily News*, and is one of the ever-increasing Signs of the Times which point to the world's coming night.

THE MODERN CHURCH.

CANON BARNETT, in the September number of *The Contemporary Review*, sets forth the popular view as to what the Church has become, and how man, in his ignorance, has perverted this as he has all else that has come from God. The "aim" of the church, he says, is to make "a righteous nation." Its "methods are worship, teaching, and charity," and the end is to "bring together rich and poor, raise the fallen and the distressed." Candidates for holy orders, should be examined by the Bishops in "modern books, and in these should, in their examination, test their power to observe the signs of the times." He concludes:

"For the moment the Church has its opportunity. By means of worship suited to the new needs of the time, by teachers who will make Christ understood as a contemporary, by spiritualising State and municipal action, the Church might help to do away with some of those troubles which come from the mute or expressed antagonism of rich and poor."

Alas! Alas! This is truly the modern gospel, and man's thoughts are proved to be opposite to God's thoughts. There is to be "a righteous nation," but it will not be Canon Barnett's. The fallen and distressed are to be raised, but this will be the work of the coming Christ, and not of a fallen Church. How fast is the apostasy coming on! How greatly is the darkness deepening—the darkness which this church and the world call light!

A NEW GOSPEL OF INTERPRETATION.

MR. STEAD, in the September number of the *Review of Reviews*, gives the following extract, which, painful reading as it is, shows us that the time is coming when men will again change the truth of God into a lie. There will be a famine of the Word of God, though they have it before them. They will believe the lie, and God's precious Word will be closed to them. They have listened to evil spirits, who have given them this "New Gospel of Interpretation."

A NEW VIEW OF THE BIBLE.

AN ALLEGORY OF THE SEX RELATION I

In the *Twentieth Century* for August, there is rather a remarkable article by Mr. G. M. McCrie, entitled "At the Close of the Century." Mr. McCrie says many things in his paper, the most notable of which, however, is his announcement that, after all these years, he has at last discovered the real meaning of the Scriptures. He says:

It is a Book, which, though found in every cottage home, is one of the inner and hidden significance of which nine-tenths of modern Englishmen are themselves profoundly ignorant. For read between the lines, and, with competent reference to conditions of authorship, this selfsame volume, Old and New Testament alike, is known, though it be only to the few even in this educated age, as primarily and designedly not a Revelation of Deity, not a present-day guide of Life, not an Evangel, but an Allegory throughout—an allegory, mainly of the *Sex Relation*.

We cannot defile our pages with Mr. McCrie's long arguments and statements. He, too, cannot ignore the "Mystery" revealed to the Apostle Paul, but with Satanic art, perverts it by saying it is "not the mystery of the Cross (save in the sense of dim allusion), but that deeper mystery still of the primal sex relation, and of the higher and lower worlds; of the pneuma blowing where it listeth, breathing into dull humanity its Eternal Life from Eden, to the Pentecostal Day!"

POLITICAL SIGNS.

PROPOSED EUROPEAN COURT OF
ARBITRATION.

INTERNATIONAL COMMITTEE APPOINTED.

The *Daily Chronicle* of September 6th contained the following:—

"The Inter-Parliamentary Conference resumed its sittings yesterday at The Hague, when (states a Reuter's telegram) Mr. Philip Stanhope, in an able speech, explained his proposal for drawing up a scheme for the establishment of an International Tribunal of Arbitration. He warmly eulogised Mr. Gladstone for his efforts to promote the cause of peace, and advocated the creation of a European Tribunal to act as supreme arbitrator in matters of dispute between nations, instead of the Courts of Arbitration which were appointed with specific questions. Mr. Stanhope proposed the appointment of a committee consisting of six members and a secretary, charged to make special study of this matter, and to present to the next conference a definite scheme for the establishment of an International Tribunal, which should be drawn up on the following lines:—

1. The national independence of all nations to remain intact.
2. The adhesion of the various Governments to the Tribunal to be absolutely optional.
3. All countries forming part of the Tribunal to be treated on a footing of full equality.
4. The decision of the Tribunal to have the force of an European award.

Mr. Thomas Snape, of London, supported Mr. Stanhope's proposal, and expressed his conviction that the House of Commons would, if it were submitted to it, pass a treaty between Great Britain and the United States for settling by arbitration all differences arising between the two countries during a period of twenty-five years. After an animated discussion Mr. Stanhope's proposal was almost unanimously agreed to, and a committee of six members appointed to study the question of the institution of an International Court of Arbitration and to report upon it to the next conference, which will probably be held at Brussels."

There will be no true "Peace and Safety" until He comes "Whose right it is."

This is preparing the way for that very "Peace and Safety" of which the Holy Spirit forewarned us in 1 Thess. v. 2; and for which we are to look therefore.

In spite of our "monthly prognosticators," who are perpetually prating about "the coming war," we look for universal "peace!" A false peace indeed, which will only be the sign for ushering in the "sudden destruction" which is to burst upon a God-rejecting world.

True peace is coming, but not until "the Prince of Peace," "Whose right it is," shall bring it Himself.

SENSATIONAL PREACHING.

In the *Homiletic Review* for August there is an article on Sensational Preaching by T. D. Witherspoon, D.D., LL.D., Professor of Homiletics and Pastoral Theology in the Presbyterian Theological Seminary, Louisville, Ky., which should be read by some of our popular preachers in England. We give one or two extracts:—

"These sensational methods are so well known as to require little explanation. There is, for instance, the choice and announcement of a sensational theme. Some novel and out-of-the-way subject is selected and advertised so as to catch the popular eye. It may be a professedly Biblical one, as "The Funeral of Adam," etc.; or, more probably, it will be some hobby of popular literature, popular science, popular reform; or, more probably still, some recent and exciting event, the death of some public man of the nation, the sinking of some unfortunate ship at sea, some great conflagration, some railway disaster, or something of that kind. The sensational preacher of this class, instead of searching the Scriptures through the week for a theme for the Lord's Day, makes the daily papers his Bible. With the eye of the vulture and the scent of the jackal he is on the look-out for his prey. It is often a question if some great national calamity is not hailed as a god-send by spiritually impecunious preachers of this order, more even than by the sensational class of reporters for the secular press. The choice of a theme of this kind is an advertisement to the public of the fact that, in the judgment of the preacher, the great themes of the Gospel have lost their interest for the people, and that something more attractive than religion must be found to draw them to the house of God."

"The last and most disgusting of these forms of sensationalism is that which, as its pulpit claptrap, makes use of ludicrous anecdotes, stale jokes, and pulpit slang. There are men among us whose stock of pulpit attractions consists almost exclusively of anecdotes, witticisms, and numerous conceits, that are offensive alike to good sense, pure taste, and true Christian feeling. These men are the mountebanks of the pulpit. They bring to it all the arts of the patent medicine vendor on the street-corner with his gaping crowd around him. No amount of exhortation, through the press or the pulpit, seriously disturbs these men. It is rather of the nature of a free advertisement of their cheap wares. And yet what honest man can keep from crying out against the buffoon who, in the name of religion and under the solemn sanctions of the ministry, makes of his pulpit a mere harlequin booth, or a comic stage, on which he may swagger in fool's buskin with grin and grimace to tickle the risibles of the gaping crowd?"

As Jeroboam, the son of Nebat, made priests of the lowest of the people, possibly because "the people loved to have it so," so, with regard to vulgar and profane preachers in England and America, there is a demand for a degraded and vulgarised presentation of religion, and the supply is forthcoming. The leading lights of our modern pulpit who introduce *faetia* and light-minded expressions into their discourses, such as "Lot, Lord Mayor of Sodom," "Mrs. Lot and her girls," have much to answer for.

One of the saddest signs of the times is the increasing irreverence and low familiarity which characterise so many so-called religious meetings and conventions.

Poetry.

HE GIVES IN SLEEP.

"SO HE GIVETH UNTO HIS BELOVED IN SLEEP."

Ps cxxvii. 2.—*R. I'. (Margin).*

HOW wondrously He gives! E'en while we sleep:
When we from all our "works" have ceased, and rest;

And He our life doth mercifully keep.

Then, without works,* are His beloved blest.

Yes! "His beloved!"† Lovèd—not because

Of any work which we have ever done:‡

But loved in perfect grace "without a cause,"—§

This is the source whence all our blessings come.

He gives in sleep! In vain we toil, and strive,

And rise up early, and so late take rest:

But, while our powers in sweetest sleep revive,

And we abandon all our anxious quest—

Then He bestows His gifts of grace on us,

And where we've never sown, He makes us reap

A harvest full of richest blessing. "Thus

He gives to His beloved while they sleep."

E. W. BULLINGER, D.D.

Editor's Table.

We omitted to state that the translation of an article on the Jewish National Movement, in a recent number, from the Yiddish of the *Telegraph* was made by Mr. E. F. Stroeter, Editor of *Our Hope*.

* Rom. xi. 6.

† This Psalm relates to Solomon, whose name was "Jedidiah" (2 Sam. xii. 25), *i. e.*, "Beloved of Jehovah." God's gifts to his beloved were bestowed while he slept (1 Kings iii. 3—15): even so He gave to Adam a bride (Gen. ii. 21, 22); and to Abraham, His everlasting covenant (Gen. xv. 16—21); to Jacob, the prophetic Vision of the Ladder, typical of the Incarnation of the Son of God (Gen. xxviii. 10—16); to Daniel, the special and wonderful revelations as to "a man greatly beloved" (Dan. viii. 18, x. 9, 11, 19.); and to all His beloved in like manner, now, "that no flesh should glory in His presence" (1 Cor. i. 29).

‡ Titus iii. 5.

§ Rom. iii. 24: "Being justified freely by His grace." The word rendered "freely" is rendered "without a cause" in John xv. 25 ("They hated me without a cause"). So our justification by grace is also "without a cause."

THINGS TO COME.

Vol. II.

NOVEMBER, 1895.

No. 5.

Notes and Notices.

OUR friends will note that this is the first of the inter-monthly numbers of sixteen pages, of which the price is one penny. Some of our longer and more important articles are held over for the larger quarterly issues.

THE ANNUAL SUBSCRIPTION

is now two shillings, which includes the eight numbers of 16 pages at one penny, and the four quarterly numbers of 32 pages at twopence.

RENEWALS.

Some of our friends have been disappointed at not receiving their copies.

This is because they have omitted to renew their subscriptions. Will all such, therefore, please remember that they should renew, as soon as their former subscription has run out.

OUR PUBLISHING ADDRESS,

5a Paternoster Row, London, E.C., where all communications should be in future addressed. Those on Publishing or Business, to the MANAGER. Those on Editorial matters, to the EDITOR.

OUR TELEGRAPHIC ADDRESS IS

"Parousia, London."

CONFERENCES ARRANGED,

Liverpool, November 19th to 22nd.

Editorials.

A Vital Truth. "We cannot be too jealous in reference to the vital truth of the Person and the relations of the Lord Jesus Christ. If there be error as to this, there is no security as to anything. God cannot give the sanction of His presence to aught that has not this truth for its foundation. The Person of Christ is the living, the divine, centre round which the Holy Ghost carries on all His operations. Let slip the truth as to Him, and you are like a vessel broken from its moorings, and carried, without rudder or compass, over a wild watery waste, and in imminent danger of being dashed to fragments upon the rocks of Arianism, Infidelity, or Atheism. Question the eternal Sonship of Christ—question His Deity—question His unspotted humanity,

and you have opened the floodgate for a desolating tide of deadly error to rush in. Let no one imagine, for a moment, that this is a mere matter to be discussed by learned theologians—a curious question—a recondite mystery—a point about which we may lawfully differ. No; it is a vital, fundamental truth, to be held in the power of the Holy Ghost, and maintained at the expense of all beside—yea, to be confessed, under all circumstances, whatever may be the consequence.

What we want is simply to receive into our hearts, by the grace of the Holy Spirit, the Father's revelation of the Son, and then our souls shall be effectually preserved from the snares of the enemy, let them take whatever shape they may. He may speciously cover the trap of Arianism or Socinianism with the grass and leaves of a most plausible and attractive system of interpretation, but directly the devoted heart discovers what this system of interpretation attempts to make of the Blessed One, to whom it owes everything, and where it attempts to put Him, it finds but little difficulty in sending it back to where it manifestly came from. We can well afford to do without human theories; but we can never afford to do without Christ—the Christ of God—the Christ of God's affections—the Christ of God's counsels—the Christ of God's Word." (C. H. M., *Notes on Leviticus*, ch. ii.).

Apart from Sin. "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Here the introduction of the word "yet" into the clause (printed in italics) is a very great blemish, calculated to ruin the sense. If you read it without that addition, you may apprehend what the Holy Ghost means a great deal more distinctly and correctly. As it stands now in the Authorized Version (and we fear in the minds of the Translators, certainly of many individuals in our own day), the deduction is that the Lord was tempted, but never yielded, never sinned. This is not at all the point. The Holy Spirit was teaching quite another truth, more worthy of Christ's glory, and needed by the believer. Of course it is true that Christ never did sin; but it is far below the truth here intended. What is revealed goes a great deal farther. Christ "was tempted in all points like as we are **APART FROM SIN**" (Greek, *chōris amartias*). He had no sin whatever. It was not merely that He never sinned, but He had no sin; and this makes all the difference possible. He was the Holy One, and this was manifested, especially in the unparalleled temptations He endured. Assuredly He was all through the Holy One; but it was all "apart from sin." "In Him was no sin"—not sins merely, but sin. It was not only that He did not yield to sin, but there was no sin there to yield.

Who Oppose Second Advent Truth. Those who do not hold the doctrine of Christ's coming again have always been the associates and allies of heresy. And heretics have always been the opponents of Second Advent doctrine. The *Gnostics* would not tolerate it. The unsound and mystical *Origenists* opposed it. The whole *Alexandrine School* with the Arian Dionysius took weapons against it. The *Alogi** hated it. *Platonism* and heathen philosophy sought to overthrow it. *Socinus* attacked it. *Rome* has ever been its enemy. On the contrary, those who looked for the coming of Christ have always been the great upholders of Orthodoxy. The Greek Fathers fought the battles with the Gnostics, and refuted Cerinthianism,† and all along the ages the great fact stands out that Second Advent Truth has gone hand in hand with orthodoxy, and been the irreconcilable foe of all heresies.

Evangelization versus Civilization. At the recent meeting of the British Association at Ipswich, Professor Flinders Petrie and other speakers showed the mischief which is being done by mixing up Evangelization with Civilization, and Philanthropy with Christianity. The Professing Church and its workers are, by putting the one for the other, deceiving the world as to the one and only object of the Gospel. The greater includes the lesser; and true Christianity includes all else. Any attempt to Europeanize native races must end, as was clearly shown, in disaster to all concerned. No good can be done by forcing "reforms" on races unfitted to receive them. Clothes and morality are not synonymous. The work of the Missionary is *spiritual*: and the Gospel, with which alone he should concern himself, "is the power of God unto salvation to every one that believeth," and all who believe it receive that which brings blessing for this life as well as for that which is to come.

A Jewish Dilemma. Why do wealthy Jews oppose National Restoration to Palestine?

They shrewdly say—"If we return to Palestine we must either renew the sacrifices according to the Mosaic Law, or not. In either case we necessarily favour Christianity, and cannot help ourselves. If we re-establish the sacrifices we confess a Divine connection between atonement by blood and the forgiveness of sins; and this is one of the foundations of the Christian religion. If we do not renew them, then we must allow that the ancient sacrifices had a typical meaning, and are not required now. Then we shall be asked: "If typical, where is the Antitype?"

Consistent with the Jew's rejection of Christ as the atoning Saviour, they can neither offer the sacrifices nor refuse to do so.

Hence Argentina or anywhere rather than Palestine. But God will bring them back to Palestine even from the four corners of the earth. (J. WILKINSON).

The Alogi are those in the Early Church who denied the doctrine of the Logos, the Gospel of John, the Revelation and all Millenarian truth.

† Which denied the Incarnation and was a mixture of Judaism and Gnosticism.

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(Third Paper. Continued from page 66).

(4) THE SECRET OF THE ECCLESIA.

BEFORE we consider the great secret of the Church, which is the Body of Christ, or "Christ Mystical," let us consider the usage of the word *Ecclesia*.

Even as our English word "Church" is used in various senses, so also is the word *Ecclesia* in the Word of God. We speak of a particular Church (as the Church of Rome or England, Jerusalem or Antioch): we speak of a building as a Church; we use the word of the whole body of professing Christians, and also of the select portion of true believers amongst them.

So, in the Scriptures, the word (*ecclesia*) Church is used (not indeed in the same senses) but in several different ways.

The Greek word *Ecclesia* occurs seventy-five times in the Septuagint Translation of the Old Testament, and is used as the rendering of five different Hebrew words. As it is used to represent one of these, seventy times, we need not concern ourselves with the other four words.

This Hebrew word is *Cahal*, from which we have our English word *call*. It means *to call together, to assemble, or gather together*, and is used of any assembly gathered together for any purpose. This Hebrew word *Cahal* occurs 123 times, and is rendered: "congregation," 86 times; "assembly," 17; "company," 17; and "multitude," 3 times. Its *first* occurrence is in Gen. xxviii. 3—"that thou mayest be a *multitude* (margin, *assembly*) of people," *i.e.*, a *called-out people*. This is what Israel was, a people called out and assembled from all other peoples.

In Gen. xlix. 6 we read—

"O my soul, come not thou into their secret (*Council* or *Senate*);
Unto their *assembly*, mine honour, be not thou united."

Here the word *Cahal* is used not of all Israel as called out from the nations, but of the *assembly* of those called out to form the Tribal Council of Simeon and Levi.

Then, it is used of the worshippers or those called out from Israel, and assembled before the Tabernacle and Temple, and in this sense is usually rendered "congregation." This is the meaning of the word in Ps. xxii. 22: "In the midst of the *congregation* will I praise Thee"; and verse 25: "My praise shall be of Thee in the great *congregation*."

This is the usage of the word in the Gospels, and even in the Acts of the Apostles before the new use, which the Holy Spirit was going to make of the Word, was revealed.

When Christ said, "Upon this rock I will build my *Ecclesia*," He did not use the word in the exclusive sense in which it was afterwards to be used, but in the older and larger use of the word, which would embrace the whole assembly of His people, while not excluding the future *application* and restriction of the word to the Body of Christ when that secret should have been in due season revealed.

When the Spirit by Stephen speaks of the *Ecclesia* in the wilderness (Acts vii. 38), he means the *congregation* of Israel.

When the Lord added to the *Ecclesia* daily (Acts ii. 47), He added to the number of those who assembled themselves together for His worship.

When Saul "persecuted the *Ecclesia* of God," he persecuted the assembly of those who feared God, just as Jezebel and others persecuted them in times past.

So when, in 1 Cor. xv. 9, the Apostle says that he "persecuted the Church of God," the word *Ecclesia* is not used in the sense which it subsequently acquired, after he had received the special revelation concerning it: but in the sense in which it had been used up to that time. It means merely that he persecuted the people of God—the congregation of God. He is speaking of a past act in his life which took place before the revelation of the secret, and his words must be interpreted accordingly. We must not read into any of these passages that which was the subject of a *subsequent* revelation! and therefore the word *Ecclesia* in the Old Testament, the Gospels, and the Acts must be taken in the sense of its earlier usage as meaning simply the *congregation* or assembly of the Lord's people, and not in the sense which it acquired, after the later and special signification had been given to it by the Holy Spirit Himself.

This brings us to consider

(5) THE GREAT SECRET.

There are three important Scriptures in which the "great" secret is specially and formally *revealed*. And there are others which contain definite teaching concerning it, receiving light from it, and throwing light upon it. We will consider each in due order.

(a) *Passages which formally reveal the secret.*

COL. i. 24-27 (R.V.)

"Who now rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ (*i.e.*, Christ mystical, not personal) in my flesh for HIS BODY'S SAKE, which is THE CHURCH; whereof I was made a minister according to the dispensation (*marg. stewardship*) of God which is given to me to you-ward, to fulfil (A.V. *marg. fully preach*) the Word of God, even the mystery (*i.e.*, *the secret*) which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery (or *secret*) among the Gentiles, which is Christ in (A.V. *marg. among*) you, the hope of glory, whom we proclaim, admonishing every man and teaching every man in all wisdom." In chap. ii. 2 the Apostle strives "that they being knit together in love, and unto all riches of the full assurance of understanding that they may know (or have full knowledge of) the mystery (or *secret*) of God, even Christ,* in whom are all the treasures of wisdom and knowledge hidden."

Here, we learn that this secret had never before been

* NOTE.—The Greek here is very confused by different Scribes, owing to their ignorance of the Mystery. All Textual critics agree in rejecting the words "and of the Father and of Christ." See R.V. margin.

made known, and that to make it known was to "fully preach the Word of God." Hence, to-day, the Word of God is not "fully preached" unless the *Secret* be proclaimed.

ROM. xvi. 25, 26 (R.V.)*

"Now to Him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery (*i.e. the secret*) which had been kept in silence through times eternal, but now is manifested and by (*margin, through*) the scriptures of the prophets according to the commandment of the eternal God, is made known unto all nations unto obedience of faith" (*i.e. on the principle of faith-obedience*).

Here, observe, that the same secret is referred to as being made known by a special revelation, and as having been kept in eternal silence, not a word having been breathed concerning it before.

We get here an additional fact: In Col. i. it was revealed in the first instance to the apostle Paul. Here it is made known also by "prophetic writings."

There is no article used with either "writings" or "prophets." These were not the Old Testament writings, because they are only "now . . . made known." They are not the Old Testament prophets, because the word is not *propheetōn*, but *propheetikōn*; not the noun but the adjective, and should be rendered "by means of prophetic writings."

These writings were given through the prophets, who constituted a special order of ministry in the early days of the church.

The Lord Jesus had said, "Behold I send unto you prophets" (Matt. xxiii. 34); "I will send them prophets and apostles" (Luke xi. 49). This promise was duly fulfilled, for we read in Ephesians iv. 8, 11, "When He ascended up on high He led captivity captive, and gave gifts unto men, . . . and He gave some apostles, and some prophets,† &c."

In 1 Peter i. 19, we have a reference to "the prophetic word" of these prophets, and a contrast also with the Old Testament prophecy in verse 21. In iii. 16, also, it may be these writings which are referred to.

EPHESIANS III.

This is the scripture which more fully than any other

* Notice that the structure of the Epistle to the Romans is an *Epanodos*, *i.e.* the end corresponds with the beginning; and the opening words are to be compared with the closing words. A remarkable contrast is thus observed:—

At the beginning, we have "The Gospel of God," promised before by His prophets in the holy Scriptures.

At the end, The mystery, which had been kept secret since the world began.

† It would take us too far from our subject to go into this question as it deserves. We give the following points as suggestive of further study—

(1) The existence of such an order of ministry, Barnabas, Acts iv. 36; Stephen, Acts vi. 10, 15; Agabus, Acts xi. 28; xxi. 10; Silvanus, Silas, and Judas, Acts xv. 32; Mameu and Lucius of Cyrene, Acts xiii. 1; Timothy, a "Man of God," 1 Tim. vi. 11; 2 Tim. iii. 17 (compare Deut. xxxiii. 1, and 2 Kings iv. 7, &c.); the daughters of Philip the Evangelist, Acts xxi. 8; others, Acts viii. 17; x. 44-46; xix. 6.

(2) The exhortations addressed to and respecting these prophets, "Quench not the Spirit; despise not prophesyings" (1 Thess. v. 20), *i.e.*, Do not suppress or stifle the workings of the Spirit in these prophets. "Prophecy according to the proportion of faith," Rom. xii. 6. Note also the abuse of prophetic gifts at Corinth (1 Cor. xiv.).

(3) The examples of prophetic power: Acts v. 4; 1 Tim. i. 18; Acts xiii. 2; 1 Cor. xiv. 24, 25; Acts xxi. 10-14; 1 Tim. iv. 1.

(4) Like Old Testament prophets their great trials were the false prophets (Jer. v. 31). See 1 Cor. xii. 8; Col. ii. 18; 1 Tim. iv. 1; 1 John iv. 1-3.

gives the particulars concerning the revelation of the Great Secret.

"For this cause, I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,—if so be that ye have heard of the dispensation (marg. *stewardship*) of that grace of God, which was given me to you-ward: how that by revelation was made known unto me the mystery (*i.e.*, the *secret*), as I wrote afore, in few words, whereby, when ye read, ye can perceive my understanding in the mystery (or secret) of (or concerning) Christ; which in other generations was not made known unto the sons of men, as* it hath now been revealed unto His holy apostles and prophets in (or rather "by," as A.V.) the Spirit: *to wit*, that the Gentiles should be fellow-heirs, and fellow-members of the body† (*i.e.*, a *joint-body*), and fellow-partakers of the promise in Christ Jesus, according to the gift of that grace of God, which was given me through the Gospel, whereof I was made a minister, according to the working of His power. Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable (the untrackable) riches of Christ; and to make all men see (Greek, to enlighten all *as to*) what is the dispensation (marg., *stewardship*) of the mystery (*the secret*) which from all ages hath been hid in God, who created all things, to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose (marg., *purpose of the ages*) which He purposed in Christ Jesus our Lord."

There can be no doubt from this scripture that we have not a mere reference to the Gospel. The Gospel was never kept a secret. The good news of salvation through Christ alone, the seed of the woman, was revealed from the earliest times (Gen. iii. 15), and it was preached unto Abraham (Gal. iii. 8).

Neither could it have been the mere fact that Gentiles were to be blessed with Israel: for this was never kept secret. The very first blessing that was promised to Israel through Abraham, contained the promise of blessing for the Gentiles also. "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xii. 3). Again, speaking of Abraham (Gen. xviii. 18), Jehovah says: "All the nations of the earth shall be blessed in him." Over and over again is this promise repeated (See Gen. xxii. 18; xxvi. 4, &c.).

The prophets of Israel constantly had this as the burden of their message. They told of the time when "all nations shall call Him blessed" (Psalm lxxii. 14).

"God be merciful unto us and bless us:
And cause His face to shine upon us,
That Thy way may be known upon earth
Thy saving health among all nations" (Psalm lxvii. 1, 2).

* This cannot possibly mean, as some have thought, that it had been revealed before in a certain manner, but not in the same manner as it is now. Because it is distinctly and emphatically declared again and again, here and elsewhere, that it had not been revealed at all.

† "Fellow members of the body—*συσσώμιος*." This is a peculiar ecclesiastical word which occurs only here. It does not mean that there was a body already previously in existence and that others became afterwards in due time members of it. But that these, with Jewish believers (ii. 13-16), should form a *joint-body*, being made in Christ—"of twain, one new man." (Eph. ii. 15).

In Romans xv. 8, &c. (R.V.), it is distinctly declared that "Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given to the fathers, and that the Gentiles might glorify God for His mercy": as it is written (not as it hath been kept secret!)

"Therefore will I give praise to Thee among the Gentiles
And sing unto Thy name" (Psalm xviii. 49),

and again He saith:

"Rejoice, ye Gentiles, with His people" (Deut. xxxii. 43);

and again:

"Praise the Lord, all ye Gentiles,
And let all the people praise Him" (Psalm xxvii. 1);

and again Isaiah saith:

"There shall be a root of Jesse,
And He that ariseth to rule over the Gentiles,
On Him shall the Gentiles hope" (Isaiah xi. 10).

Such passages might be multiplied, but there is one (Is. xlix. 6) which very solemnly connects Gentile blessing with the atoning work of Christ:—

"It is too light a thing that Thou shouldest be My servant,
To raise up the tribes of Jacob,
And to restore the preserved of Israel;
I will also give Thee for a light to the Gentiles
That Thou mayest be My salvation to the ends of the earth."

No wonder Simeon said (Luke ii. 29):—

"Lord, now lettest Thou Thy servant depart in peace,
According to Thy word;
For mine eyes have seen Thy salvation
Which Thou hast prepared before the face of all people:
To be a light to lighten the Gentiles,*
And the glory of Thy people Israel."

Gentile blessing was no more a secret than Israel's blessing. The same word that revealed the one, revealed the other also. It is impossible, therefore, for us to believe that the great secret, specially revealed with so much solemnity, and so formally in the New Testament, referred merely to Gentile blessing, as such. This was not "hid in God"; this was not "hid from ages and from generations"; this was not "kept in silence through times eternal"; it could not be said of this, that "in other ages it was not made known."

Language is useless if such expressions can possibly refer to that which was never hidden; never kept in silence; but was "made known" from the earliest times.

No! this was the secret: that a people should be taken out from among both Jews and Gentiles, who should with Christ be made (*sussōmos*) a *joint-body* in Christ (Eph. iii. 9) a Body of which Christ should be the glorious head in heaven, and His people—the members of that body on the earth—"one new man."

This was the secret which was revealed to God's "holy apostles and prophets by the Spirit," and which had never entered into the heart or mind of mortal man,—CHRIST MYSTICAL.

(To be continued.)

* R.V. for revelation to the Gentiles. (Marg., the unveiling of the Gentiles).

Contributed Articles.

"AS HE" IN FIRST EPISTLE OF JOHN.

BY REV. JAS. C. SMITH.

WE saw, in 1 John i. 7, that God, who is light, is the standard of all moral measurements for all submissive intelligences, whether divine (as Christ), or angelic, or human; and that this light, in which God is, becomes the basis of all true fellowship. Then we found, also, in chap. ii. 6, that the Christ manifested in flesh among men, is the standard of all holy walk. "Even as He walked" is the test of all pretension here in this world. But Christ is more than this. Christ is not among us any more, as a man among men. He is not here, He is risen; and not only risen, but ascended; and not only ascended, but He is seated at God's right hand, a priest for ever "after the order of Melchizedek." Hence we notice,—

II.—CHRIST THE STANDARD OF THE FUTURE SONSHIP. (Chap. iii. 2.)

Now, indeed, we are children of God; only, the body not being transfigured as yet, men do not see it, and do not understand it. "But we know that when it is (or He is) manifested, we shall be like Him, for we shall see Him as He is." Not as He was, with glory veiled and concealed, and subject to man's cruel hate and ill-treatment, crucifixion and death; but "as He is"—glorified, crowned with glory and honour, robed in the priestly garments of glory and beauty, and full of joy with the face of God. "As He is!" Who can tell the perfection, the beauty, the blessedness, the radiancy implied in that little phrase, "As He is"? But whatever it is, and it is beyond all our conceptions glorious, it conveys to us the standard of the sonship for which we wait—"the redemption of the body." No doubt, as on the transfiguration mount, the holy purity of the spirit will shine through the changed body, making it like "His body of glory."

How is it to be done? "We shall see Him as He is." We shall see Him then as God sees Him now, and the sight of Him will do the work of transfiguration. "In a moment" it will be done. And when we see Him, we shall be like Him and rise to meet Him. As the magnet draws up the particles of steel from the dust and rubbish around, so will the descending Lord draw up to Himself every sealed one: and "in the twinkling of an eye" all will be like Him, and with Him. Most happy consummation! Most blessed realisation of all hopes! Hasten, Lord, the longed-for moment!

Thus we see how His coming will have transforming, attracting, and assimilating power.

Transfiguration—"see Him as He is."

Attraction—"ever with the Lord."

Assimilation—"like Him . . . as He is."

As He is, so are we,
Destined like Him to be,
In glory bright.

Such is our true and proper hope. Let us cherish it. And not only cherish it, but give practical effect to it: and that brings to another point, namely,

III.—CHRIST THE STANDARD OF PRESENT PURITY.

"And every one that has this hope set on Him, purifieth himself even as He is pure" (chap. iii. 3).

"As He is pure"—who can measure it, who can attain unto it? Well, we shall attain unto it, when He comes. Here we see the purifying power of the Christian's true hope. You cannot cherish this hope and go on with sin. "Every one that hath this hope set on Him, purifieth himself." Holiness of walk is one result of the hope of the Lord's return. And we confidently affirm that the man who has not this hope filling his vision, is without one of the most powerful incentives to holiness. God Himself has joined these things together: let no man put them asunder.

(To be continued).

Conference Addresses.

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

THE SPIRITUAL AND PERSONAL COMING OF THE LORD.

BY MR. ALEXANDER STEWART.

(At the Edinburgh Conference, May, 1895).

THERE is revealed to us in the Word of God a spiritual coming of the Lord Jesus, as well as a personal coming, and I ask you to turn to the chapter that is very well known among Christians, that is, the 14th chapter of the Gospel of John, that we may see first, that spiritual coming which all Christians hold, and next see that personal coming which also has spiritual accompaniments, which is the special subject of the Conference.

Now the 14th of John is opened up for us by

THE QUESTIONINGS OF THREE DISCIPLES,

The three disciples were Thomas, and Philip, and Judas (not Iscariot).

I.—THE QUESTION OF THOMAS (ver. 5).

"Lord, we know not whither Thou goest, and how can we know the way?" and that brought out the Lord's answer, "I am the Way, the Truth, and the Life," etc.

II.—THE QUESTION OF PHILIP (ver. 8).

"Shew us the Father, and it sufficeth us," and that brought out this second truth that transcends the first. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father."

It is a good thing for a sinner to know that there is a way by which he may go to God. It is a better thing to know that God in the person of His Son has come to him, and that is what the question of Philip brought out.

Not only may you go to Him, who says, "I am the Way"; but in His person the Father hath come down to you.

III.—THE QUESTION OF JUDAS (ver. 22).

Then the third disciple (Judas, not Iscariot) said, "Lord, how is it that thou wilt manifest Thyself unto us, and not unto the world?" and that brought out this answer. "Jesus answered and said unto him, If a man love Me, he will keep My words, and my Father will love him, and we will come unto him (that is a special coming), and make our abode with him."

Now that transcends even the second truth brought out by Philip. Not only is there a way to the Father, not only has the Father come; but having come, He will make Himself manifest, make Himself blessedly known, and dwell continually with the man who keeps His words.

Now that is what some Christians cannot rest satisfied with. They want every day a fresh communication from God, and their heart cries continually, "Make Thyself manifest to me." It is like the Psalmist in the 80th Psalm, "O thou that dwellest between the cherubims shine forth." Are you not content to know that God is dwelling between the cherubim, and His presence is unfailingly with Israel? No, I want that He that dwells should manifest Himself. Now do you see what I am aiming at, that to the man who keeps the words of the Lord Jesus, the Father and the Son come, and they make their abode with that man? Perhaps you have noticed that that word "abode" in the 23rd verse is the same that is translated "mansion" in the 2nd verse. I think it is a pity that they were not both translated "abode." The word "mansion" brings before the mind the magnificence of the place; but in the Greek, the word does not refer to the *magnificence* of the place, but to the *permanence* of it. It is the thought of a place into which we shall go, and from which *we shall never come away*.

The two passages (ver. 2 and 23) teach us this:—I am gone, I am preparing a place, and by and by you will make your *abode* with Me yonder; but in the meantime I will make My *abode* with you here—the spiritual coming into the believer's heart of the Son of God, and the Father who sent Him. I hope that is sufficiently plain to satisfy all our brethren who are so strong about the spiritual reign of the Lord Jesus.

We want to go a little further. It is a good thing to go together as far as we are agreed, is it not? You sometimes speak to a man about the coming of the Lord, and he says He has come already, and He is reigning in his heart. Thank God; but you have not got all of Christ that is in God's purpose for you. In the beginning of the chapter (the words that have been quoted) He said:—I am going away bodily, and "if I go I will come again." That is not a spiritual coming, that is a personal body coming (with spiritual accompaniment I grant); but still it is the coming of the very person who uttered those words.

We have two comings, I grant it, a blessed spiritual coming of the Lord Jesus Christ, to dwell within, and to manifest Himself. Beloved! Christ is "in you" if you are Christians at all; but O that we could know what it means to have practically got His manifestation into your soul. No one can go further than we do about the spiritual coming and manifestation within of our Lord Jesus Christ; but there is the *personal* coming also. We are waiting for the same Jesus to come back. Is there not a terrible want of finality about the

theology of a man that does not wait the coming of the Lord? It frays and ravel out at the end. But O how it stays the soul and crowns the scheme that the Son of God is coming back to take up the purchase of His blood, and to make us perfectly like Himself. You have heard of "full salvation," that is full salvation. Nobody has got it yet; but in a moment, the members of His Body will get it when the Lord Jesus Christ comes back. That is "full salvation," to be rid of self, sinful self. And do you know, if there is anything more disgusting than sinful self, it is the holy self, and *that* will be gone too. Now what is it all going to lead up to? Surely if there should be in this city, a people prepared for the coming of the Lord, sitting loosely to this world, and looking for the Lord Jesus, and waiting for the shout when He comes back, oh, what a blessing if some will have had their heart stirred through this Conference. May God awaken in your hearts, not only the hope, but the desire of the personal coming again of the Lord Jesus. What is the good of having Conferences, if we do not come to think more loyally of the Lord Jesus, and have a stronger desire that He should come back to do all HIS pleasure in crowning the work of His own salvation?

"THE MORNING."

Bible Reading on Gen. i., by PASTOR D. M. STEARNS.

(In Pavillion Hall, Keswick, July, 1895)

"And God called the light Day, and the darkness He called Night, and the evening and the morning were the first day." (Gen. i. 5.)

"WE KNOW IN PART."

MANY times have I wished to see more of the length and breadth and depth and height of this first chapter in Genesis—or the first and part of the second. The first chapter should include down to the third verse of the second chapter. We shall never know on this earth *all* about any passage of scripture. Whatever we know we can know only in part. "Then shall we know even as we are known." We cannot exhaust any portion of scripture. Let us remember that if we know a little about any portion there is always more to follow. Lengths and breadths and depths and heights there are beyond our utmost conception.

Now these five verses tell us what God did—"God created," "God said," "God saw," "God divided," "God called." God did all! If you look through the section carefully you will see two other verbs: "God made," (ver. 16) "God blessed," (ver. 22)—seven verbs in all concerning God. "It is God that worketh in you both to will and to do of His good pleasure." We are apt to think we are clever, and we get a little exalted. I can do that thing, I have done it many a time, and that is the way we make a mistake. If we think we can do it, God will perhaps let us do it to our own confusion; but when we find our helplessness and begin to believe that we cannot do it, and look up and say, "Father, do it, for the Lord Jesus Christ's sake," then it will be done, not by our own doing, but by God doing it in us.

If you will take the trouble to count these verbs you will find that ten times it is written in this section "and God said." You will find it seven times "and God

saw." It is God first, God in the middle, and God all the way through. When God is the beginning, the middle, the end of our lives: when we are dwelling in God and God in us, then life is easy, life is restful, and life is indeed "blessed."

At the close of this first day's work we read that "God called the light Day, and the darkness he called Night." There was a division. Darkness is not of God. I cannot tell you how the darkness came. I read in the Bible that "God is light, and in Him is no darkness at all." But you have a division between darkness and light, and God makes the division between the light and darkness. There are people in this town who are light because Christ is in them: there are people who are dark because there is no Christ in them. There is no light in anyone apart from Jesus Christ. A man may know a good deal and be able to talk very cleverly; but there is no light in Him unless Christ is in him. There are others who, being saved through Christ, have light, but they are not "full of light." Why? Because their eye is not single. "When the eye is single, then the whole body is full of light."

You notice the order—"the evening and the morning were the first day." After the evening comes the night. Evening, night; morning, day. There is a verse that reads "The night is far spent, the day is at hand." We are apt to think with all our improvements—railroads, telephones, phonographs, electricity—at the end of this nineteenth century, that it is a very bright world. No, it is a very dark world. "The night is far spent." It was far spent in Paul's day, and it is farther spent now. First evening, then night; then morning, then day.

The word "morning" has taken great hold of my soul. It has taken such hold of me that often without thinking I find myself saying "Good morning," and those who do not know me, look at me, wondering if I am just right; but when they find out the meaning of it they are not so much astonished. Why do you say good morning when it is evening? Because my whole heart is fixed on the "morning." What about the "morning?" It is night now; but there is morning coming. What kind of a morning? It will be a morning without clouds.

"Our Lord is now rejected, and by the world disowned,
By the many still rejected, and by the few enthroned."

Let us read, in 2 Sam. xxiii. 4, some of David's "last words." "And he shall be as the light of the morning . . . as the tender grass springing out of the earth by clear shining after rain." David's heart was as the morning. I cannot help giving you the next verse. David acknowledged he was a failure, that *he* was not what he ought to be, his *house* was not what it ought to be; but David said "*He* is all right, His covenant is sure, He is faithful, and I am waiting for the morning." Yes, David was waiting for the morning. Look up this matter of the "morning," and I would not be surprised if *you too* would be saying "good morning." Make a note of Psalm xlvi. 5. We read that "God will help her and that right early." Margin, "*When the morning appeareth.*" A rabbi from the other side of the water thinks that if he could only get a great building—what he calls a synagogue—costing perhaps 100,000 dollars that all the Jews will be converted. I love him. I know him pretty well; and I said to him, "My dear brother, I cannot believe as you do, that if you get a synagogue all the Jews will be converted. They will be converted as a nation in the 'morning.' God will help Israel, and that will be the time."

Then notice, as an illustration, Daniel in the lion's den. Daniel went into the den and suffered the extreme penalty of the law. The king could not sleep that night. He loved Daniel; but his love could not deliver Daniel. He came round very early in the morning and asked him if he was still alive, and Daniel answered "Yes." So Daniel was taken out of the den in "the morning," and there was no harm. But do you remember the story of those who put Daniel into the den? They went in and have not come out yet. That was a good morning for Daniel.

When Jesus comes in the glory it will be a grand morning for Israel; it will be an awful morning for the enemies of God. They shall, like Daniel's enemies, perish.

You remember the story of the storm on the sea of Galilee. Jesus was out on the mountain all night communing with His Father. The disciples were out on the sea not making much progress, and when Jesus came walking on the water, they took Him on board, and immediately they were at the land. Was not that a good morning.

These few suggestions may lead you to read up a few of the *morning* stories in the Bible.

Jesus is called the Morning Star; and I expect to meet Him as the "Morning Star." To Israel He comes as the "Sun of Righteousness." You and I will come back with Him. Will not that be a good morning? We will meet Him as the Morning Star and we will come back with Him as the Sun of Righteousness. Very few see the morning star—they are not watching. They see the sun when it rises.

Just another word:—Isaiah viii. 20, "To the law and to the testimony: if they speak not according to this word, it is because there is no morning for them." (R.V.) If we go not by the Word of God in its simplicity—if we go not by the testimony there is no morning for us. Let us hold fast to the Word, and walk by faith in Christ. We are children of the day: let us walk as children of the day; let us have done with the night, with the works of darkness, with Satan and the world, and all his, and its, follies: let us have a whole heart for Jesus Christ: let us be ever thinking about the glory, and the "morning." It will wean us from the world—it will make us what we ought to be, faithful witnesses for Him here, for whom we wait. The Lord grant us, as we are passing through the night, to live as children of the day, watching for the "Morning."

The First Principles of Prophetic Study

No. V.—THE TIMES AND SEASONS.

"**B**UT of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."

And as it is not for us "to know the times or the seasons which the Father hath put in His own power," it will appear evident that the Church should live in constant watchfulness, neither uttering rash alarms on the one hand, nor saying "Peace and Safety" on the other, but standing in constant vigilance, with girded

loins and burning lamps, waiting for the coming of the King. And if at times we grow weary of this long delay, we are yet to remember that "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Our estimates of "times and seasons" partake of our own frailty and imperfection. That which God promises near at hand, might yet seem far off to finite mortals. An eagle's estimate of distance is very different from a snail's: and periods which to us seem vast and illimitable, are but the dust of rolling ages in the sight of Him of whom it is written, "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." "One day is with the Lord as a thousand years, and a thousand years as one day."

Gazing through the pure ether which surrounds the heights of prophetic inspiration, the anointed eye of faith beholds at hand, events that, to the dim-eyed dwellers among the fogs and mists of worldliness and doubt, seem very far away. And the eagle glance that leaps from height to height along the distant landscape, may sometimes take no note of intervening vales, which must be entered by slow descents, and trodden with worn and weary feet. In a single sentence the prophet Isaiah connected "The acceptable year of the Lord, and the day of vengeance of our God." Only the slightest pause divides between those grand events; yet at the very point when our Saviour had read of "the acceptable year of the Lord," He "closed the book . . . and sat down." Isa. lxi. 2, Luke iv. 19. He knew *when to close the Book*;— He knew that between that acceptable year of the Lord and the day of vengeance of our God, a whole dispensation intervened. Unfortunately we do not always know just where to close the Book, and sit down.

It seems, notwithstanding these considerations, clearly demonstrable that we are living in the closing period of this world's history. Long ago was it written, "The night is far spent, the day is at hand;" and again "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." The apostles spoke of the times in which they lived as "*these last days*," wherein God had spoken unto men by his Son, "who verily was fore-ordained before the foundation of the world, but was manifest in *these last times* for you." The time when the Spirit of God was poured out as upon the day of Pentecost is definitely described as "*in the last days*," and the Scriptures, as a whole, coincide with these representations. But we may be sure that we could not reach "the last days" in the world's history, until we had passed the *middle period of its course*. On a journey of six thousand miles we do not reach the last miles until we have passed the middle milestone. Standing in the earlier portion of such a journey, we might call the whole of the latter half of the pilgrimage the *last* portion of it, but on arriving at the middle of the course we should still look forward and speak of the *last* part of it as that which immediately preceded the journey's end. The last miles of the journey cannot

include any portion of the *first half* of a journey, but they may include *all*, they *must* include a part, of the *latter half*, and they *must* include the *last mile* of the course. So when the apostles spoke of living themselves "in the last days," they clearly indicated that the middle portion of the journey had been passed; and when, standing at this point, they looked still further on and warned us of the dangers to come "in the last days," they certainly gave us no reason to conclude that they were then in the *opening period of this world's history*. Hence all these vague ideas that the world is in its infancy, that we have but just entered upon the flow of ages which are to roll on without limit or interruption, is contrary to the plain revelation of the inspired Word A terrible infancy this world has passed! For six thousand years it has been in rebellion against its maker and its God. Here His name has been blasphemed, His law broken, His love despised, His grace spurned, His servants hated, His prophets stoned, and His Son slain. Here plains have shaken with the tread of rushing armies, mountains have trembled with the thunder of battle, heaven has been pierced with cries of anguish and earth has been slippery with human gore. From the time that the first man, born of woman, quenched his wrath in his brother's blood, this world has been the theatre of violence, oppression, injustice, iniquity, carnage, strife, jealousy, lust, pollution, idolatry, blasphemy, covetousness, and devilishness, so vast, so black, so terrible, that no eye but the eye of God could bear to contemplate the scene. From those in this world who view a little of this seething hell of vice and woe and sin, the cry "How long, O Lord?" goes up before the throne. And from Him who sitteth in the heavens and declares the end from the beginning, the answer comes, "Yet a little while, and He that shall come, will come, and will not tarry." The long-suffering of God is salvation; He bears with all that He may save some; "But the Day of the Lord will come," even "the day of judgment and perdition of ungodly men;" and then, when the reign of sin is past, we may look for the days of joy and sunshine for the world, under the dominion of her rightful King"

H. L. H.

Selected gleanings.

LIKE ANY OTHER BOOK.

A PAMPHLET has lately been published* by Dr. Authur P. Purey-Cust, Dean of York. It is a paper read before the York Clerical Meeting, and the subject is,

"Is the Higher Criticism really adverse to faith?"

The paper is most interesting and important, as our readers will judge from the following extract in which the Dean deals with the statement that "*the Bible should be handled like any other book.*"

* John Sampson, 13 Coney St., New York. Price 8d.

This means that its history, language, authenticity, and morality meet with neither more nor less favour than anything which is professedly of the earth, earthy.

"Perhaps," says the Dean, "it is somewhat imaginary on my part and unintentional on theirs (*i.e.*, the higher critics), but there always seems to be a tendency to patronize the Bible, an assumption of superiority on their part, as of people who are dealing with something which is really at their mercy, and are not indisposed to show it.

"This, I fancy, must be the necessary consequence of their unsparing dissection of its manifold parts, their critical comments on its statements, their disinclination to admit the supernatural, their arbitrary selection as to what is or what is not to be received.

"The form and fashion of it have become blemished in the process of cutting it up for the scales of human balances, and (in the crucible of the burning fiery furnace of their criticism) the fragrance of the sanctuary has evaporated.

"Possibly I may be told that all this is the necessary consequence of the times in which we live. They are times of advancing intellectual activity, times when every human institution must fall or stand by its own inherent merit, and that the capacities and opportunities for ascertaining those merits are now so advanced, that it is simply impossible to shield anything therefrom, if it is to retain any respect whatever from intelligent men.

"*Prima facie*, we are told, the Bible *must* be handled like any other book. But is this a *prima facie* obligation? Is it scientific? Is it reasonable? Is the Bible like, in any degree, to any other book?

"I should think that the most superficial consideration of what the Bible actually is, not what it is represented to be, would at once demand for it very exceptional treatment, not on sentimental grounds, not on religious grounds, but simply on the grounds of its history, its constitution, and its antecedents, which are absolutely different from any other book which exists or which ever has existed.

"In the first place, the Bible is not a book, but a library of books. It is a collection of complex authorship and subjects. It is not the outcome of any one hand, or any one age, it embraces a long period of time. It has gradually grown through successive generations of men, during which succeeding generations, while accepting what they received, added some portions thereto, wherein there are evident tokens, which we discern, that they recognised and acknowledged the claim of what they had received, to their acceptance and their reverence.

"Secondly, the Bible is more comprehensive than any other book. It deals not only with morality, but with history, geology, state-craft, and many other subjects, incidentally no doubt, for it does not profess to teach history or geology, but, in such a way as to shew that the writers were not unfamiliar with those subjects. Its dicta therein rest not upon the mere assertion of the writers, but are confirmed by the testimony of the scientific discoveries of later ages,—the more accurate historical knowledge of the times, and peoples, and persons, of

which it speaks. And therefore though the Bible is not qualified to be regarded as a handbook of either history or geology, yet its statements, however they may have seemed for a time at variance with some new theory thereon, have never been proved out of harmony with what thorough investigation and mature consideration have accepted as reliable and scientific.

"If inaccuracies have from time to time been detected in either, they are very few in number, and experience has shewn that further and more accurate knowledge has frequently justified its dicta, and left to men the conviction that it is possible that they themselves may be in error, and that future and further discoveries may only confirm the statements of the Word of God.

"If it is wrong to say that the Bible is infallible, it is equally wrong to say that science is infallible. Many theories are discarded now which once obtained and were deemed fatal to its reputation. And many statements (which were deemed at variance with plain and acknowledged facts), have been found to have been simply misunderstood and misinterpreted by those who had read them.

"The Bible demands to be considered by us not as a mere human composition like other books, but that it is inspired, *i.e.*, that "the prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." It may be difficult if not impossible to define accurately the process of this, but it must be either admitted or denied. If denied, then the obligation rests on those who deny it, to show how it has come to pass that a mere human composition "like any other book" has lasted for so many generations; held the esteem and reverence of persons of different abilities, nationalities, civilization, and ages, and has influenced, to a great degree, the tone and temper of human life throughout all the world; which no other book has ever done.

"If the Bible is merely human, why are there not many Bibles. If the Bible is not merely human, but different to any other book, then it cannot be truly scientific to claim to handle it in the same way."

Questions and Answers.

QUESTION NO. 61.

A. L. A.—"Can you give a short exposition of Gen. vi. 3? It seems clear to me that it can have nothing to do with salvation, but as many are fond of quoting it in such a connection I should be glad of some explanation."

Your question is one of the most difficult which could be sent to us. It has always formed a *crux* of commentators, and much has been written about it. We will present a few facts which you and others may use by way of Bible study:—

(1) What is the force of the word "man" in this verse? It occurs thirty-five times in the first five chapters. *Without the article*—in i. 26; ii. 5, 20; iii. 17, 21; iv. 15; v. 1 (twice), 2, 3, 4, 5. *With the article*—in i. 27; ii. 7 (twice), 8, 15, 16, 18, 19 (twice), 20, 21, 22 (twice), 23, 25; iii. 8,

9, 12, 20, 22, 24; iv. 1. From a study of these it will be clear that though *without* the article it refers to man generically, yet it sometime refers to *the man Adam*. It is indeed translated "Adam" in every case (except i. 26; ii. 5), though in several of these places it refers to man as man. But *with* the article it refers in each case only to *the man Adam*. Four times with the article it is translated "man," though there is no doubt about its reference to Adam; nine times it is rendered "the man" (who can be only Adam); and nine times it is rendered "Adam."

Now, in chap. vi. 3, the word has the article; and the question is: Why should we take it here differently, and not as we do in the other *twenty-two* times in chaps. i.-v.? Surely it can refer here only to *the man Adam*!

If the article be ignored, and the word arbitrarily understood generically of the human race, then the first difficulty is with the word "also," which cannot be got rid of, for it is quite emphatic. If "man" here means the *genus* "homo," what other *genus* is implied in the word "also"? This difficulty, of itself, is sufficient, surely, to make us thankfully render "man" as it has been rendered twenty-two times before, and say, "my Spirit shall not always strive with the man (Adam), for that he also is flesh." Others were flesh; Adam also has become as one of them; he* (singular pronoun) also (as well as others) is flesh; he is as bad as the rest. He ought, by example, precept, and authority, to have done something to stem the growing corruption,—but "he also is flesh."

(2) As to the word "strive," it is *ya-dōn*, from *dōn*, to judge, rule, or order, to cause order to be kept, i.e., to govern. From which we have *Dan*, *Adōn* (Lord), etc. Most of the Ancient Versions take it in the sense of *remaining* or *dwelling*. We may combine the two, and take the words thus: "My spirit (i.e., *spirit-life from God*) shall not for ever dwell in Adam, for he also is flesh like the others; yet his (Adam's) days shall be 120 years." In no other case is the word used in the sense of "wrestling" or "striving," but always of *judging, ruling, or ordering* (see xv. 14; xxx. 6; xlix. 16; Deut. xxxii. 36; Job xxxvi. 31; Ps cx. 6; xcvi. 10; Zech. iii. 7; etc.).

(3) The fact was that, in consequence of what is described in vi. 1, 2, the whole race of human-kind had become corrupt and unnaturally vitiated. One man alone had kept clear of the awful abominations, and that was Noah. "All flesh has corrupted his way upon the earth." But "Noah was perfect"†; i.e., clean, *without blemish, undefiled*, in his *progeny, or seed*. All these words are peculiar and full of significance. The second word, "generations," for example, in ver. 9, is not the same as the first. The first (*Tōledōth*) means "*family history*"; the second (*dōr*) means "*offspring, seed*." Amidst the universal corruption only Noah had held aloof. All flesh had become corrupt. Adam "also" had become flesh. The whole race had to be destroyed: nothing short of this could rid the earth of such a progeny. Noah and his sons were alone unblemished. Nothing of this is said of his sons' *wives*. One or more of these may have been of the mixed,

* If Adam were here a noun of multitude, and used generically, it would be followed by a plural pronoun; as in chap. i. 26, "let them"; and chap. v. 2, "He called their name 'Adam.'"

† It is the technical term for sacrificial purity, and is rendered "without blemish." See Exod. xxii. 6; xxix. 1; Lev. and Num. throughout.

corrupted race; and if so, this would be quite sufficient to account for the distinct races (Negro, Chinese, etc.), as nothing else can.

What Gen. vi. 3 states, then, is that, 120 years before Adam's death, the corruption has advanced so far that this declaration was made by Jehovah to Adam. The verse is chronological! Adam died 930 years old; and 120 years before that, viz., in the year 810 A.M., Jehovah announced to him this His determination with respect to him. Nothing whatever is said about a period of 120 years' probation before the flood. It is only a popular traditional interpretation. As to taking 120 years as the subsequent duration of human life, the evidence, when it is examined, quite breaks down. What the verse reveals is, that the events of chap. vi. 1, 2, took place some time prior to 810. Doubtless, ver. 4 describes a subsequent corruption which took place "*after this*," either more immediately preceding and leading up to "the days of Noah" or still later, "after" the Flood, which would account for the *Nepheeleem* and the *Anarkeem* mentioned in Numbers, and who had to be destroyed by the Sword of Israel, as the others had been by the Flood.

Gen. vi. 3 is connected chronologically with this highly important and significant page in the history of the world and of mankind. It has to do with Adam: There is nothing about God's Spirit striving with sinners to-day, either by interpretation or application. Indeed there is nothing about the Holy Spirit at all. Both the A.V. and the Revised Version print it with a small "s."

QUESTION NO. 62.

S. L. B., and J., London.—"Will you please explain Heb. ii. 14? 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.'"

You must note that the words "partakers" and "took part" are totally different. In the former case it is *koinōnew*, and means to be *joint sharers with*, while in the latter it is *metecho*, and has not so strong a meaning. Compare Heb. vii. 13. This difference is marked in the R.V. Then, further, the word "likewise" is peculiar, and occurs only here. It is *parapleesiōs*, and means *in very like manner*. The adj. *parapleesion*, which occurs only in Phil. ii. 27, is used of Epaphroditus, where it is said that "he was sick nigh unto death." So our Lord "in very like manner" took part "of the same." But He not only "did no sin" (1 Pet. ii. 22), but "in Him was no sin."

QUESTION NO. 63.

E. H., Melton Mowbray.—"I should like your explanation of the words—'was in all points tempted like as we are' (Heb. iv. 15)."

You have omitted the two words which follow:—"*chōris amartias*" apart from sin,—which give the explanation you seek. See our Editorial paragraph.

QUESTION NO. 64.

E. D., Kilburn.—"What is the meaning of Heb. ii. 16—'He took not on Him the nature of angels, but took on him the seed of Abraham'? Surely Abraham had a fallen nature?"

The answer will be found in the R.V., from which it will be seen that the italics introduced into the A.V. obscure the meaning and destroy the sense. "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham" (as in the A.V. margin).

The words mean that he did not espouse the cause of angels, or he did not take up the cause of angels. It has nothing to do with "nature." The question itself is a sad instance of the evil tendency of the expressions we have criticised.

QUESTION No. 65.

"AN ENGINEER, WEST NORWOOD."—Your question as to "the Spirits of just men made perfect" (Heb. xii. 23), touches a passage which is popularly and therefore erroneously interpreted.

The rendering is ambiguous, both in the A.V. and R.V. We believe that it refers to Old Testament Saints who have *finished their course*. The word rendered "made perfect" is in the *genitive* case, and agrees with "just men," and not with "spirits," which is in the *dative* case.

QUESTION No. 65.

"H. W. C., BROMLEY."—Referring to your answer to question number 56, "Has this 'bill of divorce' ever been given?"

Yes. See Jer. iii. 8, where it is distinctly stated in so many words.

QUESTION No. 67.

"PERPLEXED" writes: "I put before you questions arising from reading an article in your August number. Can you reconcile the difficulties?"

(1) "The Body of Christ, as such, is not to be found in the 'Apocalypse.'" P. 16, vol 2.

(2) "The Church of God. Not the subject of Old Testament 'Prophecy.'" Vol. 1, p. 233. Might it not be said of New Testament Prophecy either, in the sense of foretelling?

(3) "The writings of St. Paul must be kept quite distinct from all 'prophecies relating to the heavenly or earthly blessings which had 'previously been revealed through the prophets, and by the Lord Jesus 'Christ during this earthly ministry.'" Vol. 1, p. 154.

(4) "The Mystery or Body of Christ is not mentioned in the Apocalypse, nor is any further detail given concerning it in the last Book of Scripture." Vol. 1, p. 154.

The above are extracted from answers to questions in *Things to Come*, with which I at the present moment thoroughly agree. But I read in the August number that, "upon turning to see who it was that spoke 'with him, he (John) beheld Seven Golden Lampstands, etc. . . . We can only remark that it exhibits the Lord Jesus in the Sanctuary 'of the Church dispensation, and that His dress and position as a 'High Priest may be explained by the dress and actions of the Aaronic 'High Priest on the great day of atonement."

I read also, p. 28, that as judgment must begin at the House of God, "He disappears leaving the *Sanctuary of the present dispensation*." (My emphasis).

I would like to know how the Lord can leave the Sanctuary in the face of 1 Cor. iii. 16.

(1) Does the Lord leave that which has the promise of the abiding for ever of the Holy Spirit?

(2) What is the Sanctuary? where is it?

How can the Lord Jesus be exercising Aaronic Priesthood in the Church, with Hebrew vii. before us?

In what way does this priestly service conform to the requirements of the "Church the Mystery" at all?

The above important questions relate to statements made in Conference Addresses. As the heading before the Conference Address clearly states, we do not necessarily endorse all the statements in these papers (when signed), and addresses.

We insert "Perplexed's" questions in case the writer of the paper may like to answer them.

We may ourselves subsequently add some further notes; meanwhile adhere to the statements 1, 2, 3 and 4, for which we are ourselves responsible, and which we are glad to see our correspondent endorses.

Signs of the Times.

"RELIGIOUS" SIGNS.

THE FLOWING TIDE.

The Rev. Hugh Price Hughes, in a sermon described in *The British Weekly*, August 15th, is there reported to have said, that the fatal mistake of the eighteenth century had been to put the Bible in the place of Christ. The sixteenth century reformers, such as Luther, Calvin, and Zwingli, had never made the mistake of calling the Bible the Word of God, and therefore they criticised the Bible with a freedom which would startle most people nowadays. No one thought it a sign of dangerous heresy when Luther called the Epistle to St. James an "epistle of straw." It was not till the seventeenth century that we were taught the false and fatal doctrine that the Bible, and the Bible alone, is the religion of Protestantism. George Fox and John Wesley uttered the strongest protest against this dead, useless orthodoxy. There could not be a more unsatisfactory sign of a man's faith than great timidity with regard to Bible criticism.

The text of this precious Sermon was "The armies which were in heaven followed Him." That will one day be solemnly true. But to-day it is the hosts upon *earth* which follow such teachers in their subtle assaults on the "Word of God."

A correspondent in *Word and Work* (Sept. 13), says that he wrote to *The Methodist Times* about it, "but no notice is taken of me." There used to be Wesleyans, and we thank God there are many still who can say with the late W. Morley Punshon, "It is the imperishable utterance of God. Bow before it and give your fealty to the Monarch's word. Brothers, nothing will avail to preserve you amid the strife of tongues but to cherish as a habit ingrained into the soul, as an affection embred with your deepest heart, continual reverence for the Divine word."

MAN'S THOUGHTS OF THE PRESENT TIMES.

At the recent autumn meeting of the Congregational Union, the Rev. J. Morley Wright, of Paddington, preached a sermon in the Baptist Chapel. The local paper reproduced it under the title of "Practical Advice from the Pulpit." Amongst other things Mr. Wright said,—

"The times in which we lived were glorious times, times of progress and privilege, unexampled in the world's history."

These are the thoughts of man; but Jehovah has declared that man's thoughts are opposite of His thoughts (Isa. lv.).

The Holy Spirit has "expressly" declared that these are "perilous times"; and the glorious times must wait till He, whose right it is, shall bring the glory.

These are truly "times of progress"; but the progress is down, down, and not up.

They are not "unexampled in the World's history," for the Lord Himself has declared that these last days will be like "the days of Noah."

But they are times of "privilege," for great is the privilege of being among the number of those who will escape the tribulation of those days, as Enoch escaped from "the days of Noah."

"GOING TO THE DOGS."

Under the above heading a letter appeared in *Word and Work* for Sept. 13, showing how the gradient is getting steeper in what C. H. Spurgeon so well called the "Down-Grade Movement."

SIR,—I see an advertisement in a paper—Wanted, "Choir Boys," good remuneration, for a "Baptist Church." Isn't that horrible, vile, and contemptible!!! I looked into one of the P.S.A. meetings. The touching up of the fiddles was something awful; it put me in mind of the "Penny Shows!!" and when the girl sang the solo I was clean shot, and cleared out. It's "pitiable" that we Baptists should forget our "sires," who abominated all such clap-trap. All our ministers have to do is to tell the people about "Him that died"; point them to the "King in His beauty." Nothing else will do. All this rot of music only gives them a taste for the pantomime.

JOHN POTTS.

Newcastle-on-Tyne.

SPIRITIST SIGNS.

A CENSUS OF SPOOKS.

THE new issue of the *Proceedings of the Psychical Research Society* is epitomised by *The Christian World* of September 13.

"Of course there are not "Ghosts" as popularly understood, but "lying spirits."

"Ours is a statistical age, but a census of ghosts, or, in the language of the Psychical Society, of 'spontaneous hallucinations of the sane,' is a decided novelty. The 'census' was begun in 1889, and the committee's report occupies nearly 400 pages of the new issue of the *Proceedings* of the Society. The 'census question' was:—

'Have you ever, when believing yourselves to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?'

The question was printed at the head of the schedule, and the person who had seen, felt, or heard a ghost, was requested to fill in his or her name, occupation, etc., and give details in answer to five-and-twenty questions. Only persons over 21 were subjected to the catechism. 223 women and 187 men officiated as collectors. About 17,000 schedules were filled up. Of the 1,684 persons whose affirmative answers are admitted, 655 are from men, and 1,029 from women. They give a percentage of 9.9 out of 17,000 persons who believe they have seen, heard, or been touched by spirits. In some cases the schedules were filled up by the collectors from the oral evidence of the persons answering, and such answers are conscientiously classified as second-hand. We quote only from the table of 'Visual hallucinations divided according to conditions of perception.' There were 352 realistic human apparitions of living persons, or phantasms of the living; 163 of dead persons; 315 of unrecognised persons; 143 of incompletely developed apparitions; 21 visions; 12 angels and religious apparitions or visions; 33 apparitions grotesque, horrible, or monstrous; 25 of animals; 14 of definite inanimate objects; 17 apparitions of lights; and 17 of indefinite objects—altogether 1,112 visual apparitions, of which 129 were seen immediately after waking, 294 when the percipient was awake in bed, 438 when the percipient was up and indoors, 201 when he was out of doors, and the circumstances under which 50 were seen were unstated. The committee believes that the evidence for telepathy, or some other supernatural cause, is considerably strengthened by the results of the census. The particulars are given in a large number of cases, and are sufficiently weird reading.

MR. STEAD'S LATEST STORY.

In *The Westminster Gazette*, Mr. W. T. Stead triumphantly adduces the report as proof of his views concerning

the 'borderland.' He is up-to-date, as usual, with a story of his own. While he was at Grindelwald lately he received bad news of the health of one of his nearest and dearest friends. On receipt of a gloomier letter than usual he decided to return to London the same night, but first consulted Dr. Lunn as to when he might expect a reply to a telegram if he despatched one. It was then four o'clock. Dr. Lunn answered that he could not expect a report before eight. A telegram was sent, requesting that the doctor's report might be telegraphed in reply. Mr. Stead thought he would try, by the aid of his 'automatic hand,' to anticipate the reply. He first 'asked the ever-faithful friend who some three years ago passed from our sight whether she could tell me how the patient was.' His hand wrote without a moment's hesitation:—

'Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct.'

Seven o'clock came, but there was no telegram. Mr. Stead expressed the opinion to a friend that 'the spooks are no go this time.' Eight came, when Mr. Stead's son brought the telegram, with the message that 'it was delivered by mistake in Uncle Herbie's room.' It had been received at 7.10:—

'Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit.'

Such is the story with which Mr. Stead backs up the report of Mr. Sidgwick's committee."

SPIRITISM AND WITCHCRAFT.

IN the last number of *Borderland*, Mr. W. T. Stead informs his Spiritualistic and Theosophic readers, that he is anxious to ascertain the whereabouts of some more witches.

He writes as follows:—

THE SCARCITY OF WITCHES.

"My appeal for a witch last quarter remains unanswered. Even my one stock witch upon whom I relied as a never-failing resource in case all other members of her sisterhood failed me, has lost her cunning, and although her repute as a healer of disease still seems to be as great as ever, as a psychometrist and clairvoyant she has fallen off so much that it is impossible to make any use of her. Should any of our readers know of any wise women or gipsies in their neighbourhood, I should be much obliged if they would communicate with me."

Has Mr. Stead's familiar spirit, "Julia," also lost her cunning?

Editor's Table.

"THE HOLIEST OF ALL."

OUR article on this book has excited some of our friends. Many have written, thanking God for our testimony. Some are angry, and defend the erroneous teaching. But we do not intend to be drawn aside into any personal or side issue. The point is clear and simple:—If the Christ of God, and the Christ of the Scriptures, is too high and too holy for man to become like Him, is He therefore to be dragged down, as one has said, to the level of "fallen nature, as Christ took it upon Him?" Any Christian who does not instinctively revolt against such teaching, is not loyal to Christ; and if he does not raise his protest against it, he is wanting in faithfulness as to his testimony. To whom are we to be faithful—to God, or to man?

THINGS TO COME.

Vol. II.

DECEMBER, 1895.

No. 6.

Editorials.

THE HOLIEST OF ALL.

In *The Life of Faith* (Nov. 6th) and *The Christian* (Nov. 7th) there is what has been called a disclaimer on the part of the Rev. Andrew Murray, as to the quotations from his book *The Holiest of All*, given in our October issue.

Mr. Murray explains that he believes in "the absolute sinlessness of our blessed Lord, not only as manifested in His will and actions, but as inherent in a nature free from the faintest shadow of a taint of sin." And that when he uses the term "fallen nature" of that which our Lord took upon Him, he means that it was "apart from sin, as suffering from the consequences of the fall"; and he further explains that by these "consequences," he means "liability to weariness, etc."

He also states that in a subsequent edition he proposes to substitute for the words "fallen nature," the expression "our human nature."

He asks that the impartial reader shall judge whether there is anything inconsistent with the most perfect faith in "the absolute sinlessness of Christ's human nature."

To enable the impartial reader to form this judgment as to inconsistency, we will give (what our contemporaries do not give) a few more extracts from *The Holiest of All*. The italics are ours.

1. "Out of each victory He came with His will *strengthened*; and His power over the weakness of the flesh, and the danger of yielding to its desire for earthly good, or its fear of temporal evil *increased*" (p. 185).

2. "By not doing His own will, but the will of the Father, by the sacrifice of Himself to God and His will, *He conquered sin in his own person*, and gained a victory over it whereby it was for ever vanquished and brought to nought" (p. 325).

3. "As it was through the spirit that God wrought that perfect work in Christ by which *fallen human nature, as He had taken it upon Himself, was redeemed and glorified*; so nothing can make us partakers of that redeeming and quickening power but that same Spirit, truly living and working in our soul and body, *in the same manner as it did in the humanity of Christ*" (p. 305).

4. "Let the cleansing of sins be to you *as it was to Christ*—the entrance to the Holiest" (pp. 45, 46).

5. "In the Incarnation the union between the divine and the human nature was only begun: it had to be perfected by Christ, in His human will, yielding Himself to God's will even unto the death" (p. 52).

6. "*He hath perfected them for ever.*" "The perfection in both cases is one and the same. As the Son of man, as the second Adam, who lives in all who are His, He perfected Himself for them, and them in Himself. *His perfection and theirs is one, i.e., here below on earth!*" (p. 345).

7. "Jesus denied Himself, would do nothing to please that nature He had taken, *sinless though it was in Him. He denied it, He died to it. This was to Him the path of life*" (p. 364).

8. "In His life of self-denial and humility, of obedience and death,

He showed us that there is no way to God but that of sacrifice, resisting the world and self unto death, *no way of deliverance from fallen nature but by dying to it*" (p. 483).

From *The Life of Faith*, July 31, 1895.

9. "The natural life which Jesus had from His mother—that natural life in connection with Adam and with us in the flesh—*He gave it up to death, the accursed death of Calvary.* Christ said then in effect, *O Father spare not.* . . . I tell you, you must surrender everything as accursed. People won't believe that everything *in our nature is under the curse*; and yet it is so" (p. 398).

Now we join in Mr. Murray's invitation, and ask the impartial reader "whether there is anything inconsistent" between these quotations and the explanation of them now given.

We confess that it is beyond our power to reconcile them. It is not a mere question of *words*, if it were we might at once ask what is the difference between "fallen nature," and the term proposed as a substitute for it, *viz.*:—"our human nature." "Our human nature" IS "fallen nature;" and it comes to exactly the same thing: for in our October issue we quoted the words concerning Christ that "He had to fast, and watch and pray, *lest the lawful desire of His human nature MIGHT LEAD TO SIN.* Thus He was perfected, and this is Christian perfection—the fellowship with Christ through the indwelling Spirit, in His obedience" (page 201).

We are the "impartial readers" of these words and of the word of Mr. Murray's disclaimer, and we judge them to be "inconsistent." He cannot hold that Christ's nature was *inherently* perfect, and at the same time say, that it could be "strengthened," "increased," or "perfected," and that in the same way in which we need to be perfected.

Mr. Murray explains that the expression "fallen nature," or, "our nature," as He took it upon Him, means no more "than our nature, apart from sin, as suffering from the consequences of the Fall," and these "consequences," he further explains as "liability to weariness, etc." But it is impossible for us to accept this limitation of his words; for he goes on to explain that "as nothing but the eternal Spirit could have overcome or redeemed fallen nature *as Christ took it upon Him*, so nothing can possibly overcome or redeem the fallen soul or body of any child of Adam, but *the same overcoming and redeeming Spirit, really living and acting in it IN THE SAME MANNER AS IT DID IN THE HUMANITY OF CHRIST*" (page 305).

Now this is Theology which is quite foreign to the Word of God—and the teaching based upon it is unscriptural and anti-Scriptural. The Word of God knows nothing about a "redeeming Spirit" redeeming Christ's human nature! He was *not* a human priest who needed "as for the people, so also for himself, to offer for sins" (Heb. v. 3) We read of His *redeeming blood*, which avails for others; but nothing about "a redeeming Spirit" which He needed for Himself.

Our readers will surely see that it is not a mere change of

terms which will remedy the matter. It is the whole tone and character, and indeed the great aim and object, of *The Holiest of All*, against which we desire to utter our warning cry.

How can Mr. Murray believe that Christ's nature was "sinless" (inherently), and yet teach that it had to be "denied"? How could Christ surrender as "accursed", that which was inherently sinless? How could Christ be said to "*resist self . . . unto death*," if that *self* were *holy*? Where did the *resistance* come in? Why should that nature be *given up to death, and the accursed death of Calvary*, if in itself it was without sin?

We wish it to be distinctly understood that this is no mere quibble about *words* or expressions. It is the whole doctrine, and *the whole system of teaching* based upon the words, against which we strongly protest.

Mr. Murray's disclaimer must be compared with the whole purpose and tendency of his teaching. Such a disclaimer cannot take out the words we have quoted from his book, nor can it take the effects of its teachings out of the heads or hearts of those who have been affected by such dangerous doctrines.

It is not (we repeat) merely about words, that we contend. *It is the doctrine necessarily conveyed by them.* In the quotations themselves we scarcely recognise what we have been accustomed to regard as Christianity. For observe that in No. 5, above, the word "sinless" can only mean that He kept Himself from sinning: for He *denied His nature*, and "*died to it*," and, being an "*accursed thing*," "*He gave it up to death, the accursed death of Calvary*," "and said in effect, O Father, spare not." Is this Christianity? We always thought that Christ died under the curse of the law *as a substitute* for those who had broken the law, according to the Apostle's argument (Gal. iii. 10, 13). But we never before heard from a Christian teacher that it was because His own nature was under the curse, and that, for this reason, on Calvary He "said in effect, O Father, spare not."

If this is Christian truth, or anything like it, perhaps some one will tell us what blasphemy against Christ our Lord would be?

We thankfully welcome Dr. Moule's letter, which we print on another page. We join in his earnest expression of sorrow that "the terms quoted were ever employed in the remotest connection with the Holy One." And we could have wished that some others had indignantly or "lovingly" uttered their protest; for in that case we should have been spared the risk of paining any who may think they have been strengthened by reading such books as *The Holiest of All*.

We regret that those who have been so ready to complain of the *tone* of our protest do not seem to have been pained by that against which the protest was made, or by the great dishonour done to the Lord; but appear to have been much more concerned about the name and honour of the Lord's servant.

Surely, in a case like this, our *first* care must be the Lord's honour and glory, and the truth of His Word.

Next, after this, the poor, weak, scattered sheep and lambs of the Good Shepherd, who may have been misled.

And *last of all* (not first, as our contemporaries seem to think), the name and reputation of the teacher himself.

It will be time enough to think of man's good name, when HE has been honoured whose Name is "above every name."

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(Fourth paper, continued from page 92).

(IV.) THE BODY OF CHRIST.

THIS brings us to consider the "great" secret—"The Body of Christ," "Christ and the Church"—Christ, the glorious Head of the Body in heaven, and His people the members of it on the earth.

Twice it is called "great"—the "great" secret. In In Eph. v. 32 and 1 Tim. iii. 16. Not a word was heard of this until it was specially revealed to and through the Apostle Paul. We have considered the three great Scriptures wherein this special revelation is contained.

(1) THE CONSTITUTION OF THE BODY.

There are two other Scriptures which further develop the special figure under which the secret is presented, viz., a Body. These are 1 Cor. xii. and Rom. xii. In the former of these the subject is most completely set forth, in the following manner:—

A 1-11.	THE CHURCH	and the nine gifts given to it.	} Nine enumerations.
B 12-17.	THE BODY.	Its unity.	
B 18-27.	THE BODY.	Its members.	
A 28-31.	THE CHURCH	and the nine gifts set in it.	

Here in A and A we have the *Church*—while in B and B we have the *Body*—to illustrate the blessed unity which exists betwixt Christ and His people.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ" (or *lit.* "The Christ,") verse 12. This cannot of course be Christ Personal; it can be only what we, for the sake of convenience, term Christ Mystical.

And how do saved sinners become members of this wondrous Body? Not according to the tenets of a Semi-Pelagian and Arminian Gospel, but according to the Free Grace of God; "for in one Spirit are we all (*i.e.*, the writer, and the "saints" to whom he wrote, and all of whom it can be said that they are) baptized into one Body, . . . and have all been made to drink into one Spirit." This is the source whence the unity and oneness of the Body springs.

The members of the Body of Christ are those who have believed God's testimony (as Abraham believed it), as to their lost condition as sinners, as to the great salvation which is in Christ the Saviour; and who have reckoned themselves as having died when He died, and risen again when He rose; thus identified with Christ (not in His incarnation, which is the modern heresy,

but) in His death and resurrection. This is the truth which is bound up with the meaning of "the Body of Christ." One part of a body cannot die, and the rest of the body go on living: one member cannot be amputated, and yet the body be a complete body. Hence, the expression "in Christ" means to be in Christ Mystical. There is no other way of being "in Christ." We cannot be in Christ *personal*, we can be "in Christ" only by being members of His Mystical Body. Therefore, if we are "in Him"—when He, the Head, died; then we, the members, must, in the eternal purpose and judgment of God, have died in Him. When He, the Head, rose again; then we, the members, must be risen in Him. If He, the Head, is in Heaven; then we, the members, are seated in the heavenlies in Him.

We must not stop to follow out this wondrous truth, but we must surely be arrested by the thought, and ask, Are all who "profess and call themselves Christians" really members of Christ's Body? Have they by faith reckoned themselves to be dead and risen with Christ? Do they all know that having died with Christ they need not die at all? Do you rejoice in the fact that death and judgment are past and over for the members of Christ's Body? Are they aware that the end of Christ Mystical is that the body will be "received up in glory"—to meet the descending Lord. Is this the hope of the great multitude of professors. It is not for us to judge individuals, but this we know as a fact, that the "Rapture" is a truth which concerns only the Body of Christ! and therefore whether all Christians will be taken up when Christ comes forth into the air; or whether any will be left, becomes a most solemn question, demands a searching consideration, and calls for a serious answer.

The day is drawing near when the Body will be completed, and the members gathered together as one. But now they are in tribulation. Oh what grief and bitterness and murmuring and discontent is manifested as to the position which the members occupy in the Body! They forget that it does not say, they have been placed "as it hath pleased them," but it is written "God hath set the members, every one of them in the Body, as it hath pleased Him" (verse 18).

Now, the members judge one another, some they "think to be less honourable" than others. Ah! foolish thinkers. It matters not what "we think," but what they are in God's esteem.

And then, what a precious lesson we lose through our selfishness. We read (verse 26) "if one member suffer all the members suffer with it," and we restrict this to the mutual sympathy of the members, to the exclusion of the Head. The truth is, He suffered, and we suffered with Him. He is honoured, and we are honoured in Him. "It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 11, 12). And what is more—there is that precious truth in 1 Cor. xiii. 21. The Head cannot say to the feet, "I have no need of you." How wonderful that the great and glorious Head

in heaven cannot say to the weakest, feeblest, humblest, member upon earth, "I have no need of you." It is too wonderful for us to comprehend; but so it is, and we can only bow our heads, and worship.

(2) THE GROWTH OF THE BODY.

We read in Eph. i. 22, 23, that this all comes from the Head in heaven. He has been exalted by God who "gave Him to be the Head over all things to the Church which is His Body, the fulness of Him that filleth all in all, *i.e.*, all [*the members of His Body*] with all [*spiritual gifts and graces*]. This is exactly what is expressed in 2 Cor. xii. 6 "There are diversities of operations, but it is the same God which worketh all [*these gifts*] in all [*the members of His Body*]." There is not force in the expression "all in all" unless we supply the necessary words of this elliptical term from the immediate context.

The Head of the natural body is physiologically the source of all feeling and influence to the whole natural body. The brain is not confined to the head. *The nerves (though slightly different in structure*) are the continuation of the brain*, and they keep up a mysterious connection between the head and all the members of the body. And when a member is injured or in pain, a message is at once sent up to the brain, and succour and sympathy are immediately given. It is probably this connection that is referred to in those physiological verses which, whatever be their meaning, we believe to be in advance of human science. It is this which causes the present renderings to be so unintelligible, and which renders their correct translation so difficult. We will try and make it clear by giving our own version. The first is

EPH. iv. 16.

The subject is "the building up of the Body of Christ" (verse 12), "unto a perfect man" (verse 13), that the members "may grow up into Him in all things which is the Head, even Christ, from whom the whole body continually fitted together and compacted by every sensation† of the supply, according to a working corresponding to the measure of each individual part, brings about the growth of the body with a view to the building up of itself in love."

The other passage is

COL. ii. 19.

"The Head, from which (or from whom) all the body

* The chief difference being that the nerve fibres are insulated by a sheath in the members, but not in the brain.

† The word *haphes*, a touching, Lat., *junction*, occurs only here and in the other passage (Col. ii. 19). It is not a "joint," but a *nexus*, or connection, by which supply is passed on from one organ to another! and not so much the parts in contact, not so much the actual touching of the parts as the mutual relation between them. Galen (second cent. B.C.) says the body "owes its compactness partly to the articulation (*arthron*), and partly to the attachment (*sumphusis*, *symphosis*). Aristotle (A.D. 356) speaks of two kinds of union, contact and (*symphusis*) cohesion. So that it is the contact between the various parts which conveys the necessary supply, with special reference to the adaptation and mutual sympathy and influence of the parts in contact. Aristotle speaks of this as *pathetika* (*full of feeling, or sensitive*), and we have tried to express it all by the word "sensation."

through the junctures and ligaments* being bountifully supplied, and knit together, increaseth with the increase of God," *i.e.*, the increase wrought by God.

It is not merely *unity* which is taught here, but *growth*. This is the ultimate result of the intermediate processes. The origin of all is God, who hath given Christ to be the Head over all things to this wondrous Body. Christ, the Head, is the *source* of all, but the members of the Body are made and used as the *channels* of communication in their mutual relation to Him and to one another.

The discoveries of modern physiology both give and receive light from the marvellous accuracy of these divine words. But the words of the Holy Spirit here are connected directly with spiritual truth. He goes on at once to teach the important truth and to draw the practical conclusion in the next chapter (Col. iii.).

"If ye died with Christ," why are ye subject to the ordinances of man? Why do you allow men to bind you with vows and pledges and badges, saying to you, "Touch not, taste not, and handle not"? All these things perish, as man's commandments and doctrines perish. And if this be so, if ye died jointly with Christ from the elements of the world; if ye were raised (not *have been raised*) jointly with Christ, what follows? Why then, as the Head of the Body is in heaven, the members of the Body are there "in Christ." Our aims, and mind, and thoughts will be heavenly not earthly. "For (I say it again) "ye died" and you are now, as to your standing before God, living in another sphere, and on another plane where all is spiritual. Carnal rules and ordinances do not enter into the growth of this Body at all. All is spiritual, heavenly, and eternal.†

THE END OF THE BODY.

And if this be the *growth* of the Body, what of its end? What will be "the perfect man?" When will this Body be completed, and what will happen? The natural end of the natural body is *dissolution*: Will that be the end of this Body? What is its revealed end? It is all a matter of Revelation.

The secret of the Body has so far been revealed, as to its *place* in the purposes of God, as to its *constitution*, and as to its *growth*. And now, as to its *end*, another special revelation is needed; and it is given. It flows naturally from its relation to Christ as shown in Col. iii.

* Galen uses the word generally to denote any connecting muscles, or tendons, and of ligaments properly so-called.

† There is nothing that so exposes the awful design of Satan than the blasphemous assumption of the Church of Rome. He has indeed travestied this great mystery in making the Pope the visible *head* of a visible body, of which the "faithful" are the *members*. Thus completely nullifying and perverting this precious truth. At the Annual Conference of the "Catholic Truth Society" held at Bristol, September 9th, 1895, and reported in the Daily Press the following day, Cardinal Vaughan spoke on the subject of *Reunion*, of which so much has of late been said. His point was that there was no such thing as Reunion short of corporate union with that Church of which the Pope is the *head*. It would not do, he showed, merely to agree in so many points of doctrine, but "it is simply a question of the fundamental and essential constitution of the Church." He further defined the matter when he said, "It was a constitutional, corporate union of the *head and the members*. Reunion, then, must mean a return to the visible union which formerly existed, when there was but one united *body* under one visible *head*." Any thing short of this he declared to be only "confusion of thought." "It is best to be perfectly frank and definite." Yes, but how awful is the subtle nature of this blasphemous travesty.

Seeing that the members died jointly in Christ, and rose in Christ, our life is in Christ. Though we may fall asleep our "life is hid with Christ in God." Therefore, the next thing is "when Christ who is our life shall be manifested, then shall ye also be manifested in glory" (Col. iii. 1-4).

It were impossible to be otherwise, inasmuch as the Head and members cannot be separated. Hence, the secret is revealed in 1 Cor. xv. 51: "Behold, I show you a Mystery," *i.e.*,

"BEHOLD, I TELL YOU A SECRET!"

What is it? "We shall not all sleep." What? Not though it is appointed unto men once to die, and after this the judgment" (Heb. ix. 27)? Must we not die? No! blessed be God. It is not necessary! The members of the Body were judged with the Head, and were "crucified with Christ," and therefore there is no reason why they should ever die at all, and no reason why they should ever come into judgment (Rom. viii. 1). They may "fall asleep," but "not all." But whether alive or asleep, "we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised, and we shall be changed" (1 Cor. xv. 51-57).

"I would not have you ignorant concerning them which are asleep." . . . For if we believe that Jesus died and rose again, even so *we are to believe that* them also which have fallen asleep, will God, through Jesus, bring again with Him *from the dead* (*i.e.*, as He brought Jesus again from the dead. Heb. xiii. 20). "For this we say unto you by the Word of the Lord, that we, which are alive and remain unto the coming of the Lord, shall not get before them which are asleep. For the Lord Himself shall descend from heaven with an assembling shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first (*i.e.*, before the living are changed), and then we, which are alive and remain, shall be caught up together (*i.e.*, at one and the same time) with them in clouds for the purpose of meeting the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv. 13-18).

Oh! what a blessed truth to be initiated into. Well, may He say, "Behold, I tell you a secret." "I would not have you ignorant" of it.

This, then, is the end of Christ Mystical. "The perfect man" is formed; the Body is complete, and when it becomes completed, it is received up in glory!

We have already considered the three great passages which reveal it. But there is a fourth, and it sums up the whole round of doctrine contained in the revelation of it, with special reference to the end of Christ Mystical.

1 TIM. iii. 16.

GREAT IS THE MYSTERY!

of godliness, *i.e.*, of the true Faith, which* [*mystery*] was manifested in flesh.

This passage is generally taken of Christ *personal*. But if read, as we submit it ought to be read, of Christ

* The R. V. gives "He who" in the text, and rightly says in the margin, "The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some

mystical, then in the six sentences we have the whole truth, concerning the Body, revealed.* We have what is true of Christ *personally*, of course; but we have more; we include what is true of the *members* as well, if we take it as referring to Christ *mystical*—the Head and the members.

What is it?

1. "MANIFESTED IN FLESH." True of the members, and true of the Head (Rom. i. 3).
2. "JUSTIFIED IN SPIRIT." True of Head, and members as set forth in Rom. v. 12—viii. 39.
3. "APPEARED TO ANGELS." This is explained by Eph. iii. 10, where we are told that now unto principalities and powers in the heavenlies, God is making known his manifold wisdom by means of the Church.
4. "PROCLAIMED AMONG THE GENTILES," not merely Christ personal, but Christ mystical (the Body of Christ), is now proclaimed, "made known to all nations" (Rom. xvi. 26), made known "among the Gentiles" (Col. i. 27), preached "among the Gentiles" (Eph. iii. 8).
5. "BELIEVED IN THE WORLD." It is made known "for the obedience of faith" (Rom. xvi. 26) (*i.e.*, faith-obedience).
6. "RECEIVED UP IN GLORY." "If so be that we suffer with Him, that we may be glorified together, also with Him" (Rom. viii. 17). "For whom He justified, them He also glorified" (Rom. viii. 30).

This then is the end of Christ *mystical*, as it was of Christ *personal*. The members are waiting to be "Received up in Glory," as the Head was. This is our hope, our "blessed hope."

So that waiting for God's Son from heaven is part of our Christian position. It enters into the very foundation of our standing in Christ.

It is not the mere study of prophecy, which may, or may not, be taken up by Christians as an "extra subject," but it is the warp and woof of our Christian standing in Christ.

ancient authorities read *which*. This is our belief. We believe that the original word was *Ho*, *which*, neuter, to agree with the word *mustevion*, which is also neuter. Then some scribe, not understanding the sense added, an "H," thus turning it into *hos*, which made it *masculine*, *who*, or *He who*, though the sense is thus made more obscure. Finally, some later scribe put a little mark in the "O," thus making it into *Th*, and making the two letters *THS* an abbreviation of the word *Theos*, *God*. A microscope reveals the fact that the little mark in the "O," in the Alexandrine MS. is in different ink, and was evidently added by a later hand. This, we believe, to be the evolution of the reading, and that originally it was simply "O," *which*.

* The place occupied by this Revelation of the Mystery in 1 Tim. iii. 16 will be best understood by the important position it occupies in contrast with the "Mystery of Iniquity." When viewed in the position given to it in the Epistle, the two central numbers, E and E, the two Mysteries or Secrets of God and Satan, are seen to stand in solemn and awful opposition.

THE STRUCTURE OF 1 TIMOTHY.

- A | i. 1-2. Benediction.
- B | 3-20. Doctrine.
- C | ii. -iii. 18. Discipline.
- D | 14-46. Intended visit and interval.
- E | iii. 16. The Mystery of Godliness.
- E | iv. 1-2. The Mystery of Iniquity.
- D | 13-16. Intended visit and interval.
- C | v. -vi. 2. Discipline.
- B | 3-21. Doctrine.
- A | -21. Benediction.

The three pairs of statements may be thus contrasted: Nos. 1 and 2. Though manifested in the "flesh," we know what it is to be "justified" as to the Spirit.

Nos. 3 and 4. It is being made known to angelic beings in heaven above; and it is being proclaimed to men on earth beneath.

Nos. 5 and 6. By grace, we believe the wondrous testimony now while in the world, and we are waiting to be

"RECEIVED UP IN GLORY."

Contributed Articles.

THE PASSOVER, THE RED SEA AND THE JORDAN.

THE Word of God is one complete whole; it is also complete in each of its parts. Its historical, ethical, and prophetic portions are perfect, both in outline and detail, so too are its allegorical and typical teachings.

The history in some particular instances may be allegorised, as in the case of Sarah and Hagar, Isaac and Ishmael, Mount Sinai and Mount Zion, Jerusalem "which is in bondage" and Jerusalem "which is above."

This does not in any way give colour to the foolish conceit of the rationalistic and superficial thinker that the history of Scripture is mere allegory.

It seems an impossibility to some minds to grasp more than one side or one aspect of the shield, for its "gold and silver sides" are not, to such minds, those of the shield of faith.

The panoply which God has provided for those who wage His warfare is a perfect one, and no half-hearted reliance on His word will be of much avail against our "end-of-the-century" rationalism.

When the historical statements are believed, it can then be seen how true history may also be allegorised, and when the type is acknowledged, the anti-type can be clearly discerned.

History itself may be used as prophecy, and may be rightly incorporated with it, as in the "historical interlude" in Isaiah (xxxvi.-xxxix).

A miracle may also partake of the nature of a parable, as the Feeding of the Multitude with the five loaves and two fishes, or the Withering away of the barren Fig-Tree.

What do not men lose by not taking God at His Word? "Hath He said and shall not He do it? Hath He promised and shall He not make it good?" All flesh is as grass, and everything else will fail and wither as the flower of the field, but the Word of our God abideth for ever.

Old Testament types are full of wondrous teaching,

if we remember that the letter killeth, but the spirit giveth life. Now the Lord is that spirit, and the things that were written in the Law and in the Prophets and in the Psalms concerning Him, are enjoyed by those whose hearts have been opened to understand the Scriptures.

Historical events and types were written for our learning by the Holy Spirit's guidance, and it is by His enlightenment that we are able to interpret and enjoy them.

THE PASSOVER, THE RED SEA, AND THE JORDAN.

The Passover, the Red Sea, and the Crossing of the Jordan, were each of them striking incidents in the history of God's earthly people, and Christian teachers have shown (one especially, known and yet unknown) that these three remarkable historical events may be read, not only as types when studied singly, but in even a still more forcible manner when taken together, as connected types or symbols.

These things happened unto them for ensamples, and are written for our admonition, on whom the end-of-the-century and the ends-of-the-age are come.

Now the Passover, the Red Sea and the Jordan, as types, have all three to do with the redemption that is in Christ Jesus our Lord. "When I see the blood I will pass over." When the blood of the lamb was on the doorposts, and lintel, the destroying angel, passed over, and all inside were safe from judgment, even to the children of the household who could know but little of the meaning of that service.

God delivered His people out of Egypt at the Red Sea, and though the Wilderness was before them, yet the bondage of that iron furnace was behind them, they were free men, their enemies were overthrown, the horse and his rider had been overthrown at the Sea, even at the Red Sea. They had been closely shut up in their houses in Egypt when the Angel of Judgment had passed through the land for the destruction of the first-born; but now they stood still and saw the Salvation of Jehovah.

The Wilderness was before them, but that fair country, that pleasant land, was at the other side of it, and He, their Deliverer, was with them by day in the Pillar of Cloud, and by night in the Pillar of Fire.

To believe God's word concerning the redeeming blood of the Lamb, is to be shielded from judgment; and to believe the Salvation of God who hath delivered us out of this evil age and from the power of Satan, the god of this age, is to know by experience that this world is a wilderness, and that we are but strangers and pilgrims on earth.

Yes, we too seek a country. And as Immanuel's land was fairer beyond all comparison than the land of Egypt, notwithstanding the garlic, and onions, and leeks, and melons, and cucumbers; as the hills and valleys with the former and latter rains, and the figs, the olives and the vines were far better than the products of Egypt's alluvial plains, so too are the Heavenly Jerusalem, and the Paradise of God, far more beautiful than this world's

fleeting pleasures, with its apples of Sodom and Dead Sea fruit.

Jordan is crossed, and dryshod too, for has not the Ark gone before? He went down into the River of Death. As David cut off Goliath's head with his own giant sword, so He the true David with the sword of death, disannulled the might of him who had the power of death, and delivered all those who through fear of death are subject to bondage.

The Last Adam cut off the waters from the "city of Adam," and the people passed clean over Jordan, even when it overflowed all its banks.

The deep water-floods passed over His soul—the soul of the "Last Adam,"—and He cried, "deliver my soul from the sword and mine only one from the power of the dog."

Twelve stones in the bed of Jordan's swiftly flowing stream, and twelve stones in the camp at Gilgal, are types of that full redemption which still awaits the twelve tribed people of the City of the Lord.

Israel as a whole, "All Israel," will be saved when their Deliverer comes forth from Zion. May it please the Lord to hasten that day, for not until it comes will all these types be fulfilled! Meanwhile, have not the Red Sea and the Jordan lessons for us, as well as the more easily understood type of the Blood of the Passover Lamb?

Christ, our Passover, has been sacrificed for us, but have not we also passed through the Red Sea? Has not God's Salvation, through the death and resurrection of Christ, delivered us from Egypt and Egypt's Despotical Tyrant? Are we too not in the Wilderness journeying to the Promised Land? Nay further, are not we too across the river Jordan? Is not our camp at Gilgal, and may we too not feed on the "old corn," the corn of the land, *i.e.*,—Christ in glory?

APPLICATION *vs.* INTERPRETATION OF TYPES.

An *application* of the types is for us, the interpretation as well as the application is yet for Israel.

When Old Testament types are being fulfilled, in that day when "the opened-book" is being read in the "Time of the End," then will the wise understand. There will be those who will learn "the new song," which others will be singing to the accompaniment of their harps, and there will be in addition to these, those who will sing the Song of Moses and the Lamb.

"Little children," "young men" and "fathers," all know what the Passover Lamb means, but do all know what the Red Sea means? Perhaps there are still fewer who know what Jordan means.

"Part of the saints have crossed the stream and part are crossing now" is application, but not true interpretation, for the Passover, the Red Sea *and* the Jordan, are all three *past* events for those who by God's grace and mercy now hold the camp at Gilgal.

There was a secret which God did not reveal in Old Testament days; that secret is ours through the wonderful riches of His grace. In Him who is placed far above all principalities and powers, both in this age and

in the coming one, in Him is our inheritance, but this mystery is great, for it relates to Christ and the Church.

Of this there were no types and no foreshadowings in the strict sense of the word, for all the types including those of the Passover, the Red Sea, and the Jordan, have had, or will have, in the not far distant future, their anti-types and strict fulfilments in connection with Israel. Nevertheless they were written for *our* instruction, and if the scribe instructed unto the Kingdom of Heaven can bring out of his treasure things new and old, how much more ought not those to be able to do so to whom has been revealed the whole counsel of God?

It is a full and complete circle of Divine Truth which God has been pleased to reveal to His saints. All the treasures of wisdom and of knowledge are hidden in Him. Yea, in Thee, blessed Lord and Master! ANON.

"AS HE" IN FIRST EPISTLE OF JOHN.

BY REV. JAMES SMITH.

(Concluded.)

THIS wonderful expression of standard comparison, "as He," occurs again in chapter iii. 7, where it is used in a most practical way. It may be called

(IV.) THE STANDARD OF RIGHTEOUSNESS.

"Little children, let no one lead you astray; he that is doing righteousness is righteous, even as He is righteous."

The Apostle's argument here may be understood by the use of the figure that the stream tells the kind of the fountain. When there is the practice of righteousness, that argues a regenerate soul from which the habit of righteousness springs. And, like as a Christian take side with the new nature against the old flesh life, so does God, and God regards him as if the "old man" was dead and done with. Not that the old nature is actually dead, but God reckons a man according to that which is begotten of God in him; and hence, if a man is doing righteousness, God judges him as if he were altogether just, and altogether without sin. Thus it is said, he "is righteous, even as He is righteous." Such a man has Christ for the standard or pattern of his *standing* in God's sight, and his conduct has Christ's righteousness as its *stamp*. This is truly wonderful and blessed; and it is the sovereign grace of Him "who callest those things that be not as though they were."

The context shows that such a state is the opposite of sin and Satan, and it guards against the lawless delusion that a man can stand in grace and live a fleshly life. "Let no one lead you astray." Once more; we have Christ as

(V.) THE STANDARD OF ACCEPTANCE.

"Herein is love made perfect with us, that we may have boldness in the day of judgment; because as He is, even so are we in this world" (chap. iv. 17).

This is a profound and precious declaration. Praise God for such words! they are truly a comfort and powerfully illuminative. When God abides in us, and when we abide in Him, then love in us has reached its

earthly end, the purpose of its coming has been accomplished—"herein is love made perfect with us." Happy, winsome reflection! And what is it for? What does it bring practically?

It brings a very lofty blessing indeed. "That we may have boldness in the day of judgment." What a thought! It were a great and incomparable privilege to stand uncondemned at the day of judgment, but here is something truly gracious, that we, brands out of the fire, erstwhile rebels, and unclean, and under sentence of death, should not only stand acquitted, but have "boldness in the day of judgment." Wonderful love! But even love "made perfect with us" cannot give us the ultimate ground of this boldness. And hence it is added: "because as He is, even so are we in this world." We are even now, in this world, so identified with the risen Lord that He ever abides the *means* and the *measure* of our acceptance in God's sight,—

"We one with Him upon the tree,
He one with us above."

God "has made us accepted in the Beloved One." "As He is," is the standard, not as He was. As He is, with reconciliation accomplished, and glorified in God's presence. We are to see him soon "as He is," and it is this heavenly glorified state that is the standard of God's acceptance of us, in Him. And that grace is ours now, "As He is, so are we in this world." We do not wait to get this position, but we have it now and we carry it forward with us, and it is the ground of our *boldness*, "in that day." And so we sing out the challenge:—

"Bold shall I stand in that great day,
For who ought to my charge shall lay?"

Yes; and we may indeed say that the luminous little phrase, "As He," is the key to the limitless treasures of the grace of our God. It is Christ, Christ only, Christ for ever. All things are of God, and all is in Christ and as He is.

"Christ is all and in all, and we are as He is.

As He is, so are we
Destined like Him to be
In purest light.
He bore our guilt and woe,
He answers every foe,
He keeps us here below
For glory bright.

Conference Addresses.

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

ADDRESS ON THE BOOK OF REVELATION.

BY DR. ROBERT ANDERSON.

At Queen's Hall, Langham Place, London, W.

THE subject upon which I have been announced to speak is the Book of Revelation. It is an immense subject to attempt to handle in a half-hour's address, and you will be prepared to hear me say at once that it will be impossible to guard by explanations or

digressions anything that I shall say. And if I was not to say anything but what everyone in the room would agree with, probably little that I should say would interest you. Another prefatory word I should like to add. I do not speak on these subjects as a specialist in any sense. I value specialists, but I distrust them. I care, myself, very little for prophecy, save in so far as it bears upon God's Book as a whole. When I took up the study many years ago, it was because the higher criticism seemed to me to be robbing me of the Bible, and I felt a conviction that this line of study would settle the matter one way or another. I began with the Book of Daniel. From that I passed on to the other Scriptures, and, as the result, I received an intelligent conviction that I had never entertained before, that the Bible is what it purports to be—the Word of God.

Now I turn at once to the Book of the Revelation. I ask you who have Bibles to open them with me, for I cannot lecture or give addresses. I want to unfold the Scriptures. And I ask you to notice that this wonderful book, now so much neglected, though it was the first book of the Bible which was translated into the English language, differs from almost every other book of the Bible in that it has a preface, and in the preface you find these characteristic words: "This Prophecy." I am not an historicist; I am not a Futurist—I am a student of Scripture, and I have come to recognise that there is scarcely a single prophecy—there is scarcely a single Messianic Prophecy even—that has not a double fulfilment. What I purpose treating of to-night is the *ultimate* fulfilment of the prophecy. I make no manner of doubt—and this is not thrown in to please or ingratiate those who may differ from me in other things; it is an expression of a belief—that this wonderful book has had, and is having, an historical fulfilment in the course of the events of Christendom. But that is not what I purpose to speak to you about. This prophecy I believe—and remember, as we stand upon this platform, each speaker is responsible only for his own opinions—in every part of it, from the 4th verse to the end of the last chapter, is a prophecy in the sense of its having its complete fulfilment in days yet to come. The very beginning of it speaks from a standpoint where the Holy Spirit is no longer on earth, but in heaven, and for the first time in the New Testament He joins in the salutation that comes from the opened heaven to God's people on earth. Then, after this wonderful vision of glory of our Lord Jesus Christ, we have these epistles to the seven churches, which in their ultimate fulfilment—and pardon me for not repeating again and again that I am dealing only with their *fulfilment*—are a special message of warning and of comfort upon the eve of the greatest trial that ever has befallen God's people upon earth. I pass by these seven epistles. Then we come, in the fourth chapter, to a new departure in the prophecy. He sees a door standing open in heaven. A voice calls him up, and He sees what I fear you and I so constantly forget in the midst of all the confusion, and all the evil around us—a throne set, and One sitting upon the throne. It is true to-day—as true as it will be when it will be a publicly-revealed fact for mankind upon the earth that there is a Man upon the throne.

After this vision of the 4th chapter, ending with the anthem of praise, "Thou art worthy, O our Lord and God, to receive the glory and the honour and the power, for Thou didst create all things, and because of Thy will they are, and are created," we come to the vision of the 5th chapter. He sees a book in the right hand of Him that sat on the Throne—a scroll written upon both sides and sealed with seven seals. And there was no one in heaven or in earth, or under the earth—there was not a creature in the universe able to open the book or even to look thereon.

As he wept, he was exhorted not to weep, for there was One who had overcome—it is the same word as in the close of the third chapter, one of the key words of the Book of Revelation, occurring again and again—to open the book, and to read what was written thereon. Now this book is commonly taken by prophetic students to mean the title-deeds of earth. I do not believe it is the title-deeds of earth, and I have a reason, which I will give you. Who is it that opens the Book? You say it is the Lord Jesus Christ. Pardon me, that is not what says. The Son of Man? No, not the Son of Man. In our Christian literature, in our theology, there is no significance whatever in the titles of our Lord Jesus Christ. I do not here appeal particularly to our miserable hymn books, for, in our standard literature even, the titles of our Lord Jesus Christ have as little meaning as the titles of the Emperor of China, or the Mikado of Japan; they are simply used according to the rhyme of the verse or the rhythm of the paragraph; but it is not so in the Word of God. Whenever you find a title given to the Lord you find a clue to the meaning of the passage. It is the Lion of the tribe of Judah, the root of David that overcame to open the book. This at once gives me a clue to what it means—it points forward to the kingdom, to the fulfilment of the promise that God had given by His holy prophets in the past as to what He would do in the world, the realisation of that the forgetting of which often makes men infidels. Therefore I am convinced that the sealed scroll is the Book of Judgment. The Lord came to be the fulfiller of every promise that God had given. They took Him, and with wicked hands they crucified and slew Him. And yet He will fulfil every promise of blessing, albeit every promise is forfeited by that rejection. But judgment must intervene before ever a single one of earth's blessings can be realised, and there is but One being in the universe Who can deal in judgment. You and I can share the ministry of grace, but judgment is His exclusive prerogative. Then follows this wonderful anthem of praise from the living beings and the four-and-twenty elders, the refrain being taken up by the whole creation of God, an anthem of praise to Him that sits upon the throne, even unto the Lamb for ever and ever.

Now, when the first of the seals is broken (6th chapter), one of the living beings says "Come." As we read it in our A.V., it is an appeal to the seer to come and witness what is about to be manifested; but that is not the meaning of the passage. He cried, "Come," and in answer to this command, a white horse was seen, and he that sat on him had a bow, and a crown was given to him, and he went forth overcoming, and to overcome. Wars break out in the world. Thus it is the judgment shall begin. Now remember, this Book is one—I do not mean the Book of Revelation, but the Bible—and our Blessed Lord in His second sermon on the Mount, in the 24th of Matthew, in answer to His disciples' prayer, gives a detailed forecast of the events that are to happen upon the earth in the latter days. They ask Him, "What shall be the sign of Thy coming, and of the end of the age?" and He at once begins by warning them against the immediate expectation of His return. He is here speaking from a future standpoint, when the end of the age is drawing nigh. It is not of that which is the Church's hope, which is barred by no prophetic event that must intervene; He is speaking of His return to earth. "Ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass; but the end is not yet." Just what we have in the first seal in the 6th chapter of Revelation.

Then, when he opened the second seal, the second living being cried, "Come," and another horse came forth, and to him that sat thereon, it was given to

take peace from the earth, and that they should slay one another, and there was given to him a great sword. Wars were in the first judgment, such wars as we have in civilized warfare; but here are seen armed nations in conflict. So in Matt. xxiv. our Blessed Lord goes on to say that nation shall rise against nation, and kingdom against kingdom. Mark the words: it is not that they shall send armies against one another, but that nations shall rise against one another—whole nations in arms.

When the third seal is opened, the third living being cries, "Come," and now he sees a rider with a pair of balances measuring out the very necessities of life at famine prices. Following these dreadful wars and outbreaks, these are to be famines on the earth, so in Matt. xiv. the next word in the Blessed Lord's forecast is "famines."

The 4th seal is broken, and the fourth living being says, "Come," and he sees a pale horse, and Death sat on him, and Hades followed; and power was given to him over the fourth part of the earth, to kill with sword and with famine and with death. These are cumulative judgments. It is not that one horror ceases when the other comes; but they follow one upon the other. He is coming to kill with sword, and with hunger, and with death. What does our blessed Lord add? Pestilences follow on famine. These are the beginning of sorrows.

Now, when he opened the 5th seal, he saw under the altar the souls that were slain for the Word of God, and for the testimony which they held. What are the Lord's words in the 24th of Matthew? "Then shall many be offended, and betray one another, and kill one another." etc. . . . He speaks of this in the 25th verse, as "the great tribulation," of which the prophets had spoken.

And at the 15th verse, He gives His waiting people, who shall have this very Book in their hands, a chronological epoch, by which to mark the course of events. He says, "When ye shall see the abomination of desolation," etc. Now, we are at a point where many Scriptures meet: this terrible tribulation of the 5th seal, which reveals to us under the altar, in God's presence, the souls of those who suffered in this great persecution. Scripture tells us much about the great tribulation. We read of it in Isaiah xiii., Jeremiah xxx., Joel iii., and again in the first verse of the 12th of Daniel. "And there shall be a time of trouble, such as never was since there was a nation even to that same time;" and finally we hear of it from our Lord Himself, first in the 24th of Matthew, and again and again in the Book of Revelation. I spoke to you on Monday evening of the first 69 weeks of Daniel's prophecy; to-night we have to do with the 70th week. At the close of the 9th chapter, we read that the great Kaiser of the future is to make a covenant, or treaty, with the many, for one week—that is seven years—and in the midst of the week, he shall cause the oblation and sacrifice to cease. Let me give you that literally. People take it that the Lord Jesus Christ made a seven year's compact with the Jews, and in the middle of the period, He put an end to sacrifice. Well, let him believe it who can; but even the very text will not bear it out. For the words really are, and for half the week He will make sacrifice and oblation to cease. Now, I say, we have this great chronological epoch, that this personage, having made the treaty, will break it in the latter half of the week. And the Lord gives His people a warning to guide them when they see that this awful persecution is about to break upon them. What follows? Every judgment which has fallen in the earlier seals, is of the kind which men call "providential judgments, of the kind which men explain by political and

natural causes; but now, God is about to declare Himself for the first time in the history of Christendom, for I make bold to say here (I care not who repeats it) that from the close of the pentecostal dispensation to the present hour, there never has been one single public fact to prove that there is a God in heaven at all. You and I have proof of it, for this greatest of all miracles is wrought in our midst, aye, and in our hearts, the bringing to life of dead sinners in the power of the Holy Ghost; and this is a greater miracle than our Blessed Lord wrought when He called Lazarus from the grave; but it speaks only to such as have ears to hear. But now, God is about to reveal Himself, and as it has been in the past, so it will be in the future; it will be the cry of His outraged people that will lead Him to make bare His mighty arm and show His power.

When the 6th seal was broken, there was a great earthquake, and the sun was darkened, and the moon became as blood, etc.; and you have the kings, and the great men, and the mighty men, calling on the rocks, etc., and exclaiming, "who shall be able to stand?" These things are coming to pass in this world. Time forbids that I should now digress by turning to the Old Testament Scriptures to mark how the Old Testament prophets prophesied of this day. I will give you four of them again, Isaiah xiii., Jeremiah xxx., Joel ii., and the 12th chapter of Daniel. You find in three of these passages the identical words which are used by the Lord in Matt. xxiv., and in the vision of the 6th chapter of Revelation, the sun being darkened, and the moon being turned into blood, and the stars falling from heaven. But now I pass on to the 7th chapter, which gives a parenthetical vision, the sealing of the remnant that are to go out to the world with the message of the Gospel of the kingdom, bringing together this great multitude that no man can number, and in the 8th chapter we come to the 7th seal, which contains all that belongs to the prophetic period of the great day of the Lord. We have here the seven trumpets, the seven thunders—the terrors of which the seer was forbidden to record; they are a hidden mystery—and later on, the seven vials, judgments leading up to the revelation of God's power in setting up the kingdom. We read in the 6th verse of the 10th chapter, how the great angel lifted up his hand, and swore by Him that liveth for ever and ever—by Jehovah, that there should be delay no longer. It is the answer to the cry, "How long, O Lord, holy and true, wilt Thou not judge and avenge our blood?" The state of things around us makes infidelity possible, makes the hearts, even of His people, waver at times, and ask, does God know, and is there knowledge in the most High? for He seems to be absolutely indifferent to all that is going on around us. The answer is, "God is long-suffering, not willing that any should perish," etc. But there is a time coming when this mystery shall be finished in the realisation of all that the prophets foretold (ch. x. 7), when God will declare Himself and put all things right. We have the fulfilment of it here in the 11th chapter and 15th verse, when the 7th angel sounded, proclamation was made that "The sovereignty of the world is become our Lord's, and His Christ's." The sceptre of earthly sovereignty—for we have to do with the Lion of the tribe of Judah, and the root of David—God put into the hand of David, and through the unfaithfulness of that people, it passed from David's successors to the hands of the Gentiles; but God will one day resume the power that He has entrusted to man, and Himself rule upon this earth. You ask me, "Has not our Lord all power in heaven and on earth?" Yes, but He does not exercise it now; He has entrusted it to man; but now He is about to resume that power, and this is what

calls forth the anthem from these heavenly beings, "We give Thee thanks because Thou hast taken Thy great power." Read to the end of the 18th verse. God will then at last do that which the blatant atheist taunts Him with not doing. He will put forth His power and give rewards to His people; for righteousness shall flourish and iniquity shall be put down. It will be the fulfilment of the words of His prophets, and the longings of His people, right down through all the ages.

Then we have in the 12th chapter the beginning of a series of parenthetic visions, for you will notice that it takes us back to the last half week. You have it measured out in days in the 6th verse, 1,260 days or 3½ prophetic years. Then the 13th chapter gives us another parenthetic vision of the rise of the great Being who is to be the agent in these terrible persecutions. May I explain this by an illustration? Just as an historic lecturer, using limelight views, thrown upon a screen, may again and again turn back upon a part of the history that has already been gone over, in order to give fuller details; so these visions give just a bird's eye view of the whole, and then, in a series of parenthetical visions, enlarge upon the leading parts. That is the character of the book of Revelation.

Time passes, and I must hurry on. You have in the 15th chapter the wonderful vision of those that have overcome, standing upon the sea of glass with the harps of gold, and singing the Song of Moses, and the Song of the Lamb; for then will be mingled, as they have never been mingled in the past, the Song of Moses, the Song of the public triumph of God's people, and the Song of that deeper triumph of the Lamb, who triumphed through defeat, suffering and death.

Then, you have the destruction of Babylon, the Great Harlot, and as you read on, you come at the close of the 19th chapter, to the point already reached, at the sounding of the 7th trumpet, the complete snppression of evil, by the putting forth of God's power on earth; and then in the 20th chapter, 4th verse, the seer sees Satan bound a thousand years, and he sees the souls of those who have been beheaded for the witness of Jesus. He has already seen them in the 5th chapter, and they live—that is, there is a resurrection—and they reign 1,000 years. You remember, that the 12th chapter of Daniel speaks of Michael contending for His people; it is the time of this terrible persecution, and the next verse adds, "Many of them that sleep in the dust of the earth shall awake," etc. This is "the first resurrection" of Revelation xx.

Time does not admit of my speaking of the terrible conflict that follows this kingdom period, or of the wonderful closing vision of the new heaven and the new earth.

But, remember this; if, as Dr. Farrar would tell you, the Book of Daniel is the work of a literary imposter in the days of Antiochus, the Book of Revelation is the work of a lunatic in the days of the Roman Empire. The two Books stand or fall together, for they are inseparable. And we have this vision from the Blessed Lord Himself, not in the days of His humiliation on earth, but from the very throne of His majesty in the heavens. From Him come the words, "These things are faithful and true;" and the seer adds, "he said unto me, It is done." From the cross went forth that word "It is finished," and redemption was an accomplished fact; and it is echoed and re-echoed, not merely through this earth of ours; but through the universe of God, until it is thus taken up upon the throne of His glory. All is now publicly displayed, and His words and His character are vindicated, not only in the face of man, for that is a small thing; but in the face of the whole intelligent universe of God.

"He that overcometh shall inherit these things, and I will

be his God, and he shall be My son." I cannot refuse to read what follows, "but the fearful and unbelieving," etc. . . ; and all liars—and the worst of liars are those who deny God's truth—they shall have their part in the lake of fire, which is the second death. Then the wonderful closing passage, "I come quickly. Blessed is he that keepeth the sayings of the prophecy of this Book." May it be ours to enjoy that blessing. Let us see that we do not miss it. Let us crave it, and let us never be content till we enjoy it to the full. "And I John saw these things." It is not the vision of a disordered brain; it is not the raving of a lunatic, excited by studying Dr. Farrar's pseudo-epigraph of the days of Antiochus; but the solemn pledge of an inspired Apostle, "I John saw these things and heard them."



To the Editor of "Things to Come."

Ridley Hall, Cambridge,

DEAR SIR,

Nov. 18, 1895.

From more than one quarter my attention has been called to the article (*Things to Come*, October), headed *O Lord my God, mine Holy One*. I read it with anxious attention. Since then I have read with equal care a letter (kindly shewn me) from the Rev. A. Murray, part of which has appeared in *The Christian* and *The Life of Faith*.

I crave leave to say a few words, not so much on the great and sacred truths in question, as on the position raised, or emphasised, by the article.

1. I must avow my distress that language so seriously mistakable should have been used in *The Holiest of All*. Mr. Murray is a most honoured saint and servant of God, for whose spiritual aid countless souls have cause to be thankful. But he is of course fallible. And in the passages quoted (or in almost all of them) he has, I conceive, used terms which ought to convey, to English readers, the thought that the Son of Man assumed not only true Manhood but its Fall. And to English readers such words as *Fall*, *Fallen Nature*, etc., must connote ideas of deterioration and wrong; a condition needing not merely strengthening, but redemption, from guilt and from pollution. I attempt no comments; I only record humbly but most earnestly my sorrow that the terms quoted were ever employed in the remotest connection with the Holy One. The possessor of a fallen nature is, logically, so far, a fallen being. Protest against terms which could suggest such a thought is not only lawful; it is called for by our allegiance.

2. Yet I grieve over the tone of the protest in *Things to Come*. Seldom are we sinners free to speak, even on our Master's behalf, in a tone quite without tenderness. Could the article say nothing of Mr. Murray in love? Has he done nothing in the glorification of Christ, in the unfolding of old but often forgotten truths about our union with Him for life and godliness? Was it hard to hope that the intention of such a writer might after all be sounder than some of his terminology? And was it necessary to bring in the Keswick movement (so to call it) for such a sweeping and almost sarcastic condemnation?

3. And now Mr. Murray has written. I read his noble and candid letter with deep thankfulness. Not that even it is, to my thought, perfect in caution and precision. It seems to me that Mr. Murray, incessantly labouring in a language not his own, has not fully weighed, even now, the meaning to us English of (for example) the word "fallen." But one thing is clear—the heart-whole loyalty of his own allegiance to the absolute and morally-necessary Holiness of the Holy One Incarnate, for whom he lives and for whom he would so willingly die. He has promised to erase the word "fallen" at the very first occasion. I am sure he will be the severe critic of his whole phraseology on the theme of the Manhood of the Lord, in the light of the questionings it has raised, and could not but raise.

4. May we not dare to hope that *Things to Come* will now be willing, not to withdraw its solemn protest against unguarded language on such a theme, but to withdraw, with generous candour, in Christ, the tone of that particular protest? An honoured teacher has stumbled in expression. A movement, for which many of us humbly bless God, has its weak sides, perhaps its extravagances, to confess. But those who love and adore the sinner's Saviour are not so numerous that they should lightly repel each other where patience and love can help it.

With much respect, I am, sincerely yours,
H. C. G. MOULE.

[Heartily, and in the spirit in which it is written, we accept and respond to Dr. Moule's appeal. If our criticism should result in leading Mr. Murray to retract the many *deplorable statements* which his book contains, they will have accomplished their purpose. And if the tone of those criticisms should have seemed to Dr. Moule to be unduly severe, he, doubtless, would be eager to admit that any seeming excess of severity and indignation is a lesser evil than indifference or apathy where the glory of our adorable Lord is thus brought into question.—ED.]

Signs of the Times.

POLITICAL SIGNS.

"THE TIMES OF THE GENTILES."

The newspapers are preparing us for the rapidly approaching end of the "times of the Gentiles" by such headings as "the break up of the Turkish Empire"!

A few months ago, all seemed calm, but events move rapidly, and to-day we find politicians talking of Turkey and saying it must be "Dismemberment or war"!

We do not know which, but we do know that ere long there must be a change of power in Palestine, and that Jerusalem must cease to be "trodden down of the Gentiles" before it can be trodden down by its rightful inheritors.

Students of prophecy may well lift up their heads and open their eyes and watch for the gathering signs. A monthly periodical can scarcely keep up with their rapid advance. The original question of Armenian troubles

is already almost lost sight of in the manifest break-up of the Turkish Empire, which will after well nigh 1,260 years rid Jerusalem of its usurpers.

Turkey took possession of Jerusalem in 636-7 A.D., and from that date 1,260 years will bring us to the year 1896-7!

THE TRUE BASIS OF THE NEW CATHOLICISM.

Under this title Mr. W. T. Stead, in *Borderland*, discovers to us the point to which all the various movements are tending. His remarks are full of solemn import and of deep significance, as showing us the drift of the times.

"The army of the Living God is not so small, nor is the field of its operations so circumscribed that it can be drilled like a corporal's guard or sent into battle under the eye of a single general. It is a vast host campaigning in every quarter of the globe, and the infinite diversity of its myriad companies baffle all computation. . . . *Where man is, there the Church of God is. . . . The Church Militant has many great divisions. There is the Army of Islam, the Army of Buddha, the Army of Confucius, the Army of Hindooism, the Army of Christendom. But they are one and all of the Army of the Living God. . . .* Most of them are in a parlous state, with apostate generals, corrupt officers, and lazy cowards as their rank and file. Their weapons are often antiquated, their powder damp, and their discipline all to pieces. Nevertheless, with all these faults and corruptions, they are the visible witnesses of the Invisible God. Each of these armies has many subdivisions, and each division consists of men of all arms. Take Christendom, for instance. The Pope may be said to command the Army of the Centre, but he has no authority over the Army of the East, and he is barely in touch with the Army of the West. He is not in a position to direct the general plan of campaign. His knowledge, even of his own Army of the Centre, is imperfect. If the command of the other armies were to be centralized in the Vatican there would be utter confusion and deadlock."

It is clear from this that Antichrist is the great want of the world, one who will unite all these armies under one head. This is more clearly brought out by what Mr. Stead says of

MR. MORLEY'S NEW ST. PAUL.

"The Pope and the Archbishop may talk about the reunion of Churches. The reunion which is really to be desired is much more comprehensive. *What is wanted is not merely the reconciliation of Christian sects, but the reconciliation of Science and Religion, and the recognition of the underlying substantial unity of all the creeds, from fetish worship upwards.* This is the new Catholicity that is dawning on the world.

"Is this a vain dream? I don't think so. *The dawn is nearer than we think, and the signs of the time all point in one direction.* Who that has once read it can ever forget the eloquent passage in his famous book, *On Compromise*, in which John Morley expressed his belief in the coming of a new St. Paul, who will yet reconcile science and religion? It is well to quote once more those memorable and weighty words:—

"THE ATTITUDE OF THE FREETHINKER.

"No one of any sense or knowledge now thinks the Christian religion had its origin in deliberate imposture. The modern freethinker does not attack it; he explains it. And what is more, he explains it by referring its growth to the better, and not to the worst, part of human nature. He traces it to men's cravings for a higher morality. He finds its source in their aspirations after nobler expression of the feeling for incommensurable things, which is, in truth, under so many varieties of inwoven pattern, the common universal web of religious faith.

"THE PROPHET YET TO COME.

"Christianity was the last great religious synthesis. It is the one nearest to us. Nothing is more natural than that those who cannot rest content with intellectual analysis, while awaiting the advent of the St. Paul of the humanitarian faith of the future, should gather up provisionally such fragmentary illustrations of this new faith as are to be found in the records of the old. Whatever form may be ultimately imposed on our vague religious aspirations by some prophet to come, who shall unite sublime depth of feeling and lofty purity of life, with strong intellectual grasp and the gift of a noble eloquence, we may at least be sure of this, that it will stand as closely related to Christianity, as Christianity stood to the old Judaic dispensation."

Here it is at last! And who shall say that the world is not rapidly preparing for, and will be soon ready, yea, eager to receive and to welcome—no "new St. Paul," indeed, but the man of sin of whom the inspired apostle forewarned us.

RELIGIOUS SIGNS.

The fashion of setting apart a Sunday for a special subject or collection is fast spreading, till the Christ of God and the Word of God are crowded out. The latest development is

CITIZEN SUNDAY.

It took place this year in London, on Oct. 27, organised by "The London Reform Union." A long list of churches, chapels, preachers, and subjects were previously arranged and announced. Some of these were significant as Signs of the Times.

Holy Trinity, Hoxton. "Hoxton's greatest need."
St. Peter's, Highgate. "London; what shall we make it?"

Union Chapel, Islington. "Three Londons."
Arundel Square Chapel. "Brotherhood."
High Barnet. "The Civic Christ."
Canon Barker, Marylebone. "London, a fair city."
Canon Barnet, Campden Hill. "The Citizen as Priest."
Trinity Chapel, Edgware Road. "What the Church can do for London Reform."

Palace-Gardens-Terrace Chapel. "Natural Progress the Basis of Spiritual."

Hugh Price Hughes. "Civic Zeal."

Westbourne Park Chapel. "The Ethics of Factory Legislation," and Dr. Clifford, "On True Civic Zeal as exemplified in Athens, Jerusalem, and London," in which he said:—

"They at the close of the nineteenth century had something to learn from Socrates, Aristotle, Jeremiah and Isaiah, and yet he felt that a large remnant of the people of London were moving slowly in the direction of that goal of citizenship—the human brotherhood."

Rev. F. B. Meyer. (Subject not advertised).

Canon Daniell, Dulwich. "Elementary Education."

Rev. J. Page-Hopps. "Citizenship as a Fine Art."

Rev. J. W. Horsley. "Workhouse Reform."

Wesleyan Chapel, Old Kent Road. "A Plea for Early Closing."

Rev. S. Buss, Shoreditch. "As we have heard, so have we seen in the city of our God. God will establish it for ever."

Rev. T. E. Ham, Primitive Methodist. "The New Kingdom."

St. George's Wesleyan Church. "Dens in London."

Rev. G. A. Wilson, Plaistow. "Social Righteousness."

Rev. A. B. Boyd-Carpenter, Bloomsbury. "The Devils and the Swine; or Reform and Revolution."

And so on, though nearly three columns of advertisements, of over 300 churches and chapels.

If we compare this list of subjects with those given in the Acts of the Apostles, we see indeed that the "times" have changed.

Editor's Table.

MR. B. W. NEWTON.

WE are sorry to find that some of Mr. Newton's friends have been distressed because of our reference to the pain caused by his writings. We said not a word about the writings themselves, whether they were the same or the opposite of other writings to which we referred: we spoke only of the *pain* caused by them. We always understood that this *pain* caused by his *Remarks on the sufferings of the Lord Jesus* was so great that it was one of the causes of

the greatest and saddest disruption amongst the Lord's people that has taken place in recent times. If our correspondents can assure us that this pain was not a historical fact, then we will gladly withdraw our words, and say that no pain was ever caused to Christians by Mr. B. W. Newton's writings.

OUR OWN VIEWS.

A CORRESPONDENT has enquired concerning the views of *Things to Come*. It may be well, therefore, at once to state that the terms of the Trust embrace the following points:

I.

As to the Word of God, that "All Scriptures was given by inspiration of God," and that "Holy men of God spake as they were moved by the Holy Ghost."

II.

As to prophecy, that it has generally a *preterist*, *presentist*, and *futurist* interpretation; that no one of these exhausts it; and that no one of these (as a part) must be put for the whole. That God means what He says, and has a meaning for everything that He says.

III.

As to Israel, "He that scattered Israel will gather him" (Jer. xxxi. 10). That "God hath not cast away His people" (Rom. xi. 2), and that "I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the former manner thereof" (Jer. xxx. 18).

IV.

As to the Church of God; that the coming of Christ for His Church will not be only pre-millennial, but pre-tribulation in its character, and before His coming *with* His Church.

V.

As to the impenitent, whether Jew or Gentile; "As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law" (Rom. ii. 12). That all who "obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. i. 9).

That "If any man worship the beast and his image, and receive his mark in his forehead or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 9-11).

"Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. xx. 15).

ACKNOWLEDGMENTS.

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THINGS TO COME.

Vol. II.

JANUARY, 1896.

No. 7.

Notes and Notices.

THIS current issue of "Things to Come" is the SECOND QUARTERLY NUMBER, consisting of 32 pages (with cover), price 2d. Annual Subscriptions, *Two shillings*.

Will our readers please note the address of our PUBLISHING OFFICE, 17, PATERNOSTER ROW, LONDON, E.C., and that our registered telegraphic address is "PAROUSIA, LONDON."

The following Prophetic Conferences are in negotiation:—PRESTON, in April; ABERDEEN and EDINBURGH, April and May; KESWICK, in July, when Bible Readings will be conducted by Pastor D. M. Stearns, of Germantown, Philadelphia, U.S.A.

It is also hoped that Dr. James H. Brookes, of St. Louis, will be able to attend some of these conferences.

OUR CONVENTION IN LIVERPOOL.

AMID the hum of busy Liverpool, many have gathered together to the Convention, held in Hope Hall, on Tuesday to Friday (November 19 to 22), inclusive to hear brethren speak upon the Inspiration of the Scriptures, God's purpose in relation to Israel, and the coming of the Lord Jesus. The meetings were above the average attendance: some of them being double in numbers.

The chair was taken by different brethren, owing to the absence of Mr. Mathieson. Messrs. Lee; Heber Radcliffe; West Watson; and H. D. Brandreth. The different friends occupying the chair, representing various denominations indicated how the truth of the Lord's return is touching all sections of the Church of Christ.

At the opening meeting Dr. Neatby and Mr. Lidiyat gave the addresses. The former spoke upon the Living Word as revealed in the Scriptures as being a proof of their inspiration; and the latter referred to the practical power of the Word of God in the salvation of the unsaved, and in the sanctification of believers.

In the evening the Rev. J. Smith took up three references to Melchisedek, as showing the unity of the Scriptures. History (Gen. xiv.), Prophecy (Ps. cx.), Fulfilment (Heb. vii.), shewing how there was one Spirit running through the whole, thus proving the One Author of the Book.

Rev. J. Wilkinson spoke of Israel as a living proof of the Inspiration of the Scripture.

On Wednesday afternoon Mr. Smith (late of Dufftown) spoke of the three kings, in which an undivided monarchy are illustrated, namely, Saul, David, and Solomon, as depicting the present condition of Israel, and their future deliverance and blessing: Saul, in his self-will and rebel-

lion causing his rejection representing the conduct and condition of Israel; David's adjusting the kingdom by his powerful action as portraying Christ's deliverance of Israel; and Solomon's reign of peace as shadowing forth Christ's beneficent rule of Israel in the millennium.

Pastor F. E. Marsh directed attention to the seven things in the New Testament, which we are exhorted to "Take Heed":—(1), *What* we hear (Mark iv. 24); (2), *How* we hear (Luke viii. 18); (3), *Ourselves* (Mark xiii. 9); (4), *Watch and pray* (Mark xiii. 33); (5), *Lest we fall* (1 Cor. x. 12); (6), *Unbelief* (Heb. iii. 12); and the *Word of Prophecy* (2 Peter i. 19). The speaker, in dwelling upon the last passage of scripture, pointed out that the study of the prophetic Scriptures was a means of communion with the Lord, as it led the believer to be in sympathy with what the Lord intended to do for Israel, and as the prophecies which related to Christ's coming in humiliation were literally fulfilled, so those which refer to Christ's return as the Restorer to Israel and as their King will be likewise.

In the evening, Dr. Bullinger spoke on the subject of Israel. Israel is the key to the Scriptures. Christ came as King to Israel, and if He had been received as such, all that we have in the Gospels would have been fulfilled. After Pentecost the Kingdom was again offered to Israel, and if Israel had received the King, the fulfilment of the promise of God would have been experienced (Acts iii. 18-21, R.V.). Israel refused the King, and now the Kingdom is in abeyance, hence we have nothing said about the Kingdom in the Epistles. The truth of the Kingdom is again brought forth in the Book of the Revelation, for it reveals the King coming to set up His Kingdom.

The Rev. John Wilkinson next addressed the meeting. Psalm cxxxv. 4 was the basis of his remarks. Nationally Israel is to Jehovah what the Church is to Christ (Titus ii. 14, R.V.). The Lord elected Israel for four reasons. (1). As a witness to the oneness of God. (2). That He might give to Israel His Word as His revelation. (3). To give the world a Saviour (Rom. ix. 5). (4). To evangelize the world (Ps. lxvii. 5, 6).

Thursday's meetings were addressed in the afternoon by Rev. J. Wilkinson and Pastor F. E. Marsh. The former spoke of the Lord's coming in relation to Israel; and the latter noted the fact, that the Lord's coming was the believer's joy in life, the mourner's comfort in bereavement, and the saints incentive to holiness.

In the evening there were three speakers.

Dr. Bullinger gave an address on 2 Kings xi., as an illustration of Satan's policy to crush out the seed royal that the purpose of God might be frustrated in relation to Him who was to be the seed of the woman. Pharaoh, Haman, and Herod tried the same. Jehosheba is an illustration of the believer, hid in Christ (2 Kings xi. 3). Jehoiada as indicating the believer's testimony (2 Chron. xxiii. 3).

Joash, the rightful king hidden, is an illustration of the present position of Christ as hidden at the right hand of God, and as Joash reigned in the seventh year, so Christ will reign when He comes.

Dr. Neatby followed with an address on Christ's return with His people; and specially emphasized the fact that we become like Christ in our spiritual life, as we are occupied with Him.

Pastor Marsh gave the closing address, in which he gave a sevenfold contrast between Christ's return *for* and *with* His saints. Christ's return for His saints is in grace; with them in judgment. The former is to the air; the latter to the earth. The first is the beginning of the day of Christ; the second is the commencement of the day of the Lord. He comes as Saviour to complete the redemption of the believer when He comes for His saints; and He comes as King of kings and Lord of lords, when He returns with them. He comes as Lord to reward His servants; and as the Man of War to scatter His enemies. His coming for His saints is secret: His coming with them is manifest. His coming for His Church may be at any time; His coming with His Church is at the end of Daniel's seventieth week.

On Friday afternoon Dr. Bullinger took up the various aspects of Scriptural holiness in connection with the term "perfect," and showed that this was obtained only by heart occupation with Christ, and looking for Christ.

Mr. Charles Inglis spoke upon the doctrinal aspect of the Lord's return.

At the closing meeting Mr. Inglis, Mr. J. Smith, and Dr. Bremner (from South America) addressed the meeting.

M.

A TEACHING AND PREACHING TOUR IN THE NORTH.

IT is recorded that, when the wise men of the East saw the star that was leading them to the new-born "King of the Jews," they "rejoiced with exceeding great joy." They believed that they would soon see the face of the infant Saviour, and their gladness was unbounded. An experience akin to this was realised by many Christian men and women recently on the coasts of Aberdeen and Banff. A series of meetings at various centres had been organised by Mr. James McKendrick, Evangelist; and Dr. Neatby and the writer were requested to address the people on the coming of the Lord and other truths of Scripture connected therewith.

Leaving Dr. Neatby at Peterhead, I went to Cullen on Thursday, November 28th, and addressed a meeting at Findochty in the afternoon, where I met with a number of those who were led to Christ through my ministry of the Gospel, over twenty years ago. It was a "great joy" to me to see them again, and find them walking in the truth. I was able to impart to them a further spiritual gift, and they rejoiced in the testimony of the return of the Lord Jesus. I addressed another meeting in the evening at Cullen, where a good-sized hall was well filled, and the people listened with much interest, and confessed profit.

I returned to Peterhead on Friday, and Dr. Neatby went on to Fraserburgh, at both of which places two meetings were held that day. Then we exchanged

places on Saturday, Dr. Neatby ministering the word at Peterhead and I at Fraserburgh on Saturday and on Lord's day, December 1st. At these places the attendances were large, and the interest living and enthusiastic. At Peterhead one man who had lost the joy of salvation was completely delivered and brought into life and liberty; another, an earnest preacher of the word, confessed his thankfulness for having learned much from the opening up of Scripture truth; a farmer and his wife, who had come seven miles, were so filled of joy at the afternoon meeting on Friday that, in spite of darkness and bad roads, they said they would stay for the evening meeting, and trust God to take care of the horse's feet on the way home; and the dear people that assembled were filled with thanks to God for new light and renewed joy as the truth of "the blessed hope" kindled in their hearts.

I found that Dr. Neatby's testimony, on Friday at Fraserburgh, had created enquiry, and the way was thus prepared for the gatherings of Saturday and Sunday. I can honestly say that I have seldom seen meetings like these. The attendances increased each time, till, on Sunday night, the large hall was filled. The interest was intense, the rapt attention almost painful at times, and the word was truly with power. As one man, said the word was literally running among the people, and having free course. Some came eleven miles, and many came four, five, and six miles, from neighbouring villages and country places. The testimony was new to many, and the Sunday afternoon address on the past, present, and future of Israel, created great interest and inquiry. One man, on Sunday night, who had come a long way, said he never knew, as he knew that night, what was meant by the heart burning within, as the Lord talked by the way and opened the Scriptures. He was fairly beaming with the thought of his Lord coming again. There was wonderful willingness to receive the word, and there was much searching of heart, and also searching of Scripture.

Several of the friends came down to see us off, at the railway station, on Monday morning, and one of them said to me, "Oh, thank you so much, I have got an everlasting blessing!" We got a true and hearty invitation to return soon.

I again joined Dr. Neatby, and, with Mr. McKendrick, we went on for a meeting at Portessie on Monday evening. But such a scene! A hall, seating over 500 people, was crowded out to the door, many present having come from Findochty and Buckie. The Lord truly gave the word and gave His servants great grace in opening it to the people. A solemn sense of God's presence filled the place. Many lingered and expressed their thanks and owned that God had shown them what they never saw before. Next day the testimony was the talk of the town. Mr. McKendrick asked an old saint who had been at the meeting if he was waiting for his Lord now, when he replied: "Aye, that I am, and He'll get a bra' welcome; and He'll be proud o' me, and I'll be proud o' Him." (What the dear man meant is in 2 Thess. i. 10.) The testimony of a coming Christ brings the person of the risen Lord so near to the soul that, like the wise men, the thought of seeing Him soon fills men with "exceeding great joy."

I ought to say that Mr. Smith, of Peterhead, and Mr. McKendrick gave much and helpful assistance, and they are full of gratitude at the result of the gatherings.

Before returning south, I had the joy of addressing several meetings, in the Free Church, of Boharm, near Keith, at the invitation of my friend Rev. J. D. Hunter.

The snowstorm interfered with the attendances, but we had a blessing there too. On Sunday night a large number (for a country place) assembled; and the Spirit of God, as one said, was very manifestly at work. The fire of fellowship was fed and fanned. May the fruit abide.

We returned from this tour praising and blessing God for His grace and for the great things He had wrought.

JAMES C. SMITH.

Editorials.

The Holiest of All. A valuable article on "The true standard of holiness" by Mr. W. H. Bennett, appears in *The Witness*, for December. We quote a footnote which forms an independent answer to a complaint made against us by a contemporary.

"Some have thought that (on the principle laid down in Matthew xviii.), instead of Mr. Murray's book being *publicly* criticised, he should have been written to *privately*. But is not this confounding things that differ? If Peter had simply trespassed against Paul, I have no doubt Paul would have gone to him *privately*; but, when Peter was, by his action, affecting 'the truth of the Gospel,' Paul withstood him '*before them all*' (Gal. ii.). Was not Peter a *godly, earnest, devoted* man? Surely he was; and he had taught much *precious truth*; but all this did not prevent Paul's publicly dealing with an error that imperilled the Gospel. Had I heard Mr. Murray advance these things in *private conversation* I think it would have been my aim to shew him their wrong without exposing them to others, and had it been evident that the one word in the book that most readily strikes people was used *inadvertently*, I would have been the last to take it up. But, unless my first paper failed in its object, it shewed a vein of teaching running through his book which touches the foundation of the faith. When a book is *published* it is beyond the sphere of private remonstrance, and can only be dealt with publicly. As to Mr. Murray's *loyalty of heart to Christ*, or his conviction of the *true divinity and perfect sinlessness* of the Lord, I never raised a question. I simply sought to shew what is involved in his teaching, and should only be rejoiced to hear that, by grace and wisdom sought from above, he corrects himself with reference to these serious statements."

"**Honey,**" "**Leaven,**" and "**Salt.**" There were two things which were excluded by Jehovah from every sacrifice offered unto Him: these were "honey," and "leaven" (Lev. ii. 11). And there was one thing which no sacrifice was to be offered without: this was "salt" (Lev. ii. 13.) There is an application of these solemn injunctions to-day for us. "Honey" may represent all that is sweet in human nature—natural affection,—as honey was the product of an insect that was "unclean"; while "leaven" was corrupt in itself, and represents the fact that nothing in or of man,

whether sweet or evil, can be accepted by the Lord. In these perilous times we are to put away all that is evil or sweet in the doctrine of others. Whether religious, (honey), or irreligious, (leaven), the flesh is flesh, and not spirit.

Our popular hymns and hymn-books are full of "honey" and "leaven," while very little of the "salt of the covenant" is to be found in them. Besides the leaven of false doctrine that is taught, there is much honey in such expressions as "dear Jesus," "sweet Saviour," &c., with which they abound. This "honey" is abomination in the sight of God. Such expressions really lower Christ; and while unscripturally calling Him "our brother" exalts man. Honey charms the natural taste; Leaven may corrupt the natural heart; but Salt alone will preserve us and make us acceptable in the presence of God.

The Two Natures. The two wave-loaves of Leviticus xxiii. were to be of fine flour, *baken with leaven*.

Here are two constituents in the types, so opposed to each other that one who knew their use elsewhere in Scripture might wonder what to think of them here. "Fine flour!" Why, that is like Christ, pure, without sin; and "leaven," that is like ourselves, naturally corrupt and corrupting (for "leaven" in God's word never in any single instance typifies anything else than evil—not even in the parable in Matt. xiii.). Here we have an illustration of the "two natures": craving after what is evil and the old habits of self, the other delighting in the will of God and loving what is of Christ. It is not only in the epistles that we are taught the truth concerning the two natures; in Leviticus xxiii., in the two wave-loaves of fine flour and leaven, we have the illustration so clear that the wayfarer may not err.

Israel and its Repentance. Few subjects are more prominent in the Jewish creed than Repentance. The Rabbis inculcated it as the most powerful defender from all evil. The annual fast brings the subject constantly before the national mind. But, alas! there is no thought of that National Repentance which can alone bring the National Blessing. The idea of the Hebrew for Repent is that of *returning*. It is quite different from the idea underlying the Gentile word penitence which is *punishment*. It is this *return* which the Rabbis think sufficiently powerful to effect, unaided, the salvation of the sinner. The Talmud indeed contains the secret, though the nation knows it not. "Great is repentance, for it brings near the deliverance of Israel, and the Messianic state on the earth" (R. Jonathan, *Yoma*, 86 b). "Great is repentance, for it brings healing to the world" (R. Chama, *Yoma*, 86 a). True! but it is National Repentance now for having rejected the true Messiah. How far from this, and from even Talmudic teaching is the popular Jewish belief, may be seen from *The Jewish World* (Oct., 1895):—

"It might be asked why not *begin* the New Year with repentance. The fact that the repentance, the abandonment of sin, and the regaining of God's favour are to be our *own doing* is, to a great extent, the answer? We blow the *Shofar*, proclaim freedom to others, warn each other, and commence a new life. We make the new departure; God's Day of

Atonement puts the seal on the scheme of life we have drawn up. If we spend the ten days in repairing the evil done in the past year and returning from sin, our sages teach that we may rejoice on the tenth day with the knowledge that it is to us a day of perfect pardon."

Contributed Articles.

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(Fifth Paper, continued from page 105).

V.—OTHER PASSAGES RELATING TO THE SECRET.

WE have now considered the four important passages which contain the revelation of the great secret, viz., Rom. xvi. 25, 26; Eph. iii. 1-11; Col. i., 24-27, and 1 Tim. iii. 16.

But there are other passages which refer to it and throw light upon it. Some writers treat these as all referring to so many different mysteries; but we shall see that they all* refer to and throw light upon that which is called *the great mystery*.

(1) EPH. i. 9-11.

Here we read how the same grace which has wrought redemption and forgiveness for His people, has also caused us to abound "in all wisdom and knowledge." What is this wisdom?—"Having made known unto us *the mystery of His will*." These words convey no sense to the English reader, unless we translate (instead of transliterate) the word mystery, viz., *His secret purpose*, i.e. *the secret* which He hath willed of His good pleasure. God has now caused us to abound in all wisdom because He has revealed to us His *secret* purpose which He purposed in Him (i.e. in Christ—so R.V.); that in the dispensation of the fulness of times He might gather together in one (re-unite under one Head) all things in Christ, both which are in heaven and which are on earth; even in Him, in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Here we have the great secret and its purpose referred to, and in

Verse 22

we are told how "the God of our Lord Jesus Christ, the Father of glory . . . hath put all things under His feet and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all [*the members of that body*] with all" [*spiritual blessings*] (verse 3).

(2) EPH. vi. 19.

Here the Apostle prays "that utterance may be given unto me, that I may open my mouth boldly, to make known the *secret* of the gospel," i.e., the doctrine of Christ Mystical, which is the great secret and the great subject of the gospel. It was specially the good news revealed to and made known by Paul according to what he calls "my gospel" (Rom. xvi. 25). It was in a very special manner his gospel.

* Except of course those we have already considered, connected with the Present Interval, the Kingdom, Israel's blindness, and the Mystery of Iniquity.

The gospel—the good news of a Saviour for lost sinners—was (as we have already seen) never a secret. It was "preached before unto Abraham" (Gal. iii. 8), and all the saints of God rejoiced in it. But the good news concerning the Body of Christ was kept secret, and then became, and could be called, Paul's special gospel to be made known among all nations. It is the good news of Christ Mystical. Hence, in 2 Cor. iv. 4, it is called "the gospel of the glory of Christ," i.e., the gospel of Christ's glory. God highly exalted Him and gave Him to be the Head of the Body. This is now "the secret of the gospel."

(3) COL. ii. 2.

Here it is called "*God's secret*," i.e., the secret which God purposed, and kept in silence through times eternal and in His own good time made known. He prays for these Colossian Saints that they "might be comforted and knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God (i.e. *God's secret*) even the Christ* in whom (marg. *wherein*) are hid all the treasures of wisdom and knowledge." That is to say, all the treasures of divine wisdom are contained in the *Mystery*—i.e., Christ Mystical. •

This is the secret, which, according to

(4) 1 TIM. iii. 9,

we are to hold, as the essence of "the Faith." "Holding the mystery (the secret) of the faith in a pure conscience." Here again the great secret of Christ mystical is the central object of the Christian Faith.

These are all passages which refer to the great secret, but there is one other which is full of instruction for us.

(5) 1 COR. ii. and iii.

True, the word mystery is not in the Received Text, but according to the R.V. and all the great Critical Greek Texts we must read the word *μυστήριον* (*musterion*), *secret*, instead of *μαρτύριον* (*marturion*), *testimony*, in 1 Cor. ii. 1. It will be seen that there is but little difference between the two words—just one or two letters changed by some scribe who did not understand the mystery, made the word "Testimony," instead of "Mystery."†

The condition of the Corinthian saints was such that they were not spiritually fitted to receive instruction in this wondrous truth. When the first epistle was written to them, the apostle explained this to them, and says: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the *mystery* of God (i.e. God's Secret). For I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of declaring to them the *Mystery*, he had to confine himself to the simplest truths of the Gospel. He preached only a crucified Saviour. He could not declare all the great truths involved in a risen and glorified Saviour. He had preached "the gospel of the grace of God," but he could

* According to the R.V. and the Ancient Text the words "and of the Father" go out. They were doubtless added by a later hand for some purpose, and by someone ignorant of the *Mystery*. Indeed that ignorance is manifested by the Revisers' note: "The ancient authorities vary much in the text of this passage."

† It is worthy of remark how the ignorance of this *Mystery* on the part of Scribes has led to so much confusion of the Text in the passages which refer to it.

not proclaim "the gospel of the glory of Christ." The reason why he could not he now proceeds to explain.

"My speech and my preaching was not with enticing words of man's wisdom, . . . howbeit we speak wisdom among them that are perfect," or that are *initiated*. This word was the technical term for those who were initiated into the ancient "mysteries" of idolatry. I could not speak "wisdom" to you, he says, "howbeit we *do* speak wisdom to those who are initiated into it," "yet not the wisdom of this world, . . . but we speak the wisdom of God in a secret, even the hidden wisdom which God ordained before the world unto our glory" (*i.e.* with a view to our glory). Here is again a reference to the great secret, which had been hidden in God, and ordained by Him before the ages. "None of the princes of this world knew" about it, he says, for "it is written eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed *it* unto us by His spirit."

These words are usually taken in a general sense, as teaching that the natural man cannot receive spiritual things. This fact is perfectly true, of course, as is definitely stated elsewhere and further on. But it is not what these words say here. These words have a special reference to the "hidden wisdom," *i.e.* the mystery, and what is stated here is, that no human being ever dreamed of it. It never entered the head or heart of mortal man. "BUT GOD HATH REVEALED IT BY HIS SPIRIT." It will be noted that the word "*them*" (in verse 10) is in italics, and we are quite at liberty to insert the word "*it*" as referring to the *secret* (as indeed the R.V. suggests in the margin).

Then he goes on to explain what is the essence of a secret, in verses 10 and 11, and argues that as no one can tell what a man's secret is, so no one could possibly have known what God's secret was unless He had been pleased to reveal it. And this He has done, as verse 12 states:—"Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, declaring to spiritual persons spiritual things."* With this the R.V. margin agrees, "*interpreting spiritual things to spiritual men.*"†

Why? Because the next verse goes on to explain that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

* The three words which follow have been variously rendered and interpreted. In the Greek they are *pneumatikōis pneumatika sunkrinōntes*. The first word is in the dative case, *musc.*, plural "to spiritual [persons]." The second word is in the accusative case, *neuter*, plural, "spiritual [things]:" and the third word is peculiar. The A. V. and R. V. render it "comparing," but the R. V. margin suggests "combining" or "interpreting." It occurs only here and in 2 Cor. x. 12 in New Testament, and means literally to separate and compound anew; hence to explain a thing, as is done when one takes it to pieces and puts it together again; to explain by comparing one thing with another; or to compare with a view to explaining: to expound, make known, declare. It is used in Numbers xv. 34 of those who had caught the man gathering sticks on the Sabbath day, and it says: "they put him in ward because it was not declared what should be done to him." The word in this sentence is used to represent the word "declared." Hence, it means to declare, make known, explain, or expound.

The words here mean simply this that we speak the words "which the Holy Ghost teacheth, declaring spiritual things to spiritual persons."

† Westcott and Hort, in their Greek Text, preserve an ancient reading, but not being supported by the other MSS., they put it in the margin. It is *pneumatikōis*, spiritually; and would read, "declaring spiritual things in a spiritual manner."

Then chap. iii. 1 comes in, taking up the thought where it was left in ii. 1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it (or to receive it), neither yet now are ye able, for ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men (or marg., *according to men*). For while one saith, I am of Paul; and another, I am of Apollos: are ye not carnal?"

The great central truth of the whole argument is that these Corinthian Christians were taken up with "Bodies" of men, as we now call them, and they were therefore totally unfitted to receive the truth of the "one Body" of Christ. While they were putting the members in the place of the Head they were carnal and not spiritual, and therefore not in a position to have the truth concerning "God's mystery" declared to them. Hence when the apostle went to Corinth he determined not to go beyond the simplest elementary gospel teaching, to feed them with milk, to proclaim a crucified Saviour; for they were not in a condition to hear about the glorified Saviour—"the gospel of the glory of Christ," and all the glorious things which are freely given to us of God, and which He has prepared with a view to their glory, the glory of the members of the Body in Christ their glorified Head in heaven.

Have we not here a practical subject for our own hearts? What is our condition before God? Are we taken up with "bodies" and divisions which men have made, and called by their own names, or the names which man has given them? If so, we too are not, spiritually, in a proper condition to hear or receive "the mystery of God."

No wonder the blessed truth so early dropped out of the creed of the Church of God! No wonder, when, in our day, it has been revived, so few care to know it. No wonder that many resent its revival; for it judges our Ecclesiastical position to the very core. It makes nothing of the sects and denominations which the majority are contending for; it writes folly upon our most cherished idols. No wonder Christians are torn and divided and scattered, when they "discern not the Body." (1 Cor. xi. 29.) No wonder the air is filled with false schemes for re-uniting the scattered sects when such gross darkness prevails as to what is, subjectively, "the unity" of the Spirit, and objectively, the union of the members with the one Head of the Body in the glory which is about to be revealed.

Oh, to get back to this primitive truth! Here, and here alone, is the *secret* of *Re-union*; for though scattered amongst the sects, and regarded by men as totally separated, the members of this Body are already and really "one in Christ." This is the only real union that exists in the world, and the more truly believers can now realize their position as "dead with Christ," "risen with Christ," and thus "one with Christ," and "in Christ," the more real unity will there be amongst the members themselves, one with another.

(To be continued.)

THE LORD JESUS TEMPTED.

BY DR. THOMAS NEATBY.

IN thus considering Him it becomes us to tread softly with reverence and godly fear. It is holy ground. His name is "Wonderful." It was before *His* glory that Seraphim hid their faces and cried, Holy, Holy, Holy.

We recall with worship that "No one knoweth the Son but the Father" (Matt. xi. 27, and Luke x. 22). This is absolute and final. When it is said, "Neither knoweth anyone the Father save the Son," it is immediately added, "and he to whomsoever the Son will reveal him." The Son can and does reveal the Father to whom *He will*. But the mysterious Person of the Son, the Father alone knows. May these solemn words sink into our hearts! May they rebuke—nay, *prevent* any tendency to repeat the sin of the men of Bethshemesh! May it be ours reverently to bow before the Ark of God, the Person of Christ! How many have erred here, and have taken occasion of the gracious humiliation of the Lord, to say of Him things which the only One who knows His holy and mysterious Being never said! May both writer and reader humbly cover their faces, bow at His feet, and worship Him as the thrice holy Jehovah! For such He was, and is, and is to come. Not less so in the days of His flesh, than "of old, from the days of eternity" (Mic. v. 2, marg.). He is here spoken of as "the judge of Israel," smitten "with a rod upon the cheek"; for indeed He *gave* (else no one could have *taken*) His back to the smiters. . . . hid not His face from shame and spitting (Isa. l. 6). But when we turn to the Gospels (John xviii. 5, 6), we find that the "Wonderful," the "I am," *is* there in all His glory, however much He has veiled that glory. Impossible that He could ever be less than God over all, blessed for evermore! His very humiliation attests His Being. Who but God could humble himself? God could humble a man to the condition of one that "did eat grass as oxen" (Dan. iv. 33); but the creature is powerless to change the place in nature which God has given him.

In considering our blessed Lord undergoing temptation, let us ever have the dignity of His holy Person before our eye—nay, indelibly written of God in the depths of our heart! May He be, even as born of a woman, "that holy thing which shall be born of thee shall be called the Son of God!" When we contemplate Him as a tempted or weary man in all that holy life, may we always remember "that He was manifested to take away our sins; and in Him is no sin." O Thou Whose name is "Wonderful," may we hear Thee saying, when face to face with Nicodemus: "The Son of Man which is *in* heaven!" And when Thy days are "shortened," when Thou art the Messiah "cut off" in the midst of Thy days, may we, with bowed heads and worshipping hearts, hear our God saying, "Thou Lord in the beginning hast laid the foundation of the earth . . . THOU ART THE SAME!" (Ps. cii., Heb. i.).

Let us reverently turn to Heb. iv. 15: The Holy Ghost here brings before us, "Jesus, the Son of God," as our great High Priest. He is only such as passed into the heavens, for on earth He was not a Priest. Having "by His own blood entered in once into the holy place, having obtained eternal redemption for us," He appears there as our great Priest. Past suffering Himself, He is able to succour those whose cause He maintains when they are passing through suffering. He has been tempted; He is able to sympathise with tempted ones. This is so precious a truth that our hearts may well seek to learn its blessed scope as it is here given us in a few pregnant words. Although the title of our High Priest here is "Jesus, the Son of God"; yet we are led to the immediate consideration of Him, as "touched with the feeling of our infirmities."

He has passed through sufferings and temptation, such as His people are now called to pass through. He has felt them in all their reality; but He has felt them according to God. He has known what hunger is, for He has been 40 days without food—a *man*.

He has been in a storm raised by Satan for His destruction, and knows what many a tempest-tossed believer experiences. He has been weary with His journey taken because of the rejection of His own people, and can feel with and for those who are tired, lonely and outcasts. That all these trials found nothing within of sin, only magnifies the sense of His perfection. It would not have helped the saint of to-day, if these trials had found a murmuring, a lustful, or a rebellious heart. *It could not be*. But if it could, it would not have rendered Him more able to sympathise with, and to succour, the tempted saint. For what we need—nay, what as saints we desire—is not one to sympathise with our sin, but to sympathise with us in the trials and temptations that come upon us in a sinful world. In Heb. ii. 18, it is said, "in that He Himself has suffered being tempted, He is able to succour them that are tempted." A holy one "suffers" when tempted. If the tempted one be not holy, the temptation may cause no suffering, because the heart goes with the temptation: lust within answers but too well to the temptation without. But "Jesus, the Son of God," has been truly tempted, and has truly "suffered," for every disposition and thought of His heart, was not only pure, but a sweet savour to God. In the passage which is occupying us we read, "but was in all points tempted like as we are yet without sin." Dr. Anderson in his work "The Gospel and its Ministry," has a note upon this which so well expresses what I have long felt to be the truth that I will quote it. "Our English version is ambiguous here, and the words have been generally perverted to mean that the Lord's temptations were exactly similar to ours, the *result* alone being different. Were this so, He must have known the power of sin within—the source of so many trials. But the words are *χωρίς ἁμαρτίας* apart from sin. 'So that throughout these temptations in their origin, in their process, in their result,—sin had nothing in Him: He was free and separate from it!'—Alford."

How well for us that God Himself says that "such an High Priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens!" That He has stooped low enough to be the subject of temptation—of real temptation; Satan suggesting a line of conduct which His holy eye detected to be sinful, and which His holy heart turned from with "suffering" at the very suggestion, is indeed grace unspeakable. That He has thus, if we may say so, qualified Himself to be a merciful and faithful High Priest, to sympathise with and succour our poor feeble hearts when they are tempted; this is indeed grace to help in time of need.

But let us reverently look at our blessed Lord in some of the actual temptations which He endured. This will shew better than anything at once how perfect He was under the trial, and how able He is to sympathise with us in such temptations. See Him in St. Matthew's Gospel (iv. 1-11). We are in the very atmosphere of reality. Jesus has just been owned by a voice from heaven, as "My beloved Son in whom I am well pleased," and the Holy Ghost descending like a dove rests upon Him. The godly remnant in Israel had been confessing their sins in John's baptism. Christ had no sins to confess, yet would He associate Himself with the first movement of the Spirit of God in those who are confessing their sins. "Thus," He says, "it becometh us to fulfil all righteousness." How heaven is transferred to earth as the lowly Jesus comes up

out of the water! Ineffable scene of holy communion! It is the Father's joy to own His beloved Son. It is the Holy Ghost's delight to rest upon His head. The Godhead has unspeakable communion in the redemption of fallen man. The "Wonderful," who is the blessed agent in that redemption, free from all sin, and from all tendency thereto in the body which has been prepared for Him, is the centre of that holy communion. From—nay, *in*—that atmosphere He is led into temptation. But let it be carefully remarked, He is led by the Holy Spirit. A garden had been the scene of the first man's temptation; but here it is the wilderness. In Adam's case there was everything outwardly to witness that God loved and cared for him. The Second Man is surrounded by no such testimony; but by the wild beasts of the desert. After fasting 40 days He feels the pangs of hunger. Then and thus the tempter comes to Him. All is reality here. A hungry man in a wilderness surrounded by wild beasts, the Lord is face to face with God's enemy and man's. The strong man in his armour must now be met by Him, who "when He had fasted 40 days and 40 nights was afterwards an hungred." The stake is the glory of God in the redemption of fallen man. Who shall say how angels beheld that wondrous conflict! Who shall tell what it was to God in His Sanctuary! "If Thou be the Son of God!" Forty days previously, a voice from heaven had owned Him such; but they had been 40 days of fasting, 40 days in which no raven or angel had been commissioned to minister food to the dependent man. Did it look like a Father's care? This was the terrible suggestion of the tempter. In Eden, in the garden of delights where everything spake of God's tender love and care, the first man had fallen a too ready prey to such a suggestion. And now in the hard, cold wilderness, how will the Second Man bear Himself? "If Thou be the Son of God command that these stones be made bread." The temptation is awfully real. But it neither meets nor raises a suspicion, as it had done in the first Adam, that God's love was not perfect. God forbid the thought that there was no temptation, because that temptation found no response! Let not our unbelieving hearts doubt the great High Priest's aptitude for sympathy and succour, because when the suggestion was made that the Father did not perfectly love Him, His heart abode in the undisturbed consciousness of the love which it had been the Father's joy to express, and His to feel in the sacred communion of 40 days before. The heart worships as it hears from his lips, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Yes, He is a Man, and so am I. Because He has been a man in temptation He can fully enter into the hour of my temptation. Did the tempter find only perfection in Him? That perfection renders Him the more suited for me in my frailty. If He has perfectly trusted God, when everything seemed against Him, He as a merciful and faithful High Priest can fortify my heart in a holy confidence in God, when circumstances seem all against me. "Man shall not live by bread alone." God has other ways of shewing His care, other ways of Divine wisdom. It is a man's place to hang upon God. If it had not been a world of sin, the Saviour would not have been here; if it is a world of sin, God's footsteps are in the great deep. Blessed be His name, they are in the Sanctuary too, and Christ was there. "By every word that proceedeth out of the mouth of God." Till the word shall proceed from that mouth which bids Him who has taken the "form of a servant" to eat, the obedient One will not eat, but *trust* Him Who is wonderful in counsel, and excellent in working. What a model for us! Thank God, the tempted Man in His perfection

has become a merciful and faithful High Priest for us, sympathising as perfectly as in temptation He suffered.

The second temptation is still more subtle. The first, I think, was addressed to Christ as man, the second to Him as Messiah. The tempter seeing the reverence which the Man, Christ Jesus, had for the Word of God, now proceeds to quote Scripture as authority. He takes advantage of a promise to Messiah, in Ps. xci., and suggests that He should put God to the test, and see if He would be as good as His Word. This, by the way, has been greatly misunderstood. It has been represented as a temptation to trust God *too much*. But it is not thus that man can tempt God. To see whether God will do what He has promised, is not a sign of too much faith. It is unbelief tempting God. But in vain the devil says, "It is written" to Him, of whom it is testified—"Thy law is within My heart." His eye at once detects the Satanic *mis*-quotation of Holy Scripture. Had the enemy quoted the Word as God had given it, it would have been an authoritative direction for the Messiah to act upon. But an essential part is left out, "to keep Thee *in all Thy ways*." This would not have served Satan's purpose. He wished to lead the blessed Man of God's counsels, His Messiah, away from the place of entire dependence which in grace He had taken. "Cast Thyself down," was not "His way," and in it the obedient Man was fully purposed to walk. It was one of Satan's deadliest wiles, supported by a misquotation of the Word of God. The heart listens humbly, reverently, confidently, for the answer of Christ. In lowly grace He takes it again from Deuteronomy,—a just quotation from the Word of the living God, binding upon man, and the very food of God's Messiah: "It is written again, Thou shalt not tempt the Lord thy God." How perfectly the blessed Lord is in the true attitude of a man, of every child of faith in a world of sin! How truly He has suffered for us, leaving us an example that we should tread in His steps! And how He has fitted Himself to succour those that are tempted!

In the third temptation the devil throws off his mask, and the blessed Lord treats him as an "adversary," just as later in the days of His flesh, when Peter lent himself to be Satan's mouthpiece to the same intent. See Matt. xvi. 21-23. How terrible the temptation we can scarcely understand. On the path of Messiah to God's holy hill of Zion lay the cross in all its terrible reality. It was a glory of dazzling brightness that lay beyond that cross, but it *was* beyond the cross that it lay. The "sure mercies of David" could only be His in resurrection. Between Him and that "path of life," He knew the awful wail, "My God, My God, why hast Thou forsaken Me?" must arise. The tempter shews Him a smiling bypath to the throne, as later by Peter's lips he said, "Spare Thyself." If He would only do homage for His possessions to Satan, the kingdoms of the world should be His. All in vain for One who asked only what was the will of God! All in vain for Him in whose heart was God's law! But because it was God's law that was there, and not the lust of glory or ease, was it therefore no temptation? We must wait for the light of another day fully to know *how* He "suffered being tempted." It is our privilege to bow low at His feet, and worship before His Majesty in the heavens, where He is to-day maintaining our cause—a merciful and faithful High Priest "touched with the feeling of our infirmity." "Get thee hence, Satan," is now the victor's word. He has overcome by "It is written." It is His to exalt the Word of God; His to hold on in the form of a servant with the words: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." The temptation ended, and not before, "angels minister to Him."

St. Luke tells us that the devil "departed from Him for

* See Acts xiii. 34, 35, and John xii. 24.

a season," and St. John records his single return, ch. xiv. 30. Can Satan get a victory in view of the path of darkness and woe that now lay before the Lord Jesus? Immediately after the Lord was sealed for His service down here, Satan had sought to turn Him from the path of obedience by the most subtle wiles, and by every allure-ment; he had completely failed, and he knew it. He had met One in darkness, stronger than he; he returned from the contest consciously vanquished. He had found *one* man who sought nothing but the will of God. But now was there not an opportunity that offered some promise of success? The obedience of Christ so far had been the most blessed communion with His Father's joy and love. As He had lain upon the Mount of Olives, the homeless outcast, what a feast was spread for Him in the still silence of a scene, "from earthly joys apart!" How the Father was with Him as He sat weary and lonely, the rejected of men at the well of Sychar! Ah yes, blessed Lord, Thou didst say, "The lines are fallen to me in pleasant places," because Jehovah was the portion of Thine inheritance and of Thy cup! Obedience always leads man in a path marked by the light and joy of communion with God. There is one terrible exception. The Lord Jesus was now in full view of it, and Satan might think that at last he had a chance. Obedience was leading the Lord surely and soon into darkness and abandonment. To continue upon that path; to accomplish to the full the will of God which He had come to do, must lead His soul into the darkness of one forsaken of God. Because of man's sin, "the prince of this world" had the power of death, but he could not use that power upon the Lord Jesus Christ. He "hath nothing in me." How divinely true of Him! Alone of all the sons of men He could say it. If there had been sin there the power of death might have been used upon Him. But His death, if He dies, will be as His life had completely been, an act of obedience. Every other death has been the fruit of disobedience. His death, if He continues as He will surely do, the path upon which He has entered, will be simple obedience, pure love to the Father, a whole burnt offering for the heart of God!

But if Satan can do nothing against the Lord Jesus with the *power* of death, he can use the *fear* of death to alarm the Saviour's soul, and to present his final temptation to leave the path of obedience. That sinless soul could not but shrink from being made sin. To fear death as the judgment of God, was His piety (Heb. v. 7). Satan was never more satanic. He seizes the dread occasion. The anguish of the temptation was outwardly expressed by the agony of Gethsemane. "His sweat was as it were great drops of blood falling down to the ground." What it *really* was we shall in measure learn when our bodies shall have been changed to the likeness of His body of glory, and we hear from His own lips in the heavenly glory *something* of "the decease which He accomplished at Jerusalem."

Need I dwell upon the reality of the temptation? There never was anything more real in this world. Could He who delighted supremely and only in the light of His Father's countenance, continue to tread a path which must end in the forsaking of God? But the counsels of God's grace required it, the very glory of God necessitated it.

There are times when worship must be silent. Even Jehovah's joy is silent (Zeph. iii. 17, *marg.*). And here words utterly fail. Silent, prostrate, adoring, we listen: "But that the world may know that I love the Father; and as the Father gave me commandment *even so I do.*"

The Lord has overcome. The awful cross still is before Him; but there He will in effect "destroy him that had

the power of death, that is, the devil." There He will finish the victory

"That needs no second fight,
That leaves no second foe."

And now in closing, does not the heart feel strengthened for any temptation? Has not the good shepherd gone before His sheep, met the foe and vanquished him? Has He not become a High Priest, "touched with the feeling of our infirmities?" Has He not been in all points tempted like as we are apart from sin? Is He not the "seed of Abraham," truly a man in the presence of God for us? In that sacred body has He not suffered being tempted? And is He not capable of fully feeling with us, who pass through the same scene of sorrow with like temptations, with the same malicious, wily foe? God help us to value Him more! May He give us to make better use of One so divinely fitted to meet all our need!

"THE SON OF GOD HIMSELF, AND NOT ANOTHER."

THESE is no subject more sublime than that which relates to the Son of God. For on the one hand it reaches to the highest heights, and on the other it reaches to the lowest depths.

A few things have recently turned up amongst us which show how needful it is that Christian people should earnestly contend for the fundamentals of the Gospel, and be instructed in them. In the first place, let us note that our Lord Jesus coming down here to our low estate, became, not in sinful flesh, but in "the likeness of sinful flesh." For He was made in the likeness of us men, and was capable of hunger and thirst, and weariness and death, but "in Him was no sin." He was "that holy thing which shall be born of thee, and called the *Son of God.*" So said the angel in St. Luke's Gospel. Just as in St. Matthew He is called *Emmanuel*, God with us. Both these designations follow Him from the cradle to the grave.

And what is most striking and noteworthy is, that what is peculiar to His Deity, is predicated alike of His humanity, thus showing the oneness of His person from first to last. For example:—

1. "The Son of Man who is in heaven."—John iii. 13.
2. "Emmanuel," God with us.—Matt. i. 23.
3. "The Prince of Life" ye have killed.—Acts iii. 15.
4. "The Church of God which He hath purchased with His own blood."—Acts xx. 28.
5. "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever."—Rom. ix. 5.
6. "Alpha and Omega, the first and the last," who became dead, &c.—Rev. i. 11, and ii. 8.
7. "The man that is my fellow, saith the Lord of Hosts."—Zech. xiii. 7. And as to Jehovah and Adonai in O. T., the same things are said of one as of the other, and are frequent.

So that of this mystery it may be well said, "No man knoweth who the Son is, but the Father."—Luke x. 22. Indeed He gets the designation of the Father; for the "child" of Isaiah ix. is called "the mighty God" and "the Father of eternity" (verse 6), which may seem contrary to reason, as the Unitarians say, nevertheless they are all rue.

And one is aware how, with satanic assumption and assiduity, the Unitarians try to get rid of these and all like passages. They assume to know who the Son is, and what He is, and "the mystery of God manifest in the flesh" is no mystery to them—nor to any other of like mind. The Unitarians are Deists, but infidels in reference to the sacrifice and person of the Son of God.

But if we don't know "who the Son is," we get a key to know what He did, at all events. He had the power of inanition, or emptiness as well as of "fulness."—John i. 16. He could be hungry Himself as well as feed the multitude. His inanition is drawn out in Phil. ii.—"who, being in the form of God, thought not His equality with God a thing to be seized and carried away (the word used has a double force); but emptied himself, taking the form of a servant," &c. (verse 7, R.V.)

It is not as in the Old Version, "He thought it not robbery to be equal with God," nor "a prize to be on an equality with God," as in the Revised Version. For if He was God and equal with God, the terms *robbery* or *prize* are altogether out of place in this connection. (See the grammar of it in Winer, p. 406). But to seize on His own prerogatives and carry them down to earth, this He did not! But emptied Himself, as the word signifies; and thus attributes all His works and all His teaching to the Father and to the Spirit, disclaiming His own prerogatives. In proof of which see John v. 26, and xiv. 10, 11; Luke iv. 18, 19; Acts x. 38.

In these references He attributes His teaching to the Father, and His miracles to the Spirit, thus hiding Himself and His own prerogatives: an evident proof to any believing Christian of His self-emptiness. Besides, how frequent are His warnings in the Gospels not to make Him known. But the deleterious effects of Unitarianism have vitiated the atmosphere and vision of many true Christians at the present time; and we are confronted with such statements as the following:—

1. "That our Lord took upon Him fallen human nature and perfected it here below, and will perfect ours in the same way if we adopt a similar course."
2. "That it is unscriptural to address directly in prayer our Lord Jesus Christ."
3. "That the Lord Christ is not God and man in one person."

Let us then briefly look at these statements, and consider them.

To begin with No. 1, What does "fallen human nature" mean? Let David answer: "I was shapen in iniquity, and in sin did my mother conceive me." This is fallen human nature; and if our Lord took it upon Him as stated, He should have atoned for Himself of course. But what does the Angel Gabriel say to the Virgin Mary? "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 35.

Was there then ever such a birth as this from Adam down?

And as to the word *perfect* in Hebrews, it is the same as *consecrated*, and runs through the consecration of the Priests in Ex. xxix. (LXX.), whence the writer takes the term. And when Christ is said to be "*made perfect*" (Heb. v. 9.), it means that He was then, and not till then, fitted as Priest to appear in the presence of God, for He had the blood to present, or, in other words, His sacrifice. To apply the word *perfect* to Him in a moral sense, is pure ignorance and pure nonsense, for He was always *perfect* in a moral and spiritual sense, as every Christian knows, or ought to know. The word applies to the Lord as Priest in His risen state, for He could not be a Priest on earth, as the divine writer says.

Next as to No. 2, "That it is unscriptural to address Christ directly in prayer." If this were so, poor Stephen, though filled with the Holy Ghost, made a great mistake, for "they stoned Stephen, calling upon and saying, Lord

Jesus, receive my spirit, and he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."—Acts. vii. 59, 60. (The italics in the versions have no place in the original, and they spoil it.) And St. Paul also in the case of the thorn in his flesh, says: "For this thing I besought the Lord thrice, that it might depart from me. And He said unto me: My grace is sufficient for thee, for My strength (or power) is made perfect in weakness; most gladly, therefore, will I rather glory in my infirmities, that the strength (or power) of Christ may rest upon me." *Strength* or *power* being the same word in the original, should be rendered alike in both clauses, giving direct proof that it is Christ.—2 Cor. xiii. 8, 9. And again St. Paul speaks of "all that in every place call on the name of Jesus Christ our Lord" (1 Cor. i. 2), in which he must of course include himself. Indeed, it is plainly stated that the Saviour Priest is touched with a feeling of our infirmities, and gives grace to help in time of need, so that we are for this reason to come with boldness to the throne of grace, where He is, from whom we receive this mercy and grace (Heb. iv. 15, 16), which we continually need.

Finally, No. 3, "That Christ is not God and man in one person." This doctrine arose out of a statement made, that it was not His own life, but "a condition of life," that the Lord laid down for us. And which reminds one of the man who wrestled with Jacob unto the breaking of the day (Gen. xxxii. 24). He was doubtless in "the condition" and appearance of a man, and foreshadowed in type what was to come after. For Christians believe that every manifestation of God in old time, either in angelic or human form, was through the second person in the Godhead, as can be proved from Scripture. But it was all anticipatory till the fulness of time set in, when the Son of God came and took actual manhood to Himself (Gal. iv. 4), when it was no longer "a condition of life" or human appearance, but God *manifest* in the flesh actually. This, of course, is a great mystery. But are not we ourselves mysteries? Who can tell what life is, or how life and mind are attached to body, to make not two or three human beings, but one human being? And so, consequently, the Trinity in unity remained as before, without change.

However, such are the things which have been put before Christian people in these days, and swallowed unwittingly by many. For it is evident that those three statements were as arrows levelled against the Son of God. Not that they were meant to be so by those who made them (but the enemy is active), and they were like Peter in the Transfiguration, who proposed to make three tabernacles—one for Jesus, and one for Moses, and one for Elias—"not knowing what he said." But the voice from heaven came at once to correct the thought, saying, "This is My beloved Son, hear ye Him." Peter thought at the moment to put the Lord and the two prophets on the same plane or level. But Heaven forbade the thought, and centred the object of adoration and worship in Christ alone.

In this way the three statements above would reduce the Son of God from the pedestal on which He stands, to the same level as the prophets and the holy men of Scripture; not knowing what they say, nor whereof they affirm. But Satan, as an angel of light, has always used, not the worst, but the best men he could find, to propagate religious error, whilst mixing with it much that is true.*

T.R.

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Conference Addresses.

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

THE ABIDING PROMISE

BY PASTOR D. M. STEARNS, OF PHILADELPHIA,
(*Bible Reading at Keswick Prophetic Meetings, July 18, 1895*).
The whole Assembly Repeated from memory John xiv. 25-31.

WONDERFUL words, you say to yourselves as you hear precious things from time to time, "I wish I could remember that." Now here is the remedy: Lay it up in your heart, and the Holy Spirit will remember it for you; "He shall bring all things to your remembrance, whatsoever I have said unto you."

Then what about peace? "Peace I leave with you, My peace I give unto you." Not peace in surroundings: the Saviour's environment did not give Him much peace; but He dwelt in God, and God was His peace. Now we in the midst of troubles can dwell in God. How can we have tribulation and not be troubled? We can have tribulation and live in the midst of it and not be troubled, dwelling in God. His peace He gives. "Let not your heart be troubled."

It will be so even in the great tribulation, Matt. xxiv. 6. "Ye shall hear of wars, and rumours of wars, see that ye be not troubled." How wonderful, not to be troubled in the midst of wars, rumours of wars, household wars, church wars, convention wars, all kinds of wars, "See that ye be not troubled." Rest in Him.

Another thought comes from the last verse: "Ye have heard how I said unto you, I go away and come unto you." In chapter xvi. He had to say unto them, "Because I have said these things unto you, sorrow hath filled your heart." They did not even ask Him where He was going. Suppose a friend says, Good-bye, I am going away. And you never say, where are you going? When are you coming back? You are not much interested, are you? Now the Lord said, I am coming back again; and many of us don't think it worth while to say, Are you? When are you coming back again?

Now glance at 1 Thess. ii. 13, "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Now the Bible definition of believing is receiving. Our food placed upon the table for us does not "effectually work in us" to our health and strength while we look at it, and taste it; and you do not please your host and hostess if you just look and take a little. And we do not please our Lord when we merely look at the word, and discuss it, and criticise it; but only when we receive the word, and receive it abundantly—eat it. I have often been made glad by the saying of our Lord in John xvii. 8, "I have given unto them the words which Thou gavest Me; and they have received them."

I will tell you how I came to be interested in this matter of the second coming of Christ. It was in the year 1873 or 1874 that I began to be assured I was saved, but was very much confused in my mind. I thought I had to keep matters right by hard work, distributing tracts, going to Sunday School, prayer-meetings, etc. and I sometimes went to the theatre, or played cards, and that

sort of thing. Well I was a Christian? Very odd, isn't it? But in the year 1873 a friend placed in my hands a copy of *Grace and Truth*, by W. P. McKay, and through that book, I believe, I was led to see I had eternal life—my sins were all forgiven. From that time to this I have not been to a theatre except to preach the Gospel; I have not had a game of cards—even chess, which I was very fond of—all has been crowded out. Then there came to me that thought in 1 John ii. 12: "I write unto you, little children, because your sins are forgiven you for His name's sake." "Are"—not will be. But there was one question which troubled me there: Are you sure you are a child of God? because that word is for God's children. Well, I don't act like a child of God; but are you? that is the question. That was settled by John i. 12: "As many received Him, to them gave He power to become the sons of God."

Now I may know all about Christ, know that He died for sinners, and may come before the church committee, or vestry, for examination for church membership, pass the examination and be received; but not be saved. They take my testimony; I can repeat the creed, ten commandments, etc. They take me in, and they think I am all right! Now I may not be all right; for it is not how much you know; but, have you "received" Christ?

Now about that time when I began to rejoice in the forgiveness of sins, and I thought I had no more to do; one of the Bible teachers in Canada, H. M. Parsons, came to St. John's in New Brunswick, and told us about the coming of Christ, the two resurrections and judgments, and much more. I went home and said, that settles me, I was not brought up that way; O no, no, there is to be "a general judgment," and they will all be there, and we will find out then about these things. I went away saying, that is enough, no more of that stuff. But he read the Bible all the way through, and passed texts among the people. I could not shake it off; I went again and heard some more Bible, and, praise the Lord, it got into my soul. What! Are you going to leave the traditions of your fathers, and believe what the Bible says? Well, I have to meet my Saviour some day, and I do not believe He will ask me if I believe in father, mother, sister, brother, or minister, but if I believe His word. Sometimes we are asked: What is your opinion about this or that? What does it matter? What good is a man's opinion? Let the word of God settle it. That is how I received the truth as to the second coming of Christ.

Let us be subject to the word of God. At the age of twelve years, Jesus went from Jerusalem to Nazareth with Joseph and Mary; and we read concerning the next eighteen years "He was subject to them." I do believe that submission is the highest mission on earth; I believe it is higher than foreign mission or home mission. If we are not under submission to the Word, we are not fit for any other mission. Jesus Christ was subject to Joseph and Mary; and He was subject to His Father in heaven, and did always those things that pleased His Father; and what a beautiful testimony came from heaven, "This is My beloved Son in whom I am well pleased." Now, when you and I find our delight in Christ, the Father will manifest His delight in us.

Now, you are not to be pleased with yourself. People say, "I am so discouraged, I don't believe I am growing." You are looking at yourself; your faith is weak, and love cold. We are told to "hear Him." And it is not only in the transfiguration scene, but in the baptismal scene we have the words, "Hear Him." These things are not revealed to the wise. It is a desperate thing to be wise in

one's own estimation—to be prudent in that sense; but a blessed thing to be simple.

Then the Lord Jesus was also subject to His enemies for the Father's sake, and allowed His enemies to take Him, bind Him and crucify Him. That requires grace. Some of us have enemies, and we think the Lord does not want us to be trampled upon. Well, not always, but sometimes He does. Sometimes we can glorify God by being walked over, and trampled upon. Are you willing to let the enemy have the advantage for the time being? Why not rather suffer yourselves to be defrauded? We think we see ourselves being defrauded and taking it meekly. Let us be subject to the book. What is the difficulty with us? Traditions of our fathers: what the preacher says, and not the Word.

Shall we take the Word, and turn to two or three passages: John xiv. 3, "If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also . . ." Now, if you are subject to the Word; then we say, Lord Jesus Christ, I hear what Thou sayest; I know Thou wast here once: Thou hast gone away, and art coming back again. I believe that word, "I will come again."

Now, being subject to the Word of God, our hearts say, Lord Jesus, I believe that message; I am glad Thou art coming back again in the same manner as Thou wentest up.

Turn to Hebrews ix. 28: "Unto them that look for Him shall He appear the second time, without sin, unto salvation."

1 Thess. iv. 16-18. I do not know what you do here at funerals, but I have heard a minister say, "Comfort one another with these words," and he never gave them the comfort. Watch the next funeral and see if the preacher reads, "Comfort one another with these words," if he does, see that he reads the preceding words. It is the only place in the Bible where you find that phrase, "Comfort one another with these words."

I have seen many people comforted with those words. Let every preacher present never omit these words at a funeral (if the departed is a believer), tell the people that Christ has gone away and may be back again any moment. And look when the meeting comes, we do not meet our friends in the air; we meet our friends here. If we "tarry" till the Lord comes, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up" to meet them? Oh no, "Caught up together with them." Caught up together "to meet the Lord." No! Death is not the Lord's coming; death is an enemy. We are never taught to love death; but we are taught to love the Lord's appearing. Death separates soul and body; death is an enemy; but if the Lord should come, soul and body go together to meet the Lord. Death separates friends. If it had been the Lord's coming to Mary and Martha, they ought to have altered their speech. Martha goes out to meet the Lord, and says, "Lord, we are glad you came the other day when Lazarus died, because you always come when people die." Did she say that? No! They said, "If thou hadst been here, *our brother had not died.*" Death cannot stand before the Lord. The coming of the Lord is life, reunion, happiness, glory. God is going to wipe death off the face of the earth. Listen to the last words in Scripture, "There shall be no more death, the last enemy that shall be destroyed is death." We are not afraid of death; but if the Lord comes we shall escape death and meet Him in the air, so to be ever with the Lord.

THE IMPORTANCE OF THE LORD'S RETURN.

BY PASTOR FULLER GOOCH,

(At the Gloucester Conference, December, 1894.)

THESE are seven great facts which go to make up the complete Gospel of God to men. The Gospel means, as you know, glad tidings, and the Gospel is called the "Glad Tidings of Christ," "the Gospel of Christ," and sometimes the "Gospel of God"; at other times it is called the "Gospel of Grace," sometimes the "Gospel of Salvation," but always it is Glad Tidings. It is something that God has told us about, and that we are to commend and make known to others.

Now the Gospel, as I have said, is made up of seven great facts. I do not say seven doctrines; but of seven historical facts. What is the first of them?

THE INCARNATION OF THE SON OF GOD:

Jesus Christ coming in the flesh: God manifest in the flesh. The Gospel that leaves out the incarnation is no Gospel.

Then the second of them is

THE OBEDIENCE WHICH CHRIST RENDERED UNTO GOD

while He was in the flesh. He was not only born of a woman, but He was made under the law. There is not one jot or one tittle of God's law that Jesus Christ in the flesh has not fully magnified and made honourable. The obedience of the one in contrast to the first Adam is a grand historical fact; without it the Gospel would be useless to us. The third great fact is that of

THE ATONEMENT WHICH CHRIST MADE BY HIS DEATH ON THE CROSS.

He has expiated the guilt of all His people. He has, by His death as the substitute, obtained a perfect redemption for those who receive Him as God's great gift and as a sacrifice for sin. The fourth great fact is

HIS RESURRECTION,

and the three previous ones would come to nothing if the historical truth of the resurrection of Christ could be undermined or overturned. "But now is Christ risen from the dead." We have a risen Saviour, one who has passed through death and the grave, and risen as a conqueror over both. Then the fifth great fact is

THE ASCENSION OF CHRIST.

Though He had died and risen again down here upon earth without having gone within the veil, it would have been of no use to us. No! He had to ascend; He had to go into the presence of God for us. Ah, dear friends, it is a grand historical fact—not a doctrine merely—that Christ has ascended up on high, leading captivity captive, receiving gifts for men. And the historical fact is proved by the added fact that the Holy Ghost has been sent down as a demonstration of His acceptance there, and the gifts He received for men have been bestowed and enjoyed. And then the sixth great fact is

HIS INTERCESSORY WORK AT THE RIGHT HAND OF THE FATHER.

His session for us there, where He liveth to make intercession for us. Oh, what a grand fact that is! Every time we call upon the Father, our blessed Lord's presence there and the merit of His blood there, and the fact of His righteousness there, so speak for us that He is our advocate before the throne. We have got a long way on with the Gospel; but if we stop there we could not have a complete Gospel by any means: we could not have complete glad tidings because we have still left out the seventh great fact, and that is

HIS RETURN.

Christ is coming again, and He must come again in order to complete the whole round of the redeeming work

which He undertook to do, which He engaged to perform, and which the Father gave Him to do. Suppose the high priest on the great day of atonement had gone within the vail, and had carried the blood there and had sprinkled it upon the mercy-seat, and before the mercy-seat; outside would be the people waiting almost with bated breath and with trembling heart as they thought of the solemn day to which they had come, and the solemn act which their high priest had gone in to perform. Now, suppose he had not come out again. Suppose the shades of evening had gathered round and the darkness of night had settled upon them, and Aaron had not returned, what would they have concluded? Why, that the whole sacrifice had failed, that something had gone wrong, that he had done something he ought not to have done, that he had been smitten with death in that holy place. If he had not come out again and pronounced the blessing they would have known that the whole had come to nought. And if our blessed Lord is not coming back again, if He does not return according to His own promise and according to the Father's promise, oh, what great failure there would be of what He has already done as to the completeness of it being realised and made manifest. And so we have a Gospel which begins with the incarnation and ends with His coming back again, begins with His birth of the Virgin Mary, His appearance on earth in weakness, and ending with His coming back again in glory and in mighty power.

Now, dear friends, that return, that coming back again in mighty power, is the great subject of these conferences. Is that fact clear to all your minds as a fact to be literally fulfilled, to be literally anticipated, and to be earnestly prepared for? There are those here who will say, "Well, it is not clear to us, we have no definite expectation of seeing the Lord Jesus personally again." We shall see Him if we die and go where He is. He will be seen at the end of the world; but we have no idea that we might see Him to-night; we have no idea that He might appear to the joy of His people. Well, why not? The Scriptures are full of it.

What about this return of the Lord Jesus Christ? I want to say two or three things about it.

FIRST, IT IS A PERSONAL RETURN.

But I can understand some here to-night saying, "We believe that the second coming of the Lord is a spiritual coming. We have always been taught that the coming again of Christ was a coming again in power of the Holy Ghost, who has been ever since carrying on His own work, and will continue to carry it on until the whole world is filled with the knowledge of the Lord, and a millennial state of things brought about by the power of the Holy Ghost." But that is not a personal return. With the coming of the Holy Ghost those things did not occur which the Scriptures declare at the return of the Lord Jesus must and will occur. By no means; the Lord Jesus in no way identified Himself with the Holy Ghost as though they were one. On the contrary in John xiv., xv. and xvi., where He deals so fully with His personal coming as distinct from that of the Holy Ghost, over and over again He distinguishes between Himself and the Holy Spirit. "If I go not away the Comforter will not come." "I will send you another Comforter," "another Comforter." You see He makes a very clear distinction between Himself and the Holy Ghost, so that the coming of the Holy Ghost could not be in His thought and purpose His own coming. "The Holy Ghost," He said, "was coming because He was going," and the Holy Ghost would be here on earth in the Church because He personally was away.

Now, take one passage of Scripture in Acts iii. There you have the sermon that Peter was preaching, preaching it to Jews, not Gentiles. The time had not yet come for the door of faith to be opened to the Gentiles. So he was preaching to the Jews as Jews. What does he say to them? 19th verse, "Repent ye therefore, etc. . . ."

Now, that cannot refer to His incarnation, because that was passed. He had been sent in weakness, and had died for our sins. He had risen again, and when Peter was speaking was at the right hand of the Father as risen again, so it cannot refer to His first coming. Therefore Peter says, "God shall send you Jesus Christ." It could not refer to the Holy Ghost, for the Holy Ghost had already come, so it must mean a personal, a literal coming of the Lord Jesus. But he goes on to say, "Whom the heavens must receive." For how long? Till the end of the world? Till the judgment of the great white throne? Nothing of the sort. "Whom the heavens must receive until the times of the restitution of all things. . . ."

And then His coming is personal, and His coming is pre-millennial, in order to bring about the millennial restitution of all things which God had "spoken by His prophets since the world began." I might multiply passages of this kind, I give only one more: 1 Thess. iv. 16, "For the Lord Himself shall descend from heaven with a shout." Can that be anything but a personal return? "The Lord Himself." Beloved friends, if you will let Scripture speak for itself, if you will accept Scripture as being God's own unalterable word, you cannot get away from the personality of the Lord's return before the millennium begins.

The next remark that I would make is this: this second coming of the Lord, or

THIS RETURN OF THE LORD IS IMPERATIVE

it *must* be. The Book of the Revelation is a book concerning His return; the key-note of it is, "Behold He cometh with clouds," and all that follows after has to do with that one fact—His coming again. But how is it introduced? "To show unto His servant things which must, not which may"; there is an imperativeness about it. Why "must"? Must not the definite purpose be fulfilled? Did not the prophets remind us that it is impossible to alter what God has purposed, to frustrate what God intends to bring about? Do we not know that the counsel of the Lord shall stand, and that He shall do of His pleasure? Do we not know that the Lord shall have His own way in spite of sinful man, and the devil and all his angels, in spite of sin and everything that is opposed to Him? God must reign, and must be supreme. God is omnipotent, and nothing can withstand His might or His will. It is His will that His Son should come back again, that the earth which rejected Him, should with one acclaim accept Him, and welcome Him, that the earth which was the scene of His murder shall be the scene of His triumph, His reign from the river to the ends of the earth. That is God's purpose, and it must stand, and Christ must come and fulfil that purpose. Then again, it is imperative because

IT IS ESSENTIAL TO THE FULFILMENT OF SCRIPTURE.

If Christ does not come back again personally, half this Book will remain unfulfilled. But did not Christ Himself say, "Heaven and earth shall pass away; but one jot or one tittle shall not pass away until all be fulfilled?" Does not God Himself say that which may be applied to the prophecies of His word, "Not one of them shall want His mate?" What is the mate of prophecy? The fulfilment of it. The Bible would be contradicted if Christ did not come back again to reign; and "the Scripture cannot be

broken"; the word of the Lord must stand for ever sure. "For ever, O Lord, is Thy word settled in heaven."

IT IS ESSENTIAL TO THE COMPLETION OF HIS OWN WORK

Till He comes back again to accomplish redemption by power as at the first coming He accomplished the redemption by price. But that which He bought with His precious blood remains alienated from Him: the bodies of His saints are in the grave held fast by the conqueror, death: the world is in the hands of the usurping god, the prince who reigns over it at this very moment—Satan. Yet the world is promised to the Lord Jesus. The uttermost parts of the earth shall be His possession, as it is written in the second Psalm. It is only by His coming back again that the resurrection of His sleeping saints can be accomplished, only by His coming can the earth be wrested from the hand of the god who now rules over it as its wicked prince, only by the coming of Christ can the devil be cast out, only by His coming can His triumph be made manifest. Then it must be: it is imperative.

IT IS ESSENTIAL TO COMPLETE SALVATION

such as He has promised to His people.

Salvation is used in Scripture, in the New Testament in three senses. There is a sense in which we have got it. As one trusting the Lord Jesus to-night I am saved. I have got a salvation that the devil cannot take away from me. I have a salvation that is mine, hid in my heart, and conscience, and soul by the Spirit of the living God. So has every believer in this hall.

But there is another sense in which I am being saved. I find the flesh is here. I find sin is here. I find it rises against the Spirit. They are "contrary the one to the other." I find unless the Spirit of God puts forth His power and leads me to be receiving every moment from a risen Christ grace and power, I find myself overcome by the old nature; but while I look to Christ in the power of the Holy Ghost I find myself saved from sin, while I do that I find myself conqueror over the temptations of the flesh, the world and the devil.

But there is a sense in which salvation is "ready to be revealed in the last time." He must come again to reveal it, to bring it with Him. We are waiting for the redemption of the body, for "the manifestation of the sons of God"; and He must come again or all these blessed hopes will be disappointed, seeing that God has raised them to us, we cannot believe that God has raised them only to disappoint them. He must come to complete the salvation which God has given to us as believers in His dear Son. Well,

THIS RETURN IS IMPORTANT.

I hear people say sometimes, "Why do you make such a fuss about it?" Surely, it is not an essential thing? Isn't it? If it is essential, as I have tried to show, to the fulfilment of God's purposes, if it is essential to our completed salvation, if it is essential to the fulfilment of Scripture, I think that is enough to prove that it is something to "make a fuss about," as people say. I think it is a very important matter indeed, to see that Scripture is going to be fulfilled; it is a very important matter indeed to see that God is going to have His own way and the devil is not. It is a very important matter indeed to see that "this earth is to be the Lord's, and the fulness thereof" very soon.

It is something to make a grand fuss about. I rejoice in it. If anybody preaches the Gospel and leaves out the coming glory of the Lord, it is only half a Gospel. We have got a whole Gospel in the teaching of the Lord on this matter.

ITS BEARING ON THE JEWS,

—the poor suffering seed of Abraham. Christian! does not your heart sink within you when you hear of the sufferings

of the Jews at the hand of Russia? When you think of their cruel oppression through the past centuries, and their degradation and misery, and sin in rejecting Christ? I pity you if you have not a sympathy for them; if you are just nursing yourself in your Christianity, and forgetting that through the Jews, the seed of Abraham, you owe, instrumentally, all the blessings you have got. And are we going to sit still and see the Jews in their rejection and just take it coolly and calmly as though it did not matter to us, and forget that Christ is coming back that all Israel may be saved, and the covenants made with Abraham, Isaac, and Jacob be fulfilled to the letter, that God has promised? I say it is a very important matter because of that.

ITS BEARING ON THE WORLD.

Are things always to go on like this? Eighteen-hundred years have passed away since Christ was born into the world, since Christianity in the power of the Holy Ghost began to make its way. What is the state of things to-day? I ask you to look at Christendom—let alone Heathendom—it is one of the most awful sights which spiritually-minded men can contemplate. I ask you to look at what is being done in the so-called Church to-day; it is enough to make an angel weep. When you look at Heathendom to-day, and think that there are some twelve-hundred million people on the earth who know nothing of Christ. I tell you it is enough to make us sink down with sorrow of soul if this great hope is not true. But when I look on it all, and I see that my Lord may be here, that at any hour yon skies may cleave, and I may be caught up with others to His side, and then I shall see Him whose right it is to reign and alter everything.

ITS BEARING ON THE CHURCH.

It will be a grand day for the world when the Lord comes back again, and it is a very important thing, for the Church will never cope with matters as they are. I tell you this: I say it sorrowfully, I say it because I know it is true, the Church is losing ground to-day with the world. The Church—I am not speaking now of the Church of England, or the Presbyterian Church, or the Methodist Church, or the Baptist Church—I am speaking of the Church as it is in the midst of men. I tell you, in this England of ours the Church is losing its power. Why so many churches and chapels empty? and the streets thronged with young people on the Sundays, without any thought of listening to the Gospel? Why this awful paralyzation, it seems to me, in so many branches of Christian work? Everywhere it is the same; but I tell you apostasy has set in, and the worldliness of the Church, the bazaars, and the mock-auctions, and the entertainments, and the amateur theatricals, and all the rest of it that are being done to get money for God's work, as though God could not give what is needed to carry on His cause,—these are the things that make the world sneer at our Christianity, that make the world say that "Christianity is played out." Thank God the Christianity of the Scriptures is not; but nominal Christianity is. It has nearly run its course; for the Lord is coming to deal with Christendom, and it is important to know it, because of what will be the result of His coming to the Church as well as the world. It is important when you think of the Church, the true spiritual Church of God. Oh, to think that He will change these bodies of our humiliation, and give us bodies like unto His own glorious body. Oh, to think of being lifted out of the last remnant of sin, and corruption of the flesh. Oh, to think of losing the temptations of the world, and the devil, and to be for ever with the Lord. Not important? Not essential? Nothing to make a fuss about? God help you dear Christian people, if any are here to-night who speak so of the second coming of the Lord. It is all important. The first in importance is to know

Him as your Saviour from sin, who has died for you. Next in importance is to know Him as your Saviour on high, coming again in glory for you. Settle the first thing first by all means; but having settled that, the next most important thing is to be right about His personal return.

Now, in conclusion, I must not touch the next point I meant to touch,

IT IS IMMINENT.

I leave that. The next is

IT IS IMPRESSIVE

How should it impress us? Ah, dear friends, how did it impress the Church of the Apostolic age? This coming of the Lord should impress us deeply, and in such a way that we love it, that we look for it, that we long after it, that we are constantly thinking about it, regulating our life as under its influence.

Is it so with us? If you remember the state of the early Church as described in the New Testament you will find that the return of the Lord was the one great point of experience continually emphasized. When Paul preached at Thessalonica and numbers of converts were made, what were they converted to? "Ye turned from idols unto God." Yes, "to serve the living and true God," and that is about all the conversion that is looked for amongst the Lord's people now-a-days; but that was not all the conversion that was looked for in those days, "and to wait for His Son from heaven." Look at the Corinthian believers, "See that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ." Look at the Apostle's words to Titus, "looking for that blessed hope." That is the teaching of the Scriptures to those who will receive it. I might multiply these passages showing that the one great point of Christian experience in the Apostolic age was just "waiting for His Son from heaven." Regulating everything under the influence of that blessed hope. How differently the Lord described it when speaking of those who regard it with indifference, and unconcern, "If that evil servant shall say in his heart my Lord delayeth His coming." If we do not regard it as an imminent thing for which we make provision, we are "evil servants." The Lord says. He is a "wise and faithful servant," who says, "My Lord is coming." Everything in Scripture shows this, and my dear friends, this looking for the Lord, this loving His appearing, this knowing the sureness of His return is the well-spring of joy to the true child of God. In times of discouragement it lifts us up. When we feel the oppression of circumstances around us in opposition to spiritual things, how it cheers us to feel, "Well, it will not be for long"; and be constantly looking up, and looking away from the things down here, and just to think, "My Lord is at hand." How sweet, how precious this coming again, this personal return. It is the joy of the believer's heart, it is the glad stimulus, the inspiration of the true believer's life. The Lord give it to you so that you may go about with bright, happy faces, and happy hearts, because you can say, "I am my Lord's and He is mine, and very soon He is coming to take me to Himself."

THE END OF THE AGE.

By MR. W. G. CARR OF ROCHESTER, N. Y.

(At the Aberdeen Conference, April, 1895).

WHAT do I know about the end of the age? Only what I find in the Book. I open my Bible, after being requested to speak on this subject, at the 16th chapter of John, verse 13. There I read the words, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth, etc."

Now, with all respect to our newspaper friends I do not need to go to the newspapers to find out what is coming, for

it is in the Book. "He shall show you things to come." This book tells me that the age in which we are now living is to end in the same that every other age has ended from the beginning. Every one of them has ended in failure. Now, this is a matter of history. It can be demonstrated by anybody. It does not require any great education to read it in the Book. The first dispensation in Eden; the second before the flood; the third the Patriarchal; the fourth the Mosiac; the fifth the Messianic; the sixth, the one that we are in to-day. Five have ended in failure, as far as man is concerned; God never mends what man has ruined, and the sixth dispensation, as we have been hearing to-night, is the worst failure of all, because of the greater responsibility. Now, there it is, and God has put it in the Book.

I am now very briefly going to take an outline from Genesis to Revelation.

1. Man, in Eden, was shut out.
2. At the flood all were swept away except eight in the ark.
3. The dispensation headed up in Noah ended in Babel and idolatry.
4. Under Moses the Children of Israel broke every law, and were under the curse. Under the kings and under the prophets, they went from bad to worse until God Himself cast them out, and sent them away into captivity: two tribes into Babylonish captivity, from whence they returned; the ten tribes into Assyrian captivity, from which they never returned.
5. Then, when the Lord Jesus came they rejected Him, and the only Man that had a right to live was crucified between two thieves; then man was given up.
6. The Old Testament from beginning to end demonstrates what man is, and is occupied in exposing man; the New Testament is occupied in revealing God's man—the Christ. For fifteen years I have heard nothing but man deified. Deify, of course, all you please; but do not deify a man till he is "in Christ." Man tries to make himself God. God makes "sons of God" by birth, not by works. I say Man was given up. The Jews resisted the Holy Ghost even after He was sent down, and rejected Christ again. And the Church to-day that is said to be a testimony for God, the Church that boasts of her wisdom, and her riches, and says, "We are rich and increased in goods, and have need of nothing"; that very Church Christ says He will spue out of His mouth at last. The cause of the failure everywhere is that there is no sense of need. The professing Church to-day is glorying in her sin. These are hard things to say.

Paul says in Acts xx: "I know that after my departure shall grievous wolves enter in among you, not sparing the flock, etc. . . ." He did not get out of sight before the trouble began. Is it any wonder we have it to-day? Take the Epistle to the Corinthians: there are sixteen chapters written to correct error into which they had fallen, and this while the Apostle was alive.

Look at the Epistle to the Galatians—the cold Epistle: "I am afraid of you, etc."

Look at even that wonderful Epistle to the Philippians: "All seek their own."

Colossians: They had left off "holding the Head," and that is the trouble in Aberdeen. In America it is the same. The trouble is instead of having all eyes on "the Head," they put up a man like this or that minister, and when he snuffs all the people sneeze. The place of Christ has been usurped, not only by the Pope over yonder; but by Popes everywhere. If I were going to live under any Pope, I would live under a Pope that was head over all, and not under some poor little protestant Pope. The only way to

be united is to give "the Head" His place: then every member will come together, and you could not keep them apart. Give the Head His place, and all the members will take their places.

Timothy: They had all departed from the faith.

1st Peter: "Judgment must begin at the house of God."

2nd Peter: False prophets.

Epistle of John: Many Anti-Christ.

Epistle of Jude: They had gone in "the way of Cain."

What does it mean? Cain worshippers all over the land. "The error of Balaam." Men that will preach anything you please if you will only raise their salary. "Gainsaying of Core."—What is that? When a man of God comes along, they get up a gainsaying committee, and begin to say that this Book is not true. These three things are in your Bible; read them—three things that you are warned against.

Then come to the Book of Revelation about which we have been hearing so much to-night. Here we read of the Church of Ephesus which had left her first love, and she is told to get back or her candlestick will be taken from her—there is no Church of Ephesus to-day. The little Church of Smyrna stands to-day as a testimony for God. Laodicea is neither hot or cold,—I will spue you out of My mouth. Then "the man of sin" is revealed, the Anti-Christ is headed up, and the wrath of God falls upon the whole thing. It is a bird's eye view—a photograph that God has put in the Book from Genesis to Revelation.

Now I want to give you the last exhortation that we have in 2 Peter iii. 14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless." You say "What shall we do, Mr. Carr, in view of all these things?" It is not my business to tell you. Do what the Spirit of God tells you *in His word* to do. No man can tell me what I am to do. I cannot tell you what you are to do,—only follow Christ and be true to Him, and in these last days do not endorse anything that is not in the Book.

Very soon, and it may be to-night the last knock may be heard, "Behold I stand at the door and knock." At what door? At the door of the Laodicean Church? He is not knocking at the door of any individual man or woman; it is the Laodicean Church. I stand and knock, etc.

Now, dear friends, I do not know whether I am speaking for my brethren on the platform or not. I am speaking in the fear of God, as a man who may never look you in the face again. The call is individual; and I will walk with God if I have to walk alone till He comes. I have walked for twenty years loving and helping all; but endorsing nothing that is sectarian. You have heard to-night the last call in the Rev. xviii. 4: "Come out of her, My people. . . ." Beloved, I beg of you to-night (and I exhort myself as I exhort you), neither compromise or surrender. If there is any truth on earth that will separate a man from the world, the Religious as well as the irreligious world, it is the fact that the judge standeth at the door. There is no truth in the world that will separate a man like the coming of the Lord. "He that hath this hope set on Him purifieth himself even as He is pure.

What shall be the end of the earth? We read in Hosea i. 10: "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered," etc. You get it literally fulfilled in Mic. iv. 2. Jerusalem shall again be the centre of the earth, and the temple shall be re-built. The law shall go forth from Zion, and the word of the Lord from Jerusalem. God has said it in many of these prophecies, in the 72nd Psalm that you are all familiar with, and the 66th of Isaiah that we

read before. The earth shall be filled with the glory of God, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Before this takes place the Lord is coming for His saints, and dead and living will be "caught up to meet the Lord in the air so to be for ever with the Lord." Do you believe these words of God that the very house you are living in, that the very property that you are so much absorbed in, that the estate that you are piling up here, is only for the fire. Heaven and earth shall pass away. Although my capital has been swept away here, I have a capital banked in heaven that can never perish. "Nevertheless, we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

Then we look for a new body. How many are sick and suffering? The very fact that I am sitting here before you to-night, and for the last twenty-five years have never taken a step without pain, makes me long for the new body. Do you wonder that I am longing for the time; and that I am begging every man to get ready for that time when there will be no more sickness, sorrow, pain, and suffering when we shall have a body "like unto His own glorious body."

Then again, we are going to have a new place, "If I go away I will come again, etc. . . ." Jesus had no place down here, no place to be born, no place to lay His head; God has made a place for Him. If you and I walk up and down as strangers and pilgrims. Christ says, "In My Father's house are many mansions, I will prepare a place for you." And I am glad to think that although I am a stranger and a pilgrim, I am going some day to have a mansion of my own.

Last of all, we will have a new name. Read Revelation iii. 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. . . ." etc.

Remember that this Book of Revelation was given to a man who was shut out from men. He was exiled for his testimony. They would not listen to him, and God opened heaven to him on the island of Patmos. Dear friends, come out from everything, come out from yourself even, and be true to God, for the Judge is at the door. Then you will get a name that will outlast any name that you ever heard of on earth. May God bless these few words to us, and make us true to Him who has been so true to us.

JACOB DISJOINTED.

By REV. JAMES SMITH OF DUFFTOWN.

At the Edinburgh Conference, May 1st, 1895.

I WANT, dear friends, on the present occasion, to ask your attention to a portion of the Word you will find in the Book of Genesis, 32nd chapter. Last year I remember at the Convention that was held in this place I had the privilege, when the Jewish question was before us, of calling your attention to a parallel in the Book of Exodus, and to-day I just want to focus your attention for a little on this beautiful picture in the 32nd of Genesis. I think when we get a picture like this before our minds it may help us to fix all that we have been hearing, and all that we may hear yet at this morning's sitting. At the 24th verse of the 32nd chapter of Genesis we read, "And Jacob was left alone, and there wrestled a man with him until the breaking of the day, and when he saw that he prevailed not against him, he touched the hollow of his thigh" . . . (to verse 30).

Now I want to give a few points on that beautiful picture this morning. There are three places that received special names by Jacob. These are Bethel, Mahanaim, and Penuel, Bethel—House of God; Mahanaim—Host of God; and

Penuel—Face of God. Penuel is to the return journey, what Bethel was to the outward journey. It was at Bethel on the outward journey that God met Jacob, and it was at Penuel on the return journey that he met him again, and gave him a new revelation and a new manifestation of Himself; and thus we come in sight of the beautiful thought that Jacob saw the face of God before he saw the face of Esau, and God drove aside all Jacob's fears, and God came in and settled the question about how he was going to meet Esau. In the very first verse of the next chapter he looked and behold Esau came; but in the meantime he had seen the face of God, and now he was ready to see the face of his brother. He had prevailed not only with God, but with man. Here we have a remarkable parallel. Abraham's life story is a picture of the life of believers. Abraham was not only the head of the Jewish people, but he was the father of the believers, as you know, and therefore you may look out in the life of Abraham for a picture of the believer's life, and illustrations of the believer's path, whereas in the case of Jacob's life story, we have a picture of the history of Jacob's descendants in the twelve tribes. Now, that is what I have seen in this beautiful story of Penuel. I think you will see there a little picture of what God is going to do with the descendants of Jacob, just as you see what He did with himself personally. The story begins, you see, at a definite point—it is a picture of Israel's present, and Israel's future. Now, dear friends, you know what has happened—that is to say in the history of the world in connection with Israel. Israel has been, indeed, "left alone." You could not get two words inside the boards of the Book that more perfectly describe the state and condition of Israel in this 19th century, than those two little words, "left alone." "Your house is left unto you desolate," said the Lord Jesus. Before He had uttered that, He had uttered that sad lament over Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets," etc.; then He said: "Your house is left unto you desolate, etc." And thus the time is running on, and running out, and presently the Lord will come, and they shall see Him, and they shall be glad to say, "Blessed is He that cometh in the name of the Lord." But meantime, what is Jacob's position? When Christ was rejected by Israel, then Israel was rejected by God, and as we now know, "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." And as we have heard this morning, God is gathering out a "remnant according to the election of grace."

Then you see the second point in our picture, "There wrestled a man with him until the breaking of the day" in the same 24th verse. That is a very striking thing, "there wrestled a man with him." What is God doing with Israel all these centuries? He has been *wrestling with him*, and He is wrestling with him to-day. That is but a picture of the more awful wrestling that is coming, when, as we have heard this morning in the time of Jacob's trouble, God will come into close grips, and when that comes, it will be the signal for the breaking of the day. God has been gripping Israel all these past centuries, and He is gripping him to-day, and He is making it miserable for him. That story in the 15th of Luke is a picture of God's relation to Israel, and Israel's position in regard to God now. The elder brother when he hears of the return of the prodigal would not listen—he was angry, and the father came out and entreated him; but he was angry and would not go in. But the elder brother was miserable, while he resisted, and while the father reasoned with him. So it is with the Jew now.

Then in the 25th verse, you have the third point of the picture. That is, he was *disabled*. "And when he saw that he

prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him." He is strong and stubborn, and has been so all these centuries. God has been gripping him, and God is going to grip him more and more. The wrestler by-and-by disabled Jacob, and so in the day that is coming, when Jacob's trouble comes, God will disable and disarm Israel's hostility and opposition; and then Israel will be glad to come in earnest prayer and seek for what God has promised regarding her. That is the third point of the picture. You see Jacob is disabled, and the time will come when God will deal with Israel Himself. I would like to emphasize that thought that Mr. Wilkinson gave expression to to-day about that picture in "Punch." It has come to me in looking over this picture, in this way. It is all very well for God to punish His own. You check your own child when he is disobedient, and you punish him according to your wisdom; but you will not have anybody else to come in and punish your child. You may recognize that your child is deserving of punishment, and you give that punishment yourself; but you won't allow anybody else to do it. And God Himself is going to deal with Israel; and I believe His word to the nations of the earth in all these centuries, and for evermore, is: "Hands off my Israel. Don't you touch them. I know how to punish them, and I will punish them at last at the tribulation—the great one. It will be the time of Jacob's trouble, and I will deliver him out of it." God reserves the punishment in His own right, and in His own hands, and He simply says, "Woe betide the nations that imbrue their hands in the blood of Israel."

Now come to the fourth point, in verse 26:—He said, "Let me go." That was the prayer of the wrestler, and Jacob said, "I will not let thee go, except thou bless me." Now you see Jacob is brought to the point of downright *honest petition*; he is brought down to the point of earnest prayer, and there in the grip of the wrestler he is obliged to cling and say, "I will not let thee go except thou bless me." That day is coming for Israel, when crushed, disabled, and bleeding under the iron boot of the Anti-Christ, she will be glad to come in earnest prayer, realising that at last God has got her down on the ground, and glad to lift up her voice, and say the prayer-song the Lord has put into her lips, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord." The Lord Himself said, "Ye shall no more see Me, until ye shall say" these words. Jacob was made to cry in real earnest, "I will not let thee go." He wakened up at last to the fact that he was in the grip of the very one that could bless; and Israel will wake up at last to the same realisation, and shall yet pray that prayer, just as Jacob prayed it on this occasion. That will accomplish the parable of the unjust judge. Then He will avenge His people, His own elect that cry out unto Him. They are crying out, unto Him, in a sense just now, and they are going to cry in greater earnest in that awful day of tribulation that is coming. And as it is recorded in Zechariah xii. 10, that the Lord will pour out upon Israel "the spirit of grace and supplication"; then there will be such a mourning, such a repenting, such a contrition, as the world has never seen, when her heart breaks, and she at last realises that the moment has come for God to bless her, and realises there is salvation in none else than the Christ she rejected.

Then you notice the next point of the picture, how God is going to deal with Israel as He dealt with Jacob. "What is thy name?" asked the wrestler; and there at that point he was obliged to realise in his own exercised soul all the *meaning of that supplanting name—Jacob*. And he asked the wrestler what was his name; but the time had not

come for him to know that. "Thou hast had power with God and with men, and hast prevailed." And the day is coming when Jacob will have power with men as well as with God, when she shall see God's face again, and that word shall be blessedly fulfilled in the history of the nation as it was in the history of Jacob. Then the next point is in the last words of verse 29, "Wherefore is it that thou dost ask after my name? And he blessed him there." The time is coming when *he will get the name of the wrestler*. That day of Jacob's trouble is coming when he will learn the name of the one that can bless him—the Christ he rejected—the one spurned, despised and lost sight of for all these centuries. Dear friends, these are pictures of the circumstances in which God is going to bless Israel in the future. He will *bless him there*, when he repents, when he comes in real earnest prayer to long for and look to the Messiah. It was so with Jacob, and so it will be with Israel in that coming day.

Then the last point in the picture is this: Jacob called the name of the place, "Penuel." Israel is going to *see the face of God* by-and-bye. Jacob would never forget that wrestling, any more than Israel will in that millennial dispensation forget what she passed through during the time of the tribulation, when for the second time she will be put out of joint, and called out of it by the power of the deliverer that she has now rejected, and there will break the blessed dawn of "the thousand years"; the Sun of righteousness will arise for the Jewish people, and for the world. Just as the sun rose when he passed over Penuel on that day; so it will be in the coming day of glad release. The Lord will give Israel all in the future that He gave Jacob then. I think this is only a little picture of it. You may hold a mirror to the sun, and you will have a picture of the sun in it. Break the mirror into a hundred pieces and you will have a picture of the sun in each piece. So it is here, you have in this little bit of Jacob's history a reflection of all that God is going to do. And surely that speaks to our own hearts who are Christians here to-day. God has brought us to the point where we were left alone with God, and there like Jacob we were disabled and put out of joint, and there it was we saw His face with joy, when He touched the flesh and disjoined it. And then we can learn in our own experience what Penuel meant. And the sun rose when we passed over that brook, and it rose never to set. Thank God it is growing brighter and brighter, as the days come and go, unto the perfect day.

I want to say to any unsaved soul that may be in this meeting to-day: look at these words, "I will appease him with a present, etc." That was Jacob's scheme; but God upset the whole thing. Jacob made a difficulty himself, "I will appease Esau." Is not that what every unconverted soul is just saying? "I will appease God myself." Oh, let me tell you, Christ has come down and met the claims of God, and you may see God's face without any of your schemes. Put your schemes all to one side, and accept the appeasement that God has got through the death of His Son. "Peradventure he will accept of me." There is no "peradventure" about it, it is a certainty; and if you will accept the Lord Jesus Christ, He will accept you. God grant that you may receive the atonement that the Lord Jesus Christ effected! May the Lord command it so, for His glory! Amen.

THE ANTICHRIST—A PERSON.

BY PASTOR F. E. MARSH, SUNDERLAND

(At the Dunoon, Conference August, 1894).

MY subject is, "The Personal Anti-Christ." Mr. Spurgeon once said in speaking to his students, that the only original thing about some preachers was

original sin. This is true about Satan, for he is the originator of that vile thing that God calls "sin." I don't know that Satan has originated anything else; but there is one thing Satan is, and that is, he is a great mimic. You will often find Satan mimicking what God has put forth. For instance, God has sent His Son, the Christ. Satan mimicks God by sending the Anti-Christ. The Lord has sent the Holy Spirit. Satan mimicks the work and person of the Holy Spirit in sending the false prophet. Those who are called out to Christ by the Holy Spirit during this dispensation, whether Jew or Gentile, constitute the Church of God. The devil has his bride, as we read in Revelation xvii., who is called "the Harlot." God has one city that He takes peculiar interest in, namely, the city of Jerusalem. The devil has one city he takes special interest in, that is, the city of Babylon; for I firmly believe the prophecies given in the Old Testament which relate to the city of Babylon have never been fulfilled, and that the 18th of Revelation describes a literal Babylon just as Rev. xvii. describes the mystical Babylon. We must not confuse these two things. Satan himself mimicks, as I have already indicated, the action of God; for as there are three persons in the God-head, so there are three persons in the Dragon-head. As there are Father, Son, and Spirit, in the God-head; so there are the devil, the Anti-Christ, and the false prophet in the Dragon-head.

A great many people when we speak on the subject of the Anti-Christ, think that we refer to that which is Anti-Christian, that is, the system, the spirit of lawlessness which is in the world which is opposed to Christ. Now I think if we carefully and prayerfully read our Bibles we must come to this conclusion, that, not only is there a spirit of lawlessness, but there is to be a person who is the very embodiment of all lawlessness. Not only are there anti-Christians, but there is one person who is to be the Anti-Christ, the man of sin. We must believe, if we take the New Testament as our authority, that there is to be a personal Anti-Christ, and that, for three reasons.

In the first place. The spirit of lawlessness is distinguished from the personal Anti-Christ. If you turn to 2 Thess. ii. 7, 8, we have these two plainly indicated. "For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (R. V.).

Notice that the mystery of lawlessness in verse 7 is distinguished from the lawless one in verse 8; and that the lawless one comes after, or is the outcome of the system of lawlessness that works and works till it heads itself up, and produces this lawless one whose coming is after Satan. Thus in Scripture, we have the two things clearly defined; the system of lawlessness, and the personal lawless one.

Then, in the next place. The language that is applied to the Anti-Christ in his punishment, indicates personality. God's punishment can only be used on a person; it could never be used on a system. In Rev. xix. the Lord Jesus is seen coming forth as the Man of War, sitting on a white horse, and His people coming forth with Him in judgment, sitting on white horses too, and in verses 19 and 20, we read, "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone."

Now I don't know how a system can be cast into a lake of fire. I don't see the use of distinguishing between persons, unless these two are persons; nor to speaking of them under different names unless they are two distinct individuals. Besides, they cannot possibly represent systems, or a system, for if you look at chapter xx. 10, we find they are still distinguished after a thousand years, "and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." . . . A thousand years after the beast and false prophet are cast into the lake of fire, the devil is cast there with them, and therefore we must conclude that as the devil is a person, so those two of whom we read are persons as well.

Then in the third place. The Anti-Christ is distinctly contrasted with the Lord Jesus Christ. The Anti-Christ being contrasted with Christ, we must come to this conclusion, and it is a perfectly logical one, that as the Christ is a person, so the Anti-Christ will be a person too. Will you turn to John v. 43, because Christ there seemed to indicate the coming of the Anti-Christ. "I come in My Father's name and ye receive Me not; if another shall come in his own name him ye will receive." There is an undoubted reference here to the Anti-Christ that was to come. Christ says, "I am not sent on a mission of My own, to perform at My own suggestion; I am sent by My Father." Forty-three times in the Gospel of John we are told Jesus was sent by the Father. He did not come in His own strength. He says, "I am come in My Father's name; and, speaking to the Jews he said, 'ye receive Me not, but if another shall come in his own name, him ye will receive.' We know from other Scriptures that when the Anti-Christ comes he will be received by the Jews as the Christ, for the Jews will enter into a covenant with him, as we read in Daniel ix. 27."

It will help us in our study to note a few of the contrasts we have in the Word of God, between Christ and the Anti-Christ; and as the one is a person, so the other must be, because the one acts in a opposite manner to the other. Let us briefly note twenty-one contrasts.

In the first place, Christ came in His Father's name; He was authorised by the Father Himself in all He said and did. . . In contrast to this, the Anti-Christ comes in his own name, and acts on his own authority, and does according to his own will. (John v. 43).

In the second place, Christ is from above, as John the Baptist testified, "He that cometh from heaven is above all; he that is of the earth is earthly, and speaketh of the earth. He that cometh from heaven is above all" (John iii. 31). In contrast to this, Anti-Christ is from beneath, for we read in Revelation xi. 7. that the beast ascends up out of the bottomless pit; or, as the R.V. gives it, he ascends from the "abyss," from that place where lost spirits are confined.

In the third place, Christ is the brightness of God's glory, and the express image of His person. (Heb. i. 3). The glory of God is seen in the face of Jesus Christ; but the Anti-Christ is the express image of the devil. He appears as the scarlet coloured beast with seven heads and ten horns, and thus is the express image of that great red Dragon who is also said to have seven heads and ten horns. (Rev. xiii. 1; xvii. 5; with Rev. xii. 5).

In the fourth place, Christ is the second person in the God-head. (John iii. 16). The Anti-Christ is the second person in the Dragon-head. As I have already said, the dragon mimicks the Father, the false prophet mimicks the Holy Spirit, and the Anti-Christ mimicks Christ.

In the fifth place, Christ is the Son of God; it is

by His Son that God has been pleased to speak to us in these last days. (Heb. i. 1); but the Anti-Christ is the son of perdition, for, like another who bore that name he is actuated by the prince of perdition, and in the perdition of the prince he shall be punished. (Rev. xix. 20).

Sixthly, we find Christ came to do the will of the Father, the one delight of His heart, the one joy of His life, the one purpose in all His service was to do the will of the Father, so that we find the Lord Jesus saying, "I delight to do Thy will, O God." "I am come down from heaven," He says, "not to do Mine own will, but the will of Him that sent Me" (John vi. 38). In contrast to this perfect man who perfectly did the will of God, we have the Anti-Christ who stands out in shameful dissimilarity; for in speaking of him as the king that is to come in Daniel xi., we are distinctly told that "he shall do according to his own will." What a contrast we have here! The Anti-Christ doing as he pleases; the Lord Jesus never pleasing Himself.

In the seventh place, Christ acted in the power of the Holy Spirit. I traced out some time ago, no less than fifteen distinct things recorded of the Lord Jesus that He did by the power of the Holy Spirit. The Lord Jesus Christ, as the servant of God, as the Man that came forth from God, never acted in His own power, but always depended (I speak of Him as a Man), on the power of the Holy Spirit, whether it be in preaching the Word, whether it be in performing miracles, whether it be in blessing men, whether it be in going about doing good, or in offering Himself as a sacrifice to God on account of sin; it was all in the power of the Holy Ghost. (Acts x. 58). Now, in contrast, the Anti-Christ is energised by the devil, his working is after the power of Satan, with all power and signs and lying wonders. (2 Thess. ii. 9). For as the Lord Jesus did His miracles by the power of the Holy Spirit; so this man of sin, when he appears, shall do his miracles by the power of the devil; for mark you, he will be able to do wondrous things. The image that is set up in the holy place, Satan shall cause to speak. The beast and false prophet will be able to call fire down from heaven, and many wondrous things shall be done by this Anti-Christ, so much so, that all the world shall wonder after him.

Eighthly, Christ did His miracles to the glory of God, as is illustrated in the raising of the widow's son from the dead, for when the people saw what was done, "they glorified God" (Luke vii. 16). But the Anti-Christ performs his miracles, and does his work to call attention to himself, so that the world wonders after the beast. (Rev. xiii. 3-8). The Lord Jesus Christ ever pointed men to His Father. The one purpose of the life of Christ was to honour the name of His Father, and glorify Him who had sent Him; but the Anti-Christ draws attention to himself and seeks to glorify himself alone.

In the ninth place, Christ was rejected when He came to His own people in lowly garb, as we read in John i. 11, "He came to His own, but His own received Him not." The Jews, we know, with cruel hands and wicked hearts crucified Him. But when the Anti-Christ comes he is received by the Jews, he is accepted as their Messiah, and, as I have already said, he enters into a covenant with them for seven years. (Daniel ix. 27).

Tenthly, Christ was persecuted, misrepresented, misunderstood for about three and a half years; the Anti-Christ in contrast shall persecute and despise and kill all who will not own his sway, for a time, times and half a time. (Daniel vii. 25). Time, a year; times, two years; half a time, half a year; three and a half years. So fiery will be the persecution in the land, that we read in Zechariah xii. 2, 3, two-thirds of the people are cut off.

In the eleventh place, Christ, during His earthly life gave untold blessing to the people with whom He came in contact; He gave life to the dead, sight to the blind, healing to the diseased, food to the hungry, salvation to the lost, and ever went about, as Peter said in the house of Cornelius, "doing good" (Acts x. 38); but the Anti-Christ shall kill and destroy, and put to death all who will not own his sway and recognise him as the one that he wishes to be recognised as. (Rev. xiii. 15).

In the twelfth place, Christ is the true vine; in contrast the Anti-Christ is the false one. The Lord Jesus said, "I am the true vine" (John xv. 1). Israel had proved to be a false vine. Not so Christ. He was the true one, the true God, the true bread, the true light, the true vine, and all who are in living union with Him, bring forth fruit, and thus evidence their oneness with Him; but the Anti-Christ is "the vine of the earth" (Rev. xiv. 18), the one that is of the earth, he is the one that is earthly in all that he does, he is the one who seeks to draw people's attention to that which is earthly, and earthly alone.

Thirteenthly, Christ humbled Himself, and became obedient unto death, even the death of the cross. (Phil. ii. 8). The Anti-Christ, in contrast, exalts himself above all that is called God. (2 Thess ii. 4). The Christ humbles Himself to the slave's place; He, although in the form of God, and thought it not robbery to be equal with God, because it was His right; yet He is content to be found in the form of a slave. The Anti-Christ, on the other hand, exalts himself above all that is called God, and seeks to do his own will alone.

In the fourteenth place, Christ glorified God in every way, so that He as the servant of God, and the representative of believers, He could truly say, "Father, I have glorified Thee on the earth" (John xvii. 4). The Anti-Christ, in contrast, opens his mouth in blasphemy against God, and against His tabernacle, and they that dwell therein. (Rev. xiii. 6).

In the next place, Christ is the Good Shepherd that layeth down His life for the sheep. (John x. 2). The Anti-Christ, while he professes to serve the Jews at first, turns out to be the "worthless shepherd" that leaveth the flock. (Zech. xi. 17. R.V.). Christ promises and performs; the false shepherd promises and betrays.

In the next place, Christ is raised from the dead by the power of God, as Peter tells us on the day of Pentecost, "whom God raised up" (Acts ii. 22). The Anti-Christ is raised from the abyss by the power of the devil (Rev. xi. 7; xviii. 8); thus, both Christ and the Anti-Christ are men who have lived on the earth; one who has been raised by the power of God; and the other shall be raised by the power of the devil.

Again, Christ seals those who are His, with the Holy Spirit, as marking them off for Himself, as separating them to Himself and His service. (Eph. i. 13). The Anti-Christ seals those who belong to him and who worship him, and marks them off as his, and all who will not own his sway by having his mark upon them are put to death. (Rev. xiii. 17).

Again, Christ is the supporter and comfort of His Church, hence those who trust in Him, those who rely on Him, those who know the sufficiency of His grace, they find He is true. (2 Tim. i. 12). The beast, on the other hand, the Anti-Christ, is the supporter and necessary comfort of the false church, apostate Christendom, as depicted in the woman, the harlot mentioned in the Book of Revelation. (Rev. xvii. 3).

Again, those who are united to Christ are "joined unto the Lord in one spirit," (1 Cor. vi. 17), and share in His life which is eternal in its bliss and power. On the other

hand, those who are united to the Anti-Christ, and are associated with him in his sin, his shame, and his blasphemy, share in his punishment, and have to be tormented with him day and night for ever and ever. (Rev. xiv. 9; xx. 11).

Again, Christ was highly exalted by God the Father, so that He has a name which is above every name. (Phil. ii. 9).

The Anti-Christ is destroyed by the brightness of Christ's coming, and is consigned to the lake of fire throughout eternity.

Lastly, Christ shall reign for ever and ever.

The Anti-Christ, the world deceiver, reigns but for the short time of at least seven years. So, we might go on; there are other contrasts. I have briefly touched upon these twenty-one. If you will read carefully and prayerfully these contrasts at your leisure, there is one thing you will be impressed with, and that is there is a person who is coming, and that the present spirit of lawlessness which is now working in Christendom, working in the world, will head itself up in the person who is to come, whose coming is after Satan. The early Christians firmly believed this. I was very much struck by a quotation I came across recently; it is a quotation taken out of the Apostles' teachings. "In the last days false teachers and destroyers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; they shall slay and persecute, and deliver up one another. Then shall appear the world deceiver as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; he shall do lawless deeds, such as have never yet been done since the beginning of the world; then shall the race of men come into the fire of trial, and many shall be offended and perish; but they who have endured in faith shall be saved." These early Christians were looking for and expecting this world deceiver, so much so, that when passing through the fiery persecutions in the time of Nero, they thought Nero was to be the Anti-Christ, and after his death it was believed by the early Christians that Nero would be the man who would be raised again from the dead by the devil. I am not prepared to say Nero will be the man. We have no revelation on that point. All I know is that the beast is said to be one who was, and is, and is to come; that is, he was a man who lived, and that he is in existence, and that he is to come yet.

It becomes us to know these things that God has clearly revealed to us. And as Dr. Neatby was saying that there is ten times more said about the Jews than about the Church, so I think we may say of the Anti-Christ, that there is abundant testimony given to us concerning him. In Isaiah xiv. we read of him as "the king of Babylon," in Ezekiel xxi. we read of him as "the wicked prince of Israel who is to come," in Daniel vii. he is spoken of as "the little horn," the last head of the revived Roman empire, in Daniel viii. he is spoken of as the one typified by Antiochus Epiphanes, and in Zechariah he is spoken of as that "idle shepherd" that is to appear, in John's Gospel he is referred to by the Lord Jesus; his work is indicated by Christ Himself in Matthew xxiv., when Christ says, "When ye see the abomination of desolation spoken of by Daniel the prophet, set up in the Holy Place, lift up your heads, for your redemption (speaking of the Jews), draweth nigh." He is spoken of in the Epistle to the Thessalonians, as the "man of sin," and "that wicked one." In the Epistle by John, as "the Anti-Christ," and in the Book of Revelation, as "the beast."

Dear friends, God wants us to know these things; and let us see to it that there is not in any of our hearts a spirit of Anti-Christ; let us remember we are crucified with

Christ, the old "I" life, the old self life, God reckons to have died in Christ, God has judged our sinful self in Christ; now it is to be Christ living in us: it is no longer the I exerting itself, keeping itself under and seeking to improve itself; but it is for the believer to open every avenue of his being to the person and Spirit of Christ, that He may take possession, that we may have fellowship with Him, that our souls may be centred upon Him, and that our bodies may be as He says it is, in very truth the temple of the Holy Ghost. Oh, that the Lord would keep us from everything that is opposed to Christ, so that we may not in any way imitate or follow that man of sin that is to be revealed.

The First Principles of Prophetic Study.

No. VI. THE ADVOCATES OF PROPHETIC STUDY.

IT has been objected to the doctrine of the personal coming and reign of Christ on earth, that its adherents and advocates are like the apostles of old, "unlearned and ignorant men," of humble station and of small repute; and that their conclusions are hence unworthy of confidence and respect.

But the Gospel takes mankind as they are. Not many mighty or noble are called; "the poor in this world, rich in faith," are chosen to be heirs of the kingdom; and any doctrine which is beyond the reach of the common mind, gives little evidence that it pertains to that gospel which of old was preached to the poor, and which is especially adapted, not to the exceptional few who have learning, wealth, and fame, but to the common people who heard the Saviour gladly, and who still make up the vast majority of the Church of Jesus Christ, and the world of mankind.

But we have no more need to be ashamed of the men who now hold this "faith once delivered to the saints," than we have to blush for that noble army of elect souls who have believed and published it in years gone by. Can we find more eminent preachers than Chalmers, and Krummacher, and Cumming, and Charles H. Spurgeon, and Newman Hall, and S. H. Tyng? Can we find evangelists more laborious than D. L. Moody, and D. W. Whittle, and E. P. Hammond, and Henry Varley, and their associates and helpers? Can we point to philanthropists more devoted than Lord Shaftesbury and George Müller of Bristol? Can we find commentators more learned than Lange, and Alford, and Fausett? Can we find sacred poets more fervid than Bonar, and Bliss, and Denny? Can we find critics who have studied to better purpose than Tregelles, and Kelly, and Craik, and Hudson? Can we, in their several departments, find men more honoured of God, or less tainted with folly and fanaticism than these? And yet, we believe every one of them has been taught by the grace of God to live "looking for that blessed hope," and waiting "for the Son of God from heaven;" and that every one of them hold the personal coming of the Lord Jesus Christ to reign over the earth, as a personal and precious faith.

Is it not time to drop such objections as these? "Have any of the rulers . . . believed on Him?" is an

old question, but it savours of the old man, rather than the new. The fact that the foremost men of the Church in *all* ages, the present included, unite their testimonies in favour of this faith, while it is not urged as a *proof* of the truth of that which the Word of God alone can establish, may perhaps serve as an answer to those who would reject the teaching of inspiration because ignorant or erratic people have unhappily mingled their own errors with the teachings of divine revelation. And the fact that these representative men, with many others that might be found, hold and declare these truths unchallenged, simply indicates that the heart of the church of God gravitates towards this ancient faith. The multitudes throng to listen to the utterances of men like these, because they believe their testimony, and because the "gospel of the kingdom" is no less glad tidings to the saints, than "the gospel of the grace of God" which saves them from their sins is to sinners. In their faith they link together the cross and the crown, "the sufferings of Christ, and the glory that should follow;" and while they proclaim "the acceptable year of the Lord," they also proclaim "the day of vengeance of our God." . . .

God has seemed to set *special honour* upon those hymns which speak of Christ's second coming. The hymns that have gone around the world, are those that refer to that event. . . . Such as the hymn of the Ven. Bede, St. Bernard, the rich Treasury of German Hymnology; others from the Greek, Latin, Syrian and French churches, the Wesleys, Heber, Milman, P. P. Bliss, and many others.

We offer no array of names as evidence of the correctness of a position, nor do we seek to sustain by reference to authority a cause which cannot be maintained by argument. But when men heap opprobrium upon a truth because it is accepted and advocated by men who are, like Christ's first disciples, ignorant and unlearned, it becomes necessary to show that there stand among the advocates of this ancient faith, men the latchet of whose shoes some of its despisers might count themselves honoured to stoop down and unloose.

There is probably no living author whose hymns are more widely and justly prized than those of Dr. Horatius Bonar. In glancing over the latest and choicest Hymnals prepared for various churches, we find no other living writer so fully represented as he; several recent collections containing more than a score of Bonar's hymns, many of which have taken their place among the permanent hymnology of the English tongue.

And what has been the inspiration of these holy hymns? It is well known that their author is, and has been for many years, a firm and fervent believer in this gospel of the kingdom of God at hand; and that the "blessed hope" has been the joy of his life and the inspiration of his writings and his songs. The evidences of this fact would fill volumes. As editor for many years of the *Quarterly Journal of Prophecy*, and author of numerous sermons, tracts, and Scripture expositions, he has ever, with sobriety of judgment and soundness of speech, made prominent this grand and glorious theme. And on almost every page of the various collections of his published poetry, shines the light of this bright and morning star; and this truth, pervading his entire faith, and linking the cross which the Saviour bore, to the crown that He is yet to wear, lends to his hymns a charm which touches the hearts of many who do not yet clearly see the fountain whence

these songs have sprung. A few lines will serve to indicate the tenor of many of these sacred hymns:

"Come, Lord, and tarry not;
Bring the long looked for day.
Oh, why these years of waiting, why
These ages of delay?"

"Come, for Thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, Come;
Dost Thou not hear the cry?"

Again,

"The church has waited long,
Her absent Lord to see,
And still in loneliness she waits,
A friendless stranger, she.
Age after age has gone,
Sun after sun has set;
And still in weeds of widowhood,
She weeps, a mourner yet.
Come, then, Lord Jesus, come."

Again he thus tells of the hope of the Church of God:

"Oh, long expected, absent long,
Star of creation's troubled gloom,
Let heaven and earth break forth in song,
Messiah! Saviour! art Thou come?"

"For Thou hast bought us with Thy blood,
And Thou wast slain to set us free;
Thou mad'st us kings and priests to God,
And we shall reign on earth with Thee!"

The songs of Watts and Wesley, breathing this longing for the coming of the King, and heralding and celebrating His visible and personal reign on earth, may be expurgated from the hymn-books of those who hold their names in honour; but they cannot be erased from the memories of those who "love His appearing," and find in them the words that express their sorrows and their joys. A living and loving church will sing these hymns of faith and hope . . . as Mr. Spurgeon says in his preface to *Our Own Hymn-Book*—"Subjects frequently passed over or pushed into a corner, are here made conspicuously the themes of song, such, for instance, as the great doctrines of sovereign grace, *the advent of our Lord* and especially the sweetness of present communion with Him."

The hymns have made their way through the length and breadth of the Church of Christ, because they expressed not only the ancient faith embodied in the creeds of Christendom, but also the universal, Scriptural hope and true Christian sentiment of the church, which is redeemed by the blood of Christ.

However Christians may contend about creeds, differ about doctrines, and divide into denominations, they agree to a greater extent in sacred song; and the New Song which God has put into the mouth of His redeemed children who sing with the spirit and the understanding also, more truly expounds the living faith of a living church than all the creeds which men frame, or the systems of divinity about which they divide and dispute. . .

It is by no mere accident that those hymns which speak of Christ's glorious appearing have gone around the earth, stirring the heart of the universal Church, and winning their way to every land; but it is because they go beneath the sectional and sectarian solos and quartets which speak of narrow ideas and personal interests and strike those deeper, grander chords the Church so longs and loves to hear, giving expression to the glad anticipations of those who, having the first-fruits of the Spirit, wait for the adoption, to wit, the redemption of our body in the immortal glory of the resurrection of the just.

H. L. H.

Selected Gleanings.

DANIEL IN THE CRITIC'S DEN.

TIME was when man cut up the word of God with a *pen-knife* (Jer. xxxvi. 23); in our day, man seeks to cut it up with his *pen*.

Time was when Daniel was put into the lion's den (Dan. vi.); in our day he is found in the critic's den. But now, as then, his safety is assured. His friends might have trembled then, but they need not tremble now, for the same God can send His messenger as of old to shut their mouths. "No manner of hurt was found upon him" then, and "no manner of hurt" can befall him now. Daniel was afterwards raised up and exalted to higher dignity than before, and so it will be again, while those who have sought his hurt will be broken in pieces. The chapter which records the history closes with the words "So this Daniel prospered." And so the book of Daniel will "prosper in the thing whereto God hath sent it."

We thank God for having enabled His messenger, Dr. Robert Anderson, to effectually shut the critics' mouths by his admirable and valuable book he has just published, under the title which is the heading of this article.*

English "Higher Critics" readily adopt the theories, speculations, and hypotheses of the German Critics in their rationalistic crusade to eliminate God from the Bible. Indeed, the whole movement should be labelled "Made in Germany."

Some of the attacks on the book of Daniel may be classed as historical; some are philological, others are archæological.

Dr. Anderson subjects them all to a searching criticism, and exposes the fallacies on which they are so manifestly based.

We select an interesting and instructive example from chapter III.

"We are told, the archæological discoveries of the last few years, dispose of the whole question, and compel us entirely to reconstruct the traditional history of the Persian conquest of Babylon. 'We now possess the actual records of Nabonidus and Cyrus,' Professor Sayce tells us; and he adds, 'They are records, the truth of which cannot be doubted.' What 'simple childlike faith' these good men have in ancient records, Holy Scripture only excepted! The principal record here in question is 'the Annalistic tablet of Cyrus,' an inscription of which the transparent design is to represent his conquest of Babylon as the fulfilment of a divine mission, and the realization of the wishes of the conquered. And any document of the kind, whether dated in the sixth century B.C., or the nineteenth century A.D., is open to grave suspicion, and should be received with caution. Even kings may pervert the truth, and State papers may falsify facts! But even assuming its accuracy, it in no way supports the conclusions which are based upon it. No advance will be made towards a solution of these questions, until our Christian scholars shake themselves free from the baneful influence of the sceptics, whose blind hostility to Holy Scripture unfits them for dealing with any controversy of the kind. The following is a typical instance of the effect of the influence I deprecate:—

* But Belshazzar never became king in his father's place. No mention of him is made at the end of the Annalistic tablet, and it would therefore appear that he was no longer in command of the Babylonian army when the invasion of Cyrus took place. Owing to the unfortunate lacuna in the middle of the tablet we have no account of what became of him, but since we are told not only of the fate of

* It is published by William Blackwood and Sons, Edinburgh and London, 1859.

Nabonidos, but also of the death of his wife, it seems probable that Belshazzar was dead. At any rate, when Cyrus entered Babylonia he had already disappeared from history. Here, then, the account given by the book of Daniel is at variance with the testimony of the Inscriptions. But the contradictions do not end here. The Biblical story implies that Babylon was taken by storm; at all events it expressly states that "the king of the Chaldeans was slain." Nabonidos, the Babylonian king, however, was not slain, and Cyrus entered Babylon "in peace." Nor was Belshazzar the son of Nebuchadnezzar, as we are repeatedly told in the fifth chapter of Daniel.*

"May I criticise the critic? Daniel nowhere avers that Belshazzar became king in his father's place. On the contrary, it clearly implies that he reigned as his father's viceroy. Daniel nowhere suggests that he was in command of the Babylonian army. The Annalistic tablet, on the other hand, tells us that *Nabonidus* was at the head of the army, and that he was at Sippara when the Persian invasion took place, and fled when that town opened its gates to the invaders. To the fact that more than half of the inscription is lost, Professor Sayce attributes the absence of all mention of Belshazzar. And yet he goes on to assume, without a shadow of evidence, that he had died before the date of the expedition; and upon this utterly baseless assertion that "Daniel is at variance with the testimony of the Inscriptions!" As a matter of fact, however, the tablet is not silent about Belshazzar. On the contrary, it expressly refers to him, and records his death.

"But to resume. Daniel nowhere avers that 'Babylon was taken by storm.' Neither is it said, 'the king of the Chaldeans was slain'; the words are explicit that '*Belshazzar*, the Chaldean king, was slain.' How his death was brought about we are not told. He may have fallen in repelling an assault upon the palace, or his death may have been caused in furtherance of the priestly conspiracy in favour of Cyrus, or the 'wise men' may have compassed it in revenge for the preferment of Daniel.

"All this is mere conjecture. Scripture merely tells us that he was slain, and that Darius the Mede, aged about sixty-two, 'received the kingdom.' The same word occurs again in ii. 6 ('Ye shall receive of me gifts,' &c.), and in vii. 18 ('The saints of the Most High shall receive the kingdom.') No word could more fitly describe the enthronement of a vassal king or viceroy. No language could be more apt to record a peaceful change of dynasty, such as, according to some of the students of the inscriptions, took place when Nabonidus lost the throne.

"But this is not all; and the sequel may well excite the reader's astonishment. Not only are we asked to draw inferences from the silence of this document, though we possess but mutilated fragments of it, and, for aught we know, the lost portions may have contained matter to refute these very inferences. But further, accepting the contents of the fragments which remain, the allegation that they contradict the Book of Daniel has no better foundation than Professor Sayce's more than doubtful reading of them; and if we appeal to a more trustworthy guide, we shall find that, so far from being inconsistent with the sacred narrative, they afford striking confirmation of its truth."

Dr. Anderson then subjects the historical statements and the critics' conjectures to a searching examination, and completely settles the matter as to Belshazzar. On page 37 he goes on to deal with Darius.

* *The Higher Crit. and the Mon.*, pp. 525, 526. This last point is typical of the inaccuracy and pertinacity of the critics. We are nowhere told in Daniel that Belshazzar was the son of Nebuchadnezzar. We are told that he was so addressed at the court of Babylon, which is a wholly different matter. He was probably a descendant of the great king, but it is certain that if, rightly or wrongly, he claimed relationship with him, no one at his court would dispute the claim. In a table of Babylonian kings I find mention of a daughter of Nebuchadnezzar who married the father of Nabonidus (*Trans. Vict. Inst.*, vol. xviii. p. 99). This of course would dispose of the whole difficulty. She, perhaps, was "the king's mother," whose death eight years before was followed by national mourning (*Annal. Tablet*). To trade on the word "son" is a mere quibble, *ad captandum vulgus*, which has been exposed again and again. (See Pusey's *Daniel* p. 405, and Rawlinson's *Egypt and Babylon*, p. 155.)

"But while the record is thus shown to be entirely consistent with Daniel, so far as the mention of Belshazzar is concerned, what room does it leave for Darius the Mede? The answer is that the inscription fails us at this precise point. 'The rest of the text is destroyed, but the fragments of it which remain indicate that it described the various attempts made by Cyrus and his son Kambyses, after the overthrow of Nabonidos, to settle the affairs of Babylonia and conciliate the priesthood.' Such is Professor Sayce's own testimony.¹ In a word, it is doubtful whether the tablet mentions Darius or not; but it is certain that any such mention would be purely incidental, and wholly outside the purpose with which the inscription was framed. While its mention of him, therefore, would be conclusive, its silence respecting him would prove nothing.

"Nor will the omission of his name from the commercial tablets decide the matter either way. If, as Daniel indicates, Darius was but a viceroy or vassal king, his suzerain's name would, in the ordinary course, be used for this purpose, just as the name of Nabonidus was used during the regency of Belshazzar.

"But who was this Darius? Various hypotheses are maintained by scholars of eminence. By some he is identified with Gobryas, and this suggestion commends itself on many grounds. Others, again, follow the view adopted by Josephus, according to which Darius was 'the son and successor of Astyages'—namely, Cyaxares II. Xenophon is the only authority for the existence of such a king, but his testimony has been rejected too lightly on the plea that his *Cyropædia* is but a romance. The writers of historical romances, however, do not invent kings. Yet another suggestion remains, that Darius was the personal name of 'Astyages,' the last king of the Medes. 'This,' says Bishop Westcott, 'appears to satisfy all the conditions of the problem.'*

"I refuse to commit myself to any one of these rival hypotheses. My task is merely to show that the question is still open, and that the grounds on which it is now sought to prove it closed are such as would satisfy no one who is competent to form an opinion upon the evidence. Though Professor Driver here remarks that 'there seems to be no room for such a ruler,' he is careful to add that the circumstances are not inconsistent with either his existence or his office, 'and a cautious criticism will not build too much on the silence of the inscriptions, where many certainly remain yet to be brought to light.'†

"The identity of Darius the Mede is one of the most interesting problems in the Daniel controversy, but it is a problem which still awaits solution. The critics do not dispose of it by declaring the Book of Daniel to be a 'pseud-epigraph' of Maccabean days. Accepting that hypothesis for the sake of argument, the mention of Darius remains to be accounted for. Some writers reject it as 'pure fiction'; others denounce it as a 'sheer blunder.' Though these are wholly inconsistent hypotheses, Dr. Farrar, *more suo*, adopts both. Both, however, are alike untenable; and the 'avowed fiction' theory may be dismissed as unworthy of notice. The writer would have had no possible motive for inventing a 'Darius,' for the events of Daniel vi. might just as well have been assigned to some other reign, and a figment of the kind would have marred his book. The suggestion is preposterous.

"And *ex hypothesi*, the author must have been a man of

1 P. 503.

* Smith's *Bible Dictionary*, 1st ed., art. "Darius." Dr. Westcott adds: "The name Astyages was national and not personal, and Alaxaricus represents the name Cyaxares borne by the father of Astyages."

† *The Introduction*, etc., p. 469. In the *Addenda* note to the 3rd ed., Professor Driver seeks to qualify this, misled by Professor Sayce's argument. But see pp. 32-36 *ante*.

extraordinary genius and of great erudition. He would have had before him historical records now lost, such as the history of Borosus. He would have had access to the authorities upon which the book of the *Antiquities* is based; for the student of Josephus cannot fail to see that his history is partly derived from sources other than the Book of Daniel. And besides all this, he would have had the Book of Ezra, which records how Darius the Persian issued an edict to give effect to the decree of Cyrus for the rebuilding of the Temple, and also the prophecies of Haggai and Zechariah, which bring this fact into still greater prominence. It may safely be averred, therefore, that no intelligent schoolboy, no devout peasant, in all Judah could have been guilty of a blunder so gross and stupid as that which is attributed to this "holy and gifted Jew," the author of the most famous and successful literary fraud the world has ever seen! The 'sheer blunder' theory may be rejected as sheer nonsense.

"Accepting, then, for the sake of argument, the pseud-epigraph theory of Daniel, the book gives proof of a definite and well-established historical tradition, that when Cyrus conquered Babylon, 'Darius the Mede received the kingdom.' How, then, is that tradition to be accounted for? The question demands an answer, but the critics have none to offer."

APPARENT CONTRADICTIONS.

BY THE LATE REV. THOMAS BOYS, M.A.*

I Peter iii.

THERE is much in the Holy Scriptures which we find it hard to understand; nay, much that we seem to understand so fully, as to imagine that we have discovered in it some difficulty or inconsistency. Yet the truth is, that passages of this kind are often the very parts of the Bible in which the greatest instruction is to be found; and, more than this, the instruction is to be obtained in the contemplation of the very difficulties by which at first we are startled. This is the *intention* of these apparent inconsistencies. The expressions are used in order that we may mark them, dwell upon them, and draw instruction out of them. Things are put to us in a strange way, because if they were put in a more ordinary way, we should not notice them. Of this, there are at least *twelve* instances in the present chapter, and it is on the degree of attention with which we ponder such expressions, that the benefit derived by us in the reading of the Holy Scriptures will very much depend. The Apostle first speaks of believers, then of the Lord.

With regard to *believers*, his directions are both particular and general. The more particular directions, contained in the first seven verses, belong to husbands and wives.

THE WIVES

are taught how, if their husbands "obey not the Word," they may "without the Word," be won; even by a humble, chaste and godly deportment. The Word is the chief of the appointed means for bringing sinners to the Saviour. Who would hope then to succeed in bringing them "without" the Word? Yet this, the Apostle means, may be effected, and effected by those who seem the least likely to succeed. They may want every advantage; but,

* A plain exposition of the New Testament, London, 1827.

nevertheless, prevailing by discreet and holy conduct, they may be

Powerless, yet Successful.

The Apostle goes on to give directions respecting
DRESS.

Their adorning is not going to be the "outward" adorning, of plaiting the hair, of gold, or of apparel; "but let it be the hidden man of the heart." . . . And this spiritual excellence will be real, though unseen; it will have that attractive power which is generally supposed to lie in outward embellishments, as distinguished from intrinsic excellencies. Thus, holy women, trusting in God, and possessing those inward graces which are not corruptible, may be

Unadorned, yet Attractive.

So Peter proceeds to speak of

A MEEK AND QUIET SPIRIT.

"Even the ornament of a meek and quiet spirit, which is in the sight of God of great price." In the sight of men, a meek and quiet spirit, so far from being of great price, is viewed with peculiar contempt. But God seeth not as man seeth. If "that which is highly esteemed among men is abomination in the sight of God," that, on the contrary, which is contemned by them, may be viewed by Him with favour and approbation. So it is with many graces of the Christian character, which man undervalues, but God commends; and which therefore are

Despised, yet Excellent.

The Apostle goes on to speak of

HOLY WOMEN,

as the daughters of Sarah; "whose daughters ye are, as long as ye do well." Some of those whom he here addresses, were so, probably, by natural descent; others, doubtless, were Gentiles; and therefore, that these should be so termed, may be thought strange. But, as every Christian man is counted for a son of Abraham, so is every Christian woman, for a daughter of Sarah. Thus believers, though far off, are brought nigh by the blood of Christ; and heathens, believing in Him, are

Aliens, yet Children.

The Apostle next proceeds to admonish

HUSBANDS;

teaching them to "give honour unto the wife, as unto the weaker vessel." This is quite contrary to the practice of men in general, who honour only the stronger, and treat the weaker with oppression, neglect, or scorn. But the morality of the Gospel is far different from that of the world, and, within the Church of Christ, the believer may be

Weak, yet Honourable.

From these more particular directions to husbands and wives, the Apostle goes on in the eighth verse to address believers in general. He teaches them

NOT TO RENDER EVIL FOR EVIL,

or railing for railing; "but contrariwise blessing." This is not the way of the world; it being the usual practice to return outrage for outrage, reproach for reproach. But the Christian, taught in another school, is partaker of a different spirit; and though surrounded by wrongs and calumnies, may go on forgiving his

enemies, and doing good to those who speak evil of him;

Reviled, yet Blessing.

The Apostle adds a stranger thing,

"IF YE SUFFER FOR RIGHTEOUSNESS' SAKE, HAPPY ARE YE."

The world maintains a different opinion. Mankind in general would rather say that those who suffer are wretched and miserable. But the Christian, enduring all things for righteousness' sake, and looking forward to an unseen reward, knows that he may be

Suffering, yet Happy.

The Apostle proceeds, and teaches him to be ready always to

GIVE A REASON . . . WITH MEEKNESS

for the hope that is in him. When persons give a reason, and especially a good reason, for their own opinions or expectations, they generally give it with haughtiness and confidence. But the Christian is to do this with gentleness and humility; successful in argument (having altogether the right side of the question), yet not even in success elated; and therefore,

Triumphant, yet Humble.

Moreover, he is to

GIVE AN ACCOUNT OF HIS "HOPE" . . . "WITH FEAR;"

whereas most persons speak of their hope with confidence. The Christian, however, with all his expectations, has a deep sense of his own corruption, depravity and fallibility, and therefore goes on distrusting himself, even while he has full confidence in the Lord;

Hopeful, yet Trembling.

And lastly, the Apostle charges him to

HAVE A GOOD CONSCIENCE

that, whereas they speak evil of him as of an evil-doer, they may be ashamed that falsely accuse his "good conversation" in Christ. Thus, he is to maintain a "good conversation" without, and a "good conscience" within, even while unbelievers rail against him as an evil-doer. And thus he may be a general mark for calumny, yet, upright both in conscience and life;

A Culprit, yet Innocent.

Let not believers be ashamed of their apparent inconsistencies; there are similar ones in

THE LORD.

"Christ also hath once suffered for sins, the just for the unjust." He was therefore

Sinless, yet a Sacrifice—

nay, He was "put to death in the flesh, but quickened by the Spirit,"* and therefore

Dead, yet Alive Again.

Those who dwell upon what they call contradictions in Scripture, and weary themselves to reconcile them, quite mistake the intent of the Book. They are not meant to be *reconciled*, but to be taken as they stand. Do this, and you gain instruction from them; but reconcile them, and in all probability, when you have done, you will have only explained them away, and exchanged a difficult meaning which you are not able to comprehend for no meaning whatever."

* This should be, more correctly, "put to death as to the flesh, but quickened as to the spirit." It has nothing to do with the Holy Spirit. [ED.]

Questions and Answers.

QUESTION NO. 68.

D. B. J., London; "What is the precise meaning of 'tempted like as we are,' in Heb. iv. 15; and 'in the likeness of sinful flesh,' in Rom. viii. 3?"

The Holy Spirit does not affirm identity of temptation in the former case, nor identity of nature in the latter; but rather, the opposite contrast is emphasised. You will notice that the words "*we are, yet*" are in italics. "He was tempted '*according to our likeness,*' apart from sin."

So, in Rom. viii. 3, the Holy Spirit carefully distinguishes between the flesh of Christ's human nature, and our sinful nature. It was "*in the likeness of,*" but not the same, as He Himself declared (John xiv. 30). "The prince of this world cometh, and hath *nothing in me.*" This could be truly said only by that Holy One; though there are those who have not stopped short of even this wickedness in carrying modern teaching to its logical conclusion.

QUESTION NO. 69.

H. W. Bromyard, "Must not the 24 Elders represent the Church? From their song (Rev. v. 9,) they represent some body redeemed from the earth," etc.

Why should they "represent" anything or anyone? Why do we always, when God says one thing, immediately see how it can represent another? If H. W. will look at the Revised Version, he will see that the reading is put back to its ancient and original form, from which some later Scribe or Copyist had altered it. The Elders do not speak of themselves at all, but of others. The pronouns should be in the *third* person plural, and not the *first*.

It is a mistake to suppose that redemption applies only to the Church of God. Israel was redeemed. In other words, while all the members of the Church are redeemed, it does not follow that all redeemed ones are members of the Church or Body of Christ.

Our belief is that the 24 Elders are the angelic leaders of the heavenly worship; after which "pattern," David made the 24 courses of the Priests with their leaders (1 Chron. xxix. 11-13, 19, and xxiv. 1-19). And when *we* hear the voice say "Come up hither," as John heard it, and are caught up as John was, we shall see the heavenly worship going on as he saw it, and the throne being set for the judgment then about to take place.

QUESTION NO. 70.

C. S., Hornsey. "Is the Body of Christ not identical with the Bride?"

A definition of terms will always help the solution of a difficulty. What do we mean by "The Body of Christ?" Surely it must be what we call "Christ Mystical," as in 1 Cor. xii. 12. But what is "Christ Mystical?" It is Christ the Head and His people—His Church the members of that Body. If so, then, the Church must be part of the Bridegroom, and distinct from the Bride. But we advise C. S. and others to suspend their judgment until the completion of our seven papers on "The Mystery."

QUESTION NO. 71.

R. T. (1) Heb. x. 25 is final, and if it be read with Matt. xviii. 20, will afford a clear guide as to our duty in the ecclesiastical confusion around us.

The "breaking of bread" is the common Hebrew idiom of taking a meal together; and in the Acts of the Apostles has, we believe, no reference to the Lord's Supper.

(2) True Spiritual "gifts" are not to be "despised," whether in men or women. 1 Cor. xiv. 34-38 is defined by the words,—"*in the assemblies.*"

(3) The words in the Creed, "Of the substance of His

mother," are among those which, being outside the Scriptures, have brought in confusion. We cannot improve on the words God has used, though man is never tired of attempting to do so.

(4) The great fact that those who are "in Christ" are "not under the law," solves all your difficulties as to the Ten Commandments, and the observance of the Sabbath.

Signs of the Times.

JEWISH SIGNS.

THE EASTERN QUESTION.

"WE are on the eve of momentous events, and it is not within the power of the most cautious statecraft to control its own prudential resolves. Once or twice of late, in the Babel of talk which has floated hourly from Stamboul—amid tidings from Bitlis and Erzeroum, Diarbekir and Van, Smyrna and Aleppo—a name has been spoken which must have caused a stirring, however momentary, in the most gentiled of Jewish hearts. The tide of anarchy has swept within a few miles of—Jerusalem! Jerusalem the Golden! What fresh fate is in store for the cradle of our race, when it passes from the hands of the Moslem, and all things are made new in the East? The question is freighted with self-reproach. The Armenians are prepared to resume their autonomy after a thousand years of captivity and dispersion, but Jerusalem might beg in vain to-day for a Jewish master. The reflection is not a pleasant one. What a story it tells of waning ideals, of sham aspirations, of attenuated historic consciousness, perhaps, even of racial degeneracy."

Thus writes the *Jewish Chronicle* of Nov. 14th, but *Palestina* for September, 1895 (the organ of the "Chovevi Zion" Association has some very significant and weighty words which bear upon the whole Eastern question, and indeed upon the question which must soon command the attention of the whole world. The article is entitled—

"GOD'S OWN TIME."

"It may be years before the final step can be taken, the restoration of Palestine to the Hebrews, for this is not to be until 'God's own time' (Isa. lx. 22). The colonies, settled and settling there, seem but preparatory for their reception." These words are taken from the concluding remarks of an article from the pen of Dr. H. Pereira Mendes, which appeared in the *North American Review* for August. The words here quoted at once dispose of the timid objections of those who consider every ideal, every lofty sentiment, as an aimless indulging of day dreams verging upon insanity. When Dr. Mendes unhesitatingly declares the solution of war to be "Palestine," he does not for a moment imagine that the cessation of all wars by the means he suggests will be universally adopted to-day or to-morrow. He recognises war to be a disease under which mankind is labouring, he diagnoses it, suggests remedies, considers the possibility of their application, urges their introduction upon the legitimate physicians of the human race, and leaves the consummation to "God's own time." The possibility of an ultimate stamping out of a number of bodily diseases is devoutly believed in by those very people who deride the notion of a similar revolution in the moral and social conditions of the nations of the earth. Would it have been less visionary some centuries ago to have spoken of the

stamping out of disease than it appears in our days to speak of the cessation of war? Do not those, who sneer at the efforts of peace societies, rush, in cases of bodily ailments, to obtain medical advice "according to the newest scientific methods?" Why may not scientific methods be applied to our social and political diseases? The ideal of cessation of war is older than that of the cessation of diseases, "They shall beat their swords into ploughshares and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more"; these are words spoken by Israel's prophets thousands of years ago. . . Having sketched the wrongs of war in a few forcible strokes, and pointed out some of the dangers, and, in many cases, the impracticability of arbitration under the existing political conditions, Dr. Mendes continues: "There is but one arbitrating power which can fulfil all these requirements, and we offer it because it comes from that book which has already given mankind so many practical ideals—the Bible.

"But it involves the restoration of Palestine to the Hebrew nation. The mere suggestion of this opens a vista of practical results of tremendous importance, if we will only pause to merely glance at them, for it means:—

(a) The solution of the vexed Eastern question, the political rivalries and jealousies in the East.

(b) The solution of religious rivalries and jealousies which affect the three great religious worlds of Catholic, Protestant, and Greek Church. None can afford to have the other supreme in the land whose very dust is so sacred to all.

(c) The erection of the Hebrew nation by the Powers into a neutral state, its boundaries prescribed by the Bible limitation (Gen. xv. 18-21; Deut. xi. 24).

(d) The opening up of a vast commerce, for which the Hebrews are peculiarly qualified by commercial genius, and for which they are prepared by their commercial establishments in all countries, which would be maintained and continued (see Isa. xli. 9). Palestine, geographically, is the natural converging point of the trade routes between two continents, Europe and Africa on one side, and two continents, Asia and Australia, on the other. Tyre, Sidon, Elath, Ezion-Geber, Beyrout, Haifa, and Acre among her ports would speedily become the London, Marseilles, New York, Hamburg of the East.

(e) It would mean the solution of the so-called Jewish question, whether it is Russian Pan-slav policy or Franco-German anti-Semitism which propounds it.

(f) And it would mean the fulfilment of two Bible ideals of vital importance to humanity. The one is "a house of prayer for all nations" (Isa. lvi. 7). This would mean the quickening of the idea of the brotherhood of man, recognising the Father of all of us.

"And the other ideal would be the institution of a world's court of arbitration, when 'out of Zion shall go forth law, and He will judge between the nations and reprove many peoples; and they shall beat their swords into ploughshares and their spears into pruning-forks; nation shall not lift up sword against nation, neither shall they learn war any more.'" (Isa. ii. 3, 4; Micah iv. 2, 3).

"If the codification of international law by the chief jurists of the world is the first step towards the solution of war and the education of public opinion to the cost, the injustice, the horror, and the shame of war is the second, this creation of an international court of arbitration is the final step and the guarantee of peace and its blessings. It would be based upon such codification, its force would rest secure in public opinion. The administration of international law would be entrusted to the said court, each member of which would be a graduate in international law, high in rank among the learned of the Hebrew nation, esteemed as an authority on the polity of nations by the world at large, and known to be in life *sans peur et sans reproche*."

"With the picture and the dream—the author concludes—and far surpassing both in beauty, we behold a vision of peace and goodwill at last on earth, or as the psalmist grandly words it: Love and truth meeting, righteousness and peace embracing, truth springing forth from earth, and charity looking down from heaven" (Ps. lxxxv)

"O that some statesman would crown his life by reaching out to turn war—with its cost, curse, and crime, into a realization of the ideal of the prophet and psalmist."

The Statesman will arise in due course, but the mere fact that such subjects are now seriously discussed, is in itself a significant "Sign of the Times," while it shows that it is rather a false universal peace—and not war, which we have to look for in the near future.

ANTI-SEMITISM.

It is remarkable also, that side by side with the fact that the Land and the People, are being prepared, the one for the other, the Gentile nations seem to be preparing to cast them out of *their* lands.

We are all familiar with the persecutions in Russia, with the public feeling in Germany and Austria, with the new movement in Argentina :

Now a fresh development is before us in an

OUTBREAK OF ANTI-SEMITISM IN HUNGARY.

"A fanatical outburst of anti-Jewish feeling has occurred at Fertő-Szent Micklos, a village near this place. The Jew baiters broke into the Jewish people's kitchen, smashing the doors and windows, and destroying the furniture. They then proceeded to break the windows of several houses inhabited by Jews, and actually fired into one house. The authorities have closed the schools by way of precaution."

The *Evening Standard* observes :

"Hitherto, the Viennese have been credited with being a gentle and pleasure-loving people, the women being especially remarkable for brightness, pleasant manners, and courtesy. It would seem, however, that the taint of anti-Semitism which has fallen on the city has changed all that, and that the Viennese women have become viragoes in tongue and in conduct. This must be the case indeed, if the statement be true that a demonstration has been made by about two thousand of the better middle-class women, who paraded several of the principal streets, brawling, insulting, and threatening all persons they met who appeared to them to be Jews or of Jewish extraction. The astonishing part of the telegram lies in the words "better middle-class." To have heard that the women of the lowest classes had so behaved, after what has lately been written of the demeanour of those classes of Vienna, would not have been surprising; but that the ladies of the better middle-class, the wives of the professional men, well-to-do traders, and merchants, possibly even of officials, should have acted in the manner described is hardly conceivable. The advanced woman in England has not yet come to a point of demonstrating her likes and her dislikes in the public streets, still less of threatening and insulting persons of opposite opinion, or of another creed; but there is no saying what she may come to in time. Until some corroboration is obtained of this extraordinary statement, we may be permitted to doubt its veracity, at least as regards the class of society to which the demonstrators are reported to belong."

RELIGIOUS SIGNS.

These are multiplying. When the Church of God has gone, Churches and Governments will soon be of "one mind" to receive and wonder at and follow after the Beast. Hence all efforts for "Re-union" are full of eloquence for those who have "ears to hear," and whose eyes are opened to see.

The following exposition, by Mr. W. T. Stead, of *the true basis of the new Catholicism* clearly shows how things are working together, to the prophesied end.

THE TRUE ROAD TO UNITY.

"It is *via* BORDERLAND that we hope to see a revival of the conscious realisation of the presence of the Invisible Intelligences which surround us, and of the certainty of the retributive justice that will work itself out in the future world. No revival exclusively identified with any creed or religion would be broad enough to include all humanity in its scope. The unity of the faith which must be established must be universal, not technical. And that unity can only be established on scientific grounds, by scientific methods."

WANTED A CATHOLIC CATHOLICISM.

"Hence, it seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, is an unattainable thing, and even if it were attained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles' Creed nor on any such narrow foundation can we hope to rear the temple of *the federated faiths of man*. To us of the Western World the Apostles' Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindoos it may be foolishness and useless for good compared with familiar formulae in which their own saints and sages have embodied the same essential truth. It is no derogation to the truth of the Apostles' Creed to urge that we should not in our devotion to its letter refuse to secure the beneficent application of its spirit through other channels and by other formulas. But what is the essential spirit of all these creeds?"

THE ESSENCE OF ALL CREEDS.

"The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body—the key to these things is to be found in the Borderland across which we must venture boldly if we would re-establish the waning faith of men in the existence of a soul."

"It is in the reconciliation of science and religion on this frontier land which is common to both, that we may expect to find the philosophical basis for the new Catholicism for which I plead, and the coming of which I described many years ago in these words :—

"A new Catholicity has dawned upon the world. *All religions are now recognised as essentially Divine*. They represent the different angles at which man looks at God. All have something to teach us—how to make the common man more like God. *The true religion is that which makes most men most like Christ*. And what is the ideal which Christ translated into a realised life? For practical purposes this : To take trouble to do good to others. A simple formula, but the rudimentary and *essential truth of the whole Christian religion*. To take trouble is to sacrifice time. All time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand-and-one practical sacrifices which duty and affection call upon us to make for men."

THE GOSPEL OF REUNION

is being prepared, and so its preachers also must be prepared.

The *Contemporary Review* for October shows how this is to be done, in a paper by Rev. H. R. Haweis :—

"What now can be done for the Prenatal and so-called orthodox clergy? Much can be done for them. They might be persuaded to speak words which have a ring of reason and intelligibility. They have only to adopt the terms and put on the mental atmosphere of what I may call the new psycho-physiology, and speak of the unknown and unfathomed powers of divine Mindessence (the divine Monad of Theosophy), to impress itself upon and enter into combination with bodily human elements. They would then commend themselves to a large and growing public, of a spiritualistic, theosophist, and generally occult sort, as well as to a small, but extremely acute section of the scientific world, represented by people like Professor Barrett, Oliver Lodge, Henry Sidgwick, William Crookes, Wallace, Flammarion, Zöllner, etc., and they might include amongst their sympathisers no insignificant portion of the more intuitive *literati*, like Edwin Arnold, Marie Corelli, Lord Lytton, the late Lord Tennyson, and many more. They might or might not carry conviction, but their re-statement would not only be covered by orthodoxy, but sound at least rational—a something that could be expressed without alienating or affronting average intelligence."

And while the new Gospel and its preachers are being prepared, the old Gospel is fast disappearing, and those who profess to preach it are rushing with increasing speed on their downward course. This may be seen from the

END OF THE CENTURY METHODS

OF MODERN EVANGELISATION.

"The following advertisement recently appeared in a trade journal :—

"**RAKE CHANCE.—ILLNESS.**—A missionary must sell his splendid lantern outfit, and 200 special slides for preaching 'Cross of Christ' and 'Soul Winning,' original designs; *most effective for conversion ever designed*; price, £30, easy terms arranged, cost £55; up-to-date, as new; bargain rarely met with.—Missionary, etc."

"The italics, which are ours, would seem to indicate that this miraculous means of conversion may be well called a *magic lantern*."—*Amateur Photographer*.

"A WEST END MISSION."

"The Congregationalists of Kensington have invited Dr. R. F. Horton, M.A., of Hampstead, to conduct an eight days' mission in Kensington Town Hall, with the object of *rousing*, rather than *reviving*, interest in the homely Evangelical religion, which is in so decadent a condition in the luxurious abodes at the West End. The mission commenced yesterday with two services at Kensington Chapel, Allen Street, both of which were crowded with worshippers. The classes to whom Dr. Horton appeals are three—those 'whose faith has been shaken,' from whatever cause; those 'who are too poor or too miserable to enter a church'; and others 'who are hostile to righteousness and to God.' He will be assisted, of course, by the Rev. C. Silvester Horne, M.A., minister of the Allen Street Chapel. To-night Dr. Horton gives his first address, at eight o'clock, in Kensington Town Hall; and throughout the week eight will continue to be the hour of meeting."

There will also be Bible readings at the Lecture Hall, adjoining Kensington Chapel, from twelve to one o'clock daily till Saturday, when it will give place at half-past three for a Young People's Service in the Town Hall. Among the *musical attractions* of the mission may be included *solo singing* by artists of eminence, like Mrs. Mary Davies, Miss Evangeline Florence, Miss Clara Butt, Miss Florence Christie, Mrs. Watts Hughes, Mr. Daniel Price, and Mr. Albon Nash. Dr. Horton, in an opening address, said that he had no clerical pretensions. He had deep sympathy with all Churches. It was not his intention to deal with points of difference, and he could, therefore, ask the help of *Catholic and Protestant, Churchman and Dissenter, and even of lovers of truth who do not call themselves Christian.*"—*Daily Chronicle*, Nov. 18.

"Revivals" must now give place to "Rousings," and these must be accomplished by musical attractions and solo singing—probably of "rousing" songs!

ANOTHER STEP IN ADVANCE.

Not only is the Gospel being ousted from the pulpit, but the Word of God is finding a rival in the desk. We do not remember to have heard before of what was apparently a surprise even to the reporter of the *Daily Chronicle* (Nov. 11, 1895), who attended a service at Dr. Mummery's Chapel at Wood Green.

"Unitarianism, it would appear, boasts a certain breadth of principle which is not without attractive manifestations. On Citizen Sunday, for example, at Unity Church, Islington, we were startled to hear the officiating minister intone the well-known Collect from the Anglican Prayer-book beginning 'Prevent us, O Lord,' and concluding with the ascription to 'Jesus Christ our Lord'; while yesterday, by way of contrast, we were puzzled to hear read a lesson from what the preacher called '*the Hindu Scriptures*'—it was indeed a beautiful passage from the *Rig Veda*. However, Dr. Mummery was content to go to the Christian Scriptures for his text, which was nothing less familiar than 1 Thessalonians v. 21, 'Prove all things: hold fast that which is good.' The common basis of all Unitarians is belief that God is One, the All-Father, full of love and grace to all His children, which carries with it the brotherhood of man—Jesus being the Elder Brother. 'This is life eternal, to know Thee, the only True God, and Jesus Christ whom Thou hast sent.' Jesus stands for humanity, righteousness, duty, and the greatest, sweetest life ever lived on the planet; to know Him is to admire and to love Him, to grow into His fair ideal, and to shape our lives on the same eternal principles."

THE RELIGIOUS DRIFT OF THE TIMES IN AMERICA.

(From *the Gospel Message*.)

SOUND THE ALARM.

"The advertisement of a course of Sunday evening sermons to be delivered in the first Presbyterian Church of Plainfield, New Jersey, names the following subjects:—'Springtime, Return of the Birds, Weeds, Heaven on Earth, Springs, The Queen of Flowers.' We are led to enquire what has become of the Gospel of Christ.

Four leading members of a Protestant Church in Minnesota are well known as habitual drunkards. It is not strange that this church engages in the auction business to raise money for the Lord's (?) work: and this is one cause for the undeniable fact that the word 'Church' is to-day a word of contempt among a vast number of the unsaved.

"*The Advance* of Chicago states:

A Maine paper sends us the marked item that the Y.M.C.A. of Bowdoin College has simplified its creed to the mere matter of belief in God, although thereby severing the college society from the Y.M.C.A.'s of the State.

And says:

The plan of uniting people by leaving out great doctrines on which they differ is like Mayor Strong's plan of enforcing the law by repealing those laws which people don't want to obey.

We are astonished to find the following item going the rounds of some of our most faithful exchanges:

Among the Zulus, the first sign of an approach to Christ is the desire for clothes. A man comes one day and buys a calico shirt, the next, perhaps, and buys a pair of duck pants, then a three-legged stool, for he can no longer sit on the ground; then, with clothes on and seated on that stool, he is a thousand miles above the level of the heathen around him.

We say it boldly: The first true sign of turning to Christ is not pride which lifts a man a thousand miles high, but a conviction of sin that brings him to the dust. The word of God teaches heart repentance and regeneration, not the making clean or fashionable of the outside of the platter.

The testimony of a student of the Chicago University as to the probable result of a young man attending that institution without first being grounded in the Scriptures is as follows: First, he would not believe in evangelical methods. Second, he would have a good deal of form, and not much spirituality. Third, he would believe in short sermons and plenty of music. Fourth, he would preach very largely on sociology and philosophy. Fifth, he would be unsound on all the great doctrines of the Scriptures.

We notice that in an edition of a Boston newspaper nearly a column of space was taken up, giving special information regarding 'Christian Endeavour' Societies connected with Universalist Churches, and delegates from them who attended the late convention there. Our voice may be quickly drowned in the enthusiasm and applause connected with that big meeting, but we want to warn every true child of God of the awful danger of union in God's work or fellowship in conventions, with those who despise the blood of Christ and look with scorn on God's sure judgments."

The Wesleyan Methodist says:

"IT IS SPREADING.—Chicago, Rochester, N. Y., New York, Grand Rapids, Mich., and now St. Louis, are to witness the experiment of churches with no creed and no conditions of membership. Indeed, this is the trend of all the popular secularised religion of our times, falsely called Christianity. If forced to choose between one of the churches which has a creed and conditions of membership, yet which fails, when convenient, to enforce such conditions, and the church which casts off all creeds and conditions, we would choose the latter. It is honest, if nothing more."

SPIRITIST SIGNS.

Without giving specific extracts this month it may be sufficient to record the rapid increase of Theosophy and of the whole Spiritist Movement. All moves so quietly that few Christians are aware of what is going on around them.

We have counted over 350 specific articles which have appeared in various Spiritist publications during the last three months. The subjects being, Astrology, Buddhism, Crystal-Gazing, Clairvoyance, Doubles, Dreams, Healing, Hypnotism, Magic Medicines, Palmistry, Psycho-Physiology, Spiritism proper, Telepathy, Teleteinesis, Theosophy, Thought-Transference, etc., etc.

Besides these Magazine Articles there have been published many new Books, in New York, London, San Francisco, Stockholm, Amsterdam, Sydney, Madras, Barcelona, Colombo, Bombay, Calcutta, Toronto. So the whole world is well represented, while the titles of the books and of the articles bear evidence of the rapidly advancing Apostasy.

BOOKS, AS SIGNS OF THE TIMES

are full of instruction to those whose eyes are opened. We are getting quite familiar with Biblical and Spiritual titles for novels, such as "Just as I am," "Thou art the Man," &c., &c. The Bible is not denied to-day as it has been heretofore. It is everywhere accepted, and no book or speech is complete without being more or less saturated with Biblical expressions.

No! it is not denied now with the vulgar blasphemies of Infidels of the older type, like Charles Bradlaugh. It is used by thousands, like his former colleague, Mrs. Besant. But it is perverted and made of none effect by "the New Gospel of Interpretation."

Side by side with this we have the attempts to rehabilitate certain characters. Novels have already been written which glorify Barabbas, and whitewash Judas. These would be nothing of course in themselves: merely

the workings of a single brain. But when they are sold by the 70,000 copies, and are "translated into an indefinite number of languages," then they certainly give a character to the times in which we live.

The last of such efforts is

"THE SORROWS OF SATAN,"

which is an attempt to create a sympathy for the evil one as a fallen angel in process of rehabilitation until, at the close, he appears God-like, with flaming pinions and glorious visage, like a vision of light in darkness. Of course it is all imagination, but imagination has a wondrous power. The devil in this book, preaches, he believes, in eternal torment, he exhorts, persuades, &c., for in the exercise of man's own free will, lies man's power to redeem even the devil himself.

Our concern, however, is not with the book or its author, but with its countless thousands of readers, and the fact that such a book is the popular book of the day, is eloquent with solemn significance as to the character of these "perilous times."

We observe with regret that *The Christian* of Dec. 5th, should have given nearly two columns of notice of this evil book, and says, "Probably we shall be censured for the above quotation." It is not for us to censure, but to grieve that a Christian paper should give even a *qualified* notice of such a book which might lead some unwary soul to read it, for while it "shows up the sins of the age," it gives currency to the devil's lie.

Editor's Table.

REVIEWS.

The New Testament translated from the Greek into English.
By Ferrar Fenton. S. W. Partridge and Co., 2s. 6d.

We are sorry we can in no way recommend this attempt to translate the New Testament.

To translate Greek into English it is necessary to know the peculiar idioms of both languages. There is no indication that Mr. Fenton possesses this special knowledge.

We give a few specimens.

(1) Romans i. 1-4.

"Paul, a servant of Jesus Christ, appointed a special apostle for a good promise of God, which He had formerly announced in the sacred writings of His prophets, respecting His Son physically born from the line of David, but defined by power Son of God, by a resurrection from the dead, with a spirit of holiness—Jesus Christ our Lord."

This is a difficult paragraph to translate into idiomatic English. We much prefer the A. V. or the R. V. to the above, though both might be improved on.

(2) 1 Cor. i. 13.

"Can you gamble upon Christ?"

(3) Rom. xvi. 21.

"My assistant, Timothy and my cousins, Luke and Jason, and Sosipater, send you regards."

(4) 1 Tim. vi. 20.

"O Timothy, guard the trust; avoid the common frivolities and objections of the false philosophy."

(5) Matt. xvi. 6.

Jesus then addressing them said, "Look out, and take care to keep free from the ferment of the Pharisees and Sadducees."

The Gospel and its Ministry. By Robert Anderson, LL.D. (James Nisbet and Co. 2/6.)

This useful work has reached its seventh edition. It has a new sub-title which correctly describes it as "A Handbook of Evangelical Truth." The notes and appendices greatly increase its value. They are full of information, and with a copious index are a great addition to the usefulness of this manual.

The coming of the Lord.

A Sheet-Roll to hang on the wall, just published on the above subject, has been compiled by Mrs. M. Washington. There is a sheet for every day in the month, with appropriate texts, and extracts from well-known prose and hymn writers on this blessed truth. The type is large and clear, and printed on good paper. It can be easily read at a distance. It is hoped that this will bring daily to the recollection of many that "the Lord is at hand" in its holy influence on the daily Christian life. We could wish that there had been fewer of man's words.

The publishers are S. W. Partridge and Co., 8 and 9, Paternoster Row, E.C. The price is Two Shillings, subject to the usual discount for cash.

Daniel in the Critics' Den. By Robert Anderson, LL.D. (Blackwood & Co., Edinburgh and London.)

All who are interested in the subject of the Higher Criticism should read this work. We have given a copious extract in our current issue which will afford a fair specimen of the author's treatment of this important subject.

Jesus is Coming. By W. E. B.

This useful compendium of prophetic truth has already been translated into German, French, Chinese, Japanese, and Tamil. The English edition has reached its 76th thousand. It is published by Fleming H. Revell & Co., New York, Chicago, and Toronto, and be obtained in London of Messrs. S. W. Partridge and Co., 9, Paternoster Row. Price sixpence.

Human Destiny. By R. Anderson, LL.D. (Hodder & Stoughton, 3/6.)

This work has reached its fourth edition. It examines the various conflicting theories as to the doom of the impenitent, and aims at helping the reader to form his own judgment. In an appendix the author gives lists of all the Greek words used in the New Testament in connection with the subject. These lists will be found most useful, and will help the reader to judge of the use the author himself makes of them.

Things to Come: an Epitome of Prophetic Truth. By Rev. Dr. Bullinger. (Eyre and Spottiswoode, Great New Street, London, E.C.)

We are glad to hear that this little book has been translated into Welsh, French, and German, and we trust that our readers, who have friends in those countries, will remember the need of making known this "blessed hope," especially as there is an almost utter absence of any literature upon the subject in those languages. Copies are envelope size, price 1d.

ACKNOWLEDGMENTS.

	£	s.	d.
Conference Fund.			
Mr. A. T. Palfreyman, New South Wales	2	0	0
Mr. W. Bassano, J.P.		4	0

THINGS TO COME.

Vol. II.

FEBRUARY, 1896.

No. 8.

Editorials.

The New Theology Under the heading, *The New and the Mystery*. *Theology, The Daily Chronicle*, reviews Dr. Horton's new book, which is entitled *The Teaching of Jesus*.

It is indeed "New," but it is the inevitable outcome of ignorance concerning "the Mystery"—God's secret purpose concerning the Church. Not knowing this blessed Secret, Dr. Horton, with all the modern Preachers, goes to the Gospels for Church-Teaching, instead of to the Epistles, which are specially given to convey this Truth to the Church.

"St. Paul (he says) does not allude to Christ's teaching except in the most casual way." Of course he doesn't, because that was Kingdom-Truth and not Church-Teaching. "Unfortunately (he adds), the Church, to which Theology has sometimes been dearer than religion, has paid more attention to Paul than to Jesus." Without noticing the dishonour to the Holy Spirit, the inspirer of *all* the words of Scripture, we are impressed with the witness which is borne to a fact which is stated but not understood.

Dr. Horton's Creed as drawn from the Gospels, is "They who humbly strive to live the Christ-life—who respond to the command 'if ye love Me, keep My commandments,' these are the elect." This is the creed which will re-unite Romanists, Theosophists, and indeed all Arminians; but it is not the Church-creed as taught in the Epistles! Dr. Horton bears witness to this. He says: "In the Church the stress is laid on things which have no place in the teaching of Jesus at all. . . With Him the whole stress is laid on such matters as being reconciled with your brother before you draw nigh to worship," &c.

Those who receive our articles on the "Mystery," will have the key to all this false teaching, and will see in it that which proves the truth specially spoken of this Mystery that "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

John Wesley on the Apocalypse. John Wesley published his *Notes on the Apocalypse* in 1754. On the importance of the Study of the Apocalypse, he says: "Some have miserably handled this book: hence, others are afraid to touch it; and while they desire to know all things else, regret only the knowledge of those which God hath shown. They inquire after anything rather than this, as if it were written,

Happy is he who doth *not* read this prophecy. Nay, but happy is he that readeth, and they that hear and keep the words thereof, especially at this time when so considerable a part of them is on the point of being fulfilled. . . . It behoves every Christian at all opportunities to read what is written in the oracles of God, and to read this precious book in particular, frequently, reverently, and attentively: for the time of its beginning to be accomplished is near—even when St. John wrote. How much nearer to us is even the full accomplishment of this weighty prophecy."

On Chapter v. 4, he comments: "And I wept much; the Revelation was not written without tears, neither without tears will it be understood. How far are they from the temper of St. John, who inquire after anything rather than the contents of this book; yea, who applaud their own clemency if they excuse those who do inquire into them!"

On Chapter xxii. 17: "He that adds to this book, all the plagues shall be added to him. And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing the Lord's 'I come,' and answering, 'Come, Lord Jesus.'"

Charles Wesley Charles Wesley agreed with his brother John, as we gather from his sermons and hymns. On Ezekiel xxxvii. 24, he prays that "God would place Christ, our heavenly David, on his (Christ's) terrestrial throne." And on verse 25 he sings:—

"Trusting in the literal word,
We look for Christ on earth again;
Come! our everlasting Lord,
With all Thy saints to reign."

On Matt. xxiv. he represents "Christ as coming to reign *before* the general doom." And on Rev. i. 5, he prays that "Christ's kingdom may come and His reign, *previous* to the everlasting day." On Heb. ix. 28 and Rev. i. 5, he petitions that Christ would appear a second time and ascend His bright millennial throne, and give pure millennial joy to His people, He reigning the King of Glory here.

The Title of Jehovah. It is well known to Bible Students that the Divine Title of JEHOVAH is translated LORD, and is distinguished by the use of capital letters. It is a matter for great regret that this title should have been translated at all, especially as it is not a correct rendering of the word Jehovah. The Jews are well pleased that Jehovah should be translated and thus hidden, for they change it, by the barbarous punctuation, into *Adonai*, of which "Lord" is the proper translation! And yet it is written in Isaiah xxvi. 13, that *Jehovah* is our God, and that by Him only shall we make mention of His name. In Psalm cv. 1, also, "O give thanks unto Jehovah, call ye (Him) by His name." (Heb.) Jehovah being a proper name should not be translated. Adam, Noah, Abraham, Isaac, Jacob Samuel, &c., all these names have meanings, but they are

proper names and are therefore always left untranslated. Why, then, should the sacred name of Jehovah be translated into the vulgar tongue?

Contributed Articles.

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(Sixth Paper, continued from page 117.)

VI.—PRACTICAL CONCLUSIONS.

WHEN once we have grasped the great secret of God, we have a key to open several other difficult subjects, which have been made difficult and dark through the shutting out of the only light that could explain them.

Many false notions have sprung up, as the necessary consequence of having lost the truth of the mystery.

(1) WHY WAS THE SECRET KEPT?

But first let us ask, why was the great doctrine of the "mystery" ever kept secret at all? Why did God hide it in Himself, so that no one could possibly discover it till He chose to reveal it?

The reason is clear. Had it not been kept secret, the Jews would have had a reason for their rejection of Christ in the Gospels, and for their rejection of Christ again in the Acts of the Apostles! They could have pleaded that they were only fulfilling the prophecies, and would have lost at once all their responsibility.

True, the rejection of Christ was foretold, but there was not a word about their rejection of the renewed offer of the King and the Kingdom, which was made authoritatively after the Ascension.

In Acts iii. 18 (R. V.) the Holy Ghost by Peter reminds the nation how "the things which God foreshowed by the mouth of all the prophets that His Christ should suffer, He hath thus fulfilled." There was an end of the matter, so far as Old Testament prophecies were concerned. Christ had suffered, but now, as to His entering into His glory, and fulfilling all the prophecies concerning that glory which was to follow,—what of these? What hindered their fulfilment? Why should there be delay in their accomplishment? The condition had been laid down in Lev. and Deut. and reiterated all through the Prophets that "Repentance"—*National Repentance must precede national blessing*. The call goes forth therefore in the very next verse (19). "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ which hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets, which have been since the world began, etc." (R. V.).

The question is, Was this most formal offer merely a mockery? Suppose they had obeyed that call and

repented, and turned to the Lord, Would not the times of refreshing have come from His presence? Would He not have sent Jesus Christ? And in that case Would not all that He had spoken by His prophets have been fulfilled? True, Christ had suffered; the Heavens had received Him, but not for ever; only "until" Israel should repent, and turn to the Lord. Can we believe that this offer so formally and solemnly made was *unreal*? We cannot so believe. Israel was responsible before God for the rejection of that offer; but, had the consequence of their rejection of that offer been previously made known, such responsibility would have been impossible. Therefore was the secret purpose of God hidden in Himself: therefore was it kept secret during times eternal; and not until Israel had definitely refused to repent, and thus rejected the offer to send Jesus Christ from Heaven, not until then, was the secret of God revealed.

We must never adopt any system of interpretation which would have necessitated that rejection of Christ by Israel. Had the secret been revealed before, they would have been compelled to reject Christ, and they could not have been held responsible for that rejection.*

Their present dispersion with all its sufferings, is in consequence of that rejection, and God is righteous in all His acts.

(2) A KEY TO OLD TESTAMENT INTERPRETATION.

The second consequence which flows from the doctrine of the mystery is this: Had Israel obeyed the call in Acts iii. 19-21, and the Lord Jesus had been sent, there is not a prophecy in the Old Testament or in the Gospels which would not have been fulfilled! This is a great truth and an important principle far-reaching in its results. It tells us that the Gospels are the *conclusion* of the Old Testament history, and not the commencement of Church teaching; except of course, so far as Christ crucified is the foundation of *all* blessing, whether for Creation, for Israel or the Church of God.

The Gospels are a record of the rejection of Christ on the part of Israel, and not a record of the foundation of the Church. This exposes the follies of those who seek to apply the Sermon on the Mount to the Church and the world during this present dispensation; and who would build up "the New Theology" on "the teaching of Jesus," instead of on the teaching peculiar to this dispensation. It reveals to us the mistakes and errors of those who go back to the historic Gospels to preach the "Come-to-Jesus Gospel," instead of preaching the Gospel from the Pauline Epistles, which are specially given to the Church for Church teaching and Gospel preaching. Those who adopt the former plan are those who generally more or less ignore the latter.

It explains the cause of the difficulties of those who seek to derive from the Acts of the Apostles a system of

* This would not have affected the fulfilment of the Seventy Weeks of Dan. ix. All would have gone forward; and before the actual "times of refreshing" would have come the "time of Jacob's trouble"; and before the sending of Jesus Christ would have come the revelation of Antichrist, as there foretold; to say nothing of the shortening of the days provided for in Matt. xxiv. 22 and Rom. ix. 28.

"Church Government," while that book records the history of the transitional period between the rejection of Christ by Israel, the rejection of Israel by God, and closes with the solemn recital of Isa. vi. 9, as to Israel's judicial blindness, and the great declaration, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

It seems impossible for us to fix the date of the revelation of the mystery to Paul, or to say in what part of the Acts it should be placed. From 2 Cor. xii. 1-7 it would appear that "the abundance of the revelations" was given "fourteen years before." This was written about A.D. 60, and fourteen years before would bring it to A.D. 46, which would synchronize with the important dispensational chapter, Acts xiii., where we have the solemn epoch-marking words pronounced to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (*verse 46*). The Gentiles, as such, had been brought in and blessed long before this. But now a special work connected with the Mystery was about to be commenced, as is clear from *verse 1*, where "Barnabas and Saul" had been separated by the Holy Ghost Himself for the work "whereunto (He says) I have called them" (*verse 2*).

There can be no doubt that the Acts of the Apostles (as man calls the book) records the transitional history between the rejection of the Kingdom, and the setting up of the Church.

(3) THE TRUE PLACE OF PENTECOST.

It also removes another popular tradition that the Church dates from Pentecost! It is only a traditional interpretation on the part of man, and is destitute of any authority unless it can be proved to be so from the Word of God.

Had Israel repented in response to the call in Acts iii. 18, 19, then, What about Pentecost? What would it have been then? Had Christ come in His glory in "the Day of the Lord," then, What about Pentecost and the Church? The fact is that then Joel ii. would have been fulfilled, for there Pentecost is distinctly declared to be the *ushering in of the day of the Lord*.

In Acts ii. Joel was therefore fulfilled. The preliminary events before the Day of the Lord then took place. Everything was in readiness, and hence in Acts iii., as in Matt. iii. the call went forth, "Repent." When the King had come it was "Repent, for the Kingdom of Heaven is at hand." But they refused to repent, and rejected the Kingdom. Now, once again, on the ground of Atonement made, the call goes forth in Acts iii., and it is the same as before—"Repent"—that the King may be sent! Again they refuse to repent, and reject the King. Thus the Acts of the Apostles, is like the Gospels, a historical record of the rejection of the King and the Kingdom by Israel, and this explains how it was that God rejected Israel for a season, while He revealed and made known His secret purpose concerning the Church.

Pentecost thus is shown to have nothing whatever to do with the Church; and all the modern talk about "pentecostal blessings," and "pentecostal enduement," etc. etc., and the awful heresy of the "Pentecostal league" are all based on a scripture which does not refer to the Church of God at all; and those who so base it are those who so greatly neglect the teaching of the Holy Ghost in the Pauline Epistles, which are expressly given for the guidance, teaching, blessing, and building up of the Church. All that Christians need of teaching concerning the work and power of the Holy Spirit is fully contained and revealed in the Epistles, which are written for that purpose.

(3) RIGHTLY DIVIDING THE WORD.

We thus have a fourfold Key for the interpretation of the Old Testament, the Four Gospels, the Acts, and the Apocalypse. *We are not (when interpreting Scripture) to read into it that which was the subject of subsequent revelation!* This principle cannot be over-estimated in its power to clear our understanding of the Word of God. Why is there so much confusion in reading the Word? Why are there so many conflicting opinions? Why so many "schools of thought," and divergent "views?" It is because we do not "rightly divide" the Word of God (2 Tim. ii. 15). That word is, "the Word of Truth," and this is why we are bidden to "rightly divide" it. If therefore we fail thus to divide it, it is impossible for us to have "truth"; and we cannot fail to have error.

We must "rightly divide" off the Old Testament, Gospels, the Acts, and the Apocalypse from the teaching concerning the Church of God. We must not read Church-truth into the Old Testament. We must not read teaching concerning the "Mystery" into the Gospels and Acts.

If teachers had always thus divided the word, we should never have confused Israel with the Church, or the Kingdom with the Church.

We should never have put the "extension of Christ's kingdom" for the spread of the Gospel.

We should never have taken "the Gospel of the Kingdom of Heaven" as being synonymous with "the Gospel of the Grace of God;" or have supposed that the former is being, or could be, preached now, thus perverting Matt. xxiv. 14.

We should never have taken Matt. xxiv. as referring to the Church of God; or have supposed that the Church would be on the earth during the great Tribulation there-in described.

We should not have based our Missionary effort on Ps. ii. 8 or Matt. xxviii. 19, 20, for we should have seen that "the great Commission," as it has been called, was obeyed by those to whom it was first given (see Col. i. 6, 23; Rom. x. 18; Titus ii. 11), and will be completely fulfilled in the time of Matt. xxiv. 14. The commission for the Church's Missionary effort must be drawn from the Epistles which are specially written for the Church's guidance and instruction, and not from the Gospels or any Scripture prior, at least, to Acts iii.*

* We are not speaking of Missionary labour in itself, but only as to the Scriptural ground on which it should, or should not be based.

The closing verses of Mark would never have been mutilated by all its various readings (see R.V.) had they not been wrongly taken for Church-teaching. It was, we believe, the difficulties created by thus interpreting the verses, that led to the rejection of the passage rather than to the rejection of the false principle of interpretation. The fact being that the Commission in verse 18 *was* obeyed by those to whom it was given, and the signs predicted did follow in those who believed. The Church afterwards took this Commission as specially given to itself to carry out, and not seeing the signs following, questioned the genuineness of the Scripture which predicted them, rather than its own wisdom in thus misapplying it.

Kingdom-Truth in the Sermon on the Mount would never have been taken as Church-teaching, and thus Infidels and the world would have been deprived of one their readiest weapons against the Bible.

The Church would never have been put into the Judgment of Matt. xxv., which concerns only Gentile nations; and says nothing at all about resurrection. For even Infidels can plainly see (as the majority of Christians cannot) that a judgment based on works can have no connection with a Church whose standing is in grace. The truth, instead of being "rightly divided" dispensationally, is thus made to become a source of error; and things, which differ and are each true in their proper place, are robbed of all their meaning by being confounded together.

We should have had clearer views of the Apocalypse, and have seen that it referred to the setting up of the rejected Kingdom with power and in judgment after the Church shall have been removed; and that the end of the Church being revealed in 1 Cor. xv. and 1 Thess. iv., it could have no part or place on the earth during the events which take place in "the day of the Lord."

We should not go to the Gospels or Acts for passages concerning the coming of Christ, as "the hope of the Church," while in the Epistles alone is that coming set forth as the Church's hope.

We should never have substituted "a happy death" for "that blessed hope."

We should never have made the *death of man* our goal, instead of the *appearing of "Christ, our Life"* (Col. iii.).

We should never have taken dissolution instead of Ascension as our hope (1 Thess. iv.), and then we should never have been driven to use Hymn-Books as the source of Christian Epitaphs, instead of the Pauline Epistles.

We should not have confounded the special Revelation of that resurrection which is connected with the Mystery in 1 Thess. iv. and 1 Cor. xv., with what is known as "the First Resurrection." The first Resurrection was, as we have shown, no secret. The Old Testament clearly reveals it, and it would have taken place just the same (as it will yet take place), had Israel accepted the offer in Acts iii. 18, 19, and had there been no Church at all. The one is quite independent of the other, and they would never have been confounded, had the truth of the "Mystery" been discerned.

We should not have taken the "breaking of bread" in the Acts of the Apostles, and exalted it into the place of the Lord's Supper, had we seen that it has nothing to do with a *Church* ordinance; or had we known that it was and remains till to-day, the common and universal Hebrew idiom for partaking of an ordinary meal together.

We should never have taken John vi., as containing teaching as to the Lord's Supper, which had not then been instituted, but, seeing that such an interpretation of the Gospels is incompatible with the doctrine of the Mystery, we should have studied that Scripture afresh, and scientifically in the light of figurative language, and have seen that the figures of *Metonymy* and *Enallagé*, and the Hebrew idiom as to eating and drinking, clearly explain it as referring to that spiritual receiving, partaking of, and "inwardly digesting" of Christ and His words as the bread or support of spiritual life.

And, as to the Lord's Supper itself, have we not fallen into many errors, "not discerning the Lord's Body" (*i.e.*, Christ Mystical)? See 1 Cor. xi. 29. For "the bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16.) This must refer to Christ Mystical, as the next verse goes on to explain—"For we being many are one bread (R.V. margin *loaf*) and one body: for we are all partakers of that one bread (R.V. margin *loaf*)." That is to say the bread or loaf which we break sets forth our communion *not* with Christ personal (which is the source of all the errors connected with the Lord's supper), but the communion and fellowship of all the members of Christ Mystical. The one loaf setting forth the fellow-partnership of all the members with one another and with Christ the Head of the Body in glory, with whom we hope shortly to be, and hence "as oft as we break that bread, we "show forth the Lord's death till He come."

This is what is meant by "discerning the Lord's Body." Indeed, the words "the Lord's" ought not to be in the text at all, and are rightly omitted in the R.V. with all the Ancient MSS. and Critical Greek Texts. Moreover, the R.V. margin has *discriminating*, as the "Greek" for "discerning." So that this verse does not refer to the body of Christ personal at all, but simply to "the Body," *i.e.*, Christ Mystical, which the members of the Body are to discriminate when they eat of that bread and drink of that cup.

These and many other mistakes would never have been made—had the true doctrine of the Mystery been preserved and held by the Church of God; and had "the Word of the Truth" been consequently rightly divided.

(To be concluded in our next).

FRESH STUDIES OF OLD TRUTHS.

No. I.

"THE WRATH" AND "THE GLORY."

A 1.1. true believers are delivered from "the wrath" and rejoice in hope of "the glory." These two expressions are classic phrases in Apostolic teaching; and, when properly understood, they bring much light and comfort to Christian hearts. They are both intimately connected with

the return of the Lord Jesus; and it is only when the hope of the glory is seen, as a contrast to the desolating wrath, that the Christian apprehends the blessedness of the hope he cherishes.

Will the reader prayerfully join the writer while an attempt is made to set forth, in the simplest way, the Scripture teaching on these two lines of thought? If we first ascertain the meaning of the two expressions, we shall then be in a position to show the relations of the children of God to both, in their accomplishment.

"THE WRATH."

When we read of "the wrath to come," what is meant? Can we place it and time it? Yes, we think we can. The Scripture is plain, if carefully compared and searched. It is to be feared that many Christians, when the words, "the wrath to come," are used, have some vague undefined idea that nothing else is meant than the punishment of the wicked in general—in a word, that it is *hell*. Now, we wish to show that, however the final suffering of the lost may give closing accomplishment to these awful words, yet this is not their primary or chief application. For this position we have ample proof. John the Baptist, when he saw the Pharisees and Sadducees coming to his baptism exclaimed, "Oh, generation of vipers, who hath warned you to flee from the wrath to come?" What did John mean by "the wrath to come"? Not hell; but we think he meant what Christ makes plain later on when, speaking of the doom of Jerusalem and the Jews, He said, "When ye shall see Jerusalem compassed with armies, then know that her desolation is at hand For these are the days of vengeance, that all things that are written may be fulfilled for there shall be great distress upon the land, and wrath unto this people" (Luke xxi. 20-23). This is "the wrath" that John referred to, in its primary application; and to this vengeance Peter also alludes, at Pentecost, when he urges the Jews, "Save yourselves from this crooked generation," a generation going on in blind fatuity to meet the coming wrath. In the same sense Paul, also, testifies of the Jews, that "the wrath is come upon them to the uttermost." The destruction of Jerusalem, under Titus, and the consequent dispersion of the Jews among all nations, was *wrath indeed*; but even that unspeakable agony was not the last draught of Israel's bitter cup. The day of Jacob's saddest sorrow is yet to come, in "the tribulation such as never was," when men will put their hands on their knees like women in travail, and their faces will grow pale as death at the horrible spectacle. But that awful hour will not be for Israel only, but for all nations gathered against Jerusalem and for those that "know not God and who obey not the Gospel."

Accordingly, the Apostles Paul and John speak in unmistakable tones of "the wrath" that is yet to fall when the Lord Jesus is revealed from heaven, taking vengeance. Paul's references are perfectly clear in the light of John's description in Revelation vi. 15-17, where kings and princes and captains, and the rich and the strong, and the bond and free hide themselves, and cry out to the rocks and mountains to fall on them and hide them from the wrath of the Lamb, "for the great day of His wrath is come and who shall be able to stand?" This day of wrath and sore judgment is manifestly something that happens on the earth, not in hell, and falls on living mortal men.

Paul, in 2 Thess. i. 6-10, connects this day of wrath with Christ's revelation from heaven, "with the angels of His power, in flaming fire, rendering vengeance." It is, of course, manifest, that this solemn act of judgment is final and eternal for those on whom it falls as a penal infliction, albeit they are smitten while living in this world, and red-handed in their rebellion.

Now, see how the Apostle Paul is careful to show the relation of the Christian to this coming storm of retribution. He testifies of the Thessalonians that they "turned unto God from idols, to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivereth us from the wrath to come" (1 Thess. i. 9, 10). Here is our true hope, waiting for God's Son from heaven, even the same Jesus who ascended from Mount Olivet: and He is here described as an ever-present abiding Deliverer from this well-understood wrath that is coming. The Church of God is not to be in the tribulation, nor under the sweeping hail of the coming wrath; but contrariwise, it is the office of the coming Son of God, even Jesus, to deliver His people from sharing in any way in the tribulation of that terrible day. The Greek here used for 'delivereth' means to deliver by snatching away from danger's path, as a child is snatched out of the way of an approaching vehicle. And the word, too, is in the present tense, and literally is, "the One delivering" us. It is His abiding attitude and office to do so.

In accord with this, Paul, in another place says, "Much more then, being now justified in His blood, shall we be saved from the wrath through Him" (Rom. v. 9). There is no question about being saved from eternal perdition; but it is "the wrath" which is to fall on living men in this world, connected with the coming of the Lord, and hence a question might arise whether Christians would or would not be in danger of being, under any condition, caught in it. The apostle says, no, not under any condition; for we are justified in Christ's blood, and therefore cleared from the eternal doom of the lake of fire, much more shall we be cleared of the temporal judgment of the wrath to come. And he backs this up by showing that the risen life, the omnipotent life of the Son of God stands between us and any such possibility—"reconciled to God through the death of His Son, much more, being reconciled, shall we be saved in His life" (ver. 10).

Finally, as if the Spirit of truth would make this matter abundantly evident to inquiring hearts, the same apostle declares once more, "For God appointed us not unto wrath, but unto the obtaining of salvation, through our Lord Jesus Christ, who died for us, that, whether we watch or sleep, we should live together with Him" (1 Thess. v. 9, 10). Will the reader give special attention to this Scripture, because it settles a question which is vexing and dividing the minds of God's people in our time. What does Paul mean here by "wrath"? Not in the first application, "the lake of fire," for every child of God knows that he is exempted from that doom, and could by no possibility be appointed to share in it; but he means what he has already referred to in the context, namely in verse 3, "When they say peace and safety, sudden destruction cometh upon them . . . and they shall not escape." We are "sons of the day" and have a different destiny, a different portion or appointment. That is the judgment to fall when the day of the Lord is ushered in, but "that day cannot overtake us as a thief," or involve us in its calamities, because God has appointed us to be delivered and saved from it, and before it comes. Our helmet is "the hope of salvation," so that coming destruction cannot fall on our heads. But some one may say, may not the sleepy, unwatchful ones (Christians) be involved in the coming tribulations so that they may become watchful? On no account. This 5th chapter of 1st Thessalonians was written to show the opposite. As chap. iv. deals with living and dead saints, so chap. v. deals with watchful and sleepy saints. The expression, "whether we wake or sleep" does not mean whether we

live or die. The word "wake" is most misleading. It is the same word as is translated "watch" all through the chapter, and ought to be so translated here. And the word "sleep" is not the same word as is translated "asleep" in iv. 13-16, as if it meant falling asleep in death. The word "sleep" here, is the opposite of "watch," and the two words together express the two possible states of Christians with regard to the coming of the Lord. It is clear, it is commanded, that all saints ought to watch, but many of them are not watchful: they are scarcely distinguishable from "the rest," the unconverted world, who have no hope at all. What then? Art they on that account appointed to wrath? Certainly not. Paul roundly asserts that, whether they are in a sleepy state or a watchful state, they are to "live together with Him," and thus obtain salvation in the first stage of the Advent, before "the day of the Lord" is ushered in. In any case, watchfulness is quite a comparative state. How does the one who rates his brother know that he is watching enough himself? How much watching does it require to ensure exemption from the tribulation and participation in the rapture? Neither the one nor the other is ensured on that ground. Paul lifts the question for ever above all such trifling, and lays the solid ground of this privilege in our Lord's death—"Who died for us, that whether we watch or sleep, we should live together with Him." Most blessed assurance! Let the child of God fully take it in, and he will be sleepy no more!

J. C. S.

(A Study of the contrastive phrase, "The Glory," will follow.)

Conference Addresses.

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

THE PURIFYING HOPE.

BY DR. THOMAS NEATBY.

(At the Belfast Conference, February, 1895.)

I WOULD just say a few words to you on the practical side of our subject. It is with this that we generally close—the purifying hope of the Church; and I would ask you to look at the 12th chapter of St. Luke's Gospel, 32nd verse: "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." The teaching of this verse will never be out of date in this dispensation. There will never be a time in the present dispensation before the Lord comes in which it will be a great flock. "Fear not, little flock." God is now gathering out the Church which is to be the companion of the Blessed Lord in all His glory above, in heaven. Then, He says, "I will return and will build again the tabernacle of David which is fallen down." Thus we read in the 15th of the Acts. Then, "a nation shall be born in a day." Now, it is a "little flock."—"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." We want a very distinct perception of this calling of ours, that God is our Father. It makes us sit loosely to the world if we know that He cares for us as a father. "Fear not, little flock," etc. Do not be anxious for worldly prosperity; use what your Father gives you, as your Father would have you use it.—"It is your Father's good pleasure to give you the kingdom." Glory and wealth and dominion will then be yours. "Sell that ye have and give alms. Provide your-

selves bags which wax not old," etc. . . . When a soul is converted he becomes God's entirely. His whole spirit, soul and body belongs to God. His time, his business, his talents, his purse, his family, all belong to God. He must have an exercised conscience as to how every penny is used, because it is not his. I speak to a company to-night amongst whom there is not one that has a single penny piece of his own. Are you using it as if it were your own: or is it all at the Master's feet? Is it all used just as the Master directs? This, in the light of the Lord's Coming, you will see in a moment must be so. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord." "Let your loins be girt": because they whom the Lord addressed wore flowing robes, and in flowing robes you are not ready to march—you are not ready to run to meet your Lord. "Let your lamps be burning." Why lamps burning? Because the Lord is coming before morning, and the morning star rises before the sun. The blessed Lord is coming before the daylight as "the morning star." You are placed in the attitude of one that is waiting, looking, expecting. Beloved, is it so? Would the Lord find us waiting to-night if He were to come? He may come: we may hear the call this very night. Oh I cannot tell what joy it would be to my heart if I knew it would be so. When that cry is heard—the "cry," let me say in passing, which is used by one in authority addressing his own people—the cry of a general or someone in command—if that cry were heard to-night would all your affairs be regulated just as you would like the Lord to find them? Would Day Book and Ledger? Would the Bank Book? Would everything be just, exactly what you think would please your Lord?

Now there is in the following verse something that is of surpassing sweetness among even the rich treasures of the Word of God, "Blessed are those servants whom the Lord, when He cometh, shall find watching." It speaks not of great service. It is the watching eye that the Lord values. Some poor woman, perhaps some poor man that is bed-ridden may be watching for the Lord more sincerely, more earnestly than anyone, and the Lord's heart is moved by that—He loves it. Listen, "Verily I say unto you, He shall gird Himself, and make them sit down to meat and come forth and serve them." Oh, the blessed Lord Jesus, has He not served enough? Oh, has He still further service for those He loves? Will He come forth and serve us again? He served us in bitter sorrow in the dust of death. He served us beneath the blackened heaven where the face of God was hidden from Him. He served us when it cost Him His heart's blood. He served us when He bowed to be made sin for us. Hast Thou not, Lord Jesus, served enough? In the rest of that heavenly home He will gird Himself for further loving service to the one who is waiting for Him in the scene of His rejection. Oh, my brother, my sister, is it your ambition to please Christ so as to draw out this wondrous response—"He shall come forth and serve him?" God help us.

Will you turn for a moment to the second chapter of the Epistle to Titus? I want you to see how this "blessed hope" is linked with everything in the New Testament. We have heard here to-night many instances of this referred to. Here is connection with the whole of practical Christianity. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (ver. ii.) "Soberly" with regard to ourselves. God has not given us the spirit of fear, but of love and of a sound mind. That "sound

mind" is just the same idea as this "soberly." It will make you "sober" in the whole manner of life if you are waiting for Christ. "Righteous" in all your transactions; and "godly," inasmuch as the heart inwardly and the conduct outwardly are regulated as before God, for His eye, for His satisfaction. Oh! it is heaven on earth when it is so. It is even more the service of a child than of an angel to do His will. "Live soberly, righteously, and godly in this present world, looking for the glorious appearing of the great God and our Saviour Jesus Christ." There are not *two* persons here. The two titles linked together so completely as to show that it is only one,—the glorious appearing of the great-God-and-Saviour, the Lord Jesus Christ. Christ is our hope. What a suited answer that is on God's part to all that Christ has suffered in bringing us to Himself. He came down and accomplished God's will, and now God highly exalts Him, and gives Him a name which is above every name. In that exaltation we are affianced to Christ as the Church He purchased with His own blood. He is coming again to receive us to Himself. Oh! how blessed is the hope! It is *Himself* in that home of love that is our hope. But that is not all. "He gave Himself for us that He might redeem us from all lawlessness," from all the iniquity into which our souls had sunk, to be for God, "And to purify unto Himself a peculiar people." Now I must dwell for a moment upon this. "A peculiar people" does not mean an odd people; but it means a people that belong alone to God,—a *treasure* for God—a people *purchased* for His "peculiar treasure"—God's own peculiar treasure, His special treasure. Oh! may God help us to rise to the height of our privilege. We are a "peculiar treasure" for our God: let us seek grace to be worthy of it. He will come to make up His jewels one day—His own peculiar treasure!—let us be found as Christ's peculiar treasure now;—purified "unto Himself a peculiar people, zealous of good works."

There is one other passage I want you to look at in the first Epistle to the Thessalonians. You know how full of the Lord's Coming the Epistles to the Thessalonians are. I want you particularly to notice how the question of Holiness is connected with the Coming of the Lord Jesus Christ. In the last verse of the third chapter it is specially linked with this. "To the end He may establish your hearts unblameable in holiness before God, even our Father at the coming of the Lord Jesus Christ with all His saints." The word for Holiness here is used only three times in the New Testament. The other two occasions are Rom. i. 4, and 2 Cor. vii. 1. The latter of these illustrates well the way the word is used: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

There is a Holiness which is the portion of every Christian by his birthright. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. Christ is thus made to us holiness as truly as righteousness. Again "Jesus, that He might sanctify the people with His own blood, suffered without the gate." Thus we are taught that blood avails to procure holiness for us as truly as it procures our justification (Rom. v. 9). Now this sanctification, every believer possesses.

But the sanctification that is here spoken of, is a sanctification that is progressive—that is capable of growth. It is something which can be perfected, and this is pressed upon us in Corinthians, "Having these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." The same word is used here in 1 Thessalonians, iii. 13, and it is connected with the Coming of the Lord Jesus Christ. He is going to establish

us in holiness before God at the Coming of our Lord Jesus Christ; and to this end He would make to increase and abound in love, *i.e.*, in the activities of His own nature. What a blessed hope we have! How solemnly important it is for you and me that this incentive to holiness—this hope of the Lord's Coming should be fresh and bright in our souls. How important it is that Christ, who is our holiness—our sanctification, should be so possessed of our souls that every thought might be brought into captivity to the obedience of Christ. It is thus that Christ practically lives in us. He would live the life over again in us that He once lived in Jerusalem and Capernaum.

It may be so, my brethren, with each one of us. It is our portion. You may prove it—I may prove it. "Christ liveth in me." May God grant it to us. May Christ be before our souls as the one "who loved us and gave Himself for us" in the past, and as the one that is coming to receive us to Himself. May Christ, the suffering one once, the glorified one now, ever be before our souls, so that it should be to please Him that we live—to please Him in everything—to please Him in our families—in all our daily business—in the Church of God. God grant it. May the outcome of this conference be, that we search the word of God diligently, and cleanse our ways by His word. That that living Word may be the one that possesses our hearts by His supreme excellency—Christ Jesus my Lord. Amen.

The First Principles of Prophetic Study.

VII.—THE ATTITUDE OF THE CHURCH.

THE great question at issue is not so much concerning "the times or the seasons, which the Father hath put in His own power." It is not a question of dates and periods, and visions and symbols, but it has respect to the habitual attitude of the Church of Christ toward her absent Lord.

The Christians of Thessalonica, under the teaching of Paul the Apostle, "turned from idols to serve the living and true God, and to wait for His Son from heaven."

The early Christians were to "come behind in no gift, waiting for the coming of our Lord Jesus Christ." They were taught by divine grace to live "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ;" and they were also taught that a crown of righteousness was laid up for "all them also that love His appearing." Hence this grand event was their inspiring motive, their watchword, their guiding star.

Now is it not impossible for any church to be looking for and waiting for an event which they are taught may never come at all, or which they are certain never can come during the period of their natural lives? Yet it has come to pass that teachers have recently arisen who, forgetting that no man knoweth the day nor the hour when the Son of man cometh, have substituted for that wisely ordained uncertainty which enforces the exhortation, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh," definite statements that that day *can not come* for hundreds, or thousands, or millions of years, and perhaps will never come at all. Of course persons accepting such teaching *do not and cannot* live, "looking for that blessed hope," nor can they live, waiting for the Son of God from heaven; and if they do not become evil servants, smiting their fellows and eating and drinking with the drunken, they can hardly avoid saying *in their hearts* "My Lord delayeth

His coming." But such a position is as unscriptural as it is unsafe. If it was right to wait for the Son of God from heaven, in the days of the apostles, it is much more needful now; for now is our salvation nearer than when we believed; and if our Lord has left the time of His return unrevealed, that Christians may be ever ready and watching, surely He has sent no man to tell them that that day *cannot come* for ages, and hence that watching for it is utterly in vain. It is true that the apostle declared that "the day of the Lord" could not come until an apostasy should occur, but it is also true that he had no assurance, and gave no assurance, that the events to which he referred would occupy a long period of time. This was one of those times and seasons which the Father had put in His own power.

Nor must we lose sight of the fact that the great truths concerning the coming and kingdom of the Lord, are no matters of idle and indifferent speculation. The "resurrection of the dead" and "eternal judgment," are among the very "first principles of the doctrine of Christ," ranking with "repentance from dead works" and "faith toward God." Heb. vi. 1, 2. They are the things which were to be taught first, and which even babes in Christ were expected to receive. And further, the expectant attitude of the church of Christ is an indication and proof of her love for the person and presence of her Master.

THIS HOPE BASED ON THE WHOLE WORD.

They do greatly err who suppose that the children of God derive this hope only from dim prophetic symbols or mysterious apocalyptic visions. These, no doubt, have their meaning, their place, and their use; but if these are all that men have on which to build their faith, they come very far short of the apostolic church. A universal faith must have a broader foundation; a universal hope must have a surer anchorage. And so this question is not more a question of prophecy than of piety; for the church's expectation does not so much depend upon wisdom in the head, as upon grace in the heart. "The *grace of God* that bringeth salvation, hath appeared to all men, *teaching us*" to live . . . *looking for that blessed hope.*" It is not, then, the book of Daniel, nor the symbols of Revelation, but it is "the *grace of God* that bringeth salvation," which teaches us to live, looking for that blessed hope of our Lord's return. It is that grace by which we are saved, through faith; that grace without which we cannot be saved; that grace which "bringeth salvation" to a lost world, that teaches us how to live soberly, righteously, and godly, teaches us to look for "that blessed hope."

This matter is too plain for argument. The man who knows the grace of God in truth, does not need long arguments to teach him to deny ungodliness and worldly lusts, and live a sober, righteous, and godly life. These principles are taught him by the grace that saves him, and are wrought in his heart by the Holy Spirit. But the same grace which teaches men to live the Christian life, also teaches them to look for "that blessed hope." No one admits that a difference of opinion among Christians is a sufficient ground for ceasing to live soberly, righteously, and godly; and the man who claimed that his "views" led him in a different direction, would be regarded as one ignorant of the gospel, and unacquainted with Christ and His grace. But the same grace of God also teaches men to look for that blessed hope, and if they fail to do this, they must be either deficient in the experience of the grace that bringeth salvation, or slow to learn the lessons which it conveys.

These considerations lift this theme entirely above the realms of theological strife, and the niceties of speculative criticism, and assign it its true position as a normal element

in the life of the redeemed church. And hence, while this waiting attitude is independent of special theories, opinions, or interpretations, any theory of interpretation, the direction and effect of which is to turn men's eyes from "looking for that blessed hope," and hinder them from waiting for the Son of God from heaven, is necessarily and palpably faulty, contrary to, and subversive of, the teaching of that "grace of God which bringeth salvation."

THE GREAT SUBJECT OF REVELATION.

Nor are we to fall into a mistaken notion that this subject is one of slight importance, upon which the sacred penmen touch lightly or incidentally. There are many writings from which this theme is omitted, but they were not written "by inspiration of God." There are many sermons that ignore this subject, but they were not preached by prophets or apostles. There are systems where the doctrine of Christ's glorious appearing has no place, but they are neither apostolic nor primitive; they are the product of an age wise in its own conceit, and indifferent to that word "which liveth and abideth for ever."

DEATH NOT THE HOPE.

The Scriptures say far more about Christ's coming in glory, than they ever said about His coming in poverty and humiliation. The Scriptures say a hundred times as much about the coming of the Lord in judgment as they do about preparing to die; and yet ministers ring perpetual changes about death and a preparation for death, when they cannot even find *one* passage of scripture for a text to sanction such ideas, and are obliged, when talking of accidents, calamities, collisions, and explosions, causing unexpected death, to quote and *misapply* the words, "Be ye also ready, for in such an hour as ye think not, the *Son of man cometh.*"

A more glaring perversion of scripture it would be difficult to produce. Death is in no sense whatever the coming of the Lord. Not one passage of scripture inculcates or sanctions such an idea. Death is an enemy, Christ is a friend. Death destroys our living friends, Christ restores our dead friends. Death sinks man into the sepulchre, Christ brings him out again. Death came by sin, Christ was manifested to take away sin. Death comes as a curse, Christ comes as a blessing, to redeem us from the curse. Death conquered Christ on Calvary, Christ has conquered death, and will destroy death and him that had the power of death, that is, the devil, when he comes. Death will be cast into the lake of fire, while Christ will reign in the new Jerusalem. Death shall then be no more; Christ shall endure for ever. Can death be the coming of Christ? Mary and Martha knew better than this, and each of them said, as they met Him in the day of their sorrow, "Lord, if *Thou* hadst been here, my brother *had not died.*" John xi. 21, 32.

So far as we know, *no person ever died in Christ's presence.* Though He was appointed to "comfort all that mourn," yet He preached no funeral sermons, and was present at no death-bed scenes. Death knew its conqueror, and vanished at His approach; and whether He walked among the sick and dying, or came where the ruler's daughter lay dead among the mourning throng, or met the funeral procession bearing out the widow's son to his burial, or stood by the sepulchre of the departed Lazarus—wherever He confronted death, the monster quailed; and the lawful captives were delivered from his power. Even as He hung upon the cross, it was not until after He expired, that the malefactors beside Him died; and His dying groan not only smote the heart of nature with earthquake shocks, but also burst the graves and startled the slumberers there.

He lives who was dead, and He is now alive for evermore. He has the keys of hell and of death, and He shall redeem His people and destroy death, the last enemy, in the

lake of fire. And to intimate that death is, *in any sense whatever, the coming of Christ*, is to betray a carelessness of study unworthy a well-instructed scribe, or an inexactness of statement not justifiable in dealing with that word whose jots and tittles shall abide when heaven and earth shall pass away.

NOT TO BE SET ASIDE AS "FIGURATIVE."

Nor will the indefinite allegation that the scriptures which predict Christ's coming and reign on earth are merely figurative language, serve to settle this question; for those who assert this, have no exclusive knowledge upon this point. They are disciples, not masters, and others can find figures as well as they, and can interpret them quite as authoritatively. If the Scriptures do not mean what they say, then surely these teachers have no special authority to tell us what they *do* mean; and to say that the plain sense of Scripture is to be set aside to give place to fanciful, allegorical meanings, is to subvert all faith, and make the word of God subject to the caprices of men. To claim that these words of Scripture are to be understood in an unusual and special sense, is to beg the whole question. If the plain teaching of the Scripture sustains a position, there is no necessity for resorting to such expedients; and if it does not sustain it, it is better to admit an error of opinion, than to tamper with the sacred record.

Figures of speech are common to every tongue, but these figures represent and express facts. There were plenty of figures of speech in the predictions of our Saviour's coming eighteen hundred years ago. The lamb, the passover, the turtle-doves, the young pigeons offered in sacrifice, foreshadowed the one great offering for the sins of men. He was the root, the branch, the light, the rock, and the cornerstone: but beneath all these figures there was a *fact*, and under all these shadows there was a *Person* who came to do the will of God, and who, from Bethlehem's manger to Calvary's cross, fulfilled in all their minuteness, not only the types and shadows which prefigured Him, but also those plainer, more specific statements in all the scriptures concerning himself. And it was by reference to these express statements of Scripture, minutely fulfilled, that His claim to the Messiahship was made good. The same arguments that prove that Jesus of Nazareth, the despised and rejected sufferer, was the true Messiah, prove from the same scriptures, that the same despised and rejected Jesus shall come again in the clouds of heaven, and reign over the house of Jacob for ever, and of His kingdom there shall be no end. The arguments by which men disprove that He will come, disprove that He has come, and warrant the Jews in denying His Messiahship. If the foundations be destroyed, what can the righteous do?

H. L. H.

Notes for Bible Study.

SERMON NOTES.

"For there are certain men crept in unawares."—JUDE 4.*

THE object of the Holy Spirit by Jude to point out an evil and to give warning against it.

I.—THE STATE OF THE CHURCH: THE INTRODUCTION OF DECEIVERS.

1. Their gradual entrance. Then and now they stole in unawares—
 - By their own artifice;
 - By the remissness of believers.

2. The means by which it has been effected—
 - The corruption of the human heart;
 - The infirmities of believers.
3. The causes are two cries (made by Truth, never by Error!)—
 - (a) The cry of "Peace":
 - To check undue contention;
 - To prevent open resistance to error.
 - (b) The plea of "Toleration."
 - Effected by "ungodly" men! They pass amongst us as scholars, philanthropists, the enemies of slavery, cruelty; the friends of religious liberty and peace and toleration. But they are "ungodly."

II.—THE ADVICE TO BELIEVERS,

1. As it respects the enemies of the Truth. (Their description occupies a large part of the Epistle.) You are to "contend" with them (ver. 3). They creep in "unawares," *i.e.*, secretly. You must contend with them *openly* (Eph. vi.). "Vex the Midianites, and smite them." Let us not learn our way of fighting from them.
2. As it respects those who may be deceived—
 - Of some have compassion;
 - Of some make a difference.
3. As it respects ourselves. More than once the Epistle turns off from the enemies to exhort and encourage the beloved brethren. Ver. 17. "But, beloved, remember ye."
4. Contention with error is quite consistent with "building up" ourselves in the Truth.
 - Contend for the Faith;
 - Build up ourselves on our Faith.

Two Lessons—

- (a) Beware of low views of Christianity.
- (b) Return to the "old paths."

Questions and Answers.

QUESTION No. 72.

Will you please explain Matt. xi. 11 and Luke vii. 28, here the Lord says (speaking of John the Baptist), "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." Can the "least" mean latest in time, and refer to our Lord?

The word "least" is used sometimes with regard to time, but it is impossible to take it so here, where it stands in immediate connection with "greater." (The R.V. has "little," and in the margin, "Greek, *lesser*.") The difficulty is first created by confounding the *Kingdom* with the *Church*. John announced the Kingdom, but he was not *in* it. The Kingdom which he announced as "at hand" was subsequently rejected, and is still postponed and in abeyance, in the sense in which it is here referred to.

There had been none greater than John the Baptist, none who had been so near Jehovah, sent before His face, none who had rendered Him a more exact and complete testimony, who had been so separate from all evil by the power of the Spirit of God—a separation proper to the fulfilment of such a mission among the people of God.

* Notes of a Sermon, by the Late Rev. Thomas Boys, in the *Jewish Expositor*, 1830

Still, he had not been *in* the Kingdom: it was not yet established; and to be in the presence of Christ in His Kingdom, enjoying the result of the establishment of His glory, was a "greater" thing than all the testimony concerning the coming of the Kingdom.

QUESTION No. 73.

M. A. L., Edinburgh. "In 1 Cor. vi. 15 it is written: 'Know ye not that your bodies are members of Christ?' And again, in ver. 19: 'Know ye not that your body is a temple of the Holy Spirit, which ye have from God?'"

(1). "Now, first of all, why is this truth brought out only in an Epistle written to 'carnal' believers (see ch. iii.)?"

Because, though they were carnal when he first went to them, so that he did not then declare the doctrine of the "Mystery," it would appear that this was not the case, when he afterwards wrote to them, as in 1 Cor. xii., he does enlarge upon this theme.

(2). "Why is the word 'body' in the singular, as if there were one physical body common to all?"

It is a common usage of the singular number, meaning *the body of each one of you all*.

(3). "Paul, *i.e.*, the Holy Spirit through Paul, tells us distinctly that in Christ the old Creation is done away: 'our old man was co-crucified with Him,' that 'ye died with the Christ from the elements of the world'; that 'ye were co-raised with the Christ.' And still more emphatic is the Scripture, 'in whom ye were circumcised with a circumcision not made with hands in the putting off *the body of the flesh* in the circumcision of Christ.' If all this be true, how can it be that a dead thing should be the sanctuary of the Holy Spirit? Has the living God ought to do with the dead? etc."

The answer to all this real difficulty is that in "rightly dividing the word of truth" we must distinguish that which refers to the believer's *standing* before God, and his actual *state* in this "body of death." We would suggest that the word should be thus divided:—

- | | |
|---------------|-------------------------|
| 1 Cor. vi. 13 | refers to our standing; |
| " " 14 | " " " state; |
| " " 15 | " " " standing; |
| " " 15 | " " " state; |
| " " 17 | " " " standing; |
| " " 18 | " " " state; |
| " " 19 | " " " standing; |
| " " 20 | " " " state. |

This, to our mind removes the difficulty felt by our respected correspondent.

QUESTION No. 74.

J. T. Crediton. "I am accused of teaching dangerous doctrine by explaining 'high places' as the heavenly."

We believe that "the heavenlies" can refer only to *heavenly places*, into which Satan has access until he shall have been cast down into the earth.

In Rev. iv.—xi. we have the *whole* of the future from one point of view. The plagues there poured forth are upon the Beast and his worshippers. Chapter xi. takes us right up to the time of the resurrection and judgment subsequently described in Rev. xx.

Then, in ch. xii., we are taken back to a point of time prior to ch. iv., and are shown the inner and secret workings which lead up to those events, the outward aspect of which has already been described in iv.—xi.

In ch. xii. we have the casting out of Satan into the earth, consequent upon the "war in heaven" (probably on account of the taking up of the body of Christ), and prior to the revelation of the Beast. For as soon as Satan is cast out into the earth, he (see R.V.) stands "upon the sand of the sea," and there and then John sees the beast rising up out of it.

We thus submit that what we have to look for first and in the near future is—

- (1) The taking up of the body of Christ;
- (2) The consequent war in heaven;
- (3) The casting out of Satan into the earth;
- (4) The revelation of the Beast, followed by all the judgments described in chapters iv.—xi., and afterwards with other details in xiii.—xx. etc.

QUESTION No. 75.

A. T., Liverpool. Does not Matt. xxv. 41 refer to one and the same time as Matt. xxv. 31, 32; and Joel iii. 2, 9, 14?

Is not this the judging of the nations? Is there no judgment between the judging of the nations and Christ coming on the earth? Does the 41st verse refer to the Great White throne in Rev. xx.?

The judgment of Matt. xxv. is the judgment of living nations (Joel iii.). Not a word is said about resurrection in the chapter. It takes place at Christ's coming in His Kingdom (2 Tim. iv. 1), when He shall occupy "the throne of His glory" (Matt. xxv. 31).

The judgment of Rev. xx. takes place *after* the 1,000 years, and all who stand before that great white throne are raised from the "dead." There is no judgment mentioned as taking place between Matt. xxv. and Rev. xx.

Signs of the Times.

JEWISH SIGNS.

EVENTS in the East are moving forward, and occupy the serious attention of all European Statesmen. Not less do they occupy the thoughts of Bible Students who see in them what may prove to be the beginning of the end.

Even the Jews are stirred up to ask what it all means for them, as the following from *The Jewish Chronicle* of November 29th will show:—

"Again there are rumours that the Sultan has raised the green standard of Holy War. Serious as the news is, if it prove to be true, its interest to the Jews, as Jews, is rather direct than indirect. The point calling for Jewish attention is that, according to the *Daily News*, the centre of this movement is the Holy Land, and that the soldiers of the Sultan are swaggering in the streets and bazaars of Jerusalem, and that such historic buildings as the Tower of David have been turned into barracks and shelters for the recruits raised by press-gangs. There have been, it is stated, 60,000 troops raised between Jerusalem and Jaffa in less than three weeks. Now, as the 11,000 square miles of Palestine are inhabited by less than a million people, this certainly sounds as if something more than the subjection of the Druses were in view. It is a curious coincidence that there should be this talk of a Holy War centering round Jerusalem in this month when the anniversary is celebrated of the only quasi-Holy War ever undertaken by Jews. The Maccabæan war was not waged to promote Judaism, but to prevent observant Jews from being exterminated, and by restoring their autonomy to make such a contingency impossible. The important consideration, however, at this moment, is that any agitation, even of the most frothy kind, will do much to unsettle the country, and postpone, for a decade or more, the settlement of Jews in agricultural colonies. On the other hand, should the green flag and its shining silver crescent be unfurled by command of the Sultan as Caliph, the European 'concert' will assemble round the cross, and some modern Peter the Hermit may preach a modern Crusade. Unfortunately for the Jews, there are Stoeckers and Luegers (and Luegners) enough to try and lump them as 'Semites,' with the followers of the Prophet. On the other hand the Mahommedans will class them with Europeans. Little, however, is yet known. The different Cabinets and the Yildiz are care-

fully and successfully concealing their intentions, and the result of the present imbroglio will only be known when some definite action is taken by Turkey or the Powers. Meanwhile, the 'partition' of Turkey is a topic much discussed. Should this occur, it has been suggested by some writers that Palestine should become a 'free land' in the same manner as Hamburg was for ages, a free port governed by a Commission of the Powers. Although, to the Jews, face to face with the problem of turning the stream of emigration in a useful direction this would not be altogether unwelcome, they would be the last to wish for the terrible events that would have to prelude such a consummation, or to exchange the mild rule of Turkey for that of some Christian States."

The mere fact that such events have become the common subject of such newspaper comments, is a significant sign that "the Times of the Gentiles" may be nearing their end.

RELIGIOUS SIGNS.

"CHRISTMAS IN THE CHURCHES."

This now common newspaper heading shows very clearly whither the "times" are moving. A glance at the texts and topics is most significant, "Peace," "Peace on earth," but nothing about "Peace in heaven," or the "Peace of God," Peace made and given. Plenty of "good will to man," but no "Glory to God." "Armenia," "President Cleveland." Solos and their singers—these are the newspaper summaries of "Christmas in Churches and Chapels."

At Westminster Abbey, from "the Word was made flesh and dwelt among us," it was shown how "that in the various stages of the upward progress of human life there was danger that knowledge seemed at times to put God further from the human soul."

At St. Paul's Cathedral the subject was "The Mystery," from Col. i. 26, 27, which "was to pass away in the birth of Christ," but only to be succeeded by other mysteries in the problems of social life! So that according to this no secret was *revealed*, but what had before been hidden then "passed away" without being revealed at all! Truly, a most mysterious thing.

At the Temple Church "Peace on earth" was the theme, but it was "not yet," owing to sin in the world. If we could only get rid of sin, then war would disappear, and "unless that fact were taken to heart they might find themselves turning from that most warlike series of books, the Old Testament in search of less barbarous doctrine! In other words, "the divergencies between the new Gospels and the old, was that, considering the growing horror of war among those who were Christians, indeed, as the world grew older, they were so few, if any, signs of a like horror in the teaching of Jewish prophets, or of Christ Himself, or of those who were nearest to them, and best reflected His character." Truly Christians will soon be too advanced and too good to associate with Christ or to heed the teaching of the Word of God.

At the City Temple, Christmas was declared to be "good will, delight in one another, and hoping the best of the world. They who *thus* kept Christmas would have a merry Christmas and a happy New Year." This is scarcely up to the standard of Paganism itself.

At the Unitarian Chapel, Hampstead, "Be of good cheer," was the text, and the congregation seemed to respond, for nothing is said about the sermon, all the efforts of the newspaper being devoted to a description of the decorations, the carols, the anthem, the choir, the soloists and organist.

At the Wesleyan Church, Canning Town, "President Cleveland," and the prayer of the blind chaplain of the Senate, formed the theme of the discourse.

At the Roman Catholic Churches the description is confined to the "beautiful renderings" of various professional soloists and the efforts of organists and orchestras.

Truly the times are moving, and the signs are many that the apostasy is getting deeper and deeper, and rapidly approaching the time for the man of sin to be revealed.

THE CRY FOR RE-UNION

Still increases, preparing the way for the great confederation—the futurist fulfilment of Psalm ii. and Rev. iii. Dr. Clifford's new year's address, after speaking of "the forces that are making the human race one," went on to speak of "Christian unity."

If we quote a few of his words, it is only to show how this movement is not for Christ but "to augment and quicken their [the Churches] common service to mankind."

"At last all the Christian Churches are talking about unity. They must. They cannot help it. They must come closer together. Encyclicals and replies to encyclicals have filled the air. Conferences at spots sufficiently remote to prevent any sudden displays of brotherhood at home have been many. The Pope is specially anxious for unity, of course, on his own terms, as is natural to one who is infallible. He has addressed the Greek Church, the most numerous of all the Churches, and he has also appealed to the English people. . . . Whilst we rejoice in this movement for unity amongst Christians, we must take care that it is on the right lines. In so far as it is a resurgence of that old enemy of Christ—Pharisaism—we must resist it. Christianity is spirit and life. It does not value minute rules and precise forms, but central principles and burning enthusiasm. It is indifferent to uniformity of ritual, and eager for the building and perfection of character. To chaffer about dogma and ritual, chasuble and cope, to identify the religious life with a mode of baptism, or a certain frame of words or a doctrine, neither of which has any bearing on character, is to invite the condemnation of the Christ of the Gospels. But real Christian union is good; union of heart and of hand, in trust and in love, in war for justice and purity—this is the unity that is proceeding amongst us, and together with the forces at work for the consolidation of the people of the earth, forelooms a sure and safe progress towards a blessed future. (Cheers.) Still, we must not forget that the indispensable condition of all progress is a high ethical aim, and a true ethical spirit. This is, after all, a moral world."

Thus the essential principles of the movement are a salvation by works, a present "moral" character and life, and a millennium without Christ.

A London evening paper thus innocently but ignorantly describes the condition of the Churches:—

"The Christmas Day congregations were a good deal affected by the weather, especially at the show-places. Most of the preachers seem to have seized with avidity upon the noble opportunity, offered them by the American rumpus, of discoursing upon that well-worn Christmas theme, 'On Earth Peace.'"

"THE SIGN OF THE CROSS."

WHILE the Churches are fast sinking into worldliness, the World is becoming more and more religious. An epoch has been reached in a new Play, concerning which we quote a few comments of the daily Press.

One paper says it "passes into the vast arena of public controversy. It may be sneered at by some as 'mere melodrama,' it may be ridiculed as 'irreverent' by others; but 'it will not only make people talk, but, what is far more important, it will make people think. The people went home,' we are told, 'thinking, thinking, thinking.'"

While others are thinking, and sneering, or ridiculing, or praising, or condemning, we will put on record our own thoughts of it as a "sign of the times."

Mark the language of another paper concerning this new Play. It says: "It held America by its force, its daring, and its earnestness; it pursued its triumphant way through the provinces,—uniting, for the first time in dramatic history, Catholics, Protestants, Nonconformists, and—*mirabile dictu!*—both Jews and the Salvation Army." "A spell-bound audience, composed, in a great degree, of ministers of religion, who held out the hand of charity from the Church to the stage." Speaking of one of the characters, it says, "One or two prayers uttered by a grey-bearded old gentleman, who might be a Patristic divine, or Jewish prophet, or General Booth. Be he what he may, to Anglican, Jew, and Salvationist, *he will alike be welcomed, because he is THE EMBODIMENT OF ALL RELIGIONS—patience, love, and endurance.*"

We are told that it is full of "the exquisite language of Holy Writ . . . frequent allusions to Christos," "which gave the audience a bit of a shock." A youth is "racked," and goes after "one more prayer, one more kiss, one more look at the Cross . . . to win the crown of immortality."

Another paper remarks that "the door is open now, and entry cannot be refused . . . in another year or so, to a 'Passion Play' if it be but seriously attempted." "The long recitations from the New Testament, intimate references to St. Paul, and talk about Galilee," are mixed up with "comic relief," afforded by the humours of a drunken Roman patrician, the vulgar artifices of melodrama, dances, and ballet-music alternating with familiar hymns embellished with *pizzicato* effects on the violins." "A hellish scene" of "Roman revels" stands in "a glaring background of flaming scarlet and shameless sin," and "descends to depths as low as mind can dive." The heroine finally converts the Roman patrician, who is already "almost persuaded to be a Christian," "when she held up before him the cross, and was surrounded by a mystic light"!

Whatever the world may think, we see, in this no mere irreverence, but a "sign" pointing to the "times" when *reunion*, which is being so eagerly sought after, will embrace the Church and the world, the cross and the stage, and make all one under the coming Antichrist. That awful and far-reaching *reunion*, which he is to effect, is being rapidly prepared for, and will, ere long, be consummated. The gradient is steep, and the movement is swift.

SPIRITIST SIGNS.

"INSPIRED ADDRESSES."

SIDE by side with the so-called "Churches," the same awful exaltation of man is advancing, and all tending to the same end. Witness the following from the Spiritist organ, *Light* :—

"Cavendish Rooms, W.—On Sunday last we were once again privileged to hear, from the lips of Mr. J. J. Morse, another of those *inspired addresses* which have so justly earned for this gifted medium and his controls the highest appreciation from all parts of the

Spiritualistic world. Choosing for his title the phrase, *What is man that Thou art mindful of him?* 'Tien,' with all his wonted ability, held the close attention of the audience throughout. The discourse proved to be a condensed treatise upon 'God, the Universe, and Man.' 'Spiritualism,' said Tien, 'is the rational Gospel of Human Progress; it gives a broader, better, and brighter knowledge of God; it teaches man to trust God, by having confidence in God, respect for himself, and a knowledge of the universe in which he lives.' 'The world is better than man thinks it is, because man is better than he thinks he is.' Again: 'The doctrines of priests, who looked at the world with jaundiced eyes, were but Church fetters which held mankind in bondage, and stunted the growth of mind and soul, but one by one the links are snapping, the shackles falling, and, if slowly, how surely freedom is growing.' But scant justice is done by merely quoting a few remarks from this instructive discourse—nothing but a verbatim report would convey to the reader the exceptional skill and power shown by the lecturer in handling the many matters arising out of the consideration of the cardinal point of this lecture, 'What is man that Thou art mindful of him?'"

From this Deification of men it is only one step to

"MODERN DEVIL WORSHIP."

UNDER this heading, *The Daily Telegraph* publishes the following (Dec. 13th, 1895), which shows that, while *man* is being exalted, the way is being prepared for the worship of the Devil, after he shall be cast out into the earth :—

"One of the most extraordinary cases ever brought before a court of justice, is now occupying the attention of the Tribunal of Correctional Police. It refers to the alleged 'devil-worshipper,' which has been described by M. Huysmans, in his book, *La Bar*, and M. Jules Bois, in his *Satanisme et la Magie*. The case is an action for libel, brought by a Mdlle. Lucie Claraz, of Fribourg, Switzerland, against a periodical entitled, *Le Diable au Dix-neuvieme Siecle*, which exists for the purpose of attacking the worshippers of Satan and the so-called priests, who celebrate what are known as 'black masses,' ceremonies not only impious but immoral and obscene. In an article which appeared in this paper, Mdlle. Lucie Claraz was described as a 'devil-worshipper,' who procured consecrated communion wafers from the Catholic churches for the purpose of having them defiled by the ministers of Satan. The plaintiff, who is a good Catholic, has organised a church in Fribourg, at her own expense, and has been specially honoured by the Pope. Owing to statements circulated about her, she was refused communion at Fribourg, and, accordingly, brought the action against *Le Diable au Dix-neuvieme Siecle*. Maitre Clunet gave some curious information to the court about the 'devil-worshippers,' who address their diabolical master as 'the steward of sumptuous sins and great vices, the inspirer of deeds of vengeance and misdemeanours.' This they follow up by blasphemies of the most horrid kind against the founder of Christianity, and conclude their rites by lascivious dances. Maitre Clunet also quoted from *Le Bulletin du Diable*, the periodical of the sect, and going back on history, said that Madame de Montespan was a 'devil-worshipper,' and killed a child in order to use its blood in the composition of a love-philtre, which she vainly thought would revive the passion of the Fourteenth Louis. The case was adjourned to-day for a week. Maitre Mack, who represents the periodical, will defend his clients on the resumption of the hearing."

The *Pall Mall Gazette* remarks on this :—

"The serious side of the question is that Luciferism and Satanism are daily increasing the deadly hatred which exists in France and Italy between Catholics and Freemasons. 'Cherchez le franc-macon' is the cry of the devout Catholic in every case of sacrilege or affront offered to his Church, and that all those dark and obscure rituals are connected with secret masonic societies is a charge again and again advanced by the Foreign Catholic Press. Satanism has, moreover, become militant and published its *Prière du Diable*, which Leo XII. has answered by his *Prière à St. Michel*."

Judgment was given in this case on January 15, in favour of Mdlle. Claraz.

THE COMING ANTI-CHRIST.

Meanwhile the way is being prepared for the coming Anti-Christ.

Even a Jewish work has just been published by W. Bossuel (Göttingen, 1895), entitled *Der Anti-Christ*. He shows how Jewish literature on this subject in the early centuries influenced Christian doctrine and tradition; and how the modern Christian literature is, by a reflex action, now influencing the Jewish eschatology.

THINGS TO COME.

Vol. II.

MARCH, 1896.

No. 9.

Notes and Notices.

PROPHETIC CONFERENCES

are being arranged for

Preston, April 28--30.

Edinburgh, June 15--18.

Halifax, May.

Friends who are desirous of having a Conference in any place and who are willing to provide a Hall, local printing, etc., and hospitality, are invited to address the Editor, who will gladly see that arrangements are made for the providing of suitable speakers.

TO OUR SUBSCRIBERS.

We have received several complaints as to the business part of our arrangements. We very much regret this, and beg that in case of any irregularity in the receipt of copies, or of any difficulty in obtaining them through the Trade, or otherwise, the Editor may be at once informed of the same.

Editorials.

"The Christ Under this title, a book has been recently has come." published, and Lectures (advertised in *The Times*) are being given in Churches and Chapels. The Lecture is entitled "the past Second Advent"! The book which we do not intend to advertise by naming the author or publisher, has recently gone into a second edition. It is intended to prove that Christ did actually come at the destruction of Jerusalem in A.D. 70, that His enemies were then actually destroyed, and that the most faithful of His followers were translated to heaven without tasting death. We are not surprised to learn that the author published a testimony from Dr. Clifford, dated July, 1894:—

"For more than twenty years I have held that the prophecies of the New Testament concerning what is called the Second Advent were fulfilled for the most part in 68 to 70 A.D., and that the thousand years sometimes called the 'Millennium' date from 70 A.D. to 1070 A.D. . . . It was, therefore, a great delight to me to read the 'Parousia' some year or two afterwards, and a fuller pleasure still to discover, as I did years after that, that the 'Parousia' was written by my friend and neighbour, Dr. J. S. Russel. Your book adds to my thankfulness. For I am sure that the promulgation of this interpretation is necessary to take the reproach from the Scriptures cast upon them by the current theory, and also to remove a lethal influence from the Churches of the Lord Jesus Christ."

We are not surprised to read these words, nor at the activity of the enemy put forth, just as the Lord's people are waking up to see and proclaim the "blessed hope" of Christ's speedy appearing. It is just what we should have

expected. It is an evidence that the revival of faithful testimony is telling and is worth opposing; and it explains also how it is that journals like our own should be the special object of the Devil's hatred manifested in many attempts to mar our work and silence our testimony. May we use this as a plea for the sympathy and the support of the Lord's people, that they may unite more in fellowship with us in our work.

The Modern Christ.

In past generations the Religious world has been taken up with doctrines or sacraments, or ceremonies, or ecclesiastical constitutions. But in our day it is "Christ." Within our memory His name was rigidly excluded from the Press, and was reviled by infidels. But to-day it is on every one's lips: on all sides He is the subject of study as a teacher, and a philanthropist; as the "elder brother" of mankind; as He is "revealed in history and glorified in art." But it is as the Christ of Theosophy and not the Christ of God; it is as the example of a man, not as the Saviour of lost sinners; it is as the head of the human race, and not as the Head of His Body the Church; it is as the fulness of human perfection and not as "the fulness of the Godhead bodily."

All this is significant as a sign of the times! The Christmas Number of the (American) *Biblical World* (of over 140 pages), is occupied wholly with this subject, describing "the Hall of the Christ" about to be erected at Chautauqua, solely for this study. Here is to be collected a library of "the lives of Jesus;" another room will be devoted to a collection of engravings, photographs of great pictures, statues," etc., of Christ. Its object is to accommodate 500 students, and to promote "true social and political reform," "which are daily building up a civilization founded on the broad doctrines of the Fatherhood of God and the Brotherhood of Man!"

Truly the times are preparing for the cry, "Lo, here is Christ or lo, there," but it is the true preparation for Antichrist. These will be his great principles. He will unite all sections of mankind, all religions, all nations, and thus prepare the way for his own reception and worship.

The whole aim of the religious movements to-day, is to shut out the Christ of God, to get rid of the Saviour of lost sinners, to do away with His atoning work and His redeeming blood, to strive to bring about "good will to men" without "glory to God," and to establish a millennium without Christ!

Anglo-Israel Etymologies. Henry J. Morass, of Philadelphia, U.S.A., writes in *Hebraica* Vol. iii. No. 3, on some Etymologies suggested by Professor Neubauer. "It is a cause for regret that men of large scholarship and profound thought, will at times lend themselves to the promulgation of ideas built upon airy bases, the utter weakness of which their own knowledge should be the

means of discovering. What applies to this class of men may also hold good when referring to those who employ procrustean methods in the interpretation of the Bible, whether in a religious, historical, or geographical sense, to suit certain original views of their own—so original that if advanced by the untutored, or the novice, they would excite derision.

Referring to an article by Professor Neubauer in "Notes and Queries," he adds, "Therein I found statements which . . . forced a smile that soon changed to a feeling not at all akin to humour."

The following are some of the vagaries: Mount Tara is from *Thora* (the Law); Edinburgh from *Eden*; Eboracum (York) is from Eber or Ebrae; London from Lan-Dan (the dwelling of Dan); the Guildhall from Galad (the leper's house, Job xvi. 15); Dublin, the dwelling of Dub or Dob, the Hebrew for 'wolf' (representing Benjamin). The Hebrew *Lavusar*, a prince of Levi, is the origin of Labuchere !!

Contributed Articles.

THE MYSTERY.

BY THE REV. DR. BULLINGER.

(Concluding Chapter.)

VII. THE BODY AND THE BRIDE.

THERE is another error which the doctrine of the Mystery corrects, though there is certainly some little excuse for its having been so generally entertained, and that is, the identification of "*the Body*" with "*the Bride*." We have already seen that had Israel repented and turned to the Lord (Acts iii. 18, 19), there is not an Old Testament prophecy which would not have been fulfilled. But the "*Bride*" is the subject of Old Testament prophecy. Therefore, had Israel repented, and there had been no Church of God, there would still have been *the Bride* according to the prophetic word. Many are the prophecies of the Bride in the Old Testament, and hence some who cannot ignore this fact and yet cling to the *modern* idea of the Body being the Bride, believe there are, or will be, *Two Brides*: the Bride of Jehovah and the Bride of the Lamb. But surely it is not necessary, in the absence of direct scripture testimony, to adopt an interpretation which involves so unscriptural a solution. The Bride in Isaiah, Jeremiah, and Hosea, is Israel, or at any rate the elect of Israel; those who were "partakers of the heavenly calling" in Israel. We read in—

Isaiah liv. 5:

"Thy maker is Thine husband;
The LORD of hosts is His name."

See also verses 6, 7, 8.

Isaiah lxii. 4:

"Thou shalt no more be termed Forsaken;
Neither shall thy land any more be termed Desolate:

But thou shalt be called Hephzi-bah (i.e., *My delight is in her*),
And thy land Beulah (i.e., *married*).
For the LORD delighteth in thee,
And thy land shall be married.
For as a young man marieth a virgin,
So shall thy sons (or thy Restorer*) marry thee;
And as the bridegroom rejoiceth over the bride,
So shall thy God rejoice over thee."

Jeremiah iii. 14:

"Turn, O backsliding children, saith the Lord,
For I am married unto you."

Hosea ii. 16, 19:

"It shall be at that day, saith the LORD, that thou shalt call Me
Ishi (i.e., *my husband*),
And shalt no more call Me Baali (i.e., *my lord*). . . .
And I will betroth thee unto Me for ever; . . .
I will betroth thee unto Me in faithfulness,
And thou shalt know the Lord."

These and other passages clearly prophesy that an election of Israel shall be the Bride. Had, then, the call in Acts iii. 18, 19 been obeyed, these prophecies must have had their fulfilment, quite irrespective of any Church.

Here again we come upon the solution of another great difficulty.

THE OLD TESTAMENT SAINTS

are a great burden to Expositors of New Testament Truth. And what to do with them is one of the commonest questions and difficulties which arises in the mind of the Bible-student.

That there has been an elect body all through the Old Testament history we have abundant evidence.

While all the promises to Israel as a nation, were earthly, there were always those who lived "by faith" and "died in faith," and were "partakers of the heavenly calling" (Heb. vi. 1). These looked for no earthly portion, but they looked forward with a heavenly hope to a heavenly blessing. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country . . . a better country, that is an HEAVENLY: wherefore God is not ashamed to be called their God; for He hath prepared for them A CITY." (Heb. xi. 13-16)—And of Abraham it is said "he looked for A CITY, which hath FOUNDATIONS, whose builder and maker is God." (v. 10).

Now when we turn to Rev. xxi. 9, we read that one of the seven angels said to John: "Come hither, I will shew thee the BRIDE, the Lamb's wife." "And he carried me away in the spirit to a great and high mountain, and shewed me that great CITY, the holy Jerusalem descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious," &c. (Rev. xxi. 9-27.)

What are we to understand but that this "CITY,"

*A slight change in the vowel points gives the reading *thy great or royal Restorer or Builder* (by the figure of *Enallage*, pl. for sing.) instead of "thy sons." Sons, moreover, were the *builders* of families (Gen. xvi. 2; xxx. 3; Deut. xxv. 9; Ruth iv. 11, etc.)

—which is declared to be the “BRIDE, the Lamb’s wife,” is the city for which all those who were partakers of the Heavenly Calling looked; and that these elect saints of the Old Testament will form the Bride.

This “Holy Jerusalem” may contain the Church or Body of Christ, as well as the Bride, inasmuch as “the Lord God Almighty, and the Lamb, are the Temple of it” (Rev. xxi. 22), and “the Lamb is the light thereof.” But it is not necessary on this account that we should identify them.

The “Lamb” is the special title of the Lord Jesus in relation to Israel, and the elect of Israel, and especially to the Bride (see Rev. xix. 7-9 and the Parables of the Marriage, and the Marriage-Supper in the Gospels).

It will also be noted that the names “ON the GATES of the city (*i.e.* the *visible* parts of the city), are “the names of the twelve tribes of the children of Israel.” (Rev. xxi. 12), while the names “IN the FOUNDATIONS” (the *invisible* parts of the city) are “the names of the twelve apostles of the Lamb (*ver.* 14). This again carries us back to the Gospels (Matt. xix. 28), to the solemn words of the Lord Jesus in answer to a specific enquiry as to the portion of the Twelve Apostles: “Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Here in Rev. xxi. we have the Regeneration (the new heaven and the new earth), we have the Twelve Tribes of Israel, and the Twelve Apostles of the Lamb. We ask, what has this to do with the Church—the Body of Christ? and has it not to do only and solely with the Holy City and with the Bride of the Lamb? The promise of Christ to the Twelve Apostles has never been abrogated; and, we ask, what are we to do with it, if the Apostles form part of the Body of Christ? The Church is part of Christ, the Bridegroom; but the Apostles, by a comparison of Matt. xix. 28, with Rev. xxi. 14, form part of the Bride.*

In harmony also with this is the teaching of

EPHESIANS V. 25-33.

Christians, in their selfishness, attempt to rob others of their place as the Bride, and thus lose their own still “better” place as part of the Bridegroom. “Verily they have their reward”!

The Bride and the Bridegroom, though in a sense one, are yet surely distinct. And it is clear from all the scriptures relating to the Mystery, that the members of Christ’s Body are not the Bride, but part of the Bridegroom Himself. Whereas the elect Old Testament saints will form the Bride. See Isaiah xii. 6: “Cry out and shout, thou *Inhabitress* (*marg.*) of Zion: For great is the Holy One of Israel in the midst of thee.” In Rev. xxii. 3, we read “The throne of God and of the Lamb shall be in it.” Of the glory of this Holy City

* This effectually disposes of the figment of “Apostolic Succession,” which would never have been seriously entertained had not the truth connected with the Mystery been lost. And we ought to note that while the Twelve Apostles are thus separated off from the Church, the Apostle Paul was specially raised up to a special and different position altogether, and is identified with the Mystery.

other scriptures speak. See Is. lx. 3, 14, 19, 20; Rev. xxi. 23, 24, 27; Is. liv. 11-12.*

True, the Apostle might address the saints concerning his desire to present them “AS a chaste virgin to Christ” (2 Cor. xi. 2). But this no more declares that the Church is the Bride of Christ than that the Apostle himself was their father (1 Cor. iv. 15); or that he was their mother (Gal. iv. 19). In the one case he spoke of the painful anxiety of a mother; in another of the loving care of a father; while, in 2 Cor. xi. 2, he spoke of the jealousy of the friend of a bridegroom. The “Mystery” was a totally different thing.

So, in Eph. v. 28, 29, the argument is that husbands “ought to love their wives as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church, for we are members of His Body,” *i.e.*, AS Christ loves His own Body, the Church; so ought husbands to love their own selves, because they and their wives are “one flesh.” Thus “the great secret” is employed as an argument as to the reciprocal duties of husbands and wives. In neither case is it said that the Church IS the wife, or that Christ IS the husband. But that AS Christ loves His Body (the Church), SO husbands ought to love their bodies (their wives).

What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being “in Christ” (mystical), are PART OF THE BRIDEGROOM, and cannot possibly, therefore, be the Bride herself.

It is a remarkable example of the perversity of Expositors, who while they hold that the Bride is the Church, persist in interpreting the parable of the ten virgins, as though the Bride’s attendant “Virgins” are also the Church. Though who ever heard of an Eastern Bride going out “to meet” the Bridegroom! The Virgins, “her companions,” went, but not the Bride. So our expositors can hold whichever of these two positions they please, but, clearly, they are not entitled to hold them both. The “Bride” *must* be distinct from “the virgins her companions that follow her.” If we rightly divide the word of truth we see that the Church is neither the one nor other, and that the subsequent revelation of the “Mystery” cannot be read into either Psalm xlv. or Matt. xxv., which are perfectly clear as they stand, and must have been capable of a plain interpretation to the first hearers or readers of those words, quite apart from the truth subsequently revealed.

The mystery was “hid in God.” It does not say it was hidden in the Scriptures, but “hid in God” Himself. There can be therefore no *types* of it in the Old Testament, inasmuch as *types teach*, and were meant to teach doctrines. But if truths and doctrines, which are elsewhere clearly revealed in the New Testament, can be *illustrated* from the Old Testament, that is quite another matter. The *illustration* and *application* of Old

* This is referred to again in Is. iv. 5, when Jehovah shall have purged away the filth of the daughters of Zion, it is added “beyond all this glory there shall be the *Chuppah*, or the *wedding canopy*,” mentioned elsewhere only in Ps. xix. 5 and Joel ii. 16; and referring to Isa. lxii. The *Chuppah* is the bridal canopy beneath which the nuptial ceremonies are performed to this day.

Testament Scripture to the Church is quite lawful and profitable, so long as it is kept distinct from *interpretation*. It is one thing to see an illustration of the Church in the Old Testament; but it is quite another thing to say that that is there revealed, which God distinctly declares *was not revealed!*

GEN. XXIV.

has been, for example, widely taken as typical of the Christ and the Church. Isaac is taken as the bridegroom, and Rebekah as the Church or the bride. True, the chapter is *illustrative*, but not of the Church. The bridegroom and the bride were both "ready" before either was called to the marriage. The bride was found in *the house of Abraham's brother*. Very special injunctions were given that she was not to be of "the Canaanites." "But," said Abraham to Eliezer, "thou shalt go unto *my country* and to *my kindred* and take a wife unto my son Isaac . . . thou shalt take a wife for my son *from thence*." Great emphasis is placed on this important condition in verses 3, 4, 7, 37, 38. Abraham and Nahor were brothers, and by Isaac's marriage with Rebekah, and Jacob's marriage with her brother Laban's daughters, Leah and Rachel, the *whole house of Nahor* was absorbed into the family of Abraham! *Gentiles* were expressly shut out when this typical wife was chosen, and Isaac on receiving his bride took her at once "into his mother Sarah's tent," thus forming the ground of the type as expounded in Gal. iv. 21-31.

Rebekah therefore represents, not the Church or Body of Christ, but that great cloud of witnesses (the Old Testament saints), who in the old dispensation sacrificed, as she did, all worldly advantages for the Lord's sake. It is for these He is preparing that "city which hath foundations," and of which He Himself is the divine architect. And truly, it is said of these, "if they had been mindful of that country from whence they came out (as Rebekah came) they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city" (Heb. xi. 15, 16).

"These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (verses 39, 40).

Now, we maintain, that this "better thing" cannot be the same as the good thing. The comparative term distinguishes between two things, and necessitates the existence of *two*. The one, as the Bride, will have a good place, a grand place, a place of honour and glory as the Lamb's wife in the holy Jerusalem, but the Church, the Body of Christ, will have "some better thing," a position of greater glory and honour, as part of the Bridegroom Himself.

It is for this consummation that the members of His Body now wait. We are, by the wondrous position which grace has given us, necessarily cut off from all "Bodies" which are of human origination, and from all Ecclesiastical organizations. We do not seek

to restore corporate testimony, for no such restoration of what man had ruined, was ever promised. The corporate failure is complete. There is no authority in the Word for re-establishing it, and all attempts to do so have ended in disaster, and in a widening of the breach between brethren. The "unity of the Spirit" is now only *subjective*. There is no such thing as an *objective* unity of the Spirit which we can "join." The real truth of the "Mystery" received into the heart raises the members of the Body far above all human plans and hopes of union or of Re-union. It takes us up at once into the heavenlies, seats us there with Christ, so that like Him we are "henceforth expecting."

Hence, we are not concerned with prophecy as such, as a mere subject of study. To look for Christ's appearing is the very essence of our Christian standing. It is the very breath of the Christian's life. We "wait for God's Son from heaven," and long for Him to appear so that we may be

"RECEIVED UP IN GLORY."

May we not conclude in the words of an ancient prayer, and say and confess that

"We are very members incorporate in the Mystical Body of Thy Son, which is the blessed company of all faithful people, and are also heirs together through hope of Thy everlasting Kingdom by the merits of the most precious death and passion of Thy dear Son," Amen.

FRESH STUDIES OF OLD TRUTHS.

No. II.

"THE WRATH" AND "THE GLORY."

IT has been shown what the meaning is of "the wrath," and how the children of the day are delivered from it: let us now seek to find out the import of "the glory," and how the sons of God will share in it.

"THE GLORY."

We are waiting for God's Son from heaven, even Jesus, who is the One delivering us from the coming wrath; and as He has entered into His glory so, when He comes shall we the members of His body, be "received up in glory," have our bodies conformed to His body of glory, and then be manifested in glory and share in its blessedness for ever, with Him.

Now there is more, in this consummation of grace, than fulness of inward blessedness. There is something also to delight the eye and feed the fire of inward fellowship. The river of God is full of water, and this glory is a chief element in that river of His pleasures. This word "glory" is descriptive of everything that is divine, heavenly and most holy. And, as in the great physical universe there are many and varied glories—sun, moon, and stars differing in glory—so in the spiritual universe there are many glories. We read in 1 Peter i. 11, of "the sufferings of Christ and the glories that should follow." It is plural: many glories are to follow, both heavenly and earthly, temporal and eternal.

It is remarkable how the word "glory" is used as descriptive of each person of the Godhead.

Of the Father:—"The God of glory" (Acts vii. 2); "The Father of glory" (Ephes. i. 17).

Of the Son:—"The Lord Jesus Christ of glory" (James ii. 1); "The Lord of glory" (1 Cor. ii. 8).

Of the Spirit:—"The Spirit of glory . . . resteth on you" (1 Peter iv. 14):

He is the fountain of all glory whether moral, administrative or visible, just as He is the fountain of all grace; for "Jehovah God is a sun and shield: Jehovah will give grace and glory."

Now, though we cannot describe fully what it is until we are in it, yet it is evident that there is a glory, a scene of blessedness, a state of fulness of joy and pleasure for evermore, which is reserved for the sons of God as the opposite of "the wrath to come" which is the portion of the wicked. *There is a moral glory*, ever connected with spiritual excellence and gracious quality of character which Christ manifested in the days of His flesh and which we may manifest in conduct, in spirit, in service day by day. That glory is perfect in the Godhead; the glory of love, of wisdom, of holiness, of power, of justice, of longsuffering, of pardon: and we may and ought to, in our measure, show forth these "excellencies of Him who called us out of darkness into His marvellous light." But while that is so, Scripture points, persistently, to a glory that is future and visible as the hope and the home of the members of the Christ. Let us seek to apprehend it.

"THE GLORY" AS OUR HOPE.

We are expressly called to it. That the Christian calling *has a hope* is taught definitely by the Apostle Paul. He prays that we may know what is the hope of our calling. He asserts that we are "called in one hope of our calling" (Ephes. i. 18 and iv. 4). And he encourages the Thessalonians by reminding them that they were called into God's kingdom *and glory* (1 Thess. ii. 12). In Rom. v. 1, 2, the same Apostle shows that this hope is the proper issue of a justified state, thus:—

Our past covered: "justified by faith."

Our present assured: "access to grace wherein we stand."

Our future presented: "Rejoice in hope of the glory of God."

That cannot be the hope of a perfectly moral character: it must mean something different to that and beyond it: not an inward experience but a vision of God. Paul shows what is the spring and fountain of this hope in Coloss. i. 27, where he says that the hope is the end of the mystery or secret of Christ and the Church—"which is Christ in you the hope of glory."

Christ *for us* on the cross is the ground of faith.

Christ *in us*, living and dwelling in the heart, is the inspiration and food of love and hope.

Christ *with us*, now, is the power of service.

The *fountain* of the hope is "Christ in us."

The *function* of the hope is to "purify, as He is pure."

The *fulfilment* of the hope is "the glory of God."

Thus, we are led to the true expectation of the Christian—"the blessed hope and the *appearing of the glory* of our great God and Saviour Jesus Christ." (Titus ii.) We will not, we cannot be satisfied until the glory is revealed. It is Christ's own mediatorial glory. We are to share it with Him, and see it in His presence; even as He prayed, "I will that those whom Thou hast given Me, be with Me

where I am, that they may *behold My glory*." Grace has come bringing salvation in its regenerative beginning.

Glory will come bringing salvation in its complete ending.

Christ's first advent brought *grace*.

Christ's second advent will bring *glory*.

When *He* comes, glory comes. And as He was received up, so shall we be received up, *in glory*. Then will come the "redemption of the body" for the bodies of our humiliation shall be "fashioned like unto His body of glory." It will be a new state: the changeless state of immortality and incorruptibility. We shall be with Him and like Him—"glorified together with Him," in exceeding joy. We shall then be in that unspeakably blessed state which the New Testament describes by the two short words,

"IN GLORY."

To that ineffable joy God is leading the many sons (Heb. ii. 10) to be for ever in the likeness of their Leader and Head!

And hence it is that Paul declares in Coloss. iii. 4, "When Christ, who is our life, shall be manifested, then shall ye also be manifested with Him in glory."

Oh, in the expectation of such a hope and such a home, why do we not sing more? Why do we not serve better? Why do we not shine more brightly?

Let us sing, and serve as we sing—

"Mid the splendours of the glory

Which ere long we hope to share,

Christ the Head and we the members

Shall appear divinely fair:

Oh how glorious

When we meet Him in the air!"

"Amen:

Even so, come, Lord Jesus!"

JAS. C. SMITH.

Conference Addresses.

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

THE GOSPEL OF JOHN.

BY MR. G. W. CARR.

(At the Edinburgh Conference, May, 1895.)

ONE of the greatest evidences of the inspiration of Scripture is that it everywhere points to Christ, the living Word. Christ is the very spirit and soul and body of the Scriptures—He is the substance of all shadows and types; and while in the Old Testament He is veiled, He is revealed in the New. He is the "Yea and Amen" of all the promises of the Word of God. He is the one signified in all the offerings and sacraments. He was proclaimed in Eden: prefigured in the Ark: pointed to in Isaac; portrayed in the lamb—pictured in the brazen serpent in the wilderness; prophesied by Moses; personified by Joshua; and He is the very centre and circumference of the Book. If I had time I would show you every place where Christ comes in from Genesis to Revelation; but

I have other purposes. I simply show you a few in the Old Testament. He is the seed of the woman in Genesis: He is the passover lamb in Exodus: the High Priest of Leviticus; the smitten rock in Numbers; the Prophet of Deuteronomy: the captain of the Lord's hosts in Joshua; the deliverer in Judges; the mighty man of strength in the Book of Ruth; the patient man in Job; the afflicted and glorified one in the Psalms; the man of wisdom in the Proverbs; the preacher of Ecclesiastes; the beloved in the Song of Songs; the Prince of Peace in Isaiah; and the Sun of Righteousness in Malachi. In the Gospels we find Him "King" in Matthew; servant in Mark; Son of man in Luke, and Son of God in John.

I want to take an example, and I believe it is more profitable than anything I could say further upon the Inspiration of the Scriptures. I want to take the Gospel of John and show by its structure and design; by its unity; by its harmony that there is not a man living that could have written it—it must be inspired of God. It is too grand,—and I hope you will turn to the Gospel as I go rapidly through the 21 chapters.

Let me say at first it divides itself naturally into two parts. The first ten chapters show the glory of God coming down—the next eleven chapters the glory of God going back to heaven. But there are four parts in this Gospel—From the 1st to the 4th chapter we have the stranger from heaven. You remember the first chapter tells us of three "nots."

"He came to His own and His own received NOT."

He was in the world, and the world was made by Him, and the world knew Him NOT."

"The light shineth in darkness, and the darkness comprehended it NOT."

He was a rejected man as He has always been, and never more so than to-day.

Then from the 5th to the 12th chapters, He is offered to Israel in all the varied beauty of His character—you have the nine "I ams," thus showing Himself in all the varieties of His infinite character, only to be rejected by Israel. From the 13th to the 17th chapters, knowing that He would be rejected, He begins to tell heavenly secrets which could not be told to earthly people. He had to gather a little flock about Him, and then told them of things in the heavens.

From the 18th to the 21st chapters we have His death and resurrection.

There you get the *four* parts, and when you analyze a book like this, it helps you greatly in the study of it.

Now the book itself is the grandest, I believe, of all the books in the Bible. It is to the new creation what Genesis is to the old. Genesis has the seeds of all truth except one. I leave you to find it for yourselves. Genesis has the seeds of things—the beginnings of things. So you find in this Gospel of John the seeds of all New Testament teaching. Notice the first chapter, it begins like Genesis "in the beginning." It ends with the coming of the Son of man, and contains everything in between. I could spend a week on that first chapter. In the first chapter of Genesis—you get the six days of creation, and you get the corresponding truth here, and I leave you to search it out. You get six days of redemption in the first chapter of John. The first eighteen verses of this first chapter is an index of the whole Gospel.

In the second chapter we find how the kingdom is to be set up on the earth. Many a minister I have asked (when I was a student I used to make life miserable for most of the ministers; for whenever they came to see me I had a dozen or more questions to ask them), what is the meaning of that marriage in Cana of Galilee, and some of the answers would make you smile. Well, what is it that is

taught? There is a whole dispensation here, and where you see this marriage you see prefigured the marriage which is yet to come, as described in the 19th of Revelation, which the Lord has before He comes to set up His kingdom on the earth. And if I had no other picture than what I find in this chapter, I would be a pre-millennialist, because the marriage takes place before He comes down and sweeps the temples with His wrath. And just as here the marriage took place before He entered the temple and drove out the money changers, so in the days to come in the 19th of Revelation He is going to rid the earth of His foes, and gather out all things that offend before He sets up His millennial kingdom.

You go on to the third chapter—the chapter that is so well known, and yet so little known—the chapter of Nicodemus. Here we find how this kingdom is to be entered, only by the new man, "Ye must be born again."

In the third we read of a "Man of the Pharisees," in the fourth of a "Samaritan Woman"; but both must enter the same door. "I am the door; by Me if any man enter in, he shall be saved—whether it is Nicodemus or the bad woman—by Me if any man enter in, he shall be saved." But notice the difference in the teaching. Jesus never says to the woman, "Ye must be born again." He says that to the Pharisee—that is the truth to preach to Pharisees; but when He speaks to the woman, He says "I that speak to thee am He." And the teaching of it, and the text for to-day is not, "Ye must be born again"; but the person of Christ. I know this will be new to you, but study it. There is a marked difference in this Gospel from any other Gospel. In all the other Gospels it is "Repent, for the kingdom of heaven is at hand." You never find the word in this Gospel once. Jesus knew how to preach, although we don't. We preach some text indiscriminately to Pharisee and Publican. The teaching, I repeat, and the text for to-day is the person of the Son of God.

Chapter V.:—Here we find the Pool of Bethesda. You get the pool frequented; but He who made the pool is unnoticed and unknown as He stands by it. You get the Sabbath kept, or pretended to be kept, and the Lord of Bethesda and the Lord of the Sabbath unknown; and we find there what we find to-day, that the shadow hides the substance, and ritualism, and rationalism, and all the other isms are shutting out the Son of God.

Chapter VI. is one of the most marvellous of the Book. In this chapter you get seven great things. A great miracle—a great crowd—great enthusiasm—a great sermon—a great storm—a great apostasy—and a great trial. Jesus fed the multitude with earthly food, and that is what they sought, and the crowd is seeking it to-day. You feed their bellies and the crowd will come every time; but you feed their souls, and they will get up and go out. I do not make any apology, for I know it is true. I was once asked to speak at a temperance meeting, and I stood up and said I am going to tell you what God says about temperance. If you had put a 100lb. cannon in that Church you could not have emptied it quicker. And such sermons as these, thank God, will empty Churches to-day. "This is a hard saying, who can hear it?" What did He say? "Except ye eat My flesh," etc. And, beloved, I am not here to defend the book, God forbid. I am here to point to it, and say, what I know by blessed experience, that the Word of God is just as powerful to-day as it ever was. The trouble is it is not taught. I can go into nine out of ten of your churches and convict you of not preaching the whole truth of God. If there ever was a time that anyone needed to preach the Word of God in the pulpit, it is to-day. And I believe God will honour the man who preaches the whole word. I would to God that

every minister could say what Paul said "I have not shunned to declare unto you the whole counsel of God." I can tell you five things that he did declare, and you will hunt the Churches and pulpits all over the world and find them conspicuous by their absence. Hunt them out for yourselves. The earthly food was sought for, and the heavenly rejected. And in this long chapter you get seven times, "I am the bread of life that cometh down from heaven." I am glad to say that people are beginning to hunger and yearn for it, both in this country and in my own. In the seventh chapter you get the Feast of Tabernacles, no longer the "Feast of the Lord," but the "Feast of the Jews"; no joy in it; no Christ in it. Here we find Jesus at the end of the feast standing up, and saying "I am the water of life," but again He is rejected.

In the eighth chapter we find the Lord exposing Israel's sin. We find a number of men (Pharisees) bringing in a woman, a sinner. They say, we are not sinners. See how Jesus rebukes them, "Let him that is without sin cast the first stone," and we read they went out beginning at the eldest.

Then in the ninth chapter we have the blind beggar, a perfect picture of Israel's condition to-day—Israel's condition at that time boasting of light, and yet rejecting Him who was the light. I want to call your attention to one verse in the ninth chapter, the testimony of this young man who in a few days got to know more than all his accusers. Verse 31: "Now we know that God heareth not sinners, etc." It is a lesson that some people do not know to-day that God does not hear the prayer of a sinner. The minute you believe then He will hear, and then you are not a sinner, you are a saint. If you want to know the reason why so many of our prayers are unanswered—there is the answer. "If any man be a worshipper of God and doeth His will, him he heareth."

In chapter ten we find Him as the good Shepherd. There was the evidence of His goodness, He came to lay down His life for the sheep and the evidence of our being good, is that we lay down our life for the brethren. And any service that has not blood in it—no life in it, is wood, hay, stubble to be burnt, and God will measure our service in proportion to what it costs us.

In the eleventh chapter we find resurrection. Lazarus had died. Lazarus represents Israel, and here you find the nature of Christ's offer to Israel. He had offered Himself in these eight "I ams" only to be rejected. "I am the bread of life," etc., etc.

He is now rejected, and here we find a picture of Israel dead, and afterwards when there was no possible hope—four days after raised from the dead, just as Israel in the days to come shall be restored, re-united, and brought back to their own land. Now there is a marked change in the teaching of this book. There is nothing more to be expected of Israel, and He begins to talk about resurrection life.

(To be continued in our next.)

The First Principles of Prophetic Study.

VIII.—TRUE MISSIONARY ZEAL.

It is asserted by some, that the acceptance of the doctrine of the personal coming and reign of Christ on earth

as the one grand hope of the church tends to diminish zeal, paralyze missionary effort, and cause people to sit down in listless indifference, while the world is rushing onward to perdition.

This is a very broad and sweeping charge which should not be lightly made, but, if made, should be abundantly sustained. It would not be sufficient to show that persons cherishing this hope were indifferent to the cause of missions, because there are thousands who do *not* cherish it who are equally indifferent; nor would it be sufficient to prove that some persons who are expecting days of millennial peace are interested in missionary labour, for it would be easy to find other persons cherishing similar opinions who have no deep, vital, active interest in such matters. The current theory of the past generation has been, that the world is to be converted by the preaching of the gospel; and yet the churches who have held this theory, have probably expended more money for tobacco and strong drink, than they have to publish the gospel in all the world. Would it be a logical deduction from these facts, that a belief in the doctrine of the conversion of the world operated as a powerful incentive to the use of rum and tobacco?

There are many people who feel no special interest in the work of missions; but it is fair to remember that the interest of *modern Christendom* in missionary work only dates back to the beginning of the present century, and that previous to that time, the interest in missions was paralyzed throughout Christendom. Shall we conclude that the doctrine of the world's conversion was answerable for the general indifference which pervaded Christendom a hundred years ago? Or shall we conclude that the doctrine of the world's conversion is so new that up to the beginning of this century, the missionary zeal of the church was paralyzed because the doctrine of the world's conversion had not yet been invented? In order to give this argument logical force and coherence, it would need to be shown that all men who believe in the conversion of the world, know what conversion *is*, and are trying to convert the world; and that persons who have been zealous in the work of saving men, uniformly lose their zeal when they become convinced that the world is not to be converted by the preaching of the gospel. It would be necessary to show that these results uniformly followed and flowed from the causes specified, and that zeal uniformly dies out of the hearts of those who hold this ancient hope.

Solitary instances and occasional examples settle nothing. Of course certain men are liable to abuse any scriptural truth, for no one can tell how ill-ordered minds may be affected by any doctrine. In apostolic days, men even turned the grace of God into lasciviousness, continuing in sin that grace might abound. The founder of Christianity chose twelve apostles, and one of them was a devil who abused his position, stole the funds entrusted to him, and finally betrayed his Lord; but we have not been accustomed to regard this fact as a proof that Christ was an imposter or Christianity a delusion. Nor should we regret any doctrine because unworthy or unstable men have perverted it or made it an instrument of wrong-doing for personal gratification or advantage.

There may be men holding the most precious truths, whose theoretical beliefs have no influence upon their hearts

and lives—ungodly men who have crept into the church, and who in all sects and all quarters, prove themselves to be in the direct line of succession from the Apostle Judas, who carried the bag, and stole the money, and betrayed his Lord. Whatever their opinions may be, such ungodly men, ordained of old to this condemnation, pervert every truth, and prove by inconsistent and unholy lives that they do not really know the grace of God. But these men, found everywhere, are no more to be accepted as representatives of any doctrine, than Judas the traitor was to be accepted as a fair representative of Christ and His religion. Truth is harmonious; and while a partial knowledge of its principles may lead to mistaken views and in judicious action, thorough acquaintance with the same truth is the best possible corrective for such errors. No Christian man has a right to abandon important truths to the custody of fanatics or hypocrites. If set for the defence of the gospel he must defend it, holding fast the faithful word against the oppositions of foes or the perversions of pretended friends.

Those persons who suppose that to abandon the hope of the world's conversion is to cease from Christian labour, confound two essentially different things. They assume that those scriptures that teach us that the gospel shall be *preached* in all the world, warrant us in believing that by it all the world shall be *converted*. Such a conclusion seems entirely unwarranted, and tends to obscure the subject under discussion.

The thought that the hope of the world's conversion is the mainspring to Christian effort, would require a new version to the sacred Scriptures, and then we might expect to read, "The hope of *success* constraineth us." But this was not the power which constrained the Apostle Paul, nor is it the power which constrains the people of God to-day. It is "the love of Christ" which constraineth men to seek the lost; and if that love has not vanished from our hearts, and if we still acknowledge our subjection to our risen and ascended Lord, we have no choice in this matter, but are to go into all the world and preach the gospel to every creature.

If it be said that Christians will not labour to seek the lost unless they have the assurance that all the world will be converted, we reply, such a Christianity as that is not described or illustrated in the New Testament. Prophet and apostles have been obliged to exclaim, "Lord, *who* hath believed our report? and to whom hath the arm of the Lord been revealed?" But they have not despaired, but have struggled on through years of reproach and sorrow, and rejoicing in the hope of a resurrection to immortal life, and the assurance that their labour was not in vain in the Lord . . .

The assertion that the ancient faith of the church of Christ paralyzes missionary effort, is best met by an appeal to facts. Was not the Thessalonian church, which turned from idols "to serve the living and true God, and to wait for His Son from heaven," the very church from which "sounded out the word of the Lord" in Macedonia and Achaia, and in every place? Was not the church of the first three centuries, which held this faith, in the most emphatic sense a missionary church? And are not those who look for that blessed hope, to-day among the leaders in the van of modern missionary labour?

H. L. H.

Questions and Answers.

QUESTION No. 75.

T. W. S. asks for a solution of Luke ix. 27. "There be some standing here, which shall not taste of death till they see the kingdom of God."

To this we must add Matt. xvi. 28, "till they see the Son of Man coming in His kingdom." and Mark ix. i, "till they have seen the Kingdom of God."

Notice that in each case the words quoted are the conclusion of what the Lord said when *for the first time* He mentioned His sufferings, Matt. xvi. 21: "From that time forth began Jesus to show unto His disciples how He must go unto Jerusalem and suffer." Mark viii. 31: "And He began to teach them that the Son of man must suffer many things, etc." So also Luke ix. 22.

In each case, too, there is a special mention of the "glory," which was to follow; "The Son of man shall come in the glory of His Father" (Matt. xvi. 27; Mark viii. 38; Luke ix. 26).

Immediately after this double declaration concerning the "sufferings" and the "glory," there comes the announcement that some present should not taste of death until they should see this coming, and then, in each case, it is stated that so many days afterwards the Transfiguration took place.

Now it is clear from 2 Peter i. 16-18 that the words in Luke ix. 27 must have referred to the Transfiguration, for it is called there "the power and coming" (2 Peter i. 16), which, being the figure of *Hendiadys*, means *the coming power, or the powerful coming, or both*.

In other words the "sufferings" and the "glory" were no "cunningly devised fables," but they were immediately followed by a scene of "majesty" which had "eyewitnesses," and which had special reference to the "sufferings" and to the "glory," which was based upon and was the outcome of those sufferings.

(1) There "in the holy mount" the great high priest was clothed with garments of heavenly "honour and glory."

These are the very words used of Aaron's garments, made by divine wisdom, in Exod. xxviii. 2 (translated "glory and beauty"), in order to consecrate him that he might minister in the priests' office. The Lord Jesus was thus crowned "for the suffering of death" (Heb. ii. 9), and the only subject of conversation was "the decease (*exodus*) which He should accomplish at Jerusalem." Hence, we are similarly exhorted to present our bodies "a living sacrifice" and be *transfigured* (Rom. xii. 1, 2), as the Lord Jesus presented His body when He was transfigured. Thus, the Transfiguration was the formal inauguration to His office of *Priest*, when the Divine formula was pronounced "This is My Son;" just as He was by the same formula inaugurated as *Prophet* at His baptism (Matt. iii. 17); and as He will yet be as *King* (Psalm ii. 6, 7).

(2) But as the reference to the "sufferings" was not (and is never) without an immediate reference to the "glory" that shall follow, so this inaugural scene is not only the introduction to His priestly work, but is shown to be the foundation of His kingly glory. For the voice which pronounced the words which told of the official appointment to suffering came "from the excellent glory," and there was seen in all its "majesty" a manifestation of the coming

power which should, at that glorious coming, be put forth and change the bodies of those who shall be alive and remain (as Elijah had been changed), and which should raise from the dead those who shall have fallen asleep (as Moses had been raised compare Deut. xxxiv. 5, 6 with Jude 9).

The Transfiguration therefore had this two-fold reference, and after the Lord had spoken of His sufferings and foretold His glorious coming, He immediately added "there be some standing here which shall not taste of death till they see the kingdom of God." And six days after three who were standing there did for a brief moment see the kingdom of God; and, ere long, all who are Christ's shall see that same glory and, not only "see," but share it and be partakers of it for ever and for ever.

QUESTION No. 76.

E. T., Wiesbaden, asks us to reconcile Matt xxvii. 7, and Acts i. 18. Matt. xxvii. 7 reads, "And they took counsel, and bought with them the potters' field, to bury strangers in." Acts i. 18 reads, "Now this man purchased a field with the reward iniquity."

Both are true. Dr. Bullinger's *Lexicon and Concordance* shows that the word "purchased" in Acts i. 18 means simply "to get for one's self, acquire by purchase or otherwise"; while the word in Matt. xxvii. 7 is quite different and means to buy and pay for with money.

So it would seem from the words thus employed that Judas had got or acquired the field, though he had not actually paid the money for it. And when the Chief Priests came to consider the matter (for they "took counsel") they completed the purchase and paid the money down.

As to the actual death of Judas: in Matt. it says "having gone away he hanged himself," while in Acts i. we are told of what took place afterwards, namely, that he fell headlong. So that he must have been hung up before he could thus fall, as to cause him to burst asunder as he did.

It is sad to notice how the explanations of the commentators are often more difficult to understand than the difficulties they profess to explain.

QUESTION No. 77.

C. S. H., Southsea. In answer to your three questions we would say:—

(1) That the chronological dates printed in our Bibles rest only on human authority, and therefore are not to be depended upon. They are true only so far as they agree with the Word of God.

(2) Neither can we depend on the employment of capital letters in determining whether the word, with a capital or small letter "S," refers to the Holy Spirit or not.

The word may be "Spirit" or "spirit," but it is printed only according to the judgment of the translators. And we do say that this is not to be relied upon. Only the context and the analogy of Scripture can determine whether or not the Holy Spirit is meant. In our answer to Question 61, we referred to the A.V. and R.V. not as settling the matter, but only as confirming our reply.

(3) As to the "spirit" in Gen. vi. 3, the passage does not refer to its "striving" or "dwelling." The word is *Don, to be lord or master*. Adam had an origin which other men had not. Adam was created "in the likeness of God" (Gen. v. 1), but he begat "in his own likeness." This spirit-life therefore of Adam was not to be for ever, as was foreshown in Gen. ii. 17; iii. 19, 22. This is shown by the peculiar

placing of the words "not" and "ever" in this sentence (in the original) which emphasizes the meaning *not for ever, i.e., not for an unlimited time, or for ever; but limited in the case of Adam to 120 years longer, and the reason is added.*

QUESTION No. 78.

H. W. Bromyard, "In answer to the enquiry of the disciples, What shall be the sign of Thy coming (Matt. xxiv.), our Lord says (ver. 30), 'Then shall appear (or be manifest) the sign of the Son of Man in the Heavens.' Yet He does not name the sign. Can it be the rapture of the Church from the earth? If so, it is after the Tribulation (ver. 21, 29). Coming is *parousia*—presence."

In the first place, *parousia* does mean presence, but it is not a technical term for any particular phase of the Coming. Christ has a "presence" now in heaven. He will have a "presence" in the air. He will have a "presence" on the earth, and the word cannot be confined to one phase when it is used of others.

In the second place, the "sign" in verse 30 cannot be the rapture of the Church, for, in the coming there spoken of, He comes with it (Rev. xix. 14; Jude 14; Col. iii. 4, etc.), and therefore they must previously have been gathered to Him at His coming for them.

Signs of the Times.

JEWISH SIGNS.

It is not to be wondered at that events in the East, and the rumoured "understanding" between Russia and Turkey should create a sensation in the whole Jewish World. The Jewish mind and Jewish papers are full of all that it means for their Land and their People. One Paper writes:

In the approaching break-up of the Turkish Empire the future of Palestine, says a writer in *The Speaker*, will be one of the most interesting and difficult questions that will arise. The Latin and Greek communions are profoundly concerned in the fate of the Holy Land, and so also are the Armenians, the Syrians, and Copts. In the former, however, the property belongs to the religious communities, while in the latter case the property is directly or indirectly in the hands of the Russian Government, which is constantly increasing its possessions in the Holy Land. In a recent partition of the Turkish Empire, suggested by an English member of Parliament, Syria was assigned to France, and if in Syria was included Palestine, it is quite certain that Russia will object to the arrangement. At the same time there is an increasing tendency on the part especially of the poorer Jews, to go to Palestine, and this tendency has been stimulated by the persecutions in Russia, Poland, and Germany.

An American Exchange says that

The Oriental Jews have an idea that the event of the steam railroad betokens the speedy coming of the Messiah. This picturesque belief is founded on Isa. lxx. 20: "They shall bring all your brethren for an offering unto the Lord, out of all nations; upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain, Jerusalem."

The Hebrew word translated "swift beasts" occurs only in this passage and now that the Oriental Hebrew has seen the locomotive of the present day, the belief has evolved that the words may mean "swaying furnaces." But the root *Kavar* means to go or move in a circle, and hence is used of wheels and wheeled carriages. Indeed the Latin *curro, currus, carrus*, and English *car* are all modifications of the same word and may well be used of a multitude of circling wheels or cars.

The movement which is taking place amongst the "dry bones" of Israel, is further shown by another recent illustration:

"A SOLUTION OF THE JEWISH QUESTION."

Dr. Theodor Herzl has recently given to the world his "way out" of the present position of the Jews—driven out from their own land—and yet finding a home in no other country, and in many cases the subjects of a growing *anti-semitism* (which means merely a hatred of the Jewish race).

We must reserve our production of Dr. Herzl's "solution," in order to put on record the comments made on it by *The Jewish Chronicle*. Both the plan and its reception are full of significance. The mere fact that such a subject is in the region of what may be almost spoken of as "practical politics" is in itself a "sign of the times." The following is an extract from the Jewish leading article. It is entitled:—

A DREAM OF A JEWISH STATE.

"The attention of our readers will, we hope, be arrested by the remarkable communication from Dr. Herzl, which we publish elsewhere. We may safely assert that this is one of the most astounding pronouncements which has been put forward on the Jewish Question. In one sense, no doubt, Dr. Herzl's scheme for what practically amounts to the re-establishment of the Jewish State, is a scheme hastened, if not dictated, by panic. The present phase of Austrian anti-Semitism must be grave indeed if such heroic remedies suggest themselves as not only advisable but also as practicable.

"These aspects of the case, the advisability and the practicality of Dr. Herzl's proposals are not, however, those to which we would, in the first instance, direct attention. The strangest and most promising circumstances are that the plan has been promulgated at all, and that its author is a man of Dr. Herzl's type.

"For we are here face to face with a new phenomenon. Undoubtedly, Jewish aspirations for a revival of the old glories of Zion are no new thing. Such hopes, circling round a bright Messianic centre, were the mainstay of the Jews under the weight of ancient and mediæval persecutions. Life for the Jews became tolerable, because the black present was idealised in the light of a great expectation. Sorrows were borne because God, in His own good time, would crown the sufferers with new joy. The Jewish national dream merged itself into a Messianic idea in which Israel was indeed to take the lead, but not as a nation among nations. No really strong national movement occurred in Judaism after the final defeat of Bar Cochba's revolt in the year 136 of the present era. Spasmodic risings in Asia and in Europe have occurred since, but in all of them the religious sentiment prevailed entirely over the national. This transformation of a struggle for independence into a longing for the return of the Divine presence to spots rendered sacred by the history of the past, this weakening of the racial Jewish bond and strengthening of the religious tie was made all the more effective and necessary by the dispersion of the Jews amid many countries where they acquired new affections, new patriotisms, even in the most ster-motherly of lands. . . .

"But the astonishing sight is now presented of the revival of the old, and as one imagined dead, ideal of Jewish nationality by a man like Dr. Herzl, a distinguished journalist and litterateur of the first rank in Vienna, no dreamer of dreams, but a practical man of the world, whose position on the staff of the *Neue Freie Presse* commands attention for all that he writes. He would have "Israel among nations," not in the sense used by M. Anatole Leroy-Beaulieu, but as a nation of the nations, as a Jewish State. It is obvious that this proposal cannot be dismissed with a sneer. True, the Jews of old who thought of Elijah, the harbinger of the Messiah, in many garbs, never in their wildest flights of imagination can have pictured him as a man of Dr. Herzl's type. This is indeed the most rotatable fact in the whole case. The Jews of old were led to love Zion by religious sentiments, Dr. Herzl does not lay claim to a deep loyalty to Judaism. He is at most a strong "racial" Jew, whose desire for a Jewish restoration has come to him from without, not from within. His plea is based entirely on social and political grounds, but this does not imply that any practical attempt to realise his plans would fail to attract a strong religious element. For the moment, however, we would fix our reader's attention on this one consideration. Dr. Herzl not only suggests a remedy, any quack could do that; Dr. Herzl also diagnoses the case. Here he takes a dark and discouraging view. He sees in anti-Semitism a deep-seated and lasting tendency for the elimination or even the neutralization of which there is absolutely

no hope. Anti-Semitism, he holds, changes its dress but not its essence. So far from its present acute appearance in Vienna being a temporary phenomenon, he bids us prepare for an even fiercer and more general outbreak. *He foresees coming storms all over the civilised world.* From these catastrophes there is, in his view, no possible escape, unless the Jews deliberately determine to remove themselves from the storm-laden atmosphere before the irresistible doom breaks over them. We find it ourselves hard to accept these gloomy prognostications. We hardly anticipate a great future for a scheme which is the outcome of despair. But we do not wish to anticipate our reader's judgment. Dr. Herzl's picture is coloured with a harsh brush, but we must admit sadly enough that he is in a position from which he has good means of discerning the truth. After all, however, those who are actors in a moving scene, are not always the best judges of what is going on around them, or of the complete effects of scenes in which they are taking a subordinate part."

We hope in our next to give the outline of Dr. Herzl's plan.

RELIGIOUS SIGNS.

A NEW EVANGELICISM.

The "neo-evangelical" (*i.e.*, *new-evangelical*) has unfortunately for some time been well known. He is one who "moves with the times" and while professing to preach evangelical truth, adopts the new fashions in his service in order "to get the people in" and "attract the young people."

But now another development has taken place, for wherever "the flesh" is concerned "the dose has to be increased." The new term is "Catholic-Evangelical," *i.e.*, one who combines the highest ritual at the "altar" with fervent evangelical teaching in the pulpit! And "so they wrap it up" (Mic. vii. 3).

THE SPREAD OF THE LEPROSY.

"Father" Black in a recent sermon at St. Columba's, Kingsland Road (reported in the *Church Times* of Friday, January 31), said that "between 1,200 and 1,500 of the clergy in England and Scotland were now engaged in hearing confessions, whilst the number so engaged fifty years ago might safely be reckoned under a score." Still more appalling was his assertion, when he said "how great a matter that a *lad* or a *girl* should really know and confess their past faults [*i.e.*, in the Confessional], and be rid of the stains their Baptismal life has contracted. *How much more important than the mere acquaintance with Scripture history or even dogma.*" This is popery pure and simple. There is nothing Rome hates more or fears more than the Word of God, and this is the point to which it all comes. Those who think that Rome has changed or that Romanism in the Church is not advancing may well take warning from "Father" Black's sermon in an English Church.

THE LIFE OF "CARDINAL" MANNING

just published by Mr. Purcell, has struck terror into the Romish ranks. The executors of the late "Cardinal" are at their wits-end to know what to say or do. Mr. Purcell is an ultramontane and a friend of the Jesuits. Dr. Manning was an enemy of the Jesuits and hence the terrible exposure, for the Jesuits spare no foe, be he Pope, Cardinal, Bishop, or Priest. True, Mr. Purcell has suppressed an important document written by Dr. Manning in 1890 against the Jesuits, but enough has been made public to open the eyes of the people to a truer knowledge of Popery and of Dr. Manning. His intrigue against Bishop Errington, his life-long animosity to Dr. Newman, his double-dealing, and other matters make together such an exposure as must be a great blow to the prospects of Romanism in England for some time to come.

SPIRITIST SIGNS.

"IS IT WRONG TO INVESTIGATE THE BORDERLAND?
AN APPEAL TO THE LAW AND TO THE TESTIMONY."

This question has now come to the front, brought there by the Spiritists themselves. Instead of denying the Bible, they now appeal to it, and deliberately put forth this challenge. They claim our blessed Lord Jesus as a Spiritist, and His example as a "precedent." They claim the Bible as "a Borderland document." They quote texts. They show how "Christians" are indebted to them for proof of "a future state." They cite the testimonies of "ministers" in the persons of Dr. Joseph Cook, Canon Wilberforce, Mr. Page Hopps, Rev. H. R. Haweis, and others. They advocate a "Religious reunion on a Psychic basis." So that it is time for someone to accept this challenge, and test these claims.

It is a subject that has to do not only with "things present" but with "things to come."

We do not deny a) the phenomena of which Spiritists testify; neither do we accept all. There is much of trickery mixed up with much that is genuine. There can be no question of the fact that it has always been possible for men to have communications with spirits (not with those who are dead), and that it has been practised among all nations from the remotest times. The question is what does God say about it.

1. Spiritists admit the facts related in Gen. vi. 1-4, but deny that there is any connection between these verses, and the "corruption" which is described in the immediately succeeding verses. The passage is quoted up to verse 4, but surely the words which follow (in verse 5) closely connect the two, as cause and effect, "AND God saw that THE wickedness of man was great in the earth," viz, the wickedness which was the effect of the cause just narrated. So that the plea of "*non sequitur*," which is put in, cannot be allowed.

2. The words of our Lord are quoted "He is not the God of the dead, but the God of the living" (Mark xii. 27). This is quoted to show that the dead are not dead, whereas the words are used by our Lord to prove that the dead will be raised. In proof of this note the words in Matt. xxii. 31: "As touching *the resurrection of the dead*"; Mark xii. 26: "As touching the dead *that they rise*" (lit., are raised, 3rd pers. pres. ind. mid.); and Luke xx. 37: "Now that *the dead are raised* even Moses showed at the bush when he call'eth the Lord, the God of Abraham," etc. Spiritists answer this by saying "As touching the dead that they rise (not, mark well, hereafter rise)!" According to this, then, there is no resurrection! It is past already for those who are dead, which is the heresy condemned in 2 Tim. ii. 18; 1 Cor. xv. 12. If spirits be the raised dead, then death is the same thing as resurrection. But in this case in what respect is Christ "the firstfruits of them that sleep" and Who will be raised "at His coming?" It will be seen at once, that this perversion parenthetically thrown in is a direct denial of the great fundamental doctrine of Resurrection which is everywhere set forth in Scripture as the "blessed hope" of those who are in Christ.

3. The transfiguration scene is next appealed to as "the authority of Jesus Christ," and an example which is "worthy to be followed." The whole passage is quoted from the

Gospels, in order to prove that Moses and Elijah were "glorified spirits." Very little argument is used. The simple quotation is relied on with a few deductions, to "pulverize" our position!

Jesus (it is averred) was holding "communication with the spirits of the departed." But the fact is overlooked that Elijah never died at all! that he was caught up to heaven without dying! changed "in a moment, in the twinkling of an eye": and that Moses, though he died, was buried by God Himself so that no man ever knew his sepulchre (Deut. xxxiv. 5, 6). Without doubt there was some special reason for this, and some special object in it. That object could surely be none other than that Moses was subsequently raised from the dead. This is distinctly implied in Jude 9, where we read of "Michael, the archangel, when contending with the devil, he disputed about the body of Moses." Doubtless the Devil, who had "the power of death" (Heb. ii. 14), did dispute over this rescue of his prey; as he will yet dispute the passage through the air (of which he is also "the powerful prince," Eph. ii. 2), of the redeemed when they shall be caught up to God and His throne (Rev. xii.). There will be the same Michael, engaged in the same work; there will be the same "contending" and the same "disputing," only intensified to such a degree as to involve the hosts of heaven in that great "war" which shall issue in the casting out of Satan into the earth, and the speedy revelation of the Beast (Rev. xii. and xiii., R.V.)

So that in the transfiguration scene we have no "glorified spirits" of any kind, but two men: one raised and changed, and the other changed without dying, both of them proving that there can be no "manifestation" of those who have died until one or other of those changes shall have taken place upon them.

Thus are the Scriptures perverted when they are appealed to by Spiritists.

And when we leave their appeals and pass from the negative side to positive statements of the Scriptures, then we are met at the threshold by this disclaimer:—"It is very difficult to answer effectively any one who thinks a text any argument at all!"*

It is equally difficult for those who do not believe that the dead are dead to cope with Spiritists, for it is this which is the whole foundation of Spiritism, as it is the foundation of many of the errors of Romanism.

Confining ourselves, however, now, to the appeal of the Spiritists "to the Law and to the Testimony" we quote a few passages, which while they prove the existence and workings of spirits and demons (not of dead people); at the same time condemn all communication with them in no unmeasured terms:—

Lev. xx. 6: "The soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people."

Lev. xx. 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

Deut. xviii. 10-12: "There shall not be found among you . . . a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these

* V. C. Desertin, *Psychic Philosophy and Religion of Law*.

abominations the Lord God doth drive them out from before thee" (see also Deut. xxvi. 14).

1 Chron. x. 13: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it."

2 Chron. xxxiii. 6: "He (Manasseh) . . . used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the Lord, to provoke Him to anger."

Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; Should not a people seek unto their God? for [should] the living [seek unto] to the dead? "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."

So that it is in *this very connection* that this appeal "to the Law and to the Testimony" is used! This is most remarkable and probably it is unwittingly made by the Spiritists. But it is very significant.

We are further reminded by them of the New Testament injunction to "try the spirits." We are obeying that command now. It is not necessary "to investigate the borderland" in order to do this. He who gave the command has also pointed out and given the means by which we are to do it. It is very simply done. We have just seen how the resurrection is denied. Mr. Desertis, in his work on *The Law of Psychological Phenomena*, maintains that "there is universal agreement among all communications from Borderland, in condemnation of the doctrine of the atonement interpreted as a vicarious sacrifice"!

That will do! We have obeyed the Divine injunction. We have "tried the spirits." We bring their assertions "to the Law and the Testimony"; tested by them, it is manifest that "they speak not according to this word," and therefore it follows that "it is because there is no light in them."

Consequently, they and all who seek unto them are in darkness, and there we leave them.

Editor's Table.

We have received a large number of letters praising God for our testimony on behalf of the honour and glory of our beloved Lord—the Holy One. We have sought only the approval of the Master (2 Tim. ii. 15), but it is encouraging to feel that so many of His faithful ones have taken the trouble to write to hold up our hands. Especially would we thank A. S. (Glasgow), R. Y. (Bishopbriggs), M. E. M. (Rostrevor), E. R. (Kansas), D. R. B. (Nottingham), R. S. F. (Ontario), J. C. (Cury), C. F. (Eastleigh), S. F. (Worthing), F. N. (Worthing), W. S. (Bristol), H. A. H. (Cannes), H. T. (Lisbon), W. S. (Bristol), G. F. T. (Ireland), and many others for their kind letters.

B. W. NEWTON AND IRVING.

We have already explained, and we hope satisfactorily,

that in mentioning these two names together in our November Number we alluded only to the *historical* fact of the "pain" caused by them respectively. Let any should be led to infer that their doctrines were likewise identical, it is only just that we should put on record the following extract which will effectually prevent such a misapprehension. In a Tract on *Salvation by Substitution*, Mr. Newton devotes twelve pages to a refutation of Irving's doctrines, and concludes with these words:

"Such is the testimony of the Apostle John as to the nature of the Person who suffered and shed His blood, thereby to justify His people. John saw in those sufferings something more than 'the sufferings of a perfectly holy man.' But when the mind of any one has once been drawn to disbelieve the great mystery of the Incarnation, and to regard the Divine and Human natures in Immanuel as separate, in the same way in which the Holy Ghost is separate from the bodies of the saints in whom He dwells: and to regard sin, if bridled, as being no sin, we can easily see that a mind that has acquiesced in conclusions such as these may become the prey of any error, however, deadly. *"The flesh of Christ was as sinless, as devoid of sin or of any proclivity to sin as His Deity. When we speak of Him as 'the Holy One,' we use 'Holy' in the same sense in which we use it of Him who dwelleth in the Heavens; and under the term Holy One as applied to Christ, we include His flesh. We include His manhood when we say of Him that 'He knew no sin'—that sin was not in Him.*"

"I might add more; but they, who are not convinced by what has been already said, will not be influenced by anything that could be added. The manner, in which they who maintained those evil doctrines, went on to claim for themselves the *miraculous* powers of the Holy Ghost, and to arrogate to themselves the Authority of the 'one Church of God,' will never be forgotten by those who witnessed the effects of that terrible delusion. Acquaintance with the doctrine taught by Mr. Irving and with the system founded thereon and with the results of that system would cause all who fear God and reverence His truth to tremble at the attempt now being made to hide the character of that pitfall, which is one of the most terrible and destructive that the great Adversary has ever placed in the way of pilgrims to the heavenly city."

THE "MYSTERY."

The Series of Seven Papers on this important subject is now completed, and has been published separately. In Leatherette, gilt, price one shilling; Paper covers, sixpence. It is published by Messrs. Eyre and Spottiswoode, Great New Street.

"THE LORD JESUS TEMPTED."

Dr. Neatby's article, which recently appeared in our pages, has been reprinted and is now published separately at the request of several of our subscribers. It is published by John F. Shaw and Co., 48, Paternoster Row, and can be obtained of the author, in quantities, at reduced rates, 81, Wood Lane, Shepherd's Bush, W. We need hardly add that we most heartily and warmly commend it, and trust that it may have a wide circulation.

THINGS TO COME.

Vol. II.

APRIL, 1896.

No. 10.

Notes and Notices.

THE PROPHETIC CONFERENCES

already arranged are as follows:—

Preston April 28-30.
Halifax May 3-5.
Edinburgh June 8-11.

AS TO FUTURE CONFERENCES,

we are asked to insert the following letter from the Convener, which we regret to have to do:—

To the Editor of "Things to Come."

MY DEAR SIR,

As there was practically no response to your appeal to Christians in the September number of *Things to Come*, I am in doubt as to whether we should move in the Keswick Conference for this year. It is not right that the burden should fall on two or three, and unless the children of God recognise their responsibility in this matter, and manifest their desire that the truths of the Lord's Coming should be spread far and wide by coming forward to help the Conference Fund substantially, I fear that this year the Keswick Conference will have to be abandoned. But nothing definite will be decided until the 15th of April, giving a clear fortnight after the publication of this letter for those desiring to help. They can do so by sending their offerings to you or to James E. Mathieson, Esq., 58, Ladbrooke Grove, Notting Hill, W. I am very desirous of having our beloved brethren, Pastor D. M. Stearns, and Dr. James H. Brookes, over to this Conference; but wait definite guidance on the subject.

March 2nd, 1896.

THE CONVENER.

OUR CIRCULATION.

A friend has recently spent twenty pounds in sending out over 7,500 extra copies, and we hope that the judicious distribution of these may help to largely increase the number of our Subscribers.

CORRESPONDENCE.

We are simply overwhelmed with letters from friends, praising God for the existence and testimony of *Things to Come*. We are replying to these personally as fast as we are able, and thank our correspondents for thus, as well as in prayer, holding up our hands.

THE DIVINE NAMES AND TITLES.

We are thankful to be able to promise a series of papers on this interesting subject from the pen of Dr. Bullinger. The fact that there is no complete treatise to be found on this subject ought to make this promised series of papers especially valuable. We hope to give the first in our next issue.

THIS APRIL ISSUE

is a double number, 32 pages with cover. Price twopence.

Editorials.

"There shall come walking in their own lusts, and in the last days, saying, 'Where is the promise of His coming?'" (2 Pet. iii. 4). They have come. They are here. They are working side by side with a more active testimony to the speedy coming of our Lord. These scoffers are busy, walking according to their own lusts and asking their question. At a recent lecture in Ipswich on the Lord's coming, they were giving away a 4-page leaflet at the doors, and seemed extremely anxious that each individual should have a copy. The leaflet has neither author's, nor printer's, nor publisher's name, from which we may draw our own conclusions. It asserts that the only coming to be looked for is "in spirit, not in person." The Scriptures are appealed to, notably Luke xvii. 20, 21: "the kingdom of God is within you," but it is not seen that the marginal rendering must be the correct one, viz., "among you," i.e., in the person of the King, and surely not "within" His enemies whom He was addressing.

Anything, of course, can be proved if the Scriptures are to be interpreted in the following fashion:

"Thy kingdom come" is said to mean the coming of "new principles" and wisdom.

"The clouds of heaven" mean "the letter of the Scripture."

"The sun shall be darkened" means "the darkening of men's souls when the Church became corrupt."

As for the Lord's personal coming, these scoffers bluntly declare that "the Scriptures do not mean it. The human race would be no better for it. It will not improve the world for the Lord to come in the air as an outward show; but it will do so to come into the souls of men and unfold higher and holier principles."

"The new heaven and new earth" mean "a new condition of society both in church and state," and "the last day with each man is when he finishes his probation and is raised by the Saviour to heaven!" But the cloven foot is seen when it speaks of "the dangerous notion that man can be saved by faith without obedience."

Here are the tactics of the old serpent, misinterpreting and misapplying the Word of God, and thus making it of none effect, perverting, and wresting it to support his own lie.

An Untenable Position. Dr. Clifford's book on *The Inspiration and Authority of the Bible* has been described as "reverent rationalism," and the following remarks of *The Jewish Chronicle* show the untenable nature of his position.

Dr. Clifford's argument is practically this: the records do

not matter, it is the life which they embody which counts. It is the character of Jesus, more than His reported sayings, which calls for men's admiration; the authenticity of the Gospels is of less moment than the authenticity of Christ's character. But how or where can one form an appreciation of that character apart from the Gospel narratives? If the latter are not authentic what becomes of the life they depict? Does not that become untrue and unhistorical also? After all, a Jew who says: I take the spirit of the Old Testament, I accept its lofty ideals, its true sense of righteousness, its fine social morals, and yet I reject the traditional theories as to the authorship and authenticity of the Holy Scriptures—such a Jew is after all in a different and more favourable position than is the Christian, for the latter cannot release himself from *some special attitude towards the person of Jesus*, which attitude becomes untenable if the Bible is not the Word of God.

The Song of the Well. Numbers xxi. 16-18. Professor Budde of Strasbourg, suggests that the last clause of verse 18 should form the concluding line of "The Song of the Well." In the Hebrew it is "from Midbar to Mattanah," but Midbar is translated "wilderness." If Mattanah is likewise translated *a gift* (which is its meaning), then the line will read "And out of the Desert a gift."

The song is based on the words of Jehovah, "I will give them water." It will run thus:

A | "I will give them water."
 B | "Spring up, O well: Sing ye to it:
 C | Thou well, dug by princes,
 C | Sunk by the nobles of the people,
 B | With the Sceptre and with their staves:
 A | Out of the desert a gift."

Here in A & A we have the *Gift* of Jehovah.

„ B & B, the praise and *dignity* put on the well.

„ C & C, the *making* of the well.

"**Swear not at all.**" The true interpretation of these words (Matt. v. 34. and see James v. 12) as addressed to the Jews at that particular time (and not to "the Church of God") receives great light from the teaching of the *Mishna*, which shows that the practice of oath-taking was painfully and exceedingly prevalent, blunting the moral sense of teachers and people, and leading to elaborated casuistry about oaths. In the *Mishna* this is all as carefully laid down as in the Romish casuistry about lying. And thus we see why our Lord so emphatically discouraged the use of oaths. While the Rabbis were, by their quibbles, obliterating the distinction between truth and falsehood, Christ enjoined a scrupulous care which invested every word with the dignity of an oath.

"**Verily.**" Light is also thrown by the same Talmudic treatise on the use of this word at the beginning of an utterance. It is laid down that if one person doubted the veracity of another, he might adjure him. If the latter answered "Amen" *i.e.*, "Verily," his statement was considered as being confirmed by an oath (this was doubtless based on Num. v.

21, 22). The Rabbis, of course, had greatly extended this, till it was used at the beginning of any weighty statement which had the nature of an oath, so as to meet and obviate any contradiction.

Peter's First Denial. The same Talmudic Tractate explains the words of Peter's first denial. The *Mishna* taught that when a question was asked, and one did not wish to admit the implied guilt, he might answer "I know not what thou sayest." This exactly corresponds with the words of Peter (in Matt. xxvi. 70, and Mark xiv. 68), who, by the use of this common expression, denies all knowledge of Christ.

"**Thou Hast Said.**" The former phrase is the reply to "Thou Sayest." the Question of Judas (Matt. xxvi. 25), and to the adjuration of the High Priest (v. 64).

The latter is the reply to Pilate (Matt. xxvii., 11; Mark xv. 2; Luke xxiii. 3; John xviii. 37).

The popular interpretation takes both, merely as an emphatic affirmation. But the true meaning seems to be indicated by the presence in each case of the pronoun, "Thou," which is very emphatic, and answers the question from the mouth of the *questioner*. "Thine own lips have answered the question and witness to the inward suspicion which prompts the question." Compare Luke xxii. 70. So in John xviii. 37, it means that Christ leaves the claim as Pilate had put it forward.

This view is not modern. Origen (Cent. iii.), Victor of Antioch, (Cent. v.) Radbertus (Cent. ix.), and Theophylact (Cent. xi.) all held it.* It has the merit of being the natural meaning which would be given if the pronoun "thou" had been underlined and made emphatic as it is in the Greek.

Contributed Articles.

THE CHURCH AND THE BRIDE.

ON studying the last of the series of deeply interesting articles on "The Mystery," one reader of *Things to Come*, though impressed by the strength of the arguments adduced to prove that "the Church" is *not* "the Bride," was still unconvinced of the truth of this view, because of two apparently insuperable objections, founded on other passages of Scripture which seemed to point most unmistakably to the fact that the Church and the Bride *are* one. Perhaps this is the case also with other readers, who may be glad to hear how these difficulties vanished when the passages in question were not merely read, but studied, and how a little "searching" of the Word, in the light that can be given only by Him who inspired it! was rewarded by a "find," leading to the absolute conviction

* Professor J. H. Thayer has recently revived it with much force in *The Journal of Biblical Literature*. Parts I. and II., 1894.

that after all, the Church and the Bride, though closely connected, are *not* identical.

The two objections, and the facts before which they disappeared, are briefly as follows:—

First, in Eph. v. 22-32, the strong point of the Apostle's argument "concerning Christ and the Church" seems to lie in the quotation (vers. 30-31, A.V.) of Adam's words describing Eve ("bone of *my* bones, and flesh of *my* flesh" Gen. ii. 23), who alone of all human wives that ever lived, was literally her husband's "own *body*" as well as his bride, and therefore apparently a perfect type of the Church—the Bride of the "Second Adam"! This conviction, however, vanished when a reference to the R. V. showed that these words (the modified form of which—"We are members of *His* Body, of *His* flesh and of *His* bones"—ver. 30, A.V., added considerably to the force of the supposed argument) were never quoted by the Apostle at all! The actual quotation commences, ver. 31, "For this cause (*i.e.* 'because we are members of *His* Body,' ver. 30, R.V.) shall a man . . . cleave unto his wife, etc.," for St. Paul is exhorting husbands to love their wives "as *their* own bodies."

Secondly, in Eph. ii., "the Church" is described as a Building "built upon the Foundation of the Apostles and Prophets," and in Rev. xxi. "the Bride" is represented as a City built upon the Foundation of "the Twelve Apostles of the Lamb." The same Foundations cannot serve for two different Buildings—then surely these two must be identical! However, a closer study of the details revealed the following facts:—

I. THE CHURCH. (Eph. ii. 20-22.)

- (a) A Holy Temple;
- (b.) Its Foundation, "the Apostles and Prophets";
- (c.) "Jesus Christ," the Chief Corner-Stone.

II. THE BRIDE. (Rev. xxi. 9-27.)

- (a.) A Holy City;
- (b.) Its Foundation, "the Twelve Apostles of the Lamb";
- (c.) "The Lamb," the Temple of it (and "the Light" thereof).

The conclusion is so obvious that it cannot be avoided—viz., that the Church and the Bride are *not* one, for the two Buildings are *not* identical! (1.)—The Foundations are not the same; for "the Apostles and Prophets" (see Eph. iii. 5-11, ch. iv. 7-11, etc.) certainly include the Apostle Paul himself, and therefore cannot be "the Twelve". (2.)—The "Temple" is not the "City," but the City *contains* the Temple. (3.)—The "Corner-Stone" is an integral part of the Temple-Building; the "Lamb" is not part of the City, but dwells in the midst of it. And finally, (4.)—The "Holy City" ("the Lamb's Wife") is the BRIDE; and the "Holy Temple" ("the Lamb") is the BRIDEGROOM, Christ Mystical, *i.e.*, Christ and His Church, for the Head and the Body are one Christ, the Corner-Stone and the rest of the Building are one Temple.

One more illustration of the truth so constantly insisted upon by the author of "The Mystery"—viz., "The Importance of *Accuracy* in the Study of Holy Scripture."

E. J. BALDWIN.

THE LORD JESUS TEMPTED.

Further Observations, by W. BLAIR NEATBY, M.A.

There is no doctrine that we are more urgently called upon to maintain just now than the doctrine commonly known as the Impeccability of Christ. It is certainly strange that there should be any necessity to maintain, or even to state, a truth that ought to be so obvious. Special proof-texts are actually not called for. All who believe that Christ was God are shut up to the belief that, if Christ had sinned, God would have sinned; and the impeccability of God is happily not yet a moot point amongst theologians.

I have used this argument before now to find it shirked, but never to find it answered. And it never will be answered, for the best of reasons.

But what is the prejudice that has power to shelve an argument so obvious, so simple, and so conclusive? Simply a wide-spread feeling that it is impossible to admit the impeccability of Christ without excluding the reality of His temptation, and consequently of the sympathy that qualifies Him for His priestly office on our behalf. When we discover this we cease to wonder at the strength of the prejudice, however we may deplore its perversity.

We shall greatly err if we doubt that there are many simple and devoted servants of Christ to whom this strange view brings trouble and perplexity, even where true spiritual instincts are not so lacking as to allow of the doctrine of the Peccability being formally embraced. If we have the mind of Christ, we shall not fail either in patience or in zeal in the effort to save that which is lame from being turned out of the way.

As a preliminary to enquiring into the real grounds of the difficulty that has been stated, let us seek an exact knowledge of the meaning of some of the terms that are in use.

If we speak of Christ as *impeccable*, we mean that He was *morally incapable of sinning*. When we say "morally," we do not mean "approximately," as is sometimes done in loose popular usage. The blessed Lord was *absolutely* incapable of sinning, but His incapability was *moral*, and not *mechanical*; or, in other words, it was not the pressure of a power outside Himself, but the determination of a will incorruptibly holy, that made it an impossibility for Him to sin. There was no moral force in the universe that could be pitted against that recoil from evil which formed an immutable law of His being.

Those who teach the *peccability* of Christ maintain that, though He never did sin, either in deed, in word, or in thought, He yet might have done so without violating any *essential* principle of His nature; in other words, without ceasing to be Himself. It is obvious then that He was not, on this theory, holy in an absolute sense; since the assumption is that His repugnance to sin, though unconquered, was not invincible.

We lose then, by this theory, the Holy One of God. What do we gain? We are told that we gain a Saviour *truly* tempted like as we are, and therefore able to sympathise with us in our temptations. However strange this view may seem to us, yet if we find it widely influential we are bound to look into it.

But when we do so, we find that it has not occurred to

any of its advocates that they ought to explain how our Lord's power of sympathy with us is increased by a liability to transgress that never led to so much as a sinful complaint or sinful desire, even in the face of the fiercest and most subtle temptations. There is something very impalpable about such a liability, and the comfort it affords would seem to rest on a very flimsy basis.

It is said that I am liable to sin, and that therefore Christ cannot effectually sympathise with me unless He too, when tempted, was liable to sin. Push the argument a little further. I am very often, when tempted, greatly *inclined* to sin. Shall we conclude, then, that our High Priest, when tempted, must also have been greatly *inclined* to sin? Let us go a little further still. Many of the Lord's tempted people are often tormented with the fiercest, the vilest, the most revolting passions. What are we to say now? Is He not able to succour, through His sympathy as a tempted One, *all* His people who are tempted? But does His ability depend on His ever having shared their deplorable experience?

If, then, it is agreed on all hands that the Lord Jesus never knew the presence of a sinful passion, nor of a sinful inclination responding to temptation from without, He is *infinitely* removed from my experience in these great respects; and a liability to sin, discoverable under no temptation that can test character, will not so much as help to fill up the gulf. Again, if a liability to sin is essential to him who would afford strengthening sympathy, it would seem likely that, other things being equal, the greater the liability to sin, the greater the power to help. But does the experience of man with man bear this out?

The doctrinal expedient in question is shewn, then, to be as futile as it is unworthy. We have sold the Christ of God for nought.

If it be asked wherein the sympathy of Christ does in fact lie, I refer to the January number of this journal for words of instruction on this great subject. My own object is the far humbler one of exposing fallacies that I know to have misled many. But I will quote a sentence that appeared in the article referred to. "*What we need . . . is not one to sympathise with our sin, but to sympathise with us in the trials and temptations that come upon us in a sinful world.*" The Lord Who knows the painfulness of our trials (for He has *suffered* being tempted), can go before me with the grace that is perfected in *sympathy*, that He may cause me to stand; and by the same grace He can restore me when fallen. He has measured in His own sacred experience the force of the circumstances that try me. Other sympathy than this is alien from the thoughts of Scripture; and that this is gloriously sufficient the voices of ten thousand storm-tossed saints declare. It is in His perfect *and essential* sinlessness that we adoringly consider the High Priest of our profession.

If, by grace, we only have opened eyes, we shall see that the glory of His Person is not more bound up with the true doctrine of His impeccability than is our own security under His priestly guardianship.

PRACTICAL EXPOSITIONS.

No. IV.

"THE BREAKER."

BY THE REV. JAS. C. SMITH.

THE prophet Micah forecasting the coming day of deliverance for Israel, exultingly exclaims: "The Breaker is gone up before them: they have broken forth and passed on to the gate and are gone out thereat: and their king is passed on before them and Jehovah at the head of them" (ii. 13).

The prophecy refers to the assembling of the whole of Jacob in the latter day (verse 12), when they shall be glad together like a flock in the midst of their pasture, after their God, having broken every bolt and bar, gate and yoke, has liberated them for ever.

The Breaker is Israel's Messiah-King.

It is a splendid title full of significance. We Christians know Christ by this title, too, but in a different way. We often sing:—

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avails for me."

God be praised, this is true for the sinner saved by grace. Sin is first forgiven, then its power is broken. God deals with the penalty of sin, in the cross of His Son; He deals with the power of sin in the might of His indwelling Spirit.

"For me, Lord Jesus, Thou hast died,
And I have died in Thee,
Thou'rt risen, my bands are all untied
And now I live in Thee."

Thus, the child of God in this age, already rejoicing in resurrection liberty, is waiting for his Lord's return when there shall be accomplished the last act in this "great salvation"—"the redemption of the body." "The Breaker" will deal with death and break open the graves of the righteous dead. He will break in on the realm of mortality, also, and swallow up the mortal part of His saints in the victory of life. And then His redeemed ones clothed in the robes of eternal youth, will be like Him and with Him, evermore.

How truly we can already say, in Micah's words: "The Breaker is gone up before them." For Him the pangs of death have been loosed. He could not be held by death: He broke through it: came out of it: conquered it: rose triumphant. He is the Breaker of death. And He is "gone up"; yes, "gone up before them": and very soon they will go up with Him.

This is our purifying, liberating, comforting, separating Hope.

Let us purify ourselves.
Let us separate ourselves.
Let us exhort one another.
Let us love one another.
Let us watch and pray.

But *Israel* will yet know Messiah, as the Breaker. Micah's words apply primarily to Jacob. The return from Babylon is included in the prophecy as Isaiah testifies: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden I will *break in pieces* the

doors of brass, and cut in sunder the bars of iron. . . . For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name" (xlv. 1-4).

This was accomplished. The brazen gates of Babylon were broken, and the decree was issued that the Lord's captives might return.

The day is also coming when Israel's God will shake all nations and break the yoke from off the necks of His people and gather them out of all countries and bring them into their own land. Men have impiously said and will yet say:

"Let us break their bands asunder
And cast away their cords from us";

but He that sits in the heavens will "have them in derision"; and, when His King gets the fulfilment of the Divine "decree," and asks for His inheritance, then He shall "*break them* with a rod of iron; and dash them in pieces like a potter's vessel." Thus, the opposing power will be laid low, and God's Messiah-King will be the guarantee of peace to this troubled world; for (during the thousand years),

"He shall judge the poor of the people,
He shall save the children of the needy,
And shall *break in pieces* the oppressor."

Already the cross has "*broken down the middle wall of partition*" between Jew and Gentile, and thus laid a foundation for international quietness and confidence when there shall come the glorious advent of

"The Breaker."

Conference Addresses.

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

THE LORDSHIP OF CHRIST.

BY DR. ROBERT ANDERSON, C.B.

(At the Pavilion Hall, Keswick, July, 1895).

LAST words should have special weight, and I feel the responsibility of being called upon to speak in this the last hour of our Conference. There is one word, entirely in the spirit of our meaning, which I would cite at the beginning:—"That in all things *He* might have the pre-eminence." You remember the words in that passage in the first chapter of the Epistle to the Colossians, perhaps the most sublime in the entire Word of God, bringing before us the accumulated glories of our Lord Jesus Christ. And this should characterize not only our meeting to-night, but it should be the life aim of every Christian, "That in all things *He* should have the pre-eminence."

I turn back for a moment upon some of the words I spoke this afternoon with reference to the recognition of His Lordship, not only in our lives but with our lips; and I trust I may say without danger of offending or wounding anyone of my brethren present, that it seems to me we are greatly remiss and largely to blame on this subject. The characteristic testimony of the Church of the present dispensation is that Christ is Lord. Is there an unconverted sinner here who seeks to have life, here is the word that God gives you, "If thou shalt confess with thy mouth

Jesus as Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." You remember the kindred word in the 3rd verse of the 12th chapter of 1st Corinthians:—"No man can say Jesus is Lord but by the Holy Ghost." And it is my experience that while of course any lips can frame these words—a parrot in its cage can be taught to say them—the man who is not a Christian is almost sure to betray himself by this; he may speak of Him with every sort of paraphrase, but he will say never "Lord Jesus." I never heard an unconverted man use the words spontaneously. I repeat, it is the characteristic testimony of our time. We have in the Epistle of Peter, "Sanctify Christ in your hearts as Lord—not as Saviour (our selfishness would lead us to do that); not as king, for that is a wider thought; we, in our dispensation, know nothing of Him as King, unless we first know Him as Lord—sanctify Him *as Lord*. Here again is a text that I would take for the Convention that is to be held here next week. You will find it in the 2nd chapter of the Epistle to the Colossians:—"As ye have received Christ Jesus the Lord, so walk ye in Him." There is no Christianity beyond that. Keswick Conventions have nothing to teach you higher than that. The realisation of that is the life of Christ on earth; and there is no higher life for the Christian than thus living out the life of Christ. "As ye have received Christ Jesus the Lord, so walk ye in Him."

We cannot afford to be indifferent as to the recognition of our Lord Jesus Christ. Is it not a fact that the world around us knows nothing of His Lordship? Is it not a fact that irreverence is eating the very heart out of our Christianity? And even in Conferences and revival meetings you will find people who know nothing of His Lordship: aye, and I make bold to say that as a consequence you will find some who have come to doubt even His resurrection from the dead. Let us be eager to own His Lordship.

But I want to deal with this on a wider ground to-night, and with reference to the great purposes of God, not merely for the days we live in, but from the beginning down through the ages, and right on to the end. What has been the great struggle, the great controversy, between God and the fallen creation? Turn with me to a striking passage in the Gospel of John, 8th chapter and the 44th verse. How unlike the altruism that we are told is the very highest development of Christianity! "How shocking," the Altruist will exclaim, "to call these devout pious people, the leaders of the Jews, children of the Devil!" But here are the words, "Ye are of your father the devil, and the lusts of your father ye will to do. He was a liar from the beginning, and abode not in the truth, because there was no truth in him." Now what is the meaning of "a murderer from the beginning?" Does it mean that he was a murderer from the time that he became a murderer? A more unmeaning statement there could not be. To say that he was a murderer from the beginning of his existence is blasphemy against God. He was made perfect, the noblest creature I believe that ever came from the Creator's hand. What then is the "beginning?" Look what follows. He abode not in the truth. What truth? Was it that he told lies? Respectable people do not tell lies; and why should a perfect creature do so? There is something more in it than this. "When he speaketh a lie"—or more literally, "When he speaketh *the* lie, he speaketh of his own." For, mark the words, "He is a liar and the father of it." What meaning is there in that to us? The father of the lie. What lie? Now you get a glimpse at what this thought is, "From the beginning." God's great purpose, not only in redemption; but back behind redemption, in creation, and right on to the new creation—God's great pur-

pose is the glory of the Lord Jesus Christ. And when at "the beginning"—we know not when, but before ever Adam lived on earth, before the human race appeared upon the scene—God shadowed forth His great revelation of the One who was to be the first-born in all creation, this it was that seems to have rankled in the heart of that peerless creature, and from the very "beginning" of the revelation of Christ he became a murderer. And "the lie" relates to Christ. The devil is the father of it, for "he abode not in the truth." What truth? "*I am the truth*"—it is the great revelation of Christ. He apostatised there, and from that point it was, and not from the serpent's temptation in Eden, not from the death of our first parents, that began the great controversy between God and Satan, which culminated in the Cross of Calvary. Satan's great purpose "from the beginning" has been to drag Him down. When He first appeared as a babe in Bethlehem, Satan prompted Herod to put all the infants to death in order that he might destroy Him. Through the course of His ministry on earth, not a hand was ever laid on that Blessed One, except in loving service or in reverent homage, until that awful hour when God withdrew, when God gave Him up—that hour of which He said, "This is *your* hour, and the power of darkness." But Satan had tried by blandishments to lure Him from the path of dependent obedience. He had offered Him, not as a vulgar boast, but in the full recognition of what he was, the sovereignty of all this scene of earthly glory. Speaking of the kingdoms of the world, he said, "All these things and the glory of them are mine; and to whomsoever I will I give them." Do homage to me and I will give you all this glory. Now, once again, He comes face to face with him in the garden, and by wicked hands—for Satan is behind the scene—He is taken. He might have prayed to the Father and He would have sent legions of angels to deliver Him; but that was not the purpose of God. Him of whom it was said, "by whom the worlds were made," who was the express image of the Divine Person, for whom are all things, who upholds all things by the word of His power—we find dragged down to die the death of a malefactor; spat upon, buffeted, mocked with every indignity, and treated with all the hate of hearts inspired of Satan, and then at last gibbeted upon the Cross. There was Satan's triumph; there was the crowning achievement of this "murderer from the beginning." And now we see Him carried to the grave. But He breaks the bonds of death, and is called to the right hand of God. "He has made this same Jesus both Lord and Christ." He has given Him these glories, and it is ours thus to confess Him. All down the ages this great purpose of God is being slowly unfolded—this great conflict still goes on. Satan's effort is to drag Him down, and God's purpose is to exalt Him, and to bring Him to that place where at last *every* knee shall bow, and *every* tongue shall confess that He is *Lord*, to the glory of God the Father.

In these days when He is gathering out the Church which is the body, it is ours to confess Him and rejoice in him as *Lord*. And when we speak of His coming, is it merely that we may escape what seems the natural crisis of our life on earth, the deathbed and the grave, and pass into that scene, like Elijah, "with death untasted, and the grave unknown"? Is this the thought we have with regard to the Coming of our Lord Jesus Christ, or is it an earnest longing to hasten the fulfilment of this great purpose of God? Has this the place in your hearts that it ought to have? As you look at what is going on round about you in the world, do you realise that you have a part in the accomplishment of this, that you are working either for God's purpose, or against it, with regard to all these movements that characterize our times?

Do you imagine after the words that I have spoken to-night that I can question for a moment that there is to be a personal Anti-Christ? Sacerdotalism and a false Christianity! There is no man that hates them more than I do. Priestcraft in every development of it, I abhor. But this is only preparing the way for the great impersonation of evil which is coming. God became incarnate; He found a man to fulfil all His will, and He has given Him His throne and all His power and glory. Satan also shall become incarnate, and he too will find a man to do all his will. "And to him" we read, "the dragon gave his power and his throne and great authority." When that day comes there will be persecution indeed. There are dark places of the earth where God's saints know what it is to be persecuted; but fancy Christians in this 19th century in Christian England talking of persecution! Drawing-room persecution! Tea gown and slippers persecution! A little ridicule; a passing sneer! There are many worldly people who suffer more in the meanness of their struggles to get into society than you do as Christians for the name of Christ. This is not *persecution*. But the day is coming when the worship of God will be put down with an iron hand; when to confess His name will mean once again to be dragged to prison, to judgment, and to death. Then the awful purpose of Satan in his blind hate against the Lord of glory will be displayed in a final effort, and the result will be persecution the like of which there never has been on earth, and, thank God, there never shall be in all the days that are to follow.

But *God's* purpose shall triumph, evil shall be put down, and the Lord Jesus shall be exalted. Upon His head shall be the many diadems. Now, I repeat, it is for us in our little place, that seems as we look at it with the dim light of our own hopes and our unworthy appreciation of it, so poor, so mean, so little, to let in the light of God, and to realise that albeit we are but as puppets upon the stage, we are filling our part in the unfolding of this great purpose. It is for us to give Him this place in our heart and in our lives.

As to the testimony of our lips, it is hard to resist the conviction that Christians constantly speak of Him as "Jesus" out of sheer indolence, and because it is shorter and easier, and costs less breath than to say *the Lord Jesus*. When I hear people talk thus about Jesus, I am sometimes inclined to ask, what Jesus do you mean? Do you not think that in view of the great facts of the world around us, and of the great purpose that God is working out, it is fitting that we should give Him this title always, even in our secret prayers? Is not this in keeping with the exhortation to "sanctify Him as Lord in our hearts?" And not with our lips only but in our lives; and not merely when we come to these conferences, and on Sundays, but in our business, even in the busy hours of the busiest day, to remember that we are His, and that He is Lord. Do not let us have our Christianity separate from our life, but remember it is our life. If we are in a place where we cannot serve Him in our daily vocations, let us give up that place whatever it may be, although our doing so shall bring us to poverty. Leave that to Him, remembering that He is Lord. And in view of the coming Conference and the truth that characterizes it, remember that the recognition of His Lordship is the secret of all success, and of all true attainment in the Christian life. The blessing is to be gained, not by struggling to be something you are not, but by the realisation of what you are; it is simply by faith to enter into what God has given you, what God has made you in Christ. To Him be the glory for ever and ever, Amen. I close with the words I began with, "That in all things *He* might have the pre-eminence."

ISRAEL AT SINAI :

A PICTURE OF THE FUTURE.

BY REV. J. C. SMITH.

(At the Edinburgh Conference).

I WAS very much struck by the thought, so beautifully brought out by Dr. Neatby, of Israel coming in at the last on the ground of mercy. It seemed to come to me with such freshness and such fulness! We are all, more or less acquainted with the counter-thought, about the Gentiles coming in on the ground of mercy, and yet I am not sure that God's people fully realise that. We have a lingering idea that somehow the promises, the covenant, the commonwealth of Israel belong to us. Is not that a common idea? And yet, if you carefully read the fifteenth chapter of the epistle to the Romans, I think it must be irrefutably clear to you that we come in not on the ground of any of these things, but purely and solely on the ground of God's mercy. You have only to hear these verses read to convince you of that. In the fifteenth chapter of the epistle to the Romans, the Apostle says (verse 8), "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." The word *Made* is not in the Greek Testament; it is put in italics in our English version, but I read it without the word *made*, and then I see the force of it. "Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises unto the fathers," and the promises thereby stand confirmed by the teaching of Jesus Christ as the minister of the Jewish people. That is the meaning of the word circumcision. He never went outside the bounds of Palestine; He was sent unto the lost sheep of the house of Israel, and He was the minister of the circumcision to confirm the promises unto the fathers. There, you have the aspect of Christ's ministry to the Jewish people. Then we go on. The next verse says, "And that the Gentiles might glorify God for His mercy; as it is written, for this cause I will confess to Thee among the Gentiles, and sing unto Thy name." Hence it is that all are now shut up to the ground of mercy, and Israel will come in on the same ground at the end, and it will be mercy from the first to the last, both for Jew and Gentile.

Will you turn to Exodus xxiv. for a moment. Let us translate ourselves to Sinai. The book is in two portions,—from the oppression in Egypt to Mount Sinai, up to the twenty-third chapter; then from the twenty-fourth to the end you have simply Sinai, and all that happened before they left it. There you have recorded all the events that happened in connection with Moses going up to meet God on the Mount. Let me call your attention to this truth—here we have a setting forth of the Israel connected with Moses as the same people that are going to be connected with Christ in the future, and thereby Moses stands before us as a type of Jesus Christ. Now you have, first of all in the 24th chapter, standing by itself, the great fact of the atonement. "The Lord said unto Moses, Come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel and worship ye afar off," etc. You know how that has been fulfilled in the case of the Lord Jesus Christ. Notice what transpires, first of all, in the 24th chapter of Exodus. Whenever Moses hears that he has to go up to the Lord he knows that he cannot go up into that glory without the blood of atonement. He knows that he dare not face the brightness of that ineffability of heaven without the blood upon the altar. He sets up the alters and twelve pillars corresponding to the tribes of Israel. The blood of atonement flows; and then the blood of atonement is divided, half is taken for the altar, and other half is poured into a basin, *i.e.*, after the altar gets its portion,

the other half is taken. What is done with it? It sprinkles the book and the people. The book is sprinkled; the people are sprinkled; the altar has already been sprinkled. The altar and the roll of the Covenant and the people themselves are all sprinkled with the blood.

Such a scene has only once been in the world's history, and never will be again. In the ninth verse, we read, "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel." Then,—and *only then*. It was only when the atonement was completed that Moses dared to go up into that glory. What then? Read the tenth verse. "And they saw the God of Israel; and there was under His feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness." There was not a bit of darkness, not a cloud. There they were in the presence of this reconciled God by this precious blood. The eleventh verse says, "And upon the nobles of the children of Israel He laid not His hand; also they saw God and did eat and drink." In perfect peace they held the feast on the hillside in His blessed reconciled presence. You have the atonement in that 24th chapter. You know how the Lord Jesus Christ has fulfilled that. You know how Moses is the type of the Lord Jesus Christ here: how He stood at the altar, the cross, and met the claims of God. That atonement is going to be applied to His people Israel, concerning whom you have heard that He died for that nation. This atonement He accomplished; and it will be applied to them in a national way when He comes back in His glory, and the day of atonement will come in its final fulfilment.

In the chapters from 25 to 31, you have the *Ascension*. At the end of chapter 31 you have this remarkable verse, 18th, "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." I like that thought of communing with God so much, because it shows us that the forty days and forty nights were taken up by a most blessed season of communion between God and Moses. He gave him two tables of testimony, tables of stone, written with the finger of God. Let us remember that these two tables were *written by the finger of God*. Not only that, but what was the communion about? Read the portion from 25 to 31, and you will see how it is filled up, and what the communion was about. They communed about that marvellous and mysterious tabernacle, the outlines and pattern of which Moses got there, whilst he was with God, and they are described in this portion from 25 to 31, exactly in their right place. All the details of the tabernacle are given there. At the end of the communion, when he had got the whole pattern of the Tabernacle, he comes down, and that is exactly where we are to-day. The Lord Jesus Christ has gone up on high, into His Father's presence, and the people of Israel, and we are awaiting His return as those people, who were at the foot of the mountain, awaited the return of Moses. Christ is in ascension. What next? *Descension*. That you have in chapters xxxii., xxxiii., and xxxiv.

That is the descension of Moses to meet with the people and see the people after he came down from the Mount. I want you to notice the completeness of the type. Moses *came down twice* from Mount Sinai. He came down and broke the tables which was an emblem of the law having already been broken at the foot of the mountain. He dashed the stones to pieces to make a representation of the inward and spiritual breach of the covenant they had made in the meantime. God was to go no more with them. God said, "I will have nothing more to do with you." What came to pass? Moses fell upon his face and pleaded with God in that wonderful prayer which we have recorded in chapters 32 and 33. You have that wonderful verse,

31st, "And Moses returned unto the Lord, and said, 'Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if Thou wilt forgive their sin—' You have a dash put in there. Grammar is all at an end here. He cannot go on praying grammatically. He breaks down right in the middle of that prayer, and there is a dash to show how he broke down, and could not speak any more to God, he could only press it upon God, "If Thou wilt forgive their sins, and I do not know that Thou canst." There he interceded with God until he got the answer, and then the Lord was ready to go on with the people after that. He goes up again forty days and forty nights, and then he came back. What had transpired first? The first coming was *for judgment*. He took that golden calf and ground it to powder, scattered it amongst the water, and made the people drink it. That is what is coming to Israel in the future. Where is Israel in the Messiah's absence? They are making a god of their gold. It is exactly the same thing over again. If there is one thing that characterises the Jew to-day it is his love of money. When the Lord comes in power to reign, will it be the time of Jacob's trouble on earth, just as it was then. They said, "We don't know what has become of Moses." That is what the Jews are feeling now about the coming of the Messiah. They are all at sea about it. When He comes back He will make them drink a bitter cup of their own. Moses went up again and came back, not for judgment but *for mercy*. It needed two comings down to express the whole truth. The difference between these two descents of Moses is this, in the first instance *Moses went up to meet God*: in the second *God came down to meet him*, and to put him, the representative of the nation, into the cleft of the rock. When it comes to pass, after the time of Jacob's trouble, that the Lord will change the heart of Israel, and the veil will be taken from their eyes, then will come the fulness of this double type. God will stand with Israel in the place of Mercy and forgiveness, and by the intercession of the great Saviour they will be brought into blessed peace and millennial glory. What have we after that? Nothing but the *Tabernacle*. This is just how the whole thing lies, in beautiful sequence, in Exodus. Chapters 35 to 39 is *God's habitation with the nation*. Then the tabernacle is made. Moses brings the pattern with him, and the Tabernacle is constructed, and just as you see that Tabernacle spiritually in Hebrews, so you see it literally here in Exodus. The Tabernacle will then be filled with the glory of the Lord in the coming day of His millennial reign; just as it was filled with the glory of the Lord there, when Moses erected it. It says at the close of the Book of Exodus, the 33rd verse, "And so Moses finished the work." We have four great finishings recorded in the Bible. There is the finishing of *Creation*, the finishing of the *Tabernacle*, the finishing of *Redemption* on the Cross, and the finishing of the *mystery of God*. Each one of these is crowned with some special glory of God. Here the glory of the Lord filled the Tabernacle, and Moses was not able to enter into the tent of the congregation. The Lord so filled it that there was no room for ministry. That is to be realised fully when the Lord Jesus Christ comes back in His glory. Later, you see how the glory of the Lord is brought back to the Millennial temple.* The Lord is going to fulfil all for his people Israel that He has promised; and I think the whole story of the redemption, and the restitution, and the final glory, you will see in that second portion of Exodus—atonement first, ascension next, the descent of the representative of God thirdly, and then the completion of the Tabernacle, and the filling of it with His glory.

May He hasten the day! Amen.

* Ezekiel xlvi. 1-7.

"CAUGHT UP."

BY PASTOR F. E. MARSH.

(At the Carlisle Conference, June, 1894.)

IN the First Epistle to the Thessalonians, iv. 17, we shall find the two words "caught up." There are some words in the Bible that lay hold of us in a peculiar manner as we read the Scriptures, and stick to us as the burs do to the clothes as we go through a copse. Many of you, no doubt, have noticed some particular expression that has occurred in some one epistle—for instance, the "much mores" in the Epistle to the Romans. In the fifth chapter Paul speaks several times of the "much mores." In Corinthians we are impressed with the sentence, which occurs again and again, "Know ye not?" The epistle reminds the saints of several things that were their common privilege, and which they ought to know. "Know ye not that your bodies are the temples of the Holy Ghost, and that God dwelleth in you?" is a case in point. In reading the Epistle to the Galatians we are struck with the contrast that the Holy Spirit draws between the flesh and the spirit. We turn to the Epistle to the Ephesians, and are impressed at once with the words "in Christ," "in Christ Jesus." We turn to the Epistle to the Colossians, and are impressed with the sentence, "with Christ," "with Him." We turn to the epistle to the church at Philippi, and find that we are reminded again and again that it is the privilege of every child of God to be rejoicing, so that no less than eighteen times we come across such words as these, "joy" and "rejoice." Not once do we find the word sin in that epistle of Christian experience. Although this is an epistle of Christian experience, it does not necessarily bring out what is the experience of Christians. Christian experience is one thing, and the experience of the Christian is another. Christian experience is what God says the experience should be; but the experience of a Christian may be very different from what God says it should be. In the Epistle of John we are impressed with the words "we know." In the Epistle to the Thessalonians we are reminded again and again of the coming of the Lord Jesus. In the first chapter of the epistle we read, "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven." There are seven references to the coming of the Lord Jesus Christ in this First Epistle to the Thessalonians alone.

Not only are we impressed with some one sentence, but we are also impressed with the very words that go to make up the sentences. For instance, we take the words "in Christ." *Christ*, reminds us of the person spoken of. *In Christ*, of the position we have as believers. We are in Christ, not merely saved by Christ. In the circle of His protecting presence, protected by what He is, and surrounded by what He has done.

And so with this expression in the Epistle to the Thessalonians, in relation to the coming of the Lord Jesus. We are told that "we shall be caught up together to meet the Lord in the air." It was these words, "caught up," that specially arrested my attention in thinking of this meeting, and in asking God for a message for it. This word that we have here translated "caught up" is a very forcible one. The Greek word *harpazō* translated "caught up," means to take away by force, as when a wild beast seizes and carries off its prey, or as when one snatches a thing from another. It is of interest to notice where the same word occurs in the New Testament. In Matthew xi. 12 it is "take by force," in speaking of the violent taking the kingdom of heaven; in Matthew xiii. 19 the word is rendered "catcheth away," where it speaks of the wicked one catching away the seed; in John vi. 15 the same term is given, "take by force," where reference is made to the Jews, who would make Christ a king; in John x. 12 the word

is given "catcheth," in speaking of the wolf catching the sheep, through the cowardice of the hireling shepherd; in John x. 28, 29, the word is rendered "pluck," where the believer is reminded that no one is able to snatch him out of the hand of Christ and the hand of the Father; in Acts viii. 39 the word is translated "caught away," in speaking of Philip being caught away by the Holy Spirit after he had been speaking to the Eunuch; in Acts xxiii. 10 the word is again given "take by force," when the chief captain commanded his soldiers to forcibly protect Paul from the rabble, and to bring him into the castle; twice the word is given "caught up" in 2 Corinthians xii. 2-4, in referring to the apostle being caught up to the third heaven; in Jude 23 the word is "pulling," in exhorting the Christian worker to pull the unsaved out of the fire; and in Revelation xii. 5 the term is rendered "caught up." From these references we see at once the forcible meaning of the word, which really means "to snatch away." When the Lord Jesus Christ comes for His own, we read that He is going to snatch us away and take us to Himself.

There are many things that are suggested to us in thinking of the subject of the coming of the Lord Jesus. The subject is so vast that the difficulty is to know where to begin and where to stop. There are over 380 references to the coming of the Lord Jesus in the New Testament alone. We thus see how frequently the subject is brought before us, and also the importance of it, and anyone that can read the Bible without seeing this truth certainly needs to read it again.

I would like to say seven things about this "catching away." It will be select as to the individuals taken; it is sure as to its occurrence; it is secret in the method; it is sudden in its operation; it is saving in its issue; it is satisfying in its outcome; and it is separating as it is believed.

First of all, this catching away is

SELECT AS TO THE INDIVIDUALS TAKEN.

Notice what the apostle says in 7. 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Here the apostle is not speaking to the world, but to Christians. In the same way He speaks to the church at Corinth, when He says, "We shall not all sleep," etc. He is writing to those who are called "saints." That is not a position we are to struggle to be in, but it is a position to which we are called by God. A Christian is a saint, and as a saint he has to do certain things; hence we are told do this or that, "as becometh saints." The apostle in all the epistle is writing to Christians, and when he speaks of "If we believe," and "our gathering together unto Christ," common sense as well as Scripture will tell us that the Spirit of God is speaking of the fact that it is only believers who will be taken away when Christ comes again. Again, remember the words that were spoken to the disciples when Christ went away, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus shall so come as ye have seen Him go into heaven." Who saw Him go into heaven? The last sight the world had of Christ was upon the cross. They said, "Away with Him, and crucify Him," and that is the end of Him as far as the world was concerned. We find the Apostle Paul, in 1 Corinthians i. 15, giving a list of those to whom Christ appeared after His resurrection. Just as the disciples saw Jesus go into heaven, so only believers, when He comes back to the air, will see Him. You say, "You are making two comings." No, I am not; but two stages in the one coming. There were two stages in the first coming. He came to the manger, and then to the cross; first to Bethlehem, and then to Calvary. First of all He comes to the air for His people, and then He comes to the earth with them, according to Zechariah xiv. I cannot believe, as some do, that only the watchful ones will be taken away. I believe every child of God will be

caught away, for the whole argument is based upon, "If we believe that Jesus died and rose again," then certain consequences will ensue. We believe that Jesus died for our sins. We cannot be Christians without. We believe that Christ was crucified for our offences, and was raised again on account of our justification.

In the next place, this catching away is

SURE AS TO ITS OCCURRENCE.

The last word of the Lord Jesus Christ in the Bible is this, "He which testifieth these things saith, Surely, I come quickly." The Greek word *nai* rendered "surely" is an affirmation, meaning certainly. It is translated "Even so" in Matthew xi. 26, and "Verily" in Luke xi. 51. "Even so," Jesus said, in speaking to His Father, in noting how He had revealed the truth not to the learned and the wise, but to the babes, "even so, Father"—surely, certainly—"for so it seemed good in Thy sight." So the Lord Jesus, in speaking of His return, says, "Surely, I come quickly." The world says such and such a thing is as sure as death; but a Christian should not speak in that manner, because the most unlikely thing for a Christian is to die. Read with me Hebrews ix. 27, a passage which is often misunderstood. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Death and judgment are the common lot of men because of sin. But the Lord Jesus Christ has come and died the death and borne the judgment, so that we are looking neither for the one nor for the other, but the coming of our Lord Jesus. Death and judgment are behind us; grace and glory are before. Dear friends, we are on the resurrection side. We should not be looking for death, but for the coming of our Lord. You say, "We may die." We may, truly, but the Lord does not say we shall, and I pray you not to look upon death as a certainty.

In the third place this catching away is

SECRET IN ITS METHOD.

There is a terrible time coming which is spoken of in the Old Testament as the "time of Jacob's trouble," and in the New Testament as "the great tribulation." We read of those who shall be saved out of it, for before that time the Lord Jesus Christ comes for His people and takes them away. I think we have that illustrated in Rev. xii. We read there was a wonder in the heaven—"a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars." Then a great red dragon appeared in heaven. We read of the woman that she brought forth a man-child who was to rule all nations with a rod of iron, and her child "was caught up to God and to His throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand and two hundred and threescore days." If the days are reckoned up it will be found that they answer to the last half of Daniel's seventieth week. One thousand two hundred and sixty days answers to the three years and a half of the last half of the 70th week of Daniel's 70 weeks of years. The prophetic year is 360 days. Three times 360 is 1080, and half 360 is 180, corresponding to the "time, and times, and the dividing of time" of Daniel vii. 35. In the second Psalm we read that Christ shall dash in pieces the rebellious ones, like a potter's vessel, and in Rev. xix. we read, "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron." What is said of Christ is also said of Christ's. I cannot conceive a believer not being an overcomer. Unless we are overcomers how can we be believers? Our faith is the victory which overcometh the world. The very expression that refers to Christ's rule and power in

putting down opposing forces being applied to this man-child, seems to me to identify the man-child not only with Christ but with His people; not only with the personal Christ, but it takes in what we understand as the mystical Christ, which is Christ and His members, and the connection you will see at once is this, that before the time of the woman's persecution—the woman represents Israel—the man-child is caught up to God and to His throne. I gather from this that we who are believers shall be saved from that great tribulation, and which, in the Old Testament, specially identifying it with Israel, is called "the time of Jacob's trouble." This is a very solemn matter. Some day the world will wake up and find that every Christian has been taken out of it. Some ungodly, unconverted husband will wake up and find that his godly wife has gone. The very thought that Jesus is coming, and that all who are in Christ will be taken away, should fill the unsaved with solemn awe.

Then, in the fourth place, this catching away will be

SUDDEN IN ITS OPERATION.

There are two scriptures which specially speak of the suddenness of Christ's coming, one with reference to His coming as the Son of Man, and the other with reference to His coming to complete the redemption of those who believe in Him. In one of these passages the coming of Christ is likened in its suddenness to the lightning flashing across the sky, and the apostle tells us that we shall not all sleep, but we shall be changed, in the twinkling of an eye. In an atom of time, so small that it cannot be reckoned, it cannot be analysed, this momentous change will take place. We may be at some meeting, or we may be in the pursuit of our ordinary daily occupation, when the change will come, and mortality will put on immortality. In a moment we shall be caught up to meet the Lord in the air, and in that moment we shall be in our glorified state. Some Christians speak of the departed ones having glorified bodies, but I do not think there is anything in the Scriptures to justify this. Our loved ones are in the conscious presence of Christ; I believe they are consciously happy, but they are not in their glorified state yet. That will not be until the Lord Jesus Christ comes back again. Then we, with them, will be changed. These bodies will be like the glorified body of our Lord. Wherefore we may well cry, "Come, Lord Jesus, come quickly."

In the fifth place, this catching away will be

SAVING IN ITS ISSUE.

"We wait for the Saviour, the Lord Jesus Christ, who will fashion anew the body of our humiliation, that it may be conformed to the body of His glory." (Phil. iii. 20, 21.) How the Holy Spirit loves to play upon the personal pronouns that relate to Christ. The following four "Him's" are very precious in their relation:

"Meet Him,"
 "See Him,"
 "Like Him,"
 "With Him."

To meet Him is good, to see Him is better, to be like Him is best, and better than the best is to be with Him, for that ensures the rest. Oh, it will make our heaven heaven to meet Him and see Him, and look into that face which was once marred more than any man's, to see that face lit up with the glory of God, and not only to see Him, but to be with Him; not only to be alongside of Him, but to be like Him; just as Moses and Elijah were transfigured with Him in the mount, so that they were not only with Christ but like Him. It seems to me that Moses and Elijah transfigured are a picture of the coming glory. We have the word of the Holy Ghost for it. In the second epistle to Peter he tells us that what he saw in the holy mount is a type of the coming glory

of our Lord. Notice the three persons in the glory. Christ is the central figure; on one side is Moses, on the other is Elijah—Elijah representing those who will be caught away without dying, Moses representing those who have fallen asleep. Our bodies, which has been humiliated by sin, will then be saved and glorified.

Sixth, this snatching away will be

SATISFYING IN ITS OUTCOME.

It is Christ Himself that we long to see. Nothing else will satisfy our hearts. In studying prophecy do not let us forget or lose sight of Him as the central figure. We long to see that lovely One; we long to see Christ face to face, for when we see Him we shall be satisfied, and, more than that, He will be satisfied. "The Lord direct your hearts into the love of God and into the patience of Christ," was Paul's word to the church at Thessalonica. What is the patience of Christ? The patience that Christ is exercising now in waiting till the Church is complete, and then He will come to take us to Himself. He will not be satisfied until His redeemed are with Him. And we with the Psalmist say, "I shall be satisfied when I awake in His likeness."

In Rev. xxii. 3-5 we have seven "shalls."

Perfect holiness. "There shall be no more curse." Nothing more of that which brings the curse, which is sin, and therefore there is perfect holiness.

Perfect rule. "But the throne of God and of the Lamb shall be in it." No opposing force.

Perfect service. "His servants shall serve Him." With a perfect service we shall serve Him. We shall not sit and sing ourselves away to everlasting bliss, as the hymn says. We shall serve Him without weariness.

There is *perfect vision* also. "We shall see His face."

Perfect likeness. "His name shall be in their foreheads."

Perfect day. "There shall be no night there."

There shall be *perfect glory*. "They shall reign for ever and ever."

Does not this satisfy the heart? Well may Rutherford say, as he refers to Christ's coming, "I have not a balance to weigh the worth of my Lord Jesus. Heaven, ten heavens, would not be the beam of a balance to weigh Him in. Oh, if that Fair One would take the mask off His fair face, that I might see Him! A kiss of Him through His mask is half an heaven. O day, dawn! O time, run fast! O Bridegroom, post fast, that we may meet! O heaven, cleave in two, that that bright face and head may set itself through the clouds!"

Finally, this catching away will be

SEPARATING AS IT IS BELIEVED.

"Every man that hath this hope in Christ purifieth himself, even as He is pure." No one can believe that the Lord Jesus Christ may come at any moment, without being separate in his life—separated from the world, separate from self, separate from sin, separate from everything that is not of God. He must of necessity be a separated man, who believes that the Lord may return at any time. Let us get away from this smoky world, above it, over it, into the clear vision of God. As Rutherford says, "Stand fast in the hope that you are called unto. Our Master will rend the clouds, and will be upon us quickly, and clear our cause, and bring us all out in black and white. Clean, clean garments in the Bridegroom's eyes are of great worth. Step over this hand-breadth of world's glory into our Lord's new world of grace, and ye will laugh at the feathers that children are chasing in the air. I verily judge that this inn, which men are building their nest in, is not worth a drink of cold water. It is a rainy and smoky house; best come out of it, lest we be choked with the smoke thereof."

THE JEW.

BY THE LATE MR. L. LIESCHING.

(At the York Conference, 1894).

THE Jew is a problem to the philosopher, a rival to the trader, a scorn to the Pharisee, a burden to the statesman, an offence to everybody. You meet him wherever you go. There is no getting away from him. He is like the rabbits in Australia; he offers no resistance to your attempts to exterminate him, but when you think you have succeeded he turns up again. This has been the case with him since his sojourn in Egypt; the more they afflicted them, the more they grew. Now, how is it that there is no getting rid of them? There was a man called Moses, and he predicted that this was to happen. Some say it was not Moses; well, whoever it was, he made a very good hit. He tells us that Jehovah promised a man called Abraham, that in him all the nations of the earth would be blessed. The Jews are Abraham's descendants, and Moses warned them that if they did not do as the Lord their God commanded them, He would scatter them among all the people from the one end of the earth to the other. He told them that the Almighty would give them trembling of heart, so that in the morning they would say, "Would God it were evening;" and at evening time they would say "Would God it were morning," for the fear of their hearts. We live in the 19th century, and every man is supposed to have full liberty to do as he likes, so long as he does not interfere with the rights of others; and this liberty is enjoyed by all with one exception, and that exception is the Jew. We have only to read the papers as to what goes on in Russia to see this; and where there is no actual persecution there is an intense animosity towards the race, especially in Eastern "Christian" Europe. At this moment the Jew has more liberty in Turkey than he has in Russia.

Dr. Bullinger, in one of his admirable sermons on the second advent, has drawn attention to the three unconditional covenants made with man by God. Generally there are two contracting parties to a covenant. In Galatians iii. 20 we read, "Now a mediator is not a mediator of one, but God is one." A "mediator" is a "go between;" for instance, the house-agent is the "mediator" between the two covenanting parties, respectively called the landlord and the tenant; Moses was the "mediator" at Mount Sinai between Jehovah and the people, but in the three unconditional covenants of Scripture, no obligations were laid on man, no promises were required of him—the Almighty was the only contracting party; so that no act of man can destroy or nullify those contracts. They were, *first*, the covenant made with Noah, Gen. viii. 22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." However wicked the world may become, it can never again be destroyed by water or by universal famine.

The *second* unconditional covenant is recorded in Gen. xv. 18, "In the same day the Lord made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates.'" No conditions were required of Abraham or his seed in respect to this promise. That promise in all its fulness has never yet been fulfilled; but "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?" (Numbers xxiii. 19) and that promise will yet be fulfilled. I read the newspapers in the light of prophecy. Sometime ago I saw that a writer ridiculed the idea of all the Jews in the world occupying the small region of Palestine. He was right; but had he been a Bible student he would have

known that this is just what the Word says. The land of Judea as it was will be "too strait" for them when they shall return, but they are to occupy all that was promised to Abraham. What is the real Eastern question and what is its solution? The Holy Land for the holy people. When that takes place, the problems will be solved.

The *third* unconditional covenant is that which God made with David. In 2 Samuel vii. 12, Nathan says to him by the word of God, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee;" and again verse 16, "Thy throne shall be established for ever." The promises to Abraham and to David are in effect the same. When God promised Abram to give the land to his seed, He had a definite reason for using the singular number seed which shews us the importance of verbal accuracy in the use of the Scriptures. "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal. iii. 16, and in the next verse we see that as this promise was unconditional and "confirmed before of God in Christ" the failure of the Israelites to keep the covenant they made at Mount Sinai 430 years after, could not annul the covenant with Abraham. In Psalm lxxii. 17, which refers to Christ, it is written, "His name shall endure for ever; His name shall be continued as long as the sun—all nations shall call Him blessed." Again in the Psalm lxxxix. verses 34, 35, we read, "My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven." Now these promises are connected with the glorious future of the Jew, and they cannot be broken. But some of our Gentile brethren have a very curious way of reading the Scriptures. They give all the curses to the Jew, and take all the blessings for "the Church." Take for example our Lord's words, "behold your house is left unto you desolate," Matt. xxiii. 38. "Yes," say they, "but that was predicted of the Jew"—but our Lord goes on to say, "Ye shall not see me henceforth, till ye shall say, 'blessed is he that cometh in the name of the Lord'" (39), to which they reply, "That is a promise for the Church." Again the prophet Hosea says (chapters iii. 4) "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." See what a literal fulfilment say they—but what says the next verse? "Afterward shall the children of Israel return and seek the Lord and David their King; and shall fear the Lord and His goodness in the latter days;" to which the reply is, "that means the Church, the spiritual Israel" which is saying that the first part is literal, and the last figurative!

I would now ask your attention to the fact that whenever in the Old Testament a warning was given, that warning was really a prophecy; and I think arguing by analogy that it will be the same with New Testament warnings. When for instance our Lord says, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares," Luke xxi. 34, it means that professing Christians will be so doing when He comes. So also in that remarkable allegory of the olive tree in Romans xi. 13, and we are told that we Gentiles (as Gentiles) are a wild olive tree grafted in and so made partakers of the root and fatness of the tree, which signifies the Jew; and then Paul goes on to say, "Because of unbelief they were broken off and thou standest by faith. Be not high minded but fear; for if God spared not the natural branches" (see the pre-eminence accorded to the Jew) "take heed lest He also spare

not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; *otherwise thou also shalt be cut off*, and they also if they abide not still in unbelief shall be grafted in; for God is able to graft them in again." The whole passage should be read, for there is more to the same effect; and it seems to me a prophecy that there will be a Gentile apostasy which will be followed by a Jewish restoration; "blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer (Christ) and shall turn away ungodliness from Jacob" . . . "they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

This, dear friends, is what I would impress on your minds, that the only hope for this ruined world which is waxing worse and worse; so that men (simply under the influence of the devil), blow up or assassinate others against whom, personally, they have no animosity, and glory in their deeds—I say the only hope for the world lies in the Coming of the Lord Jesus; and His Coming is intimately connected with the restoration and conversion of the Jew, who is to be the great agent during the millennium, of carrying the message of salvation to the remote parts of the earth. God's purposes cannot be frustrated. He created man and placed him on this earth for His glory, and in the end man shall dwell on this earth renewed and sanctified and reigned over by Jehovah, when Satan and all His enemies shall be for ever removed from it. That will be the final consummation; before that will be the blissful period of the millennium, when Satan shall be bound, and Jerusalem shall be the metropolis of the world, and the Jew the favoured race, and the promises to Abraham and David fulfilled. Yes, not London, nor Paris, nor Berlin, nor Vienna, but Jerusalem shall be the joy of the whole earth.

Why is it that the way to India is no longer round the Cape of Good Hope? Why were the P. & O. Company led to direct their navies to the long forsaken route, via the Mediterranean, to convey their passengers across Egypt? Why were the railway and then the Suez canal constructed? Little did those engaged realise that they were fulfilling prophecy. It is not to promote the glory of England, but to prepare the way for the time when Jerusalem shall once more be the possession of the Jew, and when the ships of Tarshish shall bring her sons from afar, their silver and their gold with them; when the sons of strangers shall build up her walls, and their kings shall minister unto her—yes—the nation and the kingdom that will not serve her, shall perish, Is. lx. 9, etc. She is to be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God (Is. lxii. 3). The Jew as at present, downtrodden, despised, avoided, is no doubt very often a contemptible and unsavory individual; but nevertheless there survive in him relics of his former position. Give him once more a country, an independence, a home, and the national traditions contained in his inspired book will, under the influence of the Holy Spirit, develop all in him that is noble, but has been suppressed by ages of wrong wherever, even under existing conditions he has had the chance, whether in the state, the army, the law, the bank; in literature, art, science, he has carried the palm on many occasions, and the Anti-Semitic spirit is largely fostered by jealousy—he will rise to greater things—on his native soil he will develop to full manhood; and when he shall turn to his God and realise in Christ his Messiah, the glory of which his prophets have written will be his. Brethren, "pray for the peace of Jerusalem; they shall prosper that love thee—peace be within thy walls

and prosperity within thy palaces," Ps. cxx. 6 7. "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," Is. lxii. 7-8.

THE GOSPEL OF JOHN.

By MR. G. W. CARR.

(Concluded from Page 159.)

In the twelfth chapter we find redemption by blood. We read in *verse 24*: "Except a corn of wheat fall into the ground and die," etc. Who was the seed of corn? The Lord Jesus. And He is telling to the world how the seed must die. We learn in these days even, that all life springs out of death, and we only live as we die, and the more we die the more we live. God never gets any fruit out of you, my brother or sister, until you are as good as dead. And it is only on resurrection ground that fruit ever can grow. If you are familiar at all with the Tabernacle in the wilderness you will see in this twelfth chapter the Brazen altar. The tent is the door. Jesus stands, and says, "I am the door," etc. Immediately you have stepped beyond the curtains you find the brazen altar. That is the twelfth chapter: "Without shedding of blood there is no remission of sins." Next to that you find the brazen laver—that is the thirteenth chapter. O, how many times I read this wonderful story about Jesus taking a basin and girding Himself with a towel, and kneeling and wiping the disciple's feet. I could not see its significance until I learned the teaching of the Tabernacle in the wilderness. Yes, next to the brazen altar comes the brazen laver. "Without holiness no man can see the Lord." Nothing that defileth shall enter therein. And we read that unless the Priest wash his hands and feet he would be cut off and should not enter into the Holy Place. Do you see the significance? Jesus had done with Israel; so He begins to take His disciples on to higher ground. Immediately in the fourteenth chapter He begins to tell them of "things to come." No more of things down here; but things that are up in the mount. And like as Moses went up into the mount to see the Glory of God, so He takes His disciples up and says "In My Father's house are many mansions, etc." God is going to prepare a place for the man who never had a place to live or to be born, or lay His head, or even to die. But God has given Him a large place; and He has gone up there to prepare a place for His disciples. He says to them, "If you are true to Me you will have as little place as I had down here: but I will make a place for you. "And if I go, etc.," you cannot spiritualise that—for He will come back just as literally as He went.

Now, follow the picture of the Tabernacle a little bit further. After the brazen altar, and the brazen laver and the Holy Place you find the fifteenth chapter, "Herein is My Father glorified, etc." . . . Where do you find fruit-bearing? Not on the outside. But the man that abides in the Holy Place is the man who bears the most fruit for God. Fruit comes from abiding in the vine. He is the vine, and it is only as we abide in Him that we bear fruit. Fruit is not what we do: it is what we are—and what we are is what He has made us. Therefore in this fifteenth chapter you find fruit and how to get it.

In the sixteenth chapter you find the parting words—the secrets of the inner sanctuary, and the promise that if He goes away He will send the Spirit. One goes and another comes. Oh, how much better—blessed as it would have been for any of us to have accompanied the Lord here in His journey—how much better are we that one has come into our hearts to abide for ever, and to teach us all things, and to show us "things to come." If you want to study prophecy, get on your knees before God, and take the best of all teachers, and He will show

you things to come as He has promised. Many tell us that the book of Revelation is a sealed book. I simply answer by asking this question, "What did the Lord Jesus say?" "When He, the Spirit of truth is come, He will teach you all things, *except the Book of Revelation?*" I believe that the Book of Revelation is as easy to teach as the Book of Matthew; but it needs the Spirit of God. The secrets of the inner sanctuary are inside, and are only revealed by the Spirit of God, and only to the spiritual man.

Now we come to the seventeenth chapter:—In this chapter we have the Lord's Prayer. His work is finished, and He is simply asking the seal of the Father upon His finished work. Oh, how blessed if we who have laboured in the cause of Christ for any length of time could say at the finish of our life, "I have glorified Thee on the earth—I have finished the work, etc." But, beloved, if we were to tell the truth I believe we would have to say "I have glorified myself on the earth, and have neglected the work which Thou gavest me to do." Well, He asked the seal of the Father, and if you notice you will see that in the whole of this prayer there is not a single request for Himself. It is all about the disciples: and His very last thought as He goes out to meet the power of darkness is for you and me.

In chapter eighteen He comes out as the Son of God to meet the powers of darkness. In your study compare the eighteenth chapter and find out how the Lord goes—there is no weakness here. It is the Son of God; and I do not wonder that He says, "I am the Son of God." He told them in the very quietest voice, and they fell like dead men before Him. There was the God of heaven, yet He absolutely laid down His life because He was the Almighty One.

In chapter nineteen we find a garden. In Scripture we find three most remarkable gardens. The first is in Genesis—the garden of Eden. The fruit of it, man falling into sin and shut out. The second here—(Gethsemane) and the fruit of it man suffering for sin. The *third*—the garden of the Sepulchre—and man triumphing over sin. There is no weakness here; it is the dignity and triumph of the Son of God.

In the twentieth chapter we see that as man He goes to the grave, lays down His life, and through the weakness of His flesh makes way for the power of resurrection. And notice (and I thank God for it) that when He went down through the very gates of death, He came up with the keys. And He Himself has said, "I am He that liveth and was dead; but I am alive for evermore, and have the keys of hell and of death."

Now this twenty-first chapter seems to me to be one of the most remarkable chapters. Here the Shepherd, who lays down His life for all His sheep, comes back for one stray sheep—Peter. Read that marvellous story that speaks of Peter's fall, and then of his restoration, and how our Lord, like the one who left the ninety and nine in the wilderness, went after the one that was lost—the one solitary sheep. And He comes back in resurrection to restore one stray sheep. Don't you think He will restore one backslider to-night out on the mountain cold and wild? He is just ready to take you in His arms and carry you back to the fold. It is beautiful to see how He brought this man who had three times denied Him back to Himself, and tells him to feed the sheep, and strengthen the brethren. And I love to think at the very close that here you get the beloved John who leans on His bosom, and the stray sheep who was just as dear to Him as the one who lay on His bosom. There is no respect of persons with God. They are all dear to Him. And I trust all we have heard to-night, and all we will continue to hear, will lead us to study the Book, and love Him who wrote the Book, and honour the One who Himself is the great subject of the Book, and gave Himself for us.

Selected gleanings.

THE 144,000 OF REV. VII.

WHO ARE THEY?

BY THE REV. DR. SEISS.

SOME have inferred the necessity of taking these Jewish tribes in a mystic sense, from the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. But these are circumstances from which I infer the exact contrary. If it were the common body of all believers that is meant, the proper symbol would be the complement of the common twelve tribes, as historically known. But here is a new enumeration, and quite a different order developed, so far as respects this sealing. It is, therefore, a new and original thing to itself, in which one of the historical tribes appears to be omitted altogether. Besides if we are to take these tribes mystically of the whole Church, it is impossible to find anything to correspond to it in all the history of the Church, past, present, or to come. On that theory the vision has never been, and cannot be explained. Hence, we are driven back upon the literal sense, which was the accepted sense in the time of Irenæus, and which introduces no such embarrassing difficulty. The tribes mentioned by name are the tribes meant. So, at any rate, I read the sacred account; and if I err, I err with "many," and err on the side of the most direct and plainest sense of the word, as God has caused it to be written. Nor have I ever yet seen the argument for any other acceptance, which does not seem to me to torture and browbeat all the records that bear upon the case, set aside all safe laws of exegesis, and bring the whole Apocalypse into inextricable confusion.

But these 144,000 are not simply Jews, for there are many of Jewish blood, and even of the saved among them, who are not of this number. They are Jews of a particular class, singled out from the Israelitish populations on account of spiritual attainments and character not found in the rest. They are not only descendants of the Hebrew patriarchs, living in the time of the judgment, but such of those descendants as shall then correspond in their characteristics to the signification of the several tribal names by which they are designated.

In Genesis V. we have the names of the antediluvian patriarchs, from Adam to Noah. In the meaning of those names, taken in the order in which they stand, we have a singular epitome of the history of the race, and of the principal teachings of Holy Scripture from first to last. Taking these tribal names of the 144,000 in the same way, we also find a very striking indication of their personal character, on the ground of which their peculiar honours are based. All Jewish names are significant, and the meaning of those which here are given, is not hard to trace. Judah means confession or praise of God; Reuben, viewing the Son; Gad, a company; Aser, blessed; Nephthalim, a wrestler, or striving with; Manasses, forgetfulness; Simeon, hearing and obeying; Levi, joining or cleaving to; Is-

sachar, reward, or what is given by way of reward; Zabu-lon, a home or dwelling place; Joseph, added, or an addition; Benjamin, a son of the right hand, a son of old age. Now put these several things together in their order, and we have described to us: Confessors or raisers of God, looking upon the Son, a band of blessed ones, wrestling with forgetfulness, hearing and obeying the word, cleaving unto the reward of a shelter and home, an addition, sons of the day of God's right hand, begotten in the extremity of the age.

This certainly is very remarkable, and cannot be taken as mere accident, particularly as the order of the names, and some of the names themselves are changed from the enumerations of the twelve tribes found in other places. The same will also account for the omission of the names of Dan and Ephraim, and the substitution of the names of Levi and Joseph in their stead. Those names are not of the right import to describe these 144,000. Dan means judging, or the exercise of judicial prerogatives; but these 144,000 are not judges, and never become such. Ephraim means increase, growth by multiplication; but these 144,000 are a fixed company, with none of the same class going before them, and none of the same class ever to come after them. The idea of increase or multiplication is altogether foreign to them. These names are therefore unsuitable, and are superseded by others better adapted to describe the parties to whom they are applied.

These 144,000, then, are Israelites, living in the period of the judgment, who are only then brought to be confessors and praisers of God, whilst the most of their kindred continue in unbelief and rebellion. Viewing the Son, as their fathers never would view Him, they acknowledge Him as their Messiah and Judge. As Jews, they thus constitute a distinct company to themselves, and are blessed. As the result of their conversion, they are also very active in practical righteousness. They strive and wrestle against their own and their nation's long obliviousness to the truth as it is in Jesus, hearing and obeying now the voice of the Lord, cleaving unto the shelter and heavenly home promised by the prophets as the portion of those who call upon the name of the Lord even at that late hour. They are not of the Church proper; for their repentance comes too late for that. They are a superaddition to the Church—a supplementary body—near and precious to Christ, but made up after the proper Church has finished its course. As Paul in his apostleship was like one born out of due time, so they are in the position of children belated in their birth;—sons of God indeed, and destined to follow the Lamb whithersoever He goeth; but sons begotten in the day of God's right hand, in the period of His power and judgment, in the last extremity of this age. All this comes out naturally and distinctly, without the least straining of a single word.

As to the number of this company; there could not be a clearer or more definite announcement than that which is given. John says, "I heard the number of the sealed; a hundred and forty-four thousand,"—twelve thousand out of each of the twelve tribes named—twelve times twelve—not a unit more, nor a unit less.

Owing to the fact that most of our expositors suppose this company to embrace all the saved of all the natural

children of Jacob, or the whole Israel of God, both Jewish and Gentile, they have generally taken these numbers as mystical—a definite number for an indefinite. Unwilling to believe, as they well might be, that only 144,000 of all the children of men, or of all the children of Abraham, are finally saved, they propose to understand a much greater number than the figures give. But such views of this body of sealed ones are thoroughly erroneous. These 144,000 are not all the saved, either from among the Jews and Gentiles together, or from among the Jews alone. They are a particular class of the saved, gathered up from among the seed of Jacob in and during the period of the judgment. And with this made out, as I think it is most conclusively, every reason for taking these numbers in any but a literal sense entirely disappears. John heard the number of them announced as twelve times twelve thousand; and I know not by what right they are to be accounted any more or any less. *

DR. HORATIUS BONAR ON "THE SEVENTH OF ROMANS."†

WE regard Mr. Pearsall Smith's book on the 7th of Romans as a most mournful example of how far a man may go, under delusion, or under a determination to wrest the Scriptures to suit his own views. He asks, on the title-page of this book, "Is Romans VII. to be the continued experience of the Christian?" We answer, Yes, assuredly, until the very last dregs of sins are purged away, and its last shadow has departed from the being of the believer. Mr. Smith most strongly objects to Paul's exclamation, "O wretched man that I am! who shall deliver me from the body of this death!" But we have to ask Mr. Smith a question. Suppose that a glorified saint after the resurrection, should one day discover that there remained about him, in some real though mysterious way, not involving his standing before the throne,—we do not say even so much of the remains of sin as Mr. Smith admits to be possible,—but just one faint shadow of it coming at intervals across the bright and holy horizon of his spirit, could his exclamation be anything less than one of the bitterest, most agonised anguish? And if he further recognised the terrible shadow as unmistakably belonging to his former self, can Mr. Smith not imagine that the cry would become intensely more agonising and personal? Then how much more may not Paul, notwithstanding his great attainments in holiness, when brought into close contact with the 'holy just, and good,' the spiritual law of God, exclaim, on turning from his glance at the law to look on himself, 'Alas, I am carnal!' And when he finds the presence of sin lurking about him, and even coming across his holy 'delight in the law of God after the inward man,' how natural does his cry seem, 'O wretched man that I am!' especially as 'the body of death' is in a real sense his own. The holier the man the more sensitive must he be as to the terrible incubus.

* From Dr. Seiss, *Lectures on the Apocalypse*, No. xv.

† From the *Journal of Prophecy*, April, 1871.

Mr. Smith, however, is another stamp of saint altogether. He calls the exclamation of the apostle a 'God-dishonouring and bitterly humiliating' experience, and shelters himself from this 'bitter humiliation' of the apostle beneath the notion of a perfect holiness 'up to the measure of his consciousness!' Surely this is, to take the kindest view of it, deplorable delusion. Surely it is an utter misuse of words to talk of anything as perfect holiness except such as will bear the scrutiny of Jehovah's searching eye. Mr. Smith tells us he is conscious of perfect holiness—unconscious of sin.

Hence he writes down the apostle's experience, and, indeed, cannot account for it at all, except that for a time, as he supposes, Paul must have been 'falling from grace, and coming under law in his practical ways,' and so got into darkness. But we ask Mr. Smith and those who follow him: So long as sin in any form or under any conditions remains about the believer, is it safe, nay, must it not suggest something seriously wrong if at any single moment he can be unconscious of it? What! the enemy lurking within, and he believing it dead and gone! Impossible! But if conscious of it, how can the consciousness of the believer take any other form than that so touchingly expressed by the Apostle, 'O wretched man! who shall deliver me?'

Dr. Bonar again observes:

"The Lord, indeed, answers our prayers for holiness, but He does so, not in Mr. Smith's but in His own most blessed way. Mr. Smith seems to expect an answer in the way of immediate miraculous interposition. He tells us, in relating his first experience of his new way of holiness, that, with the act of faith, there distilled into my heart like the gentle dew, the sweet consciousness of the presence and power of Jesus.

"Then he proceeds to tell us of 'full-hearted obedience' 'purified affections' and re-adjustment of the whole nature—'spirit, soul and body,' and the experience already quoted, of being tempted like our Lord, yet, like Him, not sinning.

"All this, we are told, followed at once upon that one 'act of faith,' after his previous seven or eight years of 'wilderness experience.'

"But is this the Lord's way? We read of no such results, either described or promised to the Church, with a view to the attainment of personal holiness. Do we ask for cleansing? He at once refers us to His words, and warns us to 'take heed' to our way according thereto.

"Would we build upon our faith a superstructure of 'gold, silver, and precious stones?' He tells us to give 'all diligence' still according to the Word. Do we ask for enlightenment? He still sends us to the 'Commandment of the Lord.'

"Would we be advanced from the state of infancy out of which Mr. Smith would have us believe he was rescued at once by the 'act of faith' after trying the progressive way in vain? The Lord sends us to the 'sincere milk of the Word, that we may grow thereby.' Although as we have said, the reader of Mr. Smith's

works will find many very orthodox passages, yet he will not fail to perceive that whatever purpose such passages may be designed to serve, the really new and distinctive doctrines advanced by Mr. Smith point to something quite at variance with the idea of gradual growth into personal holiness, which the Word of God, in so many different ways, sets before us as being His plan and purpose with regard to His people."

[We reprint a leaflet on the same subject by the late Rev. George Lovely, of Ipswich*]:

THE SEVENTH OF ROMANS.

1. Strange things are often said as to the latter part of the seventh of Romans.
2. Sometimes it is said that it expresses the experience of the *natural man*; and sometimes that of a Believer, but before he gets into that higher or blessed life, when he makes as they say a *full consecration* of himself to God, then he is done with the conflict of the seventh chapter and by a wonderful spring he is out of the seventh, and has got into the eighth.
3. By such persons, this seventh chapter is called an "arid wilderness," and they even say, it is the experience of one, who is "ignorant of God's secret."
4. In opposition to such views it may be remarked, that in the midst of these verses there are found expressions both of the *highest spiritual experience*, and of the most *triumphant faith* in the Lord Jesus Christ.
5. For example ver. 22: "I delight in the law of God after the inward man," and ver. 25: "I thank God, through Jesus Christ our Lord," surely it is an error to say that this is the experience of *the natural man*, or of the young believer only, or of one who is "ignorant of God's secret."
6. Remark further, that the Apostle is not speaking only of a past experience, but of what he was *at the time he was writing*. He speaks throughout in the *present tense*, "I find," "I delight," "I am."
7. In opposition further to such erroneous teaching, it may be well to recall the testimony of some of the godly men of by-gone days, whose memories are still revered by the Church of God, and shall be to the end of time. John Newton says "I believe the seventh of Romans is applicable to the most holy Christian on earth." Romaine, the Author of *the Life, Walk, and Triumph of Faith*, says "Thank God for the seventh of Romans."
8. The older the Christian becomes; the *more humble* he becomes, the *more he mourns* over his infirmities, and short-comings. The more he comes out into the light and liberty of the Gospel the more he sees his own *unworthiness*, and the *sharper* he feels the "fiery darts of the wicked one." In this constant warfare against the world, the flesh, and the devil, he is often ready to exclaim, "O wretched man that I am! who shall deliver me from the body of this death," but by the grace of God he is enabled to triumph, and to say "I delight in the law of God, after the inward man." "I thank God through Jesus Christ our Lord."

THE BRITISH-ISRAEL DELUSION.

THE following extract from a valuable paper on "The Lost Tribes of Israel," by C. S.,* will be read with some interest by those of our readers who have been troubled by Anglo-Israelism :

"In conclusion, what is all this agitation and commotion about? Is it not a grand diversion? Many may be little aware what it is. I remember when a boy, when the first sounds of the midnight cry were beginning to be heard, Satan raised up a diversion, the Johannaites; it was the very same Israelitish theory I heard once from a noted preacher of theirs, as is now propounded by more learned folk. Then came the Millerites, then the Mormon delusion. What were all these for, but to throw discredit on the awakening hope of the Lord's return?

"In each of those cases the delusion was very great and unaccountable. In the first the frame of a counter Jerusalem was built, where Ashton-under-Lyne now stands. And numbers prepared to ride to Jerusalem on *white asses*. In America the effect of the Millerite movement was a vast amount of the infidelity of this very day, and Mormonism is known to all.

"But it may be asked, What harm is there in the present movement? Is it not stirring great numbers to read the Scriptures? I hope so, and I confess frankly, my object in writing this paper is to direct them in reading the Scriptures from error to truth.

"What harm? This harm: the Spirit of God is awakening the whole Church of God to the blessed hope of the return of the Lord. Satan can no longer keep men in the error of the wicked, saying, Where is the promise of His coming? (2 Peter iii. 3-17.) He can no longer delude the Church of God by the cry of peace and safety, a good time coming, and the world's conversion by the preaching of the gospel. The midnight cry is going forth, these unscriptural views are vanishing before the awakening virgins. The very world seems aware of the near approach of judgment. Christians are again beginning to wait for the Son from heaven. Their eyes are being opened to see, and their hearts to receive, the blessed truth in such scriptures as 1 Thess. i. 10; ii. 19; iii. 13; iv. 14-18; Heb. ix. 28; Col. iii. 4; Titus ii. 13. 14. Now what must Satan do? It will not do to let the Church of God awake to this long-lost, blessed hope without a desperate struggle. Now or never he must have a great diversion; men's minds must be diverted from this blessed hope of so soon meeting the Lord in the air, when the deep longing desire of His heart shall be fulfilled: 'Father, I will that they also, whom Thou hast given Me, be with Me where I am.' Oh, wondrous words of untold love! Is it to Palestine, think you, He would have us with Him as Anglo-Israelites? Hear Him, believe Him. 'In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.' (John xiv. 2, 3.) Oh, tell me. Do you believe Jesus? Why should we distrust or fear Him? Oh, how He loves! In Scripture, is not this supreme moment the nearest, yea, the first event for which we wait? No heart can think what joy it will be to Christ to receive us from this sinful world to Himself. In the same glory, the same incorruptible bodies. When we see Him we shall be like Him. Oh, blissful hope!

"And is there no harm in giving up this blessed hope of so soon seeing and being like and with Him we love? Blessed

Lord, we would not give it up for the universe. Universe! What is it all to compare with Thee? Yes, the enemy may seek to supplant this true, scriptural, blessed hope for the hope that we are *Anglo-Israelites*, instead of being caught up to meet the Lord, as all the redeemed will shortly be, at His coming in the air, and all the eternal glory that awaits us with Him. Our thoughts and hopes must not be diverted to white asses, trains, or steamers to take us to Palestine! No harm! Are Christians thus again to be deceived? Not one word would I say to detract from the bright and glorious hopes of the tribes of Israel through the long millennial times of Messiah. But this is not the hope of the Christian. His calling, his hope, his destiny are heavenly. The Holy Ghost will never deceive *him* by putting before him the hopes of Israel. Therefore the present Anglo-Saxon Israelitish movement cannot be of the Spirit of God. He cannot be the author of confusion. We shall enter the glad fruition of all these blessed heavenly hopes in a moment, in the twinkling of an eye, if still alive and remaining here. (1 Cor. xv. 52.) If sleeping in the graves, we shall be raised first. (1 Thess. iv.) Thus if a believer, justified from all things, you may before you close this paper be for ever with the Lord.

"Israel cannot enter upon theirs, even those gathered in unbelief, and their temple rebuilt, without passing through those three and a half years of tribulation, such as never was and never shall be again. (Matt. xxiv. 15-31; Rev. xii. 14; xiii. 5; Dan. xii. 1-11)

"The manner, time, and order of gathering the whole house of Israel, and setting up the kingdom of Messiah on earth, it would be very interesting to inquire into; but it would stretch this paper far too long. If the Lord will, we may take it up on another occasion.

"Beloved brethren in Christ, search the Scriptures. There is no pretension to infallibility in this paper: test every thought by the word of God, and reject whatever is not clearly revealed therein. The mere quotation of isolated texts proves nothing. Study in prayerful dependence on the teaching of the Holy Spirit the distinctive character and object of each book in the Holy Bible. And on this subject it is of all importance to keep clear and distinct the earthly hope and calling of Israel, and the heavenly calling and hopes of the Church of God. And how much depends on the state of one's soul when studying that blessed word! Unless you are born again, and have the indwelling of the Spirit, you cannot understand anything aright. (Compare John iii. 3 with 1 Cor. ii. 14.)

"Beware, then, of meddling with these questions until the great question betwixt God and your own soul is settled for ever. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them; for they are spiritually discerned.'

"The Christian student of the word of God, when examining these subjects, will find great help in observing one peculiar mark of the present period, that is not found either in the dispensations before it, or in the Messianic dispensation which is to come after it. He will find the mark in the following scripture: 'Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.' (1 Cor. x. 32.) We never find these three parties before or after the present dispensation. Where in the Old Testament history of Israel do we get such a distinction? There was the assembly of Israel in the wilderness, but it was Israel.

"But now there is the Jewish nation, though scattered; and there are the Gentiles; and, besides these, there is the *Church of God*, totally distinct from both, and gathered out of both.

"Now in all the prophecies, from Genesis to Revelation, that speak of the glorious kingdom of Messiah, we never once,

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after the Church of God is taken up to heaven, find a single instance where these three parties are found on earth again. The Jews, or Israel, and the Gentiles, are constantly found, as in Isaiah lx. ; but never once the Jews, the Gentiles, and the Church of God. Now this is a very important mark to guide us in the study of dispensational truth. It may sound strange, but many Christians have never seriously examined what the Church is, as distinct from the dispensations past and future.

“Not only is it a mistake to apply those Old Testament promises to Great Britain as a Christian nation, a thing utterly unknown in and contrary to Scripture, but it is also a grave mistake to apply them to the church of God. The mystery of the Church was kept hid—was not made known—until revealed to the apostles and prophets of the New Testament. (Eph. iii. 3-10.) It is not a nation, but every individual Christian on earth, forming and formed by the Holy Ghost into one body—the body of Christ. ‘For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles,’ &c. (1 Cor. xii. 12, 13.)

“The idea of a Christian nation, and the misapplication to the Church of Old Testament scriptures, which only speak of the nation of Israel at the times of restitution, all this has well-nigh obliterated the true knowledge of the church of God. The hope too of the Church is to be quickly caught up to heaven, to be with the Lord. Such a hope is never presented to Israel in the prophecies. Thus the church of God has not to wait or to look for the fulfilment of prophecy; but, resting in the precious words of Christ, she waits for Him from heaven. Do not then for a moment suppose you can understand the Old Testament without the New. A clear understanding of what the church of God is will greatly aid in a right application of all Old Testament prophecies. We would therefore earnestly entreat all who have been aroused to search the Scriptures, to seek the teaching of the Holy Spirit as to that which is totally distinct from both the Jews and the Gentiles—‘the church of God.’”

APPENDIX.

“The letter inserted below came into the publisher’s hands as the second edition was going to press. The dishonour done to the Lord Jesus, and the denial of all need of His atonement, is such as should be a warning to all Christians as to the issue of E. H.’s teaching. According to this absurd theory Paul spent a life of wickedness in seeking to win his countrymen to Christ.
C. S.

“In the matter of Jewish conversion I reason thus: It is needless, because God declares He will accept Jews under Moses. (Ezek. xliii. 27) The highest favour we can gain is acceptance by God. The ten tribes redeemed by Christ gain no greater favour than the two tribes accepted by God under Moses. For a Jew to leave Moses when promised by God acceptance under him would imply doubt, mistrust, want of confidence in the promise made by God. God commands the Jews when they return to serve under Moses, and to offer young bullocks, blood, kids of the goat, rams of the flock, and make sin, burnt, and peace offerings. (Ezek. xliii. 18-26.) For a Jew not to do this when commanded by God to do so would render him a disobedient and rebellious son of God. This being so, for me to try and coax a Jew from Moses by attempting to convert him to Christ, when he could not be obedient to these Mosaic commands, would render me, or anyone else sanctioning and encouraging this disobedience, a doer of iniquity and a committer of wickedness; and knowing this to be fact, I never will, God helping me, sanction the wickedness of trying the base attempt of converting the Jews.

“September, 1883.”

“Signed, EDWARD HINE.”

Illustrations of Bible Structure.

THE PHYLACTERIES.

THE Phylacteries are small square boxes made of parchment or skin in which are enclosed slips of vellum on which are written four portions of the Law. These are bound round the head and the left arm by pious Jews on week-day mornings during the time of prayer.

The word means either a *prayer-fillet*, or a *surrounding band*.

The instructions concerning them are found in Ex. xiii. 16; Deut. vi. 8, and xi. 18.

The portions of Scripture were *four* in number, and were written out in full in parallel columns, thus:—

I.	II.	III.	IV.
Ex. xiii. 3-10	Ex. xiii. 11-16	Deut. vi. 4-9	Deut. xi. 13-21

It will be seen therefore that if there is any correspondence between these passages, the corresponding parts would be parallel with each other.

When we examine them we find that the four consist of two pairs; the *Exodus* pair, and the *Deuteronomy* pair, and the late Rev. Thomas Boys has pointed out the correspondence between them.

THE EXODUS PAIR.

- No. 1. A | Ex. xiii. 3-5: “And it shall be,” etc.
- B | 6, 7. Separation of Days.
- C | 8. Thou shalt show thy son, etc.
- D | 9.—And it shall be for a sign, etc.
- E | —9, 10. For with a strong hand, &c.

- No. 2. A | Ex. xiii. 11. “And it shall be,” etc.
- B | 12, 13. Separation of first-born.
- C | 14, 15.—“When thy son asketh thee,” etc.
- D | 16.—“And it shall be for a sign,” etc.
- E | —16. For by strength of hand, etc.

THE DEUTERONOMY PAIR.

- No. 3. F | Deut. vi. 4, 5. “Hear, O Israel,” etc.
- G | 6. “These words,” etc. (heart).
- H | a | 7. Thou shalt teach them, etc.
- b | 8. And thou shalt bind them, etc.
- I | 9. And thou shalt write them.

- No. 4. F | Deut. xi. 13-17. “Ye shall hear diligently,” etc.
- G | 18.—These my words, etc. (heart).
- H | b | —18. Bind them for a sign, etc.
- a | 19. And ye shall teach them, etc.
- I | 20, 21. Thou shalt write them.

It will be seen that the subject-matter of the members indicated by “*italic*” letters, corresponds with that of the members marked in “*roman*” letters; and thus the importance of the Law of God and the Word of God is emphasised, while it is seen to be perfect in Structure as in all beside.

The First Principles of Prophetic Study.

No. IX.—THE RESURRECTION NOT "GENERAL"; AND "THE THOUSAND YEARS!"

WE now consider an objection to the doctrine of the literal first resurrection. It is sometimes asserted that the doctrine of a special resurrection of the people of God, is only mentioned once in Scripture, and that in the Apocalypse, an obscure and mysterious book. It is true that the Apocalypse has much that is obscure and mysterious, nevertheless it is a *Revelation*, and if so, it reveals something previously unknown. And if nothing which it contains is to be accepted unless it were previously revealed, then its value as a "revelation" is not apparent.

The acts of rulers and the changes of empires are no doubt veiled under symbols, that the foreknowledge of them might not affect the freedom of human agents during the period of their probation; but those prophecies which refer to the material universe, or which affect the destinies of men beyond the period of mortal probation, seem to furnish no occasion for such mysterious symbolism; and may consequently be accepted in their simplest and most obvious sense.

But the assumption that the doctrine of "the first resurrection" is only found in the twentieth chapter of Revelation, while the doctrine of the "general resurrection" is continually taught in the Scriptures, seems to indicate a singular forgetfulness of the actual facts in the case. Indeed the "general resurrection" is a phrase entirely unknown to the Scripture; and though the universality of the resurrection is clearly taught, yet it will not be easy to find proof that all the dead are to rise simultaneously. In fact the *universality* of the resurrection may be regarded as one of the later developments of divine revelation; while the idea of a *special resurrection* of the *people of God* runs through the entire Scripture.

The faith of Abraham, that God was able to raise his son even from the dead, "from whence also he received him in a figure" (Heb. xi. 16), was certainly a faith in a special resurrection. The resurrection-hope of Job, who said, "I know that my Redeemer liveth," and "in my flesh shall I see God" (Job xix. 25, 26), was a personal and special hope, which decided nothing definitely concerning the human race at large. The Psalmist's anticipation of being quickened again and brought up from the depths of the earth, and thus being satisfied when awaking in the divine likeness (Psalms lxxi. 20; xvii. 15), was an expression of his personal hope; and so far as it bears upon the subject, it intimates his faith in a special resurrection. The resurrection which Ezekiel foresaw and foretold, when God should open the graves of His people and cause them to come up out of their graves (Ezek. xxxvii. 12), was a special resurrection, in which only the people of God are brought to view. The resurrection which Hosea foretold, when God's people were to be ransomed from the power of the grave and redeemed from death (Hos. xiii. 14), was clearly a special resurrection. The "better resurrec-

tion" to which the martyred Hebrews looked forward when they were tortured, not accepting deliverance (Heb. xi. 55), could not have been a "general resurrection." The "resurrection of the just," at which those who care for the poor, the maimed, the lame, and the blind, shall be recompensed (Luke xiv. 14, is manifestly a special resurrection. "The resurrection from the dead" which they that "are accounted worthy" shall obtain, when they shall be equal with the angels, being the children of God and of the resurrection (Luke xx. 25, 26), was not a general resurrection of the dead, but a special "resurrection from the dead," leaving others behind. The argument of our Lord which silenced the cavils of the Sadducees, who denied the resurrection of any of the dead (Matt. xxii. 31, 32), though amply sufficient for that purpose, had reference only to a special resurrection of those of whom, as of Abraham, Isaac and Jacob, the Lord proclaimed Himself the God; and it had no bearing upon the question of a universal resurrection. The *outrising* (*exanastasin*) from the dead, for which Paul laboured, "if by any means" he might attain unto it (Phil. iii. 11), was certainly no "general" resurrection. The resurrection of those "that are *Christ's* at His coming" (1 Cor. xv. 23), is certainly a special resurrection. The resurrection of the dead in Christ who "shall rise first" (1 Thess. iv. 16) * cannot be made to include the whole human family; and the prophecy of the first resurrection which is of the "blessed and holy" (Rev. xx. 6), clearly stands in the same line of truth which has pervaded the pages of divine revelation from the earliest ages down.

In addition to these passages where the resurrection of individuals, or of a *class*, and *that class* the *people of God*, is foretold, there are other passages where *two classes* are mentioned as destined to be raised; but these classes are always mentioned in a certain order; and in every instance the people of God are *named first* in that order. Thus, the prophet Isaiah declared: "*Thy* dead men shall live, together with *my* dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, AND the earth shall cast out the dead" (*r'phah-eeem*). Isaiah xxvi. 19. Here we have, first, the resurrection of the Lord's dead, who, together with the dead body of the prophet, are to awake and sing, arising from their dwelling in the dust. But after this it is declared that the earth shall cast out THE DEAD, *r'phah-eeem*;—an entirely different Hebrew word being used to describe the latter class, which the earth is to cast out; a word which, though rendered in English "the dead," is never applied to a righteous man, whether dead or alive, but was a Hebrew term which designated the ancient giants, the enemies of God and His people.†

* 1 Cor. xv. 23, and Thess. iv. 16, refer to a Special Resurrection of the members of Christ's body—the Church, and is quite independent of the "first" Resurrection. The "first" and "second" Resurrections were subjects of Old Testament prophecy, and would necessarily have taken place quite apart from the Church.—[Ed.]

† The Hebrew word *r'phah-eeem* occurs eight times in the Hebrew Scriptures. It is rendered *deceased* in Isa. xxvi. 14; *dead* in Job xxvi. 5; Ps. lxxxviii. 10; Prov. ii. 18; ix. 18; xxi. 16; Isa. xiv. 9, and Isa. xxvi. 10, where Sp. Lowth renders it: "The earth shall cast forth, as an abortion, the *dead tyrants*." The term is defined by Gesenius: "The quiet, the silent, i.e., the *shades*, *mines* dwelling in Hades. . . . As a proper name, the founder of a race of tall men. See Gen. xiv. 5; xv. 20; Deut. ii. 11, 20; iii. 11, 18; Joshua xii. 4, etc. In later writings, after their extermination, they were accounted as *dead*, as tenants of the dark abodes of Sheol; and the man who wandered out of the way of understanding, went down to join this congregation of the *r'phah-eeem*."

Again in the prophecy of Daniel we are told, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel xiii. 2. Here, as in other passages, the class awaking to life are mentioned *first*, the others afterwards. So also our Saviour informs us, that "the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have *done good* unto the resurrection of life, and they that have *done evil* unto the resurrection of damnation." John v. 28, 29. Here those who come to the resurrection of life are mentioned first. The same order of expression occurs in the Acts of the Apostles, where Paul declares: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also look for, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14, 15.

In all these instances where the resurrection of both classes is named, we have *first* the resurrection to life and glory, and afterwards the resurrection to shame and contempt; so that the entire course and current of Scripture statement seems to imply a *special* and *prior* resurrection to the people of God, followed by a resurrection of "the unjust,"—of "all that are in the graves," "the dead, small and great."

In strict harmony with these representations of the prophets and apostles, we find in the book of Revelation the doctrine of twofold resurrection clearly brought to view. First the resurrection of the "blessed and holy," and subsequently the resurrection of "the dead, small and great," who shall stand before God. Throughout the Scriptures there is no previous intimation of the precise time which may elapse between the first and the subsequent resurrection; but here this closing revelation informs us that "the rest of the dead lived not again until the thousand years were finished,"—or that, as in the prophecy of Isaiah, between "the acceptable year of our Lord, and the day of vengeance of our God," many centuries must be interposed; so here, between the "resurrection of the dead, both of the just and unjust," a period of a thousand years must elapse.

THE THOUSAND YEARS.

There are interpreters who regard the thousand years of Revelation xx. as past, and the binding of the dragon as a figurative representation of the subjugation of some civil power. But it may be questioned whether a personage so accurately described, under so many different *aliases*—as the dragon, the old serpent which is the devil and Satan, who deceiveth the nations,—can be thus disposed of. And the difficulties in the way of thus locating the fulfilment of this prophecy, are neither few nor small.

To grasp the true sense of this prediction, we must omit the unauthorized division into chapters, and commence as far back as the sixteenth chapter, and read to the close of the book. We note first that it is said: "And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for

they are the spirits of demons, working signs; which go forth unto the kings of the world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)" In the seventeenth and eighteenth chapters we read of the judgment upon great Babylon, and in the nineteenth chapter, of the triumphal song in heaven over her downfall, and over the marriage of the Lamb. Next, the prophet sees heaven opened, and beholds Him Who is called Faithful and True, coming forth, in righteousness to judge and make war. The armies of heaven follow him, as he smites the nations, and treads the wine-press of the fierceness of the wrath of Almighty God. Against him are now arrayed those hosts which have been marshalled by the three unclean spirits sent forth by the dragon, the beast and the false prophet. Their fate is thus described: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war upon him that sat upon the horse, and against his army. And the *beast* was taken, and with him the *false prophet* that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth: and all the birds were filled with their flesh. And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the *dragon*, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

The three grand agents who instigate and prosecute this war against the King of kings and Lord of lords, are described as the dragon, the wild beast and the false prophet. In the struggle here described, the dragon is not visible; but the wild beast appears with the kings of the earth and their armies. These are overthrown, and the wild beast, and the false prophet who wrought signs before him, are taken, and cast alive into the lake of sulphurous fire. The nineteenth chapter of the Apocalypse thus records the overthrow of *two* of the instigators of this rebellion. The twentieth chapter, without the slightest break in the narrative, disposes of the *third* member of this unholy alliance, the dragon, who is arrested by an angel from heaven, and cast into the abyss and shut up, that he may deceive the nations no more "until the thousand years are finished," after which he is to emerge from his prison for a little season, practise his last deception, and meet his final doom in the lake of fire and brimstone.

We do not here undertake to explain this prophecy in its minutiae, or to apply all these names or terms. The prophecies were not intended to make prophets of us, and their fulfilment often puts their interpreters to shame.

And while the Lord never fails to accomplish His own word, He does not undertake to fulfil the expositions and comments of those who rashly misinterpret and apply it. We may perhaps be able to trace, even at the present time, indications of the workings of unclean spirits like frogs, deceiving and deluding the nations; and if we watch and pray we shall in due time learn all that we need to know concerning these mysterious things. The Church of God is not in darkness, that the day of God should overtake it as a thief. They are the children of the light and of the day. But light not only enables us to see whatever *is* to be seen, but also prevents our seeing things which do *not* exist. Gloom and obscurity are often peopled with distorted and hideous forms: a clearer light assists us to look more carefully, to see less, to restrain the exuberance of imagination, to perceive that which God reveals, and to wait for further information concerning things which He has not disclosed.

But, whatever obscurity may linger about the details of this prophecy, there seems no good ground for dividing asunder things which God has here joined together, and thus applying a part of one connected prophecy to some indefinite period in the past, while the rest is unquestionably in the future. When the King of kings shall come, these events here predicted will transpire. The wild beast and the false prophet will be overthrown and consigned to the flames, and the dragon also will be bound and hurled into the abyss. At that time, the dead described in Rev. xx. 3, shall arise, and they shall live and reign with Christ a thousand years.

We are not from this to infer that their reign is then to terminate. They *live* and *reign* a thousand years. The passage no more asserts that they *cease to reign* at the end of the thousand years, than that they *cease to live*. "They *live* and *reign* a thousand years," but they live for ever; the life given is an everlasting life; and as for their reign, "they shall reign for ever and ever." The end of the thousand years is not marked by the termination of the *reign* of Christ, or of His Saints, but it *is* marked by the loosing of Satan from his prison, the consequent overthrow of the last rebellion that he shall ever instigate, and the introduction of those happy ages of immortal joy and perfection, when sin, and pain, and death shall be no more, and God shall be all in all.

H.L.H.

Questions and Answers.

QUESTION No. 79.

A. M., BRISTOL. 1 Kings vi., "The 480th year," &c. In *The Coming Prince*, advertised in your columns, this is the 480th year of God's dealings with the Israelites, the 93 years of various oppressions recorded in Judges forming no part of the Divine chronology—the Israelites being reckoned as "Lo ammi" during the 93 years. Is this argument valid in explanation of the difference in years, bearing in mind that the reading of Acts xiii. 18, 20 in the R.V. does not give 450 years as the time of the Judge's rule, as in the A. V. ? also *were not the Israelites as much in bondage nationally during the whole of Daniel's 69 weeks, as during the time of the Judges?* and if so—"Why should the 93 years of bondage in the one case form no part of the Divine reckoning, but 483 years of bondage be reckoned in the other?" I should be glad of your opinion on this matter, as the explanation of the difference in years, although ingenious, and such as would

only be advanced by a devout and spiritually-minded person, as is evident from the note at foot of page 83 of *The Coming Prince* seems based upon the A. V., rendering of Acts xiii. 20, and upon an argument, which, if applied to the 69 weeks of Daniel, would not stand.

The point is of great interest as to the reading of 1 Kings vi. 1, as I have seen the explanation of Dr. Anderson quoted by several writers.

As to Acts xiii. 18-20. We agree with Alford, that the reading adopted by the R.V. was an ancient attempt at meeting what was supposed to be a difficulty.

Taking the actual years, we have:—

	YEAR.	CAPTIVITY.
From the Division of Land to first Captivity. According to Ussher in A.V.,		
1444 to 1406 (B.C.)	38	—
First Captivity (Judg. iii. 8)	—	8
Othniel (Judg. iii. 11)... ..	40	—
Second Captivity (Judg. iii. 14)	—	18
Ehud & Shamgar (Judg. iii. 30, 31)	80	—
Third Captivity (Judg. iv. 3)	—	20
Deborah & Barak (Judg. v. 31)... ..	40	—
Fourth Captivity (Judg. vi. 1)	—	7
Gideon (Judg. viii. 28)	40	—
Abimelech (Judg. ix. 22)	3	—
Tola (Judg. x. 2)	23	—
Jair (Judg. x. 3)	22	—
[Fifth Captivity, Judg. x. 8, was local, not national, and only on East side of Jordan, 18 yrs.]		
Jephthah (Judg. xii. 7)	6	—
Ibzan (Judg. xii. 9)	7	—
Elon (Judg. xii. 11)	10	—
Abdon (Judg. xii. 14)	8	—
Sixth Captivity (Judg. xiii. 1)	—	40
Eli (1 Sam. iv. 18)	40	—
Now if we add these up we have	357	93

And these together, make up exactly the 450 years of Acts xiii. 18-20 (viz.: 357 + 93 = 450).

This harmonizes perfectly with the fact, that the Foundation of the Temple was laid in the Four-Hundred-and-Eight-TENTH year after the Exodus: * the numeral being *ordinal*, not cardinal.

Nor is the period of 70 years captivity in Babylon out of harmony, for the actual years exceed *by exactly that number*, reckoning from the Dedication of the Temple to "the going forth of the Commandment to restore and to re-build Jerusalem" (Dan ix.). The deduction of that number (70) leaves another period of seventy sevens (490 years).

There were not 483 years of bondage at all in the succeeding period, but of *restoration*. The present interval, in this period, answers to the 93 years in the one, and the 70 in the others, in order to make up the Prophetic period of 490 years or seventy sevens.

QUESTION No. 80.

H. G., MANCHESTER. "Do the following passages apply to the Church of God, *i.e.*, the Mystery or Body of Christ:—Matt. xvi. 18, xviii. 15-20; Acts v. 11, xii. 1, xv. 3?"

We should say that the word *ecclesia* is used in these passages, in its ordinary and general meaning of *assembly*

* By adding to the 357 the 40 years from Exodus to Division of Land, the 40 years of Saul, 40 years of David, and 4 years of Solomon, equal 480.

and not of the special body of those who are members of Christ. It will be seen from the second paper which we have inserted on "the Mystery" that the word *ecclesia* had a very wide meaning and usage before it was afterwards applied specifically to the Body of Christ. There is no reason why we should so apply it in the above passages.

QUESTION NO. 81.

H. G., MANCHESTER. "Is not the 'Breaking of Bread' the Lord's Supper in these two passages:—Acts ii. 42; xx. 7? In the former passage one would hardly expect to find the 'ordinary meal' spoken of in the midst of doctrinal teaching; the latter way an ordinary meal is specified with the first day of the week."

It seems certain that from the time almost immediately after the resurrection the first day of the week was observed by the Lord's followers, not as paying any special honour to the day. There is no trace of any *sabbatical* observance of this day, and the transference of the Jewish Sabbath from the seventh day to the first was a comparatively modern idea.

On this first day then when they came together in fellowship they partook of food together (Acts ii. 42). This developed into the *agapa*, or love-feast. Tertullian says that "its nature may be gathered from its name. "However much it may cost us, it is real gain to incur "expense in the cause of piety; for we aid the poor by "this refreshment; we do not sit down till we have first "tasted of prayer to God; we eat to satisfy our hunger; "we drink no more than befits the temperate; we feast as "those who recollect that they are to spend the night in "devotion; we converse as those who know that the "Lord is an ear-witness." Contributions, or oblations of provisions and money were made on these occasions, from which the poor were relieved.

This *agapa*, or feast, would be commenced in the same way as any other meal. See Acts xxvii. 35, 36, where on board the ship Paul "took bread and gave thanks to God in the presence of them all; and when he had broken it he began to eat. Then were they all of good cheer and they also took some meat."

But later it became the custom to *conclude* this feast with the Lord's supper. (In Chrysostom's day they *commenced* with it.) It is an historical fact that the two were inseparably connected until abuses which crept in (see 1 Cor. xi.) put an end to the practice. Until this separation took place the Lord's supper was *unknown as a separate ordinance*.

Romanist interpreters appeal to these very passages (Acts ii. 42, and xx. 7) as their main support, and ground the practice of administration only in one kind, notwithstanding the fact that the Lord's supper is always spoken of as of both kinds, "bread and wine." See Matt. xxvi. 26, 27; Mark xiv. 22, 23; Luke xxii. 19, 20; 1 Cor. x. 16; xi. 23-28.

You cannot, therefore, restrict this reference of the "Breaking of Bread" to what we now call the "Lord's Supper" *without violating historical truth*. The act, the fact, and the practice of partaking of the Lord's Supper together on the first day of the week may be perfectly scriptural. The real question is one of *terminology*—whether we ought to use of it a term which properly belongs only to the *agapa*, instead of using the

more scriptural term "the Lord's Supper. In any case, you cannot alter history.

QUESTION NO. 82.

M.A.S.B., BARNET. "Will you kindly give an explanation of 1 Cor. xv. 29, about being baptized for the dead?"

First, note that this verse occupies its own particular place in this chapter. From verses 1-11 we have the subject of the Gospel which Paul had received and preached:

- A | 1-. Declaration of the Apostle.
- B | 1, 2. The Gospel which he preached.
- A | 3-. Declaration of the Apostle.
- B | 3-11. The Gospel which he had received.

Then in verses 12-58 we have Resurrection as the great subject, which may be thus presented:

- C | 12. The difficulty stated: (as to the *fact*). "How?"
- D | 13-32. The difficulty met.
- E | 33, 34. Practical application.
- C | 35. The difficulty stated: (as to the *manner*). "How?"
- D | 36-57. The difficulty met.
- E | 58. Practical application.

Now it will be seen that the verse in question forms part of the member marked "D," which is therefore intended to meet the difficulty as to "How," as a matter of fact, the dead are raised.

But this member "D," is also complex, and is able to be expanded thus:

STRUCTURE OF "D" (verses 13-32). "The difficulty met."

- D. a | 13-18. Negative hypothesis and its consequences.
- b | 19. Conclusion (positive) as to Christ.
- a | 20-28. Positive assertion and its consequences.
- b | 29-32. Conclusion (negative) as to Christ's.

From this we learn that verse 29 ("b") corresponds to verse 19 ("b,") and that verses 20-28 ("a") are practically in a parenthesis, verse 29 reading on from verse 19, and not from verse 28.

To see the connection, therefore, we must read on continuously, omitting for this purpose verses 20-28.

Before doing this, we wish to submit that we propose to punctuate verse 29 exactly as Rom. viii. 34 is punctuated. We all know, and must always remember that punctuation is not inspired, and is absolutely human, forming no part of inspiration. Rom. viii. 33 and 34 reads, "Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who is he that condemneth? *It is* Christ that died," etc.

There is an *ellipsis* of the verb substantive which has to be supplied. While the A.V. puts it in italics, the R.V. does not consider this necessary, and even suggests another tense in the margin. "Shall God that justifieth? . . . Shall Christ Jesus that died?" which we believe, with many others, to be much better.

Now if we punctuate 1 Cor. xv. 29 in this manner, and read on from verse 16 we get (with our own translation) this sense:

- 16. "If the dead are not raised, neither is Christ raised.
- 17. But if Christ has not been raised, vain is your faith, still are you in your sins.
- 18. And then those who have fallen asleep in Christ have perished.
- 19. If only in this life we have hope in Christ, more miserable are we than all men . . .
- 29. Otherwise what shall they do (*i.e.*, what shall they gain) who are being baptized? *It is* (or *will be*)

for the dead, if the dead are not raised at all! Why then are they baptized for the dead? (*i.e.*, as those who are to remain dead and not rise). Why do WE also stand in jeopardy every hour? every day I die! (I protest by the joy I have in you in Christ Jesus our Lord). "If, to speak after the manner of men, I have fought with *wild* beasts at Ephesus, what, to ME, is the advantage, if the dead are not raised!"

The argument here used is further explained by a reference to Romans vi. 3, 4.

"All of us who have been baptized into Christ, have been baptized into His death. We have, therefore, been buried with Him by baptism into His death."

If therefore Christ be not raised, what is the good of it? We have been baptized into Christ to remain among the dead with no hope whatever of being raised again.

Ah! but Christ HAS BEEN RAISED, and therefore, WE shall be raised! for "if we have been united with Him in the likeness of His death, so shall we be *united* in *that of His resurrection*" (Rom. vi. 5).

QUESTION No. 83.

H. G., MANCHESTER. "Is it correct to use the following Scriptures at the Lord's Table, when showing forth the death of Christ: Luke xxii. 19, 20; 1 Cor. x. 16; 1 Cor. xi. 23-26. And for not discerning the Lord's Body, some were sickly and slept. Was it spiritual or physical?"

We should prefer to use the passages from the *Epistles* rather than those from the Gospels, for the future *kingdom* is included in Matt. xxvi. 29, Matt. xiv. 25, Luke xxii. 18.

There can be little doubt that there were special circumstances which practically confine the interpretation of 1 Cor. xi. 31-32, to the Corinthian Saints. It would seem that there were some special abuses connected with their *Agapae* and with the Lord's supper which can hardly apply to Christians to-day. It is difficult to say whether spiritual or physical judgments are meant.

QUESTION No. 84.

H. G., MANCHESTER. "What is the doctrine of the Nicolaitanes in Rev. ii. 6, 15?"

Rev. ii. 6 refers to the "deeds" of the Nicolaitanes which the church of Ephesus is commended for hating. While in verse 15 it is their "doctrines" which are in question, and the church of Pergamos is blamed for harbouring some who held them.

It is doubtful as Neander says whether "the actual existence of such a sect can be proved."* At any rate, those to whom these Epistles were addressed, and who first read them must have understood what was meant, and received the promised blessing for hearing, reading, and keeping this word. In the *futurist* application yet awaiting fulfilment after the Church has gone, then, too, there will be blessing for the readers of these so-called "Epistles." If there be also (as we believe there is) a *present* application of these Epistles to Christendom at large, either in different aspects or in successive stages, then the meaning of the word "Nicolaitanes" is not a little significant of present or latter-day evil, and leading up to the near future. The word means by etymology,

the *people-conquerors*. And are not *social* questions connected with *the people* the questions of the day, and are not "great swelling words" characteristic of our times? 2 Peter and the Epistle of Jude abound with allusions to "their pernicious ways."

QUESTION No. 85.

A. M., BRISTOL. "Is there any Scriptural authority for saying that the curse (Gen. iii. 17) will be removed during the millennium. Many writers state that it will, but give us no proof. Rev. xxii. 3, seems to give the new creation as the occasion of its removal.

If Rev. xxii. 3 refers to the post-millennial state, then there is no definite Scripture statement as to the curse being formally removed until the New Creation shall have taken place. But with Satan bound, and the Lord enthroned, and the physical marvels which shall turn the wilderness into a garden (Is. xxxv.), it looks as though its traces will be few and far between.

"Oh, what a bright and blessed world
This groaning earth of ours will be,
When from its throne the Tempter hurled,
Shall leave it all, O Lord, to Thee!"

As we can hardly imagine what the corruption will be when the Church has been taken away; so it is impossible for us to picture what the peace and the glory will be when Satan is bound!

QUESTION No. 86.

A. M., BRISTOL. 2 Thess. ii. 8, says, respecting the Anti-Christ: "Whom the Lord shall slay (or consume)," Rev. xix. 20, says, that the Beast and false prophet were "cast alive into the lake of fire." Will the Anti-Christ be slain, and then raised to life to meet his doom?

No. We take it that the two passages explain each other. The first describes the *fact* that he will be slain, or consumed, while the second describes the *manner* in which this will be effected.

QUESTION No. 87.

A. M., BRISTOL. Isa. xxiv. 20. If the judgments mentioned are pre-millennial, how can the words "not rise again" be reconciled with millennial blessing.

(1) The word "Earth" is *Eretz* which is translated indiscriminately "country" (140 times), "ground" (96), and "the land" or "the earth" very frequently. The context must determine its limitation. Here in Isa. xxiv. it is "earth" in ver. 1; "land" ver. 2; "earth," vers. 4, 5, 6; "land," vers. 11, 13; "earth," vers. 16, 17, 18, 19, 20. The mention of Zion in ver. 23 clearly indicates that it is "the land" which is spoken of (see vers. 10-13, ch. xxv., xxxvi. 1). As the Lord is to reign there after these judgments have been executed, they must be interpreted accordingly, and the words "not rise again" is the Hebrew idiom, "*shall not add to rise*," and as the verb "*to rise*" means to rise in its former condition, it implies that the Land after these terrible convulsions shall be so cleansed and purged that its condition will be quite different, as many other Scriptures testify.

QUESTION No. 88.

F. S., BOURNEMOUTH. With regard to *some* being left at Christ's coming, would not 1 Thess. v. 9, 10, seem to indicate the sleeping ones will also be taken. The word does not seem to indicate death. And then, 1 John ii. 28, "ashamed," surely, if we unworthy ones are left we shall know nothing of His coming, and therefore, have *no feeling of shame*.

You are perfectly right. The word that is used

* Church History. Vol. ii. p. 168.

for "sleep" in the *fourth* chapter is not the same as is used in the *fifth* chapter.

In the *fourth* chapter it is *Koimaōmai*, and means to *fall asleep* involuntarily, and hence is used (in nearly every place) of *death*, but then only of Saints. See every occurrence of the word, Matt. xxvii. 52; xxviii. 13; Luke xxii. 45; John xi. 11, 12; Acts vii. 6; xii. 6; xiii. 36; 1 Cor. vii. 39; xi. 30; xv. 6, 18, 20, 51; 1 Thess. iv. 13, 14, 15; 2 Pet. iii. 4.

In the *fifth* chapter the word is *Katheudō*, and means to *go to sleep* voluntarily: hence it is not used of death, but either of taking rest in sleep, or of the opposite of watchfulness. See all the occurrences of the word: Matt. viii. 24; ix. 24; xiii. 25; xxv. 5; xxvi. 40, 43, 45. Mark iv. 27, 38; v. 39; xiii. 36; xiv. 37 twice, 40, 41. Luke viii. 36; xxii. 46. Eph. v. 14. 1 Thess. v. 6, 7 twice, 10.

Here in 1 Thess. v. it is contrasted with the word *grēgoreō*, which is rendered *wake*, but only here. In every other place where it occurs it is rendered "watch," "watchful," or "vigilant," which proves that the word for "sleep" is chosen in 1 Thess. v. 10, on purpose to emphasize the fact that it does not refer to those who are dead, but to those who are not watchful.

Notes for Bible Study.

WHAT IT IS TO BE "IN CHRIST."

1. To be "in Christ" is new creation (2 Cor. v. 17). Such are part of a spiritual race, as all in Adam are part of a natural race. A new creation it is termed, because nothing like it ever before existed. It is perfectly new in kind. Moreover, it is needful for us in order to be fruitful for God, for we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Ephes. ii. 10). Before this truth the question of circumcision drops into utter insignificance. "For neither is circumcision anything, nor uncircumcision, but new creation" (Gal. vi. 15).

2. To be "in Christ," manifests that each one, of whom that is true, was chosen in Him by God before the foundation of the world (Ephes. i. 4).

3. To be "in Christ," assures us that we have been blessed with all spiritual blessings in heavenly places in Him (Ephes. i. 3).

4. To be "in Christ," assures us of being by-and-by in person in heaven, who are now seated in the heavenlies in Christ Jesus (Ephes. ii. 6).

5. To be "in Christ," assures us of no condemnation (Rom. viii. 1). All question of divine judgment has been settled for God's saints. The Lord is beyond it. For them in Him there can be none.

6. To be "in Christ," reminds us that God hath made Him to be sin for us, who knew no sin, that we might become God's righteousness in Him (2 Cor. v. 21). For the display of this we wait till the heavens shall declare God's

righteousness, as the Psalms had announced (Ps. l. 6; xcvi. 6).

7. To be "in Christ," reminds those formerly Gentiles, and, as such, far off, that they have been made nigh by His blood (Ephes. ii. 13), and share in all the privileges enumerated in the end of that chapter (18-22).

8. To be "in Christ," reminds us also that His condition as regards sin and the world is ours. He has died to sin, and the law. We, as now in Him, died with Him to sin, the law, and the world, and are to reckon ourselves dead, indeed, unto sin, and alive unto God in Christ Jesus (Rom. vi. 11). And as for the world, to remember that we are risen with Him (Col. iii. 1), because "in Him." What was then true of Him, when He died and rose, is true of us with Him (Col. ii. 20), because we are now "in Him."

Thus we can give an answer, in some measure, to the question, What is it to be "in Christ"?

C. E. S.

Correspondence.

TO WHOM ARE THE EPISTLES ADDRESSED?

ON opening my Bible once in my brother's presence, I was met with this remark—"Ah! but to whom is that addressed?"—And that should always be a matter of attentive consideration. As on opening a letter by the daily post our first attention is to whom is it addressed—to me, or some other person? What serious mistakes we might make in matters of this life were it not so! Observe such a Psalm as cvii. commencing with "O give thanks unto the Lord, for He is good," it is added, "let *the redeemed of the Lord* say so." Then on searching the Scriptures we find the redeemed of the Lord are divisible into different companies. Israel was a redeemed people, so is the Church, but each has its own place, and in the Scriptures they are distinguished one from the other.

It is not intended to say that a passage of Scripture may not have a further application than that primarily intended—such for instance as Gal. vi. 7: "Whatsoever a man soweth, that shall he also reap." This is written to believers (as all the epistles), but no doubt it has a much wider application than to those to whom it is addressed.

It is needful also to call particular attention to the fact that we are looking at it from a different point of view from that generally accepted *which we also fully accept*. But remembering with the Psalmist that "Thy word is exceeding broad" (Ps. cxix), so we do not wish to confine it to a narrow view, and therefore think we may take the writings of Peter and John as yet to be used, after the present Church of God has been translated, by the faithful of that future time, now not far distant.

We would remind you of our previous letters on James and Peter, in *Things to Come*, August, 1895, page 36 on chapter ii. 2 of John's epistle bearing out this very point, "ours only," *i.e.*, "His own" of Gospel (xiii. 1), Jews to whom he was writing in contrast to the *Gentiles*, or the whole world. The world is often used to mean the Gentiles

in this sense; compare (Rom. xi. 11) "through their (Jews') fall salvation is come unto the Gentiles . . . now if the fall of them (Jews) be the riches of the *world*, and the diminishing of them the riches of the Gentiles" (remark ver. 15) "For if the casting away of them, be the reconciling of the world." This passage helps us also in John iii. 16: "God so loved the world," *i.e.*, the Gentiles, not the Jews only, but both.

John's epistles or letters are a concluding section of, and form a completion of, the Gospel. The opening verses are an expansion of John i. 14: "We—*i.e.*, ver. 12, as many as received (welcomed Him—behold His glory, the glory of the only begotten of the Father."

The imagery of the blood-sprinkled Mercy-seat, and the glory in the Holiest place (vers. 5-7). Compare the Spirit, the Water, and the Blood of ch. v., suggesting the Glory, the Laver, the Brazen Altar. The many Anti-Christ's already present and the *Anti-Christ* soon to come indicate the time for which John writes—*viz.*, the first three-and-a-half years of the seventy weeks (for we believe besides the present application of these letters to this "present evil age," they will be useful to the succeeding times of the apostasy), of which John writes a fuller account in the Book of Revelation. In the second letter, Jesus is expected in the flesh—for so the words in the original of ver. 7, may be construed. Therefore ch. iii. of the 1st epistle corresponds with John xiv. In the Gospel He promises to fetch them: in the Epistle they expect to see Him—in both "His own" are those addressed (comp. Gospel xiv.-xvii.)

We have previously looked at James as not in the category with Paul, yet if some of those addressed in James are begotten of God (ch. i. 18), in Peter they may be seen as "babes" at the breast (1 Peter ii. 2).

In John we have children, youths, and fathers (ch. ii. 12-28).

Ver. 12: *Teknia*, "children," addressed as

Vers. 13, 14: *pateres*, "fathers."

Vers. 13, 14: *neaniskoi*, "young men."

Vers. 13, 18: *paidia*, "young children"

Ver. 28: *teknia*, "children" again.

And there is besides progress in experience, progress in destiny also.

The *Johannine* Company expect heaven.

The *Patrine* Company expect to be the priesthood on the earth of the millennial temple.

Note, in much, Peter and John are to be classed together: both are heavenly. Observe that the "inheritance" (ch. i. 4) refers to the resurrection spiritual body which the martyrs of the Fiery trial (1 Peter iv. 12; comp. Rev. vi. 9, etc.) are to possess.

James addresses the people of God, "my brethren" and they are those of Matt. xxv., *i.e.*, the seed of Abraham, according to the flesh. The privilege of blessing in James iii. 10 is merely that of Gen. xii. 2. But Peter expects the higher privilege of blessing according to Ps. cxviii. 26 . . . "We bless you out of the house of Jehovah."

But 1 John i. 3 is the heavenly executive, the occupants of the dais (Rev. iv.-v.) where the court of the Lord Jesus Christ is seen preparing in heaven, *i.e.*, the occupants of the throne, the Lamb, and four Living-Ones. James,

Cephas, and John were and are ministers of the circumcision (Gal. ii. 9). *They* saw the Lord on earth.

Paul saw the Lord in heaven (1 Cor. xv.)

The opening verses of the epistles should be attended to; see James i. 1, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the dispersion," and 1 John i. 1-4.

"Peter (i. 1), an apostle of Jesus Christ to the elect sojourners of the dispersion throughout, etc."

1 John i. 1-4: "That which was from the beginning which *we* have heard, which *we* have seen with our eyes, which we looked upon, and our hands handled concerning the Word of Life; (for the life was manifested, and *we* have seen and bear witness and announce unto *you*, eternal life, who was with the Father, and was manifested unto us;) that which *we* have seen and heard announce *we* unto *you* that ye also may have fellowship with us, etc."

The time has now come for two or three (Rom. xi. 18, see margin Newberry's Bible), to make a list of the different redeemed companies mentioned in each N.T. book in the following order, and when they agree and see eye to eye as to grouping and summarizing, then to publish the result:—

1. Paul's letters.
2. Hebrews.
3. Apocalypse.
4. John's letters and Gospel.
5. Peter's letters and Mark's Gospel.
6. James' and Jude's epistles and Matthew's Gospel.
7. Luke and Acts.

Hoping we may be permitted to pursue this thought.

I am yours in the faith and obedience of the Gospel,

G. S. WINDHAM.

Poetry.

TO-DAY.

LORD, for to-morrow and its needs
 I do not pray;
 Keep me, my God, from stain of sin—
 Just for to-day.

Let me both diligently work
 And duly pray;
 Let me be kind in word and deed—
 Just for to-day.

Let me be slow to do my will,
 Prompt to obey;
 Help me to sacrifice myself—
 Just for to-day.

Let me no wrong or idle word
 Unthinking say;
 Set Thou a seal upon my lips—
 Just for to-day.

Cleanse and receive my parting soul;
 Be Thou my stay;
 O bid me, if to-day I die,
 Go Home to-day.

So for to-morrow and its need
 I do not pray;
 But keep me, guide me, hold me, LORD—
 Just for to-day.

The above choice lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Willon Road, Victoria Station, London, S.W. Price, 7d. per 100; post-free, 9d.

Signs of the Times.

JEWISH SIGNS.

THE Jew continues to occupy the attention of the world in an ever increasing degree. The magazines and newspapers are constantly recurring to the subject of the "Jew," who is rapidly becoming

"A BURDENSOME STONE."

A grave protest against "the tyranny of the modern Jew" comes from the last *Quarterly Review*. A reply to this appears in *The Fortnightly* on "The Modern Jew and the new Judaism." This is "to be continued."

Then the January number of the *Nabludatyel* (*Observer*) surveys the Jewish invasion of Western Europe from a hostile point of view. It says that all European States are gradually recognising the importance of this question, and in many cases the people have taken the law into their own hands.

The following comments on this from *The Review of Reviews* sums up and describes what it calls

"THE JEWISH OCTOPUS,"

but our readers will recognize the Biblical term, prophetically given many centuries ago:—"a burdensome stone."

The writer carefully surveys the extent of the Jewish invasion. The same thing is seen in Austria, Germany and France. The Jew controls the money market, is rapidly buying up the land, and is gradually but steadily drawing the newspapers into his net. In Galicia, 70 per cent. of the landed estates are already owned by Jewish proprietors. In Bohemia, Baron Rothschild has purchased eighty of the largest estates, formerly possessed by the old nobility. In France the same family is the owner of 200,000 hectares of land. The full significance of this fact is only appreciated when it is pointed out that the total land endowments of all religious bodies only amount to 20,000 hectares. In Hungary, a Jewish gentleman, Herr Parker, has acquired nearly half of an entire district, with the curious result that a Jew has the livings of sixty Christian churches in his gift. Two-thirds of the whole press of Germany, Austria, and France, Mr. Liprandi asserts, are controlled by Jews, and the same is the case with most of the telegraphic agencies. Berlin has only two papers which are still free from the far-reaching arms of the Jewish octopus—the *Kreuz-Zeitung* and the *Reichsbote*. The French Bourse is completely under Jewish influence, and a review of the recent French scandals shows us how all-pervading the Jewish element is.

"OUR ONLY SAVIOUR."

"The governments of Western Europe, the writer thinks, are quite powerless to make headway against Jewish aggression. Some of them have already succumbed. He is alarmed lest all Europe should pass under the yoke. His one hope is that Russia may prove to be again, as she has been in the past, the saviour of European civilisation. She alone recognises the threatened danger in all its magnitude.

"This view of the Jewish question is no doubt very largely held on the Continent, and the anti-Semitic movement is doubtless one which will have to be taken into account. But it is very much to be feared that those who would make a racial war out of a question which goes deeper than that of race, will find too late that they have made a fatal mistake and been the worst enemies of the cause which they have at heart."

If "coming events cast their shadows before them," then, in all this, there is surely evidence of near approach of that coming day when Jehovah's words will be fulfilled, "In that day will I make Jerusalem a burdensome stone for all people" (Zech. xii. 3).

"ISRAEL A NATION."

Such is the heading now often seen in the world's News-

papers. Last month we referred to Dr. Hertzl's proposals. Since then Mr. Holman Hunt has startled the world with another plan. Before quoting either we give the following comments from the Jewish Press on the comparison of the two schemes.

"MR. HOLMAN HUNT ON A JEWISH RESETTLEMENT IN PALESTINE"

"The letter from the pen of Mr. Holman Hunt, the distinguished painter, will be read with respect and sympathy even by those who doubt the practicableness of his ideas. Written before the appearance of Dr. Hertzl's article on "A Solution of the Jewish Question," Mr. Hunt's letter offers fresh testimony to the wide-spread attention which the subject is now receiving. There are, however, some notable points of difference between the two plans. Dr. Hertzl's Scheme is a scheme of despair, wrung from him as the only possible antidote to anti-Semitism. It is, moreover, conceived mainly in the interests of the Jews, for whom deliverance from their present troubles is to be found only in the re-establishment of a Jewish State, either in Palestine, or elsewhere. Mr. Hunt, on the contrary, has the Holy Land alone in his mind's eye. It is the rightful heritage of Israel, and to Israel it ought once more to revert. But this reversion is desirable in the interests not only of the Jew, but of the world. The transference of Palestine from the Turks to the Jews, by purchase or by gift, would not merely solve the Jewish Question, but satisfactorily dispose of a thorny political problem, to the manifest advantage of the world's peace. The Jewish State, thus revived, would be a model State. Palestine, of course, would be rescued from the slough of despond in which it has been held fast for so many centuries. The neglect and misrule which have wrought so much physical evil for the country would disappear. Good roads, plentiful water, effective cultivation of the soil, would "renew," as if by magic, "the face of the ground." But, beyond this, Jewish State-craft would be an example for other nations to follow. Wise laws, even-handed justice, genuine freedom, perfect peace, would go to make Palestine an ideal land."

"THE DREAM OF A RETURN."

"This is Mr. Hunt's dream, expressed or implied. No one can gainsay its attractiveness. But has it no other quality? Is the idea of a Return, partial, if not universal, quite as visionary as some people—some Jews even—in their haste pronounce it to be? Is not Jewish Colonisation of Palestine a question deserving of a place in the domain of practical politics—one to be approached with more general enthusiasm and in a more practical spirit than have marked its treatment hitherto? The idea may prove as impossible as it seems; but, like Paris, which was once declared to be worth a Mass, Palestine is surely worth even a failure. At any rate, its resettlement by Jews may well be adopted as a working ideal by men of light and leading in Israel, instead of being persistently regarded as a mere hobby of amiable visionaries. A letter such as Mr. Holman Hunt's is a rebuke to Jewish scepticism and supineness. With no other motive save indignation at Jewish wrongs and horror of threatening wars, he puts forth this scheme, and even offers to share in the pecuniary responsibilities its realization would entail. We commend his letter to the attention of our readers. His disinterested and spirited championship of Israel's cause affords the Jew abundant food for serious thought."

"PALESTINE AGAIN A SPIRITUAL CENTRE."

The *Spectator* has published a sympathetic article on Mr. Holman Hunt's plan for the resettlement of Palestine by the Jews. It is astonishing how the report of such a deliverance reverberates throughout the literary world, in time, let us hope, to reach the sphere of action. It was taken up in a portion of the daily press, but the most accurate presentment of Mr. Hunt's idea, in his own language, will naturally be found in his original letter published in the *Jewish Chronicle*. The *Spectator* does not dwell upon the political advantages to be realized from a Jewish State to form part of a neutral zone between Russia and England if the successors of the Sultan prove unable to retain his powers. It wonders whether any marked spiritual outcome would result from the opening of such a chapter in a "most wonderful and separate history." To see the hoped-for destiny of the Jews realized would excite a passionate interest, perhaps deepen religious faith throughout the Christian world. Our contemporary does not anticipate or desire a wealthy Palestine. There are bankers and stevedores enough in London and New York. The Jewish names of interest are not those of great financial houses, but Paul and Maimonides, Spinoza and Lassalle. Here the *Spectator* writes with its own picturesque and almost adorable unfairness. It does not want "any Rothschild, or Bleichroder, or Sassoon," yet philanthropists of the purest and most amiable character have proceeded from the great mercantile families of later Israel; and it is even from such houses that the musicians and poets have in more than one instance arisen. Little forget-

fulnesses may readily be pardoned an eloquent writer who still awaits from the lips of Israel that message which Jewish prophets of our own day or of the coming generation are, as we also believe, destined to re-formulate. "The wanderers of any nation, Greek or Roman, or Anglo-Saxon, have done little in the way of thought; and it might be that the Jewish genius once more concentrated in a land which must have helped to make it separate, might once more flower, and give to mankind again some irresistible impetus upon the road of spiritual progress. The Jew is European as well as Asiatic, and the multiform variety of his experience might fire some brain until the thoughts it produced were such as to remove from human intelligence the burden of some of its great doubts."

POLITICAL SIGNS.

"PEACE AND WAR."

WE have often expressed our belief that in spite of the pamphlets, etc., which persistently speak of "the coming war," "the great war," etc., it is the coming "peace," for which we have to look in the immediate future.

There is a war coming, but it will be first made "in heaven" or the heavenly places (Rev. xii.); and then when Satan is cast out into the earth, the Beast will rise up whose beginnings will be marked by peace—"he shall come in peaceably" (Dan. xi. 21) and "by flatteries." True; his end will be with "a flood" and "war," (Dan. ix. 26, 27), but it is *peace* which will mark his beginnings.

Is not this exactly what we see before us and around us at the present time? With all the talk about, and preparation for war, everything is making for peace. Witness the outcome of the recent friction with America. It has given rise to a new movement, which has been set on foot, addressed to the English-speaking race, and forming an "Anglo-American Social Union for Arbitration." It was launched at Sion College, on Jan. 14, 1896, with W. T. Stead as Hon. Secretary, and a large representative committee—so representative indeed as to embrace and unite all religions. Bishops (10), Cardinals, Deans, Canons, Presidents and Ex-Presidents of various Nonconformist Churches, Unitarians, Romanists, Jews, Spiritists, Earls, Lords, Members of Parliament (146), Mayors (82), have all united in affixing their signatures or expressing their sympathy.

In the *Daily Chronicle* of February 17 we read:—

"Arbitration is in the air. President Cleveland is arbitrating between two South American Republics. Great Britain and the United States are arbitrating over the Behring Sea damages. France and Great Britain are arbitrating over the Niger and other matters. And now the French Senate and Chamber, instead of precipitating a national crisis by their falling out, have begged President Faure to arbitrate between them. If only the great arbitration between ourselves and our "kin beyond the sea" could be announced, a very long-sighted and optimistic person might almost be excused for thinking that he was catching sight of *the far-off glow of the millennium!*"

Then, again, the *résumé* of the opinions of

Foreign Statesmen on the Political Situation, published in *The Daily Telegraph* (Feb. 6), tends to the same result. Russia and England are urged to adjust their differences and come to a mutual understanding. The wonderful effects of this are set forth, and it is declared that "England would find after such an agreement had been a decade or two in existence, that the day on which it was drawn up deserved to be regarded as the beginning of *something like a political millennium.*" England is therefore urged to "cordially grasp the hand of friendship which has

more than once been held out, and inaugurate an era of peace and prosperity for Europe and the World."

Exactly so. This has ever been the aim of Satan and the effort of man, to procure a *millennium without Christ!* And they will get one before long! But like all Satan's counterfeits and man's inventions, it will issue in unparalleled disaster and ruin. We see in all this, therefore, a "sign of the times," for we are told that it is when men shall be saying "peace and safety" that then "sudden destruction shall come upon them" (1 Thess. v. 3).

"Peace on Earth" was once proclaimed (Luke ii. 14), but man rejected the "Prince of Peace," and since then the proclamation is "Peace in Heaven" (Luke xix. 38), and until the "Prince of Peace" shall come again from heaven, in vain will man struggle and strive to bring about "Peace on Earth."

RELIGIOUS SIGNS.

"PHILANTHROPY A FAILURE: AND WHY!"

In *Macmillan's Magazine* the lamentation is taken up "that philanthropy despite its superabundant activity, has failed. The richer people are nervous. The poor are more restless. Philanthropy fails to create peace and goodwill."

This lamentation is a very eloquent contribution to the "Signs of the Times."

The outcome of this confession is expressed by the words

"WANTED, A HIGHER MOTIVE."

It is pointed out that there is too much fitfulness and impatience and trust in mere Acts of Parliament which mark all philanthropy, and what is wanted is, "a higher motive." "Philanthropy must rest on religion." Yes, but *what* religion—the writer does not say! Nor does he recognize that religion apart from the Christ of God is false, and a curse.

"Religion" may be a "higher" motive, but it certainly is not *the highest!* After all, Philanthropy is of the earth, and tends to the earth, and ends in the earth. It rises no higher than "green spaces accessible to the tired and feeble, frequent baths, clean streets, healthy homes, picture galleries, libraries and lectures"!

This is the height of man's vision. Let the world engage in it, for it knows no better, and has no better remedy to offer; but in the name of all that is sacred, let not the Church partake in it. Its motto is "Glory to God in the highest" and this is not merely a foundation for Philanthropy to rest on, but the foundation from which alone true Philanthropy can flow. There can be no "good-will towards men" which will be of the slightest benefit that does not begin with and end in "Glory to God in the highest," *i.e.* in Christ, whose birth this song heralded, and who is the Glory of God. Philanthropy may accomplish all that it aims at, but the "green spaces" will be accessible only to fallen creatures: "frequent baths" will never wash away the corruptions of the old nature; "clean streets" will still be filled with violence, oppression and immorality; "healthy homes" will still be filled with unhealthy minds and often with broken hearts; "picture-galleries, and libraries and

lectures" will still manifest the solemn truth that man's ways and man's thoughts are all in opposition to God's.

No! What man needs is

"A NEW NATURE,"

and until he gets this he will continue to pervert and abuse and mis-use the best gifts which God has ever given. "A new heart" will do more for a man than all that Philanthropy ever dreamed. It will bring true cleanness into our streets, and true health into our homes; and nothing short of this will ever do it.

Philanthropy, *i.e.* the love of man—apart from the love of God in Christ, shed abroad in the heart by the Holy Ghost, will be a gigantic "failure," and yet in spite of this fact, and of this confession which we have quoted, the great majority of so-called Christian men and their magazines are engaged in substituting what is rather a gospel of sanitation than "the Gospel of the grace of God," or—in so mixing them up together as to make the latter of none effect.

What the end of this must be is clear: and thank God it is near.

A BOWDLERIZED BIBLE.

Chicago is keeping up the character ascribed to it by Mr. Stead. Its Board of Education has resolved to adopt a New Bible. We have heard of the Child's Bible, the Salvation Army Bible, the Temperance Bible, the Woman's Bible, the Art Bible, etc., and now we have what we may call a Bowdlerized Bible. Thomas Bowdler in 1818 brought out an edition of Shakespeare expurgated according to his own ideas, and hence his name has been given to any book which has been mutilated and ruined by expurgation. In the judgment of the wise men of the West the lives of the Patriarchs do not tend to edification, so have been cut down to suit the refined tastes of Porkopolis. The story of Joseph is cut up into serial form, and the Lord's Prayer is set to music. There is a splendid confusion about the order and arrangement. The New Bible opens with passages from the middle of the Gospel of Mark, and this is followed by the Books of Proverbs and Job.

The passages from St. Mark are inscrutably selected. For the first recommends the love of God and of your neighbour as yourself; while this is immediately succeeded by the passage "Is it lawful for a man to put away his wife?" Considering the reputation Chicago has obtained, even in the United States, the question comes in very curiously; except, as we understand, that in Chicago the question should be put the other way round!

Only selected passages from the Psalms commend themselves to the refined taste and elevated reason of Chicago.

Man has opposed the Bible; he has burnt it and destroyed it, but was there ever a time when the Bible was thus dealt with? After all, however, Chicago is only doing actually that which the higher critics are doing in theory, and have prepared the way for. There is more than one way of cutting up the Bible!

CHURCH ENTERTAINMENTS EXTRAORDINARY. HOW THEY DO THINGS IN AMERICA.

An Episcopalian clergyman in Massachusetts, Rev. W. B. Hale by name, has collected from various sources, in the years 1894-5, accounts of church entertainments announced or reported, and gives the results of his horror-struck observation in the January *Forum*. He starts with the

card of a Church Fair—"a programme of ingenious devices for obtaining money under false pretences." He notes the candour of a clergyman who opens a bazaar by telling the people "they came to be cheated," and suggests this genesis of the bazaar, thus:—

"The Baptists had just had a War Concert; the Universalists a Lawn Fête; the Free-Will Baptists a Chocolate Drill; the Congregationalists a Mrs. Jarley's Wax-Works Show; the Unitarians a Fancy Dress Ball; the Swedenborgians a May-pole Frolic; the Episcopalians a *Café Chantant*; and the Zion Church a Cake-Walk. What was there left but a Bazaar?"

He grants there are signs of improvement:—

"The lottery has almost disappeared from Church entertainments. The Roman Catholics retain it; a favourite device with them being the making of 'books' upon contributed articles—a form of raffle. At one Roman Catholic fair barrels of beer were among the prizes. There has not come to my notice a single Congress of Beauty. The selling of kisses, with which some sections used to be familiar, has been entirely discountenanced by growing discernment of the proprieties. No Midway Plaisance has come to my notice this year."

But Mr. Hale finds plenty of room for more improvement. The advertisement of a performance at "the People's Church," Boston, promises a "distinctly livelier show" than that announced for a notorious variety-hall. The Church of the Epiphany at Winchester, Mass., is lauded by the local press for its presentation of "The Mikado" and the account enthusiastically concludes:

"the Church of the Epiphany, as the producer of light operatic diversion, has crowned itself with glory."

The Baptist Church of Avon gave a Living Picture show, with "Over the Garden Wall" and "Rock of Ages" as interludes. In Stoughton "the Universalist Church, with an eye single to the glory of God, gave a Female Negro Minstrel Show." Female minstrel shows have been this year the most popular of Church entertainments in Massachusetts. "At Middleboro the Unitarians enlivened their minstrel performance with a song-and-dance turn, an impersonation of the Bowery Girl, and a skirt-dance."

St. John's Church, Bangor, Maine, announces a "Menagerie of Living Animals."

"In the Congregational Church of Middleboro, Massachusetts, on Sunday, March 24th, 1895, being the Lord's Day, at the regular hours for divine worship, morning and evening, a sale of small pictures was conducted. The pictures found nearly a hundred customers, and brought from one to two dollars each. They were sold by the pastor, the communion-table being turned into an auctioneer's stand. The payments were made, and the goods delivered—on the spot!"

Mr. Hale is terribly shocked at these and similar performances. He charges this "desecration and commercialisation of holy things" chiefly to the competitions between some hundred-and-forty sects, the consequent need of money, and novel ways of raising it.

What an awful warning is this for those who tell us we ought to "move with the times." Our answer is that we know full well from God's word whither the "times" are going. They are going on to judgment.

A "BASEBALL SERVICE."

"A sensational preacher in the town of St. Louis, Central Michigan, has lately been startling his congregation by holding a 'baseball service.' The church was decorated with all the implements used in playing baseball, and in his sermon the preacher compared features of the game with phases of life. He spoke of the 'pitcher's' nerve, and likened him to the Christian soldier; said that the 'first base' was meditation, the second conviction, the third repentance, and the 'home plate' Heaven; he dilated on the qualities of the 'batsman,' the 'catcher,' and the 'shortstop.'"

But what we may notice as most significant, he said nothing about the "umpire." His judgment on all this is yet to come!

Editor's Table.

"Parousia, Epiphaneia, and Apokalupsis."

A small tractate on these three words has been sent to us, presumably for review, and we desire to warn our readers against it. Its author, Mr. Robert Brown, asks whether these three words can be separated as referring to the coming of the Lord? His answer is No! He assumes them to be used as technical terms, and inseparable; therefore he argues that the various phases of the Lord's coming are inseparable also, and that there is only one act of coming, and this is *after* the Great Tribulation.

Our answer to Mr. Brown's question is very different. For, in the first place, we entirely reject his assumption that the three words are to be used as *proper terms* apart from their signification. There is no such thing as "the" *Parousia*, or "the" *Epiphaneia*, or "the" *Apokalupsis*.

The three expressions are not proper, transferable terms, but are *translatable* words; and are always translated, as they ought to be. "*Parousia*" means *presence*; "*Epiphaneia*" means *manifestation*; and "*Apokalupsis*" means *Revelation*. Each may be used, according to its meaning, of the two stages of the Lord's coming; though there may be a sense in which one meaning is more appropriate and specifically applicable to one stage, than to another.

Mr. Brown gives a very useful compendium of every passage where the three words respectively occur. We are thus able to easily check his use of them, and to use them ourselves. From these lists we see clearly (1) that when Christ "comes forth" "for" His saints, and calls them up to "meet" Him in the air, there will be, in a very special manner, His presence (*parousia*) with them. But there will be also the shining forth, or appearing (*epiphaneia*) of His glory upon them; and He Himself will be unveiled, and there will be a revelation (*apokalupsis*) to their admiring eye. (2) So when afterwards He "comes unto" the earth "with" His saints, that will be in a very special manner the shining forth (*epiphaneia*) of His glory, and the Revelation (*apokalupsis*) of Himself, and His power, and His wrath. But there will be His presence (*parousia*) here, just as there had before been the presence (*parousia*) of the Antichrist; and just as there had been His presence (*parousia*) with His saints in the air, and the revelation (*apokalupsis*) of Himself and His glory to them there.

Mr. Brown's plan is first to take these words as technical or proper terms, and then, because they are each used of what we hold to be the two stages of the Lord's coming—His "coming forth" into the air, and His "coming unto" the earth—he concludes with the *inference* that these are "not distinct as to time."

But we deny his hypothesis. We say that the words must be *translated*, and their signification given in harmony with the context; and not *transferred* and improperly used, as technical terms.

But this is not the worst point of this tractate. Mr.

Brown very rightly lays it down at the outset that "*positive and absolute statements of the Divine Word must, of necessity be received before, and must therefore over-ride, all inferences from other passages, as such inferences are, of course, merely human*" (his italics).

But what does Mr. Brown do? He takes a number of passages right out of their context, and strings them together, thus putting each into a *new context*, in which the Spirit of God never put them! For example: he prints in full 1 Thess. iv. 15-17; then Heb. xii. 26, Psalm l. 4, 5, Jer. xxv. 30, Hos. xi. 10, and Rev. i. 7, just as though the whole formed *one connected passage* of God's Word. Sometimes the texts read straight on, and sometimes he himself connects them by interpolating "for" or "and."

Again (p. 20), he quotes Matt. xxiv. 42, 44 (putting in parenthetically Eph. i. 14, and Rom. viii. 23, to explain that "redemption," which is then to be looked for as then drawing nigh, is "the redemption of the body," the resurrection! though, how, if those who are dead, we can yet be alive and obey the command to look for resurrection, he does not stop to explain!). He then goes on, without a break, to connect Luke xxi. 25-36, and, still without a break, 1 Cor. xv. 58, and iv. 5; and, still without a break, he concludes with Heb. xiii. 21.

This is indeed a "dividing of the word of truth," but is it "*rightly*" dividing it? Emphatically we say No! and, moreover, we affirm that the result of such a process cannot be "truth," but error.

It is garbling the Word of God, and treating it as no writings of man would ever be treated. When anyone violently wrenches verses from the context in which God has set them, and interpolates them into other context in which God has not set them, he necessarily mutilates the word of God and makes it of none effect: for though the words, by themselves, are the words of God, yet, put together thus, the arrangement is man's.

And of the inferences drawn from such arrangement, we may truly say, in the words of Mr. Robert Brown himself, "such inferences are, of course, merely *human!*"

We must be pardoned if we prefer, as we do, God's contexts to man's.

I am coming: a Book of "that Blessed Hope," by JAMES H. BROOKES, D.D., of St. Louis. London: Jas. E. Hawkins & Co., 17, Paternoster Row. Glasgow: Pickering & Inglis, 73, Bothwell St.

This is the fifth edition of a useful little work which has gone through four editions in the United States under the title of *Till He Come*. It has pleased the Lord to bless its testimony to many Christians in that country, and hence it has been now enlarged and published in England with the new title "*I am coming.*" May the Lord abundantly own and bless it and His servant the author.

Bethesda Chimes.

This is a new penny monthly, edited and brought out by our brother, Pastor F. E. MARSH, of Bethesda Chapel, Sunderland. It is by no means intended to be a local magazine, though it opens with a portrait of the late Pastor of Bethesda, the late Mr. A. A. Rees. It will contain the "Bethesda Pulpit," but "Peals from other Turrets" will also be given. We wish *Bethesda Chimes* every success.

THINGS TO COME.

Vol. II.

MAY, 1896.

No. 11.

Editorial Paragraphs.

Prophetic Conferences. THESE, as at present arranged, are Preston, April, 28-30; Halifax, May, 3-5; Edinburgh, June, 8-11.

Dr. Hertzl and his "Solution." DR. HERTZL, whose "Solution of the Jewish Question" is receiving wide discussion, has recently been seen by a friend who writes that the author of the *Judenstaat* was formerly the Paris Correspondent of the *Wiener Neue Freie Presse*, which is considered as the best paper in Vienna. He is now living in Vienna, and engaged on the same journal. Our correspondent says "Lately I attended a meeting of university students, in which Dr. Hertzl's proposition was most enthusiastically adopted. Dr. Hertzl is a rich man (married), perhaps not an orthodox Jew, but, as far as I can make out, certainly not an unbelieving Jew. I asked him how he came to write his book? for I was anxious to see if he was trying to fulfil prophecy: but this is not the case—for he seemed to know nothing of the special prophecies. 'We are hated,' he said, 'therefore what can we do? We had better go willingly, than be driven out.' In his book he says: 'Der Judenstaat ist ein Weltbedürfniss,' i.e., the Jew is only allowed to live on sufferance. This seems to have guided him."

All this is very important and interesting, and shows how men and things blindly work together, as we have seen them work so often before in history, to accomplish the purposes of Jehovah.

The Primitive Faith. THE Pre-millennial advent of Christ was the orthodox faith of the whole church in its earliest and purest age. Giesler (*Ch. Hist.* 1. 100) says "In all the works of this period (i.e., the first two centuries), Millenarianism is so evident that no one can hesitate to consider it universal." Herzog (*R. Encyc.* 10. 579) says "The Apostolic tradition was so decided that Chiliasm was the ruling belief in the first three centuries of the church." How is it then that it became obscured? The answer is that Augustine was the first to confound the kingdom with the church. He first taught that the kingdom, which Christians had heretofore identified with the personal coming of Christ, was the same as the Ecclesiastical state which had come in through the enthronement of Constantine. This perversion of the truth became the foundation of the whole Papal system—and for a thousand years this

great doctrine lost its living hold upon the church, and the consequence was that gross darkness, error and corruption covered the earth. With the Reformation came the revival of the blessed hope, but only in part, hence we, in our day, have to do our utmost to remove the rubbish and restore the ruins. This hope was the secret of Missionary action in the primitive church, and in vain will men try to rekindle the flame of Missionary zeal apart from this hope, which is its life and its power.

"Peace on Earth." A CURIOUS document has been issued in the shape of an Appeal "by the American, Irish and English Cardinals," on behalf of a permanent "Tribunal of Arbitration." Time was when the Pope was the Arbiter of States, and this is only an attempt to revive that state of things. *The Standard* truly says that the Appeal "assumes the right of the Court of Rome to interfere in the political affairs of other countries, an assumption which is just what this country has always most strenuously resisted." That journal points out that very little good has come of recent Papal interferences.

But this is not the only aspect of the movement. There is, besides, the evidence of the approaching false peace which will mark the first developments of Antichrist. And, beyond this, there is the further lesson as to the nature of that peace which alone can satisfy the world's need. The united Cardinals say that "it is a sign of divine influence in their midst when 'Nation shall not lift up sword against nation, neither shall they be exercised any more in war' (Isa. ii. 4), for it was written of a future time 'Come ye and behold the work of the Lord, what wonders He hath done upon the earth, making wars to cease even to the end of the earth' (Psa. xlv. 9)."

True, but this is the result of the presence of a Divine PERSON, and not of a "divine influence," still less of "a Tribunal of Arbitration."

"Peace on earth" will never be known till the rejected "Prince of Peace" shall come again, and "the government shall be upon His shoulder."

The context of the two passages quoted by the Cardinals (from the Donai Version), most clearly shows that when "Nation shall not lift up sword against nation," it will be because "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). And, when "He maketh wars to cease unto the end of the earth," it will be when of Jerusalem it shall be said "God is in the midst of her;" and when Israel shall be able to say "The Lord of Hosts is with us" (Psa. cxlvi. 7, 11).

Neither Popes, nor Cardinals, nor Boards, nor Tribunals of Arbitration will ever be a substitute for Him who alone is "able" and "worthy" to do this mighty work, which is one of the many glorious things to come, whereof we witness.

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

I. INTRODUCTORY.

A "NAME" is that by which a person or thing is known.

This is the meaning of the word, which is preserved in its actual derivation.

The Greek is "o-NOM-a." The Latin is "NOM-en," and both appear in the verb to k-NO-w. The Primitive Aryan root is GNA, to know, and the Sanscrit NAM-a.

Then a name is that which describes; defines or declares a person or thing so that it can be KNOWN.

When God gives a name, that name does accurately describe the character and attributes of the thing. When He called man ADAM, it was because he was made out of *Adamah*, the ground. When He called the woman EVE (Heb. *Chavvah*), it was because life was to be continued and preserved in the earth by her.

It was the same in the case of names that were given by men when under Divine inspiration or guidance.

Apart from this Divine guidance, names, when given by man, do not necessarily describe the character or person.

This, then, is our starting point, that the name of God is identical with His character and attributes.

When we read of "the name of the Lord," it denotes God as He is known to His people: God as He has made Himself known, and revealed Himself.

"Save me, O God, by Thy NAME, judge me by Thy strength" (Ps. liv. 1), *i.e.*, God is *known* as a strong God, and His strength is a saving strength, hence He is known by this name.

"I will wait on Thy NAME" (Ps. lii. 9), *i.e.*, I will rest in Thyself, in that character in which Thou hast revealed Thyself, and in which I *know* Thee.

"They that know Thy NAME will put their trust in Thee" (Ps. ix. 10); *i.e.*, they that *know* Thee as Thou hast manifested Thyself in Thy word, in which Thou hast caused them to hope, will trust in Thee. We do not trust persons whom we do not know, or we are very foolish if we do. But we can trust the Lord—at least those who "know" Him, can and do. His NAME is one which can be trusted.

"The Name of the God of Jacob" (Ps. xx. 1), means the God whom Jacob knew, as is confirmed by verses 6, 7. "Now *know* I that the Lord helpeth His anointed. . . Some trust in chariots, and some in horses; but *we will remember* the name of the Lord our God."

"The Name of the Lord is a strong tower" (Prov. xviii. 10); *i.e.*, the knowledge of Jehovah which He has graciously made *known* to His people, enables them to find in it by a blessed experience and true knowledge, a tower and defence against all their enemies.

"Behold the Name of the Lord cometh from far, burning with His anger" (Isa. xxx. 27). This is a remarkable expression. How can a name come? It means that Jehovah

will *make Himself known* to the enemies of His people by a righteous manifestation of His anger and wrath.

There are other of these expressions, but all may be explained and understood in this simple way.

For example we are exhorted to "honour," to "fear," to "love," to "praise," to "bless," to "thank," and to "rejoice in" His NAME: *i.e.*, not merely to love and fear Him, but to have such a *knowledge* of, and acquaintance with Him as shall fill us with such a sense of all His grace and goodness that we shall love Him and praise Him.

There are two expressions in the Minor Prophets which are noteworthy:—

"To walk in the NAME of God," (Micah iv. 5); "To walk up and down in His NAME," (Zech. x. 12). This means to live as *knowing* the Lord; to live in the *knowledge* of His sustaining grace, His presence and guidance.

A concordance will soon show a number of examples which will bring out the depth of the meaning and the fullness of the Divine word, when we look at them in the light of the context, the circumstances, or the occasion.

All that has to do with the Name of the Lord implies our intimate *knowledge* of Him. Thousands know about Him, but that is a very different thing from knowing Him! Sometimes we are asked, "Do you know such an one?" and we reply "No!" or we say "No, I can hardly say I know him; I have heard of him, or seen him, or met him, but I have never been *introduced* to him; I am not acquainted with him!" Or we may say, "Yes, I know him just a little; I have spoken once or twice to him!" or, "Yes, I know him well by sight, but do not know his *name*!"

This illustrates exactly what is meant by all these expressions connected with "the Name of the Lord."

This was the special work of the Lord Jesus. In prophecy He said, "I will declare thy name unto My brethren" (Ps. xxii. 22). In fulfilment, He could say, "I have declared unto them Thy name" (John xvii. 26). "I have manifested Thy name" (v. 6), *i.e.*, I have made known that Thou art their "Father" in Christ Jesus. That was the special revelation of Jehovah. To know this name in all that it means is eternal life. "This is life eternal, that they might KNOW Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3).

"There is none other NAME under heaven given among men, whereby we must be saved" (Acts iv. 12); *i.e.*, none other is *known* who possesses the grace or the power; none other is *known* who is "able to save;" none other is *known* who has wrought salvation, and is able to make it known in our hearts and lives by a blessed experience.

And, among the "things to come," there is none more blessed than that "at the NAME of Jesus every knee shall bow" (Phil. ii. 10). Jesus will then be *known* as Lord of all. When He shall be revealed to His friends and His foes, each will *know* Him and experience His love or His wrath, and "the knowledge of the Lord shall cover the earth as the waters cover the sea." A day is coming when it will be true in glory as it is now in grace—"All thy children shall be taught of the Lord." And the evidence and proof of such teaching, then and now, is this: "Every man, therefore, that hath heard and learned of the Father, cometh unto ME."

These are the words of the Lord Jesus, and when He shall be exalted, and His name proclaimed as high above all,

“EVERY KNEE SHALL BOW”

in token of submission to His righteous rule.

Lord, hasten that day in Thine own time !

Conference Addresses.

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

“THE PROMISES MADE TO THE FATHERS.”

BY DR. THOMAS NEATBY.

(At the Keswick Conference, 17th July, 1895).

“NOW I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers,” Rom. xv. 8. Now that stands written with the finger of God for us to-day. Christ was the minister of the circumcision for the truth of God to confirm the promises made to the fathers:—not to transfer them to someone else; but to confirm the promises made to the fathers. Now on this verse alone it is distinctly dishonouring to the Lord to attempt any spiritualizing, or any transference of promises from those to whom they were made; because Christ is the minister of the circumcision for the truth of God to confirm the promises made to the fathers.

Now in connection with that, just let me read a verse that will appeal, I think, to every heart—I pray that it may. Exodus iii. 15: “The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.” Then it is His memorial while I am speaking to you. He hears the words! “This is My memorial unto all generations.” Has Israel been unfaithful? Never people so manifested their unfaithfulness in the histories given to us. If a history of the church could be written, it would be still more manifested; only there is no divine history of the church. Israel has been unfaithful to her Lord; but His name cannot alter—His name is for ever, and His memorial unto all generations is connected with the blessing of Israel.

Now let us refer to one of the promises made to the fathers; they were made to Abraham several times, to Isaac, and then when Jacob was outcast, with a stone for his pillow, God comes in and gives the promise again to poor, outcast Jacob, as if He would prepare him beforehand for the condition in which Israel is to-day. The promise stands good in Gen. xvii. 7: “And I will establish My covenant between Me and thee, and thy seed after thee, in their generations for an everlasting covenant.” Do notice the words, beloved friends! Read the next verse, “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I will be their God.” It is not a carnal promise; it is a promise of the land. That may be a sort of carnal thing if you like; but it is a promise of the land, and in association with that, both before and after it, we have the words, “I will be their God.” The heart can only listen—“I will be their God.” Israel has a God. “O that the salvation of Israel were come out of Zion: when the Lord shall bring back the captivity of His people, Jacob shall

rejoice, and Israel shall be glad.” There is the covenant promise of God, to which that name is pledged, that name which lasts for ever, that memorial which is for all generations. God be praised!

Now Israel’s unfaithfulness does not make the faithfulness of God of none effect. It is God’s purpose—who shall change it? “The gifts and calling of God are without repentance.” That is a fixed point, my dear brethren, and you get great comfort from Him every day that His “gifts and calling are without repentance.” Have not you failed since you have been a Christian? O beloved, how often, if it had depended upon you, would it have been lost altogether; but “The gifts and calling of God are without repentance.” But it is with regard to Israel that this is said.

Now it is in that wondrous eleventh of Romans that God says His gifts and calling are without repentance. Every word of God must yet be made good with regard to that beloved people. Now we will see how God is going to make it good. But first of all I would connect with it the cross of the Lord Jesus Christ. You will notice that the fact of the Lord’s being “A minister of the circumcision,” is connected with Israel; but not only so: the cross itself is distinctly declared to be on behalf of that nation. Now Christ died for only one nation as a nation. He did not die for the English nation as a nation; He did not die for any nation as a nation, but for the one everlasting nation. It is a fact that God’s ancient people are set aside for the present because of unbelief; but they are God’s everlasting people—they are called so in the Word of God. As a nation they are His. Caiaphas prophesied that He should die for that nation, and not for that nation only, but for other purposes which he refers to, which I need not mention.

That Christ’s death is for “the nation” of Israel is a very important point. Christ’s coming is for Israel, Christ’s mission is for Israel; so much so, that, more than once, the Lord says, “Go not into the way of the Gentiles; into any city of the Samaritans enter not—go rather to the lost sheep of the house of Israel.” And when the poor Syro-phenician woman calls to the Lord Jesus for help as the Son of David, He says, “I am not sent but to the lost sheep of the house of Israel.” She got her desire because she had a splendid faith, a faith that drew its strength at once out of who Christ was, and out of her deep, deep need; and she said, “Truth, Lord, yet the dogs eat of the crumbs that fall from the Master’s table.” She gave Israel the place that God gives Israel; she took her place which was only that of a Gentile dog under the table. But was there not fulness there that could supply her need, without robbing the children of Israel that sit at the table? Yes! she got all that she desired.

Now, if you will turn with me for a moment to Jer. xxiii., you will see the purpose of God in the future with regard to Israel very clearly, Jer. xxiii. 3-8. Now you will notice that it is Jehovah that has scattered the people, and Jehovah that gathers—not another people, but the same. *He does not scatter Israel and gather a Church*, but He scatters Israel and gathers Israel, and shall bring them again to their folds, and they shall be fruitful and increase.

You notice the word “Branch” in verse 5. I wish I had time to follow out all the references to that word. You will find a most striking article upon it in *Israel My Glory*—one that made my heart dance when I read it. “I will raise up unto David a righteous branch.” You know who the righteous Branch is? He is “Jehovah our righteousness.” You have learned that—I have learned that, but it is in connection with Israel here. I would not move it an eighth of an inch—I would not dislocate it on any account. Read verse 6. Now this is no carnal blessing, but a deep spiritual blessing. Cannot God make Jehovah Tsidkenu to

be everything to you, and yet reserve for that people all His joys? Is not the river of God full of water? O, my friends, it is full of water; we often bring a thimble to the river when we might bring a large bucket—and then you will not rob that blessed river of God. When you have been safely housed: when you have been gathered to the Father's house; when you have been enjoying the presence of the Lord Jesus in the Father's house, that word will still stand good for Israel—every word of God will be fulfilled in its season. Read Jer. xxiii. 8: "But the Lord liveth, which brought us, and which led the seed of the house of Israel out of the north country, and from all the countries whither I have driven them; and they shall dwell in their own land." Now, if that passage does not mean what I am now saying to you, what does it mean? Israel is to be gathered because the mouth of Jehovah has spoken it. Israel is to be saved by your Saviour, and mine. We shall be in His immediate presence above, enjoying Him for ever. We shall be connected with the earth beneath by that blessed ladder or rather by that of which the Lord was the figure—the ladder which Jacob saw, and we shall be thankful to be ministers of God's rich bounty to Israel in that day.

Turn to Isaiah xi. 10, 11, 12, 13. Refer also to Ezek. xxxvii. at your leisure, you will find that the prophet was to take two sticks, one representing the ten tribes, Ephraim, and the other representing the two tribes, Judah, and they were to become one in his hand. The explanation was given that God would make of the two, one; they should have one King and one Father; they should no more be two peoples. That has never been fulfilled. Now can you explain how verse 13 can be fulfilled except by the gathering of the ten tribes, and the two tribes? If you spiritualize it, what will you make of it? You would have a very hard piece of business to make anything spiritual of that. It is spiritual enough, and please leave it there. It is what God means as it now stands.

Then there are some conquests vouchsafed to them in the next two verses. Then there follows that beautiful song which we have just sung, and may well sing: "Jah, Jehovah is my strength and my song, and is become my salvation." It was not written about me, it was written about Israel. It will be made true of Israel to the letter; but I take it, and you take it, and we say it belongs to the Christ—it belongs therefore to us: but you must not rob Israel of it, God meant it for Israel. God says, "This people have I formed for Myself, they shall show forth My praise." "Well," you say, "but cannot we use it?" Ah! I wish we could. I pray God that we may use it; I pray God that He may make us to show forth His praise. But it is sweet to know that Israel shall yet be to His "praise,"—that the people that cried—"His blood be on us and on our children," shall know that blood upon them in quite a different sense.

Now turn to Zeph. iii. 14, "Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." I rejoice as I read the passage. I do thank God for your salvation and mine; I bless God for what follows. "The Lord hath taken away thy judgments, He hath cast out thine enemies, the King of Israel, even Jehovah is in the midst of thee." Pilate would give way to please Israel in almost everything, but he would not give way in regard to what he had written; he had written, "This is the King of the Jews," and he would not alter this to please Israel or any one else. God was behind that. That one who hung upon that cross was a great deal more than man, He was God-man, He was there as the King of Israel: His accusation was a true one that He was "King of the Jews." And now hear what this King of Israel has to say: "The King of Israel, even Jehovah is in the midst of thee, thou shalt not see evil any more." So the happy

day is soon coming for which His heart endured all the pangs of Calvary. He looks forward to it with unspeakable joy; and when all the tribes are gathered around Him, He will find His joy in resting in His love. Oh, what a morning; and what does the church miss of joy unspeakable by refusing to see what God's purpose is with regard to Israel. May God make this verse to you and me, a happy song all the day, till the heart is so full that it is silent. Oh, how sweet is this imagery, how blessed, how divine: "The Lord thy God in the midst of thee is mighty." The Lord link our hearts to the thoughts of God both about His Church, about His people Israel, and about this world. May we prove what communion with the Father, and with His Son means, for His name's sake.

The First Principles of Prophetic Study.

No. X. THE DAY "AT HAND."

(Concluding Paper.)

THERE are numerous questions which may be raised in connection with these grand events, but into these matters of detail we do not enter. It is not our purpose to dogmatize or speculate concerning questionable things, but simply to call the attention of the devout student to the consideration of those facts which seem to be unquestionable, and which have commanded the general assent of the great majority of careful students of the Holy Scriptures. Hence we confine ourselves to the leading outlines of those coming events which are foreshadowed in the Word of God, and confessed in the testimony of His Church. And though we now see as in a glass darkly, and may not be able to understand the precise order of those wonderful scenes that are before us, yet the general outlines are broadly drawn, and are matters of distinct promise and prediction in the Scriptures of truth.

And while we may not know the times and the seasons, which the Father hath put in His own power, we may yet be well assured that "the coming of the Lord draweth nigh." More than eighteen hundred years ago, John, the forerunner of our divine Master, said, "The kingdom of heaven is at hand!" Christ, the great teacher, made the same announcement, saying, "Repent: for the kingdom of heaven is at hand!" Twelve apostles were sent forth by Him to proclaim the same fact; and, though the Jews rejected that kingdom, which was taken from them to be given "to a nation bringing forth the fruits thereof;" and, though the disciples were in darkness when they enquired, "Lord, wilt Thou at *this time* restore again the kingdom to Israel?" as they were also in error when they thought "the kingdom of God should immediately appear" instead of at some future time, when the absent and rejected nobleman should return from "a far country;" yet throughout the teaching of the apostles there ran the thought of the nearness and possible imminence of this great event. "Let your moderation be known unto all men; the Lord is at hand" (Phil. iv. 5). "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 12). "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Pet. iv. 7). "Seal not the sayings of the prophecy of this book: for the time is at hand" (Rev. xxii. 10).

This expression, "at hand," is not without significance. By tracing the prophetic Image, described in the second chapter of Daniel, we find there five great universal kingdoms delineated, four of which are earthly and temporary, and the fifth heavenly, divine and eternal. The first of these great kingdoms was Babylon; and when this was in its glory, Medo-Persia was "at hand," as this was the next in succession. When Medo-Persia had conquered and supplanted Babylon, the next kingdom "at hand" was the kingdom of Græcia. When Græcia had conquered Persia, and bore sway, the next kingdom "at hand" was Rome; and when Rome stretched the sceptre of universal dominion over the earth, then came the message, "The kingdom of heaven is *at hand*." This kingdom follows next after Rome, which, though divided, declining and tottering to its fall, still, as embodied in European civilization, maintains its hold on the world; and will, until it is overthrown, destroyed and succeeded by the everlasting kingdom of God. That kingdom, then, is "*at hand*." And when the disciples heard our Saviour predict the desolation of Jerusalem and its temple, they said, "When shall these things be, and what shall be the sign of Thy coming and the consummation of the age?" The Saviour, after answering this important question by giving a connected chain of events running through this dispensation, said, "When ye see these things coming to pass, know ye that the kingdom of God is *nigh*." The kingdom was "at hand" when our Saviour was upon earth; it seems now to be emphatically "*nigh*."

Again, we read in the New Testament such expressions as these: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in *these last days* spoken unto us by His Son." Heb. i. 1, 2. "Who verily was foreordained before the foundation of the world, but was manifest in *these last times* for you." 1 Peter i. 20. "It shall come to pass in the *last days*, saith God, I will pour out of My Spirit upon all flesh. Acts ii. 17. "Little children, it is the *last time*: and as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the *last time*." 1 John ii. 18.

Now if the days when our Lord Jesus Christ appeared were denominated "the *last days*," then the world at that time had certainly run more than one half its destined course. The first days are not the last days. If we are to-day in the world's infancy, then these Scriptures would seem to be misleading, for they evidently imply that, even at our Saviour's first coming, the world had run more than half its appointed course.

On a journey of six thousand miles, we cannot reach the last miles until we have passed the three thousandth mile stone. From that point, we shall be on the last miles of our journey, but still we may look forward again and speak of the last miles, as yet in the distance before us. And so, while the apostles already declared that they were then "in the last days," they yet looked forward to still later times which they also described by similar expressions. "In the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. iv. 1. "In the *last days* perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. iii, 1, 2. "There shall come *in the last days* scoffers, walking

after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Pet. iii. 3, 4. And the apostle James says in his warning to the rich, "Ye have heaped treasure together for the *last days*." James v. 3.

It is obvious that if we extend the period of this world's history on through many ages, then our Saviour was *not* manifested in "these *last times*;" nor was the outpouring of the Spirit on the day of Pentecost "in the *last days*." But if these statements are to have weight, and the dispensation in which we live, is fitly called "the last days," then we are apparently, near its close. And we may well adopt the language of the apostle, "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. xii. 11, 12.

The times in which we live are ominous. We stand amid the rush and thunder of earth's most restless age. The gospel of Christ is speeding on its way to every land and tribe; many run to and fro, and knowledge is increased; art, science, invention and discovery wing their way over the globe; but meanwhile, iniquity abounds, the love of many waxes cold, dark shapes of evil stand in the pathway before us, infidelity, atheism, anarchy, confusion and turmoil swarm around us, and the church, divided into petty sects, and weakened by intestine strifes, is confronted by the legions of darkness, who march in solid column to the final fray. Against such hosts, the doctrines of men and the inventions of worldly wisdom are vain. Nothing will avail in such a battle, but the word of truth, the power of God, and the armour of righteousness on the right hand and on the left. The coming conflict may be fierce and terrible, but it will be brief and decisive. It will end, not by human might or human power, but by the power of Him who "giveth us the victory, through our Lord Jesus Christ." He shall break in upon the world's disorder and misrule, and shall crush the usurpers, and "destroy them that destroy the earth." He in His time shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; and they who have borne His cross and endured His reproach, shall hear with gladness the trump that heralds His approach, and shall answer back, "Lo, this is our God, we have waited for Him, and He will save us; this is the Lord, we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 9.

Toward these scenes we hasten; for we are of that number "upon whom the ends of the world are come." "The coming of the Lord draweth nigh." Eternal rest is before us, and the toil is very brief. But alas for a world that lieth in the wicked one! woe to a race that will not repent! The deluge and the Dead Sea tell us what God has done; the Scriptures tell us what He will do. The sword of wrath shall not always sleep in its scabbard. Ere we are aware it shall be unsheathed and stretched forth to smite a rebellious race. Watchman, upon the walls of Zion, set the trumpet to thy lips. Sound in the ears of a slumbering world the dread alarm. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take away any person from among them, he is taken away in his iniquity; but HIS BLOOD WILL I REQUIRE AT THE WATCHMAN'S HAND."

Practical Expositions.

THE "GREAT RECOMPENSE" AND THE ADVENT.

BY REV. J. C. SMITH.

THE day of Christ's appearing will be the day of rewards. Paul did not expect to wear the "Crown of righteousness" until "that day." Accordingly our righteous dead are neither crowned nor glorified, as yet. But as to crown-wearing, and palm-bearing, and reward-receiving, they will have no advantage over those who are living and left here unto the coming of our Lord.

The *time* of rewards is His coming. (See Matt. xvi. 27; Rev. xxii. 12; and 2 Timothy iv. 8).

The *place* of our reward is the judgment-seat of Christ. (See 2 Cor. v. 10).

The *measure* of our reward is according to labour, according to deeds done. (See 1 Cor. iii. 8, 9, and context, 10-15).

Justification is always according to faith, never according to works (I mean judicially in God's sight); and reward is always according to works, never according to faith. In the day of rewards there will be vast differences among the saved ones. Many will "suffer loss" for ever; many will acquire gain for ever. The devouring fire, the "everlasting burnings" of God's nature, will test and try every man's work, what sort it is; and will consume all that is contrary to that perfect will, for, "Our God is a consuming fire." (Compare Exod. xxiv. 17).

Now, in Hebrews, the recompense is called *great*, and it is distinctly connected with the coming of the Lord. "Cast not away, therefore, your boldness which hath great recompense of reward. For ye have need of patience; that, having done the will of God, ye may receive the promise.

For yet a very little while,
He that cometh shall come,
And shall not tarry" (Heb. x. 35-37).

For the prophet Habakkuk (from whom this is quoted), it was the vision, the promise; but for us it is the Lord—"He that cometh," the Promiser. We are waiting, not for a vision, but for a Person; not for *it*, but for *Him*. And when He comes, the great recompense of the reward comes.

The "great recompense" in Hebrews, is but one of six other great things in that wonderful writing. Everything in the new dispensation is great compared with the imperfection of the old. That word "great" therefore becomes a key-word in Hebrews; and the force of the expression, "great recompense," is fully seen only when it is compared with the other subjects, which, in the same writing, are also called great.

They are as follows:—

- Great salvation (ii. 3).
- Great High Priest (iv. 14, and x. 21).
- Great Man (Melchizedek) (viii. 4).
- Great conflict (x. 32).
- Great recompense (x. 35).
- Great cloud of witnesses (xii. 1).
- Great Shepherd of the sheep (xiii. 20).

Let it now be noted how the "great recompense" comes in between the "great conflict" on the one hand, and the "great cloud of witnesses" on the other hand. These witnesses are out of the conflict now and are waiting for the crowning day; but they call to us who are now in the heat of the battle, not to cast away our confidence, but hold fast. And, above all witnesses, we have the Apostle and High Priest of our confession; the Author and Finisher of faith; the great Shepherd of the sheep; we have Him waiting on high for the day of consummation. He is "expecting" and so are we. He is waiting for us, and we for Him. "And unto them that wait for Him, shall He appear a second time, apart from sin, unto salvation."

Let us not, therefore, cast away our confidence, but hold fast and hold out until He come. We have indeed, in these days of gathering gloom, need of patience and need of earnest activity too, for

"To do the will of God,
That is best."

If the conflict is great, the recompense will be great, and

"Oh, how will recompense His smile,
The sufferings of this little while!"

He has left us to do His work and to feed His household, and "blessed are those servants whom the Lord, when He cometh, shall find so doing." May that blessing be ours!

Selected gleanings.

THE PROPORTION OF TRUTH.

BY THE LATE DR. A. J. GORDON OF BOSTON.

WE desire to see our Eschatology restored to its Scriptural order and pattern. The serious fault we find with current teaching on this subject, is that it has tended, after the Roman Catholic fashions, to fix the thought and put the doctrinal emphasis on *the middle state*, when Scripture fastens it so overwhelmingly on the final or post-resurrection state. The history of Christ is the history of His Church in epitome. What would be thought of a Christology which should give larger space to the consideration of our Lord's three days in the tomb, than to all the glorious and carefully attested events of the forty days following His resurrection? Yet we can put our hands on systems of theology which give more room to the intermediate state of the believer than to the final state. What is the fact as to the Scriptural proportion in each case?

"We know nothing of Christ's condition during the three days of His entombment; and the attempt to magnify the importance of that burial period, has only proved injurious. Out of this emphasis has come the doctrine of a second probation for souls in Hades.

"As to the intermediate state of believers, there is almost the same silence. The texts which refer to it are confessedly

few and very brief in their allusion. . . No revelation as to any employments or activities! No material Scripture for our modern sentimental novels of *Gates Ajar*, and *Gates Wide Open* [or for the *Yesterday, To-day and For Ever*, by a Protestant Dante], or for the hour-long sermons to which we have listened, describing the ministry and occupations of the disembodied soul. It is not heresy for us to be reticent, when the Scripture is silent. On the contrary, this magnifying of the intermediate state into the position of importance which belongs to the resurrection state, has from the beginning, proved a most fertile source of error. When the Church in the fourth century, yielding to Platonic influences, put the doctrine of the immortality of the soul into the place which had hitherto belonged to that of the first resurrection, the *post-mortem* state began to be peopled with human intercessors and mediators; then succeeded prayers for the dead, purgatory, mariolatry, the intercession of saints and martyrs, and much more. This is the Catholic Church: and in the Protestant Church the same result has followed the same cause, in Swedenborgianism, Spiritualism, and Second Probation. We simply desire to see the Eschatological emphasis restored to its proper sphere, the second coming of Christ, and the resurrection of the just.

"Under the current teaching, hundreds of evangelical preachers have so far lost sight of the Advent in this exaltation of the death-state, that the resurrection has come to be considered a superfluous transaction, and the doctrine has ceased to be preached or believed." *Primitive Paths*.

Fresh Studies of Old Truths.

No. III.

ISAIAH LII. 13-15.

By E. J. BALDWIN.

- v. 13. "Behold, My servant shall deal prudently. He shall be exalted and extolled, and be very high.
- 14 As many were astonished at Thee; His visage was so marred more than any man, and His Form more than the sons of men:
- 15 So shall He sprinkle many nations; the kings shall shut their mouths at Him. . . ." (A.V.)

In this familiar rendering of the Authorised Version, the meaning is undoubtedly rather obscure; there being no connection evident between the "as" (v. 14) and the "so" (v. 15). Therefore, the "sprinkling" of the nations being apparently the sprinkling of the blood of Atonement, *i.e.*, the result of the sufferings which caused the "marring" of the visage; the "so" ("*So shall He sprinkle many nations*") is naturally referred to the second, instead of to the first, of the two sentences in v. 14.

The great prophecy of the Lamb of God that should bear the sin of the world (Isa. lii. 13, to liii. 12), commences, however, not with "the sufferings of Christ," but with "the glory that shall follow"—the first three verses (*i.e.*, the last three verses of ch. lii.) containing only a passing allusion (in a parenthesis) to the vicarious sufferings described in detail in ch. liii. The passage, as rendered in the Revised Version, using the alternative marginal readings, is as follows:—

- v. 13 "Behold, My servant shall prosper wisely. He shall be exalted and lifted up, and shall be very
- 14 high. Like as many were astonished at Thee (His Visage was so marred more than any man,
- 15 and His Form more than the sons of men); so shall He startle many nations; kings shall shut their mouths because of Him. . . ." (R.V.)

The meaning here is quite unmistakable, and the connection of thought perfectly clear; even the difference in punctuation being worthy of notice. The subject of this portion of the prophecy is the second coming of Messiah in power to reign, and the special point emphasised is that it is *as certain as* His first coming in humiliation to die. "*Like as many (people) were astonished (at His first coming, when His Visage was so marred . . . and His Form . . .), So shall He startle many nations.*" The "astonishment of many people" at "My servant," here prophesied, is among the innumerable details whose literal and exact fulfilment is recorded in the New Testament. St. Mark, by the way, who wrote of Christ as the "Servant of God," being specially emphatic on this point: "They were astonished with great astonishment"—"They . . . were beyond measure astonished." "They were astonished out of measure." (St. Mark v. 42, vii. 37, x. 26—see also ch. i. 22, and x. 24. St. Matt. vii. 28. St. Luke iv. 32, etc., etc.)

The "startling of many nations" in the midst of their eating and drinking, marrying and giving in marriage, by the coming of the Son of Man "as a thief in the night," and the speechlessness of the Kings of the earth before their Judge, will be *as certainly* fulfilled ("*Like as . . . so . . .*") when He who was "despised and rejected of men" (ch. liii. 3), shall be "exalted, and lifted up, and be very high" (ch. lii. 12.)

Many *people* were astonished at the wondrous revelation of Divine power in the life of humiliation and suffering. Many *nations* will be startled by the wondrous revelation of Divine majesty at the coming "in power and great glory."

He came first "to His own (land), and His own (people) received Him not." He came to the land of *Israel*, and as King of the *Jews*; as He said, "I am not sent but to the lost sheep of the House of Israel."

When He comes again to the earth, it will be in the sight of the whole world; not only "the tribes," but "every eye" shall see Him; for "as the lightning cometh out of the east and shineth unto the west, *so shall also the coming of the Son of Man be.*" "*So shall He startle many nations!*" He will come to be, not King of Israel only, but "King over all the earth;" "King of kings, and Lord of lords," for "*all kings shall fall down before Him: all nations shall serve Him.*" (Ps. lxxii. 11).

Questions and Answers.

QUESTION No. 89.

M. T., Kensington, asks us to explain how it is that in Matt. xxvii. 38, 44, and Mark xv. 27, 32, *both the thieves* are said to have reviled Christ, while in Luke xxiii. 39, 40, it is expressly said that *only one* did so, and that the other rebuked him.

The answer to this, which is a stock infidel objection, involves and opens up another, a larger, and a very interesting question; *viz.*,—

HOW MANY WERE CRUCIFIED WITH CHRIST?

Our minds being so imbued with the impressions received from Rome's pictures of "the three crosses" from our youth up, we should at once say *two*. But, having learned to distrust man and all his works, and to question the truth of all that is popular, we ought to doubt it, and turn afresh to the Sacred Record.

(1) In the first place, note that, in Luke xxiii. 32, we are told that "there were also two other *malefactors* (*kakourgoi*), led with Him to be put to death."

(2) That one of these *kakourgoi* reviled (Luke xxiii. 39), and that the other *kakourgos* "rebuked" him (ver. 40, 41).

(3) That *after* Christ was put upon the cross, and *after* they had parted His garments, and *after* "sitting down they watched Him there," it says (Matt. xxvii. 38) "THEN were there two *thieves* (*lestai*) crucified with Him, one on the right hand, and another on the left." Mark xv. 27 speaks of the same two.

(4) The account in John xix. 16-18 is the same as in Luke. The *two* are not called either "thieves" or "malefactors," but simply "others." "They took Jesus, and *led Him away*; and He, bearing His cross, *went forth* into a place . . . where they crucified Him and two others with Him, on either side one, and Jesus in the midst." This was, of course, before the dividing of the garments, which took place later, and is recorded in verses 23 and 24. These were, therefore, the same two "malefactors" of whom Luke speaks in xxiii. 32.

From these *data* is it not clear that there were altogether *four* others who were crucified with Christ on that day? Two, who are called "malefactors" (*kakourgoi*), who were "led with Him" when He "went forth"; and two, who are called "thieves" (*lestai*), who were subsequently crucified after the garments were divided; and who were there and "then" crucified with Him.

Is it not also clear that, while both of the "thieves" reviled Him, only one of the "malefactors" did so?

At first, therefore, they would be thus placed—

Malefactor. CHRIST. Malefactor.
o o o

Jesus in the midst, and the two "malefactors," who were "led with Him," one on the right hand, and one on the left.

But afterwards, later, after the garments had been divided, when the two "thieves" had been brought, they would be thus placed, for, like the other two, they were placed one on the right hand and one on the left—

Thief.	Malefactor.	CHRIST.	Malefactor.	Thief.
1	2	3	4	5
<i>Lestees.</i>	<i>Kakourgos.</i>		<i>Kakourgos.</i>	<i>Lestees.</i>

This is confirmed beyond a doubt by the further reference in John to the "breaking of the legs." For, while at the beginning, in verses 16-18, he refers to the two who were "led with" Jesus when He "went forth," he clearly refers, at the end, to the *four*; for we read in verses 32, 33, "Then came (*elthon*) the soldiers and brake the legs of the first (*i.e.*, No. 1, a "thief"), and of the other (*i.e.*, No. 2, a "malefactor") which was crucified with Him; but when they came (*elthontes*, on coming) to Jesus (who would be the next, the third in order), and saw that He was dead already, they brake not His legs," etc.

We do not know at which end the soldiers began; but, whichever end it was, Jesus would be the third, for the record reads quite naturally as we have placed them. But if, on the other hand, there were only three who were crucified, then we must assume that the soldiers must first have gone past Jesus, and afterwards have come back again to Him. This seems, however, to be quite contrary to the plain and natural meaning of the words, the repetition of the same verb representing a continued progression *in the same direction*.

There were, therefore, altogether, *five* who were crucified on that day: two "malefactors," who were "led with" Jesus, only *one* of whom reviled; and the two "thieves," who were afterwards brought, *both* of whom reviled.

And, further, the "malefactor" who did not revile, being "led" away with Jesus at the first, would be of the first two, and therefore placed next to, and thus able to converse with the Lord, as we are told that one of them did.

Thus we are not compelled to invent the hypothesis that the saved thief began by reviling Jesus, and afterwards repented (about which the sacred record says nothing, but rather implies the contrary); nor are we forced to ignore the mark of time, in the word "then," in Matt. xxvii. 38.

But, on the other hand, by simply taking the words as they stand, and giving to each its natural significance, *all* the passages are harmonised; the perfection of Divine Inspiration is brought out; the accuracy with which the words are employed is clearly seen; man's tradition and pictures are shown, as usual, to be wrong; and the objection of infidels proved to be groundless.

QUESTION No. 90.

M. H. S., Portsmouth. "Dr. Robert Anderson, than whom there are few more precise and careful writers, in his "Coming Prince" accepts Friday as the day of the week on which the Crucifixion took place. There being no question as to the Resurrection at earliest dawn of the first day of the week, the Lord's explicit statement particularizing three days and three nights as the term during which the Son of Man was to be in the heart of the earth, has always appeared to me irreconcilably at variance with the currently received idea. As I have not the least wish to maintain a position or to raise a point, I do not attempt to justify the reckoning which has appeared to me necessary namely, three days and three nights prior to the Resurrection moment; but as I feel no doubt Dr. Anderson has fully considered the point, I will only say that I—and I think many others—would be most thankful to have the matter cleared up to their understanding. I should perhaps add that to be satisfactory to those in the same position as myself, the explanation should be one not *dependent* on human learning or historical knowledge, however completely in harmony with it, but one consistent with the straightforward simplicity of the Lord's direct statement of facts."

The problem as set by M. H. S. is an impossible one. Words are but counters; and if we would know what ideas they represent, we are entirely "dependent on human learning." The question is, what meaning these words "three days and three nights" would convey to

Jews, to whom they were addressed, and for whom they are recorded—for they occur only in Matthew, the Jewish gospel, (ch. xii. 40). The book itself supplies the answer. Ch. xxvii. 63 narrates how the Jews came to Pilate and said, "We remember that that deceiver said 'after three days I will rise again': command therefore that the sepulchre be made sure *until the third day*." It is entirely a question of habits of language and thought. To English ears the words suggest seventy-two hours completed; not so to the Jews. In the Jerusalem Talmud (cited by Lightfoot) it is said "that a day and night together make up a *nukthemeron*, and that any part of such a period is counted as the whole." See e.g. 1 Sam. xxx. 12, 13; 2 Chron. x. 5, 12; Esther iv. 16; v. 1.

Nor is this all. The Lord's words in Matt. xii. 40 must not be strained to make them inconsistent with His own explicit statement three times repeated in this same gospel, that He would be "raised again the third day" (xvi. 21; xvii. 23; xx. 19). This too is confirmed by the testimony of each of the other gospels. The vagary that our blessed Lord's death took place on the *fifth* day of the week is not only inconsistent with the plainest teaching of Scripture, but it involves a direct contradiction of the united testimony of all the gospels on the very point it is intended to cover.

There is no reason to suppose that Jonah was in the whale's belly for more than one entire day and some part of the first and third days. It is absolutely certain that our Lord lay in the grave only from the Friday evening till the Sunday morning. This is what the words used would convey to the Jew. This, it may be added, is precisely the meaning they would have in regard to a judicial sentence under English law. (See *The Coming Prince*, p. 260, note †. And on the general question, see chap. ix.).

R. A.

QUESTION No. 91.

J. C., Richmond.—"Does Acts i. 11 refer to the same event as 1 Thess. iv. 16?"

Clearly not. Acts i. 11 refers to Christ's coming "in like manner as He went up." He went up from the Mount of Olives; He will return to Mount Olivet (Zech. xiv. 4), when His feet shall stand again upon that mount; that will be His coming *with* His saints. In 1 Thess. iv. 16, it is His coming *for* them.

It is not correct, therefore, to interpret Acts i. 11 of the "blessed hope," though, of course, by application there is a general reference to the coming, only, there, it is to one particular aspect of it.

Poetry.

TO-NIGHT.

O H! Father, who my prayer hath heard,
And kept me since the morning's light;
Hear me, now when again I pray—
Just for to-night.

For blessings countless as the sand
Showered upon me since the light;
I thank Thee, and would ask for more—
Just for to-night.

Keep me, oh! keep me, Almighty King,
And thus display Thy gracious might;
Under Thine own protecting wing—
Just for to-night.

Thro' hours of darkness well I know,
I am not hidden from Thy sight;
But much I need Thy loving care—
Just for to-night.

From every hurtful thing defend,
And keep me safe till morning's light;
Send angels to protect this house—
Just for to-night.

The above lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

MISSION WORK AMONGST THE JEWS.

THERE is a significant remark in the report of one of the Foreign Missionaries of the Mildmay Mission to the Jews (in its last report). The writer speaks of his work as being that of Rev. vii., and expresses his belief that the "sealing" there spoken of is taking place. We do not stop to argue this point at all, but merely call attention to it, and to the questions which it raises as to much of Jewish Mission work. How many Jews merely assent to Jesus being the Messiah, and how many are convicted of their need of Him as their Saviour? How many are subjects of the Kingdom? And how many are baptized by the Holy Ghost into the Body of Christ?

These are important questions. Further light is thrown upon them by an article in the March No. (1895) of *Nathaniel*, a Jewish Mission fortnightly magazine, published in Leipzig, by Professor Strack and Dr. Dalman. After speaking of the National movement, it says:—

"The Jewish-Christian plans of Warszawiak, in New York, have not materialized, and the venerable convert, Rabbi Lichtenstein, of Budapest, who still declines to be baptized, but aims at the organization of a Jewish-Christian church, has been cast out by his people. Rabinowitz, of Kishnef, has given up all idea, seemingly, of organizing a distinctively Jewish-Christian congregation, and is virtually a *vox clamantis* among his people in Russia and the East. Pastor Gurland, of Kiga, together with 72 Jewish Christians, went in June, 1893, to Palestine, but no further news has been heard of them.

"The most noteworthy fact in this connection is the organization of a Jewish-Christian congregation in Smyrna, in the summer of 1894. The head of this movement is a Karite from Sebastopol named Abram Levi, who, while an inmate of the Scottish Jewish Mission Hospital in Smyrna, through the study of the New Testament learned to know Christ, and began his work by calling together Jews for the study of the Sacred Scriptures. These men organized themselves into a separate congregation, the original number being 64 heads of families. Of these just one half again withdrew, leaving 32 families and 17 young men, or a total of 185 souls.

"This association, in its statutes, says that it is 'a society of Jewish Christians; that its first principle is the faith in God and in the Trinity of God according to the teachings of the Messiah, but not according to the teaching of any commentary or principles of any other communion (thereby excluding the teachings of the Talmud); that each one binds himself to live according to the teachings of the New Testament; that circumcision shall continue to be practised, not as a law, but as a national symbol indicating that they are the children of Abraham and of the other patriarchs; that each one promises to live in accordance with the spirit of the Messiah—namely, in love, unity, and truth."

"Christians of non-Jewish origin have also recently attempted to organize Jewish converts into separate communions. The principal effort of this kind was made in London by John Wilkinson, the director of the Mildmay Mission, under whose leadership 11 converts were thus united into a 'Jewish-Christian Church.' A modification of this idea found its exponent in A. C. Gäbelen, of New York, who, in his jargon periodical, *Tikwath Israel*, reports the organization of a congregation consisting of 20 members. His position is practically that of Pastor G. A. Krüger, of France. His program is more distinctively Jewish-Christian than any other of its kind, and includes both the acceptance of Christ as the Messiah, and also *the continuation of the observance of the Mosaic law* in so far as this is not contradictory to the fundamentals of Christianity. In his organ, *Our Hope*, he pleads for the pure preaching of simple 'Messiahism,' without any admixture of Gentile Christianity. These are about the sentiments also put forth by Gedalium in Berlin."

All this is food for thought to those who "know the times," and who know also the difference between the Acts of the Apostles and the Pauline Epistles.

"THE JEWISH QUESTION."

We promised our readers to give them an idea of the "Solution," proposed by Dr. Hertzl, of Vienna, and which is now receiving discussion and consideration. We wish we had the space to fulfil our promise as we could wish; but we can give only a mere outline of it, with one or two extracts.

After removing and answering various objections, Dr. Hertzl states his case. He says:—

"WE ARE ONE PEOPLE.

"One People. We have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. Yet, in spite of all, we are loyal subjects, loyal as the Huguenots, who were forced to emigrate. If we could only be left in peace. . . .

"We are one people—our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a state, and a model state. We possess all human and material resources necessary for the purpose. I will not enumerate these resources here. They are summed up in my pamphlet, which is a systematic refutation of all objections to my scheme that have come to my knowledge. I have laid my scheme before politicians, theologians, scholars, soldiers, artists, scientists, men in various branches of business, and particularly financiers. The whole matter is in its essence perfectly simple, as it must necessarily be, if it is to come within the comprehension of all.

"Let the sovereignty be granted us over a portion of the globe large enough to satisfy the requirements of the nation—the rest we shall manage for ourselves. Of course, I fully expect that each word of this sentence, and each letter of each word, will be torn to tatters by scoffers and doubters. I advise them to do the thing cautiously, if they are themselves sensitive to ridicule.

THE CREATION OF A NEW STATE

has in it nothing ridiculous or impossible. We have, in our day, witnessed the process in connection with nations which were not in the bulk of the middle class, but poor, less educated, and therefore weaker

than ourselves. The governments of all countries scourged by anti-Semitism, will serve their own interests, in assisting us to obtain the sovereignty we want. These governments will be all the more willing to meet us half-way, seeing that the movement I suggest is not likely to bring about any economic crisis. Such crises as must follow everywhere as a natural consequence of Jew-baiting, will rather be prevented by the carrying out of my plan. . . .

"Everything must be carried out with due consideration for acquired rights, and with absolute conformity to law, without compulsion, openly and by light of day, under the supervision of authority and the control of public opinion.

"It can be clearly and tersely stated in the form of a simile: We surrender our old habitation to others and build a new and more beautiful one for ourselves. How the transfer of the old and the erection of the new establishments are to be accomplished is fully described in my pamphlet. The operation, simple in design, but complicated in execution, must be performed by a syndicate with large capital—call it

'THE JEWISH COMPANY.'

The Jewish Company will see to the realisation of all interests in property belonging to departing Jews.

"We must not imagine this departure of the Jews to be a sudden one. It will be gradual and continuous, covering many decades. We have numbers of unskilled labourers in Russia, Roumania, Hungary, Galicia, and elsewhere. The Emigration and Zionist societies would subordinate themselves to us, because our aim is more comprehensive than theirs, and because we represent the whole national idea. I calculate with confidence on the co-operation of these societies, whose assistance, however, is not essential to our success.

"The Jewish Company, with its immense business profits, will, in any case, be able to advance money to the poorest emigrants for their passage and tools. They will repay in labour. We shall introduce the seven-hours day, and thereby make an immediate politico-sociological experiment for the good of humanity. In all things we shall endeavour to place ourselves on the level of the consciousness of our age. Let this indication suffice here.

"In accordance with a previously settled plan, our labourers will construct roads, bridges, canals, railways and telegraphs, and build the first habitations for themselves and for our officials. Their labour will create trade, trade will create markets, and the markets will attract new settlers. The labour expended on the land will increase its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy."

After many more details, he comes to the great question:—

TO PALESTINE OR ARGENTINA?

And adds:

"Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of extraordinary potency. Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey. There we should also form a portion of the rampart of Europe against Asia, an outpost of civilisation as opposed to barbarism. We should remain a neutral state in intimate connection with the whole of Europe, which would guarantee our continued existence. The sanctuaries of Christendom would be safeguarded by assigning to them an extra-territorial status, such as is well known to the law of nations. We should form a guard of honour about these sanctuaries, answering for the fulfilment of this duty with our existence. This guard of honour would be the great symbol of the solution of the Jewish Question after nearly nineteen centuries of Jewish suffering." . . .

After discussing such questions as the New Constitution, the language, and other important matters, he concludes:—

"But we can do nothing without the enthusiasm of our own nation. The idea must make its way into the most distant miserable holes where our people dwell. They will awaken from gloomy brooding, for into their lives will come a new significance. Let each of them but think of himself, and what vast proportions the movement must assume! And what glory awaits those who fight unselfishly for the cause! A wondrous generation of Jews will spring into existence. The Macabreans will rise again. . . .

"This is my message, fellow Jews! Neither fable nor fraud! Every man may test its truth for himself, for every man will carry with him a portion of the Promised Land—one in his head, another in his arms, another in his acquired possessions. We shall live at last, as free men, on our own soil, and die peacefully in our own home."

RELIGIOUS SIGNS.

THE RELIGIOUS WORLD.

WE have frequently had to comment on the Church becoming worldly. Here we have an example of how the world is becoming religious.

"The Music Halls have not been slow to trim their sails to the breeze of religious sentimentalism (a "trade wind," if ever there was one) started by *The Sign of the Cross*. At the Tivoli, sandwiched between "Chirgwin, the White-Eyed Kaffir," and that excellent burnt cork artist, Eugene Stratton, a feminine vocalist *now sings a hymn*, or religious ballad, which appears to be almost as popular as the refined jocosities of Miss Marie Lloyd or Miss Bessie Bellwood. It opens—

'I stood in old Jerusalem,
Beside the Temple there,'

goes on to describe the day of Calvary, and ends with a vision of 'the New Jerusalem that never shall pass away.' It has a spirited, not to say rollicking chorus, beginning 'Jerusalem, Jerusalem,' and ending 'Hosannah for evermore.' This Lenten ditty is loudly applauded, and coming between two 'turns' of nigger minstrelsy, certainly affords a pleasing variety. The management ought to give a clerical matinee. The innovation will not properly 'catch on' until it is preached about."—*World*.

As a companion to this note the following:—

"Church and stage have joined hands now in very deed. Though this is Passion Week, the Bishop of Norwich has gone so far as to give a dispensation to the faithful in his diocese, permitting them for this time only to go to the theatre. Such a thing never surely happened before. The drama being played just now in Norwich is Mr. Wilson Barrett's *Sign of the Cross*, and Dr. Sheepshanks has invited the actors and actresses to a garden party. After that the theatre may be said to be thrice blessed—and episcopally too."

A NEW DEPARTURE.

It is common in the Roman Catholic Church to have a Requiem Mass, or a service for the commemoration of the soldiers who fell in such and such a battle. We can understand this in a Church which prays for the dead. But what are we to understand by the following, from *The Daily Chronicle* of March 27th:

"MARTYRS" COMMEMORATION SERVICE.

"A service in commemoration of the Armenian martyrs of the Christian faith will be held in St. James's Hall next Sunday afternoon. The service will commence promptly at twenty-five minutes past three with the Dead March in 'Saul.' Rev. H. Price Hughes will preside, Rev. F. B. Meyer will assist, and Rev. Dr. Clifford, Rev. Dr. Guinness Rogers, Rev. Dr. Monro Gibson, and Rev. J. Oswald Dykes will also be present. A special form of service has been prepared with the assistance of Dr. Oswald Dykes, Professor Rendel Harris, Rev. H. Price Hughes, and Mr. Percy Bunting. The congregation are requested, as far as may be convenient, to appear in mourning."

The example thus set has been rapidly taken up and followed. Advertisements of similar services have become common, and if they bring money, they will soon become popular. But What does it mean? and Whither does it lead?

WHITEWASHING THE DEVIL!

A new poem has been published by Mr. Robert Buchanan, called *The Devil's Case*, in which he constitutes himself the Devil's Advocate. He claims for the prince of darkness all good things, for the reason that bad things are divinely permitted to be. *The Jewish Chronicle* declares it is intended to be "a blasphemous production, a literary outrage upon the Deity." But there will soon be more of these "great swelling words," as we draw nearer to the time when Antichrist shall "exalt himself" to divine honour.

A SECRET SOCIETY AT CAMBRIDGE.

"The members of the Society are known as C.S.J. The letters mean—Companions of St. John. Members are recruited through social agencies, and are gradually brought up to a point at which they are invited to join the Society. The rules and true nature of the organisation are not disclosed save to members. Thus the novice

knows nothing as to the responsibilities he is about to take upon himself. Admission is by an oath of allegiance and secrecy ceremoniously administered. The nature of the act may be gathered from the fact that a member, invited to explain the form of admission, said he understood that he had committed himself body, soul, and spirit, to the head of the Society."

We need hardly add that the whole movement is Romish in everything except in name, as is evidenced by the perversion of Scripture which is made to run thus: "The blood of Jesus Christ (in Absolution) cleanseth from all sin"! The whole affair has been fully exposed in *The Times*.

EASTERTIDE IN THE CHURCHES.

The usual Good Friday and Easter Services gave occasion for the usual display of man's superstition and man's religion, combined with increasing worldliness.

The Good Friday Services seem to have been more crowded, and the effects are becoming more operative in their attempts to realise the agony of the cross, without any sense of what those vicarious and atoning sufferings mean for sinners convicted of their guilt and ruin.

CHURCH OF ENGLAND.

To show how things are going we give the following from *The Standard*:—

"A remarkable service was held yesterday morning at St. Cuthbert's, South Kensington, known as the "Veneration of the Cross," which was conducted by the Rev. H. Westall, the vicar. At nine o'clock the officiating priest, robed in a cope and accompanied by two others, entered from the Vestry, and the three prostrated themselves before the altar. After intoning several collects and the two Lessons, the vicar and his deacons chanted the story of the Passion as recorded in the 18th and 19th chapters of St. John's Gospel. The sacred text was sung as a trio, the three priests separately repeating the words of Christ, of Caiaphas, and of Pilate (the intervening parts of the narrative being supplied by the vicar), while the choir, hidden behind the black drapery on the north side, sang as a chorus the exclamations of the Jews, such as "Not this man, but Barabbas," and "Crucify Him," etc. This recital being finished, the officiating priest returned to the south side, where he intoned a series of collects and prayers for the church, the Primate, the bishop of the diocese, the priest and deacons, the Sovereign, the Catechumens, for all "heretics and schismatics," and others. All this was sung standing, but before each prayer the priest said, "Let us pray. Let us bow the knee, arise," upon which all knelt down for a moment, and immediately rose to their feet again. These prayers being ended, the priest divested himself of his cope, and appeared vested only in an alb and a richly embroidered stole. He then approached the front of the altar and removed the crucifix, which he took from its place and ceremoniously unveiled it. While this was in progress the choir sang "The Reproaches." Next the priest stood before the altar, facing the people; raising the unveiled crucifix so that all could see it, he said, "Behold the wood of the Cross." He then placed the crucifix on the ground on the north side, resting it on the top altar step, so that it lay in a slanting position. Withdrawing some distance, he knelt and bowed; rising, he advanced towards it, repeating the genuflexion twice. Kneeling again close to the crucifix, he bent down and kissed it. Rising, he then retired to his place on the south side, and the other clergy present separately followed his example, and then together the two acolytes. This ceremony was afterwards gone through by many of the congregation, who advanced two and two, the men first and afterwards the women. At the same time the altar crucifix was unveiled, so was the large crucifix on the rood gallery, but not the two figures of St. Mary and St. John. Finally, the recumbent cross was raised, veiled as before, and replaced on the altar."

Surely a Church in which the absence of discipline allows such rank idolatry as this is not worthy of the name of a Church.

NONCONFORMIST SERVICES.

The Daily Chronicle says:—

"At the City Temple yesterday morning an enormous congregation assembled for the usual Good Friday service. Last year, it may be remembered, the musical part of the service contained several startling—not to call them amusing—features. This year it was profoundly solemn. The only variation from a strictly devotional order of service was when Mrs. Parker advanced to the pulpit rails, and delivered an eloquent little homily against the destruction of birds for the sake of

their plumage, at the conclusion of which she recited most effectively a poem of her own composition, "The Cry of the Birds." Dr. Parker's own discourse was based on the words, "They are confederate against me." (Psalm lxxxiii. 5). Pilate and Herod, he said, became friends over the doomed Christ. It was easier to be at one in hatred than in love. The purpose of bad men in all ages was to crucify Christ, to decry righteousness, to damn the Churches. Let them leave all such confederacies of evil and seek inwardly the friendship of true righteousness. The lighter part of the service included the solo, "There is a green hill far away" (Gounod), sung by Miss Stanley Lucas, and a cornet solo, "the Holy City" (Stephens Adams), played by Mr. George Harlow. In the evening Farmer's cantata, "Christ and His soldiers" was rendered in the presence of a large congregation.

ROMAN CATHOLIC.

The newspapers call this

"RELIGION DE LUNE."

The Daily Chronicle describes the service at the Pro-Cathedral, Kensington, which

"was marked by a gorgeousness of ceremonial almost worth describing as majestic. A Prince of the Church occupied his archiepiscopal throne in the splendid edifice which for a time ranks as his cathedral. On his way to the altar Cardinal Vaughan received homage from his people more profound than any *earthly monarch* could demand as by gesture he bestowed his blessing upon them. Arrayed, too, in cope and mitre of dazzling richness; attended by a suite which included the highest dignitaries of the Church, also richly appalled; preceded by cross-bearer and the bearer of his golden pastoral staff—above all, looking "every inch a king," as he always does—the Cardinal accepted with quite regal dignity a position almost as difficult to sustain as to attain. Then the High Mass was Haydn's "Imperial," rendered by the most skilled musicians to be found in London."

The sermon was on seeking "signs;" and, after declaring that "faith cometh by loving" [not by the "foolishness of preaching"], it concluded by alluding to the "assumption" of the Virgin!

"after which the Cardinal was again thronged by eager worshippers anxious to obtain his blessing."

It is difficult to see how these three examples could be excelled for the sad illustrations they afford of combined blasphemy, frivolity and burlesque.

MONEY MUST BE GOT SOMEHOW.

General Booth will shortly hold a Salvationist Exhibition at the Agricultural Hall

with the intention of presenting a series of living pictures of the Salvation Army "in all lands." The many and varied branches of the army's work are to be illustrated. In connection with the projected exhibition it is intended to hold a gigantic sale by auction daily, for the benefit of the social work of the army, of the gifts of friends and well-wishers, from whom consignments of "merchandise of every description—household furniture, machinery, tools, horses, cattle, sheep, &c.—are invited."

Editor's Table.

REVIEWS.

"*Mary or Madonna?*"

This is one of Mr. Chas. J. Thynn's useful sixpenny issues from Wycliffe House, 6, Great Queen Street, and Exeter Hall, London. It is by Mr. W. MARSHALL, and is a good answer to the question: "Is Mary of the Bible the Madonna of the Traditions?" By a careful comparison of the language of Scripture with the language of Rome that answer is clear and overwhelming.

"*The Teachings of the Catacombs.*"

This is another of Mr. Thynn's "Protestant View" series of penny books. It is by the Ven. Archdeacon

SINCLAIR, D.D., and is a useful little manual on an important and interesting subject.

TO CORRESPONDENTS.

C. S. H., Southsea. No, we do not think the popular explanation of "Baptized for the dead" more simple, because it assumes a great deal concerning the persons written to, which is not revealed, and also a practice for which there is no historical evidence.

Since our last issue we note that the first time the noun "dead" occurs in 1 Cor. xv. 29, it has the article, and the second time it has no article. What can this mean?

We note further, all through the chapter, that when the noun "dead" is used *without* the article it always means dead *persons*. See verses 12, 13, 15, 16, 20, 21, 29, (second time) 32.

On the other hand when it is used *with* the article it seems to point to the *bodies* of those who are dead, *i.e.* to dead *bodies* as distinct from dead *persons*. See verse 29 (first and third time*) 35, 42, 52.

MR. T. Archer-Hind has recently pointed out that there is the same distinction to be observed elsewhere. He notes the use of the noun *without* the article as denoting *dead people* in Deut. xiv. 1; Matt. xxii. 33; Mark ix. 10; Luke xvi. 30, 31, xxiv. 46; John xx. 9; Acts x. 41, xxvi. 23; Rom. vi. 13, x. 7, xi. 15; Heb. xi. 19, xiii. 20. And *with* the article as denoting *dead bodies* or a *corpse*, Gen. xxiii. 3, 4, 6, 8, 13, 15; Deut. xxviii. 26; Jer. xii. 33; Ezek. xxxvii. 9; and Luke xxiv. 5.

ROBERT BROWN. You can hardly expect us to insert your personally offensive letter. For your commenting on the writings of another in this tone and spirit, even *The Christian* had once to rebuke you in a review of one of your own works. It is strange if you cannot yourself take a little serious criticism in good spirit, as it is written.

J. B. We cannot take notice of anonymous communications. Read what is written more carefully and your question will soon be answered.

G. B. B., Minneapolis. We quite agree with you and quote some of your words which are worth preserving.

"It is a grand step when we are ready to unlearn error and to learn truth. Somehow we let go of the old associations of established and accepted teaching with great reluctance, but blessings await us whenever we willingly exchange an old error for a new truth."

MUSIC.

We have received a parcel of music from Messrs. Weekes and Co., 14, Hanover Street, W., by R. Alleyne-Harris, and can heartily commend it all as chaste and simple; and what is more, the words are all unexceptionable. Three are by Francis Ridley Havergal ("Nobody knows but Jesus," "The Great Teacher," and "Sing!"); and two are by Mr. Alleyne-Harris ("I am so happy," and "Happy day.")

Two are for the children, and carry a useful lesson. One is "The Butterfly and the Bee," and the other, "The disobedient duckling." Words by Mrs. L. Shorey.

* The third time it has the article again, but the R.V. reads "them" instead of "the dead."

THINGS TO COME.

Vol. II.

JUNE, 1896.

No. 12.

Notes and Notices.

THE PRESTON CONVENTION.

BY J. C. S., HOYLAKE.

As previously announced, the Prophetic Convention was held at Preston on Tuesday, Wednesday, and Thursday, 28th to 30th April. The local friends who had charge of the arrangements, earnestly looking to God, went forward in the face of not a few difficulties and discouragements, and God answered prayer and honoured faith in a way that made the Convention a mighty victory for the truth.

The variety of truth presented to the people may be gathered from the following brief digest. On Tuesday afternoon, the Convention was opened by an address from Rev. John Wilkinson, of Mildmay, London, on the inspiration of Scripture, showing how literally prophecy had been fulfilled in the past, and arguing that it would be as literally fulfilled in the future. This was followed by an address from Rev. Jas. C. Smith, of Hoylake, Cheshire, on the same subject, showing what the Word of God can do for those who submit to it. It is "able to make wise," 2 Tim. iii. 15; "able to build up," Acts xx. 32; and "able to save," James i. 21. On Tuesday evening the speakers were Dr. Neatby, of London, who spoke on the coming of the Lord, as distinctively the Christian's hope, dwelling on such Scriptures as John xiv. 1-3, and 1 Thess. iv. 13-18; and Pastor F. E. Marsh, of Sunderland, who showed the two steps or stages in the second coming of the Lord, as described in His coming *for* His people, and coming *with* His people.

A very good audience came together on Wednesday afternoon, when Mr. Marsh spoke with force and fervour on the Inspiration of Scripture, dwelling on Psalm xix. 7-11, and showing the minute perfections of the Word of God, and its divine glory. Mr. Marsh was followed by Dr. Bullinger, of London, who spoke on "How to Study Prophecy," showing what prophecy is (from 2 Peter i. 19-21), and emphasising that prophecy is literal; that it is progressive; and, that we must always distinguish between interpretation and application. On Wednesday evening there was a large assembly and great interest. Dr. Bullinger spoke on the Millennium: When? What? Why? Mr. Wilkinson followed, and spoke with much freedom and felicity on the Scripture teaching concerning Israel. These two addresses were felt to be very helpful.

On Thursday afternoon, Mr. Smith gave an address on "Four things Christ is to do when He comes"—receive His own; destroy the lawless one; save Israel; and judge the nations. Dr. Neatby followed with an address on Phil. iii. 7-9, 14 and 20, 21, showing the three stages of the Christian's life, ending in the transfiguration of the body. A large audience came together again on Thursday evening.

Dr. Neatby spoke practically and powerfully on Titus ii. 11-14, and Luke xii. 32-40; and Mr. Smith gave the closing address on 2 Sam. xix. 9-14, and 1 Chron. xix., showing these two scenes in the life of David to be two illustrations of Christ's present *rejection* and *absence*, and how we gather round our rejected Lord, and as He speaks down from the throne to us, in His absence, we send up to Him the response of Israel to David, "Return, Thou and all Thy servants!" A wonderful power of God rested on this meeting, and the close was a scene of great enthusiasm, many gathering round to praise God for His goodness, and bid the servants of God a hearty "God be with you till we meet again!"

All felt the helpfulness of the genial presence and practical comments of J. E. Mathieson, Esq., in the chair. The hearty singing, also, and the occasional punctuation of the addresses by *amens* and *halleluias*, contributed not a little to keep the interest awake, and make the Convention the blessing all felt it to be.

"Great things He hath taught us, great things He hath done,
And great our rejoicing through Jesus, the Son;
But purer, and higher, and greater will be
Our wonder, our transport, when Jesus we see."

Editorial Paragraphs.

How "the Blessed Hope" was Lost.

A FEW extracts from eminent scholars and historians clearly tell us how "the Blessed Hope" was lost. All testimonies agree in declaring that it was crushed by an apostatizing Church. The martyr-age had passed away which had cherished this hope; a new generation had arisen flushed with its victories over heathenism, and intoxicated with new, but false hopes. And this is the testimony:—

Kurtz says: "As the aspect of outward affairs changed under Constantine, these views lost their hold on men's minds. The Church now prepared for a long-continued period of temporal prosperity, and the State-Church of that time forgot the millennial glory of the future" (*Ch. Hist.* I. 47).

Bengel says: "When Christianity became a worldly power by Constantine, the hope of the future was weakened by the joy over the present success" (*Erklärt, Offenb.*, 664).

Jamieson and Faussett: "Under Constantine, Christianity being established, Christians began looking at its existing temporal prosperity as fulfilling the prophecies, and ceased to look for Christ's promised reign on earth" (*Comm.* VI., Int. to Apoc., p. 70).

Auberlen says: "Chiliasm disappeared in proportion as Roman Catholicism advanced. The Papacy took to itself, as a robbery, that glory which is an object of hope, and

can only be reached by obedience and humility of the cross, . . . and thus Chiliasm disappeared. This is the deep truth that lies at the bottom of the Protestant and anti-Papistic interpretation of the Apocalypse" (*Dan.*, p. 375).

As the apostasy advanced, the new theory arose that the Millennium was a present fact, or a state to be brought about by the continued conquests of the Church, to say nothing of the sword! The prophecies of the second Advent began to be interpreted of the *first!* The Old Testament prophecies of Israel began to be appropriated (a euphemism for felony) by the empire of the fourth century, and the New Jerusalem became the Church! The cross, which had been the symbol of ignominy, the symbol of the King rejected and the kingdom in abeyance, became the object of honour, veneration, and finally of adoration! The hope of Christ's coming was changed for the Church's going into the more exalted position described by the new man-made title of the "Church triumphant!" The whole terminology of Scripture became turned upside-down: "Death" became Life; Dying became the gate of Life; and "Life" became happiness. And the promise of Christ, "I will come again and receive you unto Myself" was perverted, and men practically said, "No, Lord; you need not come for me; I am going to die and come to You!" And thus, at one stroke, went the hope of Resurrection and the Advent!

Pope Damasus I. (A.D. 380) was the first to condemn the martyr-faith as a "heresy," and by this act the Advent hope was itself martyred.

Our readers can judge how far the objects of our journal, *Things to Come*, agree with primitive Christianity, and how far we are all enmeshed in the working of "the mystery of iniquity," *i.e.*, the secret workings of the Antichrist, which even in the apostle's days were already felt.

The "Blessed Hope" affords the greatest security against Papal influence. It brings us nearer to Christ, and the nearer we are to Him, the further we are from Popery.

Parents, get your children to be interested in Second Advent truths, and you will give them the greatest security which they can have against being caught in the meshes of Ritualism, or deceived by the lies of Romanism. It is impossible that a taint of Romanism can dwell in a heart which is held by "that blessed hope" of Christ's speedy return.

New Gospels. "The essential duty of to-day is not criticism but construction: the finding of those new and ever newer gospels, those fresh points of faith and inspiration for which men thirst."

Thus writes *The New Age*, and thus is proclaimed man's desire for a Millennium, and his impotence to bring it about. These two articles (April 23 and 30) are entitled,

"THE GOSPEL ACCORDING TO EDWARD CARPENTER,"

and are a descriptive review of his scheme for removing the curse from creation. It is of course the old effort to obtain a Millennium without Christ! Vain hope! Mr. Carpenter's hope is shown by the title of his book, *Towards Democracy*. His hope does not rise beyond the *Demos* (the people), that is its end! Our

hope begins with the Deity. *The New Age* says, "All gospels—old and new—are one at bottom." True, all man's gospels are false at bottom, but the one Gospel of God begins from the top! for it is "concerning His Son Jesus Christ," who is our hope, and of Whom all other so-called gospels know nothing. Mr. Carpenter's book does acknowledge that what is called "civilisation" is "a complication of diseases" and is so misnamed! But it is well to see whither human reason leads. "The sense of sin" is "a special form of mental disorder!" "To love your neighbour as yourself is the whole law and the prophets," so that he at once boldly reverses the truth of God and substitutes one commandment for two!

After all, "Righteousness and peace and joy" are what the world wants, but these can be enjoyed only now in and by the Holy Spirit (Rom. xiv. 17): and, in the coming Kingdom, only in and by the power and presence of the King.

After saying that knowledge is only assimilation, and that digestion is the only synthesis, the articles conclude, "When each comes to make that synthesis for himself it will be found that after all there is a genuine gospel in Edward Carpenter. As yet he confesses himself but dreaming 'the dream of the soul's slow disentanglement, tentatively trying the first notes, wonderingly at its beauty, of the song—strange word!—of Joy.' That note, Joy, is the hall-mark of divinity; and it will be a wonderful resurrection-day on this husky earth when the whole song is sung and the gospel of the true democracy is fully written."

Yes, that will be a wonderful day, but it will not be ushered in by such vain "dreaming." This "gospel of the true democracy" is already fully written in the Scriptures of truth, which reveal to us the manner in which it will be headed up in the Antichrist, and end in the terrors of the great tribulation, before the day of the Lord shall usher in the reign of millennial "righteousness and peace and joy."

Contributed Articles.

THE DIVINE NAMES AND TITLES.

BY THE REV. DR. BULLINGER.

(Continued from page 195.)

II.—JAH.

WE have seen that a name is that by which any person or thing is *known*; but we come now to the important fact that the same person may be known by different names, according to the relationship in which the one who knows stands to the one who is known.

It is so with ourselves. Each one has a name by which he is *known* to those who do not know him personally, *i.e.*, a name by which strangers know him: then he has a name by which he is known to his friends, and a name by which he is known in his family circle. Those who stand in closest relationship know him and call him by a name which no others may use, and which few are even acquainted with.

It is so with the Divine names and titles, as we shall see. Each betokens a special relationship, and determines the degree of the knowledge possessed by the one who uses the name or the title.

To His enemies He is a "man of war"; to His redeemed He is "the God of peace"; to His children He is a "Father." And so with all the other names and titles, which we propose to consider in order.

Our desire is that Bible students who read these papers should be able so to mark their Bibles that they may always know at a glance what the Name or the Title is. The renderings in the Authorised Version are not always uniform, otherwise our task would be much simplified. We wish to put the English reader in possession of facts which will make him independent of all other helps.

1. JAH.

We begin with the name JAH (pronounced *Yah*).

This is not, as is thought by some, a mere abbreviation of Jehovah, because it is several times joined to it and is used with it. It is thus distinguished from it.

Its first occurrence assists us in determining its meaning (Ex. xv. 2): "My strength and my song is Jah, and He is become, vaYAHee, to me salvation." Here Jah is associated, and stands in immediate connection with the verb haYAH, *to be*, from which it is derived. *Hayah* means *to be*, *i.e.*, the condition of being; and the name formed from it means *He who is*, or rather *He is*.

It is thus distinguished from Jehovah, which means not only *He who is*, but *He who was* and *is to come*. With Jah it is not this, but simply *He who is*, absolutely and independently. As it is stated in Col. i. 16, 17, "*He is* (not He was) before all things, and by Him all things have subsisted and still subsist."

In this, its first occurrence, it stands connected with "salvation," personal salvation, and further on in the song (ver. 13)—for it nearly always occurs in songs—it is associated with redemption. This furnishes us with a clue to its meaning and use; and we shall find that wherever it occurs there is always this thought with it. It occurs first in Exodus, which is the book of "the Names," and the book of personal redemption, for it is here that we first have a reference to that wondrous fact.

Forty-nine times (7 × 7) we find it in the Bible. Of these, forty-three are in the Psalms, and only six elsewhere.

It is remarkable that its first appearance in the Psalms is in the *second*, or Exodus-book (Psa. xlii.-lxxii.), in which special reference is made to the Exodus. Psa. lxviii. 4 is the passage; and if this is read with the context, it will be found that praise for redeeming grace is the leading thought. See especially vers. 3, 5, 19, 20, 22. Twice He is there called "the God of salvation," and His goings in the Sanctuary are referred to (ver. 24) as in harmony with Ex. xv. 13: "Thou in Thy mercy hast led forth Thy people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." So that Jah means *He who is*, in Himself, and not merely the creator, or as one sustaining some relation to creation. He who is not merely the Redeemer or Saviour, but who is Himself the salvation and redemption of His people, and who is, therefore, worthy of infinite praise.

A full knowledge of all that this name means and implies can be gathered, not from Lexicons or from etymology, but only from the way in which the Holy Spirit has used it in the Word. It is essential, therefore, that every passage where it occurs should be carefully studied.

Unfortunately, it is not uniformly rendered. Once it is transliterated "JAH," as it ought always to be; in other places it is rendered "LORD," thus confusing it with Jehovah, which is always represented in capital letters thus—"LORD."

Now, if every occurrence is marked in ink of some special colour, then, in all the *other* places where we have the word LORD, we shall know that it stands for Jehovah, and will not need marking. This will be a convenient arrangement, as the word Jehovah occurs many hundred times.

The following is a complete list of all the passages:—

The six outside the Psalms:

- Ex. xv. 2. "The LORD (Jah) is my strength."
 „ xvii. 16. "The LORD (Jah) hath sworn that the LORD (Jehovah) will have war," etc.
 Isa. xii. 2. "For the LORD (Jah) JEHOVAH is my strength," etc.
 „ xxvi. 4. "In the LORD (Jah) JEHOVAH is everlasting strength."
 „ xxxviii. 11. "I said I shall not see the LORD (Jah), even the LORD (Jah), in the land of the living."

The twenty in the Psalms:

- Psa. lxviii. 4. "Extol Him that rideth in the heavens by His name JAH, and rejoice before Him."
 „ „ 18. "That the Lord (Jah) God (Elohim) might dwell among them."
 „ lxxvii. 11. "I will remember the works of the LORD (Jah)."
 „ lxxxix. 8. "O LORD (Jehovah) God (Elohim) of hosts, who is a strong LORD (Jah) like unto Thee?"
 „ xciv. 7. "Yet they say the LORD (Jah) shall not see."
 „ „ 12. "Blessed is the man whom thou Teachest, O LORD (Jah)."
 „ cii. 18. "Shall praise the LORD (Jah)."
 „ cxv. 17. "The dead praise not the LORD (Jah)."
 „ „ 18. "But we will bless the LORD (Jah)."
 „ cxviii. 5. "I called upon the LORD (Jah) in distress: the LORD (Jah) answered me."
 „ „ 14. "The LORD (Jah) is my strength and song."
 „ „ 17. "I shall not die, but live, and declare the works of the LORD (Jah)."
 „ „ 18. "The LORD (Jah) hath chastened me sore."
 „ „ 19. "I will praise the LORD (Jah)."
 „ cxvii. 4. "The tribes of the LORD (Jah)."
 „ cxxx. 3. "If Thou, LORD (Jah), shouldst mark iniquities, O Lord (Adonai), who shall stand?"
 „ cxxxv. 3. "Praise the LORD (Jah)."

Psa. cxxxv. 4. "For the LORD (Jah) hath chosen Jacob unto Himself."

„ cl. 6. "Praise ye the LORD (Jah)" (first time).

The TWENTY-THREE in the *Psalms*, forming part of the word Hallelu-JAH, *i.e.*, praise the Lord :

Psa. civ. 35.

cv. 45.

cvi. 1, 48.

cxl. 1.

cxlii. 1.

cxliii. 1, 9.

cxv. 18.

cxvi. 19.

Psa. cxvii. 2.

cxxxv. 1, 21.

cxlvi. 1, 10.

cxlvii. 1, 20.

cxlviii. 1, 14.

cxlix. 1, 9.

cl. 1.

cl. 6 (second time).

(To be continued.)

Conference Addresses.

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

"THE BODY" AND "THE BRIDE."

BY E. A. RAWLENCE.

THESE terms are figurative representations of spiritual bodies, and the question that we now have to consider is whether these two titles refer to the same or to different groups of believers. May God the Holy Spirit guide us in our researches on this point.

In order to get a clear grasp of the subject, it is, above all, necessary to understand Jehovah's dispensational dealings. Augustine's remarks in this direction have been admirably paraphrased—"Distinguish the Dispensations, and difficulties will disappear."

It is scarcely necessary to demonstrate here that Jehovah called and chose Israel as the *special* channel of blessing to mankind at large, and as a means for establishing His kingdom upon earth, through the Messiah, who was to be of the lineage of David, as foretold in Isa. ix. 6, 7: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end: upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

This is that stone kingdom, "cut out of the mountain without hands," that "the God of heaven" shall "set up, . . . which shall never be destroyed" (Dan. ii. 44, 45). The Christ was heralded, as king of this kingdom, by the angels, and so announced by the wise men from the east. John the Baptist went forth preaching, "Repent, for the kingdom of heaven is at hand," and our Lord openly proclaimed it during His early ministry, until "the Pharisees went out, and held a council against Him how they might destroy Him. But when Jesus knew it, He *withdrew* Himself" (Matt. xii. 14). After this we find Him speaking to the public only in parables; these He explained to His disciples in private, and the reason He Himself gave was, "Because it is given unto you to know the mysteries (or secrets) of the kingdom of heaven, but to them it is not given" (Matt. xiii. 11). "The kingdom of heaven" is

an *earthly* kingdom. This is abundantly clear from the parables in Matt. xiii., from which we gather that Satan has power to infuse evil into it, which could not apply to the kingdom *in* heaven, where God is the supreme autocrat, and nothing that defileth can enter. It is to re-establish on earth this heavenly kingdom which was lost at the fall that Jehovah is steadily working; and it is to prevent this consummation that all the powers of hell are concentrating their forces; and it is for the establishment of this kingdom that our Lord left us that heaven-breathed prayer, "Thy kingdom come, Thy will be done *in* earth, as *it is in* heaven."

I need not recapitulate the way in which His brethren treated the King, nor how the Roman governor crucified Him with the mock, yet true, title over His head, "Jesus of Nazareth, the king of the Jews." Yet, although the Jews rejected and crucified Him, the longsuffering of Jehovah would not cast them off until another and final opportunity had been offered to them of fulfilling their mission. Hence, after Pentecost we find Peter proclaiming, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto *you first* God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." The result of this was that, on the day of Pentecost, no less than 3,000 Jews, "devout men out of every nation under heaven," were converted. Never before was there such a band of ready-made missionaries, as they were at once equipped in the language and customs of the nations amongst whom they dwelt, and acclimatised as well. Had this blessed work gone on in the same ratio, the Gospel would have soon overspread the whole world, and the King have been brought back in triumph; but it was not to be so, and ere long those in high places manifested the same opposition to the Gospel as they had to the Messiah. The spirit of opposition quickly grew until, at Antioch, when the Gentiles had come together to hear the Gospel, "the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should *first* have been spoken to you; but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles" (Acts xiii. 45, 46). This hostile position to the Gospel filled up their cup of iniquity.

Israel had thus been guilty of three great offences:—

(1) Idolatry, or spiritual whoredom, which necessitated their divorce as the wife of Jehovah: "And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also" (Jer. iii. 8).

"Plead with your mother, plead: for she is not My wife, neither am I her husband: let her, therefore, put away her whoredoms out of her sight, and her adulteries from between her breasts" (Hos. ii. 2).

(2) They "killed the Lord Jesus and their own prophets" (1 Thess. ii. 15).

(3) Finally, the apostle says, they "persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway: for the wrath is come upon them to the uttermost" (1 Thess. ii. 15, 16).

These, possibly, are the three transgressions of Judah and Israel referred to in Amos ii. 4-8, whilst the fourth will be the final apostasy under Antichrist. This brought things to this *impasse*. Justice absolutely necessitated that Israel should be cast aside as a "deceitful bow." How,

then, was Jehovah's work to be carried on, since the instrument which He had provided proved so unworthy? Was witness for Him to cease altogether until Israel's punishment was fulfilled?

Nay! man's failure is God's opportunity.

It was now that the Lord revealed the mystery (*i.e.*, secret) of the Church or Body of Christ, which had been kept hidden from the foundation of the world. This "mystery" or secret was specially revealed to the Apostle Paul, and it was "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel" (Eph. iii. 6).

It must be noted that the Church could not supercede or succeed to Israel's position in the kingdom which was secured to that nation by God's immutable promise and oath: but in order to bring her within it the King undertook to share the Kingship with the Church, hence the wonderful titles applied to Believers in this dispensation "Sons of God" (1 John iii. 2). "Heirs of God, and joint-heirs with Christ" (Rom. viii. 17). What a position! Thus every new convert becomes incorporated in this mystical body, and so the Body grows until it will ultimately attain "unto a perfect man, unto the measure of the stature of the fulness of Christ:" (Eph. iv. 13). This is termed "the edifying (*i.e.*, or building up) of the Body of Christ," and when the body is complete it will be joined to "the head even Christ" and caught up to meet the Lord in the air. When the Church has been removed, Jehovah will again work through Israel. Hence the completion of the Church must be co-terminous with the completion of Israel's rejection as a nation.

Viewed in this light, that great question about which there is always considerable controversy is solved.

Will every Believer, even though back-sliding and living in sin, be caught away to meet the Lord in the air? Yes, undoubtedly, or else the body will not be "*perfect*," which would be an impossibility; but no doubt such a one will "suffer loss."

Now it is obvious that we, as members of "the Body of Christ," form part of the Bridegroom, and therefore that we cannot reasonably be said to be "the Bride" at the same time.

Who then is the Bride? We have a very definite introduction to her in Rev. xxi., where the apostle is expressly invited into mid-heaven to see "The Bride, the Lamb's wife." Now if any Scripture will give us the key as to who she is, surely this one will do so. And to what was John introduced? Not to the Church, nor to the Body, but "to the Holy Jerusalem," holy, for it can be said of it "Jehovah Shammah," "The Lord is there" (Ezek. xlvi. 35). Beyond dispute every particular given of this City appertains to Israel. Its twelve foundations representing the twelve Apostles who are by promise to sit on twelve thrones judging the twelve tribes of Israel (Matt. xix. 28), and note that there is no foundation for the thirteenth. Apostle Paul, who was the Apostle of the Church (as the Church will be there by reason of her Union with the Bridegroom). Twelve Gates, one for each Tribe, and three gates on each of the four sides of the City, exactly coinciding with the earthly restored City described in Ezek. xlvi. 8, etc. Who are those privileged to visit there? "The Nations of them that are saved," and "the kings of the earth." These are "to walk in the light of it," and to "bring their glory and honour into it," in contradistinction to glorified Israelites who obviously have their dwelling there.

It seems to me impossible from this to regard the Bride as composed of any but Israelites. Let us then look back through the Word for any indications of such a solution. In the prophets we frequently find Israel referred to as the

wife, and Jehovah as the husband. "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with Me, O house of Israel, saith the Lord" (Jer. iii. 20 and see Hosea ii.).

We have already shown that she was put away for spiritual adultery, but these same prophets make it equally clear that she will be forgiven and received back again, when there will be a *re-marriage* in the future. "For thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee" (Isa. liv. 5-7).

"For as a young man marrieth a virgin, so shall thy sons marry thee; and, as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 5).

Our Lord Himself gives details as to this re-marriage in Matt. xxii., "The kingdom of heaven is like unto a certain king, which made a marriage for his son." The whole scene is Jewish. The guests who were first invited were obviously Israelites, and naturally near relatives and friends of the Bridegroom and Bride, and the Bride must obviously have been a virgin of Israel, otherwise it would have supplied an excuse for those invited to have stayed away. For, according to the law of Moses, it was forbidden any Israelite to marry a Gentile (see Deut. vii. 3). But when the near kinsfolk and friends of the Bride and Bridegroom would not come, *then* it was that the bond-servants were sent out into the "highways" to procure the necessary company, and when they were procured "the king came in to see the guests."

I think all will agree that, on the return of Israel as a nation to their own land, the bulk of the nation will follow the Antichrist, whilst the residue will form the godly remnant upon whom the Spirit is to be poured out, as prefigured by the promise, "I will cause to come down for you the rain, the former rain, and the latter rain in the first month" (Joel ii. 23).

Now, the "former rain" caused the grain to start its growth, corresponding with the outpouring of the Spirit on the nation at Pentecost, as we have seen, and as Peter was quick to note. The "latter rain" caused the ears to fill and mature for the harvest. So will Israel's final testimony, when Joel's prophecy will be fulfilled, cause "the harvest of earth" to ripen (Rev. xiv. 15). Out of this godly remnant we have to seek a company that will answer to the Bride, whilst the residue will answer to the bond-servants who went forth with the message, and the guests will be their Gentile converts. Such a company we find in Rev. xiv., in the 144,000 which were redeemed from the earth. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb."

The term, "they are virgins," is no doubt not literal, but spiritual, indicating that they have not been guilty of spiritual whoredom, and have never given allegiance to the Antichrist. This seems clearly indicated by the R.V. rendering of verse 5. "In their mouth was found *no lie*." Whereas we are expressly told that on mankind "God shall send them strong delusion, that they should believe *the lie*" (2 Thess. ii. 11). The whole relations, as described between these sealed ones and the Lamb are such as would alone answer to the position of husband and wife. I believe those 144,000 are to be identified with the man-child in Rev. xii., as the travelling woman is obviously Israel under her final great trouble, corresponding to the prophecy in

Isa. lxvi. 7, 8, "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child."

"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

And it is whilst the nation is in this wilderness condition that the re-marriage is to take place. "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

"And it shall be at that day, saith the Lord, that thou shalt call me ISHI, *i.e.*, my Husband; and shalt call me no more Baali (*i.e.*, My Lord).

"For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Hos. ii. 14-17.

We have yet to ascertain the time of the marriage. This is placed almost beyond dispute from Rev. xix., which clearly shows that it is practically the last event that takes place before the apocalypse of Jesus Christ as "the King of Kings and Lord of Lords," to usher in the Millennium. From this it is clear that if the Bride be the Church, the Church *must* then go through the whole of tribulation except the final act.

In conclusion I trust I have shown that there are many difficulties in the way of the Church being the Bride, although on the other hand there are no doubt passages which may seem to indicate that they are the same Bodies, but these are not absolute statements of identity, as in Rev. xxi. 9. They are only illustrations or comparisons, and are, I believe, open to a reasonable interpretation on the lines which I have indicated, whilst, if I have rightly divided the Word, I venture to think that such a interpretation clears many doubtful points, and opens the way to better understanding of God's dispensational dealings.

Fresh Studies of Old Truths.

No. IV.

"THE CORNER STONE."

BY E. J. BALDWIN.

PART I.—THE FOUNDATION STONE.

IN the study of this subject, *viz.*, the Lord Jesus Christ as the "Corner Stone," we find a wealth of teaching which throws a considerable light upon (1) a much disputed statement concerning the "Kingdom of God," and (2) the at least equally disputed question concerning the identity of "the Bride."

The distinction between the "Temple" which is the Church (Eph. ii.) and the "City" which is the Bride (Rev. xxi.) has been pointed out in a former paper*; and it is absolutely essential, when seeking to discover the exact meaning of the Old Testament prophecies concerning the "Corner Stone," to bear in mind the fact that they would

* "The Church and the Bride"; April No. of "Things to Come."

have been completely fulfilled, even had there been *no* "Church"*; and therefore we must look elsewhere than to Eph. ii. 20 for the fulfilment of Psa. cxviii. 22.

First, then, let us note carefully these Old Testament passages which describe the Stone, Its rejection and Its subsequent destiny; though only in the light of the New Testament quotations, additions, and fresh revelations, can we discover the true interpretation of the ancient predictions:—

A. Psa. cxviii. 22: "The (1) Stone which the builders refused is become (2) the Head Stone of the Corner."

B. Isa. viii. 13-15: "The Lord of Hosts Himself . . . shall be (2) for a Sanctuary (Temple); but (1) for a Stone of stumbling and for a Rock of offence to both the Houses of Israel . . . and many among them shall stumble and fall and be broken."

C. Isa. xxviii. 16: "Behold I lay in Zion (1) for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a sure Foundation; (2) he that believeth shall not make haste" (rendered by St. Paul—Rom. ix. 33: "Whosoever believeth on Him shall not be ashamed," *i.e.*, shall *glory*†).

It will be noticed that there is little or no apparent connection between the three passages, nothing at least to show that the "Foundation Stone" of C. is the rejected "Stone" of A., so becoming the "Stumbling Stone" of B. However, turning now to the New Testament, we find our Lord announcing the approaching fulfilment of A. (as recorded in the first three Gospels); St. Peter declaring it fulfilled (Acts iv. 11) and quoting it again in connection with B. and C. in his first Epistle (ch. ii. 6-8); while St. Paul curiously combines portions of B. and C., and quotes them as one connected passage: "As it is written, behold, I lay in Zion a Stumbling Stone and Rock of offence" (Rom. ix. 33).

It may be noticed here that a "Corner Stone" is "that which is put at the angle of a building, whether at the foundation or at the top of the wall"; so we see it can be *either* a Foundation Stone (as in Job. xxxviii. 6: "Who laid the corner stone thereof?"), or the ornamental Head Stone of the Corner (as in Psa. cxliv. 12: "That our daughters may be as corner stones, polished—'hewn,' R.V.—after the similitude of a palace,") though necessarily not *both*, at least, not of the same building, nor at one and the same time. The essential quality, too, for a Foundation Stone is *strength*, so the Corner Stone is a Rock, "tried" and "sure"; but for a Head Stone *beauty*, so It is a "Precious" Stone, a glorious Gem, "elect," "chosen."

Now, let us observe the occasion of the *first* quotation of A., combining the two accounts of St. Matthew and St. Luke, for every word is significant. It is quoted by our Lord at the close of that parable of the Wicked Husbandmen, which the Chief Priests and Pharisees "perceived He had spoken against them":—

* Because (1), the members of "the Body of Christ" are being taken out during a Dispensation which fills a "gap" which would *never have occurred* had Israel accepted the renewed offer of Acts iii. 19-21, *n.v.*, and the King returned then to establish His Kingdom; and (2), the "great secret" concerning the Church was *not* revealed to the Apostle Paul, and consequently, there can be no prophecy concerning it in the Old Testament (see "The Mystery," by the Rev. Dr. Bullinger).

† A figure of speech used frequently to denote the very *verve*; cf. Rom. v. 5; Heb. ii. 11; xi. 16.

St. Luke xx: 16-18, St. Matt. xxi. 41-44 (combined): "He shall come and destroy those husbandmen, and shall give the Vineyard to others. And when they heard it they said, God forbid. And He beheld them, and said, *What is this then that is written.* The Stone which the builders rejected, the Same is become the Head of the Corner? Therefore I say unto you, THE KINGDOM OF GOD shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon that stone (*i.e.*, when low on the ground, for a Foundation) shall be broken, but on whomsoever It shall fall (*i.e.*, when lifted up high, for a Head-Stone, It will grind him to powder."

In St. Matthew's account, our Lord goes on *immediately* to relate the parable of the Marriage of the King's Son! Is it too fanciful to see in this an implied connection between the "Head-Stone of the Corner" (and the giving of the Kingdom to "others"), and "*the Bride, the Lamb's wife*"? Will the reader at least reserve his judgment on this point until the conclusion of this article?

The *second* quotation of the passage is made by St. Peter:—"Jesus Christ, of Nazareth, Whom ye crucified, Whom God raised from the dead. . . This is the Stone which was set at nought of you builders, which is become the Head of the Corner" (Acts iv. 10, 11).

Now, what is the interpretation of the prophecy, thus first explained and then declared to be (at least in part) fulfilled? The Foundation-Stone which Israel, as a nation, rejected, and in rejecting which they lost "the Kingdom of God," was "THE LAMB* that was slain," Whose precious Blood was shed in atonement for the sins of not Israel "only, but also for the sins of the whole world." "Atonement by Blood" was the foundation on which Israel refused (and is still refusing) to build, and so "Christ Crucified" became "unto the Jews a Stumbling-block" + (1 Cor. i. 23); and the prophecies, "Many shall stumble thereon, and fall, and be broken," and "Whosoever shall fall upon that Stone shall be broken," were fulfilled,—over the Foundation-Stone, low down in the dust and mire of earth, with "no form nor comeliness, . . . no beauty that they should desire Him," Israel, as a nation, "stumbled" and "fell," and there she lies, miserable, despised and "broken," unto this day!

So much for the Foundation-Stone; now what about the Head-Stone? Let us first define our position, so that seeing clearly what is already "given," we can understand just what the "problem" is that is still left to solve.

The portion of the prophecy already fulfilled, the rejection of the "Foundation-Stone," Christ declared to be synonymous with the climax of the sins of the Wicked Husbandmen; and the second portion (which is partially—"is become"—but not yet completely fulfilled), the exaltation of the "Head-Stone," as identical with the giving of the Kingdom of God (the keeping of the "Vineyard") to "others," another "nation bringing forth the fruits thereof" (*i.e.*, of the "Vineyard").

* The "Lamb," it may be noticed, is always the title of the Lord Jesus in relation to Israel, and especially that election of Israel who shall form the *Bride*. Note here, too, Isa. liii. 3, then ver. 7, "a Lamb to the slaughter," and finally, ch. liii. 13, &c.

+ And not to "Judah" only (as distinct from "Israel"), but "to both the Houses of Israel" (Isa. viii. 4), which text alone is sufficient to disprove the repeated assertion of the friends of Anglo-Israelism that "Israel" has no share in "Judah's" crowning sin of rejecting the Lamb of God!

Given so much, it only remains to discover the "nation" to whom the Kingdom (or the Vineyard) was given, and the problem is solved—the meaning of the "Head-Stone" discovered! Or, to reverse the question, find who are the "believers" (of Isa. xxviii. 16) whose "glory" shall be the once-rejected Corner-Stone, and you have found the "nation" who shall receive "the Kingdom of God"!

(To be continued.)

Selected Gleanings.

THE EDEN DISPENSATION.

BY THE LATE W. C. BAYNES, OF MONTREAL.

"GOD hath revealed it, and, therefore, it is true," is an argument which human wit cannot repel, and which it will be found the height of human imprudence to oppose. If God hath not revealed it, then it falls to the ground of itself; but then also fall, with it, the whole Gospel of God, and the whole salvation of man.

There are but two alternatives—humble faith, or absolute infidelity; and he who adopts the last alternative is *without hope, for he is "without God in the world."* He may tell you he has a God; but his God is like what Lord Bacon calls "The Idols of the Mind." And where is the difference between an idol of the imagination and an idol of the hands? The worship of both is alike—idolatry. He who brings his perverted reason to set up a god in the room of revelation, is an idolater, and must perish everlastingly.

Let us now proceed to consider the events of the "Eden or Adamic Dispensation," which may be found comprised in Gen. i. 26, to Gen. iii. 24; and, short as is this portion of the Word, yet how rich in truth will it be found. The previous part of the first chapter gives the revelation of creation, the state of things in the beginning, and describes the successional order of organization. On the sixth day the earth is seen teeming with every living creature, in obedience to the command—"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so; and God saw that it was good."

In the 26th verse, it reads:—"And the Elohim said, Let us make man in our image, after our likeness." And here let me observe that I believe not only that our own translation of the word has not conveyed our belief, but our interpretation of the image that man was made in, has added to the obscurity. The general opinion that "the image of God," is to be understood as a moral image, appears to me to be unsupported by Scripture. And it may be fairly asked, in the first place, what has a word, which can only be applied to the practice, manners, or conduct of men, to do with God? and what sort of an image of God is that which crashed down at the first temptation? and how is it, "that Angels that excel in power," who are infinitely superior to man, both as to intelligence and perfection, are yet never said to be made in the image of God, but are called "ministering spirits, sent forth to minister for them who shall be heirs of salvation"? (Heb. i. 14).

I know that it is usual to speak of man as having lost the image of God; but where, in Scripture, does it say so? I find, on the contrary, that, 1650 years after the fall, God lays down the penalty of death on whosoever sheddeth man's blood; and gives as a reason:—"For in the image of God made He man." Surely, it was not man's moral image God was thinking of. Again, after 4050 years, Paul, speaking by the Spirit, says (1 Cor. xi. 7), "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." There is no indication here of a loss of image; on the contrary, the Apostle emphatically says—is made now! yes, even now—clad in rags, and wretched as he is: thus saith the Spirit, "He is the image of God." And St. James, to the same effect, in the 3rd chapter and 9th verse, speaking of the tongue:—"Therewith," says he, "bless we God, even the Father; and therewith curse we men which ARE made after the similitude of God." No indication of the loss of the image of God is found here; but, contrariwise, it is boldly asserted that men *are now made* after the similitude of God.

But some will say—"I cannot understand this." And who supposes you able to comprehend your own existence? In short, name one single element with which you are surrounded that your reason can fathom. Do you know what light is?—are you wiser than Newton? What is heat?—can you tell? What is matter?—have you heard? What is space?—can you measure it? And if you cannot by reason discover what is before your eyes, if your own component parts are a mystery to you, what can your puny intellect do when it attempts to bring Jehovah to the bar of man's finite understanding, and begins to dispute revelation because it is beyond the bounds of the reason of an atom in the creation?

I am quite aware of the prejudice that exists against any innovation on the venerated interpretation of standard expositors, and the uneasy sensation that arises when a Christian is required to think for himself; but if I only succeed in calling out the exercise of spiritual judgment upon this solemn declaration, "Made in the image of God," with its appropriate application to your soul, the Scriptures suggested to support this exposition will not have been in vain.

We have thus set before us a creation pronounced by the Creator as good, and we have seen that the ruler He placed "over the works of His hands," was in all respects worthy of the dominion entrusted to him; and if infinite pains were expended to make the subjects of this dominion, we are not surprised at the comparatively full account given of the formation of man in the second chapter and seventh verse, where . . . the persons of this being are described. The body was made out of "the dust of the ground." Beautiful in proportions, there it lay; and the Jehovah Elohim (Lord God), "breathed into his nostrils the 'breath of life' (the Spirit), and man became 'a living soul.'"

Now, upon the face of creation, we are told that one particular spot was chosen—more especially the place of the assembly of all that was beautiful—and it was called the "garden of God" (Genesis xiii. 10, Isaiah li. 3, Ezekiel xxviii. 13), and the name of it was "Eden," which signifies "happiness." The knowledge of this man was of the highest order of intuition; and it was soon tested: for the Lord God brought the beasts of the field and the fowls

of the air to Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof: names, you will observe, that carried with them a meaning of the properties, qualities, or uses of the animals they designated. As we proceed, we shall see that what man intuitively could do then, he cannot do now.

But there is yet another subject of creation to be considered. Scarcely had this scene concluded, and every creature passed in joyous array before their lord and master, than the Lord God said, "It is not good that the man should be alone; I will make him an helpmeet for him"; and the 21st verse tells us that out of man God took the woman; as the Apostle says (1 Cor. xi. 8, 9), "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. Nevertheless—neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."

The next point I would have you remark, is recorded in Genesis v. 2, where it is said that God "blessed *them* and called *their* name *Adam*"; and in the 28th verse of the first chapter, after blessing them, He gives them joint sovereignty over the whole dominion, with a full liberty to enjoy and partake of every herb bearing seed, and every tree bearing fruit, for their sustenance and meat; with the reservation of one particular tree that stood in the midst of the garden, and known as the "tree of the knowledge of good and evil"; to which restriction there was a penalty affixed, in case of disobedience, "that in the day thou eatest thereof, dying thou shalt die." It is also to be observed that man was on the most privileged and gracious terms of intercourse with his Creator. They held familiar counsel together. "The Lord God (saith the Scripture), walked in the garden in the cool of the day"; it reminds one of the word of wisdom (Prov. viii. 31), "My delights were with the sons of men." Man regarded God as his great Benefactor, and acknowledged that all the sovereignty he possessed came from the Most High; and the restriction imposed on them seems ordained to keep them in perpetual remembrance of their delegated authority.

How long they enjoyed their reign, we have not had revealed to us. Some think but a short time. But it is not to our purpose. Suffice it that in the third chapter of Genesis we have it briefly recorded, how the great enemy of God and man plotted for the destruction of the latter. The temptation was, to take of the forbidden tree of the knowledge of good and evil, of which the Lord had said, "Thou shalt not eat"; and the object of his attack was the woman. The dialogue describes the arts used to overcome her fears and objections; and the Apostle, in 1 Tim. ii. 14, adds that "Adam was not deceived, but the woman being deceived, was in the transgression"; so that the action on the part of Adam was a voluntary surrender of himself into the circumstances of his wife: "he was not deceived," but put himself deliberately into her circumstances. How fatal! and how immediate were the consequences! Instantaneously, by the fall, man lost that inherent perception, that grandeur of primitive intuition to which, with confidence, the Creator had appealed when

He demanded of him to determine and pronounce the first zoology. And what is substituted for it? Reason. And what was her first effort? To sew fig-leaves together for aprons, and hide among the bushes! The intimate of God, he who but yesterday talked over the great natural history of creation, and settled its names and properties; who, in the confidence of innocency, regarded God as his supreme good; to whose ears, no music so sweet as the voice of the Lord God at even, now flees the presence of his Maker—now trembles at the voice that once was his joy. Man has become a guilty, conscience-smitten sinner. "The knowledge of good and evil" has "opened his eyes" to the discovery of nakedness, and Conscience sets him at work to hide it.

But man's way of covering nakedness is very different from God's, as we shall presently see. The whole principle of his nature is changed. From a living soul he has become a dying soul; from the friend of God he has become the enemy of God; and from the noble and intellectual being of the first formation, he has sunk into the degenerate rationalist. His knowledge now is the great Babel structure of Experience. One man discovers one thing, and stereotypes it as a legacy to the generation that succeeds him; and knowledge becomes nothing more than an accumulated mass of facts that settle down into the various orders of science, and which it has taken six thousand years to acquire; and of them all, it may be said, more or less, that they are but in their infancy. How often is the argument used, that God has endowed man with Reason, and that he is only using what his Maker *bestowed upon him* when he forms his own judgment as to what he will or will not believe! This subtle and false hypothesis is at the root of every heresy and scepticism that has deluged the world; and he is rendering a good service to his fellow-creatures who exposes the rottenness of these premises, and assists to tear this miserable subterfuge and lie of Satan to pieces.

What would you say to this story:—There was a nobleman, many years ago, who had brought up a servant from his infancy on terms of great familiarity, and gave him almost unlimited power over his estate, putting the most perfect confidence in his fidelity and honesty; and indeed there existed between them almost the love of the nearest and dearest relationships; and much of this unreserved trust was built upon their existing regard. There was in that house an iron chest, which his lordship always kept the key of, but he told his steward that the contents consisted of deeds and other valuables which belonged to a totally different part of the country. Abuse of confidence is, alas! so common among us, that you will not be astonished when I tell you that the steward actually had the baseness to pillage the chest and possess himself of the contents. His master upbraided his ingratitude, and foretold that no good could possibly come of such ill-gotten possessions; and so it turned out, for his family proved themselves the same lawless and shameless generation. Years rolled by, and the family forgot the disgrace which attached to this perfidious transaction of their father; held up their heads as if there was no blot on their escutcheon; and at last, with the most brazen impudence, asserted that the estate and deeds, with the jewels, were given to their

ancestor by this injured and insulted nobleman. At last, it passed perfectly current among all, and they were considered as a family in lawful possession of their ill-gotten wealth. But there was found a copy of the whole proceedings, in which the robbery and the particulars of the way in which the chest had been opened with the assistance of a discharged servant of his lordship, all came out; but the family had become so proud at that time, that when this evidence was brought out, although they could not deny the handwriting and the facts that were proved, they had the audacity to treat the whole affair as if no reproach or dishonesty attached to the transaction.

Now permit me to apply this allegory. God trusted man with dominion, and he abused the trust and confidence confided in him, and feloniously took what there was a direct prohibition against; and, contrary to the Divine will and direct command of God, procured the unhallowed and forbidden "knowledge of good and evil"; or the art of "Rationalism," which is explained as "A system of opinions deduced from reason, as distinct from inspiration, or opposed to it." (Bib. Repos.). And to say that this dearly-acquired and most unenviable possession was the GIFT OF GOD, is to fly in the face of revelation; and though the sceptic may sneer, the Greek mock, and the "wise in their own conceits" cavil, it is however the fact, that God did not bestow upon man this boasted power; and to prove that He did not, He emphatically declares that if "a man will be wise, let him become a fool that he may be wise" (1 Cor. iii. 1). And it is utterly impossible to return to the knowledge of God until a man receives the kingdom of God as a little child; submits his reason to God, and, instead of boasting of it, confesses that he possesses it to his damage: that the more he relies on it, the further he goes from God; and implores, therefore, that the Almighty would counteract the pernicious effects of this soul-destroying principle, and implant in him a new, a simple, and a believing heart, that he might understand the Scripture, and, believing, might have life.

Nor was this all. His dignity and nobility have fallen with him; his crown is in the dust; that commanding knowledge that fitted him for rule is gone; and he feels that he has lost his sway and forfeited his dominion. He thus became "servant to sin"; "and sin has entered into the world, and death by sin." The seducer, Satan, grasped the power, which, by sin obtained, he still by usurpation holds, so that the Lord Jesus calls him, "*The Prince of this world*"; and, conscious of his power, at the temptation in the wilderness he offers this dominion to Christ, if He will only do him homage; and we shall see, as we proceed, how he actually does give that dominion to *the Anti-Christ* (Rev. xiii. 2), in the last days.

The terrible scene of the disclosure of their united crime, their vain attempt to conceal their shame and hide their guilt, then follows; and the Lord God then summons them before Him; and the guilty pair, with their treacherous deceiver, are arraigned together. Mutual are the recriminations; and the sentence is pronounced—first upon the destroyer, who is cursed above all creation; enmity is established between the two seeds for ever; while it is declared that the seed of the woman shall bruise the serpent's head, and he shall bruise his heel. Suffering and sorrow, anguish

in childbirth, with subjection to man, was the woman's doom. Toil and labour was to be the heritage of man, and the ground was cursed for his sake; thorns and thistles were to be brought forth for him; in the sweat of his face was he to eat bread till he returned to the ground, for out of it was he taken: "Dust thou art, and unto dust thou shalt return."

(From *The Dispensations Prophetically and Doctrinally Considered*, Montreal, 1861).

Questions and Answers.

QUESTION NO. 92.

H. B. W., London.—"Will you explain how it is that in one Gospel the Lord refused what was offered Him to drink, and in another that He 'received' it?"

We are not surprised at your difficulty, seeing that many scholars and commentators, from Eusebius and Cyril downwards, have *identified* the three accounts in the Gospels, and thus created the difficulty, and themselves caused the confusion. This is generally the case with most of the so-called discrepancies.

"Rightly dividing the word" applies to the historical record of events, as well as to doctrines, prophecies, &c. And, if we rightly divide the three statements in the Gospels, all is at once clear.

(1) In Mark xv. 22, 23, when they had brought Him unto the place Golgotha, "they (it does not say who) gave Him to drink wine mingled with myrrh (*oinon esmurmismenon*), but He received it not." He would not even taste it.

(2) In Matt. xxvii. 34. When they were come unto Golgotha . . . they gave Him vinegar mingled with gall (*oxos meta cholees*). This He "tasted," but, as with the drugged wine referred to in Mark, He would not drink.

(3) In John xix. 29, six hours after this, He cried, "I thirst," whereupon one of the soldiers "ran" and fetched a sponge full of vinegar (*oxos*) and gave Him to drink, and Jesus "received the vinegar." All three of the Gospels record this as taking place at the ninth hour (Matt. xxvii. 48, Mark xv. 36, and John xix. 29), and all agree that it was simply "vinegar" (*oxos*).

Thus there were three separate *occasions* when drink was offered to the Saviour.

There were also three separate drinks offered to Him:—

- Wine drugged with myrrh;
- Wine mingled with gall;
- Vinegar.

And there were three different receptions of what was offered:—

- He refused the first without tasting it;
- He tasted the second and afterwards refused it;
- He "received" the third, after He had called for it.

Thus there is no discrepancy whatsoever, but greater beauty and accuracy comes out from carefully noting what the Holy Spirit has been pleased to inspire.

Poetry.

TIRED.

"In weariness and painfulness."—2 COR. xi. 27.

TIRED! oh, so tired, so weary oft am I,
Then, sweetly comes the thought, there'll be resting by and by;
Rest for the weary limbs, rest for the aching head,
Rest from all toil and labour, among the quiet dead.

Tired! oh, so tired,—oh, how I long for rest;
When shall I find it, Saviour, upon Thy loving breast?
When wilt Thou give me wings, that I may fly away,
To that blessed place prepared, where I shall rest for aye?

Tired! oh, so tired, ah, when will cease this pain?
Will ease, and health, and strength be ever mine again?
Cease, cease my soul to question. It is thy Father's will
That thou should'st bear this languor, therefore be still—be still.

Tired! oh, so tired, of the weary strife with sin,
Of trials from without and temptations from within,
When shall the fight be finished, and all the strife be done?
When shall the race be over, and the crown of victory won?

Tired! oh, so tired, and Satan whispers in my breast,
"Cease for a while this struggle, and take a little rest.
Thou canst not be ever on guard, nor always watch and pray;"
Oh, God, my God, hold Thou me up, or I shall fall away!

Let me feel that underneath is Thine everlasting arm,
Shield me in every conflict, protect my soul from harm;
Help me with meek submission, to rest upon Thy love,
To bear the cross while here below, then rest with Thee above.

Soon, soon will come the glory of the long expected day,
When the glad some morn shall break and the shadows flee away,
When the Saviour in His glory with all His saints shall come,
To gather in His people to their everlasting Home.

There we shall no more hunger, shall never thirst again,
There we shall no more weary, and never feel a pain;
But day and night unwearied, we shall for ever raise,
To Him who loved and bought, eternal songs of praise.

The above lines (from *To-day and other Poems*) may be had in leaflet form from Mr. R. J. Masters, 32, Wilton Road, Victoria Station, London, S.W. Price, 7d. per 100; post free, 9d.

Signs of the Times.

JEWISH SIGNS.

THE Jewish newspapers continue to discuss the one paramount problem, the solution of which occupies the public attention.

We promised to give a *résumé* of

MR. HOLMAN HUNT'S SCHEME,

which he put forth in January last and has since lectured on in London.

After disclaiming any attempt to fulfil prophecy, Mr. Holman Hunt draws his first ideas, not from the condition of the Jewish people, as Dr. Hertzl does, but from the condition of Europe in general and of Turkey in particular.

"My arguments will show by the facts of the day that, left as it is, Palestine will soon become a direful field of contention to the infernally armed forces of the European Powers, so that it is calculated to provoke a curse to the world of the most appalling character. Russia and Greece will contend for the interests of the Greek Church, France and Italy for the Latin, Prussia and Austria for the German political interests. The first of the latter two Powers has been preparing for its claim in the moment of settlement, by planting colonies all along the border of the land, and in the neighbourhood of Jerusalem, during the last thirty

years: exempting young men from the army conscription as the inducement to emigrate to Syria; and, under the iron protection of the German Consulates, the immigrants have flourished and increased amazingly. In addition to the above-named certain contenders for Palestine, there would be England, for I have been assured by military authorities that our Government could never consent to the land going into the hands of the other Great Powers, since this has, during all its history, been essential to the holders of Egypt.

"The future, then, of the passively drifting policy ought to be dreaded. Turkey will be helpless when the mutual forbearance of the European Powers shall cease, and the question of future possessorship shall have been opened. Resort to war on this question would entail the destruction and maiming of countless legions of the choicest men of the noblest races of the civilised world, and with this would come the disappearance of wealth, and the ruin of the richest—the more thoroughly because working men would be thrown out of employment in hordes, and these, in starving condition, would not resist the temptation to adopt the principles of anarchy."

After speaking of the conditions and qualifications of the Jews, he unfolds his scheme—

"The means of obtaining the land should be of strictly peaceful nature, even as were Abraham's to obtain the cave of Machpelah. The revenues obtained by the Turks could be computed with a liberal margin; these should be capitalised, and the sum should be offered to the Sublime Porte for the widest extent of land defined by Moses. This I think was never completely acquired in old times. It is possible that the Turks in their present financial need would at once accept the offer, then who would gainsay the Jewish claim? The Ottomans have only retained the land during the last sixty years by the support of the other Powers. The weakness of Turkey has been its only security. It may easily be seen that the Jews would have exactly the same recommendation in a much stronger degree.

"If, however, the Sublime Porte refused, or if the different powers protested and hindered, would the offer have been a fruitless one? Certainly not! The fact would go forth that the 'promised seed' had claimed their own, and were awaiting the award of justice. The sentiment throughout the world is so intensely strong in favour of this dream of ages that every hour its advocates would increase. It would unite peoples divided by discord, and the politicians who would circumvent God would hide themselves, and if the sum offered were still required, I am sure that under the guarantee of leading Jews it would be raised in a few days. Everyone would put his little into the fund, I would apply for a small portion (small, although it would be large for my means); but I believe it would not be wanted for the purchase.

"The Sultan would be too badly advised to close with your offer at once; time would be your agent, and hasten the need of a change of owners. The Turk would fall. Judæa would be handed over to the Jews without price, and then the funds would be wanted alone for the development of the promised kingdom. The Arab police, and soldiers enough under good control, to keep order, would gladly become your servants, in fact all Arabs would rejoice at escape from the iniquitous rule of the Turk. The places desolated by bad government should be restored, aqueducts rebuilt, the land made fruitful, harbours constructed, new appliances used to develop riches, and all intelligent energy exercised, and this revivifying should be carried on to such perfection, that all other well-ordered territories, grand with beautiful cities, should be in comparison the work of mere apprentice hands, while the principles of morals and of religion should be so perfected that previous systems should seem but the scattered pieces of a puzzle—put together at last to show the hitherto unguessed harmony of the pattern. The example, too, if immediately set might be followed for the pitiable Armenians—now wickedly left without protection by the favoured nations of Heaven who should champion their cause. Our country is at this time threatened with heavy penalties for sins of omission, perhaps also of commission, in its duty towards the weak, and I have a sense that every Englishman is bound to do his boldest to remedy such evils."

"It is on these grounds that I have written this letter. I cannot apologise for my intrusion, for doing so would be antagonistic to the sense of public duty which prompts one to deliver what seems like a sacred and momentous message. I beg your indulgence, however, that my skill has not been sufficient to put it in fewer words. In proportion to the object I have at heart it must be measured, and thus tested, I hope it will not exceed your patience, and that your favour will extend to the adoption of the proposed project."

RELIGIOUS SIGNS.

IN our last issue we gave some signs afforded by

EASTER CELEBRATIONS

in England. Others are now coming in from America, from which we select the following:—

"Last fall we mentioned seeing seats erected in the yard just outside of one of the large churches in this city for the benefit of those who wished to witness the ungodly 'Priest of Pallas' parade. On Easter Sunday afternoon we stepped inside this same church, and found a special meeting of the 'Juniors' convened in honour of the day, and celebrating the Resurrection of our Lord Jesus with 'Appropriate exercises.' We listened for twenty minutes, but heard not one word about Christ or the Gospel. Some little children spoke pieces and one attired in a fancy costume played the violin and piano. A concert program was presented and received with rounds of applause. The climax was reached when two young men responded to a second encore by giving a series of imitations to 'Amuse the children.' The bumble bee, the electric car going down hill, the distant prayer meeting, the braying of a donkey, were imitated in a creditable manner; and finally the sound of grunting hogs was announced as that of a 'Raw ham-sandwich.' This brought down the house."

If we are possessed of any degree of spiritual perception, we must feel like crying out at the sacrilege and blasphemy. And yet in some such way as this the day set apart to remember the grand and glorious event upon which rests our hope of eternal salvation was celebrated in thousands of churches all over Christendom. Let us keep our skirts clear of such things, and, by the grace of God—Sound the Alarm.

THE EASTER OF RITUALISM,

as exhibited in England, affords a sad spectacle of the alarming spread of the confessional, superstition, and idolatry. In the April number of the Parish Magazine of

ST. AGNES, KENNINGTON

(frequently visited by the Bishop of Lincoln), the Vicar, the Rev. Alfred Holland, makes, among the other things the following astounding statements:—

"May I say a few words about your preparation for Easter Communion? You know what I hold to be the best possible preparation, viz., Sacramental confession. . . . I need not say much about the duty of receiving Communion fasting (unless dispensed by competent authority), according to the rule of the Universal Church, which has certainly never been altered by the Church in England. We do not preach about fasting Communion at St. Agnes' for the very good reason that we all practise it, and there is no need to preach about it. But I will just say this, viz., that a cup of tea before Communion breaks the fast as much as a beefsteak. If there are any who really cannot come out before taking food, without injury to their health, will they please to apply to the priest in charge of the district where they live, that arrangements may be made to give them their Communion at home during Easter week. . . .

"For the sake of any who may have only lately become Communicants. Will you bear with me while I make a few very plain and practical suggestions which will help, I think, to secure reverence and order at the Celebrations. . . .

"(iii.) Receive the Sacred Body in the open palm of your right hand, and not between your finger and thumb; place it in your mouth immediately on receiving it, not waiting until all the words of administration have been said.

"(iv.) If you have a moustache, take proper precautions to see that it does not dip into the Precious Blood, bearing in mind that when the Chalice is nearly full, more care is needed than when it contains less. If any of you have experienced any difficulty in this matter, and would kindly let me know that you wish it, I would always gladly Communicate you in both kinds at one time by dipping and placing the Sacred Body and the Precious Blood together directly in your mouth. This would save all possible unintentional irreverence."

The fact that such things can be done without let or hindrance is almost as awful as the thing itself! The absence of discipline is as ominous as the presence of the error.

Editor's Table.

VOLUME II.

Is completed with the issue of this present number.

CASES FOR BINDING

May be obtained for 1s. ; postage, 3d. extra.

AS TO BOUND VOLUMES.

Bound copies of Vol. I. may still be obtained, price 2s. (fourpence-halfpenny postage). We deeply regret to say, with regard to Vol. II., that there is one number (Oct., 1895), of which we are unable at present to find a single copy. We are making a most searching investigation into the matter, and we hope to be able to make a more satisfactory report in our July number. Until then no separately bound copies can be supplied.

We are hoping great things for

OUR NEW VOLUME,

which commences next month, and earnestly plead for the help and co-operation of our friends in every way. These, with our new business arrangements, will, we trust, cause a real expansion to be seen in our third year.

THE ISSUE OF EIGHT SINGLE AND FOUR DOUBLE NUMBERS

Is not liked by "the trade," and is not in great favour with our friends, so we shall issue no more, and the

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ANNOUNCEMENTS.

All orders and letters on business to be sent to GEORGE STONEMAN, 39, Warwick Lane, E.C.

All letters for the Editor to the same address, marked "Editor."

SPIRITIST SIGNS.

It is a most remarkable fact, that instead of opposing Scripture, or, at any rate ignoring it as in the past, the great aim of Spiritism to day is to attempt to prove its position from Scripture. In the face of the obvious and unmistakable opposition of the Bible to Spiritism, which lies on its very surface, it certainly does seem to be one of the boldest movements yet made on the part of Spiritists.

In our March number we dealt with the first attempt of Mr. W. T. Stead in *Borderland*, but now he is following the subject up very seriously indeed, and promises to do so very thoroughly.

We are glad that he should do so, as it will make our task all the easier.

In the last issue of *Borderland* (April, 1896) the question is opened in an article with the bold, if not blasphemous title,

"THUS SAITH THE LORD !

TO THE LAW AND THE TESTIMONY CONCERNING BORDERLAND."

Mr. Stead proposes to give "a complete anthology of all the passages in the Old or New Testament which in anyway refer to the study of psychical phenomena." But observe, if you please, that while professing to be thus

fearless and honest, Mr. Stead adds, very cautiously, in order to leave a door open for escape from awkward positions, "This I do," he says, "not because, even if all these texts bore in one direction, they could be accepted as final authorities as to the will of the Divine Being, who inspired them some thousands of years since." Exactly so! We looked for some such proviso as this, and here we have it! So that if God's Word should be found to condemn Spiritism, as it most plainly and surely does, there must be a way out of the difficulty. And this is it:—"What might be perfectly lawful now, here in a civilized and enlightened land, might be abominably wicked under entirely different circumstances. . . . circumstances alter cases. The evolution of society has rendered the Mosaic law of sacrifices obsolete . . . so that it is quite conceivable that practices, which in those days were synonymous with crime of the worst type, may, now, divested of their criminal concomitants become the legitimate pursuits of godly men."

This is indeed cool! But it affords us with conclusive proof that Mr. Stead believes that Spiritism is *condemned* by the Word of God, or why seek to turn it aside at the very outset? Why attempt to blunt the edge or turn the point of this Sword of the Spirit before he faces it? What indeed becomes of the bold title of his article, "Thus saith the Lord"? Why does it matter what the Lord saith, if, before he proceeds to enquire, he lays it down that "the interdict on witchcraft in Palestine, 3000 years ago, does not in the least prove that it is wrong to pursue psychical studies in this country to-day"!

So, then, it is admitted at the very outset that Spiritism is interdicted in the Bible, and that Scripture does *condemn* Spiritism and all its works, only that "circumstances alter cases." Then the "case" is evidently clear: except that Mr. Stead "*alters*" it to suit his own circumstances.

In this way it is possible to "alter" anything, and instead of "thus saith the Lord," we have the Word of the Lord "made of none effect."

But why, we may ask—Why, then, does Mr. Stead desire to go "to the Law and the Testimony." He anticipates our question, and says that although the Bible does not in the least prove it wrong, "it is well to know exactly what the Bible does say upon the subject."

Yes, "it is well," but is Mr. Stead content with "exactly what the Bible does say," think you? No! for he has accompanied "the sacred text with such elucidatory comments as may be necessary." The comment quoted above, about the Mosaic law of sacrifices having been rendered obsolete by the evolution of society, will prepare us for his "comments," and we know now how far we may expect them to be "elucidatory" or otherwise.

Mr. Stead commences with the Book of Genesis and gives in full every verse which has any bearing on the subject. Eight large quarto pages are occupied with the words of the Lord and the comments of Mr. Stead.

Our readers will, we are sure, be interested to see how the Word of God is dealt with, and we promise them they will be surprised at the result. As *Borderland* is a quarterly, and *Things to Come* a monthly, we shall be able to take up the matter again before his next instalment, and next month, if the Lord will, we will examine his quotations and his comments.

