

# THINGS TO COME.

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WITH  
Special Reference to Prophetic Truth  
AND  
"That Blessed Hope."

VOL. VIII.

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# ❖ PREFACE. ❖

**T**HIS Volume completes our eighth year, and never was a year so full of blessing as this. Evidence comes to us from all parts of the world which shows how wonderfully the Lord is using *Things to Come* to deliver many from Spiritual bondage. We wish our space permitted us to give extracts from some of the letters which our readers so kindly send us. They are a great encouragement, and afford overwhelming proof that our "labour is not in vain in the Lord."

While most of our readers see that Religion is not Christianity, many, thank God, are discovering that Christianity is not a religion at all. But there are many also who have come out from the Christianized Paganism of Christendom, and yet fail to see that they have settled down in a Christianized Judaism of their own. Subjection to ordinances, and obedience to religious rites, had a divine place in Judaism while God was dealing with men in the flesh. But in Christianity we are not in the flesh. We died with Christ and have been buried and raised with Christ. Is not Christ enough? Are we not complete in Him? May we all be able to answer, Yes, from a blessed experience; and may God deign still to use and bless *Things to Come* to bring many souls into that liberty wherewith Christ makes His people free.

25 CONNAUGHT ST.,  
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THE EDITOR.

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## Editorial.

### KNOWING CHRIST "AFTER THE FLESH."

IN 2 Cor. v. 14-17 we have the statement of a truth which seems to find but little place in the theology of the present day.

Yet, there standeth the scripture written: and, it is our duty and responsibility to understand it, to act upon it: and, above all, it should act upon us.

It reads as follows in R.V.:—"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died [*in Him*]; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again."

It is clear that the "all" here is limited by the pronoun "we," to which it refers; and by the pronoun "us" of verse 14. When Christ died, all His People died "in Him;" and when He rose they rose again "in Him." "Wherefore (seeing that we died in Christ and live on resurrection ground) *we* [emphatic] henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *Him so* no more. Wherefore, if any man is in Christ, he is a new creature (marg., *creation*): the old things are passed away; behold, all things are become new. But all things are of God," &c.

The meaning of all this is perfectly clear, and is intended to teach us the great truths involved in being a "new creation," *i.e.*, being "in Christ."

Our new-creation standing being on resurrection ground, we have no relation to or connection with Christ "according to the flesh." "Jesus" is the earthly name connected specially with "the days of His flesh." Hence, we are never said to be "in Jesus."† We are not in Him (Jesus) in His humiliation and shame. But we are in Him (Christ) who died and rose again.

He came on earth, not to "found a church," as all Roman Catholic teaching asserts; but, as Rom. xv. 8 distinctly declares: "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*, and that the Gentiles might glorify God for His mercy."

This is what Christ came to do according to the flesh. But He was rejected and crucified, and rose again. And now, as we are "in Christ" risen, we have nothing to do with Him "according to the flesh." We know Him as a risen Christ.

\* The "if" goes out in all the Critical Greek Texts, L. T. Tr. A. WH. and R.V.

† In 1 Thess. iv. 14 it is not *ἐν* (*en*) *in*, but *διὰ* (*dia*), *by means of* or *through*. See R.V. and marg.

The Apostle, himself, may have really known Him when on earth, and may have seen Him; but, he says "we": and the Corinthian saints could hardly be said to have known Him thus. Therefore this knowing Christ after the flesh, spoken of here, must have a wider meaning, and include such a knowledge as we can have of the deeds and words of His earthly life as the Son of Man, in contrast to a knowledge of Him as the Son of God risen from the dead, and all that that means for those who are risen in Him. The context shows us what sort of knowledge is meant by the contrast in the verses before and after these words. The infinite merit of Christ, as the Son of God, in His glorious person, and in His perfect and finished work, as risen from the dead, brings believers to God in all the perfection and acceptance of His own blessed person and relationship:—sons of God, joint-heirs with Christ, justified from all things, accepted in the Beloved, made meet for the inheritance of the saints in light. "As He is, so are we in this world." The Risen Christ is everything in Christianity, where "all things are of God." It is "of God" that a believer is "in Christ;" and it is "of God" that Christ is made, to the believer, "wisdom, and righteousness, and sanctification, and redemption." Christ is everything from God to the believer, and everything to God for the believer. The believer is "perfected for ever" in Him. The flesh has no place in true Christianity; for Christ is no more known "after the flesh." Therefore nothing that has to do with the flesh, no ordinance connected with it, is any evidence as to being "in Christ." The link with God is the possession of the in-dwelling Spirit, through faith, by which Spirit the believer is united to Christ in Heaven.

Such is the teaching of the Church Epistles, both for Jewish and Gentile believers, when Jerusalem was no longer the centre of God's testimony, and after the city had been given up to desolation.

Not until then was the full truth of *Christianity*, as distinct from all *Religion*, declared among the Gentiles apart altogether from Israel and Jerusalem.

But, just as the children of Israel refused to enter into the Promised Land, and consequently died in the wilderness; so the church, collectively, never entered into the fulness of the blessing of the Gospel of Christ, and never took, outwardly, the change of position consequent upon the rejection of Israel and Jerusalem. It failed to apprehend the truth as to its high and holy calling, its perfection in Christ, and the unity of the Spirit. Consequently it sought to create an outward unity "according to the flesh"; it clung to the "old things" and perpetuated that which was only transitional. The result is what is called "Christendom." Hence, the churches to-day present the strange aspect of a world-wide company—a "mixed multitude," having every form of doctrine and endless diversities of practice; but all holding to Judaism, whose initiatory rite was an ordinance connected with, and therefore "according to the flesh" (Gen. xvii. 13).

Those who formed the assembly which had its beginning at Jerusalem on the day of Pentecost (Acts ii.) were all thus initiated (the Proselytes being initiated by baptism). They had the visible presence of God in the sign-gifts so long as the Gospel of God was preached to "the Jew first," and the believers were gathered to the synagogues (Acts xix. 9). This was according to God while He yet lingered in patience over Jerusalem and his earthly People. But, when this transitional period was ended, the sign-gifts ceased, and the "old things"—the divinely-appointed bond of association—passed away.

Jews and Gentiles now received the special truth contained in the Epistles to the Hebrews and Colossians respectively, and learned the "new things"—the value of the death of Christ as an offering to God, and their joint perfection in Him apart from all else. They learned also that their place was no longer in the "camp," but outside it, in identification with Him who suffered without the gate (Heb. xiii. 12-14).

Such is the true position of every believer to-day; outside of all that which is the continuation of the camp. Jewish believers would especially understand the reason given, viz., the significant fact that "here we have no continuing city," i.e., Jerusalem was not to continue. In a very short time it was to be desolated; and their place would have to be "outside" it: no longer looking for blessing connected with the flesh, or in a millennial kingdom; but in connection with the Body of Him who offered Himself without spot to God.

Therefore the great and only bond of association since then is that "one Spirit" whereby every member of the "One Body" is united to the one Head in heaven by the "one baptism"—the one and only bond which unites (and *does not divide*) the members of that Body. "For by one Spirit we are all baptized into one Body" (Eph. iv. 4, 5).

Those Israelites who were born in the Land after the Jordan had been crossed, never passed through the Red Sea, and never trod the wilderness. They possessed the promised blessing without passing through that transitional period.

In like manner, believers, to-day, never can occupy the position which the early believers occupied in the Acts of the Apostles. For we have the full revelation of God concerning His Son, which they had not. A believer to-day stands in a position wholly unknown to them. "That which is perfect" has come (the "new things"); and that which was "in part" (the "old things") is done away (1 Cor. xiii. 10). (Heb. viii. 13).

Therefore, for a believer, to-day, to take his stand upon the "old things" seen in the Acts of the Apostles, as God's appointed order for His saints to-day, is to ignore altogether the teaching of the Epistles concerning the "new things"—the Headship of Christ and the perfection of the saints in Him as the members of His Body. In other words—It is to know Christ after the flesh. *It is equivalent to sending an Israelite born in the Land, back into the wilderness, in order that he might cross the Jordan before he could possess the inheritance!*

Few seem to realise all that is involved in the present rejection of Israel; or to see how it gave occasion for "the

fulness of the blessing of the Gospel of Christ" to be declared among the Gentiles.

The removal of the "old things" with which the early believers had been associated opened the way for the full revelation and declaration of the "new" things—the heavenly things that belong to true Christianity.

The making known the good news of "the Mystery," "the dispensation of the grace of God to the Gentiles" (Eph. iii. 1-4), in the fulfilment of the ministry which he received of the Lord Jesus (Acts xx. 24) is the commission given to Paul in the writing of his epistles (Eph. vi. 19).

The principles which distinguish the "old things" from the "new," i.e., Judaism from Christianity, are plainly stated here, in 2 Cor. v. 16: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

These two principles are beautifully and clearly exemplified and contrasted in the preaching of Peter at Jerusalem, and in that of Paul at Antioch.

#### PETER, AT JERUSALEM,

preached the *life, death, and resurrection* of Christ, but not a word about His *burial*.<sup>\*</sup> And his resurrection is mentioned, not in connection with His being made the Head of the Body (Eph. i. 20-23), but with His sitting on the throne of David. The Spirit, then present, is declared to be poured "upon all flesh," and not to unite believers to Christ. For "He that is joined unto the Lord is one Spirit" (1 Cor. vi. 17), and therefore no ordinance "after the flesh" can unite us to, or bring us into a spiritual association with, Christ.

On the other hand, in the preaching of

#### PAUL AT ANTIOCH (Acts xiii.),

there is nothing about knowing Christ after the flesh. In announcing the Gospel of the grace of God, the apostle speaks of the *death, the burial, and the resurrection* of Christ; and this resurrection, not (as with Peter) in connection with "the throne of David," but in His relation to the Father, as the Son of God. "He raised up Jesus again," as it is also written in the second Psalm: "Thou art my Son, this day have I begotten thee" (verse 33). There is no command to "repent and be baptized." The fact that "they laid Him in a sepulchre" (verse 29)<sup>†</sup> supersedes this; and therefore it finds no place in the message of him whose mission was "not to baptize, but to preach the Gospel" (1 Cor. i. 17).

That the fact of the Lord's *burial* formed a special part of Paul's Gospel to the Gentiles is confirmed by 1 Cor. xv. 4,† and its importance is further shown in the Epistle to the Colossians. This takes up the same great subject:—

As 1 Cor. xii. shows that "by one Spirit are we all baptized into one Body" (verse 13); and describes the different manifestations of "one Spirit": and as Ephesians iv. shows the different administrations of the "one Lord"

\* Though two sepulchres are mentioned in Acts: David's (ii. 29), and Abraham's (vii. 16), there is not one word about Christ's sepulchre.

† It is remarkable that none of "the Twelve" saw, or had any part in, the *burial* of the Lord Jesus! Two secret believers (Joseph and Nicodemus) buried him, while the women looked on. (See Luke xxiii. 50-56 and John xix. 38-42).

the Baptizer, giving gifts unto men : so Colossians ii. shows Christ as the Baptized One, and the saints as the baptized ones in Him, through faith : thus completing the Scriptures concerning Christ as the Head, and the Church as the members of His Body, by identification with Himself.

It is interesting to note that Colossians has special claim on our attention, seeing that it is addressed (among others) to those who had not seen the apostle's face in the flesh (ii. 1).

EPISTLE TO THE COLOSSIANS.

During the transitional period, while God lingered over Jerusalem and Israel, and the Gospel was preached to "the Jew first," there were two baptisms—the one by which a believer was associated outwardly with the saved remnant of Israel; and another whereby a believer is united to Christ in heaven.

But after the rejection of Israel there was no earthly People with whom believers could be associated. Our association now is with Christ in heaven. It is now, by this "one baptism," that "we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

The Epistle to the Colossians speaks of the glory of Christ's Person (i. 15-17) and the perfection of His work (i. 20); then, of His having the fulness of the Godhead dwelling in Him bodily, and Head of His Body the Church (i. 18, 19); and then, of our completeness in Him who is "the Head of all principality and power" (ii. 9).

Then the three facts of the Gospel concerning Christ, His *death*, His *burial*, and His *resurrection*, are all appropriated to the believer as fulfilling those ordinances, whereby God had separated His People Israel to Himself.

Circumcision was the first ordinance given to the seed of Abraham.

Baptism was the last ordinance given to them.

Hence, it is written in Col. ii. 12: "In whom ye were circumcised also with a circumcision not made with hands in the putting off of the body of the flesh by the circumcision of Christ: having been buried with Him in [His] baptism, in whom ye were raised also with [Him] through the faith of the operation of God who raised Him from the dead" (ii. 11, 12).

The Epistle to the Colossians regards the believers on earth not as henceforth knowing Christ after the flesh, but knowing Him only as having "died with Christ" (ii. 20) and "risen with Christ" (iii. 1); and as so effectually united to Christ that, whatever has been accomplished upon Christ in the flesh is henceforth reckoned to those who are *in Him*.

The suffering of death was the reality, in Him, of which *circumcision* was the figure.

The burial of His body was the reality, to Him, of which *baptism* was the figure.

These are reckoned to the believer as though he had fulfilled those ordinances.

So that the believer has

Christ in His *death* for circumcision,  
Christ in His *burial* for baptism,  
Christ in His *resurrection* for life.

This is being "complete in Him" (Col. ii. 10). This is perfection in Christ. For Christ is *Christianity*, and all else is mere *Religion*. Hence, it is for Christ we wait; for, when Christ who is our life shall appear, we also shall, with Him, be manifested in glory (Col. iii. 3).

Now, two evils, both characterising the present day, and the things around us, flow from not seeing and understanding the teaching specially given to the churches in the Epistles addressed to them. The one concerns *doctrine*, and the other *practice*.

1. All the "confusion" in the Churches themselves arises from controversies connected with *knowing Christ after the flesh*. With them the "old things" are not passed away, but they are held fast and made subjects of controversy, division, and bitterness. These are the "old things" which remain and break up the unity of the Church. In vain shall unity be sought apart from the unity of the Body of Christ. There is no union now except that which we have in Christ. Spiritual union is not between member and member. It is only in and through the Head of the Body that the members are united. "There is one Body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all [*the members of this one Body*], who is above all, and through all, and in you all" (Eph. iv. 3-6). These Divine unities cannot be separated. They all and each stand and rest on the same Divine authority. To say that there are *two* of any of these when God declares there is only "one," is to "make the Word of God of none effect."

2. Then, beside these errors of doctrine which come from not giving 2 Cor. v. 16 and Eph. iv. 3-6 their right place, there is the error in *practice* in the cry of "Back to Jesus." This means the abandonment of the teaching of the Epistles for that of the Gospels: and the saying "I am of Christ" which is condemned in 1 Cor. i. 12, equally with saying "I am of Paul; and I am of Apollos; and I am of Peter." And why is this wrong? Because I am not "OF Christ." I am more than this, I am "IN CHRIST," for I am "a new creation."

If we fail in "rightly dividing the word of truth" (2 Tim. ii. 15), we take our Christian standing from the Gospels instead of from the Epistles. We take "the life of Jesus," "in the days of His flesh," as our standard of walk. *All this can be done by the flesh*;—for it is a religion of works in which neither grace nor faith is necessary. The trying to walk "in His steps" will be the popular work of thousands who are endeavouring to do this, because the flesh naturally takes delight in knowing Christ "after the flesh."

There is no difference in this between Sheldonism and Spiritism. The former says people are "to mould their lives upon the example and teaching of Jesus, who is the only safe standard of conduct for the human race."\*

The latter, speaking of the Incarnation of Christ as "heading *humanity*," and "elevating the human race"—adds, "but there is very little difference between all this and what is preached about Christ's example from many a pulpit in the present day . . . the Christian Church is

\* *The Chester Chronicle*, June 9, 1900.

turning to the practical side of the life of Christ in place of the merely theoretical." Then this "theoretical" is condemned as "resting for final salvation upon the merit of Jesus."\*

Yes, that is exactly the truth: knowing Christ after the flesh comes to resting in one's own "merit," according to the measure in which we walk "in His steps" when on the earth. But, knowing Christ as dead and risen again and ourselves as having died and risen in Him, is to know that His merit is ours, and is perfect. It is to know that "as He IS" (not as He WAS) so are we in this world: and that He is *seated*, having finished the work which was given Him to do. Hence, we are not looking back to "His steps" on earth, but are looking up to Himself in Heaven; as those who are in Him in the heavenlies, where we are "blessed with all spiritual blessings in Christ." "Old things have passed away; behold, all things are become new." We are, now, new creations in Christ Jesus, and have our standing on resurrection ground, where "all things are of God."†

## Papers on the Apocalypse. †

### THE INTRODUCTION.

(Continued).

Vol. 111, p. 115

Chap. i. 3-8.

THE second member, F<sup>1</sup> (p. 129), consists of only one verse (i. 3); the subject of which is two-fold:—viz., Benediction, and The Advent.

It may be expanded as follows:—

THE EXPANSION OF F<sup>1</sup> (page 129§), chap. i. 3.

*Benediction and Advent.*

F <sup>1</sup>	i		3-	BENEDICTION]	"Blessed
	j		k		-3- PERSONS]
					"be he that readeth, and
					they that hear
			l		-3- WORDS]
					"the words of this
					prophecy,
	j		k		-3- PERSONS]
					"and keep
			l		-3- WORDS]
					"those things that are
					written therein:
	i		3-	REASON]	"for the time is at hand."

THE TRANSLATION OF F<sup>1</sup> (page 129), chap. i. 3.

3. **Blessed (or, happy) be he that readeth, and they who hear]** This points to one reader and many listeners (Luke iv. 16). From the neglect of this book, one would suppose it said, "Blessed are those who do *not* read." So openly is this blessing rejected; yea, sometimes boastfully! If there be a reference here to *public* reading, then the neglect of this book indeed stands exposed, and the attitude so generally assumed with regard to it is tacitly condemned.

\* *The Two Worlds*, June 15, 1900.

† The above article will be re-published as soon as possible in a separate form. Price one penny.

‡ These papers have been copyrighted in view of their future separate publication.

§ These pages refer to the future book-form, and not to the pages of *Things to Come*.

**the words of this prophecy]** There is a reference here to the spoken words, especially to the seventeen heavenly utterances, as distinct from the things written. The words spoken are the key to the things written, for it is added:

**and keep in mind the things which stand written therein]** "Keep" is a Hebrew idiom. The word *שמר* (*shamar*) means *to remember, to ponder upon*. See the LXX. translation of it in Gen. xvii. 9, xxxvii. 11. Num. xxviii. 2, etc. Compare also Luke i. 66, "and all they that heard them (the sayings)-laid them up in their hearts"; Luke ii. 19, "But Mary kept all these things, and pondered them in her heart." So also verse 51. The word is used also of remembering so as *to obey*; but this can hardly be appropriate here, for "prophecy" is not precept.

**for the season is near]** The word *καιρός* (*hairos*) refers to the ordained and appointed time, viz., the time occupied by what is written, *i.e.*, the Advent of the Day of the Lord. The prophecy of this book is not to be put aside as though it referred to things so remote that they have no concern for us. But they are always to be regarded as near, and kept in our minds, so that our life may be influenced by them, and that we may walk in view of the nearness of the Day when the Lord will judge, and thus be without care as to this present time in which man is judging, which is called "man's day" (1 Cor. iv. 3). Paul shows us how this prophecy may be "kept" in a practical manner in 1 Cor. iv. 1-5. Compare *ἐν τάχει* in verse 1.

We need not further minutely expand the various members of this Introduction; but proceed with the translation, referring our readers to the Structure of E<sup>2</sup> and F<sup>2</sup> on page 129.

THE TRANSLATION OF E<sup>2</sup> a<sup>2</sup> (page 129), chap. i. 4-

*John testifying.*

4-. **John to the seven assemblies which are in Asia]** We have already shown (pages 62-67) that the word *ἐκκλησία* (*ecclesia*) is used in many senses. We take it here in the neutral sense of *Assembly*, which leaves the interpretation open. Certain assemblies are specially addressed. They are recognised as being on the earth at the time when the things written in this prophecy shall be fulfilled. The continued reference in these seven Epistles to the body or subject-matter of the Apocalypse shows that chaps. ii. and iii. are not to be separated from the rest of the book. We shall see this more clearly when we come to the Epistles themselves. All are agreed that there will be, and must be, a people on the earth during "the Day of the Lord, such as are alluded to in xii. 17; xiii. 10; xiv. 12, etc.; and all must agree also that they will need some special instruction. Where is such instruction, if it be not that which is given to them in these seven Epistles? The *interpretation* of them belongs to that day. But that does not shut out such *application* as may have been made by those who read them in John's day; or as may be made by us who read them in our own day. Each read, and each get the promised blessing, in turn.

But, when the Church is caught up to meet the Lord in the air, we shall not take away this book and these Epistles with us; but those who are left behind will then learn what the true *interpretation* is, as we had never done. They will see the fulfilment of what is here prophesied. They, too, will get their blessing; and we see in the Jewish Remnant, and the various companies of people in this book, what the reality of that blessing will be.

E<sup>2</sup> b<sup>2</sup> (page 129), i. -4, 5-

*The things testified.*

-4, 5- **Grace to you, and peace, from Him that is, and that was, and that is coming]** Here we have an undoubted reference to, and paraphrase of, the name of Jehovah, as revealed in Ex. iii. 14.

It is not from the Father to His children, as in the Church Epistles; but it is from Jehovah as He was revealed and made known to Israel. This is in perfect keeping with what we hold to be the scope of the book. Three times we have this periphrasis of Jehovah, and yet it is varied according to the emphasis we are to place upon it.

In i. 4 and 8, it is "*is, and was, and is to come.*"

In iv. 8 it is, "*was, and is, and is to come.*"

In xi. 17 it is, "*art and wast*" (the third or future verb, being omitted according to the critical Greek Texts, L. T. Tr. W.H. A.V. and R.V.).

Hence in ch. i. 4, 8, the emphasis is on "*is.*"

In iv. 8, it is on "*was.*"

And in xi. 17 it is on "*art.*"

It is for us to learn what this emphasis teaches; and we can do so as we come to the respective passages.

**and from the seven spirits which are before His throne]** This fact that they are "before," or in the presence of, God's Throne, shows that they occupy the position of *servants* (see 1 Kings x. 8), and of *created* beings (iv. 5, 10; vii. 9, 15; viii. 2; xi. 4, 16; xii. 10; xiv. 3, 5, 10; xx. 12).

This one fact ought to have precluded the idea that these seven could be one, and that one Divine! There is nothing in the whole Bible which represents the Holy Spirit in such a subordinate position. He is equal with the Father and with the Son.

On the other hand, angels are constantly represented as occupying this position. And angels are again referred to in iv. 5, under the symbol of seven lamps (to which other spiritual creatures are likened in Ezek. i. 13).

There are other references to these seven angels in the book: *e.g.*, viii. 2. "*The seven*": *i.e.*, the well-known, or before-mentioned seven.

Angels are specially called "spirits." See Heb. i. 7, 14. Ps. civ. 4. "He maketh His angels spirits." The word is used of any spiritual being, higher than men, and lower than Deity; without corporeal garb of "flesh and blood." Where there is any doubt as to the nature of these beings, they are always defined: *e.g.*, a "dumb

spirit," Mark ix. 17. Compare verse 20. Luke ix. 39; x. 20; xiii. 11. Matt. viii. 16. Acts xvi. 16.\*

In Acts viii. 26, "the angel of the Lord" was sent on a special mission to Philip. Immediately afterwards he is called (verse 29) "the spirit" who spake to Philip; and then, in verse 39, the same angelic messenger is called "the spirit of the Lord," who ended his mission by catching Philip away to Azotus. In Rev. iii. 1, we have the seven spirits of God joined with the seven stars. In Rev. v. 6, we see these "seven spirits of God sent forth into all the earth." If it be objected that this interpretation opens the door to angel-worship, the answer is that the door is effectually closed in this very book, in xix. 10; xxii. 9: "See thou do it not."

If it be objected that "angels" would not be mentioned in connection with God and the Lord Jesus, the answer is that they *are so mentioned* in 1 Tim. v. 21, "God and the Lord Jesus Christ and the elect angels." Are these the Holy Spirit? The answer is No! The thought embodied in this combination here, in Rev. i. 4, is not so much the Triune Deity, as such; but that of the supreme High Court of heaven having jurisdiction on earth; angels being the assessors. Compare Mark viii. 38. Luke ix. 26; xii. 8, where we have a similar thought.

Nowhere do we find the Holy Spirit associated with the Father and the Son in any salutation. Not even in the Pauline Church Epistles. In those Epistles, He is viewed as being here on earth with the Church, and grace and peace come from Heaven; from the Father and the Son.

In this dispensation angels are our servants, see Heb. i. 14; ii. 1, 2, 5. In the coming Dispensation, after the Church is removed, Angels are no longer servants, they are associated with Heaven's high court, and are connected with the throne. The Son Himself will act as "before the angels of God." (Luke xii. 8, 9).

All these grounds are from Scripture; but the objections to them are only what interpreters find it "difficult to believe." It is a question of what God has said; and not what man may think difficult or easy to believe.

**5. and from Jesus Christ]** The once humbled One who is now exalted and glorified.

**the Faithful witness]** Compare Is. lv. 4.

**the First-born of the dead]** See Col. i. 18.

**and the Ruler of the kings of the earth]** It is remarkable that all these three titles are combined in Ps. lxxxix. 27, 37. "I will make him my *first-born, higher than the kings of the earth.* . . his throne shall be as a *faithful witness* in heaven?" See also Is. lii. 15. Rev. vi. 15; xvii. 4; xix. 16. The comparison with the kings of the earth is parallel with Ps. ii. 2.

The sudden change from the genitive case (of Jesus Christ) to the Nominatives which follow it, is very remarkable; and implies the immutability of the Divine

\* See also "unclean spirits," Matt. x. i.; xii. 43. Mark i. 23, 26, 27; iii. 11, 30; v. 2, 8, 13. Luke iv. 33, 36; vi. 18; viii. 29; xi. 24. Rev. xvi. 13; xviii. 2. "Wicked spirits"—Matt. xii. 45. Luke vii. 21; viii. 2; xi. 26.

† The A.V. and R.V. both have a small "s" here.

Nature, as in "that is, and that was, and that is coming" above; we might also compare Heb. xiii. 8, or supply, as in the A. V. "who is."

These titles have no relation to the Church of God, but to Dominion in the earth. It is the fulfilment of Luke i. 32, which is about to take place: hence these appropriate titles are here assumed. In Dan. viii. 25, Christ is spoken of as the "Prince of princes," but only in connection with Israel. That we have here an earthly rule: and that the Dominion in the Earth is about to be taken and used by the Son of Man, is clear from many Scriptures. (See Rev. xi. 17, 18; xvii. 14; xix. 16. Ps. ii., xlv., cx. Isa. ix. 6, 7).

F<sup>2</sup> c<sup>2</sup> (page 129), i. -5, 6. *Ascription.*

**To Him that loveth us]** All the critical Greek Texts and R.V. read the present and not the past participle here. We have given our reasons above, in our ninth point (page 41), for our belief that this expression is one of those which belongs peculiarly to Israel. And the *present* participle here tells us that Jehovah's love to Israel is everlasting. (Jer. xxxi. 3. Isa. liv. 10); that He who chose their fathers, and loved them, is now about to show that that love is still a present love, and what it is about to do for them.

**and washed (or loosed\*) us from our sins]** The reading here is somewhat doubtful. We have given both, for both contain parts of the whole truth. "Washed" is more vivid here, and more in accordance with Hebrew idiom. For "washed," see Ps. li. 2, 7. Isa. i. 16, 18. Ezek. xxxvi. 25. Heb. x. 22: and for "loosed," compare Matt. xx. 28. Heb. ix. 12. Rev. v. 9; xiv. 3, 4. In either case this is the fulfilment of Ps. cxxx. 8, "He shall redeem Israel from all his iniquities," and of Isa. xl. 1, 2, where Jehovah says, "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (or appointed time) is accomplished, that her iniquity is pardoned." And this is the object of the coming of Jehovah Jesus, as announced in Matt. i. 21, "He shall save his people from their sins."

**by His blood]** Certainly not "in" His blood. Such a thing was never heard of in the Old Testament. It was not "in" blood that sins were purged away, but "by" blood, for blood itself was a cause of defilement. It was *by* the precious atoning merits of Him of whose death the blood speaks.† See page 153.

**6. and He made us to be a kingdom and priests]** This is Hebrew in idiom and in meaning. The explanation will be found in Ex. xix. 6, where God says, respecting Israel (not the Church!), "Ye shall be unto Me a kingdom of priests"; which the Septuagint renders "a royal priesthood." These also are the words

\* Lachmann, Tischendorf, Tregelles, Westcott and Hort, and R.V. read "loosed," or "freed." The difference is only the letter *o* (some ancient MSS. reading λύσαντι (*lusanti*), *freed*, instead of λούσαντι (*lousanti*), *washed*).

† It is the figure *Metalepsis* (see *Figures of Speech*, page 611), by which "blood" is first put for *death*, and then death put for Christ's atoning *merits*.

written to "elect strangers," the Dispersion in 1 Peter ii. 5, 9. It is the figure *Hendiadys*, by which the noun "kingdom" become a superlative adjective. Thus, "and He made us priests—yes, and royal priests, too"; or, 'He made us a kingly order—the members of which are holy and set apart for the service of God.' We are aware that these words are unlawfully claimed and appropriated by the Church, and used as a poor and weak argument against the pretensions of Rome and Romanisers. Where do we read one word about the members of Christ's Body being priests, in the Epistles addressed to Churches by the Holy Spirit through Paul? The very thought is foreign to Scripture, and contrary to fact. But such promises were directly and distinctly made to Israel. See, as to *priests*, Is. lxi. 6. 1 Pet. ii. 5 (and compare Rev. v. 10 and xx. 6). As to *kings*, see Ps. xlix. 14. Dan. vii. 22, 27. Matt. xix. 28. Luke xxii. 29, 30 (and compare Rev. ii. 26, 27, and iii. 21). There can clearly be no priests of any kind in this Dispensation. The Epistle to the Hebrews teaches that the *Aaronic* order has no longer any place; and that the *Melchizedec* order is absorbed in Jesus Christ (Heb. vi.-viii.). If the members of the Body of Christ are *kings*, who are their subjects? and if they are *priests*, where and for whom do they perform priestly duties? For priestly service was *on behalf of others*, "first for his own sins; and then for the people's" (Heb. v. 1; vii. 27).

**to His God and Father]** (see John xx. 17). Not "our" Father, as in the Pauline Epistles (1 Thess. i. 3; iii. 11, etc.). In due season this ascription shall be realised, as we see from chap. xx. 4. With regard to the word "Father" introduced here, we have to remember that the Priest's office was *hereditary*. Only Aaron's sons were priests.

**to Him be the glory and the dominion for ever and ever.** (*Lit.*, unto the ages of the ages.) **Amen]** To Him (of course) who "loved the people" (Deut. xxxiii. 3) is this ascription given. The Greek here for "unto the ages of the ages" is merely a literal rendering of the Hebrew idiom. Such an expression for eternity was unknown to the Classical Greek writers.

F<sup>2</sup> d<sup>2</sup> (page 129), i. 7, 8. *Advent.*

**7. Behold,]** Our attention is thus called to what is the sequel to all that has been said. We are to gaze by faith on this wondrous and solemn fact.

**He cometh with (or, amid the) clouds]** This is an Old Testament reference. *Lit.*, with *the* clouds, *i.e.*, with the clouds so often mentioned in connection with His coming in glory. The Church is to be "caught up *in* clouds to meet the Lord in the air." It will accompany the Lord when "He comes *with* clouds" to the earth. Two very different scenes are described, here and in 1 Thess. iv. 17. This is the same aspect of His coming as that mentioned in Matt. xxiv. 30. "THEN (*i.e.*, "immediately" after the great tribulation) shall appear the sign of the Son of Man (Rev. i. 13) in heaven: and THEN shall all the tribes of the earth (or the Land) mourn, and they shall see the Son of man

coming in (or with) the clouds of heaven with power and great glory (*i.e.*, with great and glorious power)." The clouds are mentioned as His chariot in Psalm xviii. 11; civ. 3. Compare also Ex. xix. 16; xl. 34. Is. vi. 4; xix. 1. Ezek. i. 4. The passages specially connected with Rev. i. 7 are Dan. vii. 13, 14. Matt. xxiv. 30; xxvi. 64, and Mark xiv. 62.

**and every eye will see Him]** "Eye" is put by *Synecdoche* for *person*, *i.e.*, everyone on the earth will see Him. So Matt. xxiv. 30. But not the Church of God, for it will be then already "with the Lord" in heaven, and not on the earth.

**even those very ones who pierced Him]** These are specially singled out—"all those who," for His brethren, like Joseph's brethren, will then mourn for Him. Compare John xix. 34, which quotes Zech. xii. 10.\*

**and all the tribes of the Land]** Not "kindreds," for the word is the same as in Matt. xxiv. 30. And it is the tribes "of the Land," not of the whole earth. The tribes of Israel are the subject here, as in v. 5; vii. 4-8; and xxi. 12.

**will wail because of Him]** *i.e.*, at (the) sight of Him; or, over Him. This very wailing is described in Zech. xii. 10-12, and is there declared to take place "in that day," the day of the Lord. This fixes for us the sense in which "the Lord's day" is to be taken in Rev. i. 10.

How can the Church of God be brought in here? Did the Church of God pierce Him? Are the members of the Body of Christ members also of the "Tribes of the Land"? And what have they to wail and beat themselves for, when they are distinctly told that "the day of the Lord" shall not come upon them as a thief (1 Thess. v. 4), but that it will come upon others "as travail upon a woman with child; and THEY shall not escape" (1 Thess. v. 3). Those who can bring the Church in here cannot possibly have any true conception of what the Church is. Even this mourning of Israel will be very different from the fear and trembling and destruction which will come upon the Gentiles. See Isa. ii. 19. Rev. vi. 16. Israel's mourning will be with that repentance which is so often spoken of as the one necessary condition of national blessing.

**Yea: Amen]** A double confirmation of the truth of this solemn statement. Compare the conclusion, xxii. 20. The figure is *Synonymia*, *i.e.*, the use of synonymous words in order to strengthen the certainty of this prophecy.

8. **¶ am Alpha and Omega]** What this means is explained in verse 17, and again in xxii. 13. This is a Hebraism, in common use among the Ancient Jewish Commentators to designate the whole of anything from the beginning to the end; *e.g.*, "Adam transgressed the whole law from א (*Aleph*) to ט (*Tau*)"; "Abraham

\* Here we have the correct translation of Zech. xii. 10, while the Septuagint gives it incorrectly.

† The words, "the beginning and the ending" are omitted by all the Critical Greek Texts and R.V.

‡ Jalk. Reub., fol. 17. 4.

kept the whole law from א to ט."\* The article is used in the Greek, but it is not required either by the Hebrew or English idioms. Here it means "the first and the last," as explained in verse 17 and xxii. 12, 13. This title is not a church title, but is specially used in connection with Israel. See Ex. iii. 14. Isa. xli. 4; xliii. 10; xlv. 6, 8; xlviii. 12; and Rev. xxi. 6.

**saith the LORD God]** Another Old Testament title, used first in Gen. ii. See also remarks (pages 19, 20) on this. The title "Jehovah" (or LORD) expresses His covenant relation with Israel; "God" expresses His relationship as Creator with mankind as a whole.

**that is, and that was, and that is coming]** See our notes on this above, on verse 4. The emphasis is on the word "is," as shown, by being put first.

**the Almighty]** We have considered this title above (page 17) and its bearing on our conviction that it points to relationship with Israel. Ὁ παντοκράτωρ (*ho pantokrator*) is rendered in the Septuagint as the equivalent for "the Lord of hosts." In Amos iv. 13 as "God of hosts"; in Job it is used for "Shaddai." The word is used only once in the New Testament outside the Apocalypse, and that in a quotation from Jer. xxxi. 1, 9, concerning Israel's future (2 Cor. vi. 18). What the combination of these titles says to us here is this: "I, the Almighty Lord of hosts, the unchangeable God, will accomplish all My will, fulfil all My word, and execute all My judgments."

(To be continued).

## Questions and Answers.

QUESTION NO. 273.

### THE HEALING OF THE BLIND MEN AT JERICHO.

E. N., Edinburgh. "Dean Fremantle, D.D., of Ripon, in *The Bible and the Child*, tells us we must 'put aside the fictitious assumption of an exact accuracy in the (Bible) narratives. We can then say: 'It matters nothing whether Christ healed two blind men going out of Jericho, as St. Matthew reports, or one blind man coming into Jericho, as St. Luke states.' Can you help me in the difficulty in which Dean Fremantle has landed me?"

The criticism you quote is a fair example of the methods of the "Higher Critics." The writer *assumes* that the Three Gospels give *different* versions of *the same event*. For this assumption he alone is responsible: and the difficulty he has himself created.

There is neither difficulty nor discrepancy in the inspired record: which is graphic and circumstantial, and affords incontrovertible testimony to its own veracity.

Each Gospel is independent in its account, and the three together record

THREE DISTINCT MIRACLES  
and  
FOUR BLIND MEN HEALED.

In a population of 100,000 there must have been more than four blind men.

\* Jalk. Reub., fol. 48. 4.

† The title "God" is added here according to all the Critical Greek Texts and R.V.

These congregated at the gates of cities; just as to-day we find them at the doors of Roman Catholic Churches.

When one was healed the news naturally spread; and a like cry would as naturally be made by the afflicted men.

Note the following sets of particulars with regard to these three miracles:

*The Record.*

1. The *first* miracle is recorded in Luke xviii.
2. The *second* in Mark x.
3. The *third* in Matt. xx.

*The Occasion.*

1. The *first* took place "when he was come nigh."
2. The *second* "as he went out of Jericho."
3. The *third* "as they departed from Jericho."

*The Men.*

1. The *first* was an unnamed individual, begging (Luke xviii. 35).
2. The *second* was known as Bartimæus, and was also begging (Mark x. 46).
3. The *third* case. There were *two* men, and they were *not* begging, but merely waiting for the Lord to pass by (Matt. xx. 30).

*Their Distinctive Features.*

1. The *first* knew nothing of the crowd, and "asked what it meant."
2. The *second* knew, and wanted to hear when the Lord passed him.
3. The *third*. The two men in like manner.

*Their Cry.*

1. The *first* man cried "Son of David."
2. The *second*, "Jesus, thou Son of David."
3. The *third*, "O Lord, thou Son of David."

*Their Call.*

1. The *first* was commanded by the Lord *to be brought* (*i.e.*, *led*) to Him: and, as he came near, He addressed him.
2. The *second* was also commanded to be called, and those who called him encouraged him, as though expecting another miracle.
3. The *third*. Jesus Himself called the two men, and at once stood still and addressed them.

*Their Healing.*

1. The *first* was healed by direct command: "Receive thy sight."
2. The *second* received it with a different address.
3. The *third*. The Lord touched the eyes of the two men, and said nothing of their faith.

*Their Testimony.*

1. The *first* "glorified God," with all the people, at this first of the three miracles.
2. The *second* followed in silence.
3. The *third*. The two men in like manner followed in silence.

When all is so circumstantial, it is clearly gratuitous to assume that there was only *one* miracle; especially when by so doing we throw all into confusion, and wantonly create so many difficulties.

The records clearly show that there were three distinct miracles, similar in several respects (as is only natural), but differing in essential particulars.

There were also *four* blind men healed. The first, as our Lord drew nigh to Jericho: the second, third and fourth, as He was leaving: after He had left.

## Signs of the Times.

### JEWISH SIGNS.

#### SOLEMN—STUPENDOUS—SIGNIFICANT.

The most important news which has yet come to hand was given to the world on May 24. It was nothing less than

#### DR. HERZL AND THE SULTAN.

#### PROLONGED AND REPEATED AUDIENCES.

"Dr. Herzl, Herr D. Wolffsohn, and Herr Oscar Marmorek arrived in Constantinople in the early part of the week ending May 18th. Their movements were watched with great eagerness, especially by the members of the Jewish community, as it was felt that they had come to Constantinople for some purpose in connection with the movement they represent.

"On Friday, the 17th inst., after witnessing the Selamlık, the solemn procession of the Sultan to the Friday service, from the pavilion reserved for the Imperial guests, Dr. Herzl was invited by an Adjutant to Yildiz-Kiosk, where he was received by the Sultan in an audience lasting two-and-a-quarter hours. At the close of the audience, Dr. Herzl was given the Grand Cordon of the Medjidie Order, one of the highest decorations bestowed by the Sultan.

"On Friday evening, Dr. Herzl, Dr. Oscar Marmorek, and Herr D. Wolffsohn, attended service at the German-Austrian Synagogue, where they were received by the Council of the congregation.

"The next morning Dr. Herzl was again called to the Palace, where he stayed from 10.30 till 4 in the afternoon.

"The departure from Constantinople had been fixed for Monday, but had to be deferred, as Dr. Herzl and Herr Wolffsohn, who had again gone to the Palace at nine o'clock in the morning, remained there till five in the afternoon.

"Before leaving Constantinople, Dr. Herzl was presented by the Sultan with a brilliant scarf-pin, a further mark of Imperial favour."

#### INTERVIEW WITH THE SECRETARY OF THE ENGLISH ZIONIST FEDERATION.

"In reply to a question, he said: No further news has come through yet. Our information, beyond that given out, is that the audience was a protracted one, and that we may expect further good news. Personally, however, I don't expect further telegrams; we are not in a hurry."

"But has not this reception by the Sultan been sprung upon you?"  
 "No. Do you remember what the *Daily Graphic* said in 1896: 'Dr. Herzl is no follower of the new diplomacy.' You can't knock at Yildiz Kiosk, and you are not asked to walk in. This affair has been in the making at least since January last, and, as a matter of fact Turkish officialdom has kept a shrewd if benevolent eye on all our doings, and heard the congress proceedings with its own ears. I admit the cryptic method has its difficulties, but the general run of the Zionists are not inquisitive beyond a certain point and—our secrets are well kept. The audience itself is an achievement. Lawrence Oliphant waited for weeks in Constantinople, and was backed by letters from Lord Salisbury and Disraeli, and even then was not received by the Sultan. Well, Dr. Herzl went almost straight from Vienna to Constantinople, which shows you that the ground was cleared."

"And the drift of the deputation?" "Well, Dr. Herzl did not discuss the weather. The exact request or proposal put forward is not known to anyone in England at this moment. But you may rely upon it that it

was thoroughly Zionistic. He is tenacious of ideas and constant to his schemes. I have seen him bow for a moment, but he comes round again, with new tactics, perhaps, but the old principle. Turkey dealt before with the Jewish nation when the Sublime Porte issued the Iradé against the Blood Accusation to Sir Moses Montefiore. That is the broadest precedent, and theoretically there is nothing, I believe, in Turkish law against concessions including autonomous administration. Anyway, it has been done over and over again in practice by Turkey. And autonomous administration is the crux of the problem. All the people who talk about Palestine being barren, or who rush round it and bring home reports know nothing of the subject. The barrenness is due to fallowness, that is, want of cultivation, which is not the same thing as impossibility of cultivation. Well then, autonomous administration means the safeguarding of the individual and possibility of rendering real estate secure and giving good possession."

"Is anything in the shape of a return likely to happen soon?"

"Return? That's like phrases of the end-of-the-world preachers. I don't know when a move will be made or when it can be made. Whatever success Dr. Herzl has achieved, there will not be a rush if we can help it. We want to plan a scheme of settlement and work, and I think it will be a gradual process. There is fresh pioneering to be done; a tremendous amount of preliminary work which will bring the settlement along in its train. That's how we have been thinking about it, and we are keenly alive to the necessity of levelling up the present generation of Jews in Palestine."

"And what are you doing at the moment?"

"Keeping cool! We had a flush of triumph when the news came to hand, and we spread it pretty quickly. Apart from that, we go the even tenour of our way—preaching stability of organisation and teaching by precept and example the value of organised effort."

"Still, you put the Sultan's reception down as a great gain?"

"Undoubtedly it means business. But our real triumph is not realised, and that was made long ago."

"And what was that?"

"The triumph of Zionism was achieved when it replaced the chaos of synagogic anarchy by a nationalistic organisation. The machine is not perfect yet, but it is the instrument which gives purpose to Jewish solidarity and the rest must follow sooner or later as a natural sequence of events. Very few people ever seem to go to the depths of the question and therefore they miss the point. I pin my faith, not upon the events of to-day or to-morrow, but upon the gradual advance of the members willing to fall in ranks and bear the common national burden. You don't read about that in the papers because it is a dull subject, but there are those who have been giving years to nothing else but organising and perfecting organisation. The date of the movement back to Zion is a matter of speculation perhaps—our methods make humanly certain of its accomplishment though we cannot name the moment."

Since the above was written further news has come to hand. And it is, probably, all we shall get until Dr. Herzl himself makes it known at the Zionist Congress, to be held in London, in August.

The Constantinople correspondent of *Die Welt*, the official organ of the Zionist movement, has told all that is to be at present known. The facts are as follows:—

A correspondent writes as follows in *The Jewish Chronicle* of May 31st, 1901:—

"Whatever is known in the inner circles of the Zionist movement as to the exact purport of the request made to the Sultan by Dr. Herzl, is being carefully guarded until it shall be officially revealed by Dr. Herzl himself. It has, however, transpired that, at the end of the third and most protracted of the audiences granted Dr. Herzl, he came away well satisfied with the results of his mission, and sanguine as to the future of the movement. It may, therefore, be assumed that something of the character of a 'Charter' has been agreed to by the Ottoman ruler, and thereupon arises the question, in how far such a document has the support of the other Powers, as desired by the 'publicly recognised' part of the programme adopted at the first Zionist Congress. All these matters will no doubt be gone into by a Confidential Committee at the next Congress, but it is an open secret that the movement has more than the sympathetic support of the German Emperor, who received Dr. Herzl in Berlin, Potsdam, Constantinople and Jerusalem. Dr. Herzl was in evidence at the Peace Conference at the Hague, and there obtained the ear of some notable, and especially French, politicians. The English Foreign Office has not ignored the movement; on the contrary it has kept itself well informed on the subject and has displayed some sympathy towards it."

This establishment of a *National organisation* took place in 1896, exactly 1260 years after the Mahommedan conquest of Jerusalem, and that conquest took place exactly 1260 years after Nebuchadnezzar of whom it was said "Thou

art this head of gold" (Dan. ii. 38), B.C. 625.\* Thirty years elapsed before Nebuchadnezzar, finally took Jerusalem. And there may be a similar period now of thirty or forty years before "the fulness of the Gentile" times. But it seems clear that 1896 marked the most important epoch in Jewish history that we have yet seen.

Now it may be, that the end of Gentile supremacy will be on the same lines as its commencement. If so, we must remember that Nebuchadnezzar acted as a Suzerain for some thirty or forty years, putting down and setting up whom he would—first Jehoiakim, then Jehoiachin, and finally Zedekiah—completing his conquest of the city in about 37 years.

In like manner Turkey may now act as Suzerain for a similar period. The Jews will in the course of time seek for complete independence, and finally accept the help of, and make a covenant with, him "who shall come in his own name," in order to accomplish it. The results we know from Daniel and the Apocalypse; and to our papers on the latter we must refer our readers for further details.

The events we now record are the most solemn "signs of the times" we have yet had. These thirty or forty years will be the *Sunteleia* or Consummation. The seven years of Daniel's last week will be the *Telos* or "the end." But long before they have run their course, the Church of God will be "caught up to meet the Lord in the air, so to be ever with the Lord."

With this key our readers will be able, intelligently, to watch the course of events; remembering that in the *Telos* of this *Sunteleia*, i.e., the Crisis of the time of the end, there will be a literal fulfilment in "months" and "days" of these Apocalyptic times. But this may not preclude a fore-shadowing *application* in years.

The important news which we have given to our readers is not only from Zionist Sources (such as *The Jewish World*), but from *The Jewish Chronicle*, which has consistently opposed the Zionist movement. Only the week before, it had flatly denied the truth of *The Times* telegram from Constantinople, but in its next issue, after explaining its mistake about what it calls a mystery, it says in its leading article (May 24), on

#### "DR. HERZL AND THE SULTAN.

"Dr. Herzl, as representing the Zionist movement, with Herr Wolfsohn, as Chairman of the Colonial Trust, and Herr Oscar Marmorek, as Secretary to the Central Committee at Vienna, have been to Constantinople and have been received in audience by the Sultan at the Yildiz Kiosk. What Dr. Herzl's exact mission was, and what was the result, we are not told, and doubtless Dr. Herzl will reserve all he has to say upon the matter until the meeting of the Congress. But, the mere fact that he and his colleagues have been received as Zionists by the Sultan, must, whatever transpired, be of the utmost significance. For the audience disposes once and for all of the assertions that have been made, that the Sultan refuses altogether to consider the Zionist proposals. Obviously to inform Dr. Herzl of this fact no audience would have been necessary, nor if the Sultan's views were such as they have been represented, of absolute antagonism to the movement, would an audience have been granted. Zionists, therefore, have reason to congratulate themselves upon the demonstration Dr. Herzl has been able to effect, and we have yet another proof of the Sultan's disposition of friendliness towards our people. If the Zionist deputation to the Sultan has been able to convince him that Zionism means the building up and the strengthening of Palestine, its regeneration and its becoming a source of profit and power to the Turkish Empire, then Dr. Herzl will have made an immense stride in the movement which is associated with his name, and will have performed no mean service to the whole of Jewry. If he has come from the Yildiz Kiosk with the coveted 'Charter' in his pocket, then the audience on Friday last marks one of the most potent epochs in our people's history since the diaspora."

The article goes on to discuss the question of "What will he do with it?" But we may well be content with the present historical fact in the light of divine prophecy; and

\*See Dr. Bullinger's *Witness of the Stars*, p. 177-193. Published by Eyre & Spottiswoode.

need not go into man's imaginations and calculations.

The news is sufficiently important to arrest the attention of our readers, and fix it on an event of the greatest significance in connection with the things to come.

The latest news is that Dr. Herzl has since been to London, and been entertained at dinner by the Maccabæan Society. The remarkable utterances given forth at that meeting we shall note in our next issue.

#### DR. HERZL INTERVIEWED.

The following report of an interview with Dr. Herzl by the *Daily Mail* (June 11th) is significant. N.B.—The remarks in italics and brackets are our own.

"He has come to England, after a short stay in Paris, direct from Constantinople, where he was received in audience by the Sultan.

"I am more than satisfied at being received by the Sultan," he said to a representative of the *Daily Mail*, who called upon him at the Hotel Cecil, where he was staying; "more than satisfied," he repeated. The Sultan spoke to me with the greatest kindness. I found him a courteous, charming gentleman—one almost forgot he was this mighty potentate! [*Pilate, doubtless, was much the same.*] He has kept himself in touch, I found, with all the latest developments of modern life, and evidently is far from having those mediæval notions which one somehow associates with the Ottoman empire.

"I am sure it is not from him that any opposition to modern industrial developments of his empire would proceed. On the contrary, he would, I am convinced, foster them to the utmost in his power. [*So will the Anti-Christ.*] This, I need scarcely say, is important for our movement.

"As to the progress of our cause," he continued, in reply to a question upon the point, "is not the fact that the Sultan received me progress enough? That the reception was accorded me—an ordinary Jew—is, however, a further proof of his kindness to our people. As you are perhaps aware, the Sultan has consistently been a friend of the Jews, and has more than once shown his personal interest in them by making large gifts to the Jewish poor in his dominions. I am convinced the Jews have no better friend than the Sultan [*Not even God! He is not in all their thoughts—HE who loveth Israel*], and I can say that our movement is in a good way.

"Yes, the fulfilment of our ideals means money," Dr. Herzl assented, "but I have the Jewish people with me, and in the long run we must conquer the rich and prosperous among us.

"At least we can claim that our plan—Zionism—holds the field [*But "the Field" has been bought by One who will solve the Jewish question in a very different manner*] for the solution of the Jewish question, and that question is day by day growing more urgent."

Well may the Lord ask that solemn question again to-day: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi. 3).

#### POLITICAL SIGNS.

##### THE TWO MILITARY EXHIBITIONS IN LONDON

In this first year of the New Century are most significant. The Press has not failed to remark on the curious coincidence that one is held in the Crystal Palace to mark its Jubilee Year—the Palace which promised to inaugurate a lasting peace and a Commercial Millennium. Other newspapers have also called attention to the striking fact that these exhibitions follow so closely on the Peace Congress held at the Hague.

The *Daily Mail* of April 14th, 1900, says of these, and of the Exhibition of 1851: "'Peace on Earth' has not resulted from either: . . . for along the track of the last fifty years there has been a constant succession of great wars; and in this, the last year of the Century, we have the sounds of fierce battle ringing in our ears."

When we record these things, as the result of reading the Word of God, the world smiles and pities us. Perhaps more attention will be given to the conclusions of the secular press.

The *Westminster Gazette* refers to the subject, and draws the same conclusions. Another proof of the truth of the

words, that "the children of this world are in their generation wiser than the children of light" (Luke xvi. 8).

"The Naval and Military Exhibition at the Crystal Palace makes it evident that, instead of the Millennium approaching, it is receding from us. The exhibition is a sort of commemoration of the one of 1851; but it is the irony of fate that, whilst the great gathering of nations in the Crystal Palace in Hyde Park half a century ago was looked upon at the time as the happy inauguration of international Peace and Goodwill which was to last for evermore, the Jubilee of Peace is to be associated with the arts of war, in which, as the chairman of the Crystal Palace said at the meeting yesterday, we have been almost continuously engaged in various parts of the world for fifty years. One of the speakers (Sir Douglas Fox) was struck with this incongruity, and bridged over the divergence by the remark that if we were to have peace we must be well prepared for war."

According to this mode of reasoning the Millennium will never come. It is another way of saying that they do not believe in any Millennium of any sort—except a Millennium of fear. Those enlightened by the Word of God know that these armaments are being collected against the great day of Battle. But statesmen stand in fear of something—they know not what.

#### RELIGIOUS SIGNS.

##### THE END OF THE "HIGHER CRITICISM."

The Higher Criticism began with the cry of "Back to Christ": arguing that the Church need not be moved; because, behind all its speculations, lies the Divine authority of Christ.

The Church has too readily swallowed this poison, which is all the more dangerous because it is so specious.

The Church and its ministers fail to see that, if the Divine authority of the Old Testament be taken away, the New Testament is no longer safe.

This we know from what has already taken place.

Wellhausen reduced the Old Testament to the level of ordinary sacred literature, and Strauss robbed the New of its supernatural significance. Professor G. A. Smith and his friends are convinced that the outcome of the Higher Criticism will be advantageous to Christianity. Let them take warning from Holland. In that country, as here, an attempt was made to liberalise theology. What happened? Let Dr. Van Oosterzee reply. After referring to the triumph of Rationalism in the Netherlands, he goes on to say that the advanced party had no intention of undermining the orthodox creed.

"We should be guilty of an injustice to these gifted men, if we should suppose that they arose with the definite aim of undermining the Apostolic Christianity, and, in this way, of laying waste the Church in which they had hitherto ministered. On the contrary, their watchword was at first not devastation, but rather purification: nay, paradoxical as it may sound, their endeavour to kindle the new light in ever wider circles was stamped with a certain conservative and apologetic character. They really believed themselves able, and, indeed, under obligation, in this way to attach to the cause of Christianity many who would otherwise be irretrievably lost to the Church."

In Holland, as here, the cry was "Back to Christ." Throwing aside an infallible authority, the progressive theologians moved from one position to another; till the Christ to whom they went back was a Christ no longer Divine, but human. In Holland the Higher Criticism ended in Rationalism.

We have also the testimony of Professor Bavinck, who thus sums up the effect of the Higher Criticism in Holland, and shows how vain is the argument founded on *Intuition* as to spiritual truth:

"It is a slow process of dissolution that meets our view. It began with setting aside the Confession. Scripture alone was to be heard. Next, Scripture also is dismissed, and the Person of Christ is fallen back on. Of this Person,

however, first His Divinity, next His pre-existence, finally His sinlessness, is surrendered, and nothing remains but a pious man, a religious genius, revealing to us the love of God. But even the existence and love of God are not able to withstand criticism. Thus the moral element in man becomes the last basis from which the battle against materialism is conducted. But this basis will appear to be as unstable and untrustworthy as the others."

All attempts to combat Rationalism with Intuitionism are bound to fail, just as all similar attempts have failed. Nay, more, Intuitionism itself will be found to be in itself only a still more insidious form of Rationalism.

#### THE VEILED BLASPHEMY OF THE "HIGHER" CRITICISM.\*

We have seen above that the cry, "Back to Christ," leads to *no Christ at all*.

So veiled is the blasphemy that it is even taught by "the Sunday School Union," which publishes the following in its "*Notes on the Scripture Lessons, 1900*" (p. 39):

"Now that Jesus had become fully conscious of the work He was to do in the world, He next had to determine how it should be done—upon what principle He would work, what means He would employ to accomplish His ends. To give Him time to clearly decide these things, the Spirit of God led Him into retirement in the wild desert, where He would be interrupted by no man. Here He fought His doubts and gathered strength.† So occupied was He in thought, that He scarcely noticed the days going by. He did not purposely abstain from food. He was simply too busy with thought to trouble about food," &c.

It is nothing short of a scandal that the Sunday School Union should foist such teaching upon Sunday School teachers and children. Here is Satan as "an angel of light" striking a blow at Christ Jesus our Lord.

The Rev. R. J. Campbell, a Congregational minister of Brighton, writes in *The British Weekly*, March 7, 1901:

"You speak as though our Lord, by virtue of His Divinity, were superior to the rest of us; but that is not so. It was rather by His perfect humanity that He stood ahead of the race, for 'it behoved Him in all things to be made like unto His brethren.' He was the Form, the standard of humanity, and we are expected, not only by His example, but by His spiritual presence, to conform ourselves to His image. The process may take longer than life affords opportunity for, but it is the will of God for us."

Canon Cheyne himself writes that the historical student must confess that "the name of the father of Jesus is, to say the least, extremely uncertain"—that is, there is no doubt that Jesus was born of an earthly father, but it is very questionable whether that father's name was Joseph.

May we not ask: What does the cry "Back to Christ" come to? Whither does it lead? It begins by practically denying the HOLY SPIRIT speaking both through Paul and Christ: it leads on to the denial of CHRIST Himself: and, as He testified of the FATHER, it must end in atheism pure and simple by denying God altogether.

#### SPIRITIST SIGNS.

##### PRESENT APOSTASY AND "THE COMING MAN."

"WHOSE WORDS SHALL STAND—MINE OR THEIRS?"

This was a challenge addressed by God to a rebellious people through His chosen prophet Jeremiah.

The "religious world" of to-day has taken up the same attitude of defiance and rebellion. It well expresses its standpoint by the title of its principal organ, *The Christian World*. There is just as great a scene of confusion now

\* With this title a useful protest has been written by Arthur H. Carter, 186 Aldersgate St., London. One penny. We make these extracts from it, and thus commend it.

† Quoted from Tennyson's *In Memoriam*.

as was exhibited in the building of a city in opposition to the will of God under Nimrod, the leader of the rebels, in the so-called "religious world" to-day. It uses the same form of speech. They said "let us build"; "let us make us a name." In both of these resolves success has followed its efforts in these latter days, and in some misty form "heaven" is introduced into their scheme as it was then. They were going to do it "thoroughly," but the best material that they could find to bind all together was—"slime." It is so to-day.

The natural result followed very soon—*confusion*. And so it is in our day, as the pages of *Things to Come* painfully testify.

We have *Dowieites* proclaiming a Zion City in America, thus denying God's word that He will build up Zion—and that will not be in Chicago.

We have *Sheldonites*, who seek to get the New Jerusalem up from the earth instead of waiting for it to come down from heaven.

We have the *Eddyites*, or *Christian Scientists*, that teach "there is no Devil."

We have *Spiritists*, who say "there is no death."

We have *Unitarians*, whose teaching is "there is no Christ"; and

We have *Theosophists*, with *Spiritists*, who say "there is no resurrection." While the great majority of preachers are deluding the world with a false hope that the world, under a "social religion," is growing better and better.

The man of the world looks on, hears what they say, knows better, and turns away credulous as to there being any truth at all.

There are others who, by the grace of God, abide by His Word at all costs, and have learned to rightly divide the word of truth and see the apostasy working, directed by the enemy and "coming in like a flood."

A meeting may have its enthusiasm aroused by some allusion to "England's greatness"; or, if the question be asked, "What is the world waiting for to-day?" an answer is given that never accords with the Divine promise. It is generally "more organisation," or "more money"; "more buildings," or "more solos"—and the world's hope is "*The Coming Man*."

If we would know the mind of God, we must draw our conclusions from His own Word—"the sure word of prophecy"—and that is exactly contrary to the judgment of popular Christianity.

In passing one of these preaching buildings, called by the pretentious title "Temple," it was difficult to decide by the bills outside whether it was not a music hall. The announcements being: "Soloists, Miss — and Mr. —," and "The annual concert will be given," etc., etc.

Another frequent display of wording is: "Pleasant Sunday Afternoon Service," which is a manifest reflection upon the other services of the day. It suggests that their hearers may expect to be treated to something decidedly *unpleasant* in the mornings and evenings.

What wonder that the cry is heard so frequently of a "great falling off" of the numbers attending places of worship, as they are called. The Bishop of Norwich, in his septennial charge on June 10th, "deplored the growing secularisation of the sabbath," and said, "Sunday Schools and Bible classes were being emptied." The Holy Spirit calls this by another name—a "falling away," or "apostasy."

Those creeds which we have already enumerated, indulging in their religious gymnastics, carry the germs which must develop into the great rebellion against God, which is foretold as culminating in the anti-Christ.

The "Christian Scientist" (the exponent being Lord Dunmore in the *Daily Mail*) says there is but "One-

Mind" in the universe—and that is God. The Word tells us there are *two*—God's and the "carnal mind," which "is enmity against God" (Rom. viii. 7). This will resolve itself at last (when the church has been removed) in the world having ONE MIND under the direction of its kings (Rev. xvii. 13), and they will be the leaders which ALL the world shall follow, to end in the *worship* of the world's "IDEAL" MAN.

We now give proof of what we have said. The first is from the Spiritist organ, *Light*, February 9th, 1901, page 66:

"The vast majority oscillate between a reasonable faith and the old grotesque notion of the resurrection of the body—as great a kill-faith as it is a kill-joy."

And a few lines further on the writer declares this hope to be a "doleful delusion."

Another thing declared of this *representative man* is, that he will declare himself GOD—"showing himself that he is God" (2 Thess. ii. 4). In this direction the world is being educated both by pulpit and press.

Here is an example and proof of this statement:

"God in all ages the inspirer of every anxious spirit; God in all the forth-marching of man, slowly coming to his own; God excluded from nothing; but the central life and light and energy of everything. This is the best legacy this century will hand on to that which is so nigh at hand."—*Light*, page 599, December, 1900.

And again the Editor, in his comments on a lecture delivered on "The Eternal I AM," follows in these words:

"But Jesus is reported as adopting the phrase, as applicable to Himself—as identifying Himself with the 'I AM' of the Old Testament. No, says Mr. Frank; rather as identifying Himself with the human race; and the large sentiment He expressed was prophetic of its possibilities and achievements. If so, and if He was right, man also is a profound mystery who can be neither defined nor bounded; and each unit is a separate product of the universal power. And yet, even as regarded in that way, man is not separate. He is but an expression of the boundless, the invisible, the eternal. 'The Individual is the Universal, and the Universal is expressed in the Individual.' 'There is nothing separate or discrete; nothing which stands alone; no unit in fact separable from the infinite unit.' . . . In this way it can be sufficiently understood how an enlightened soul may describe itself as 'I AM,' and from the beginning."—*Light*, March, 1901.

We have said that both pulpit and press contribute to the reception of these things in the minds of the people. An illustration or two must be sufficient to establish the point.

A few years ago, to recount the doings of ghosts and astral bodies would have brought derision on the purveyors of such news. Now, it is very common to read in the papers such items as "Daylight Ghosts;" and accounts of the photographing of spirits (*The Express*, May 29th). In *The Daily Mail*, May 28th, is another account of some house being visited by "her Astral Body." Name of person not given. These items of news are common now.

So much for the press. Now we will give evidence of the pulpit contributing its influence in the same direction:

#### DIVINATION.

Little do preachers know the ruin they may be causing in families by giving any countenance to the use of the "Planchette." The following is from the *Westminster Gazette*, of March 28th, 1901:

#### "THE PLANCHETTE.

"I like a little superstition: I have a good deal of it: I owe a good deal to it." So said Dr. Parker on one occasion, and a curious incident in his own experience which he relates recalls the saying: 'He was in company of some friends who were amusing themselves with a Planchette, and promised that if it would answer a silent question of his he would believe it. The instrument spelt out a certain name, upon which Dr. Parker said, "That is the most mysterious thing I have ever known. The question I mentally asked was, 'Who is to be the architect of the City Temple?'" The toy had actually written the name of a man who had that very day submitted plans.'"  
—*Joseph Parker: His Life and Ministry*. By Albert Dawson.

We have a circular, sent from a well-known manufacturer, with the following description: "Its mysterious and marvellous power of answering questions has been attested by many . . . . The Planchette, if not taken seriously, can safely be recommended to supply mirth and entertainment in the family circle."

It has gained an entrance into Christian homes under the false notion of its being a toy. It is nothing of the sort. No toy has, of itself, the power of answering questions. It is nothing less than a means of divination. We would warn all most earnestly against its use under any pretence, lest they should fall into the snare of the Devil, and bring upon themselves the condemnation incurred by Israel for the same sin.

"The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. xiv. 14).

## Editor's Table.

### TO CORRESPONDENTS.

We thank our friends for sending us Newspapers and Cuttings. Their help will be much greater if, in the former case they would kindly *mark* the paragraph; and in the latter case *give the name and date* of the paper.

### "THE DAY OF THE LORD."

An esteemed correspondent remarks on the difference between the *Sunteleia* and the *Telos*, which we pointed out in our March number (page 100), that this difference explains the two senses in which the expression "the Day of the Lord" seems to be used in the New Testament.

There is the *Sunteleia* translated 'end' in Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20. Heb. ix. 26). This denotes the whole period of the time of the end, marked by the premonitory signs. This is "the Day of the Lord" spoken of in Acts ii. 20, 2 Thess. ii. 2, and Rev.

Then there is the *Telos*, also translated "end," which is the Crisis and Climax of the *Sunteleia*, marking its close. This is "the Day of the Lord" which is said to come suddenly, and as a thief, without warning, see 1 Thess. v. 2; Luke xii. 39.

This will be useful in helping us further to rightly divide the word of Truth.

### THE CHRISTIAN WORKER'S EQUIPMENT.

We are happy to call attention to a new work by Pastor F. E. Marsh, 3 Park Place West, Sunderland.

From time to time it has been his privilege to give special addresses to Christian workers, evangelists, pastors and teachers. These addresses have been asked for in book form, and they will be found to be of *general interest* to the Lord's people.

This volume is suggestive of themes to ministers, a seed basket to Sunday School teachers, a help to the over-taxed Christian worker, a boon to local preachers, a stimulus to the saint, and an equipment for service to the Lord's people.

The price is six shillings, and we have two copies to dispose of for the benefit of *Things to Come*.

### ACKNOWLEDGMENTS.

Received for the Haifa Mission by Mr. F. Newth:—Mrs. B., 10s.; Mrs. M. A. B., £2; Per Lord C., £4 12s.; Mrs. G., 7s.; Miss H., 5s.; O. L. L., 7s. 6.; Mrs. M., 15s. Per Miss M., £1 5s.; J. W., £5.

# THINGS TO COME.

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## Editorial.

### "THE HOPE OF RESURRECTION": OR THE SPIRITUAL BODY.

RESURRECTION is the one great hope of God's People. It is the one great comfort for the bereaved. It was the only comfort given to them by the Great Comforter Himself ("Thy brother shall rise again," John xi. 23). It is the only comfort wherewith we are exhorted to "comfort" one another in bereavement (1 Thess. iv. 18; v. 11).

And yet, every other sort of comfort is given to-day, *except this!*

Is it not strange? Is it not sad? Does it not behove us to ask how it is that man's words will be quoted; Spiritist's teachings accepted; man's imaginations received; anything, any hope, except the one and only hope which God has given. He has postponed every thought of comfort, or happiness, or joy, to Resurrection and to rapture at the Lord's coming. "That day" is to bring with it all we hope for. "That day" is the goal of all future blessing which Scripture sets before us.

But the Church has (for the most part) lost the hope of "that day." It has lost the hope of Resurrection and the Lord's return. As the world is labouring for a millennium without Christ; so is the Church seeking for its consummation in death, instead of in the appearing and presence of Him who is on this account emphatically called "Our hope" (1 Tim. i. 1).

This is why Resurrection is banished as a *hope*, though it still retains its place in our Confessions of *Faith*.

"I believe in the resurrection of the body," we all repeat: and yet, who can say with the Apostle (Acts xxvi. 6-8) "I hope for the resurrection;" "for which hope's sake" he was accused by the Pharisees, who were the legalists and spiritists of that day.

From Gen. ii. 7, we learn that "God formed MAN out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It is thus the union of flesh and spirit that makes man a "living soul" (or creature, see Gen. i. 20, 21, 24, 30). Neither of these separately, or apart, is the "man." This seems to be the clear statement of these words. They are the words of Him who "made man": He ought therefore to know how He made him; and ought to be able also to make His explanation and His meaning plain to us.

It is not for any one to say to us, "Oh! then you believe so-and-so." But it is for others to show what else these words can possibly mean.

God has so adjusted and adapted the relative power and workings of these three—"body, soul, and spirit"—that

neither is perfect without the other; but that united together they form "man."

This is diametrically opposite to the teachings of all Spiritists. They are at direct issue, and in flat contradiction to these teachings of God. Believers must decide whom they will believe on this matter. Will they believe God, or will they believe man? Will they believe the teachings of Scripture or the teachings of spiritists? (1 Tim. iv. 2).

He who "made man" has—to use the words of the late Dr. Norman Macleod:—

"Fashioned our physical frame, as the medium of communication with the outer material world. It is the eye through which the soul perceives the glories of the summer sky, and searches for its midnight stars; and contemplates splendour of colour, and beauty of form; and gazes on the outspread landscape of fertile field, hoary mountain, stream, and forest, ocean and island, all incensed with the sweet perfumes that scent the breezy air; and by which too it beholds that world of deeper interest still—the human countenance of beloved parent, child, or friend, bright with all the sunshine of winning emotion.—It is the magic instrument which conveys to the soul all the varied harmonies of sound, from the choirs of spring, and the other innumerable minstrelsies of nature; as well as from the higher art of man, that soothe, elevate, and solemnize. It is true, indeed, that there are grosser appetites of the body which many pervert so as to enslave the spirit; abusing by gluttony, drunkenness, and every form of sensuality, what God the merciful and wise has entrusted to man to be used for wise and merciful ends. But there is already perceptible a marked difference even here between these and the more refined tastes I have just alluded to; inasmuch as the former are found in their abuse to be, strictly speaking, unnatural, and destructive of man's happiness;—and even in their legitimate use decay with advancing years—thus giving evidence that the stamp of time is upon them as things belonging to a temporary economy:—whereas it is not so with the others, such as the perception of the beautiful in nature or in art, for these abide in old age with a youthful freshness, and more than a youthful niceness of discernment—and so afford a presumption that they are destined for immortality.

"To the aged saint 'the trees clap their hands, and the little hills rejoice, and the mountains break forth into singing'; and when the earth is to him empty of every other sentient pleasure, it is yet, in the beauty of its sights and sounds, perceived to be full of the glory of God!"

"And so shall it be for ever! The glorified saint shall not be 'unclothed,' but 'clothed upon.' He will inhabit 'a house not made with hands, eternal in the heavens.' The future body is called a 'spiritual body,' to express its pure and immortal essence, though it will be somehow related to the present body, as the risen is related to the sown grain which has perished in corruption, to appear,

however, in a new and higher form ;—for ‘flesh and blood cannot inherit the kingdom of God!’ ‘We shall all be changed.’ ‘He shall change our vile bodies, and fashion them like to His own glorious body ;’ and in this new body, once sown in weakness, corruption and mortality, but raised in power, incorruption and immortality, we shall tread upon the new earth and gaze on the new heavens, and walk in the paradise of our God.”

True, blessedly true, are these words. While we are at home here in the body we are absent from the Lord and from all this glory. At death we shall be “unclothed.” Dissolution will separate “body, soul, and spirit.” Only in *resurrection* will they be re-united. Only in resurrection shall we be “present with the Lord.” Only when “clothed upon” with “our house\* which is from heaven” shall we be “with the Lord.” For this, we joyfully hope; and are “willing rather” to be “absent from” this body of humiliation and “clothed upon” with our body which will be made like Christ’s own body of glory (Phil. iii. 21).

When we receive that body, mortality will be swallowed up of life (2 Cor. v. 4). In 1 Cor. xv. 53, this is said to be only in *resurrection*. Then it is that “this mortal must put on immortality.” It is not till “this corruptible shall have put on incorruption and this mortal shall have put on immortality” that “the saying that is written shall be accomplished, “Death is swallowed up in victory” (v. 54). Men may put these words on tomb-stones now, though the rest of the inscription shows that the opposite is the fact, and that *mortality is swallowed up of death!*

This is the blessed teaching of 1 Cor. xv. and 2 Cor. v., which is hidden and lost by the teachings of tradition and Spiritists.

Dr. Norman Macleod goes on to say:—

“And who can tell what sources of refined enjoyment are in store for us through the medium of the spiritual body in God’s great palace of art, with its endless mansions and endless displays of glory! Well may we say of such anticipated pleasures what Isaac Walton says of the singing of birds: ‘Lord, if Thou hast provided such music for sinners on earth, what hast Thou in store for Thy saints in heaven!’ If this little spot of earth is full of scenes of loveliness to us inexhaustible: if in the contemplation of these, in a body buoyant with health and strength, one feels it is a joy even to live and breathe; much more when in them all we see God; so that the expression of praise rises to the lips, ‘O Lord, how manifold are Thy works! in wisdom hast thou made them all; the earth is full of Thy riches!’—Oh, what may be spread before the wondering eye throughout the vast extent of the material universe, comprehending those immense worlds which twinkle only in the field of the largest telescope, and vanish into the far distance in endless succession!—And what sounds may greet the ear from the as yet unheard music of those spheres; while for aught we know other

\* It is most remarkable that the word rendered “house” in 2 Cor. v. 2, is οἰκητήριον (*oiketerion*) which occurs only here and in Jude 6. In Jude it is used of the spiritual body of angels, and is rendered “habitation.” This therefore is its meaning here. It is our new spiritual resurrection body. “He who hath wrought us for this self same thing is God.”

means of communication may be opened up to us, by which to discover things innumerable in the outward world, ministering delight to new tastes—things which do not exist here, or elude at least the perception of our present senses. Add to all this, the deliverance from all those physical evils and defects which are now the sources of so much pain, and clog so terribly the aspiring soul. For how affected are we by the slightest disorganisation of our bodily frame! A disturbance in some of the finer parts of its machinery, which no science can discover or rectify; a delicate fibre shadowed by a cloud passing over the sun; or a nerve chilled by a lowering of the temperature of the atmosphere, will tell on the most genial temper; relax the strongest intellect; and dim the brightest imagination. And then there are the infirmities of old age,—the constant toil required to satisfy the cravings of the body for food and raiment—the wounds and bruises which pain it—all forming a terrible deduction as yet from that joy which we are capable of deriving even here through our physical organisation. But at present these things cannot be rectified. They are the immediate, or more remote, consequences of man’s iniquity; and under Christ belong to that education by which bodily pain is made the means of disciplining the soul for immortality. All, however, will be rectified hereafter in the new heavens and the new earth! ‘There shall be no more pain.’ The body will no longer experience fatigue in labour; or be subject to hurtful influences from the elements; and never grow old; but be glorious and beautiful as the risen body of Jesus Christ!

“With these bright hopes let us who are now alive seek to glorify God in the body which is to be glorified together with Christ. ‘Know ye not that your bodies are the temples of the Holy Ghost? If any man defile that temple, him will God destroy.’ Let us honour the body as a holy thing. Let the grave in which it lies no longer be associated only with the worm and corruption and all the sad memorials and revolting symptoms of mortality. Let the voice of Him who is the resurrection and the life, be heard in the breeze that bends the grass which waves over it, and His quickening energy be seen in the beautiful sun which shines upon it; and while we hear the cry, ‘dust to dust, let us remember, ‘the very dust to Him is dear’; and that when He appears in His glory, He will repair and rebuild that ruined temple, and fashion it in glory and in beauty like His own.”

These words are quoted from *Across the River*, by the kind permission of the publishers, W. P. Nimmo, Edinburgh. We take them from *The Evangelical Alliance Quarterly*, so that we are in good company in seeking to restore the blessed hope of resurrection to the place which God has given it.

#### MAN AND HIS NEW JERUSALEM.

The Spirit of God testifies to, and manifests sympathy with the world’s sorrow and pain; and reveals in His Word the *one* hope of deliverance for Creation, Israel, and the Church.

“For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. . . . For we know that the whole creation

groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit . . . groan within ourselves. . . . For we are saved by (the) hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. viii. 19-23).

This is called the expectation of creation. The Word of God tells of no release from this groaning until the accomplishment of His purpose at the coming of the Lord Jesus, and with that coming—"the manifestation of the sons of God."

This hope having in a great measure been lost by the Church, has resulted in many schemes being put forward by man to bring about some mitigation of the groaning by substituting some project—some "social machineries"—to effect that which only Christ's return can accomplish.

The remedy for the ills of humanity (which ills are only too evident) brought forward by those who are not building on this hope is always something man can do—and never what God says He *will* do.

This is shown in an essay in the May number of *The Sunday at Home* by the Rev. John Clifford, M.A., D.D., headed, "The Sphere of the Church in the Coming Social Regeneration."

So enamoured is he of this "social regeneration," that the word "social" is reiterated till it becomes wearying. In an article of six pages it appears no less than fifty-five times.

Then, again, it is used in association with the person of the Lord Jesus, in a manner that makes it positively offensive. For instance, there is an absence of reverence in dragging in that memorable event given in Luke ii. 25-32, and forcing in this word "social" thus to suit his subject: "Righteous and devout men like Simeon, looking for the consolation of Israel, have welcomed the *Social Child* in the Temple."

Then, we are told that "We start the new century with a new Social Ideal, and a new Hope." If this is the Gospel that Dr. Clifford is resting upon—and it must be so—then it is "another gospel"; for further on he says, "We must remember that while it is very well to preach the Gospel to the masses of the people, it is *no use*\* so long as their own homes are such that a man cannot live a Christian life." We always thought, and, more than this, have actually seen, the Gospel, which is the power of God, work such changes in homes, that, in *every sense*, the occupants have become new creatures.

So declared the Apostle to the Corinthians. After enumerating a whole catalogue of sins that had held the victims in a bondage of uncleanness and sin, and who had realized deliverance, he says: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." There was no need to preach to them a gospel of "sanitation" first. He did not insult the One who sent that Gospel by declining to preach His grace, because it was "*no use*" till the "Social Ideal" had been attained. There is no evidence that he stuffed his preach-

ing with "Social problems," "Social service," "Social energies," "Social regeneration," and fifty other forms of socialism; but he began his theme at once: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is **THE POWER OF GOD**" (1 Cor. i. 18).

It is throwing dust into the eyes of the readers of such rubbish as this to state the following as a fact of the younger men of this day: "But the younger men see "visions. They have caught sight of a high and glorious "social ideal. Dimly there loom through the haze of the "future, the towers and pinnacles of 'the Holy City, the "New Jerusalem coming down out of heaven from God.' "It is their goal and guiding star; the Utopia of to-day "and to-morrow. . . ."

It is quite a novel discovery that the young men of to-day are eagerly longing and seeking the "New Jerusalem." If this is true, as Dr. Clifford asserts, then our experience is, that they choose Sunday mornings (that is, if they are fine) for their exploring expedition on bicycles. The roads out of London, or any of our large towns, appear to be the favourite locality for the search. Our reason for this conclusion is, that some thousands were counted in the course of one hour a few Sundays ago, rushing forth in that search. We have not heard of any result, so far.

Another phrase we must notice in this article manifests the same spiritual insensibility. "Is it thinkable," he asks, "that the Revealer of those inexhaustible facts, the Fatherhood of God and the infinite value of the human soul, the presence and coming of the Kingdom of God, and the commandment of social love, can be left aside in the re-construction of our social world?"

Upon his supposed "facts" he may "re-construct" his social world, but it will not take the place of God's workmanship "created in Christ Jesus unto good works (Eph. ii. 10).

"Christian men" are supposed to be asking, "What were the elements in the Gospel that would enable them to mediate the redemptive energies of Christ. . . . to those of the factory, so as to save their lives, fire them with zeal for righteousness, and bring them in thought and deed completely over to the side of God."

We may well ask what the "redemptive energies" of Christ may be, and how they are to accomplish the transformation in those of whom it is said, "There is none righteous, no, not one." Is it by "social sympathy," "social energies," "social spirit," or "social regeneration"?

We have heard of electrical energy, and many other forces brought to bear on inert matter, but "redemptive energy" is a development that belongs to latter day Christianity.

And we may ask also, why put forth these "redemptive energies" for those whom he already declares to be "Sons of God?" Dr. Clifford says: "Some will treat man as though he were only a superior animal, *and not a Son of God.*"

All this is not mere phrase-making, it is teaching which is utterly subversive of "the Gospel of God." The Holy Spirit asks concerning some that had been led away from the Gospel by "false brethren" in Galatia: "Received

\* Our italics.

ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. iii. 2).

Paul might well say, "I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another gospel."

To do this, or lead others to do it, is to bring down the severest denunciation which the Spirit of God passes through his lips—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. i. 6-8).

His righteous energy on this subject is apparent by his repetition of this curse a second time.

We think some explanation is required from the Religious Tract Society on such a solemn matter. It has been credited with a firmness in upholding the Truth of God in these days of apostacy.

Is this article in *The Sunday at Home* to be taken as a sign that that Society is also on the Down Grade? We feel sure that many of its subscribers will be pricked in their conscience when they ask themselves whether this other gospel is what they ought to support.

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## Papers on the Apocalypse.\*

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### THE INTRODUCTION.

(Continued.)

Chap. i. 9—END.

**W**E now come to the third set of four members: in which we find the same subjects repeated; but precisely in the same order. In the former two the not *Advent* follows the *Benediction* and the *Ascription*; while in the latter two it precedes the *Salutation* and the *Interpretation*.

E<sup>3</sup> a<sup>3</sup> i. 9. (page 129†). *John Testifying*.

9. **John**] as in i. 4, and in the Conclusion, xxii. 8. Compare also Dan. vii. 28; ix. 2; x. 2. The word "also" must be omitted.

**even** (or, both) **your brother**] according to the flesh, as well as in a higher relation. (Compare Acts ix. 30; xi. 29. Rev. xii. 10, &c.)

**and partaker with you in the tribulation and kingdom and patience**] The construction and order of the Greek here is pronounced by commentators as "peculiar." Alford calls it "startling." This is because the Figure of speech is not discerned. It is *Hendiatriis*, i.e., three words are used, but only one thing is meant. The one thing is "the tribulation," and the two other words characterise it as being, not the tribulation which the world experiences, but that (for the article is emphatic here) which is specially con-

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

nected with the "Kingdom" (Acts xiv. 22. 2 Tim. ii. 12; and Rev. xx. 6), and that which needs "patient waiting" (Rev. ii. 2, 3, 19; iii. 10; xiii. 10; xiv. 12).

which are **in\* Jesus**] Not "of Jesus," as A.V. But in Him, in His Kingdom, and in His patient waiting (2 Thess. iii. 5 marg., and R.V. Comp. Heb. x. 13). John stood in the same relation to these things as those to whom he wrote. Their brotherhood was "in Jesus." But the fellowship of the Church of God is *always* said to be "in Christ" (never "in Jesus"). The members of His body died in Him, and are risen in Him. Henceforth they know Him no more after the flesh† (2 Cor. v. 15-17), but stand on new or resurrection ground; and know Him as the great and glorious Head in Heaven of that Body of which they are the members here on earth.

E<sup>3</sup> b<sup>3</sup> i. 9-11 (page 129). *The Things Testified*.

(I) **came to be in the isle that is called Patmos**] The verb is *ἐγενόμην* (*egenomēn*), not the verb *to be*. It means *to come to be*; and, when used of an *event*, we can say, *it came to pass*. But how are we to render it when it is used of a *person*? "Came to be" is not happy English. "Found myself" is perhaps better. The word describes a fact, though it does not explain it. That explanation, therefore, follows:—

**because of the Word of God, and† the testimony of Jesus‡**] The preposition *διὰ* (*dia*), with the accusative case following, denotes *the occasion* or *object*, rather than the cause (which would be expressed by the Genitive case. But chap. i. 2 settles the point for us: for there "the word of God and the testimony of Jesus" are other names for this Book (vi. 9 and xx. 4), and consist of "the things which John saw in Patmos." How could he be banished there because of the things which he saw there? No! it was because he was to receive and see these things that John came to be or found himself in Patmos. He was there by Divine Spirit and power in order to receive this Apocalypse or Revelation, just as Paul went into Arabia to receive his revelation (Gal. i. 15-17) (Compare Gal. ii. 1, 2). That John was banished to Patmos on account of his witness for Christ is *tradition*. That, probably, is the reason why it is so universally accepted as a fact; though not a hint is given of it here where we should naturally expect to find it. We prefer to accept the unanswerable evidence of verse 2, which, to our mind, settles the matter as to the object of John's coming to be in Patmos. Moreover, he seems to have nothing to hinder his seeing and hearing and writing. He had leisure to obey the seven-fold command to write. And why does everyone take Patmos literally here, when nearly every other place

\* All the Critical Greek Texts and R.V. add the word "in."

† See *Things to Come* for July, 1901. Since separately published by Eyre & Spottiswoode, Great New Street, London.

‡ We must omit the second "because of," according to the Critical Greek Texts and R.V.

§ We must omit the word "Christ" with all the Critical Texts and the R.V.

mentioned in this book is taken as meaning some different place? Even the places of the seven churches are taken by some to be no places at all, but merely periods of time! The fact that Patmos is taken literally shows that other places mentioned in the Revelation are to be taken literally also; especially as we are plainly told when we are not to do so.

But why Patmos at all? The answer is surely to be found in the fact that it was in "the great Sea," which is the central point of the Revelation. Rome lay to the West. The Land, the Euphrates, and Babylon lay on the East. In the Isle of Patmos then he came to be, and, in like manner, he tells us:

10. **I came to be** (or, found myself), **by the Spirit, in the day of the Lord** *i.e.*, by the power, or agency, of the Spirit, just as in iv. 2, xvii. 3, and xxi. 10.

In order to see "visions of God" the prophet Ezekiel (i. 1) was under the direct influence and power of the Spirit. John was transported by spiritual instrumentality into the scenes which shall take place in the Day of the Lord, and records what he then saw in vision: namely: the things which shall take place literally and actually in that Day. How this may have been accomplished we may learn from Ezek. viii. 3: "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." In chapter xl. 2, 3, he says, "In the visions of God brought he me into the land of Israel, . . . And he brought me thither." Ezekiel goes on to record what he saw of events and realities *in the far distant future*, and describes the Temple which is then to be built. In Ezek. xi. 24, 25, we read, "Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me." Those things concerned the future restoration of Israel (see verses 16-20). In the face of this, why should we go out of our way to put an unmeaning sense on the phrase "in the Spirit" in Rev. i. 10? There is no article in the Greek. It is simply "in spirit." There is no reason why the word *ἐν* (*en*) here should not have the sense of "by," denoting *in or by the power of*. It is rendered "by" 141 times in the New Testament. (See, for example, Matt. xxiii. 20, 21, 22. 2 Cor. vi. 6, &c., &c.) In this case it would mean here exactly what it means in Ezekiel, *by*, or *by the power of* the Spirit—by which power John was transported, and thus "came to be" in future scenes and times, and saw "visions of God," *i.e.*, visions given by God, which he here records for our learning. Compare similar statements, chap. iv. 2; xvii. 3; xxi. 10.

On the phrase "the Lord's day" see our preliminary propositions (pages 9-15).

**and I heard behind me a great** (*i.e.*, loud) **voice, as of a trumpet**] This means a voice as loud as a

trumpet; the strength, not the quality, being the point to be noted. This trumpet is specially associated in the Old Testament with *war*, and with "the Day of the Lord." See Zeph. i. 14-16. "The great day of the LORD is near, and hasteth greatly, it is near, even the voice of the day of the LORD: . . . A day of the trumpet," &c. Compare Joel ii. 1. 15; and iii. 16, where we have the same connection.

II. **saying:**\* **What thou seest, write in a book**] not in seven separate Epistles, but in this Book; so as to be of special service for those who will be on the earth in the future Day of the Lord. Not "what thou at the present moment seest"; the context and the sequel clearly show that the present tense is here used in order to include all that he should see, and had actually begun to see. "What thou art seeing" carries on the action right through, so as to include all that we now have in this Book. Hence it is that the present tense is so often used; *e.g.*, "are proceeding" (iv. 5); "is descending" (xvi. 21), &c.

**and send it to** (or, for, *i.e.*, for their use) **the seven† assemblies,‡ unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea**] We cannot believe that these places are used symbolically of seven successive stages of ecclesiastical history. If they are, what is "Patmos" the symbol of? And how can a Place be a symbol of Time? When one thing is used as a symbol of another, there is always something common to both, by which the symbol is connected with the thing symbolised. Besides, at the best, it is only a theory which had its origin in the mind of some good man. We prefer to believe (1) that the book was sent to these Assemblies at that time for them to read and hear and keep in mind; (2) that to us also now there is an *application*, so far as it accords with what is specially written as to our standing in Christ in the Pauline Epistles, and we may read and keep these words in mind, so that we, too, may receive the promised blessing; but (3) as there will be a People gathered in Assemblies or Synagogues on the earth all through the Day of the Lord and after the Church has been caught up (this is clear from xii. 17; xiii. 10; xiv. 12), this book, therefore, will have its final and special *interpretation* for them. They will receive the blessing; and these Epistles will be exhausted by the *interpretation* they will then receive. Thus understanding these Assemblies, we rob no one, and deprive no one, of the blessing of verse 3. We have already made some remarks on this point (see pages 62, &c.), and shall have more to say when we come to the Epistles themselves.

\* We must omit the words "I am Alpha and Omega, the first and the last, and" with all the Critical Greek Texts and R.V.

† "The seven" are added by all the Critical Greek Texts and R.V.

‡ The same authorities omit "which are in Asia."

F<sup>3</sup> d<sup>3</sup> (page 129), i. 12-16. *Advent.*

*The Vision of the Coming One.*

12. And I turned to see the Voice which was speaking with me] Here we have two Figures— (1) *Metonymy* of the effect, by which the "voice" is put for the person speaking; and (2) this, when used with the verb "to see," produces the figure *Catachresis* (or *Incongruity*), as a voice cannot be seen. These Figures properly ended mean, "and I turned to see Him who spake with me."

and, on turning, I saw seven lamp-stands of gold] They were realities that John saw, but realities used as symbols; and what they are symbolical of we are told in verse 20. That they were real in Heaven is clear from Heb. viii. 2, 5; ix. 23. But they are significant of things below. These seven lamp-stands point us to the seven-fold golden lamp-stand of the Tabernacle. Ex. xxv. 31, 32, 37; xxxvii. 23. Heb. ix. 2. Then, there was but one lamp-stand: here, there are seven. There, Israel was one, and was gathered as one nation: here, that nation is scattered, and in its Dispersion. The same fact explains the absence of the table of Shew-bread.

13. and in the midst of the seven\* lamp-stands One like a son of man] *i.e.*, by a Hebraism, a human being, viz., the Son of Man Himself. The title emphasizes the human nature of Him who thus appears to John. For its significance in relation to this book and its interpretation see above (pages 15, etc.), and compare Dan. vii. 31. Ezek. i. 25; viii. 2.

We now come to the *Vision* proper, and present the Expansion of the member

F<sup>3</sup> d<sup>3</sup> (page 129), i. 12-16.

*The Vision of the Son of Man.*

F <sup>3</sup> d <sup>3</sup>	m   12, 13. Accessories: Seven lamp-stands, clothing, and girding.	
	n   o   14-. Head.	} His Person.
	p   -14. Eyes.	
	o   15-. Feet.	
	p   -15. Voice.	
	m   16-. Accessories: Seven stars, and sword.	
	n   -16. His Person: Hand, mouth, countenance.	

The Vision itself, as we have seen above (page 55), is parallel with the vision Daniel saw (Dan. x.); and its object is the same (as there stated). "I am come to make thee understand what shall befall thy people in the latter days." Then, it was added, "for yet the vision is for many days." Now, the many days have passed, and "the time is at hand" (i. 3). The Day of the Lord is to be revealed to John. We need not enlarge or dwell upon the various aspects of the vision.

clothed with a robe reaching to the feet, and girt about the breasts with a girdle of gold: 14. His

\* L., T., W., 11., and R.V. omit "seven." Tr. and A. insert it in brackets, as being doubtful.

head and hair white, as white wool—as snow (Dan. vii. 9.) and His eyes as a flame of fire; 15. and His feet like unto polished brass (Ezek. i. 7) glowing as in a furnace; and His voice as the voice of many waters.] This is a common Old Testament simile, see Ezek. i. 24; xliii. 2. So Rev. xiv. 2; xix. 6. The comparison is, of course, the noise made by the waves of the sea upon the shore.

16. And having seven stars in His right hand; and out of His mouth a sharp two-edged sword going forth] A like Figure is used of men (Ps. lv. 21; lvii. 4; lix. 7). What is signified by it is clear from Isa. xi. 4; xlix. 2, and 2 Thess. ii. 8. The Divine comment on it is in Rom. xiii. 4. Compare Matt. xxiv. 50, 51. Luke xii. 46. The sword is referred to again in chap. ii. 12, 16; and its final purpose is shown in xix. 15, 21. Luke xix. 27.

and His countenance was as when the sun shineth in his strength.]

F<sup>3</sup> C<sup>3</sup> (page 129), i. 17-. *Salutation.*

17. And, when I had seen Him, I fell at His feet as dead: and He laid His right hand upon me, saying,\* **Fear not.**]

E<sup>4</sup> a<sup>4</sup> (page 129), i. -17, 18. *Jesus Testifying of Himself.*

E <sup>4</sup> a <sup>4</sup>	q   -17, 18-. LIFE. "I am the First and the Last, and the Living One.
	r   -18-. DEATH. "I was dead indeed;
	q   -18-. LIFE. "yet, behold! I am living for evermore,
	r   18. DEATH. "And I have the keys of Death and the Grave."

-17. **I am the First and the Last**] Compare Is. xli. 4; xliii. 10; xlv. 6; xlviii. 11, 12. The pronoun is emphatic, marking the commencement of a new member.

18. and the Living One] See above (page 22) for the significance of this title.  $\gamma\ \delta\ \nu$ , Josh. iii, 10, the living God.

I was dead, indeed, yet behold! I am living for ever and ever†] We must keep our translation *English*, otherwise the Greek is, literally, "I came to be (as in verses 9 and 10) dead, and behold I am living," &c. The words "I live" are very emphatic, marking the speaker as being the fountain and giver of life.

and I have the keys of Death and the Grave;] Greek,  $\gamma\ \delta\ \nu\ \varsigma$  (*Hades*). There is no occasion to introduce any idea of "souls" or of an "intermediate state," so-called, here. "Death and the Grave" is a comprehensive expression which explains itself. We translate it "grave," as the A.V. is compelled to render it in xx. 13 (marg.) and 1 Cor. xv. 55. The R.V. transliterates in i. 19 and xx. 13 "Hades"; and in 1 Cor. xv. 55 reads "death" instead.

\* All the Critical Texts and R.V. omit "unto me."

† All the Critical Texts and R.V. omit "Amen."

‡ The order of these words is thus reversed by the Critical Texts and the R.V.

E<sup>4</sup> b<sup>4</sup> (page 129), i. 19. *The Things Testified.*

19. **Write therefore\* what things thou sawest and what they are]** So Alford and Rotherham and others: *i.e.*, "what they signify" (Stuart). This is the sense of εἰς (eisin), *are*. It is so rendered twice in the very next verse; and elsewhere very frequently (*e.g.*, Matt. xiii. 37 and 39. Rev. xvii. 9, 15, 18, etc.). See pages 60-63.

**even what things are about to happen hereafter]** This is not the same expression as in verse 1. There, it was *necessity*, "must come to pass"; here, it is *sequence*, "about to come to pass."

The command to write refers to *all* that John saw, and not merely what he had seen in verses 12-16. We must remember that the Introduction was written last, as we have shown above.

The translation "*What they are (or signify)*" is so undoubtedly good that it seems rather insecure to base a whole system of interpretation affecting the whole book, on the common rendering—"the things which are." Our readers may be aware that many books on the Apocalypse base their whole system of interpretation on this rendering. But surely such a far-reaching system ought to have a firmer foundation on which to rest. This, in itself, is slight enough: but, when chaps. ii. and iii. are nowhere spoken of as being "the things which are," we have not sufficient warrant to adopt an interpretation of the book which rests on such hypothetical grounds.

That these Epistles are addressed to those who shall be on the earth during the Day of the Lord, may be seen by comparing many *expressions* contained in them with the actual scenes and circumstances described in various parts of the Book.

Compare	with
ii. 3.	xiii. 10; xiv. 12.
ii. 9, 10.	xiii. 5-8.
ii. 13.	xiii. 2; xvi. 10.
ii. 16.	xix. 21.
ii. 18.	xix. 15.
ii. 20-23.	xvii. 2, 4; xviii. 3.
iii. 3.	xvi. 15.
iii. 12.	xxi. 2.
iii. 21.	xx. 4.

Other parallels will be seen and noticed when we come to the translation of the Epistles themselves.

F<sup>4</sup> d<sup>4</sup> (page 129), i. 20-. *Advent.*

The vision referred to in verses 12-16.

20-. **The mystery (*i.e.*, the secret symbol) of the seven stars which thou sawest in my right hand; and the seven golden lamp-stands]**

F<sup>4</sup> c<sup>4</sup> (page 129), i. -20. *Interpretation.*

-20. **The seven stars are]** *i.e.*, signify or represent (as in the previous verse). This is always the meaning of the Figure called *Metaphor* which we have here.

\* The word οὖν (*oun*) therefore, is to be added here according to all the Critical Greek Texts and R.V.

**the angels of the seven Assemblies; and the seven lamp-stands\* are (*i.e.*, signify) the seven Assemblies.]** Who shall authorize us to understand the word "angels" as having any connection with the Church of God? No one ever heard (until quite recent times) of such a title being given to any church-officer either in Scripture, in history, or in tradition. To take the word "angel" as meaning "bishop," in the absence of any evidence of any kind, is one of the vagaries of interpretation from which the Apocalypse has so long suffered. But this brings us to the consideration of the seven Epistles themselves.

## Things New and Old.

### THE GOSPEL MIRACLES.

OUR readers are aware that the common practice of most commentators and many preachers is to find a natural cause for the miracles of Christ. In this they follow open unbelievers, who ascribe the healing of Jairus's daughter to *hypnotism*; the healing of the Centurion servant to *telepathy*; the walking on the water to some occult knowledge of gravitation; the Red Sea was divided by strong gales; and now, in *The Sunday Magazine* for May, they have found out what manna is! It is not "bread from heaven," but an edible lichen from earth. They know its name: *Lecanora esculenta*. There! Indeed, they have found out that a lichen is not a lichen, but a parasite, called an *Alga*, growing on a *Fungus*. Is it not wonderful? If a whole nation could live on this for forty years, is it not strange that it is not now gathered and exported? We should say there is "money in it," for such wonderful and cheap food would find a ready market.

We should hardly think the above worth noting; but it is a solemn sign of the times when this is put forth in a magazine "for Sunday reading," and seriously endorsed and given as "manna," for ministers, by *The Expository Times* for June, 1901.

### NEW LIGHT FROM THE POPYRI.

#### "THE TRIAL OF YOUR FAITH."

NEW light is thrown on a word which has greatly puzzled expositors. In James i. 3 we read "*the trying of your faith worketh patience*"; and in 1 Peter i. 7, "that *the trial of your faith being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.*"

The difficulty arose from taking the words τὸ δοκιμαεῖον (*to dokimeion*) as a substantive, denoting the *act* or *means of testing*.

But, in the contemporary papyri and inscriptions, examples have been found † where it is used as an *adjective*, in Pawn Tickets and Marriage Contracts, denoting that the buckles, ornaments of gold, etc., are declared to be

\* All the Critical Greek Texts and R.V. omit "which thou sawest."  
† Deissmann's *Neue Bibelstudien*.

*genuine, standard, tested*, as with us when such articles have the hall-mark which marks them as genuine. Hence in both these passages the meaning is *that which is genuine*. In James i. 3 the sense will be "that your tried or proved faith worketh patience"; and in Peter i. 7, "So that your tried faith, or what is genuine faith, may be found more precious than gold."

## Examples of Bible Structure.

### PSALM LXXXVI.

- A | 1. Man's need.  
 B | 2. Thy servant.  
 C | 3. Mercy sought.  
 D | 4. Soul in Jehovah's keeping.  
 E | 5. Jehovah plenteous in mercy.  
 F | 6. David's prayer.  
 G | 7. I will call: Thou wilt answer.  
 H | 8. None like Thee.  
 I | 9. The Glory of God.  
 H | 10. None like Thee.  
 G | 11. Thou wilt teach: I will walk.  
 F | 12. David's praise.  
 E | 13. Jehovah great in mercy.  
 D | 14. Soul sought by enemies.  
 C | 15. Mercy found.  
 B | 16. Thy servant.  
 A | 17. Jehovah's supply.

From this structure we gather the *scope* of the Psalm. It is called

#### *A prayer of David.*

It is a prayer based upon (1) what Man is, and (2) what God is.

#### (1) WHAT MAN IS:

Poor and needy (*v. 1*); but God's servant, because he is one whom God favours (*v. 2*, marg.).

As needy, he needs mercy (*v. 2*, 16), salvation (*v. 2*), preservation (*v. 2*), lifting up, and strength (*v. 3*, 16).

#### (2) WHAT GOD IS:

Good (*v. 5*, 13, 15); the answerer of prayer (*v. 7*); great (*v. 10*); full of compassion, gracious, long-suffering, plenteous in mercy and truth (*v. 15*); the giver of strength and comfort (*v. 16*, 17).

But the whole Psalm must be studied in the light of its structure and its scope. The central member, it will be noted, has the glory of God for its great subject.

## Questions and Answers.

### QUESTION No. 274.

#### CREATION'S SECOND DAY.

G. W., Isle of Wight. "(a) Can you explain the reason why it is not said on the *second* day of creation that 'it was good'—as God said that of each of His other six day's creation? (b) Is not the 'kingdom of the heavens' up to Acts x. 12, different in dis-

pensation from the kingdom of the Son of His love (Col. i. 13), this latter being in exercise now, while the former is in abeyance?"

(a) See *The New Creation and the Old*, by Dr. Bullinger, where it is pointed out that the significance of the omission is caused probably by the requirement of what was to be the antitype of the second day.

(b) See answer given above. As to Col. i. 13, you are quite right. It is evidently our *present position* which is the point, rather than *future display*. We are already by the Holy Ghost translated into that kingdom *now*, in contrast to our former position under the power of darkness.

### QUESTION No. 275.

#### MELCHIZEDEK AND THE CHURCH.

H. G., Blackheath. "If believers of the present dispensation are 'the Church,' where would you place Melchizedek?"

Apart from the mystery surrounding the personality of Melchizedek, we have to remember that there are various companies of the Redeemed; the "many mansions" of the Father's house; and the difference between star and star in glory.

We have also to remember that there is (1) "The Christ" of 1 Cor. xii. 12, *i.e.*, Christ mystical or spiritual, consisting of Christ the Head of the Body, and His people the members, making together "one new man," the Bridegroom.

(2) There is the Bride spoken of in Ps. xlv. and the Prophets.

(3) There are "the Virgins, her companions that follow her" (Ps. xlv. 14. Matt. xxv. 1-13. Compare Rev. xiv. 1-5). These "shall enter into the king's palace."

(4) There is "the friend of the bridegroom" (John iii. 29).

(5) There are "the children of the bridechamber" (Matt. ix. 15. Mark ii. 9. Luke v. 34).

(6) There are "they which are called unto the marriage supper of the Lamb" (Rev. xix. 9).

Melchizedek will be in one of these companies, but certainly not the first.

### QUESTION No. 276.

#### CONFIRMATION, CHURCH AND KINGDOM.

P. F., Woking. "(a) What does Acts xiii. 40, 41, mean? (b) In Acts xiv. 22, what does 'confirming the souls of the disciples' mean? also what 'faith' were they to continue in? (c) What is the 'tribulation' they must go through? (d) Is the 'kingdom of God,' His kingdom on earth? and does any part of this verse apply to the 'body,' the 'Church of Christ'?"

(a) In Acts xiii. Paul is preaching to unconverted Jews in the Synagogue at Antioch, and he quotes prophecies addressed to them, as Jews, by Isaiah (xxix. 14) and Habakkuk (i. 5).

(b) In Acts xiv. 22, the word translated "confirming" means *to strengthen*. It occurs four times, and all in the Acts, viz., Acts xiv. 22; xv. 32, 41; xviii. 23. In three cases it was believing *disciples* who were strengthened by their exhortations; and in one case it was the *churches*.

For any scholar to pretend that there is anything here connected with the modern man-instituted "rite of confirmation" would be wilful deception of the grossest kind.

Neither is there any connection between modern confirmation and the ancient "laying on of hands" in Acts viii. 14-17.

(c) The Tribulation of Acts xiv. 22 is not the Great Tribulation of Matt. xxiv., but the ordinary present trials referred to in 2 Thess. i. 4-7.

(d) The "Kingdom of God"\* is a large and comprehensive term, which embraces the whole sphere of God's rule, and includes the Church.

\* Occurs in Matthew five times, vi. 33; xii. 28; xix. 24; xxi. 31, 43.

It differs from the term the "Kingdom of Heaven" in that this latter is Jewish in its scope, local in its aspect; the subject of Old Testament prophecy; objective, dispensational, and distinct from the Church of God.

Whereas the Kingdom of God is wider in its scope; moral in its sphere; inclusive in its character; universal in its aspect; embracing God's sovereignty whether as regards the Jew, the Gentile, or the Church of God.

## Signs of the Times.

### JEWISH SIGNS.

#### SIGNIFICANT ZIONIST UTTERANCES.

The dinner given by the Jewish Maccabæan Society to Dr. Herzl in London on June 11th was marked by a feast of oratory which excelled the banquet. To say that the chairman was Mr. Israel Zangwill, and the other speakers Dr. Herzl, Dr. Gaster, Prof. Vambery and Sir Francis Montefiore is to say that the speeches were such as to mark the importance of the occasion. They ought to be read in full by all our readers who wish to know how the ends of the ages are converging, and how all things are working together to accomplish the counsels of God.

We must note and put on record some remarkable expressions that were used:—

1. Great emphasis was laid on the "five years" by more than one speaker. That is to say, 1896 is to be regarded as the beginning of the end, the beginning of the *Sunteleia* as distinct from the *Telos* or crisis or climax at the end of it.

2. Dr. Herzl was spoken of by the Chairman in significant terms.

"We cannot but welcome him as a Prince in Israel, who has felt his people's sorrows as Moses felt the Egyptian bondage, and who has sought to lead the slaves to the Promised Land. In the long centuries of Israel's exile, the nation had produced great men enough—from Maimonides to Mayer Rothschild—but Dr. Herzl is the first statesman the Jews have had since the destruction of Jerusalem. Statesmen enough they have given to other nations—Gambetta to France, Lassalle to Germany, Disraeli to England. But Dr. Herzl is the first Jewish politician to put his life at the service of the Jews."

He went on to show how all others have attempted to help the Jews, only through charity or philanthropy, "instead of self-help. These men had the millions, but not the political genius. Dr. Herzl has the political genius, but not the millions. But the millions will flow in." "Mazzini re-kindled the sense of Italian unity. But the Italians were on the spot. A migratory regeneration is a new problem. Nevertheless, migration has always been part of the Jewish ideal." The Chairman spoke of "the gospel of Herzl," as being "not manna, but manliness—not dreams, but work," and "self-help."

3. Dr. Herzl spoke of the movement as being "a turning-point in the destiny of the Jewish people." He hinted that the verdict could not be given for some thirty or fifty years. This is exactly our own view. We must abandon the *tradition* as to the seven years following on the removal of the Church. The closing up of "the times of the Gentiles" will probably correspond to their beginning.

\* Occurs only in Matthew, 35 times. The above five exceptions are instructive.

For 37 years Nebuchadnezzar acted as Suzerain, and so it may be again. The seven years will be the last years of that longer period.

Dr. Herzl spoke also of self-help. There is no thought of God in the movement. He said, "Self-help is the path of salvation . . . A People that wishes to raise itself must place its whole reliance upon itself." "The goal we seek is the fulfilment of the highest destiny of our race." These were his closing words. He had but little to say of his audiences with the Sultan. He is not at liberty yet to give details of these Constantinople audiences. All he had to say was

"ARE YOU READY?"

"My last journey to Constantinople and the extraordinary, complimentary and friendly reception by which I was there honoured eminently justifies this question. I will answer it. You will not be immoderately surprised if I, in Jewish fashion, answer this question with another. But when you, the present company, hear the interrogative reply, when those who are far away read it, it may be that the whole Jewish question rises in its misery and its majesty. My question—my Jewish question—the Jewish question, is: *Are you ready?* Are you ready to show yourself grateful for an historic succour which is being brought you? Are you ready to stand by him who is ready to stand by you?—(Cheers). How great, how swift, is your readiness?"

Money is involved in the matter. The land is not to be bought or sold. But tribute will have to be paid. This was pressed home by another speaker.

4. Sir Francis Montefiore said that "the Zionist movement was not a new movement; it was merely a new name for an old sentiment. Affection for the land of their forefathers had reigned supreme in the hearts of all good Jews ever since the destruction of the Hebrew Monarchy. In times of prosperity, it had helped to keep the Jewish people together, and in the dark days of adversity, it had often been their only comfort and consolation. Perhaps one of the chief reasons why Zionism had not received the enthusiastic support it deserved from all, was the inability of some to reconcile the idea of being at once a good Zionist and a good Englishman . . . Zionism, at any rate for the present, aimed at attaining a legally safe-guarded home in Palestine for those who lived in countries where they were unable to assimilate. If they could attain that they would raise the status of Jews all over the world, and those who sought shelter on the shores of England would turn their steps to the sacred land of Palestine. But the Zionist movement could not be carried to a practical issue without money, and therefore he urged those who had the welfare of the Jewish nation at heart to support the Jewish Colonial Trust which was the instrument by means of which they proposed to achieve success."

5. Finally, the Chairman, in responding to the toast of his health, told the audience that "a Zionist friend had given him a yellow rose to wear in his coat as being the symbol of the Zionist cause. The colour was chosen in recollection of the yellow badge which the Jews were once compelled to wear, and which it was hoped would now turn into a flower." He laughed at the two millions, a ridiculously small sum, and "miserable" in comparison with such a project, and concluded by calling it "a scheme of salvation," and as designed "to work out the salvation of all the Jews."

Alas! alas! We know that "all Israel shall be saved," but it is Jehovah who will be their Saviour. All these movements are preparing the way, and that salvation is

drawing very near. They will first look for Anti-christ to bring "salvation," but their "covenant" with him will bring only "tribulation." Dr. Herzl may come to London; and the people may go to their Land; but not till "the Redeemer shall come to Zion" will Israel find the rest and blessing for which they seek.

#### THE ZIONIST MANIFESTO.

Still unable to divulge any further details, increased emphasis is being given to the great ascertained facts.

The following has been issued to the American public; but it applies of course with equal, if not more, force and cogency to the Jews of the United Kingdom.

##### "MANIFESTO.

"London, June 17, 1901—5661.

"A critical moment has arrived in the history of the Jews. Despite every misrepresentation to the contrary, the Sultan of Turkey is a friend of the Jews. Indeed, I say boldly, the Jews of the world have no better friend than the ruler of Palestine.

"Shall they miss this unprecedented opportunity of laying the ghost of the Jewish question, of ending the tragedy of the wandering Jew?

"Will the Jews of America in particular forget, in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren?

"Now or never is the moment for the oppressed Jews of the world to settle themselves in their old historic home.

"And how much money is needed for this object, for this great historic and religious enterprise? Not more than the sum at which a hundred paltry commercial Companies are floated, not more than the sum at which I originally fixed the desired capital of the Jewish Colonial Trust in London, only two million pounds. Nay, let the Jews of the world but contribute a million and a half to the amount already in our coffers—a million and a half—less than a dollar a head—and this great tragedy of the ages changes its complexion, transforms itself to a drama with a happy ending. A ruined people regenerates itself into regenerating a ruined soil. The desert blossoms as the rose and an ancient race grows young again in the sweet air of liberty and security.

"What an opportunity! As my friend Zangwill said at the Maccabæan dinner, even as an experiment it is worth trying. The magnates of the race might well give themselves the luxury of the adventure. It is so cheap, and there are so many more foolish ways of wasting their money.

"And if the magnates will not do it, then the masses must. The shares of the Jewish Colonial Trust are only one pound each. But whether by the few or the many, whether by Jews or by true Christians, the sum must be raised. It is incredible that it should not be. An indelible stain would be left upon my people; their prayers would become blasphemy. But I will not anticipate so hideous a mockery, such treachery to their centuries of sorrow, to their ancestral dreams. Let me rather dwell on the vision of a unanimous people offering to a materialised world the spectacle of a splendid idealism.

"TH. HERZL."

The Autumn Zionist Congress has been postponed in order to permit of the completion of certain necessary and preliminary tasks. The demonstration of the position in detail will not be made until all negotiations have been completed.

#### RELIGIOUS SIGNS.

##### RELIGIOUS HAIR SPLITTING.

That there is some difficulty in "drawing the line" as to the Church and the World is shown by the following, from a London Daily Paper. There may be a necessity for it, but the world laughs at the extremities to which "Religion" is driven. It is headed, and runs thus:—

##### "DISTINCTIVE DANCING.

"The Bishop of Wakefield, in his charge at Halifax, said he deeply distrusted, even among churchwardens or members of societies, some kinds of recreation as a recognised part of their fellowship. Some of the most thoughtful and earnest of the clergy, for instance, deprecated the introduction of dancing at meetings of church workers, and with that he entirely agreed. Church workers would and did meet for prayer without other attractions. No one could object to a Sunday school teacher enjoying a dance, but why should he dance as a Sunday school teacher?"

##### "PICTURE SERVICES"

is the last new invention. "Lantern services" we know. "Toy services" seem to be going out. "Egg services" are getting stale, but last month we chronicled three others, "Evening dress services" "Sweet-stuff services," and "Theatre services." Now we hear of "Iced Coffee services" and "Picture services," sometimes called "Silent sermons," which are nothing more than magic lantern exhibitions.

All this is done, as *The Daily Mail* says, to aid

##### RELIGIOUS ATTENDANCE.

Following on this, the Wesleyan Sunday School at Kidsgrove issues bills announcing

##### "A HOT PIE SUPPER AND SOCIAL EVENING"

Of course there were "Songs and Solos" to accompany the "Refreshments and games at intervals."

##### FASHIONS IN BAZAARS.

Even Bazaars get out of fashion and the flagging and jaded tastes of religious votaries have to be whipped up.

One new fashion was at Ealing in June 1901. It is called "A Grand Historical Bazaar for St. Peter's Church Building Fund." The stalls represent the different Reigning Houses of England. The attractions include the usual round, but add "a talented company of Pierrettes and Pierrots"; "a grand Ping-Pong Tournament," etc., etc.

The latest fashion is to have

##### PIGS AT BAZAARS,

as shown by the following from *The Daily Mail*, of June 13th:

"Unless they wish to be very much behind the times the promoters of charity bazaars must arrange for a live pig to take part in the festivities.

"A few days ago a local wit promised to give a live pig to a bazaar in aid of a Nonconformist school at Burley, on the condition of its being driven from the market to the bazaar by a chapel member dressed in a silk hat and frock coat. The offer was accepted, and it was arranged to hire a band to play the pig and its fashionably-attired driver into the village.

"Unfortunately, on the appointed day the would-be driver and his friends were informed that in consequence of the regulations then in force the pig could not be removed, and a lamb had to be substituted.

"Again, at a bazaar in aid of church funds at Frieth, near Marlow, yesterday, the greatest interest was attached to the gift of Mr. C. A. Cripps, M.P., the squire of the village. This consisted of a live pig, decked with red, blue, and white ribbon.

"It was raffled, and the winner was the wife of Mr. Cripps's steward, who gave it back for the good of the cause, when it was sold for 25s., having contributed £7 to the funds of the bazaar."

Those who talk of moving "with the times" must remember that these are "perilous times." It seems incredible that so-called Nonconformist churches can be

occupied with such tomfoolery when all the signs of the times point so solemnly to the nearness of coming judgment! They talk about "the good of the cause"; but it does not follow that the *cause* is good. Nor do they think of what the *effect* is to be for time or for eternity.

#### UNHOLY ALLIANCES.

It is now the turn of the Primitive Methodists to furnish an example of this growing evil. It seems that so long as people can be "got in" and the money "got out" any means may be adopted.

The Memorial Stone of "the Methodist Central Hall," Portsmouth, was laid by a Jew. A man, who, however worthy in his public or private life, is a professed denier of Christ whose name *distinguishes Christianity* from Judaism.

No fault is to be found with the Mayor, who did his part well and in a most kindly spirit; but the fault lies with the minister and Christ's professed followers in bringing him there.

To one who made a similar alliance God sent His prophet to denounce it, and to give His judgment on the matter. His words may well be pondered by everyone in Portsmouth concerned in the matter! Read 2 Chron. xix. 2.

It is the LORD Jesus who was in question in Portsmouth, as is evidenced by the fact that His blessed name was left out, and He Himself ignored when the Stone was laid—not in the name of the Trinity, but "in the Name of our heavenly Father"!!

A Jew or a Socinian could say and do that; but for a Christian to tolerate it is to betray the Lord Jesus and sell Him for a mess of pottage.

The local paper speaks of it as a "pleasing incident," as it contemplates the scene where one stone was laid by a Jew, another by the President of the P.S.A. Society, another by a Baptist minister; the tea and public meeting being held in the Church of England Mission Hall of Simon's, with thanks to the vicar. The leaderette concludes: "Surely the millennium is approaching; at any rate, in Southsea."

Yes; events are taking place which will soon effectually banish all such hopes. Such events as this lead up to "the Apostasy" and the "great tribulation," which will precede God's millennium.

#### DOWIEISM.

The Charlatan Dowie (or Religious Sequah) is becoming bolder as he proceeds to his end. He recently announced:

"I am Elijah the prophet, who appeared first in Elisha and then in John the Baptist. Now, all who believe me, stand!"

Three thousand stood up in answer to this appeal!

Ah! The real Elijah spoke of "the God before whom I stand." This imposter makes men to "stand" before him.

This blasphemy is to some extent relieved by the satire of the remark at the close of his message:

"You who have listened to the first message of the prophet, you must pay tithes and offerings into the storehouse of God."

This should open the eyes of all people with a spark of common sense. This is *ever* the mark of the charlatan; and the report appropriately closed with, "A collection followed."

No one who knows anything of his Bible would ever consent to be immersed with Dowie's three-fold baptismal vow: "No pork. No tobacco. No physic." Prohibitions make up the bulk of man's religions.

It is sad to reflect on the fact that when this man was in London hundreds of people were found who filled his halls

and sat at his feet with open Bibles, not discerning the character of the man. *The Daily Mail* correspondent, writing on June 19th, says:—

"DOWIE PUTS ON WINGS.

"Yesterday he appeared at a great mass meeting dressed in costly robes and wearing two artificial wings composed of silk of various colours, shaped like those of the grasshopper. He strutted up and down the platform with his wings flapping, and made a great sensation. During the sermon he called various millionaires thieves, and announced his intention of making war on trusts.

"THE 'HOLY CITY OF ZION,' founded by Dowie about fifty miles from Chicago, is rapidly growing. Money is pouring in, and a large temple is being erected there. Dowie recently organised a smart volunteer regiment, well armed and equipped, and known as the Zion Brigade, to act as a special body-guard."

#### SPIRITIST SIGNS.

##### THE WORSHIP OF SATAN.

Not long ago some interest was aroused in the papers telling of a community established in Brighton—secret of course—to cultivate

##### THE WORSHIP OF SATAN.

Not satisfied with *his signature*, they must have his *presence*. It produced a slight ripple on the waters of public opinion for the time, but was soon forgotten as the next bubble arose to the surface. They have their ritual and secret signs and secret worship. We can supplement these accounts and let our readers know that such a thing is a solemn fact. The multitude will say—"But you are surely not so credulous as to believe that such a thing will ever be?" The well-instructed scribe in the prophetic Word will answer—"God's Word tells me that this world's history of the last head of Gentile power will see it accomplished, and then will be Satan's master-stroke." The word is very clear on this: "The dragon gave him his power, and his seat, and great authority . . . and they worshipped the dragon which gave power unto the beast" (Rev. xiii. 2-4). We have quite sufficient evidence to know that the world is being schooled so as to bring this about, and Spiritism is one of the Institutions to develop it. We quote from the recent work of one who has gathered information from old writers, and brought it up to the present time. Beyond this we shall not give further particulars, for it is not our aim to minister to mere curiosity. The author alludes to the reappearance of a formal

##### RELIGION OF THE DEVIL,

"the existence of which, in the Middle Ages, is registered by the known facts of the Black Sabbath. Such a religion may assume one of two forms . . . A religion of darkness subsisting under each of these distinctive forms is said to be in practice at the *present moment*\*—and to be characterized, as it was in the past, by the strong evidence of miracles."

Here, again, God's word arms the Christian, or should do so, against being deceived by such "miracles." This is also in connection with the last great world-power that this earth is to be under "till HE come whose right it is."

"For they are the spirits of devils (demons) working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (Rev. xvi. 14).

Spiritists will know from what sources we derive our information. We are careful in our quotations.

This writer says:

"The revival of mystical philosophy, and, moreover, of transcendental experiment, which is prosecuted in *secret* to a far greater extent than the public can possibly be aware." . . . "We are asked to

\* Our italics.

acknowledge that there is a visible and tangible manifestation of the descending hierarchy taking place at the close of a century which has denied that there is any prince of darkness."

"They betook themselves to magic, and succeeded so well that there was a perpetuity of communication between C—— and the unseen world. . . . The thaumaturgic phenomena tabulated in connection therewith are of an extremely advanced kind, including the real and bodily presence of Lucifer at frequent and regular intervals." . . . And on the death of the chief pontiff of this school, he is stated to have "passed on to the higher life of fire . . . and in the peace and joy of Lucifer."

But more awful still is the following—we hesitate to reproduce such open blasphemy, but as we are writing for those who may have been inveigled into the meshes of spiritism under the specious plea that it is "a new religion," we take the Apostle Jude as our authority and motive:

And of some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh" (Jude 22, 23).

With this safeguard we give the extract, which is from a book frequently referred to by spiritists. The author died some few years ago. His philosophy is given in the following:—

"Said Jesus . . . 'God has not killed His Son, but the Son of God laid down His life freely that He might destroy death, and for this reason He now lives in the whole of humanity, and will save all generations, for from trial to trial He leads the human family into the promised land.'"

(Will the "social gospel" preachers, as also those who preach that Christ is the "head of humanity," please note this?).

" . . . I came therefore to announce to thee, O Satan, that thy last hour has arrived, unless, at least, thou art willing to be free and reign over the world with me, by love and intelligence! But thou shalt be called Satan no longer, thou shalt re-assume the glorious name of Lucifer, and I will set a star upon thy forehead and a torch in thy hand . . . Instead of the haughtiness of isolation, thou shalt be the sublime pride of self-devotion, and I will give thee the sceptre of earth and the key of heaven."

This so-called philosopher, which is "philosophy falsely so-called," teaches exactly the same as the spiritist with regard to death.

"For us furthermore there are no dead, all being alive."

In reviewing some book, the Editor of *Light* writes:—

"He is, moreover, a firm believer in the tiresome absurdity of a resurrection of the body, and of all the damaged properties of the old, old orthodox scheme of salvation. We are too tired of it to discuss it" (*Light*, June 15th).

Having gone so far, it seems fitting that they should put a climax to their blasphemy, for it is a law, to a certainty, that those who "turn away from the truth," *must* be "turned to myths," and thus prove their hard and impenitent hearts.

"But the resurrection of Jesus is valueless to us in every way if it were merely a physical one. It casts doubt on the whole transaction, and says nothing to us about any other resurrection, *for we know that our dead do not so rise, and never can.* No: the whole value of his resurrection resides in the fact that as a human spirit he survived death, and in the precious suggestion that what happened to him, as a child of God, will happen to us all" (*Light*, May 18th).

That these have scorned the Word of God has been frequently shown. For this God will bring them into judgment. But familiarity with blasphemy induces boldness and encourages them to go further in their defiant course, as the following proves. The Editor of *Light* speaks of "the phrase 'God's word,'" and adds:

"That phrase, as applied to the Bible, is no longer a reasonable one: and, in a sense, it is no longer a thoroughly honest one" (*Light*, June 8th).

What "sense"? A convenient phrase to cover their wickedness.

## Editor's Table.

### SUBSCRIBERS ABROAD

are informed that payments up to 5s. may be made in postage stamps of any Colony or Foreign Country. We can receive them at their full face value.

We are glad to be able to make this announcement, as it will save our friends the trouble of obtaining money-orders for small amounts.

The stamps should be, as far as possible, connected together.

We hope this will greatly facilitate the circulation of *Things to Come*.

### "IN HIS STEPS."

An esteemed correspondent writes:

"I have just read with much profit your excellent article, 'Knowing Christ after the Flesh'; but surely the verses in 1 Peter ii. 21, 'leaving us an example that we should follow His steps,' escaped your notice; and we have to 'walk as He walked.' Could you, in your next number, please explain this? I praise our God for the precious truth of which you are the channel. There is one fault with *Things to Come*—it is too short."

Lest the same difficulty should occur to other of our readers, we would point out (1) that we have in 1 Peter ii. 21 no general command, but a specific precept as to *suffering wrongfully*; in which case we are to follow His steps, who so suffered, without resenting it, and are shown how to act in similar circumstances. (2) In 1 John ii. 6, "He that saith he abideth in him ought himself also to walk even as he walked"; and so he ought. But if we are in Christ and know Christ after the Spirit as new creations in Him, and are walking on resurrection ground, we shall, of course, "walk as He walked." This will not be our aim, but it will be the *necessary result* of a far higher aim. (3) As regards the Law, it is true "we are not under Law"; but if we are living on Resurrection ground in Christ, which of the ten commandments shall we break? Our object is far above and beyond mere Law-keeping; and as the greater includes the lesser, so does our standing in Christ include and insure all the smaller details which occupy the minds and fill the vision of those who think of the promises rather than the Promiser; the precepts rather than the Person of our Lord.

### ACKNOWLEDGMENTS.

(*Things to Come*).

Anon (Brighton) . . . . . £1 0 0

# THINGS TO COME.

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## "THAT BLESSED HOPE."

THE true child of God is one who looks *Backward*: and gazes on the Cross with all its wonders of grace—"the grace of God which bringeth salvation," and the grace of Him "who gave Himself" for us.

He looks *Downward*: and sees the rock from whence he was hewn; the hole of the pit whence he was digged; the mire and clay out of which he was taken; and as he looks down he realises the power and love of God who has delivered him from that ruin.

He looks *Round*: and surveys the world which lieth in the power of the wicked one, writhing in its miseries and whirling in its pleasures: and the Church labouring to seek deliverance from it by plans and methods of its own invention.

He looks *Upward*: and sees the Lord Jesus Christ appearing in the presence of God for Him; and he, perfect and complete in that all-perfect One.

He looks *Forward*, and waits for God's Son from Heaven; and sees in Him the only hope for Israel, for the world, for the Church of God, and for the groaning creation.

It is Christ and Christ alone who fills His vision. Past deliverances, present mercies, and future blessings all centre in Him. That is why Christ is the sum and the substance of "that blessed hope" (Titus ii. 13).

Ever since the child of God knew the grace of God that brought him salvation, he has been looking for the glory of God to bring him the complete fulfilment of that salvation, and manifest all that is bound up in it.

"That blessed hope" forms part of the salvation which grace brings. It is no supplemental addition, but it forms part of the very foundation on which the Christian stands. It is bound up with the position which God has given him in Christ. It is one of the three fundamental graces with which he is gifted from the very beginning—'Faith, and love, and hope.'

There is no attempt in scripture to prove the doctrine or fact of Christ's return from heaven. There are no arguments used in order to establish it. This hope is always spoken of and taken for granted as the proper, settled, well-defined possession of the child of God.

The hope is given; and the Spirit of God always refers to it and speaks of it in this way, on all occasions. It is bound up with every Christian duty and every practical precept. It is inseparably associated with every doctrine.

How gracious of our God to give His people such a blessed hope.

How happy to know that we are never told or taught to look at death as what we have to wait for; or, at judgment as what we have to look for.

How blessed to know that the one object of our hope is a Person. Not an event; not a change of circumstances; not a new condition of things. No! It is only a Person.

And it is that very One who thought of us before the foundation of the world; who visited us in due time who

suffered for us, the just for the unjust, to bring us to God; and to exalt us to the highest place of dignity and glory in union with Himself.

What a blessed hope!

It contains within it everything needed which in present prospect or future possession can make the child of God to be truly blessed.

He has all things in this hope.

He is an heir of God; a joint heir with Christ Jesus.

Till the moment of Christ's appearing, it remains a hope; but, then, it will be possession and enjoyment, and hope will be exchanged for actual possession.

The "things hoped for" cannot be realised till that day. For Christ is their fountain, their source, and their centre; and apart from Him there is no blessedness either now or in the expected future.

All this is why we "wait for God's Son from heaven." The true Christian who understands his position needs no command to "be ready" or to "watch." Such commands are for "servants." We simply "wait" with expectant desire. Our waiting is the spontaneous outcome of the truth as to our standing in Christ. There is no *effort* in this waiting. If there be effort there must be something wrong. To be real it must be the unconscious action of the new nature. This "waiting" is no condition which we can work ourselves up to; it is no mere speculation or curiosity. It is the natural attitude of delivered ones who wait for Him who has delivered them (1 Thess. i. 10).

The first result of this waiting is that it brings Christ into our daily life. This is why it is so blessed and such a blessing. He who has this hope has already "got the blessing" without going anywhere to get it. Ah, and what is of infinitely greater importance—*the blessing has got him!* That is where the reality comes in.

In waiting for God's Son from heaven, He necessarily occupies our hearts; He fills our vision. That is why it is called "that blessed hope." And if any ask how is it blessed, we answer:

1. It gives a reality to the future. It places Christ in the centre of the future. He fills it. And as to our own immediate future in this world? Well, he fills that too. All our prospects and hopes find their centre in Him.

2. It gives reality to our life. It does not paralyse Christian service. Those that say that it will do so only show that they know nothing about it. No, it rouses to action and stimulates to effort.

3. It is the source of our comfort. If He be near, then we have little time and less reason to mourn. If He be near, then resurrection is near, and glory is near. That is why we can "comfort one another with these words" which tell of this nearness.

4. It separates us from the world as nothing else can. It does it automatically. We have no need to try and

separate ourselves. If this hope fills our hearts it will work the separation itself; and what is more, the world, when it sees this hope in us, will separate itself from us and save us all further trouble in the matter.

5. Hence it is a purifying hope (1 John iii. 3). It is God's own specific for securing holiness of life. And it does it of itself, while we look on and admire the power of that hope which purifies us while we wait. Occupation with a heavenly object makes us heavenly in our character and in our walk.

That is one of the reasons why God has given us this blessed hope. In looking *for* Christ, we must necessarily be looking *to* Christ, and be occupied with Him: and it will be true of us as of those of whom it is written, "They looked unto Him and were lightened." All our springs are in Him, all our resources are in Him.

A beautiful illustration of the *power* of this hope in making us sit more loosely to the things of this world is furnished in the law of the jubilee, Lev. xxv. 8-16.

1. There was *liberty* proclaimed (v. 10): and we look for true liberty to be proclaimed at His coming. Hence we wait for Him.

2. *Possession* was given (v. 14): and our possession of the things hoped for will be only at His coming. Hence we wait for Him.

3. *Reunion* was enjoyed (v. 10): and only then shall all who are Christ's be re-united in and with Him.

4. *Rest* was enjoyed (v. 11). There was no sowing and no reaping. Now is the time for both. But at His coming for us we shall enter into true and eternal rest.

5. *True valuation* was put upon all earthly possessions (v. 15). According to the number of years from the jubilee, so the value of the land was made higher or lower. If it were near, values went down. If it were distant the values were greater. Even so will it be with us. If we live with "that blessed hope" ever near, the value of all earthly things will be low. And, in proportion to that nearness will be the value set upon them. If we regard the coming of our Lord as in the far distant future, we shall set a high value on earthly things. But if we regard it as near and imminent, then we shall realise the power of "that blessed hope" in diminishing their value, and in making them to be the little things they really are (2 Cor. iv. 17, 18).

#### SOME ASPECTS OF THE KINGDOM.

A CORRESPONDENT writes: "While seeing very clearly the marked distinction between the Kingdom and the Church, we have felt puzzled at the following texts, and should be grateful if you would kindly explain them."

As the same difficulty may have presented itself to other minds, it will be helpful if we comply with the request in these pages instead of in a private letter.

We must refer to a remark in a previous issue in which we pointed out the difference between "the Kingdom of Heaven" and "the Kingdom of God."

The Kingdom of Heaven is—

Jewish in its scope.

Local in its aspect.

The subject of prophecy.

Objective.

Dispensational, and

Excludes the Church.

The Kingdom of God is—

Wider in its scope.

Moral in its sphere.

Inclusive in its character.

Universal in its aspect.

Embracing the Jew, the Gentile, and the Church of God, and

Including the Kingdom of Heaven.

While these are the distinctive features of the two as contrasted with each other, the term "Kingdom," by itself, is also employed in a general sense, and the special meaning has to be understood from the context.

The passages on which information is asked are the following:—

John xviii. 36. "My kingdom is not of this world . . . Now is my kingdom not from hence," *i.e.*, it is not "of." The Greek is *ék* (*out of*). It does not originate from this world. It will not be on the lines of the kingdoms of this world. It is "the kingdom of the heavens," and will be heavenly in its origin, heavenly in its character, heavenly in its rule. Hence the prayer, "Thy kingdom come." But it will not come till the King comes from thence, not "from hence."

1 Cor. xv. 24. "Then cometh the end, when he shall have delivered up the kingdom to God." This is after the millennium, when the millennial kingdom will be delivered up, and God will be all in all. When "the Day of the Lord" shall merge in the "Day of God." (2 Peter iii. 12. Rev. xx. 11—xxi. 1.)

Col. i. 13. This is the sphere of the rule of God's beloved Son, which is so called in contrast to the "power of darkness." "All power is given unto" Him, and the Church of God, with all else, comes under that "power," and partakes of the blessedness of that wondrous translation.

2 Tim. iv. 18. We cannot substitute the Church here. It cannot mean "will preserve me unto His heavenly Church!" But as the Church will form one part or sphere of that coming heavenly rule—so the Church and every member of it will be preserved and share in its blessedness. Israel also will come under that universal rule. The Gentiles, too, will feel its power and its blessedness, while the Church of God will be one with the great Ruler Himself.

James ii. 5. "Heirs of the Kingdom." Just so. And these words were addressed to those who were heirs: *viz.*, "to the twelve tribes scattered abroad." We are not "heirs of the Kingdom," but are "heirs of God," joint heirs with Christ." (Rom. viii. 17, "children" of the Father, not *subjects* of the King.)

2 Peter i. 2. This epistle was addressed to believers of the *Diaspora* or dispersion (1 Pet. i. 1), and they were assured that they were being led through the special tribulation in which they were, not to any mere kingdom to be set up on earth, but to "the everlasting kingdom of our Lord and Saviour, Jesus Christ."

John iii. 3. "The kingdom of God." Here is the wider aspect of the kingdom of heaven on earth. It includes, of course, the "earthly things" of which the Lord said He had been speaking. Nicodemus ought to have

learnt about these. They are taught in Ezekiel xxxvii. 23-33. A new birth will be necessary for that future, and coming "Kingdom of God." The old heart will be taken away and a new one given, and Israel will then be an indefectible nation. The Church of God, now, has got something far beyond that. "The new birth" is never spoken of in the Church Epistles. The entrance of believers, now, into the Church of God is *by death and resurrection* in Christ. The entrance of Israel (*individually*) into the Kingdom of God will be by a new birth, *i.e.*, by having a new spirit implanted within them and the old spirit taken away; and *nationally* their entrance into the Kingdom is spoken of as a time of travail and of birth.

But with us, who died and rose again in Christ, though in God's sight—*de jure*—our old man was crucified with Christ, and the old Tree is reckoned to have died with Him; yet—*de facto*—the fruits of the old tree remain; and, not until we experience a *de facto* death and resurrection (or translation and rapture) shall we be delivered from the conflict between the two natures—flesh and spirit.

Rom. xiv. 17. "The Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." The context shows us what is meant by "meat and drink," or more literally, "eating and drinking." *These things occupy believers now.* But the coming Kingdom of God will be something far beyond such things as these. It will be "righteousness"—which does not consist of works; "and peace"—which will not be disturbed by controversies about eating and drinking; "and joy"—which will not be broken by the harsh judgments of brethren (*v.* 10), but ensured by the righteous judgment of the Lord (*v.* 9).

If these are the principles of the coming kingdom; then, *a fortiori*, the Church of God now has something more and something higher. We have not to wait for them. We have them now by the Holy Ghost. They are shed abroad in the heart, already, and enjoyed by us, who are called upon here and now to manifest the spirit which will rule in the Kingdom of God.

1 Cor. iv. 20. "For the Kingdom of God is not in word, but in power:" *a fortiori*—His rule now, in the Church of God, is a living reality.

1 Cor. vi. 9 is explained by the same *a fortiori* argument, *i.e.*, if the unrighteous shall not inherit the Kingdom of God, *How much more* is it impossible for such to be members of the Church of God?

1 Cor. xv. 50. "Flesh and blood cannot inherit the Kingdom of God." But flesh and blood does enter the Church of God, and those who partake of it are made members of the Body of Christ. The Kingdom of God in this passage is the future kingdom which can be entered only by *resurrection*. People can belong to the Church of God now without such resurrection; while they have this for their blessed hope when they will enter upon the possession and enjoyment of their part of that kingdom.

Eph. v. 5 is the same as 1 Cor. vi. 9 above.

2 Thess. i. 5. Here, it is the future glory of the Coming Rule or Reign of God in Christ. That Rule will embrace and be over all; and will include the bliss of the Church of God, beside being a Light to lighten the Gentiles, the glory of His People Israel, and the liberty of a groaning creation.

## Papers on the Apocalypse.\*

### THE PEOPLE ON THE EARTH.

§ (page 118†). CHAPS. ii., iii

#### THE EPISTLES TO THE SEVEN ASSEMBLIES.

WE now come to chapters ii. and iii.: which will find their true interpretation and fulfilment when used for special instruction by the people on the Earth during the Day of the Lord; by Israel, and especially by the Remnant.

We have said enough on this point already, to make this sufficiently clear. (See pages 63-99.)

We shall note, in these Epistles, constant references to the condition of things as described in this book. References which cannot be explained either by Church History or Tradition; but which are quite simple and clear when read in the light of future history, as prophetically recorded in the Apocalypse.

The difference between these Epistles and all other Epistles in the New Testament is so great, that one wonders how it was possible for them ever to be supposed as being addressed to the Church of God, the members of the Body of Christ! If it were not that we have all been brought up from earliest infancy to believe it, we could never have taken them as having anything in common with the Pauline Epistles addressed to Churches.

Everything is different: Circumstances, standpoint, references to the Old Testament, terminology, phraseology, scope, style: everything points to a different order of things altogether; yea, to a different Dispensation.

There is nothing in them about Christianity as such; nothing of our standing in Christ; nothing that can be taken, even by application, as referring to our present position as being in Christ; perfect, and complete in Him. Nothing about the "no condemnation," or no separation of Rom. viii. But all is warning or reproof. Promises are made only to the "overcomer," and to those who shall "endure unto the end." It is clear that those who are "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. i. 3) cannot be those to whom these seven Epistles are addressed. They are written to those who are under a covenant of works, and not to those who are under the covenant of grace. And those who interpret them of the church of God now must greatly lower that standing which He has given them in Christ, or else be altogether ignorant of it.

No! we keep our own truth as written to the churches by the Holy Spirit through Paul; and leave that which is equally *truth* written to other and different Assemblies by Christ through John. It is so very improbable that the covenant of works under which these Assemblies are addressed could co-exist, at one and the same time, with those under the covenant of grace, that we seem to be shut up to a future interpre-

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

tation; when all these expressions, and references, and warnings, and threatenings, and promises (of which history knows nothing), shall find their fulfilment and reach their end.

Further comments may be left to be made as we consider the words of the Epistles themselves.

First, note the structure of the seven Epistles as a whole, and the seven lessons based on the seven stages of Israel's history. This separates them into 3 and 4; the numbers into which 7 is always divided.

In the *first three* Epistles the references are to Israel's history, as recorded in the Old Testament, and are from the period when Israel was *in the Wilderness*. All Israel is included.

In the *last four* Epistles the references are to the period when the people were *in the Land*, and Israel and Judah are mentioned alternately.

§ (page 118). THE SEVEN EPISTLES AS A WHOLE.  
(chaps. ii. and iii.)

*The Wilderness.*

- X | 1 | EPHESUS. Israel's Espousals.
- | 2 | SMYRNA. Israel's Testing.
- | 3 | PERGAMOS. Israel's Failure.

*The Land.*

- Y | 4 | THYATIRA. The Day of Israel's Kings.
- | 5 | SARDIS. Israel's Removal.
- | 6 | PHILADELPHIA. The Day of Judah's Kings.
- | 7 | LAODICEA. Judah's Removal.

Failure is the great subject; and the causes which led to that failure. This is the basis of the great lesson which will be needed for another time of Trial, Testing, and Tribulation; which will end, not in failure, but in glory.

This division into *three* and *four* is further marked by the injunction and the promise with which each of the seven Epistles closes.

In the *first three*, which refer to the Wilderness, the Promise *follows* the Injunction; while in the *last four* which refer to the Land, the order is reversed, and the Injunction *follows* the Promise.

We now proceed to look at each of these seven Epistles separately.

I. THE FIRST EPISTLE.—EPHESUS.

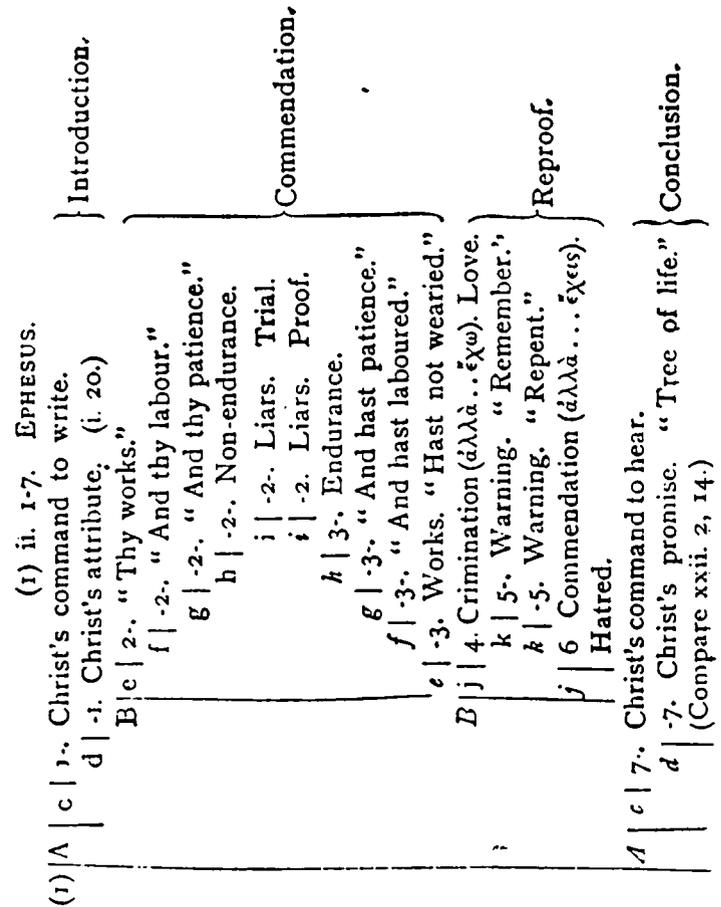
(ii. 1-7.)

Each Epistle, though the structure itself varies, is based upon the same general plan, *viz.*: *The Introduction*, consisting of Christ's command to John to write, with an appropriate attribute taken from the previous vision in chap. i. *The Conclusion*, consisting of Christ's command to him that hath an ear, to hear; with His promise, fulfilled in the latter portion of the book. Between these we have the subject-matter of the Epistle proper. While this general arrangement is common to all these Epistles, yet each has its own peculiar exhibition of it.

The correspondences and contrasts between the Epistles are worthy of note, forming a useful guide to

their inter-relation. They show us what are the important points which we should notice; and what are the matters on which we should place special emphasis.

In short, they give us the peculiar *scope* of and key to each Epistle respectively; and though not essential to the reader's studies, they are worthy of his close attention.



(I) TRANSLATION OF THE FIRST EPISTLE (ii. 1-7).  
EPHESUS.

ii. 1. **To the angel]** As we have said above, this is the *Sheliach Tzibbūr* of the Synagogue, the presiding minister. A title well understood by Jewish readers, but quite foreign to Gentile ears. (See pages 63, etc.)

**of the Assembly]** As in Acts xix. 32, 39, 41. Or Synagogue. The A.V. renders the Greek Synagogue in Jas. ii. 2 "Assembly" instead of *Synagogue*; and in Jas. v. 14 "Church" instead of *Assembly*. The former passage (ii. 2) shows what the nature of the Assembly was in chap. v. 14. It was the congregation assembling in the Synagogue, and there is no reason why it should not be so taken in Rev. ii. and iii.

**in\* Ephesus, write]** No one can put this Epistle by the side of that of Paul to the Ephesians and think for a moment that it can be the same Assembly that is addressed. It is not a matter of argument or of opinion; it is a matter of fact. Read the two Epistles, one after the other, and note the standing of *grace* in the one, and the standing of *works* in the other. It is true John wrote some years later than Paul; but though this might affect the *condition* of the Assembly, it could not change the *ground* of God's dealings. His covenant had not changed. But here, everything is

\* So all the Critical Greek Texts and RV.

changed, as we shall see. In Paul's Epistle to the Church of God in Ephesus, God speaks to those who are all of them on the highest ground of privilege and of grace. Here, there is no blessing at all, except to the *overcomers*.

**These things saith He that holdeth the seven stars in His right hand (i. 16), He that walketh in the midst of the seven lamp-stands of gold (i. 13)]** Here the reference is surely to Deut. xxiii. 14, where this walking, and the object of it, are the same as in the Day of the Lord. "For the Lord thy God walketh in the midst of thy camp to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that He see no unclean thing in thee, and turn away from thee." Here, Christ thus walks according to Lev. xxvi. 12. And his eye sees and exposes the unclean things in the camp of these Assemblies.

**2. I know thy works]** This is the principle on which the Lord will deal with the Remnant of Israel in the Day of the Lord. See Isa. lxvi. 18: "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall see My glory." The context in the previous verses (15-17) shows the nature of these "works" and the time of the Lord's dealing with them. Most of the seven Epistles begin with the statement of this fact, as to "works," from Isa. lxvi. 18.

**and\* labour, and thy endurance]** or patience (ii. 3). This is the patience referred to in xiii. 10: "Here is the patience and faith of the saints"; xiv. 12: "Here is the patience of the saints; here are they that keep the commandments (the 'works' spoken of) of God, and the faith of Jesus." The statement in this Epistle refers to the then condition of things in the Day when the things written in this Book shall be fulfilled.

**and that thou canst not bear wicked (or, evil) men; and thou didst try those who call themselves apostles, and are not, and didst find them liars:**

**3. And thou hast endurance, and didst bear,† for the sake of my name, and hast not wearied.‡**

**4. Nevertheless I have this against thee, that thou hast left thy first love]** This is very emphatic. *Lit.*, it is "thy love—thy first love" (see p. 51). What have we here but a reference to Jer. ii. 1, 2, where God commanded Jeremiah to commence his prophecy by calling this fact to their remembrance: "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness." This was the day referred to in Ezek. xvi. 8-10, etc.: the day when Jehovah set His love upon them and chose them, not because of their number, "but because the LORD loved you" (Deut. vii. 7-9). See above, under the expression in i. 5, "unto Him who loveth us" (pages 41 and 143).

**5. Remember therefore whence thou hast fallen, and repent]** This is strange language if it be

\* L.T.Tr.A. WH. and RV. omit "thy."

† This is the order of the words according to G.L.T.Tr.A. WH. and RV.

‡ So L.T.T.Tr.A. WH. and RV.—G. has "and didst not weary."

addressed to those who had been "blessed with all spiritual blessings, in the heavenlies, in Christ" (Eph. i. 3). Nothing could forfeit such blessings; because they are in the heavenlies, in Christ, whence none can touch them or pluck them. Nor can repentance procure them, for they are the gift of God to His church; and His gifts and calling are without repentance (Rom. xi. 29). No; the Assembly to whom such words are addressed cannot be the Assembly addressed by the Holy Spirit through Paul.

**and do the first works; otherwise (*Lit.*, but if not) I am coming to thee,\* and will remove thy lamp-stand out of its place, except thou repent]** He had come before, at His first Advent, seeking fruit. But He found it not. Now He is coming again, and the cry goes forth once more, "Repent"; for, He who is coming is at hand. Repentance is '*the first work*'! It is the *one condition of national blessing* for Israel. It is the essence of the proclamation of the King and the Kingdom. The ministries of John the Baptist (Matt. iii. 2), of Christ Himself (Matt. iv. 17), and also of Peter (Acts ii. 38; iii. 39), were all stamped with this one word "Repent." This is the "first work" to be done, the first step to be taken in view of national blessing. See Lev. xxvi. 40-42. 1 Kings viii. 33, 35, 37. Deut. xxx. 1-3. Dan. ix. 3, 4. Zech. i. 3; etc.

**6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate]** The Nicolaitanes are mentioned again in verse 15. History knows nothing definite of any people bearing such a name during the primitive age of Christianity. Tradition has something to say; but this is so conflicting and so uncertain, that most commentators attempt to solve the difficulty by considering the name as being symbolical (as they do that of Balaam (ii. 14, 15), and Jezebel (ii. 20). They interpret it by its etymology—*nikos (nikos) conqueror* and *laos (laos) people*. If there be anything in this, it is better to leave it to "that day," when events will make its meaning manifest.

**7. He that hath an ear, let him hear]** None but the Lord Jesus ever used this formula. On fourteen occasions He used it. Always, when He was speaking of the great change in the Dispensation which was about to take place. It is connected therefore with Dispensational truth. Six times (the number of man) in the Gospels He used it as the Son of Man; and eight times (the Dominical Number) in Revelation, as the risen Lord speaking from heaven: here, at the close of each of these seven Epistles, and once in chap. xiii. 9.†

**what the Spirit saith (or is saying) to the Assemblies]** In Rev. xix. 10 we are told that "the testimony of Jesus is the Spirit of prophecy"; *i.e.*, it is the prophetic testimony spoken by Christ Himself; or the testimony spoken by His servant John, or by angelic messengers, concerning Him who addresses these Assemblies in this Book.

**To him that overcometh]** This is language wholly foreign to the Epistles addressed to the Church of

\* Omit "quickly," L.T.Tr.A. WH. and RV.

† See *Divine Names and Titles*, by the same author and publisher

God by Paul. The members of Christ's Body have already overcome all "in Him." They are already "more than conquerors through him that loved us" (Rom. viii. 37). The same John speaks, in his Epistle, of those who belong to the Church of God as having already overcome. (See 1 John ii. 13; iv. 4; v. 4, 5.) Those who are addressed here will be living in the days of the Beast, in the midst of the great Tribulation, and there will be those who will "endure unto the end." Of some we read "the Beast . . . shall make war against them, and shall overcome them and kill them" (xi. 7). Of others it is said "they overcame him (the accuser of their brethren) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (xii. 11). Of others again, "It was given unto him (the Beast) to make war with the saints and to overcome them" (xiii. 7). Hence the reiteration of the final promise in xxi. 7, "he that overcometh shall inherit all things." The Revelation is full of overcoming. No less than sixteen times we have the verb νικάω (*nikāō*), to conquer, or overcome. The Overcomers who are addressed at the close of each of these seven Epistles will be living in the days referred to in these passages. They will be special overcomers of a specific form of evil. They are thus prophesied of in Isa. lxvi. 5: "Hear the word of the LORD, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed." They are spoken of in Dan. xi. 32 as those who "do know their God, shall be strong and do exploits." In Matt. xxiv. 13, as those who "shall endure unto the end." Compare Matt. x. 22.

will I give to eat of the tree of life which is in the Paradise of God] For the promises of the seven Epistles as a whole, see pages 86-99. This first promise is fulfilled in xxii. 14, where the article "the tree of life" is used, and refers specially to the overcomers. The Tree mentioned in verse 2 and Ezek. xlvii. 12 is another tree or trees (without the article) intended for the healing of the nations during the millennium.

The promise, here, refers to the New Earth, when the curse will be removed, and the whole Earth be restored as the Paradise of God. To this "Paradise" Paul was caught away (2 Cor. xii. 4); and also to this "third Heaven" (and Earth).

The *first* was overflowed with water and perished (2 Pet. iii. 6 and Gen. i. 2).

The *second* Heavens and Earth are those "which are now" (2 Pet. iii. 7), and which will be purged by fire (2 Pet. iii. 10).

The *third* are those for which we look, even the New Heavens and the New Earth (Paradise restored) (2 Pet. iii. 13 and Rev. xxi., xxii.).

To this third Heaven and Paradise was Paul caught away in vision. These John also saw; and was commissioned to write what Paul was unable to utter.

This Paradise of the New Earth, which will characterise the Kingdom, was referred to by the Lord Jesus in His answer to the dying thief. "Lord, remember me when thou comest in thy kingdom." "Verily, I say unto thee to-day, (*i.e.*, on this day of shame and death, beyond which thou seest by the eye of faith) thou shalt be with me in Paradise." That promise will be fulfilled to him as an overcomer. His faith overcame all his circumstances; and he marvellously believed, in spite of all the awful scenes of that day, that Jesus was "Lord," and that He would yet come in His Kingdom. To him, therefore, as an overcomer, was the promise of that future Paradise given; as here it is given to all who shall overcome by the same faith.

## Things New and Old.

### "THERE IS FORGIVENESS WITH THEE."

"But there is forgiveness with thee, that thou mayest be feared."—Psalm cxxx. 4.

**T**HIS is the genuine method of Divine grace. It first demands a mind void of all confidence in itself, that so it may be filled with a pure and entire trust in God. He, who, in the first original of the new-born world, brought all things out of nothing, acts like Himself in the regeneration and restoration of mankind to holiness. The Holy Spirit finds nothing but what is "without form and void;" and whoever of mankind perceives and acknowledges this to be his case may be assured that the Spirit of God already begins to move upon him, to impregnate the face of the abyss. And then it is said concerning them, "Let there be light"; and there is light—even that light by which they see themselves unformed and dark, and destitute of everything that is good. It is a great sign of a soul beginning to emerge from its misery to give up every hope of emerging from it, except that one which arises from free mercy alone; and in this sense it may truly be said, as it is by the poet, "The wretched find no safety but despair"—that is, in themselves; in their own righteousness or innocence; their own industry in fulfilling the Law; or any expiation they can make for the breach of it.

And what the Apostle says of his own danger may properly enough be applied to a confession of the soul pressed under the burden of its own guilt. "We had received the sentence of death in ourselves that we might not trust in ourselves, but in God that raises the dead." The poet said, with a great deal of justice, "That no sinner is absolved by himself," because he is, as it were, turned informer against himself. Yet, in another sense, the sinner is absolved by that very self-accusation; and, sorrowing for his sins, is freed from the guilt of them; for it is not by any means to be conceived that any one can return into favour with God unless he return to God. . . . Neither is this forgiveness the less free and gracious because Jesus Christ, as our Surety and Redeemer, has paid the price of it—having been appointed for, and

\* All the Critical Texts, with R.V., omit the words "midst of."

destined to, this great and arduous work by the Father. For what does that great Father of Mercies herein, but, in order to our complete discharge, by one certain and ever-to-be-admired way—satisfy Himself of His own by fastening His only begotten Son to the Cross? The repository of this treasure is opened, the whole price is poured out at once—that great price of redemption, more precious than all the treasures in the world, or even the whole world itself. But they who anxiously debate the point whether God could simply and absolutely pardon sin without any price do but trifle; for, whatever may be supposed concerning that, who is there that will deny that this way of the salvation of men which God has chosen is so full of stupendous mystery, and so illustrious, that nothing can be thought of more worthy the Divine Majesty, nothing sweeter, nothing more munificent, with respect to unworthy man?"—(From *Wisdom of our Fathers*. Selections from Archbishop Leighton. Born 1613).

**CHINESE JEWS.**

As though preparing for a return to Palestine, a movement is taking place among the recently discovered Jews in China. Overtures are being made for recognition and fellowship, and deputations have already followed on correspondence.

How marvellously true are the words, "The people shall dwell alone." For these, though Chinese in dress and language and names, are Hebrews by nationality.

Pictures exist in China of a Synagogue modelled on the plan of Solomon's Temple—built during the Han dynasty 200 B.C. to 220 A.D. It has since been destroyed.

This shows that the Ten Tribes are to be looked for where they are said to be "lost"—i.e., in the East, not in the West.

A "Rescue" Society has been formed, and the secretary writes to them after the visit of two of their community from Kai-féng-fu to Shanghai, and says:—

"Soon after they (the deputation) arrived here we sent you a telegram informing you of their safe arrival. They have stayed with us during the Passover Holidays and ever since; have attended our Synagogues and witnessed several religious ceremonies. They are now going back to Kai-féng-fu with this letter to you. Owing to the present unsettled state in China and many other minor causes, we find it quite impracticable at present to depute any one of us to visit your place with a view of teaching you the laws and tenets of our religion. We therefore beg to request you to send a few of your members, principally young, to stay with us for a few months, and we will try and teach them the Law of God handed to us by Moses, and which has been observed by our forefathers for thousands of years past. We will try to make them comfortable, and, if they wish to remain with us, we will try to find for them employment according to their abilities. Should they wish to go back to you, in order to teach you what they shall have learnt, they may do so. In short, our sole object is to see you restored to the religion of our forefathers so deplorably lost to you. "By order of the Committee,

"S. J. SOLOMON, Hon. Secretary,  
"Society for the Rescue of the Chinese Jews."

**Examples of Bible Structure.**

**STRUCTURE OF THE EPISTLE OF JAMES.**

- A | a | i. 1-4. Patience.
- | b | 5-8. Prayer.
- B | c | 9, 10-. Low exalted, rich made low.
- | d | -10, 11-. Life likened to "grass."
- | e | -11. The end of the rich.
- C | 12-16. Lust.
- D | 17. Good gifts "from above."
- E | 18-27. God's Word and its effect.
- F | ii. 1-7. Concerning Faith (without partiality).
- G | 8. The Royal Law.
- H | 9, 10. Law of Moses (one offence makes transgressors).
- H | 11. Law of Moses (become transgressors for one offence).
- G | 12, 13. The Law of Liberty.
- F | 14-36. Concerning Faith (without works).
- E | iii. 1-16. Man's word and its effects.
- D | 17, 18. Wisdom "from above."
- C | iv. 1-5. "Lusts."
- B | c | 6-10. Proud resisted, humble exalted.
- | d | 11-17. Life likened to "a vapour."
- | e | v. 1-6. The end of the rich.
- A | a | 7-12. Patience.
- | b | 13-20. Prayer.

The structure of the Epistle of James is thus seen to be a grand Introversion, in which member answers to member, marking the completeness of the design and the perfection of the Correspondence.

We leave our readers to study the Epistle in this light; remembering to whom the Epistle is addressed, and to whom the interpretation belongs.

Any application which we may make must be on the lines of the Church Epistles. These will be our unfailing guide, and keep us from many mistakes.

**Questions and Answers.**

QUESTION No. 277.

**THE INDWELLING SPIRIT.**

A. P., India. (d) "What is meant at Keswick and Holiness meetings by the phrase 'The Indwelling Spirit'; i.e., Does that refer to God the Holy Spirit, the Third Person of the Triune Jehovah? If so, how can each believer be 'indwelt' by a Person of the Godhead?"

We question whether the persons referred to attach any special meaning to many of the expressions adopted by them. If they mean a *real Person*, then you have answered your question by showing its impossibility.

What is true is, that the word "Spirit" is frequently put for His *gifts* to us and His *operations* within us. See *Figures of Speech*, pages 541, 544.

(b) "How was it possible for Simon the Sorcerer (Acts viii.) to 'believe' (if that word is used in the same sense as in other Scriptures), and yet not have received the Holy Ghost?"

The answer will be found in our No. for February, 1900, on "The Faith of God's Elect."

(c) "What does 'received the Holy Ghost' (Acts viii. 15, 17) mean? And how is it possible to 'receive the word' (Acts viii. 14) without first receiving the Holy Ghost?"

It is not possible in the case of individuals. But, in Acts viii. 14, it is the city of Samaria that had received the word: *i.e.*, as a city it had not opposed it, and (by the figure *Synecdoche*) the city is put for many persons in it. (See *Figures of Speech*, page 638).

(d) "Is it not a fact that, by using capital letters before the words 'Spirit' and 'Ghost,' in many portions of Scripture, our translators have needlessly complicated matters?"

It is too true. The use and misuse of capital letters with these words have led to many doctrinal errors, as we have pointed out (in 1899) in our articles on Rom. viii.

(e) "Is it not a fact that the present "Temple of God" is the whole Christian body—or "Body of Christ," Eph. iv. 12; ii. 21, 22; iv. 16; v. 30. Col. i. 18. Eph. i. 23. 2 Cor. vi. 16, &c., and that it consists of "living stones" (1 Pet. ii. 5)? If so, how can each separate stone contain the third person of the Trinity? Is not the whole Temple "the habitation of God," just as, in the type, the whole Temple, and not each silently placed stone, contained the Glory?"

We believe with you as to the Temple indwelt by and filled with the Holy Spirit. In 1 Cor. vi. 19, the spirit or new nature created by the Holy Spirit is referred to; for "that which is born of the Spirit is spirit," and this new-born "spirit" dwells within each individual believer. According to 1 John iii. 9, and v. 18, that which is "begotten of God," is perfect, and doth not commit sin.

QUESTION No. 278.

#### MOSES AND FUTURE REWARDS.

A. V. L., Singapore. "Why did the revelation given to Moses keep silence about future rewards and punishments? The Mosaic Law only provides for rewards and punishments in this world."

"The omissions of Scripture" is a field of enquiry of vast extent and the greatest interest, and yet almost wholly unexplored. "Why did the revelation given to Matthew keep silence about eternal life as God's gift to every believer in Christ? The first gospel provides only for blessings to the favoured earthly People," and so on; for one could multiply questions of the kind indefinitely. Certain it is that Matthew knew the same truth as the other Apostles. No less certain is it that not only Moses, but the people of God to whom he ministered, knew the truth of a future life. And to suppose that in either case the omission of the higher truth in the Pentateuch was accidental marks the credulity of unbelief. The silence of the books of Moses as to the world to come is to be explained by the purpose with which the Divine Spirit inspired those books; it is no indication that that higher truth was not then revealed, or that it failed to fill a place in the thoughts of the People of God. But this is a subject not for a brief reply, but for a lengthy volume. A.

QUESTION No. 279.

#### LEGAL OATHS.

E. C., Carlisle. Are legal oaths right in face of James v. 12?

A precept must not be taken apart from its scope and purpose. Our "legal oath" is merely an assent to the words, "The evidence you shall give shall be the truth, the whole truth, and nothing but the truth, so help you God." If Jas. v. 12 be strained to make it condemn this, what can be said of the Apostle Paul's practice? See, *ex. gr.*, 2 Cor. i. 23; xi. 31. It is well that Christians with tender consciences should be set at rest upon this subject. All levity is profane when God and His holy name are concerned. But the Christian ought always to speak as in God's presence, and with the fear of God in his heart; and he commits no sin if he publicly acknowledges that he does so, whether it be in a Court of Justice, or in any other circumstances of fitting solemnity. A.

QUESTION No. 280.

#### "STRIVE."

L. E. J., Tiverton. "Please explain Luke xiii. 24-30. Verse 24, "Strive," etc., is often made to teach salvation through self-effort."

The interpretation of these words belongs to the time at which, and to the persons to whom, they were spoken. Unless we "rightly divide the word of truth" we cannot possibly get "truth."

In Luke xiii., Christ was "confirming the promises made unto the Fathers" (Rom. xv. 8); for He had come to preach, proclaim, and present the Kingdom, which had been the subject of Old Testament Prophecy. What was true of and appropriate to the preaching of the Gospel of the Kingdom is not necessarily appropriate to the preaching of the Gospel of the Grace of God. What God has put asunder let not man join together. It cannot be done without introducing confusion.

QUESTION No. 281.

#### ATHALIAH.

E. S., Camberley.

Your question as to 2 Kings xi. requires an exposition of the whole chapter, and would be too long and out of place for this column.

We promise, if the Lord will, to give it later as a separate and special article. The whole subject is intensely interesting.

QUESTION No. 282.

#### "IF THE LORD WILL."

B. E. W., Surrey. Is it right to use the expression which one so often hears—"If the Lord tarry"?

No. It is one of man's non-scriptural inventions. What we are told to say is "If the Lord WILL." Is it not perfectly clear that He might "tarry" and yet not "will"?

## Signs of the Times.

### JEWISH SIGNS.

#### "PROGRESS IN PALESTINE."

Under this head, *The Jewish Chronicle*, of May 10, has the following short Editorial, which will interest our readers—

"Amid all the wrangling and recrimination within the community that accompany the efforts at the material regeneration of Palestine, it is consoling to come across a few indications of real progress in the latest British consular report on that country. The foreign trade of the Holy Land did not, indeed, flourish in the year 1900. Its exports fell by £51,000, and its imports by nearly £8,000. But on the other hand there are signs of a keener interest in its capabilities on the part of other nations. Two of the leading commercial nations in the world—England and Germany—are greatly increasing their business with the country. Italian and German steamship companies have arranged for their vessels to call at Jaffa every fortnight; and both this latter port and Jerusalem are, we are told, 'annually extending their limits in consequence of the construction of numerous dwelling-houses, hotels, etc., an indication of the prosperous condition of both these towns.' It is gratifying to notice that the British Consuls attribute a great deal of this improvement to the Jewish Colonies. The wine industry in these colonies, they tell us, is the only industrial element worth commenting on in the 1900 report. Mr. Consul Dickson tells us that 'there can be no doubt that the establishment of the Jewish colonies in Palestine . . . has brought about a great change in the aspect of the country, and an example has been set before the native rural population of the manner in which agricultural operations are conducted on modern and scientific principles.' Elsewhere we are told that 'the change in the country around Jaffa, in consequence of the establishment of these Jewish colonies, has been remarkable.' The truth of these remarks is rather forcibly illustrated in the fact that whereas the exports of wines and spirits amounted in value to only £2,900 in 1899, in 1900 the value had risen to £22,840. There is little doubt that better communication and improved machinery would make a great difference to the prosperity of Palestine—orange cultivation, for instance, having received a great impetus by the establishment of direct and rapid steamship communication with Liverpool. Anyone who could place this land of dreams and sentiment on 'a business footing' would do not a little for mankind in general, and Jews in particular."

#### LAND TENURE IN PALESTINE.

"The Sultan has of late issued an edict which permits Jews residing in Palestine to purchase any amount of real estate, both in Jerusalem and throughout the country. This is a most important concession, and we should not at all be surprised if this were but the opening stage of larger negotiations. It was declared not long ago that such negotiations with the Sultan were impending. These are most startling signs of the times. Truly the Jews are getting ready for an exodus once more, but it is in unbelief, and therefore they are ready for the great tribulation."—*Our Hope.*

#### THE JEW IN THE TWENTIETH CENTURY.

Under this heading there was a remarkable account of an "interview" with Israel Zangwill (the famous Jewish novelist and playwright). It is given by George T. B. Davis, in the *Daily Mail*, of May 11th.

We quote some extracts from it, not because they are of any *authority*; but because they are of great significance as showing what is the tendency of all the events which are moving to the solution of the Jewish Problem.

We have the "more sure word of prophecy," and *we know* what the future of Israel is to be; but it is interesting and instructive to watch how the Jews, even those who are acting independently of the Prophecies, are at the same time working out their fulfilment. Mr. Zangwill said:

"I am not a prophet with a definite vision of the future of the Jews. No man can forecast the precise directions their activity will take in the twentieth century. I can only point out what the position of the Jews has been for the last nineteen centuries, and some powerful forces which have just arisen and which will undoubtedly mould them during the present century.

#### "THE JEWS WILL RETURN.

"One thing, however," said Mr. Zangwill, "seems increasingly probable—that the Jews will return in increasing numbers to Palestine, their old and never-forgotten home . . . transforming it into a garden of beauty and fertility, and supplying it with harbours and railways, with a government of their own which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In

short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine.

He goes on to show how persecution preserved the solidarity of Israel; and how emancipation is tending to destroy their identity as a race. No longer bound together by the strongest of all ties—a common persecution, the Jews are mingling to-day with the general community. What follows is exceedingly sad, showing how "God is not in all their thoughts," and how an Encyclopædia is thought of and their Bible ignored.

Truly they will return in unbelief. For Mr. Zangwill continues his summing up of the position:—

"Now, in order to maintain the identity of any body of men, one of two things is necessary. You must either have a political organization around which their activity centres, or you must have a spiritual idea which links them together. Recently both political and spiritual forces of great strength have been started, and either one or the other will predominate during this century and decide the destiny of the race. The political force is the Zionist movement, originated by Dr. Herzl, at the congress at Basle, in Switzerland, five years ago. The other is a modern intellectual movement, of which the supreme expression is the new Jewish Encyclopædia, now being prepared under the direction of Funk and Wagnalls, of New York.

#### "ZIONISM THE SALVATION.

"Frankly, I may say that my hopes for the race lie largely in the political Zionist movement, whether in its direct or indirect effects. Under the enthusiastic guidance of Dr. Herzl it is making steady progress. Its first object is to raise sufficient money to obtain the land of Palestine from the Sultan, under whose suzerainty the movement would be carried out.

"Already about a million dollars have been contributed to this fund, and every city and almost every village in the world has its band of enthusiastic Zionists. I may state, by the way, that this money has not been contributed by the rich Jews generally, but by the poorer classes of Jews. The rich take little interest in the scheme. They are often men who have the bent for mere money-making, and have largely lost their patriotism. They stand at the top of the social ladder in the world's chief centres of activity; their position is secure, they have nothing to gain by the reclaiming of Palestine, and seem to care little for the plan. This, however, does not in the least damp the enthusiasm of the ardent Zionists. The money is fast coming in from every quarter of the globe, and it is believed that in a few years there will be a sufficient sum to accomplish our desires. Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated and unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturalists, carpenters, merchants, and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that is to be.

#### "ENCYCLOPÆDISTS AS DELIVERERS.

"However, our salvation may lie in—as it will certainly be supplemented by—the other great force at work, the spiritual idea, which is represented by the above-mentioned Jewish Encyclopædia. That is going to be a wonderful production. Prepared under the editorship of a score of the foremost Jewish scholars of the world, it will open up sources of knowledge which were hitherto largely unknown to Jew and Christian alike. As the 'emancipated' Jews become familiar with their traditions, and the renewed possibility of a mission for them, they will tend to be linked together as the honoured wardens of a great treasure. They will recognise the beauty and supremacy of their code of laws, of morals, and of religion, and, though they are scattered everywhere over the earth, they will be spiritually consolidated, and each one will be a sort of missionary to the community, to instruct them in the principles of true religion and right living. This may be the mission of the Jews: a spiritual community scattered over the face of the entire earth, instead of a political community concentrated in Palestine. But both forms of influence on the world could be exerted simultaneously since it is impossible for Palestine to absorb more than a nucleus of the Jewish race.

"Finally (continued Mr. Zangwill), let me say that I think the world is daily coming round to the Jewish conception of life. Christianity has proved a failure. Look at the Christian nations to-day, warring against one another like savages. What a spectacle is presented by the allied armies in China! The battle of the future is between the old Judaism and the new paganism. A sense of justice is what the world needs to-day—such justice as was preached and foretold by the great Jewish prophets, and, I believe, it will be left to the Jewish race—whether as a model community in Palestine, or as a spiritual army scattered over the world—to supply this need, and to make justice supreme in the hearts of men.

"If the Jew finally breaks down—and hitherto he has not succeeded—I see no other people rising up to take his place."

## RELIGIOUS SIGNS.

### THE "FREE CHURCHES" AND THE BIBLE.

It is very sad and ominous that the Higher Criticism seems to have invaded, and be taking possession of, the "Free Churches." A wedge is thus being driven in which may soon send them asunder in spite of their efforts to unite in Federation.

The policy of silence has been dropped; and we have now the ministers taking sides for or against the Higher Criticism. At the Council of "Evangelical Free Churches" at Cardiff in March last, Dr. Munro Gibson, in a paper on "The Old Testament in the Sunday School," urged that teachers should face the results of the Higher Criticism, even if it caused some unsettlement. This sounds very liberal and progressive. But let us see what this modernised teaching is. An attempt to bring Bible teaching into line with critical results was made two or three years ago in a little volume entitled:

#### "THE BIBLE AND THE CHILD."

The contributors are men of note both in this country and in America. In this volume, the theory of verbal inerrancy in the Scriptures is frankly thrown overboard. Speaking of those who hold the old view, Professor Adeney, New College, Oxford, says: "They believe themselves to be defenders of the faith; but their feverish anxiety seems to be engendered by the unwholesome effluvia of a decaying creed." As to teaching children the early stories of the Bible, Professor Adeney says: "As soon as the children are able to understand it, they should be informed quite simply, and without any painful sense of reserve, that they are different from the later history, because the books in which they are recorded were not written till many hundreds of years after the times to which they refer." Children have to learn that all history begins among the mists of uncertainty; and Professor Adeney does not scruple to imply that the early Bible stories are equally shrouded in the mists of uncertainty with the early legends of Greece and Rome. But have we certainty about the later narratives? Another contributor, the Very Rev. W. H. Fremantle, D.D., Dean of Ripon, supplies the answer. Dr. Fremantle, after stating plainly that some Old Testament stories, like the axe-head swimming, or the three children in the fiery furnace, cannot be taken literally, goes on to discuss discrepancies in the New Testament. All we require for peace of mind, says Dr. Fremantle, is to "put aside the fictitious assumption of an exact accuracy in the narratives."

But we may ask, If these critical results are to be accepted by teachers, what kind of Sunday School shall we have? What unity could there be between a teacher inculcating the Higher Criticism as new light and true light, and a teacher holding the Higher Criticism to be the work of Satan? Instead of instructing the children, the teachers will find it more essential to instruct and convert each other.

This is the position all through the Churches to-day. In the same pew, and sometimes in the same pulpit, are men holding views wide as the poles asunder. It is cowardly to shift the area of contest to the Sunday School. The issues should be fought out in Assemblies or Synods, and in the light of day. How long is the present tomfoolery to last? If the Bible is largely mythical; if over its pages are thrown the clouds of uncertainty, if the sun of revelation is obscured by the mists of mythology; if, in a word, we no longer know what to believe; then let us honestly say so, and bid adieu to the idea of a revealed religion at all. Let us call our Churches ethical societies, and our Sunday Schools free-thinking nurseries.

If this is to be the outcome of Federation, all we can say is, that it will be a Federation for evil and not for good.

### THE CLERGY AND THE PEOPLE.

The Press again criticises the Pulpit in the following from *The St. James's Gazette* (London), June 15th. People seem to be beginning to wake up to the increasing evil. The fact of such sentiments being published by a general newspaper is a veritable sign of the times. The writer says:—

"It is not sermons *per se* that drive one wild, but the puerile drivel of modern clerics, who speak in a smug monotone and upon one eternal theme, 'the Church.' If a good, old-fashioned, honest gospel sermon were preached, appealing to the conscience, and invigorating the inner man, I do not think men would stay away from church. They used not to do so. It is the tomfoolery of the ritual now prevalent, the turnings to the east and bowings to the west, the inharmonious and nonsensical 'chanting' of everything, the endless repetition and mumblings, the inability to catch what the parson says, especially when supposed to be reading the Scriptures, the whole tone of modern services, closely resembling theatrical performances—these are the chief causes of the dearth of men in churches and of the secularisation of the Lord's Day. Yet another cause is surely the far from uncommon teaching, both by precept and example, of the fantastic or ritualistic clergy, that provided one attends early service one can do as one likes afterwards. Coupled with the deliberate removal of the Decalogue from its legal and conspicuous position facing the congregation, this has a good deal to do with the matter."

### MORE SHELDONISM.

This is the way one of the world's newspapers comments on a further development of this new American importation:—

"Rev. Charles Sheldon—the Yankee gentleman who knows all about what Jesus would do—has lately been discussing the fateful question, 'Is a Christian theatre possible?' He inclines to vote in the affirmative, but hesitates to commit himself. Yet he need not be so scrupulous. There are plenty of Christian theatres already—only they are called churches. At St. Peter's, in Rome, magnificent performances are given. Catholic services are all more or less theatrical entertainments. Our own High Church party is trying to imitate this example. Even the services of the rather drab Mr. Sheldon are somewhat beyond the primitive simplicity. Has he not read chapters of his novels from the pulpit instead of preaching sermons?"

*The Daily News* (June 3) quotes his words, and adds its own comments:—

"I do not see," he says, 'any prospect of a change for the better until we have established a school for Christian acting, or even founded a theatre, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel there is no telling what wonderful impulses might be set in motion, or what influence upon conduct and character might be permanently established.'

"Such an expression of opinion illustrates the desire on the part of many prominent Christian Endeavourers to supplement the spiritual, or individualistic, part of their activity by a distinctly social policy. Such a development would, in statesmanlike hands, bring an enormous influence to bear on municipal and even Imperial authorities. Christian Endeavourers should study the work of the Christian Social Union—and, may I add, possibly the Christian Social Union might learn a little by a sympathetic attempt to appreciate the Christian Endeavour Society."

On this *The Daily Express* (June 29th) gives the following:—

### "CHURCH AND STAGE.

"'ATHOL FORBES,' NEW CURATE, MRS. BROWN-POTTER.

"'Athol Forbes,' otherwise the Rev. Forbes Phillips, Vicar of Gorleston, Norfolk, has launched out on a new mission, that of the introduction of dramatic art into his church, and after evensong on Sunday Mrs. Brown-Potter, the well-known actress, will recite Pope's immortal ode, 'Vital Spark of Heavenly Flame,' and 'Abide with Me.'

"This aspect of the union between the Church and stage is causing considerable stir, and a number of fashionable people have signified their intention of being present to hear the recital.

"In a chat with an *Express* correspondent, 'Athol Forbes' said: 'It is only another form of art brought into direct relation with religion. The Church possesses the best of architecture, sculpture, music, and painting. Why should we not have the help of dramatic art in our churches?'"

"Clergy and ministers preach the moral mind of God—quite right. But I think they might vary the reading of the Riot Act by more frequently preaching the beautiful mind of God that must ever be in opposition against evil wherever it lifts its ugly head."

"In poetry surely we have the beautiful mind of men interpreting the beautiful mind of the Father, and a poet is only a poet so far as he succeeds in expressing high spiritual truth."

"It is my intention to continue the innovation until it ceases to be new and becomes duly recognised as another aid, another help, to lift men's diviner instincts into an atmosphere of wonder and worship."

"I regard the stage as a powerful moral factor in this country, and I have a lurking suspicion that as a power for good it runs the pulpit very close, if it does not beat it."

"The pulpit will get more power by closer union between Church and stage. I am trying to give these relations practical form and value."

"I daresay we shall have the Dean of Norwich sounding the war tom-tom, but he represents a school that is not taken seriously by the thinking classes of this country."

The above will give a faint idea of what "Religion" is coming to. What a mercy to be delivered from the "thinking classes" and to belong to "believing class." Alas! It is the "Unknown God" who is worshipped today, as it was in Athens, in Paul's day. The God of Religion varies in character according to the requirements of the thoughts of men. Hence, there is no end to the follies that man may resort to; no limit to the depths to which they may descend. Truly does God say to such "These things hast thou done and I kept silence; and thou thoughtest that I was altogether such an one as thyself; but I will reprove thee and set them in order before thee."

### SPIRITIST SIGNS.

#### SPIRITISM: ANCIENT, MODERN & FUTURE.

"They say unto me, Where is the Word of the Lord?"  
Jer. xvii. 15.

Spiritists are under the delusion that they can palm off their blasphemous teachings as a new religion, and talk of "the truths of our system." These truths are "known as Modern Spiritualism." If what we are hearing from them now is modern, will they tell us what was the ancient form of it? Its effect has been, according to their own avowal, to "change the lives and make happy multitudes of people who had lost faith in the old and effete creeds, and ceased to be mere Bible worshippers"; and is to "finally supersede the old and effete dogmas, and shed a new religious light in the dark places of the earth."

It is counted to be a startling thing to establish "communication between the living and so-called dead"; This is their way of minimising the consequence of sin, but the fact of such a thing as death is forced upon them notwithstanding. One writes: "After passing through the gates of death we enter upon a higher plane of spiritual existence."

Another answers the question he propounds: "Has the Spiritualist gained anything by persevering in his religion?" The answer given is, "Yes . . . He has the comfort of knowing there is no death." Then he steals a text from the book he scorns, as follows: "In my Father's house are many mansions" (*The Two Worlds*, May 17th). Surely God will not bear much longer with the outrage committed against His Word.

In an address on "the true mission of Spiritualism," a speaker said: "The rock on which Spiritualism stands is the Universal Fatherhood and Motherhood of God, the Universal Brotherhood and Sisterhood of Man" (*Light* p. 223).

We cannot fail to remark that these teachings are in perfect agreement with the Modern Pulpit. On referring to p. 35, vol. vi. *Things to Come*, it will be found that the Rev. R. J. Campbell, B.A., of Queen's Square Congregational Chapel, Brighton, asserted the same in almost identical words. We give them: "Difficult as it seems to us to realise it, we must recognise that God is father—mother . . . Christ contains humanity, and represents it in the Godhead."

Our recent article (page 14) on Dr. Clifford's teaching will furnish another illustration of the agreement of the Pulpit with "Modern Spiritualism."

#### AT A RECENT CONFERENCE OF SPIRITISTS,

"The President, referring to Madame Montague's address, said that it indicated that the true mission of Spiritualism was to hasten the millennium, and that if everybody became a Spiritualist the world would be better and happier. Certainly there was no reason, so far as he could see, why everybody should not become a Spiritualist, and there was no reason why every Spiritualist should not be a pattern of excellence. But, alas! experience pointed the other way. During the thirty years in which he had been investigating the subject, his experience had not led him to the belief that Spiritualists were any better than other people" (*Light*, May 11th).

We have in this speech an extraordinary jumble of ideas. This new religion is to "hasten the millennium." Then we find that hope must be postponed for some indefinite time on account of the inefficacy of Spiritism to produce in its converts any better conduct than is to be found in other people.

Yet we are told it makes people happy, and is to lighten "the dark places of the earth." It is declared to be a rock, and yet those who are the teachers and guides to proclaim the "New Era" cannot be relied upon for truth, and are pilloried in their own journals as admitted liars by their reported confessions.

A disappointed one pours out his lamentations in writing and shows up

#### "THE WEAK SPOT IN SPIRITUALISM."

" . . . We get no tests or satisfactory proofs from those we have known in the flesh ourselves. James Burns, Stainton Moses, H. R. Haweis, Florence Marryat, Rowan-Vincent, and others have gone beyond the veil, but we hear of no test of their continued existence in another sphere that is conclusive to those who are accustomed to weigh evidence. We get messages purporting to come from distinguished persons who have 'passed on,' but when you compare these with their writings and thoughts expressed when here, such messages are very disappointing. Considering that Spiritualists are constantly passing into the great beyond, I think you will admit that the evidence they bring to us is very unsatisfactory, and proofs of their actual existence there are very few and incomplete. There could hardly be a fairer or more honest man than the late H. R. Haweis, and yet, as you say, 'we want proofs that he is there'" (*Light*, May 18th).

We have frequently pressed this point in our columns. Stainton Moses was pronounced to be "asleep," or kind of dazed; and when he professed to "manifest" through the medium, declared that the teachings he had received from his "familiar" previous to his death were all wrong. Notwithstanding this, *Light*, of June 1st, has a displayed advertisement, "*Spirit Teachings of Stainton Moses*." This deception is foisted on its readers after the supposed inter-

view with him, on which occasion the medium, to account for ignorance of his published teachings, said he was not yet awake, and lays such open to the charge of obtaining money under false pretences. The assertion that Spiritism is a "new religion" has an audacity about it that makes one marvel at the hardihood of those who put it forth. It is neither more nor less than the ancient magic we read about in all history, sacred and profane. It took many forms—hypnotism, mesmerism, &c., &c. Mr. Boscawen's recent lectures, given in the British Museum, confirm this statement. He refers to the magic of Egypt.

"The use of magical figures was general all over the East," as also the practice of palmistry and chiromancy . . . "All modern magic is to be found in the Babylonian tablets. In Babylonia a large number of omens were derived from the hand and from the finger joints and finger nails. The hair, the eyes, the ears, and indeed all parts of the body were examined for the purpose of obtaining omens."

#### THE "CHRISTIAN SCIENCE" DELUSION

is only Theosophy presented under another name. Mrs. Eddy may figure as the pretended discoverer of this philosophy, and the ignorant believe her, because they have never taken the trouble to enquire into anything beyond that which ministers to present comfort, or deliverance from pain. If Lord Dunmore and others had looked farther back than Mrs. Eddy, they would have found every detail in what is termed the "Wisdom of the Ancients," and this was one of the great evils which the early Christians had to contend against.

All these great heresies harmonize in one particular; that is, that man has a power within himself to drive out evil and transform himself into a perfect being.

And this is but a prelude to what we Christians know through God's Word must follow in the great crisis. His Word declares that man at last shall believe THE LIE. We see these deluded ones, who scoff and blaspheme—ridicule the Scriptures, speak in contemptuous terms of man's fall, describe the record of the serpent beguiling Eve as a legend and a fable—yet preserve among their precious treasures the "Signature of Satan."

And thus the advance in the great apostasy is going on apace. The time was when the heralds of the Kingdom returned from their mission, and rejoiced to declare "Lord, even the demons are subject unto us through THY NAME" (Luke x. 17. R.V. margin).

We are living in a day when this is reversed, and the demons can rejoice that they are gaining the upper hand and mankind is becoming subject to them. Why? Because they deny HIS NAME. The world shall yet know a deeper degradation, and a more slavish submission to their authority, that MUST ultimately bring down those plagues we read of in Revelation ix. 20: "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship demons and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor smell. Neither repented they of . . . their sorceries (Rev. ix. 20, 21). Those who take this contrary part will learn that it is an awful thing to fall into the hands of the Living God; and know that judgment and fiery indignation which shall devour the adversaries. All spiritual intelligencies must learn that God rules. Then when deliverance and blessing shall come when He comes, the earth shall break forth and "praise and extol, and honour the king of heaven, all whose works are truth, and His ways judgment: and those who walk in pride He is able to abase" (Dan. iv. 37).

## Editor's Table.

### FOREIGN AND COLONIAL STAMPS.

Our reference to those, last month, must be taken as quite a private matter pertaining only to *Things to Come*. The arrangement by which we are able to offer this easy mode of transmitting money has nothing to do with the Post Office. Neither is any other journal (so far as we are aware) able to offer such a facility to its subscribers.

### ACKNOWLEDGMENTS.

(For *Things to Come*).

	£	s.	d.
R. . . . .	0	10	0
Mrs. ff. . . . .	0	1	0

For *The Barbican Mission to the Jews*.

Rob. . . . .	1	0	0
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### REVIEWS.

*Protestant Postcards*. Series 1. In packets of one dozen. These have well-executed engravings of the stirring events of the times of the protestant reformation. They are very beautifully got up, and the card is of much better quality than usual.

*The Rome-Grade: or Ecclesiastical Unity, Art, Tradition, and Indifference*. We heartily commend this little Tractate by our beloved Brother in Christ, John S. Anderson, of Florence. It is published at 1d., by Pickering and Inglis, 73 Bothwell Street, Glasgow. It will be found most useful to put into the hands of any who are in danger of being ensnared by the fiction of Romish Unity.

These should be in every house and devoted to the service for which they are intended. Their use may be the means of refreshing many memories of the great cost at which our present liberties have been secured, and act as a check to the movement towards Rome that is so prevalent in England at the present time. To be obtained 14 Buckingham Street, Strand, and all Booksellers.

*Studies in Zechariah*, by A. C. Gaebelein, One Dollar. Published by Francis E. Fitch, 47 Broad Street, New York. We have read this book with great interest and profit. The author very clearly distinguishes between the Jew, the Gentile, and the Church of God, consequently, rightly divides the word of Truth. It has had to stand aside for a long time, but having at last taken it up, it held our attention to the finish. We most heartily commend it to those who are desiring a clear and sound commentary of this prophecy.

*Some of the Main Causes of Alienation from the Church*. By Rev. H. C. Wisdom, B.A. C. I. Thynne, 7s. per 100. The writer cites worldliness as one. "'The Vicar and Mrs. Vicar will be at home to the Communicant's Guild in the evening. . . Tea and Coffee. Dancing and Nigger Minstrels.' The flesh likes to be taught dancing, boxing, finds pleasure in theatre-going, racing, and card-playing, and nothing said from the pulpit which shall offend the *habitué* of theatres, racecourses, etc." This is the form of indictment the writer brings against his own communion; but it is manifest that the Nonconformists are keeping shoulder to shoulder in this race.

# THINGS TO COME.

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## Editorials.

### GOD'S "PATTERN" MAN.

IN 1 Timothy i. 12-16, we have a complete summary of the conversion of the Apostle Paul; and the contrast between SAUL the Pharisee, and PAUL the Christian.

The natural and spiritual conditions of this wonderful man are vividly put together; and God declares that Paul's conversion is

#### "A PATTERN

to them which should hereafter believe," not, of course, in its historical details, but in the great and eternal principles exhibited in it. It behoves us, therefore, to turn aside and see this great sight which He reveals in these verses.

We will first give their structure and thus learn their scope.

The following is the arrangement of the two pairs of the four corresponding subjects:—

1 Timothy i. 12-16 (in brief).

A | 12. The Faithful Man.

B | 13. Paul's natural character.

C | -13. The mercy he received.

D | 14. The reason (as regards himself).

A | 15. The Faithful saying.

B | -15. Paul's natural character.

C | 16. The mercy he received.

D | -16. The reason (as regards others).

If we study this structure we shall see the design of the Holy Spirit in this Scripture.

There is only one subject; but it is divided into two parts; and in the second it is re-stated in the same four particulars; but it is expanded. In the former we have the bare fact announced from man's point of view; but, in the latter we have a fuller development of it from the Divine point of view.

In B and B we have Paul's natural character. In the former it is Saul. In the latter it is Paul.

In C and C we have the mercy he obtained. While

In D and D we have the grace which God bestowed. In the former a statement as to its abundance; and in the latter the example of its abounding.

Besides showing us the perfection of the letter of the Word; the structure spreads before us the perfection of the spirit of its truth.

We will now set it out in full:—

1 Timothy i. 12-16 (in full).

A | 12. I thank Christ Jesus our Lord, who hath enabled me, for that he counted me FAITHFUL, putting me into the ministry.

B | 13. Who was before a blasphemer, and a persecutor, and injurious:

C | -13. but I obtained mercy because I did it ignorantly in unbelief.

D | 14. And the grace of the Lord was exceeding abundant, with faith and love which is in Christ Jesus.

A | 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners:

B | -15. of whom I am chief.

C | 16. Howbeit for this cause I obtained mercy,

D | -16. that in me the chief\* Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

It is the grace of God which is specially magnified; and it is its wondrous power which is specially recorded.

It is not merely with the character of the man, either as an enemy of the Lord Jesus, or as conquered by the revelation of Christ, or as devoted to the service of Christ with which we have to do. It is not to the mere story of his conversion that we listen, but to one of the great objects of it so clearly stated in D (v. 16).

The great subject is

#### THE GRACE OF GOD,

and we are shown how man's sin cannot hinder it; and how man's merit cannot procure it.

Paul is a pattern of both. A pattern of what Grace can do; and a pattern of what Religion cannot do.

We see in Saul of Tarsus the depth to which a sinner can descend, and the height to which a Pharisee may attain; and are shown that both equally need the grace of God; and neither is beyond its reach.

It was "for this cause" he "obtained mercy." It is clear, therefore, that God's pattern of a saved sinner must be one that embraces all classes and all conditions of sinners. In each case each finds the "pattern" of his own conversion.

If any one feels that he is the worst of sinners; that he has descended to the lowest depths, he can hear a voice from a lower depth still, saying, "I am chief." In these words about himself we have not merely Paul's conviction as a man; but we have the expression of the Divine judgment by the Holy Spirit.

\* The word is *πρωτος* (*protos*), the same that is rendered "chief" in the previous verse.

If there was "mercy" and "grace" for the "chief of sinners," there is surely the same for me.

The more real and the deeper the work of the Holy Spirit in working conviction in the sinner's heart, the more each will feel that he is the "chief."

The abundance of grace, yea, the "exceeding" abundance of it, is because of "the faithful saying" concerning the work of Christ Jesus for those who need it—"sinners" (v. 15). These words assure us that there is no sinner who is beyond the reach of

the Grace of God—the Father,  
the Blood of Christ—the Son, and  
the Power of God—the Holy Ghost.

But Paul is God's pattern, not merely as the worst of men, but as the best of men. Paul was, when convinced of sin, and in his own opinion—the worst. But in man's esteem he was, at the very same time, the best. This only shows how false and how vain all human judgments must ever be in spiritual things.

We see him with all his religion in Phil. iii., counting up his "gains" as a Jew and a Pharisee. He is looking at his religion in which he trusted; he is looking at himself and his "confidence in the flesh." He parades his "gains" (for he is speaking not of his *sins* here) for all they are worth.

1. Circumcised the eighth day,
2. Of the stock of Israel,
3. Of the Tribe of Benjamin,
4. An Hebrew of the Hebrews,
5. As touching the Law, a Pharisee,
6. Concerning zeal, persecuting the Church,
7. Touching the righteousness which is in the Law, blameless.

Here was the stronghold of *religion*. Here was his standing as a man, and as a Jew. Here was his seven-fold ground for "confidence in the flesh." Here were his gains. And he blazons forth the challenge—"If any other man thinketh that he hath whereof he might trust in the flesh, I MORE."

Here is the contrast with the words, "I am chief" (of sinners) recorded in 15. "I more." No one could be more religious than Saul of Tarsus. If any think that because they have been baptized, confirmed, and are communicants, teachers, workers, or singers, they have any ground of confidence in the flesh, Saul could say "I more." None could excel him in those things which man counts religious. He was permitted to acquire all these, and more, in order that he might cast them all away and exchange Religion for Christ; and say, "what things were gain to me, those I counted loss for Christ."

If Saul climbed the heights of religion, and had to come down, it is no use for any one to attempt to climb up. They hear his voice higher up still, saying, "I more."

If any have any such gains, morality, purity, temperance, &c., Saul could say, "I more."

If any have the "gains" of attending services, observing ordinances, receiving sacraments, performing religious duties, Saul could say, "I more."

No, a person may amass his "gains," but when Christ reveals Himself to him, he will gladly, thankfully throw them all away for the excellency of the knowledge of Christ Jesus your Lord.

This is the lesson to be learned from God's "pattern" of a saved sinner.

Sins are no hindrance; and Religion is no help. For guilt is done away by the merits of Christ; and human righteousness is turned into dung and dross by the glory of Christ. The latter cannot take us to heaven; nor can the former keep us out. What are called *gains* in Phil. iii. 7, are called *sins* in 1 Timothy i. 16! The one formed no merit; and the other proved no bar.

In Religion, all is "works." In Christianity, all is "grace." And what is "grace"? We all know the meaning of the word. But what is the *thing*? The word means *favour*; but how does this tell us what *grace* is?

Favour to the miserable we call mercy

Favour to the poor we call pity.

Favour to the suffering we call compassion.

Favour to the obstinate we call patience.

But

Favour to the unworthy; this is *grace*.

Yes, grace is favour shown to the unworthy. And that is exactly what is set forth in this scripture.

We are first shown Paul's unworthiness; and then the grace or favour of God is magnified as abounding, yea, as being "exceeding abundant." Thus

In God's "pattern" of a saved sinner, all is seen to be pure grace, free grace, unmerited favour. There is no other way, none other Name.

Paul had worked hard and done everything to procure a righteousness of his own; but, the moment he was converted he asked, "Lord, what wilt thou have me to do?" as though he had never done anything before.

As a Pharisee Saul had prayed much, yea, he had made "long prayers," even it may be at the corners of the streets; but, when the Lord said to Ananias, immediately after his conversion, "Behold he prayeth," it was as much as to say that Paul had never really prayed before.

No, it was only then and not till then that there were any "good works." Before then they were all "dead works."

Religion apart from Christ is worthless. Charity or love, apart from Christ, is "nothing worth." Ordinances in themselves are powerless. Without Christ sincerity is of no avail, earnestness is valueless, orthodoxy is cold and heartless and lifeless.

In Christ we get to "the end of the Law," yea, to the end of all things; and when we "know Him," we rejoice so much in the excellency of His knowledge that we cry

"Thou, O Christ, art all I want,  
More than all in Thee I find."

After recording the Scripture we have been considering it is no wonder that the Spirit within him breaks forth in the next verse with the glorious doxology:—

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

**THE PAULICIANS :****A LESSON FROM THE PAST.**

**I**N our papers on the Church Epistles we have seen that the great cause of the darkness which overspread the Church in the Middle Ages was the departure from Pauline teaching, or rather from that of the Holy Spirit through Paul. We have seen it first in the loss of the truth concerning the Mystery, then of that blessed hope, and finally of justification by grace, through faith. We have seen how these truths have been recovered (in part) in the inverse order to that in which they were lost, the dark ages ending in the Reformation.

But all through the ages God has had His people, who cherished His truth and witnessed for Him. Known by different names at different times and in different places: scattered abroad singly, in small companies, or in communities, they kept the faith.

One of the most noted examples of those who struggled against the advancing heathen darkness as it gradually overspread the Church is found in the people known as "Paulicians." As the darkness of tradition advanced without, so the leaders and teachers became the enemies within, and at last the Church was subjugated by betrayal. As Mr. Urquhart says\*: "The best and most trusted Christian teachers of the time gave way to the movement which they ought to have resisted. They encouraged the foe and assured his victory, while they maligned and persecuted the men who tried to resist him. The Churches of the East and West went down, and have never been restored. The lands were given over to judgment. The light itself seemed to perish. In one quarter alone did the scattered ashes grow bright under the Spirit's breath, and break forth into flame. Paul had spent his strength in planting and watching over the churches in Asia Minor. His toil was neither fruitless nor forgotten. Paul-like men, who were hailed as such by their contemporaries, and named *Paulikoi*, were stirred amid the growing need to imitate the Apostle to the Gentiles in his zeal and self-sacrifice for threatened truth and endangered souls. They wrote out and multiplied copies of the Scriptures, especially of the Pauline Epistles. They spoke to loiterers in the market-place, to travellers by the way, to all men wherever and whenever they had the opportunity. The people listened, were converted, and swept back the invading darkness. They returned to the sweet, glad, holy light of New Testament belief, and to the simplicity of New Testament worship.

"The movement swept over the cities and over the provinces, and alarmed the ecclesiastics and the statesmen even of distant Constantinople. It speedily received a name. The followers of these *Paulikoi* were called *Paulikianoi*, and the Paulicians have taken their place in history, written by their ecclesiastical enemies and traducers. Armies were sent against them; and where the arguments of a heathenised Christianity were powerless to convince, the sword tried to terrify. But the fleshly arm could not stay the truth. The harassed believers were refreshed by tokens that God was with them. One general, for instance,

\* *The Inspiration and Accuracy of the Holy Scriptures*, by the Rev. John Urquhart; book 11. chap. 1. pp. 101-3.

who knew nothing of the people or their beliefs till he was charged by the Emperors with their suppression, found, when he returned to Constantinople, that he had no rest till he laid down his appointment, forsook everything, and joined the people whom he had been sent to persecute. The Paulicians were unconquerable till, goaded by ages of injustice, they betook themselves to the sword. From that day their strength decayed until they were finally overpowered. They were banished from Asia Minor, and, leaving their fatherland for ever, passed over into Europe. They travelled along the valleys and rivers of their new world, and settled in quietness here and there, taking with them, as their choicest treasure, the Word of God and the simplicity of worship for which their fathers died.\* The historian meets them again in communities and peoples that live apart, and which Rome stamps out one by one. But the truth they preserved lived on, and burst forth at last in the splendours of the Reformation."

Have we not in all this a solemn lesson for ourselves and our own times. We are living in similar times. Darkness is again fast overspreading the Church. Corporate testimony for God and His truth is gone, tradition and superstition, combined with worldliness in the Church and scepticism in the Pulpit, are becoming more active and powerful, and the People of God will soon have to witness individually or in small companies or communities. Persecution will be their lot: but they will have the blessedness of knowing that as it was at the close of the former dispensation, when darkness and corruption overwhelmed the Jews, so it will be at the close of the present dispensation. "Then they that feared the LORD spake often one to another, and the LORD hearkened and heard . . . them that feared the LORD, and that thought upon his name" (Mal. iii. 16).

By whatever name we may be called or known, we are, in witnessing for the teaching of God in the Pauline Epistles, the true successors of the Ancient Paulicians: holding aloft the same banner; holding forth the same word; and holding fast the same truth.

**"SCIENCE FALSELY SO-CALLED."**

**C**HRISTIANS attach far too much importance to so-called "Science"; and give it more weight than it deserves. Science is the Latin *Scientia*, which means knowledge. Very much of what is called "science" is nothing more than hypothesis; or, at best, a mixture of knowledge and hypothesis, which entirely vitiates it. Science is very often only what men *think*, and not what they really *know*.

Thomas A. Edison is no mean scientist, and this is what he says on the subject in *Suggestive Therapeutics*:

"There are more frauds in modern science than anywhere else. . . . Take a whole pile of them that I can name, and you will find uncertainty, if not imposition, in half of what they state as scientific truth. They have time and again set down experiments as done by them, curious, out-of-the-way experiments that they never did, and upon which they have founded so-called scientific truths. I have been thrown off my track often by them, and for months at a time. Try the experiments yourself, and you will find the result altogether different. . . . I tell you I'd rather know nothing about a thing in science, nine times out of ten, than what the books would tell me; for practical purposes, for applied science, the best science, the only

\* Readers of Mrs. R. C. L. Bevan's *Friends of God* and other book will recognise these isolated witnesses during the Dark Ages.

science, I'd rather take the thing up and go through with it myself I'd find out more about it than anyone could tell me, and I'd be sure of what I know. That's the thing. Professor this or that will controvert you out of the books that it can't be so, though you have it right in the hollow of your hand all the time, and could break his spectacles with it!"

What will the scientists say to this testimony from such an expert? And what will the many who have been accustomed to put so much faith in science say?

## Papers on the Apocalypse.\*

### THE PEOPLE ON THE EARTH.

#### 2. THE SECOND EPISTLE.—SMYRNA.

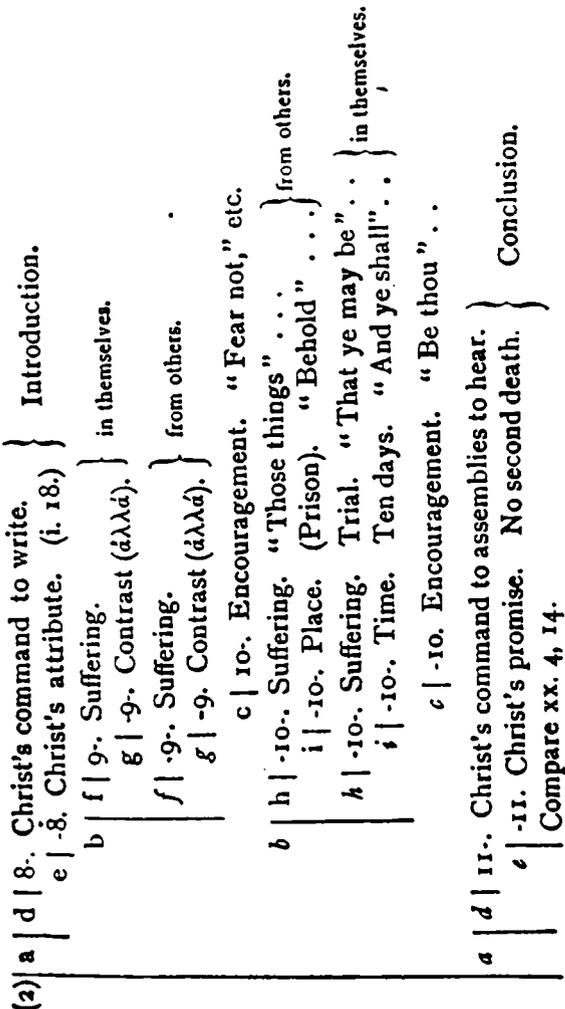
(ii. 8-11.)

The Second Epistle was addressed to the angel of the Assembly in Smyrna.

It is marked by a definite period of trial being mentioned, viz., "ten days," and answers to the second stage of Israel's history, which was marked by a definite period of trial—"forty years." (See p. 87). The first Epistle (Ephesus) began with a reference to the day of Israel's Espousals, and reminds those people of their "first love." The second (Smyrna), in its definite days of trial, reminds us of the definite period of forty years in the wilderness.

Its structure is as simple and clear as it is beautiful.

(2) ii. 8-11. SMYRNA.



\* These papers have been copyrighte in view of their future separate publication.

8. And unto the angel of the Assembly in Smyrna write; These things saith the First and the Last] This, as we have already seen, is one of the Titles used in the Introduction (i. 18); as it is used in the Old Testament, of Deity. (Isa. xli. 4; xlv. 6; xlviii. 12.) (See page 20).

who was (lit., became) dead, and returned to life] (i. 17, 18) The verb ἐζησεν (ezēsen) means more than merely to live or to be alive. (See Rom. xiv. 9. Rev. xiii. 14 (where it is used of and throws light upon the Beast being raised); xx. 4, 5). It means to live again in resurrection life. See John iv. 50. Mark xvi. 11.

9. I know\* thy tribulation, and thy poverty] This is the outcome of xiii. 16, 17, for when they will not be allowed by the Beast to buy or sell, great poverty must necessarily ensue.

nevertheless thou art rich] Poor in one sense, yet rich in another sense.

and I know the blasphemy coming from those who say that they themselves are Jews, and they are not, but are Satan's synagogue] When have people ever professed to be Jews in order to join a Christian church? Such an anomaly was never heard of. These words alone are sufficient to prove the true Jewish character of these assemblies. Words have no meaning if this verse does not speak concerning those who, for some reason or other (perhaps in order to betray, hardly for gain or advantage), hypocritically affirmed that they were Jews when they were not.

10. Fear not the things which thou art about to suffer: lo, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days] What trial and tribulation is this, if not exactly that foretold by the Lord in Matt. x. 22? "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Compare Matt. xxiv. 9, 10, and John xvi. 1-4. In these passages the very trials are mentioned; and in Rev. xiii. 5-7 we see the very circumstances described, in which those who are thus addressed will be placed. In this special case the tribulation is limited to "ten days." And why not? Why should we seek to make these words mean other than what they say? In Est. iii. 13 a decree went forth that the whole nation was to be destroyed "in one day." Why should not such a decree go forth again for "ten days"? Even in our own times we read of Jews in Russia, Roumania, and elsewhere, being given over for days together to the violence of a persecuting mob. Why should not these "ten days" refer to a certain definite and limited time of trouble? Why introduce endless difficulties into this Book by always maintaining that God means something quite different from what He says? Moses Stuart is an example. He writes: "Let the reader mark well the symbolic use of number in this case; for the exact literal one will be insisted on, I trust, by no one."

His trust is vain, for we do insist on believing that God means what He says. If we are wrong in this,

\* L.T.Tr.A. WH. and RV. omit "thy works and". The Lord is not speaking of actions here, but of passive sufferings.

then we prefer to be found wrong, hereafter, in this simplicity of faith, rather than to be reproved by God for having, in preference, believed man. When God says (Gen. vii. 4): "For yet seven days and I will cause it to rain upon the earth forty days and forty nights," God meant "days," not years. See verse 10: "And it came to pass after seven days"; and see verse 12. When Joseph said, by the prophetic spirit, "The three branches are *three days*. Yet within *three days* shall Pharaoh lift up thine head," he meant "days," not years; for we read: "And it came to pass *the third day*," etc.; see Gen. xl. 12, 13, 20. So with the wandering in the wilderness, Num. xiv. 33; "forty days" means forty *days*, and "forty years" means forty *years*. So with Jonah; and the Lord, Matt. xii. 40. So with Ezekiel, iv. 1-8.

**be (lit., become) thou faithful unto death]** Probably violent death is meant.

**and I will give to thee the crown of life]** Here we have not the standing of the church "in Christ." That standing does not depend on *our* faithfulness, but on the faithfulness of Him who has already given us life in Himself—eternal life. This life rests on no conditions, but upon the unalterable gift of God in Christ. Compare the Epistle addressed "to the twelve Tribes," Jas. i. 12. The faithfulness mentioned here refers to that which is the subject of xx. 4.

**11. He that hath an ear, let him hear what the Spirit is saying to the Assemblies. He that overcometh shall not be hurt of the second death]** This is mentioned again in xx. 6, 14, and xxi. 8, as the fulfilment of this promise in those who have passed through the great Tribulation and have not worshipped the Beast nor received his mark. Those who are faithful unto death, and die of a violent death, then, for Christ's sake, are promised that they "shall not be hurt of the second death," which shall finally destroy their enemies.

Note how the titles of Christ in verse 8 ("I am He that was dead and returned to life") agree with the exhortation of verse 10 ("be thou faithful unto death, and I will give thee the crown of life"), and the promise of verse 11 ("shall not be hurt of the second death").

3. THE THIRD EPISTLE.—PERGAMOS.

(ii. 12-17.)

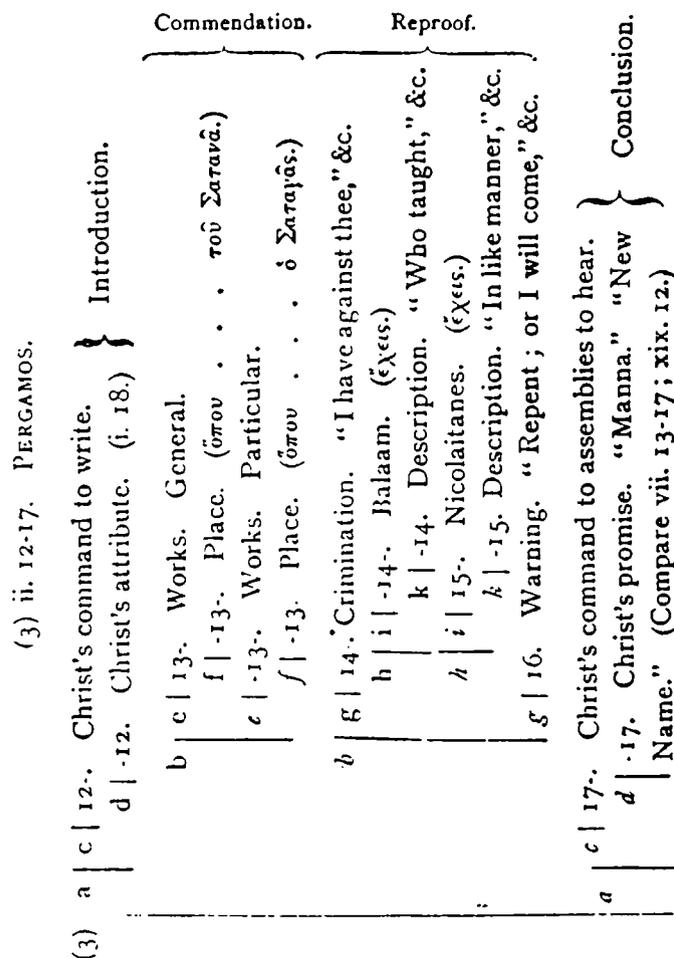
In the Epistle to the Assembly in Pergamos, the Old Testament illustrations are from a subsequent period of Israel's wilderness experiences. Balaam and Balak are used to illustrate the special circumstances of this Assembly; the counterpart of which will be found to exist in "the day of the Lord."

It is the last of the three Epistles in which the Old Testament reference is to Israel and the Wilderness period. In the *first* we had Israel's *Espousals*; in the *second* we had Israel's *Testing and Trial*; now, here, in the *third*, we have Israel's *Failure*.

This failure is very marked in the Epistle to Pergamos. The predominant tone of the Epistle is that of Crimination. Two solemn warnings are given, and a

call to "Repent," with a threat of being fought against by the sword of His mouth.

This will be seen in the Epistle as we proceed; and it is clearly exhibited in the Structure:—



**ii. 12. And unto the angel of the Assembly in Pergamos, write; These things saith he who hath the sharp two-edged sword]** This attribute of Christ is taken from i. 16. It is used here and in the closing threat of the Epistle (ii. 16), because the judgment upon "the error of Balaam" was executed with the sword. See Num. xxxi. 8, "Balaam also, the son of Beor, they slew with the sword" (So Josh. xiii. 22). Hence all the significant references to the "sword" in this epistle. In i. 16 the sword proceeds out of Christ's mouth, teaching them how, by the word which cometh out of His mouth, He can chastise and destroy. Hearken therefore to Him.

**13. I know \* where thou dwellest, even where Satan's throne is]** Here we have a special reference to the scenes and circumstances of Rev. xiii. 2, where the Dragon gave the Beast "his power, and his throne and great authority." In Rev. xvi. 11, "the fifth angel poured out his vial upon the throne of the Beast," &c. So that at that time, in the Day of the Lord, there will be a special place where Satan's throne will be set up in this world; and when he and the Beast will receive that worship which it is and has ever been his aim, all through, to obtain from mankind. This throne is evidently to be in Pergamos. Whatever foreshadowings there may have been of this in past history or in the

\* L. T. Tr. A. WH. & RV. omit the words "thy works, and."

history of the Roman Emperors, it only shows us the possibility of that, in which all believe when we speak of "history repeating itself." Pergamos was the seat of the ancient mysteries. That which has been, may be again. Just as the deeds of Antiochus Epiphanes show us how another individual will yet do entirely, what he did partially.

and thou holdest fast my name] in not receiving the mark of the Beast. See Rev. xi. 18 ("which fear thy name"); and compare xiii. 13-15. 2 Thes. ii. 11, 12.

and didst not deny my faith, [even]\* in the days† of Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth] Here is another allusion to Satan's future special presence on the earth in the days here referred to. History knows nothing whatever about any such person named Antipas. Later tradition has a great deal to say, but its conflicting statements will not repay us for the time and trouble involved in their consideration. There will be many martyrs in those days; and here, one of them is mentioned by name. Compare and see Rev. vi. 9, 10; xiii. 10; xx. 4, when the fulfilment of the Lord's words will be understood. Matt. xxiv. 9. Mark xiii. 9. Luke xxi. 12. John xv. 20; xvi. 2. These are the days specially referred to in this Epistle. It is no new thing for prophecy to name a person long before his personal manifestation. (See 1 Kings xiii. 2. Isa. xlv. 28; xlv. 1). "The place where Satan dwelleth" (xiii. 2; xvi. 10) must be the place where persecution will rage most fiercely.

14. Nevertheless I have against thee a few things, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication] What "the error of Balaam" ([Jude 11] was may be seen from Numbers xxv. 1, &c., and xxxi. 16, &c. The whole scene has to do with idolatry of the grossest kind, when fornication will be made religion! and when religion will be turned into fornication, as it was and is in all the great heathen systems of idolatry. This was the essence of idolatry of old; and this is what is again coming on the earth. Otherwise, what mean those significant words in chap. ix. 20, 21? (See pages 75, 76)

15. So hast thou also those that hold fast the teaching of the Nicolaitanes (v. 6) in like manner;]

16. Repent therefore §; otherwise I will come unto thee speedily, and will fight against them with the sword (v. 12) of my mouth] We have seen before, how foreign is such a warning and threat as addressed to the members of the Church of God to-day—the Body of Christ. On the other hand we see the actual fulfilment of this threat in chap. xix. 11-21.

17. He that hath an ear, let him hear what the Spirit is saying to the Assemblies: To him that

\* T. omits "even." Tr. & A. put it in brackets as doubtful.

† Omit "in which."—L.T.Tr. WH. See RV. marg.

‡ All the critical Greek Texts and R.V. read ὁμοίως (*homoiōs*), in like manner, instead of ὅμοιω (ho miso), which I hate.

§ This word is added by G.L.Tr. (A). WH. and RV.

overcometh will I give\* of the hidden manna] This promise follows in the order of Old Testament illustration. (1) To *Ephesus* it was the tree of life (Gen. ii.). (2) To *Smyrna* it was not to be hurt of the second death (Gen. iii.). Now, to *Pergamos*, it is the manna of Exod. xvi. 32-34. We have to remember how the false prophets and teachers were all fed at Jezebel's table (1 Kings xviii. 19). So all these false teachers will be supported by the State of which the Beast will be the head. The faithful remnant of the woman's seed will be again driven into the wilderness (xii. 13-17). How beautiful therefore to be thus reminded, just here, that God can spread a table (not Jezebel's) for them in that wilderness, as He did of old (Ps. lxxviii. 19), when "man did eat angel's food, and He sent them meat to the full" (Ps. lxxviii. 24, 25). It is in this connection that the promise of the manna is given. In Ex. xvi. 24, 25 we are told that the manna was specially given "until they came to a land inhabited." Until then, God has "hidden manna" with which to support His people.

and I will give unto him a white stone, and on the stone a new name written, which none knoweth save he that receiveth it.] This new name for the new Israel is the subject of prophecy. Isa. lxii. 2 tells of the time when "Thou shalt be called by a new name, which the mouth of the Lord shall name" (see also Isa. lxi. 15). Rev. xix. 11-16 is the fulfilment of this promise. What that new name will be is not yet revealed, but its association with the "white stone" reminds us that as they will be "a kingdom of priests," so they will have the priestly signs as Aaron had (Ex. xxviii. 36, &c.). On the front of his mitre was a plate of gold "holy to the Lord." Here, instead of a plate of gold, they are to have a white stone, on which will be an inscription equivalent to Aaron's, with their new name: thus distinguishing them in a most emphatic way from those who will worship the Beast and receive his mark in their forehead.

Those who will be on the earth in those days will thus be divided into two opposing parties: the party of the Beast, and that of the Lamb; each having its own distinctive mark or brand.

## Contributed Articles.

BY THE REV. SHOLTO D. C. DOUGLAS, M.A.

### INTERPRETATION OF PROPHECY.

#### PROPHECIES CONCERNING THE LORD'S FIRST COMING FULFILLED LITERALLY.

- |                    |                           |
|--------------------|---------------------------|
| 1. Isaiah vii. 14. | Born of a Virgin.         |
| 2. Micah v. 2.     | At Bethlehem.             |
| 3. Hosea xi. 1.    | Called out of Egypt.      |
| 4. Isaiah xi. 2.   | Anointed with the Spirit. |
| 5. Zech. ix. 9.    | Entry into Jerusalem.     |

\* All the Texts omit "to eat of."

- |     |                 |  |
|-----|-----------------|--|
| 6.  | Psalms xli. 9.  | } Betrayed by a friend.                        |
| 7.  | " " lv. 14.     |  |
| 8.  | Zech. xiii. 7.  | } Forsaken by His Disciples (sheep scattered). |
| 9.  | " " xi. 12.     |  |
| 10. | " " xi. 13.     | } Sold for 30 pieces of silver.                |
| 11. | Isaiah l. 6.    |  |
| 12. | Exodus xii. 46. | } Potter's field bought.                       |
| 13. | Ps. xxxiv. 20.  |  |
| 14. | " " lxix. 21.   | } Spit upon and scourged.                      |
| 15. | " " xxii. 18.   |  |
| 16. | " " 18.         | } Not a bone broken.                           |
| 17. | " " 8.          |  |
| 18. | " " 7.          | } Gall and vinegar.                            |
| 19. | " " 16.         |  |
| 20. | Isaiah liii. 3. | } Garments parted.                             |
| 21. | " " 5.          |  |
| 22. | " " 7.          | } Lots cast upon vesture.                      |
| 23. | " " 8.          |  |
| 24. | " " 9.          | } Taunted with non-deliverance by God.         |
| 25. | " " 9.          |  |
| 26. | " " 9.          | } Mocked at.                                   |
| 27. | " " 10.         |  |
| 28. | " " 10.         | } Feet pierced.                                |
| 29. | " " 10.         |  |
| 30. | " " 10.         | } Despised and rejected.                       |
| 31. | " " 10.         |  |
| 32. | " " 10.         | } Wounded, struck, scourged.                   |
| 33. | " " 10.         |  |
| 34. | " " 10.         | } Opened not His mouth (when before Pilate).   |
| 35. | " " 10.         |  |
| 36. | " " 10.         | } Moved from Court to Court.                   |
| 37. | " " 10.         |  |
| 38. | " " 10.         | } Grave made with wicked.                      |
| 39. | " " 10.         |  |
| 40. | " " 10.         | } With rich in death.                          |
| 41. | " " 10.         |  |
| 42. | " " 10.         | } Pronounced guiltless by all.                 |
| 43. | " " 10.         |  |
| 44. | " " 10.         | } Bruised of God.                              |
| 45. | " " 10.         |  |

These all having been literally fulfilled, why not the following, which speak of—

- His Personal Advent?
- The Rapture of His Saints?
- The Judgment of the Saints?
- The Destruction of Anti-Christ?
- His Personal Reign?
- The Judgment of the Nations?
- The Judgment of the Dead?
- The Casting of the Devil into the Lake of Fire, and the Destruction of this Kingdom?

**PROPHECIES CONCERNING THE LORD'S SECOND COMING.**

His Coming does not mean death, because His Coming again to receive us is not the same as going to Him.

- |     |   |                   |
|-----|---|-------------------|
| 1.  | He will come "Himself," with "Shout," "Voice of Archangel," "Trump of God." | 1 Thes. iv. 16    |
| 2.  | Dead shall hear His Voice.  | John v. 28        |
| 3.  | Shall be raised and changed.  | 1 Cor. xv. 51-52  |
| 4.  | Caught up to meet Him.  | 1 Thes. iv. 17    |
| 5.  | Received unto Himself.  | John xiv. 3       |
| 6.  | Will come to Earth.   | Acts i. 11        |
| 7.  | To same Mount of Olives.  | { Acts i. 12      |
| 8.  | In flaming fire.  | { Zech. xiv. 11   |
| 9.  | In clouds with power and great glory.                                       | { 2 Thes. i. 8    |
| 10. | With His Saints.  | { Matt. xxiv. 30  |
| 11. | Every eye shall see Him.  | { 1 Thes. iii. 13 |
| 12. | Will destroy Anti-Christ.   | { Jude 14         |
| 13. | Will sit on His Throne.   | { Rev. i. 7       |
| 14. | All Nations gathered together.  | { 2 Thes. ii. 8   |
|     |   | { Matt. xxv. 31   |
|     |   | { Rev. iii. 21    |
|     |   | { Matt. xxv. 32   |

- |     |  |                          |
|-----|--|--------------------------|
| 15. | His will be the Throne of David.                     | { Isaiah ix. 6, 7        |
| 16. | On earth.  | { Luke i. 32             |
| 17. | "The Saints" shall reign.                            | { Jer. xxiii. 5, 6       |
| 18. | All Kings and Nations shall serve Him.               | { Daniel vii. 18, 22, 27 |
| 19. | The "Sovereignty" of the world His.                  | { Revelation v. 10       |
| 20. | The people shall gather unto Him.                    | { Psalms lxxii. 11       |
| 21. | The Nations shall go up to Jerusalem to worship Him. | { Isaiah xlix. 6, 7      |
| 22. | To Him every knee shall bow.                         | { Zech. ix. 10           |
| 23. | Apostles on Twelve Thrones.                          | { Rev. xi. 15            |
| 24. | A rule of judgment and justice.                      | { Gen. xlix. 10          |
| 25. | Temple re-built in Jerusalem.                        | { Psalm lxxxvi. 6        |
| 26. | The Lord will enter it.                              | { Zech. xiv. 10          |
|     |  | { Jer. iii. 17           |
|     |  | { Isaiah xlv. 23         |
|     |  | { Matt. xix. 28          |
|     |  | { Isaiah ix. 7           |
|     |  | { Ezek. xliii. 2-5       |
|     |  | { Ezek. xliv. 2-4        |

**Things New and Old.**

**COME—RETURN.**

"Return unto thy rest, O my soul."—Ps. cxvi. 7.

So great is the power of the body over the mind that great bodily weakness often unfits the mind for the calm realisation of spiritual things. Sometimes again the mind is quickly disturbed by unpleasant or unexpected occurrences, or by its compelled attendance to the little and constantly recurring, but needful matters of daily life, often when very unfitted for them, so that the believer is unable peacefully to realise those blessings and privileges which are his in Christ Jesus, and even for a time forgets all his privileges and blessings in Christ.

This should not, however, be allowed to discourage the soul and hinder it from beginning again its dealings in need with an ever-present, ever-helpful Christ. Ceaseless forgettings must of necessity be followed by ceaseless beginnings again. Indeed, the believer needs often, in one sense, to be beginning again and yet not beginning as with a new friend, but with one known and proved. The Lord Jesus never reproaches us, He never becomes weary of us, He never turns His face from us. We cannot ourselves decide what is best for our ultimate good, and it is therefore a comfort to know we are in the hands of One who is as able as He is willing to decide for us.

It is certain that all His dealings with His people are but to make Himself more a necessity and a reality to them. This result is produced when physical weakness and perplexing circumstances make us fully conscious of our complete incapacity for anything good.

Christ likes to be to His people a Christ to lean upon. Not merely a Christ to be worshipped, a Christ to be followed, a Christ to be preached, but especially a Christ to be leaned upon. A Christ for weary and needy souls. This is His glory, and this is our blessing. Whatever therefore brings us nearer to Him as a helpful Christ, is a messenger of love.

When the Lord deals very specially with any child of His, bringing that child very low, He means that the result shall be special blessing. The voice of all His dealings is—"Come nearer to Me." Did He not love us He would not desire this.—(From *Counsels and Thoughts for Believers*, by Thomas More ; J. Nisbet & Co).

#### A RELIC OF PRIMITIVE TRUTH.

A CORRESPONDENT (G. Jasper Nicholls, Esq., formerly judge of Moradabad) has communicated an important and interesting fact with which he became acquainted while residing in India. It relates to the decayed city of Sambhal in Rohilkard ; where, according to ancient traditions and writings, there must be born an incarnate Saviour ; the one remaining Incarnation of the Preserving Deity (*Kal-ki puran*). The *Bhagavata Purana* speaks of this last incarnation of Vishnu at the end of this age, and tells of its increasing moral degeneracy and physical corruption.

A temple has been built and endowed for this immaculate incarnation. Its architecture is quite alien to that part of India. It is called the *Kal-ki*, or the *Nih Kalang*, the temple of him who is without stain. The name *Sambhal* is connected with atonement, or forgiveness of sins.

We mention this only as an evidence that this wide-spread tradition is a *relic of primitive truth*, which once permeated the nations of the earth, and yet survives in various forms, though corrupted and perverted.

The first hope given to the world was that of the Coming One (Gen. iii. 15) ; but the hope has been perverted and made of none effect, not only by Hindus, Mohammedans, Romanists, etc., but by thousands of Protestant Christians, who by their traditions have lost "that blessed hope."

## Questions and Answers.

QUESTION No. 283.

### PARADISE.

J. D., South Africa. "Where is Paradise? If Christ was in the heart of the earth three days and three nights, how could He say on the day of His death, "To-day shalt thou be with me in Paradise"?"

The answer to your question (which is also asked by many others) is that the Lord Jesus said nothing of the kind. What the dying robber asked was: "Lord, remember me when thou comest into Thy kingdom." The faith that prompted such a question at such a time was Divine. The Saviour, like himself, was dying ; yet the man's faith remembered the word of prophecy, and believed in its fulfilment in the person of the Lord Jesus.

The question was concerning the kingdom and the coming of its rightful king.

The answer was an answer worthy of that faith and of the occasion. It, too, referred to the king and the kingdom. When that kingdom shall be set up the whole earth will be a Paradise. And so the Lord promises the man, not that he should go to heaven when he died, but that he should be with Him when He should come to reign over a Paradise—

earth. Yes even though He was dying. And he began, like the solemn sayings in the Old Testament (see Deut. vi. 6 ; vii. 11 ; viii. 1, 11 ; x. 13 ; xi. 8, 27, 28 ; xiii. 18 ; xv. 5 ; xix. 9 ; xxvii. 1, 4, 10 ; xxviii. 1, 13, 14, 15 ; xxx-2, 8, 11, &c., &c.), "Verily, I say unto thee to-day :—thou shalt be with me in the Paradise."

This rendering is proved to be correct by the two following considerations :—

(1) There is no Divine authority whatever in the punctuation of our English Bible. The oldest manuscripts have none, and ours is not even a part of the translation : it is merely interpretation.

(2) In the Greek, after the verb *to say* (in *oratio obliqua*) the particle *ὅτι* (*hoti*) *that*, is used to separate and mark off *what is said*, e.g.,

Mark xiv. 30 : "Verily I say to thee, that (*ὅτι*) thou to-day, . . . shall deny Me thrice." Here both A.V. and R.V. render it "that," and connect it with "to-day."

Luke iv. 21 : "And he began to say unto them [That (*ὅτι*)] to-day is this scripture fulfilled in your ears." Here the *ὅτι* is not translated ; neither in the A.V. nor R.V., as they both do in Mark xiv. 30.

Luke xix. 9 : "And Jesus said unto him [That (*ὅτι*)] to-day is salvation come to this house." Here again the *ὅτι*, *that*, is not translated at all, neither in the A.V. nor R.V., though it is plainly in the Greek.

In all these three and similar instances the particle *ὅτι* (*hoti*), *that*, throws the word "to-day" into what is *said*, and makes it form part of the utterance.

But, on the other hand, when the word "to-day" does not form part of the indirect or oblique verb, but belongs to the direct verb, then there is no *ὅτι* to mark it off ; e.g.,

Matt. xxi. 28 : "He came to the first and said, Son, go to-day, work in my vineyard." Here the "to-day" belongs to the direct verb "go," and not to the indirect verb "said."

Luke xxii. 34 : "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." Here the "to-day" belongs to the direct verb "crow," and not to the indirect verb "I tell thee."

So in Luke xviii. 43 the word "to-day" must be taken with the verb "I say," seeing there is no particle (*ὅτι*, *hoti*) to mark it off and make it part of what is said ; i.e., it belongs to and goes with the indirect verb "I say to-day," and not the indirect verb "thou shalt be" to-day.

[See our answer to the next question.]

QUESTION No. 284.

E. V. W., Bedfordshire. (1) "Is the word translated "Paradise" in Luke xxiii. 43, 2 Cor. xii. 4, and Rev. ii. 7 the same in the Original? (2) If so, do you think the same place is indicated in the three passages?"

The word rendered "Paradise" is the same in all three passages, and we think refers to the same place. The Septuagint uses it of the Garden of Eden (Gen. ii. 8) ; and the Greeks used it of the large pleasure garden or park of an Eastern monarch. It describes the earth (or part of it) before the Fall, and the new earth which will be a paradise in itself.

The word *always* means a *Garden* or *Park*, in Scripture and in the *Papyri*. See Gen. ii. Neh. ii. 8. Ecc. ii. 5.

Song iv. 13. This is, therefore, its meaning in 2 Cor. xii. 4, Luke xxiii. 43, and Rev. ii. 7. Its use as to any so-called intermediate state belongs entirely to *Tradition*. Our choice lies between believing Tradition or the Word of God.

Our readers may take which they please. For our own part, our course is plain, clear and decisive.

The dying thief asked to be remembered by Christ in His kingdom. He was promised that he should be with Christ in the Paradise, for the definite article is used in the Greek, telling us that when that kingdom comes the earth will be one vast Paradise. Thus was his request literally answered; and the Lord made the promise on that day—when all was contrary to the faith which asked a blessing so opposite to sight.

To this Paradise Paul was "caught away:" not "up" with regard to *space*, but away with regard to *time*.

## Signs of the Times.

### JEWISH SIGNS.

The time and place of the next, the

#### FIFTH ZIONIST CONGRESS

has at length been fixed: Anxious to make as complete a statement as possible with regard to the negotiations with the Sultan as to the re-settlement of the Jews in Palestine, and, at the same time, to hold the Congress within the year 1901, the date has been fixed as late as it can well be arranged, viz., December 26-29. The place is to be Basel, and not London after all, owing to the discomforts of winter travelling for the majority of Continental Jews.

The following is the full programme of the proceedings:—

#### FIRST DAY.—Thursday, December 26th.

Morning Sitting at 10 o'clock.

- I. Opening of the Congress by the President of the Actions Committee.
- II. Election of the Credentials' Verification Committee, the Congress Bureau, and other Committees.
- III. Adoption of Standing Orders.
- IV. Report of the Actions Committee:
  - (a) General Section.
  - (b) Financial Report.

Afternoon Sitting at 4 o'clock.

- V. Discussion on the Financial Report.

#### SECOND DAY.—Friday, December 27th.

Morning Sitting at 10 o'clock.

- VI. The Physical, Intellectual and Economic Improvement of the Jews. General Reporter: Dr. MAX NORDAU.
  - (a). General Section.
  - (b). Special Section.
    - (1). Physical Improvement.
    - (2). Intellectual Improvement.
  - (a). Jewish History, Literature and Language.
  - (b). Jewish Art.
  - (c). Jewish Science.
  - (d). Popular Culture and Education.
    - (3). Economic Improvement.

The discussion on the Reports will be continued without any adjournment until 3 o'clock in the afternoon.

#### THIRD DAY.—Saturday, December 28th.

Evening Sitting at 6 o'clock.

- VII. Organisation: Reports and Discussion.

#### FOURTH DAY.—Sunday, December 29th.

Morning Sitting at 10 o'clock.

- VIII. National Fund.

- IX. The Jewish Colonial Bank.

Afternoon Sitting at 4 o'clock.

- X. Report of the Standing Committees.

- XI. Election of Actions Committees and of Commissions.

- XII. Proposals on the Initiative of Delegates, and such other business as may occur.

Most people will, however, turn to the agenda for a reference to recent political achievements, and notably to Dr. Herzl's audience of the Sultan. No mention is made of it, but it is understood that definite statements will be made on that subject, most probably in the Actions Committee's Report. That Committee has issued a notice to the effect that it cannot undertake to publish contradictions to every rumour put abroad, and urges all Zionists to regard with reserve all such statements until its own report is published.

The organisation question, which does not appeal to outsiders, will be strongly debated. The enlargement of the movement necessitates a widening of the scheme of organisation. The "National Fund," which figures for the opening of the fourth day, is an old subject that was broached at the first Congress by the late Professor Schapiro, and has found favour with a certain group of Zionists ever since. The idea is briefly to amass a national credit, in contradistinction to the general national debts of other peoples, the credit to be used as an emergency fund in times of Jewish need.

*The Jewish World* says:—

"The leading organisations of the Zionist Movement are taking steps to organise a monster demonstration throughout the world in connection with the Fifth Congress. On the eve of the Congress, or a week earlier (the date has not been fixed), the societies everywhere will hold gatherings simultaneously, and suitable resolutions will be moved. The idea is to obtain as large an expression of opinion on the affairs of the movement and the Congress programme as possible." Further particulars will be published later on.

### RELIGIOUS SIGNS.

#### THE SPIRIT OF ANTICHRIST.

Father Hyacinthe, a French Catholic who once, by refusing to acknowledge the dogma of Papal Infallibility, gave promise of being a great reformer, is at present endeavouring to found a church which shall include Christians, Mohammedans and Jews. When in Jerusalem recently he partook of the communion on the same day in Protestant, Greek, Armenian and Romanist churches, and afterwards attended a Synagogue for worship. This idea is on all fours with a recent movement in America for compiling a book of worship suitable for Christians, Mohammedans and Jews. As the basis of such efforts is naturally the elimination of all reference to the deity of our Lord and Saviour Jesus Christ, we may look upon them in the light of 1 John iv. 3, which leads us to expect an increase in such a spirit in the religion of Antichrist.

#### "AFTER THE OLD RELIGION, WHAT?"

This is the heading of an article in the *Chicago Record and Herald* for June 18, 1901. It shows how rapidly the old is passing away and changing into the new, while it will form a basis on which the religion of Antichrist will be founded.

Professor Harper is the president of the Chicago University. Professor Angell is the president of the Michigan University. And Rabbi Hirsch presides over the Sinai Congregation of Liberal Jews in Chicago.

"It is impressive testimony to a great religious change when three such men as presidents Harper and Angell and Dr. Hirsch can speak as they did last Sunday. The authority of tradition and the church was waved aside by all of them. President Angell in his baccalaureate sermon at Ann Arbor justified the higher criticism of the Bible, the separation of the 'pure truth' from the 'dross,' and said of the doctrine of evolution that 'it gives us, when stated with those reasonable limitations which scientific men of the highest repute are

now setting, most exalted ideas of the method of divine procedure in respect to sentient beings, as well as to the lower forms of existence, and inspires us with new reverence for the infinite wisdom and goodness of the creator.'

'President Harper urged his students to adopt an individual religion broader than any church. He said: 'The church is only the outer shell, which takes on a different form and can be destroyed, while religion is imperishable.' He spoke of the religion best adapted to the newer life of the world in these terms:—

'It will be simple. It must be reasonable. It must stand the test of investigation. It must make no false and pretentious claims. It must be a religion of toleration. It must be characterised by idealism, or the artistic soul cannot endure it. It must be ethical. It must also be a religion capable of furnishing comfort in time of trouble, for this is what art and science cannot do, and this, after all, is the greatest demand of the human soul. The religion of Jesus answers all these tests.'

'Rabbi Hirsch, who has a different religion from the Christian, was for the most part in perfect accord with Dr. Harper. He ridiculed the pageantry of the church, and declared that the new age was worshipping God in the open. 'Sectarian lines in Christianity are fading away,' he said, 'and even now the left wing of the Jewish church is rubbing shoulders with the Unitarian.'

'To the stern orthodoxy of old; these men, two of whom are Christians, exclaim in unison: 'Your Holy Book ("those incomparable writings," as Dr. Angell calls it) is the fallible work of fallible human beings. Your church is a purely human institution without any authority whatsoever. Religion is a matter of individual selection. Jew and Gentile are passing out into the open together.'

'The good tendencies of such fraternalism and toleration are evident, but if it becomes universal in Christian lands it must cause profound alterations in church activities. The missionary now goes forth by direct authority of the Divine. That gives him his enthusiasm, his resolution, his persistence, his willingness to meet martyrdom. But there is no demand for such martyrdom in a scheme of universal toleration, and if the new religion should resolve itself into a simple deism like the rabbi's the revolution would be felt from turret to foundation stone.'

'The question is suggested, 'Will chaos come after authority is gone, or will humanity rise on stepping stones of its dead creeds to higher things?' Our three prophets were optimistic, but there are thousands and tens of thousands who still cling to the sanctions of authority and revelation.'

#### PREMONITIONS OF ANTICHRIST.

It is very solemn and instructive to note, in the world's newspapers and magazines, what it is man is looking for and hoping for, religious and social. All want matters improved. All are wanting "good government." But, alas! they do not know that there is no hope until He shall come, whose right it is. All want a millennium without Christ. And they will have it (for a brief season), under Antichrist. Hence all their utterances show how the world is gradually being prepared to receive Him, who shall come in his own name and bring in his own universal religion.

We read, for example, in *The Westminster Review* for July, 1901:—

'If we cannot believe in the traditions of the past, let us find something in which we can believe.'

*The Review of Reviews* says of this:—

'The task of the twentieth century will be to find a faith credible to enlightened men.'

Another writer in *The Westminster Review* looks to education as the great hope. He says:—

'In education, in its highest sense, lies the salvation of humanity, and already there is a faint murmur in the air, betokening the coming of a higher form of civilisation, built up on the foundations of unselfishness and renunciation, whose citizens, daring to face the truth and acting on its teaching, will stamp out these seeds, which to-day constitute the gravest of perils to the future of the civilised races of the world.'

The French magazine *La Revue* has been collecting the views of all the chief associations—political, religious, and social, as to the hope of France at this critical turning-point in her history.

The results, given in the 15th June number, are instructive:—

'There are monarchists and socialists, Catholics, anti-religionists, and ecstatic advocates of a new religion, anti-Semites crying "à bas

les Juifs," and federalists. On the whole, the tone of French youth is hopeful, but the brightness is twice overcast by the darkness of the most hopeless pessimism. The general opinion, indeed, is that there is much that is rotten in the state of France. This is quietly taken for granted by one and all.

'Co-operation, association, taking power from the State to give it to organised, intelligent labour: in some form or other, the co-operative idea has considerably more votes than any other.

'Republicanism also finds many fervent advocates, the monarchist's claim being voiced by a solitary individual. France, says one writer, is to fulfil Victor Hugo's ideal, and be a Christ among the nations. Republicanism, provided that it unites with the necessary strength the maximum of justice, is more likely to give France the glorious future, the dawn of which seems to him already breaking.

'Religion is naturally held by some, and especially by Catholic associations, to be the one solution for all France's difficulties. One representative thinks that the old religious principles being dead, a new religion must be founded. Another pleads for a religion of humanity; a third for "socialism transformed into a religion," "able to glorify life on earth and exalt human dignity" adds a fourth. Besides the advocates of the new religions, those of orthodox Catholicism are arrayed in considerable force.'

Republicanism strongly tinged with socialism, that is the dominant note of Young France of the Twentieth Century.

#### THE MORAL FUTURE OF THE WORLD

is set forth in *The Fortnightly Review* for July. Unconsciously the writer agrees with the forecasts given in the Word of God, though he arrives at his conclusions from ordinary observation of the times. He anticipates that

the world upon which we are entering will be a world without a Bible, without a God, without any recognised morality, which will reproduce all the combined vices of the Roman Cæsars and Russian Emperors. Not that we shall be all bad, because, fortunately, a great number of us will have a chance of being engineering folk who have to practise plain living and high thinking. But the stock-holders of the world, the men who toil not, neither do they spin, who are entirely emancipated from all social or theological restraint, will establish all over the world an enormous multitude of little courts, which will reproduce the vices of the ancient world. The contagion of their example will spread far and wide, and vice and depravity in every form that is not actually penal will be repractised in every grade of magnificence, and condoned.

#### DR. TALMAGE'S MILLENNIUM.

We call it by this name because it is not a millennium of which we have any indication in the Word of God. We take it from his weekly paper, which is supposed to open and explain the Scriptures to the American people. In his *Christian Herald and Signs of our Times* for July 24, 1901, we read:—

"IT HAS ARRIVED.

'The millennium has begun. It may take years for it to get in full blast, but in the unparalleled bestowments by Carnegie and Rockefeller, and Morgan and Pearson, and a hundred other generous souls, I see the first rush of that beneficence which is to furnish the means for the world's education and evangelization. The most expensive machinery for the world's betterment will be put in motion. All the great philanthropies and missionary movements have been desperately in need of funds. At last, we see the sign that all the world's resources are going to be opened for God and righteousness. These uncounted millions are the first drops, not of a shower, but of a deluge of mercy, and kindness, and ransom. Do not talk about the millennium as something away off in the distance. It has started. Praise God for the way in which he is opening the flood-gates of helpfulness for all nations. Some of us were looking for certain great blessings for the world and the church at the opening of the first year of the new century. We were disappointed because that kind of blessing did not come. But here we find a blessing that we did not expect. We are going to have all the treasures of Christian effort filled, and to these human instrumentalities I hope the Divine benediction will be added. Let individuals, and churches, and nations shake hands over the fact that the millennium has begun. 'The kings of the earth do bring their glory and honour into it' (Rev. xxi. 24).'

#### SPIRITIST SIGNS.

##### SPIRITISM, A DENIAL OF RESURRECTION.

'Some remove the landmarks. . . . They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.'—Job xxiv. 2-13.

We have had occasion to notice in previous articles some strange utterances of Dr. Parker. Miss Florence Marryat,

in her book relating her conversion to Spiritism, quotes a letter which the Doctor wrote in reply to one from Mr. W. T. Stead, and we have not heard that it has ever been withdrawn. The views expressed by Mr. Stead are as follows:—

"That our bodies are not any essential part of ourselves; but that the spirit is the real man which is clothed with flesh for a certain period . . . But it no more ceases to exist when the body is laid on one side, than you (Dr. P.) cease to live when you put off your overcoat."

The letter of Dr. Parker shows his strong leaning towards Spiritism. We give a portion of it from the book:

"I believe that man may now receive direct messages from God. From my point of view, inspiration neither began with the sacred Canon, nor closed with it . . . It is the voice of God in the human soul . . . I thank you for all you have done in this matter of Spiritualism."

And this is all the preacher has to say to a man that makes nothing of God's Word, by asserting that the body is not an essential part of the real man. God says it is, and that it is to come forth in resurrection. Either to resurrection of life, or of condemnation.

#### RECENT TESTS OF SPIRITISM.

Some Spiritists have submitted themselves to the judgment of a committee, and, under certain test conditions, undertook to produce phenomena that should carry conviction to all doubters.

As might have been expected, they have utterly failed to do this. We refer to this matter because God's Word supplies examples of Satan's emissaries being left by him at the supreme moment, and unable to carry out their undertakings.

One striking instance is seen in that of Ahab and Jehoshaphat in 2 Chron. xviii. This was a "test" case. Four hundred prophets against one man. The four hundred decided that victory would be on the side of their master; but there was "yet one man" (Micaiah) that could not be corrupted, although he was approached in a speech of crafty suggestion: "Behold the words of the prophets declare good to the King with *one* assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good." In his confidence that his message was from God, he gave this reply: "As the Lord liveth, even what my God saith, that will I speak." He did so, and his word proved true. Because he did not prophesy according to the desire of Ahab he was put in prison for it. The four hundred Spiritists were deceived by one lying Spirit but this one prevailed, and Ahab, who rejected the message from God, was killed in battle, which is far worse.

It is but right to say that these "seances" were not entered upon under the auspices of any authorised body, for such undertakings are not countenanced by the leaders, and *Light* (August 31st) gives, in the words of a correspondent, its estimate of the value of such engagements:

"Some of us who have occasionally witnessed materialisations under favourable conditions know well enough how at other times we have been grievously disappointed, though, as far as we could judge, the conditions were the same. Nobody can guarantee their occurrence, and the challenge was therefore not only unwise, but reprehensible. I am grateful to feel that neither *Light* nor the London Spiritualist Alliance has ever led us into so disagreeable a dilemma."

What we have maintained all along, and still maintain, is, that Spiritism is not to be judged by the success, or

non-success, of phenomena. We have never taken up that position. The source from whence it comes must be judged by the doctrines taught. For instance, anyone who claims to be a divine instructor, who puts forth such sentiments to those that appeal to him for help from "obsessing spirits," proves himself to be instructed from beneath.

"We can never feel entirely placidly sympathetic with people who moan about 'obsessing spirits,' and who ask how to be rid of them. But if we must give advice, we would say: Dismiss fear; live an unselfish and busy life; do not worry about money or friends or your soul; keep the body pure within and without; and really believe in God, by confiding in Him. And know this, that one is never fit to be an angel unless he can profitably and bravely march on with a demon, or ready for heaven until he is willing to serve in hell."—*Ibid.*

This is all the comfort the Editor of *Light* can give to those who have fallen under the power of evil possession. Nothing can be more ghastly or cold-blooded. Let those who say there is nothing in Spiritism reflect well on this sentence. These poor victims have found out to their cost that there is something which no committee of investigators can ignore, and renders worse than foolish their self-imposed task of convicting of fraud.

It looks very much like mockery to read in the same issue the following remarks as to the *good* there is in Spiritualism after such a confession of impotence in relation to that which is *bad*:

"Now it is precisely here that our Spiritualism comes to our aid, and it is here that it is destined to do most for us, because it bases itself on the inner witness, and finds its God, its inspiration, and its shrine within. The human unfolding is the unfolding of Divine revelation, and the march of man is the real manifestation of God. If this is not so, the Lord's Prayer is a mockery; and when we say 'Our Father,' we lie. But, if that phrase 'Our Father' tells the deepest truth, it must follow that man is not only on the right track for time, but for eternity, when he gets the smallest glimpse of the just, the beautiful, the merciful, and the good. The only sure basis for religion, as for ethics, is that we are dealing with moral and spiritual realities, and that God is not only amusing us or regulating us with artificial and temporary contrivances, but setting our feet on His own eternal rock of righteousness when he says, 'This do, and thou shalt live!'" (*Light*, August 31).

It is the same old cry: man trying to be independent of God. And the saddest feature of it all is, that the pulpit is often following up on the same deceitful lines. What will be the issue of it all? This: "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job xxi. 14, 15).

### Editor's Table.

#### THE VISION OF CHRIST.

(Rev. i. 13-16.)

An interesting letter lies before us from Mr. S. Dawson Jones, A.M.I.Mech.E., of Birmingham, who writes technically of the Vision of Christ in Rev. i. 15. He says:

"In your valued exposition of the Apocalypse, now appearing in *Things to Come*, a variation in translation is given, which has a mechanical reference.

"1. Rev. i. 15, AV.: 'His feet like unto fine brass, as if they burned in a furnace.'

"2. RV.: 'Like unto burnished brass, as if it had been refined in a furnace.'

"3. *Things to Come*: 'Like unto polished brass, glowing as if in a furnace.'

"If the original speaks of the brass as if IN the furnace, it is not the same as if it spoke of it as having been refined in a furnace, and *then* polished or burnished.

"Brass does not retain a polish when put into a furnace, or assume a polished appearance when molten, being different in this respect to lead or silver. In any cold condition brass is yellow, of course, polished or otherwise; but when heated in a furnace in a crucible it becomes red hot; then, finally, in the molten state, intensely white. If it burns, it scintillates in white sparkles.

"A brassfounder would show you the real thing, which it is impossible to describe, differing as it does in kind from the other white brightnesses. (Copper would have a little more colour than brass.)

"Hence, 'fine brass, glowing, molten, or burning, in a furnace,' completes the appearance of *intense white luminosity* :—

"Head and hair, white, like snow or wool.

"Face (v. 16), bright white, like the sun.

"Eyes, bright white, like incandescence.

"Robe (if Dan. vii. 9), white.

"Hands, holding bright stars.

"Feet, bright, like molten brass.

"A girdle of gold.

"A vision of brightness only to be vaguely imagined; each component part of the glory—glorious. Bright polished brass alone would shine with a *reflected* light; but glowing as IN a furnace, it would be a most brilliant white heat."

#### EPISTLE TO THE EPHESIANS.

A correspondent says :—

"I have ventured to call Ephesians the 'Architectural Epistle,' and seem to find it in manifold allusions to that structure, so familiar to Ephesian eyes, the Temple of the great goddess, Diana (the *Ephesian* Diana, not Diana the *huntress*), one of the seven wonders of the world: a most magnificent shrine for—what? One of the most grotesque and unsightly of objects. What contrasts! In the one case, all sorts of outward grandeur, but within loathsomeness; in the other, grandeur, if you like, outwardly, though not yet visible to mortal eyes; as—'an habitation of God through the Spirit.'"

#### OUR SPIRITIST ARTICLES.

One or two correspondents have questioned the usefulness of these. It may, therefore, be well to inform them and others of the immense blessing they have proved to several who were deep in the mire of Spiritism.

No Christian journal, so far as we know, attempts to expose this great evil. Those who refer to Spiritism at all take up the impossible position that it is all a fraud. Their readers test it and find evidences of phenomena for which they have no explanation or answer. The way is thus prepared and made easy for their entrance into these "depths of Satan."

Our principle is to acknowledge the reality of the phenomena, but to show whence it comes and whither it leads. We thus meet the pretensions of Spiritists and expose their whole system as coming from Satan.

The effect of our articles is shown in two ways: (1) By the rage of Spiritists themselves, as shown in their blasphemous private letters to us; (2) By the letters of those who have had their eyes opened to the danger in which they stood.

One who was deep in the toils of the Spiritists writes that his eyes have been opened, and that he is again preaching the Gospel.

A reader of *Things to Come* was present when a conversation arose on the marvellous powers in the operations of the Planchette. This led to copies of *Things to Come* being asked for (as this journal had been mentioned). They were read, and much of it copied out at once to forward to a dear relative, in the hope of turning her mind from the snare. To the one who wrote, it acted as a deterrent to go no further, but to keep clear of the abomination.

In a private circle, such manifestations took place that one at the table fell on the floor unconscious at the information imparted by some unseen intelligence present. In this instance the facts of *Things to Come* were brought before some of the sitters, and the assurance was given that nothing of the kind should ever be attempted again.

A casual remark made before an audience of Christian professors revealed the fact that the Planchette was in many houses employed as an amusement. It was the details given in *Things to Come* that led to the thing being given up.

These are not cases culled from publications; and have nothing to do with professional mediums. They all occurred in private life, merely got up with a view to entertainment. It may be that our readers know of other instances, and would like to report them.

#### REVIEWS.

*Socialism and the Sermon on the Mount*, by D. M. Panton. A. Holness, Paternoster Row, 9d. We should have been better pleased with this pamphlet had more consideration been given to its dispensational bearing.

The spirit of these instructions was given to the twelve, and also to the seventy, when they were sent forth to preach the Kingdom of Heaven. See Matt. vi. 25-31; x. 9; also Luke x. 1-16.

The writer clearly shows that the heart cannot be affected by a mere veneer of outward reformation under self-imposed restrictions; but much more than this is required. A sinful creature cannot be regenerated by the delusion that he is capable of adapting his life to a perfect pattern. He must learn that it is necessary to become the subject of a new creation. These instructions are for disciples. And they are for the true hearted of Israel when they shall again go forth with the proclamation that the King is at hand.

*The Advance of Rome*, by D. M. Panton. Alfred Holness, 14 Paternoster Row. 6d. Well worth reading in this day of Rome's increasing power.

*The Voice of the Watchman*, by John Ashton Savage. S. W. Partridge & Co.

*The First Epistle of John*, or God Revealed in Life, Light and Love, by Robert Cameron. American Baptist Publication Society (A. J. Rowland, Secretary).

*The Doctrine of the Ages*, by Robert Cameron. Fleming H. Revell & Co., New York.

*The Ways of God with Man from Creation to the End of Time*, by W. M. Sibthorpe. Elliott Stock, Paternoster Row.

#### ACKNOWLEDGMENTS.

For *Things to Come*.

	£	s.	d.
J. H. H. ... ..	0	5	0
Fleet Paymaster S. ... ..	0	1	6

# THINGS TO COME.

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## Editorial.

### THREE JOURNEYS TO JERUSALEM.

THE prayer of Solomon at the dedication of the Temple is worthy of the deepest study. It is semi-prophetic; and contains many indications of what the subsequent history of Israel would be.

For a few brief years a foretaste of the glory of the kingdom was manifested; and an example of its peace, with all the blessings of its righteous government, were enjoyed.

In the prayer (1 Kings viii. 22-54) the subsequent apostasy and sin of Israel was foreshadowed; and the only way of return was shown to be by the national repentance of the People. It was this national repentance which Peter laboured to produce in the Rulers and People when promising the "times of refreshing," and the coming of Him who should be greater than Solomon (Acts ii. 38; iii. 19-23).

But the prayer provided also for Gentile blessing in verses 41-43.

"Moreover, concerning a stranger, that is not of thy People Israel, but cometh out of a far country for thy name's sake: (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm:) when he shall come and pray toward this house: Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name, to fear thee as do thy People Israel; and that they may know that this house, which I have builded, is called by thy name."

Alas, this prayer was conditioned:—"as do thy People Israel"! And out of many such journeys made by Gentiles, only one is recorded as taking place while yet that Temple stood and the glory of the kingdom was exhibited.

#### *The First Journey.*

#### THE QUEEN OF SHEBA,

to whom the Lord Jesus Christ refers in Matt. xii. 42 and Luke xi. 31, was the first Gentile to make such a journey; and the record of it follows closely on the record of Solomon's prayer (1 Kings x. 1, etc.).

She was a stranger. She had heard of the glory of Israel's king, and Israel's God. She came up out of "a far country," and when she had seen it all, "there was no more spirit in her. And she said to the king, It was a true report that I heard in my own land . . . and behold the half was not told me." Yes, even so will it be when the glory shall again shine forth from Zion's hill, and the rightful king shall reign in righteousness (Isa. xxxii. 1).

Then shall all confess, in the words of the "Queen of the South," "Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice" (1 Kings x. 9).

She returns from Jerusalem, blessed and satisfied; glorifying the God of Israel.

#### *The Second Journey.*

#### THE WISE MEN FROM THE EAST.

A thousand years had past away. That temple had been burned with fire. A second Temple had taken its place. But "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my footstool: What house will ye build me? saith the Lord: or what is the place of my rest?" (Acts vii. 48, 49).

Cities may fall. Temples may pass away, but "the word of the Lord endureth for ever." And that word stood fast and was proved to be true, though the Temple of Solomon had gone.

This shows us that buildings are nothing in themselves. That Temple of old was nothing apart from Jehovah, who manifested Himself there in the midst of His People. If He be not there the building of the Temple is empty and desolate.

So it was proved to be when "there came wise men from the East to Jerusalem, saying, Where is HE?" (Matt. ii. 1, 2). It was a *person* whom they sought, not a building. It was the king, and not an empty throne. Hence, under divine guidance, their backs were soon turned upon the great city and the Temple, and their faces were turned to little Bethlehem, where they were found worshipping the person of the One whom they sought. Apart from Him their hearts could not be satisfied. Until they had found Him their journey was not ended. The city was a scene of trouble (*v.* 3). The Temple was desolate; the world was cold; but they found that which satisfied their hearts; and they "rejoiced with exceeding great joy" when they found "the King," and had their happy and satisfying portion in Him.

#### *The Third Journey.*

#### THE EUNUCH OF ETHIOPIA.

Alas, He of whom the shepherds had testified and the wise men found, was rejected by the Rulers and People of Israel. Both city and Temple were indeed desolate when the Lord had been crucified without the gate. Another seeker came out of the "far country." The simple but eloquent words—so full of meaning—are these: He "had come to Jerusalem to worship, was returning, and sitting in his chariot read (*lit.*, was reading) Isaiah the prophet" (Acts viii. 28).

He was evidently still searching for what he had not found in Jerusalem. He was returning still unsatisfied, and

looking for Him of whom he had heard. He left his far country with a Divinely implanted sense of need of something which the gods of Ethiopia could not give him. The Eunuch had been led to associate blessing with the God of Israel. He possessed a copy of the Scriptures, and he learned from them that there was one place in which Jehovah had caused His name to be set; and where He would be sought and found and worshipped. But since Messiah had been "cut off," and until He shall return again, the truth is expressed in the lines—

"Where're we seek Thee Thou art found,  
And every place is hallowed ground."

The Eunuch was learning this truth. He looked for the one whom he sought in Jerusalem, but found Him not. He was still looking for Him, but now in the Prophet Isaiah, where that blessed One was soon to be revealed to him.

The Scripture record about him does not direct our thoughts to the joy with which he went to Jerusalem, but rather to the disappointment with which he was going back. Little or nothing is said of his journey thither, or of his doings there, but all is told of his returning, and of his journey home. We are shown how he found the object of his search in the "desert" (v. 26). He could not find Him in Jerusalem. Like the wise men ("made wise") he had to turn his back on Jerusalem in order to find Him whom his heart sought.

It is significant that when the Lord Jesus was leaving Jerusalem for the last time (Matt. xxiii. 37, 38) He uttered those solemn words—

"BEHOLD, YOUR HOUSE IS LEFT UNTO YOU DESOLATE."

Mark those pronouns, "your" and "you."

It was not so when He visited Jerusalem for the first time in His ministry. Then it was He called it "MY Father's house" (John ii. 16). But now, when He had been finally rejected, Christ no longer owns it: He calls it "YOUR house," and declares that it is now "desolate."

Yes; it was, indeed, "desolate" without Him. No wonder the Eunuch was returning, still searching for Him. Even the Scripture was "desolate" without Christ, for the reader was still enquiring for the "other man" of whom the Holy Spirit was speaking by the prophet, and was revealing to the Eunuch's heart, as his one satisfying portion.

To our readers we would say, Have you learned this solemn lesson? Solemn and important it is in this day of Church and Chapel building, and of Bible reading. Have you learned, by a painful, but blessed experience that every place and everything is "desolate" where Christ is not? Even the assembly of the saints is desolate if Christ be not revealed to our hearts.

That word is written over the churches. But what is the word which the same lips have written over the world? It is "judgment" (John xii. 31; xvi. 11).

Yes; "JUDGMENT" is written over a Godless world; and "DESOLATE" is written over a Christless church.

On all earthly buildings we may see (by the eye of faith) one of these two words written. All that meets our eye is

resting under one of those two terrible declarations of the Son of God.

The Eunuch had found that the very Temple itself was, indeed, "desolate" without Christ. Christ is the centre of heaven's worship; and no other object can satisfy the worship of His people on earth. "The Father seeketh such to worship Him" (John iv. 23). The Eunuch was one whom the Father was thus seeking. He had brought him to Jerusalem to make the want still more definitely felt; and then, having prepared the heart for the message, and the message for the heart, He graciously prepared the messenger for both. He sent His servant Philip, and brought forth the blessed confession, "I believe that Jesus Christ (God's anointed Saviour) is the Son of God" (Acts viii. 37).

Here is the source and the fountain of all blessing. It is not in Jerusalem, but in the Lord Jesus. It is not in the Scriptures even, apart from Him who is revealed there. For it is true of the Word of God as it will again be true of the Temple of God:

"The Lamb is the light thereof."

And so we turn from an empty, dismal scene, marked by

"Judgment" and "Desolation,"

to a glorious prospect of unfading glory. A home, beyond the scene of Judgment, on which the word "Desolate" can never be written.

It is the Blessor who makes everything a blessing. Blessings themselves are desolate without the Blessor. Promises are desolate without the Promiser.

He, it is, who is ever revealed to those whom the Father seeketh to worship Him. He becomes their rest and their joy.

The Queen of Sheba returned to her own country satisfied with the goodness of God and her lips filled with His praise.

The Wise Men from the East returned rejoicing "with exceeding great joy."

The Eunuch returned to Ethiopia and "went on his way rejoicing."

But their backs were on Jerusalem, and their faces towards the living God in heaven.

The Servant's obedience (Acts viii. 27) had supplied the Sinner's need by revealing the Saviour's sufficiency and filling the Saint with joy.

Saviour, how much Thy name unfolds  
To every opened ear,  
The pardoned sinner's memory holds  
None other half so dear.

'Jesus,' the One 'who knew no sin,'  
'Made sin' to make us just;  
Able is He our love to win,  
Worthy of all our trust.

We are living in a day when a "desolate" Church is engaged in reforming a world which is under "judgment"; rearing "places of worship" attractive to the eye; filling them with music to captivate the ear; "getting the people in," while all the time these buildings are "desolate" if Christ be not the one and only object before the heart.

The house may be beautiful to the outward eye; the service may be "bright" to the outward ear; all may be "pleasant" to the carnal mind; but, without Christ, the house is "desolate" to the true spiritual worshippers; and in this we have a test for our own hearts.

**"WE HAVE AN ALTAR."**

IN view of the constant misapplication of Heb. xiii. 10 by "Anglicans," it cannot be too often repeated or too clearly understood that there can be no reference to the Lord's supper in these words.

The explanation is simple. *First*, who are the "we"? Clearly *Hebrew* believers. Gentile Christians have no altar of any kind. But Hebrew believers had, and this special teaching was necessary for those of them who continued to offer sacrifices.

The words "we have an altar" are followed by other words, "whereof they have no right to eat which serve the tabernacle." This shows that a Figure of Speech is used, because it is not correct to speak of eating altars. *Altars are not articles of food.* The Figure is *Metonymy*, by which one noun is put for another related noun: as when we call a flower a button-hole; or put a table for the food upon it (as when we say "he keeps a good table"; compare Ps. xxiii. 5; lxxviii. 19). So here the word "altar" is put for the sacrifice upon it. And the teaching is that Hebrew believers have a sacrifice in Jesus Christ, of which they have no right to partake if they continue to offer sacrifices according to the law. By so doing they denied the one Sacrifice of Christ once offered.

If that be rejected or denied by continuing to offer other sacrifices, then "there remaineth no more sacrifice for sins."

**Papers on the Apocalypse.\***

**THE PEOPLE ON THE EARTH.**

**4. THE FOURTH EPISTLE.—THYATIRA.**

(ii. 18-29.)

We now come to the last *four* of these seven Epistles. In the first three the Old Testament references are to the period of the *Wilderness*. In these last four the references are to the period of *the Land* and Israel and Judah are placed alternately.

Israel comes first; for, idolatry commenced in the Ten Tribes, and these were first removed from the Land. Judah followed, and was afterwards removed.

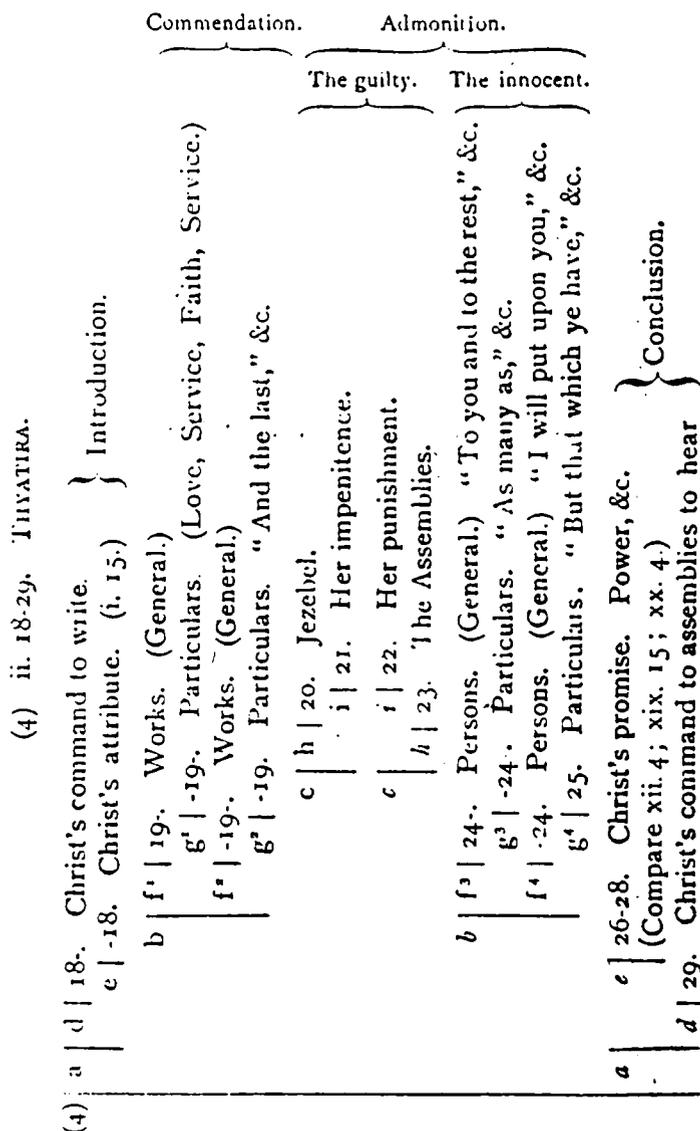
The first of these four Epistles, therefore, gives the illustration from the great apostasy of Israel under Ahab and Jezebel.

Few of us can realize what that apostasy was; or what was its character and extent. Jeroboam was the first who made Israel thus to sin, but it culminated under

\* These papers have been copyrighted in view of their future separate publication.

Ahab and Jezebel. Under these two, organized idolatry of the grossest kind became the religion of the State, as opposed to the true religion established in Jerusalem. It had its own priesthood, so numerous and powerful that the prophet Elijah was specially raised up by God to do battle against them, and warn the people against the enormity of the evil. Yet again will Elijah perform a similar duty under more awful circumstances.

The structure of this Epistle is elaborate, as were the workings of that apostasy. But it is also very clear and unmistakable.



ii. 18. And unto the angel of the Assembly in Thyatira, write; These things saith the Son of God] Here, for the first time, the speaker is directly named; as well as distinguished by an attribute. Both speak of Divine judgment, and of the Divine power which is necessary to execute that judgment, and to perform the promises given in this Epistle.

who hath His eyes like a flame of fire] To detect all evil and alarm the evil-doers. This is the attribute of i. 14, 15; repeated in xix. 12.

and His feet like unto polished brass] This tells of coming judgment, when He will tread the wicked under his feet. Isa. lxiii. 1-6; xli. 25; xiv. 25. See also Mal. iv. 3; Dan. viii. 7, 10; and compare Micah iv.

13. Dan. vii. 19. Deut. xxxiii. 25. Job xl. 18. The fulfilment of all this is seen in chap. xix. 13-15.

19. I know thy works, and thy love, and thy service, and thy faith,\* and thy patient-endurance, and thy last works to be more than the first] It is a question of "works" here, as in all these Epistles; and also of patient endurance in the Tribulation.

20. Nevertheless I have this against thee,† that thou lettest alone‡ the§ woman Jezebel, she who calleth herself a prophetess, and she teacheth and deceiveth my servants to commit fornication, and to eat things sacrificed to idols] The reference here is to 1 Kings xvi. 30-34. All the evil is traced up to Jezebel (1 Kings xxi. 25). The teaching is the same as that of Balaam, and of the Nicolaitanes—only it is more organized, and in the name of religion, and under the direct auspices of the State. Balaam was outside Israel; Jezebel is within. This is what it will be in the days of the Beast: and this is why these exhortations, teachings, and warnings are written in these Epistles. We do not comprehend them, because we are not living in those days; therefore, we cannot even apply them to ourselves. Three of the Assemblies are warned with regard to this evil. Ephesus (ii. 6); Pergamos (ii. 14, 15); and Laodicea (iii. 20). And there is everything in the Apocalypse to show that that will be the special form of evil in the coming days of Antichrist on earth. See also 2 Kings ix. 22, 30. Jer. iv. 30. Nah. iii. 4.

21. And I gave her space in order that she might repent,|| and she willeth not to repent of her fornication] We must read the history in the book of Kings in order to understand this; and see and note how it is connected with persecution. See 1 Kings xviii. 13, 14. It may have reference to the woman of Rev. xvii. 1-4, and to the scenes then going on in the earth. Compare chap. xviii. 3 and 8-10. Also ix. 20, 21.

22. Lo! I cast her into a bed, and those who are committing adultery with her (xviii. 8-10) into great tribulation (Rom. ii. 8, 9, 16), except they repent of her¶ works] The casting into a bed, here, is in contrast with Jezebel's being cast out of a window. And it refers to a bed of anguish and of judgment. To reward and punish "according to works" is God's principle of dealing with Israel and the world (xviii. 6); but not with the Church.

23. and her children (Ps. cxxxvii. 9) will I kill with death (i.e., with pestilence); and all the assemblies shall know (or, get to know) that ¶ am He that searcheth reins and hearts.] Compare Jer. xi. 20; xvii. 10; xx. 12. 1 Kings viii. 39; and 1 Sam. xvi. 7;

\* The order of these words varies in the MSS. G.L.T.A. WH. and RV. have "love, faith, and service," Tr. has "faith, love, and service."

† G.L.T.Tr.A. WH. and RV. omit "a few things."

‡ ἀφείς (aphéis) instead of ἐπς (eas) sufferest. G.L.T.Tr.A. WH. and RV.

§ G.L. (A). WH. (marg.) RV. (marg.) read "thy wife."

|| All the Texts and RV. read the verse thus.

¶ All the Critical Texts and RV. read αὐτῆς (autes) her, instead of αὐτῶν (autōn) their.

and see Rev. xi. 18 and xxii. 12. This is the work of "the Son of God" (v. 18). The word "death" here means pestilence, as in chap. vi. 8; xviii. 8. 2 Sam. xxiv. 13.

and will give unto you, each one, according to your works] See Jer. xi. 20; xvii. 10. Ps. vii. 9; lxii. 12.

24. But, unto you, I say,—the rest\* that are in Thyatira, as many as hold not this doctrine, who have not known (or, come to know) the depths of Satan, (as they say)] God has His Divine depths, 1 Cor. ii. 10. Rom. xi. 33. But here we have the "depths of Satan." We see some of them in Rev. xiii., but the real "depths" are in turning the basest profligacy into religion; and, under the pretence of worshipping idols (which is awful enough), to legalize and patronise the lowest of vices. Read Isa. xxviii. 14-18.

I do not† lay upon you any other burden] or prophetic message of judgment. See 2 Kings ix. 25, 26, and Isa. xiii. 1.

25. Nevertheless, what ye have hold fast till I come (lit., shall have come). 26. And he that overcometh and keepeth my works] i.e., keepeth in mind, so as to ponder over, and understand my judgments. See on the word "keep" chap. i. 3, and references there given.

unto the end,—I will give him authority over the nations; 27. and he shall rule them with a rod of iron: as vessels of pottery are dashed in pieces: even as ¶ also have received of my Father] This is an unmistakable reference to such Old Testament prophecies as Ps. ii. 7-9, and to the scenes that will be then current on the earth mentioned in chaps. xii. 10, and xix. 15-21.

To such straits are interpreters driven, who spiritualize the prophecies of the Old Testament, and thus rob them from those to whom they belong, that they hesitate not on most missionary platforms to quote Ps. ii. 7-9 of the spread of the gospel. But there is some inconsistency in this robbery, for while they quote and claim the words of verse 8, "Ask of me and I will give the heathen for thine inheritance," they always stop short, and do not go on to quote the words that follow—"Thou shalt break them with a rod of iron: and shalt dash them in pieces like a potter's vessel." Here is the asking and the giving spoken of in Ps. ii. 8, and in the verse before us: only here, the promise is to the Assembly in Thyatira. If this is the Church of God then here we have its mission. But though most commentators hold that Thyatira is a "church," they do not press this as the Church's mission, or "claim" this as its promise: This fact manifests the inconsistency of the popular principle of interpretation.

28. And I will give unto him the morning star] The promise is fulfilled in Rev. xxii. 16. But the prophecy is in Numbers xxiv. 17, which connects it with Israel and with the day of the Lord's judgment, "There shall come a Star out of Jacob, and

\* Omit "and to," G.L.T.Tr.A. WH. and RV.

† L.T.Tr.A. and RV. have the present tense instead of the future.

a *Sceptre* shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

29. He that hath an ear, let him hear what the Spirit is saying to the Assemblies] See above.

5. THE FIFTH EPISTLE.—SARDIS.  
(iii. 1-6.)

In this Epistle the Old Testament reference is to the period of Israel's removal from the Land. Where, as the separate kingdom of the Ten Tribes, her name is practically blotted out, as applied to the Ten Tribes.

In Deut. xxix. God declares of those who shall turn away from Him "to go and serve the gods of these nations" (v. 18), that He will "blot out his name from under heaven" (v. 20).

This was fulfilled first in the case of the Ten-Tribed Kingdom of Israel. It was Jeroboam who first "made Israel to sin." He is known by this periphrasis. This is his special mark by which he was best known. In forming the Ten-Tribed Kingdom he was at once cut off from Jerusalem and the worship which God had established there. Religion of some kind must be the basis of government, so Jeroboam made his own religion: and in a yet future day the Beast will have his own universal religion; as we shall see.

A similar warning, therefore, and a similar teaching, will be needed by those who shall be living on the earth in the days of which the Apocalypse treats.

Hence we have in this epistle the reference to Israel's removal from the Land:—

(5)	a	c	1.	Christ's command to write.	} Introduction.
	d	1.	Christ's attribute. (i. 4, 20)		
	b	e	1.	Crimination.	} Reproof.
		f	2.	Warning. "Be watchful."	
		g	2.	Reason.	
		f	3.	Warning. "Remember" and "Repent."	} Commendation
		c	3.	Threatening. "If, therefore,"	
	b	h	4.	Persons. Commendation.	} Conclusion.
		i	4.	Character. "Which have not," &c.	
		i	4.	Consequence. "And they shall," &c.	
		h	4.	Persons. Reason.	
	d		5.	Christ's Promise. (White raiment. Book of Life. Compare xix. 8; xiii. 8; xvii. 8; xxi. 12; xxi. 27.)	
	c		6.	Christ's command to hear.	

iii. 1. And unto the Angel of the Assembly in Sardis write; These things saith He that hath the seven spirits of God] We submit that the Holy Spirit, as co-equal and co-eternal with the Father and the Son, could not be properly spoken of as a possession of Christ; and placed on the same footing as the seven stars, "which are the angels of the seven assemblies."

and the seven stars] These are the angels of the seven assemblies, and are spoken of as belonging to Christ (equally with the seven spirits) to cast down, punish, remove or exalt as He will. In chap. v. 6 we read that "a Lamb stood as it had been slain, having seven horns and seven eyes, which are the seven spirits of God." Indeed, these seven angels of the assemblies on earth, and the seven angels (or spirits, see under i. 4, and compare in Heb. i. 7) in heaven are connected together in the clearest possible manner. When we read in this book of "the seven angels which stood before God" (viii. 2), and of the "seven lamps of fire burning before the throne, which are (or represent) the seven spirits of God," what are we to understand beyond this? Why are we to say that they are not what it is here said they are, and explain them as being something else? When Christ speaks of "having" these, it does not mean having them in possession as *attributes*, but having them in His *power for use, disposal and command*.

I know thy works, that thou hast a name, that thou livest, and art dead] How can such language as this be addressed to the members of the Body of Christ. They have "no name to live." *They do live* "in Christ." Their standing is not in works; neither can it in any sense be said of them "and art dead." On the contrary they were once "dead in trespasses and sins," but they died in Christ, and are now, risen in Him, and stand on resurrection ground before God in all the perfection of that standing which He has given them in Christ. No one who knows anything of the teaching of the Church or Pauline Epistles, could ever think of sacrificing that wondrous standing for the sake of a false and traditional principle of interpretation.

2. Be (*lit.*, become) watchful, and strengthen the things that remain, that were\* about to die: for I have not found thy works fulfilled] or performed. The watchfulness required here is that of Luke xxi. 34-36. Mark xiii. 34-37.

before my† God.] Compare 1 Sam. xvi. 7. Seven times does Christ in these Epistles speak of "my" in connection with His "Father" and His "God."

3. Remember therefore how thou hast received and heard, and keep it in mind, and repent] What they heard we are told in Matt. xxiv. 14.

If therefore, thou shalt not watch, I will come; as a thief, and thou shalt not know what hour I will come upon thee] This one passage settles, for ever, the fact that these words cannot possibly be addressed to the members of the Church of God who have "that blessed

\* G.L.T.Tr.A. WH. and RV. have "were" instead of "are."

† G.L.T.Tr.A. WH. and RV. add "my," here.

‡ Omit "upon thee," G.L.T.Tr.A. WH. and RV.

hope" of being caught up to meet the Lord in the air, and of "our gathering together unto Him" there. For we are plainly and expressly told (in 1 Thess. v. 2), "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. But ye, brethren, are not in darkness that that day should overtake you as a thief." No language can be plainer than this, addressed to "the Church of the Thessalonians." Either Rev. iii. 3 refers to the Church now, and we have a flat contradiction of 1 Thess. v. 4, or we must rightly divide the Word of truth, and say that 1 Thess. v. 4 is true of all the members of the Church of God; and that Rev. iii. 3 is equally true of those who shall be in these Assemblies (whatever they may be) in "the day of the Lord." That day will come "as a thief." See Matt. xxiv. 43. Luke xii. 39. 2 Pet. iii. 10. But it will come thus upon a world ("they" and "them") that looks not for Him. The Church of God will be caught away (1 Thess. iv. 17), gathered unto Christ (2 Thess. ii. 1), and received up in Glory (1 Tim. iii. 16) before the thief shall come, and before the day of the Lord shall be present (2 Thess. ii. 2). Hence we are exhorted not to be moved by reports that "the day of the Lord is now present" (R.V.). If it were otherwise we have every need to be troubled, for our hope would then have been in vain. Those who have not been caught away will indeed be troubled, for they will be in the Great Tribulation. So determined, however, are many not to have this blessed hope, or even to allow others to have it, that they would rather hold that this "great and terrible day of the Lord" is our only "hope" (!) and thus be driven to interpret the "thief" of Christ coming as a friend to fetch us away as he *steals* precious jewels. And this is done in the face of the opposite statement in 1 Thess. v. 4, that that day shall "not come as a thief" on the church; and in spite of the solemn warning to watch, so as not to suffer the thief to break into, or to break up the house (Matt. xxiv. 43). This thief is to be watched *against*: but Christ is to be watched *for*!

4. Nevertheless thou hast a few names\* in Sardis] These names are evidently the distinguishing point in this Epistle, for we read in the next verse of names being not blotted out, and confessed.

which defiled not their garments] This is language foreign to the Church of God. It accords with a standing in the flesh as addressed to those who can wash their own robes (vii. 14) and establish a right to the tree of life (xxii. 14), and make themselves ready (xix. 7). But all this is "works" and not grace. So is the promise,

and they shall walk with me in white: because they are worthy] This promise is fulfilled in Rev. xix. 7, 8, but there is nothing like it in nature or character promised to or hoped for by the church. And as to worthiness, who of us can take that standing? No; we are altogether unworthy in ourselves, but all-worthy in Christ. But these are worthy because of their

\* Omit "even," G.L.T.Tr.A. WH. and R.V.

own merit. The scene contemplated here is actually described in chap. xvi. 15, and xix. 7-9. The day of the Lord is a day when men will be treated according to their deeds (Rom. ii. 5, 6). Those who have not defiled their garments, and are unspotted from the flesh (Jude 5-8) are those who have not worshipped the Beast, or received his mark, or partaken of his idolatrous obscenities.

5. He that overcometh shall thus be arrayed in white garments; and I will not blot out his name from the book of life] How is it possible for a member of the Body of Christ to have his name blotted out? The teaching of Rom. viii. as to our standing in Christ is the very opposite of this. But both are true if "the word of truth" be rightly divided. Dan. xii. 1 prophesies of this "book of life," and Rev. xiii. tells us that the time for its fulfilment shall have then come.

and I will confess his name in the presence of my Father, and in the presence of His angels] Here is the association of Christ, the Father, and the angels, as in chap. i. 4, 5. See notes above; and Matt. xvi. 27. This promise, as we have seen (page 94), refers to the later scene in the life of David, when he confesses the names of his worthy ones, just before the glory of the kingdom is set up by Solomon (2 Sam. xxiii.). Some of the names are "blotted out." The others are confessed. This is the scene alluded to here; and this is what is promised by the Lord in Matt. x. 32. Luke xii. 8 and Mark viii. 38. These words refer, as the Lord Himself explains, to the time when He comes to send the sword upon the earth (Matt. x. 33-42). To interpret this of the church of God, is to utterly destroy that standing which God has given His church in Christ. There is no condemnation for those who are in Christ; and there can be no separation from the love of God in Christ. This is clear from Rom. viii.

6. He that hath an ear, let him hear what the Spirit is saying unto the Assemblies] See above.

## Contributed Articles.

### "THE CHRIST HAS COME."

(Communicated.)

IN the "Answers to Correspondents" column of *The British Weekly* a question is asked which is important, and of more than transient interest. The one who appears to have charge of this department signs his name, and is the Rev. R. J. Campbell, of Queen's Square Chapel, Brighton. An explanation is asked of "the meaning of His utterance (our Lord's) about His return within the lifetime of His disciples." And all the answer vouchsafed to this important question is: "You might be interested in reading Dr. Clifford's little book, *The Christ has Come*."

On reading this answer we felt that such a question might be transferred to these pages, and dealt with in a

† So L.T.Tr. WH. and R.V.

more exhaustive manner; as questions of a similar character are being frequently asked. The answer which has been given is a proof of the inability of "modern thought" to deal with such questions. Four words dismiss the questioner and the subject:—"The Christ has Come."

We would first ask for the passage of Scripture where any such promise was ever given as to HIS RETURN "within the lifetime of His disciples"?

We know of only three passages of Scripture that might be forced to bear such an interpretation, and will look at them in their order.

(1) Matt. xvi. 28: "There be some standing here, which shall not taste of death, till they shall see the Son of Man coming in His Kingdom." This was verified six days after, when he was transfigured before them; and there, on the mount, was approved and acknowledged the rightful King by God the Father: "This is my beloved Son, in whom I am well pleased: hear ye Him." The authorities repudiated His claim, but the highest authority substantiated all that He had asserted, and he was declared to be God's King.

Peter, in his second Epistle, makes this very clear—2 Pet. i. 16, 17: "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory. . . In that glory that came upon Him at the transfiguration God placed his seal of attestation, and vindicated all that the Lord had declared of himself. By this act he was manifested King *de jure*; in a future day he will be King *de facto*. In Revelation v. 12 we find the same expressions used in that beautiful doxology: "Worthy is the Lamb . . . to receive . . . honour and glory." It will then be His by coronation from heaven, and acknowledged by acclamation of every creature.

(2) A second passage that might possibly be forced to carry the meaning we are now considering, is in Matt. x. 23: "Ye shall not have gone over the cities of Israel, till the Son of Man be come."

Here, the same coming—the transfiguration—is referred to. The Lord had sent out THE TWELVE. These are always distinguished from disciples generally. They bear this title as an official distinction from others. He did not go with them. He sent them forth for a special work, and as Luke gives it in his Gospel, "They departed and went through the towns." In Mark vi. 7 it is stated they were sent forth "by two and two." This makes it clear that they were divided off to their work, and the Lord was left for the time being to journey in another direction till all should meet again. That meeting we have recorded in Matt. xx. 17. The Twelve had passed through the towns and cities preaching the Kingdom of Heaven. With what success, we know very well; and now all meet again. "And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death."

They had gone over the cities of Israel. Jerusalem was the last visited, and it was there they met together as the

Twelve. The Son of Man had joined himself to them. The result of all their testimony was this: condemned to death—the priests and people would not have the King.

But, some might say, disciples are several times mentioned between these two events—this sending forth and meeting again. Yes, disciples, but not the Twelve. He had sent them forth two and two, evidently that they in this way should cover the ground as speedily as possible. Jesus also went forth and taught, and we read of disciples attending His teaching, but not the Twelve; for in Matt. xiii. 54, we are told, "He was come into His own country;"

It is not till we come to chap. xvii. we hear of any of the Twelve, and then only three members of that company—Peter, James, and John, the chosen witnesses of the Transfiguration, and of the "glory and honour" that was to encircle his head on the "holy mount."

The only suggestion that the Twelve had come together again is found in chap. xix. 27, when the result of their mission caused Peter to exclaim: "Behold, we have forsaken all, and followed thee; what shall we have therefore." Then it is, as a king, He promises his faithful ones, and appoints them as administrators, when He shall come into His royal rights: "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." They would have to wait long for this. Eighteen hundred years have passed: and Peter afterwards had to comfort his hearers as to this season of waiting. "The Lord is not slack concerning His promise, as some men count slackness:" and the word of James would be experimentally felt in his own case: "Be patient, brethren, unto the coming of the Lord."

(3) There is but one more text to notice, that could by any possibility be construed, as having any such meaning. The passage is in Matthew xxiv. 34: "This generation shall not pass till all these things be fulfilled." It is this portion of Scripture that has direct reference to the Coming of the Lord Jesus in His glorious advent; and it may be that the idea of His return within the lifetime of the then living disciples has been drawn from this passage.

But another, and more correct, rendering of this passage will dispel that idea.

Verily, I say unto you, "This generation shall not pass till all these things begin to come to pass."

This rendering takes away the ground from those who would assert that such things must all happen within the life-time of the then living generation.

The word here rendered "fulfilled" is γίνομαι (*ginomai*), and means to begin to be. If we turn to the parallel passage in Luke xxi. 32, we there see that this word is quite different from the word rendered "fulfilled" in verse 24. There it is πληρώω (*plēroō*), and means to fill full, or fulfil. What the Lord said was that "this generation shall not pass till all these things begin to happen." And they did begin to come to pass during that very generation; and the period immediately following the Lord's death was marked by many coming and saying "I am Christ." But in order that they and we might not be misled, the Lord immediately adds, "the end is not yet" (Matt. xxiv. 6).

These are the only passages which, by any possibility, can account for the popular current belief, and we have shown how mistaken it is.

## Questions and Answers.

QUESTION NO. 285.

GENESIS VI. 3.

I. R. "Will you kindly explain Gen. vi. 3: 'My spirit shall not always strive with man' . . . Is there any connection between Gen. vi. 3 and Isa. lvii. 16?"

There is no connection between the two passages, for in the latter God is not speaking of man, as man, but of Israel. We must note

1. The verb rendered "strive" is *אָדָן* (*ādān*). It occurs only here. Most of the ancient versions give it the sense of *remaining* or *dwelling*. So the Septuagint, Syriac, Arabic and Latin Versions. This practically settles the meaning for us.

2. The word rendered *man* is *אָדָם* (*ādām*), *Adam*. It occurs 37 times in these early chapters of Genesis, up to chap. vi. 3; and is rendered *Adam* 19 times and *man* 18 times. It occurs with the article 21 times; without the article 12 times; and also with the article and the strong demonstrative *אֵת* (*eth*) 4 times. *Eth* means *self, this same, this very, this thing*, and is emphatic.

3. In order that the reader may judge for himself, and form his own conclusion, we give below every occurrence of the word in these chapters, distinguishing each by the numbers 1, 2, 3.

4. Our own conclusion is that in Gen. vi. 3, the word should be rendered *Adam*, because it has the article and is followed by the singular pronoun and verb. Where this is not the case, and it means *man* as such, then we have it without the article, or with the pronouns and verb the plural: Gen. i. 26: "Let us make *man* . . . and let *them* have dominion.

In chap. vi. 1, we have *Adam* in the singular with the article (though it is translated "men" both in AV. and RV.). It must be understood of *Adam and Eve*, as in chap. v. 2, where it says, "male and female created he them . . . and called *their* name *Adam*." This points to an earlier date than is usually assigned to Gen. vi. 1, 2. Verse 3 may probably be referred to a later date, but it must mean the man *Adam* in chap. vi. 3, because it is followed by a singular pronoun and verb, "he is." The word "also" is important and emphatic.

The Hebrew is *בְּשָׂגָחַם הוּא* (*besagahm hū*), *because that also he*. This has no sense whatever unless it refers to the man *Adam*. If it refers to man, as man, then we may ask, Who are the others who are referred to by the word "also"? If men at large were meant, it would say, "for that they are flesh." But it says "for that HE ALSO IS flesh." It must therefore refer to the man *Adam*, for it is only thus that we can understand the word "also."

"Because that he also is flesh." That is to say *Adam* had become as bad as the rest of them. The verse would then read, "My spirit shall not remain with *Adam* for

ever, because he also is flesh, yet he shall live 120 years longer." God had already declared that *Adam* should die (ii. 17). He had driven *Adam* out of the garden, so that he should not eat of the tree of life and live for ever (iii. 22). And now, here, in vi. 3, we have a third prophetic announcement as to *Adam's* life and death: that he should live 120 years longer, and not for ever.

We thus have a date fixed as to the events of Gen. vi. 1-3. All the days of *Adam* were 930 years. If we deduct 120 years, it gives the age of *Adam* in Gen. vi. 3 as 810 years; and as verses 1, 2 must have an earlier date for the corruption to have advanced thus far, it would give the chronology of those verses as, say, about A.M. 600 or 700.

In vi. 3 the word *man* has the definite article, and must mean *the* (man) *Adam*, and no one else; and the verse therefore finds its interpretation in him.

We now append the list of the occurrences.

No. 1 is *אָדָם* (*Adam*) without the article.

No. 2 is the same with the article, and

No. 3 is the same with the article, and also with the demonstrative pronoun *אֵת* (*eth*), which is explained above.

1. Gen. i. 26.	2. Gen. iii. 8, 9, 12.
3. 27.	1. 17.
1. ii. 5.	2. 20.
3. 7 (1st).	1. 21.
2. 7 (2nd).	2. 22, 24.
3. 8, 15.	2. iv. 1.
2. 16, 18, 19 (twice).	1. 25.
20 (1st).	1. v. 1 (twice), 2, 3, 4, 5.
1. 20 (2nd).	2. vi. 1, 2, 3.
2. 21, 22 (twice),	
23, 25.	

One popular interpretation is that the 120 years is the space of time between Gen. vi. 3 and the flood. But there is not a shred of evidence for this; it is an hypothesis which is simply taken for granted. Moreover, it is contrary to fact: for Noah was 600 years old when the Flood came (vii. 6, 11), and 500 years old when he married. But when God made known the coming flood to Noah, his three sons were themselves married; so that instead of there being 120 years between, there could not have been anything like 100 years. If, however, Gen. vi. 3 refers to the man *Adam*, the whole chronology is at once relieved of this difficulty.

Another is that the duration of human life after this was to be only 120 years. But this also is contrary to fact.

Surely what we have said above, with evidence from the word of God itself, is far better than such *traditions*, and will be more satisfactory to our readers.

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST MOVEMENT.

The following remarks are from *The Jewish Chronicle* of Sept. 27, and are given as from "a Zionist correspondent." They are very weighty, and will be read with interest by our friends:—

"The information contained in the leaderette in last week's *Jewish Chronicle*, that Dr. Herzl is conducting further negotiations with the Sultan, is arousing keen interest in Zionist circles, in the upper ranks of which discreet ignorance is professed, in view of the forthcoming opening of the Jewish Colonial Trust as a business enterprise which has been delayed pending a conference to be held in Vienna during October.

"The suggested comparison between Dr. Herzl and the late Baron de Hirsch is, to a large extent, beside the point. The late Baron was not anti-Palestinian, in fact there is reason to believe that he was desirous of helping Laurence Oliphant, and the Baron's secretary in those days was strongly Zionist in his tendencies according to those who met him in Roumania in the early days of Palestinian enterprise. The Baron however was not a *persona grata* at Yildiz Kiosk after the Ottoman railway scheme. The Porte thought it had been overreached in the bargain, and turned its face from Jewish financiers in consequence. The memory of this remained so distinct that the refusal of the Sultan to negotiate with Jewish financiers just prior to the Greek-Turkish war, when they offered to lend money for a public control of the Turkish debt, was attributed to the same cause. And where the Baron could not act himself, he was chary of doing anything. The administrators of the Argentine Colonies could speak feelingly on the point, and did at one time. Later, the Baron divided the philanthropic hemisphere with Baron Edmond de Rothschild, and so looked only westward. In the spring of 1893 or 1894 the writer discussed the Palestinian Question with Baron de Hirsch, having occasion to put before him certain American objections to the then issued report of the Jewish Colonisation Association. The Baron had no theoretical objections to the East; he plainly said, 'I believe we have more scope in the west.' He had a huge dream of a general exodus from Russia, at least that was the impression given the listener.

"The secret of Dr. Herzl's influence at Yildiz Kiosk is that he is negotiating for the Jews themselves, on their behalf direct. The Sultan has a morbid fear of Jews whom he thinks agents of European Governments. This, on the authority of one well posted, and who was playing an active rôle from England in 1892-3, was the bugbear of the Chovevi Zion at the time. Baron Edmond de Rothschild's agents were spending freely to obtain title-deeds for the Baron's purchases in Palestine. So the story ran, and—the informant was a reliable gentleman—these lavish sums were, at the instigation of the Russian Government, regarded as being spent on French account, or to obtain an increased French influence in the East. The writer was shown a cutting from a Milwaukee paper which had magnified the Chovevi Zion proposals into a scheme for the Return, headed by Baron de Rothschild, and this cutting, it was stated, had been translated into Turkish by the Russians, in order to influence the Sublime Porte against the Baron's proposals.

"A Turkish official, with whom the writer discussed this point in 1897, admitted that the story was the reverse of improbable, adding that in 1882, an Irade against Jewish immigration was justified out of the fear that the immigrants were the advance guard of further Russian encroachments; and a report of Mr. Finn, Consul at Jerusalem, at the time of the Syrian massacres, was quoted as evidence that the Jews were even then regarded as not settling in Palestine in their own personal interest. If this were brushed aside, Turkey would be found not to be anti-Zionistic, but the reverse, for English Statesmen had presented the same plans to Constantinople at an earlier date, and there was no inherent objection to them, the political circumstances of the times had rendered the proposals abortive.

"Since those days, the political atmosphere has changed. Germany is the preponderating influence in the Orient, England is no longer the friend of Turkey, and Russia and France are in unison. On the Zionist side may be put the approval of some semi-official journals of Constantinople, and the belief spreading in Turkey that the Zionist plans will prevent the further dismemberment of the Empire by the exploitation of Palestine, which, well administered and inhabited by an industrious population, will yield a good taxation return to Constantinople, even though its people have no more than the independence of the old and long disregarded constitution. Admittedly these arguments do not clear the whole ground, but they go to show that Dr. Herzl's plans are not infeasible, though they are weighted with so much of consequence to the future of the Jews and Eastern politics."

#### "ANOTHER SHALL COME IN HIS OWN NAME, HIM YE WILL RECEIVE"

(John. v. 43).

These are the words of the Lord Jesus, who came in the Father's name and they received him not. They are generally and rightly taken as a prophetic announcement of the coming Antichrist.

A solemn "Sign of the times" shows us how everything is preparing for its fulfilment.

Rabbi Joseph Krauskopf, D.D., of Germantown, Philadelphia, has just given his *Impressions of the Oberammergau Passion Play*. He regards the Gospel Narrative of the Crucifixion in its present form as a perversion of the true and original form. He protests against this as an outrage perpetrated against the Jews to bring them into disrepute.

The Christ of the Gospels, apart from this perversion, is altogether one of the simplest, gentlest and most lovable of men—a Jewish Patriot and Brother. The Christ of Christendom is a truly Jewish hero, converted into a paganized mythological victim of the Jews. He says that the real Jewish Christ ("the Judaic Jesus") is still buried under the mythology of a primitive, creedless and fanatical age. But, he proclaims:—

"The day of the resurrection of Jesus from divinity to humanity, from a pagan Christ to a Jewish patriot, is drawing near. It has already dawned for the advance guard of the Christian Church, and gradually the light of the dawn is spreading deeper and wider."

After this, he concludes his book by showing how the Jews themselves will soon readily receive the true Christ when He shall appear again:—

"What the Christian world needs is another Jew, to complete the trinity of Jewish reformers—one who shall combine within himself the moral and religious purity of Jesus and the zeal and energy of Paul. He will be the long-expected Messiah. His coming will constitute the second advent of the Nazarene Master. The time for his coming is drawing nigh. Obsolete forms and meaningless rites are crumbling away. Offensive doctrines are disappearing. The Judaic Jesus is slowly regaining his lost ground. The ethics of Judaism are gradually supplanting the Gnosticism of Paul. When the Jew shall have completely cast away his obstructive exclusiveness and ceremonialism, and the Christian his Christology, Jew and Gentile will be one."

We thus see how the way is preparing for the fulfilment of John v. 43. The true Christ who came in His Father's name was rejected: But, the False-Christ will ere long come in his own name, and him they will receive. The above extracts show how the Jewish mind is working in preparation for this awful consummation.

#### RELIGIOUS SIGNS.

##### "RELIGION" UP-TO-DATE.

The example of Nero fiddling while Rome was burning is frequently cited as an instance of how man may become perfectly callous when judgment, like a thunder-cloud, is overhanging his head.

It is a sadder spectacle when those who profess to be witnesses of a despised, rejected, and crucified Lord take to fiddling and other *performances* to while away the time under the plea of gathering numbers to listen to their ministrations.

Of this we may be quite certain, that those who have to resort to such schemes have no ministrations worthy of anybody's attention.

There are several things said to be "performed"; such as theatrical plays, marriage ceremonies, and also funerals. And it can be truly said that when what is called "Divine Service" is "performed" then the Church takes up the theatrical part of the business. But it is but following the example of Nero, and fiddling away while the sword of judgment is ready to strike, and is only executing fantasias at its own dissolution.

History tells of human victims being offered in sacrifice to pagan gods; the ceremony had the accompaniment of

loud music to drown the agonizing cries of the victims to be immolated.

The *religious* papers have ceased to raise any great protest against these innovations. What is considered to be the most "Christian" of all, sympathises with solo singing; what is called the secular press takes a far more dignified and faithful stand.

There is one "movement" which is not mentioned that might be more effectual. We mean the movement of the heart in repentance and confession before God because of the dishonour to His name.

#### "CONGREGATION LURING.

#### "STRANGE PULPIT DEVICES."

Under this heading, *The Daily Mail*, of May 20th, gives the following from its own correspondent in New York, dated May 19th.

"Some of the popular clergymen of this country are adopting remarkable devices for drawing people to church.

"In Brooklyn, a pastor, who is a clever artist, attracts big congregations by making lightning sketches in the pulpit to illustrate the points in his sermons.

"A Western clergyman has achieved equal fame by singing solos and giving thrilling recitations. In Cleveland a minister is having his church built with free swimming baths and reading rooms (open day and night), and a roof garden for concerts.

"The Rev. Charles Tyndall, pastor of the Reformed Church at Mount Vernon, a New York suburb, has devised something still more novel. The reverend gentleman is a student of electricity; he is preaching a sermon to-night entitled 'Wireless Telegraphy and its Spiritual Similitudes.' He has had a complete wireless apparatus installed in his church, and a miniature railway built round his pulpit, on which tiny tram-cars will run by wireless current.

"Mr. Tyndall, who is an expert telegraphist, will also send wireless messages from a transmitter in the pulpit to a receiving station at the opposite end of the church.

"My object," he says, "is to illustrate my sermon symbolically, and appeal through the eye to the soul. To successfully operate the wireless telegraphic apparatus the receiver and the transmitter must be electrically in tune. The human mind must also be spiritually in tune to become spiritually receptive. I am confident that science can be made a powerful ally to preaching. I shall follow my sermon with others on similar lines."

*The Daily Mail*, of May 25th, has the following:

#### "CHURCH-GOERS PAID IN COIN.

"NEW YORK, Friday, May 24.

"A remarkable scheme for drawing people to church has just been introduced by the Rev. Dr. Carnes, the pastor of the Methodist Church of Jersey Shore, New Jersey.

"Advertisements appeared in the local newspapers last week offering to pay a sum of money to every person attending morning service at his church.

"The money for this purpose was given by a wealthy man, whose name is unknown.

"Hundreds of people responded to the offer, and the church last Sunday was crowded to the doors. Every person on leaving was presented with five cents.

"Encouraged by this success, the pastor is advertising again to the same effect. Rival clergymen in the neighbourhood, finding their congregations depleted by this novel proceeding, are considering the advisability of bidding against the enterprising pastor. Interesting developments are expected."

These ministers receive a "charge" at their ordination. But whatever men may say when they deliver such a charge, there is one most solemn charge which God gives to all who profess to be His ministers. It runs thus: "I CHARGE THEE, in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: PREACH THE WORD." The reason given is, "for the time will come when they will not endure sound doctrine" (2 Tim. iv. 1, 2, R.V.). That time has come, and instead of preaching "the word," ministers are at their wits' end to find something that the people will "endure." Their one aim seems to be centred in this: "Get them in." But we always notice

that those who make that their cry do nothing when they do get them in; except to tickle the "itching ears" of those who "turn away their ears from the truth."

#### "PULPIT DEVICES."

*The Strand Magazine* for September, 1901, under the above heading, gives other instances of what they call "originality," and shows how the preacher "has adapted himself to the times." This is the list which they give, with illustrations of the preachers' portraits and pictures of their "churches":

"One preacher . . . attired in faultless evening dress.

"Another engages a popular actress to deliver a recitation in his church.

"One announced himself to preach in a 'red robe.'

"Wireless telegraphy is introduced in another church.

"A California church has its choral services conducted by a Chinese choir.

"The pastor of Epworth Methodist Episcopal Church announced by newspaper 'that he would pay each person who attended his Sunday morning services.'

"I'll wager 1,000 dols. that I gain fifteen converts within two weeks in any church lent to me,' is the proposition of Mr. Duke Farson, the banker minister; and 'the pastor of the First Methodist Church of Chicago took up the challenge and turned over his church to Mr. Farson.'

"The Rev. Dr. Richard Harcourt, head of the People's Methodist Church, offers one gold dollar to mothers to have their children baptized.' It is deposited in one of the local trust companies, at compound interest, till the child is twenty-one."

This is a striking comment on the text: "Men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself" (1 Tim. vi. 5).

*The Scotsman*, of May 23rd, publishes a long communication from its correspondent in America, giving some "idea of the peculiar manifestations of the ever-increasing anarchy in the United States."

He first gives the religious corruption, and then describes the efforts of the churches to cope with the evil, which they only succeed in increasing on account of the methods they are adopting.

Mormonism, Spiritualism, Theosophy, Buddhists, Swedenborgians, Ethical Culturists, Jews, and Christian Scientists all help to swell the increasing confusion.

Then the efforts to deal with the evils only serve to increase them still more, such as the Holiness Conventions, the Salvation Army, National Gospel Campaign, The Twentieth Century Evangelical Crusade, Forward Movement, etc.

The Twentieth Century schemes of propaganda adopted by the various denominations are next described:

" . . . Many of the individual ministers, moreover, are trying to draw people to their churches by offering 'special attractions.' One church gives the needy stranger a free lunch; another has a billiard-room for the use of anybody who wants to play a game; and another has a 'lantern slide' for the entertainment of its attendants. The other Sunday the Rev. Amos Sanders, of Brooklyn, displayed a plaster cast of a lamb in his church, and went through the act of slaying and burning it as an offering for the sins of the people. The papers describe the performance of the Rev. Robert H. Collins (Baptist) and the Rev. David B. Matthews (Episcopalian), of Hoboken, both of whom have boxing classes connected with their churches, and both of whom are experts with the gloves, always ready to meet any comer; but it is hard to believe that the two preachers had the bout of which an illustrated paper prints a picture. The Rev. Dr. Hillis, of this city (Beecher's successor) provides sandwiches and pickles, with hot coffee, for those who attend the Sunday night's services at his church; and it has been proved that lots of hungry men and women are willing to listen to his sermon for the sake of the free provender. Those who may find it hard to credit this statement can see the reports of the first affair of the kind, as organised by Hillis himself, in *The New*

*York Times, Herald, and World*, of February 25th. The preachers in some churches draw hearers by telling good stories. The Rev. Mr. Morley, of Chicago (Methodist), had an offer of a thousand dollars if he would convert fifteen sinners in two weeks; but Elder Hardin warned him that the rich religionist who had made the offer might send in fifteen 'street pigeons,' who couldn't be converted. The Rev. Dr. MacArthur (Baptist), of this city, has made a hit by inviting a Chinese pagan, a Jewish rabbi, and an amiable negro to deliver addresses in his church. I myself heard a discourse by a Buddhist sage in a Christian Church some time ago. Sacred concerts, when free, are regarded by many ministers as first rate agencies of propaganda, and they often draw to church many of the class known as 'rounders.'

"It need not be said that the old-fashioned clergymen of the Protestant churches are opposed to such proceedings as have been referred to, but they cannot put a stop to them. . . ."

The writer goes on to speak of the new cult of "Eddyism," and the old cult of Judaism. The new cult of Eddyism is "the most remarkable and astonishing of all," and is "growing with a rapidity beyond calculation," having gained over a million members in a very short time. The old cult is increasing so much that the Jews are becoming aggressive, objecting to the paintings of the "Old Masters" as being an insult to them; protesting against the use of A.D. and B.C. as being offensive; agitating against the disturbance of their Sabbath by Christian trading, etc. As the Jews possess votes, and are increasing in number, there is more trouble ahead.

The writer closes his remarks by adding:

"I have spoken in this letter of but a few of the moral manifestations of our time in this new world-power, the United States. There is nothing just like them in any other country of the earth; and what they portend, or how far they will influence the country during the twentieth century, who can give an opinion worthy of print?"

### SPIRITIST SIGNS.

"THIS IS A DAY OF TROUBLE, AND REBUKE,  
AND BLASPHEMY"

(Isaiah xxxvii. 3).

These words came from the lips of Hezekiah at a time of great peril, when he was confronted by an enemy of God's people in the person of Rabshakeh, the king of Assyria's commander-in-chief.

He dared to defy Jehovah's power, by boasting that He was not able to deliver His people in their extremity; and scoffingly offered to provide two thousand horses if Hezekiah could find the same number of riders to put upon them.

The scoffer found, to his cost, that it is a fearful thing to fall into the hands of the living God: for the overthrow of his army proved that his defeat was thorough, without either his horses or Hezekiah's riders.

A blast from Jehovah did it, and he had to learn the truth of the words, "How oft is the candle of the wicked put out, and how oft cometh their destruction upon them" (Job xxi. 17).

These words of the king are just as applicable for the present time, and man will find himself equally impotent if he dares to challenge God's Word of Truth, or his power to deliver.

Blasphemy is still rife in the Spiritist's camp, and this article will prove the correctness of our assertion.

A friend, who is engaged in a controversy with Spiritualists writes to us: "I find your articles on Spiritualism to be a great help in refuting Spiritualists"; but he is met by this argument, "by giving short quotations from any work you can prove anything." We have assured our correspondent that every quotation is carefully verified; and nothing is selected that can by any means be altered or modified by the context.

No special pleading of this sort can alter the facts as presented in their own statements—you cannot make black to be white, or evil good. This we leave to the Jesuits.

The Spiritist Press exhibits irritation and temper at the extracts we give from their own papers.

It was one of their own speakers that asserted "that the Spiritualist platform is infested by undeveloped mediums." "Blasphemy" in their ranks was the imputation brought against them by the late Mr. W. Howitt; and not only in their ranks, but the leaders of the movement excited his bitter scorn because they exhibited such malice and hate against the Christian faith. It was in the seventies that he took up and used so powerfully the weapon of sarcasm in defence of the faith he once professed. And though at that time he had pronounced in favour of Spiritualism, he was severe on those Spiritualists who sought to degrade Christ to the level of heathen philosophers. The paragraphs that follow are taken from *The Spiritual Magazine*, January 1st, 1870, New Series (Burns, Southampton Row), pp. 6, 8, 12, and his scathing rebuke was called forth by an article in *Human Nature*, November, 1869, p. 583, written by Mr. Burns. It was as follows:

"When we look around the circle of our timid, spiritually-blind, and bigoted brethren, many of whom profess to be ashamed of Spiritualism, we feel that Spiritualism and these good and pure souls have more reason to be ashamed of them. It is evident our English 'Christian Spiritualists' are so far wise in qualifying the term 'Spiritualist'; a term which, in many respects, they can lay very little claim to."

We must keep in mind that Mr. Howitt, whose reply we give, was then a Spiritualist, but called himself a *Christian Spiritualist*, and as such stood forth in the defence of Christianity, under the idea that the two could be amalgamated. Here are his charges:—

"It is very much the fashion now-a-days, and amongst the American Spiritualists especially, to exalt the heathen philosophers at the expense of Christ, and to place Plato, Socrates, Pythagoras, Confucius, etc., at least on the same level with Him."

He then goes on with his indictment:—

"By the weak avidity with which they have accepted, not only in America, but here also, such of them whose want of opportunity in youth precluded much historic and critical research, whatever spirits told them, merely because they were spirits, and that, unsupported by an atom of proof, they have scandalized the good, and disgusted the well informed. . . . Religion, creeds, philosophy, love, marriage, and divorce, all and each became the object of fierce and vindictive attack by the fevered lips of these people."

And because Mr. Howitt and some others took this position with the hope of forming a band of Christian Spiritualists, they were taunted by Mr. Burns "with being timid."

Mr. Howitt's defence on this point is worth recording:—

"If he means that they are not venturesome enough to plunge from the sunlit battlements of historic Christianity into the obscure and vaporous abyss of paganism, he is right. They can have no temptation to such an insane leap, though stimulated by the cries of 'Freedom of thought!' and 'Progression!'"

"But timid! When were Christians ever timid? Their whole history is a history of dauntless daring against hell, error, and secular oppression. From age to age they have braved the terrors of the bestial amphitheatre, of the sword, the flame, the rack, the tramp and thunder of exterminating soldiery. The bloody massacres of the Roman, the

tortures of the Inquisition, the dragonades of Austria and Spain, extirpating whole provinces, the courage of the dauntless Covenanters of Scotland, the butcheries of the Cevennes, of Piedmont, of Languedoc, of the St. Bartholomew night, the fires of Smithfield, and the dungeons of every kingdom of Europe, are the immortal testimonies of the bravery of the Christian faith. . . .

"But does not that courage yet live unimpaired in the Christian bosom? Yes, it lives there warmly as ever, and for that faith which *swarming spectres from Hades invite us to abandon*,\* we are still, if need be, prepared to contend to the death. . . . We know as assuredly as we can know anything that Christianity has stood unharmed for nearly two thousand years against every imaginable assault of men and demons. Planted on the rock of time-tried history, hailed as the hope and trust of every spiritual need in the human soul, it will continue to flout its divine banner in the face of Comtists, secularists, and the hybrid race of ultra-rationalists, and, at the end of the world, will bear it in unbroken victory into the eternal regions of its King."

#### SPIRITISTS, PLEASE COPY.

These are true words; and one cannot but give honour to the man that had the courage to pen such lines. He refers to true vital Christianity, and not to the bastard mixture that is presented to the unthinking as Christianity of modern thought and Sunday music hall activity. Spiritists don't like our quotations. They wriggle and fence, and whine out complaints that the context should be read. No context can soften down these charges brought against them by one of their own circle. Mr. Howitt died without seeing his hopes realized. What would he say of the latest effusions of the Spiritist press thirty years later? It is a fixed principle that evil encouraged, fostered, persisted in, becomes at last a tyrant, and takes the mastery of the person who is given up to it. This will be confirmed by producing their latest teaching on the resurrection of the Lord Jesus. It claims to be the utterances from a spirit through another medium to establish the correctness of the view of the writer of the article in *Light* on the subject of Christ's Resurrection Body.

"SIR,—The article with the above title, which appeared in *Light* on June 1st, contains a part of a paragraph to which I attach special interest. In it 'The question arises: What, then, became of that crucified body?' The suggested answer 'that the husk of that precious seed had instantaneously been disintegrated and dispersed, hence, "saw no corruption,"' appears to me to truthfully embody the fact to which the question applies.

"I wish, through your courtesy, to give a reply to this question; one which I received in my own house some months since, through the mediumship of a lady (Miss Hilda Rhodes) who is at present living with my wife and myself as one of the family. The spirit who used Miss Rhodes on the occasion to which I refer, is known to us by the name of 'Budvah.' The exact question and answer put to and answered by him I give herewith:—

"QUESTION: 'Can you say, with any degree of certainty, what became of the physical body of Jesus? You will remember that it was buried, and then mysteriously disappeared.'

"ANSWER: 'Budvah, greeting! The component parts, we understand, were dissipated into the elements composing them. Christ had so subdued his body, that when his spirit left it, it perished almost immediately.'

"The above answer may be helpful to many, as well as pleasing to your valued contributor, 'H. A. D.'" (A. D. L., *Light*, June 22, 1901).

In addition to this, they fling back into the face of God His own declaration that man is a guilty sinner—lost—and under judgment. It is not our charge only that we have constantly pressed, but Mr. Howitt's. There could not be clearer evidence that what called forth his indignation is more active in their ranks at the present time.

\* Our italics.

#### "IS MAN DEPRAVED?"

"Man is the noblest work of God, or the brightest thought of the Supreme mind externalised and made manifest in the flesh, and is destined to become a partner, co-worker, and sharer in the Father's glory. As we love our brightest and best thoughts and creations, so also does the Divine Parent love His, and as man is the consummation of infinite power and wisdom, then to love one another is to love the brightest thought of God, and this constitutes the highest form of worship.

"To teach that man is a fallen creature born in sin and shapen in iniquity, is a libel on God and His noblest creation; and we might here add for the benefit of those hell-fire bell-ringers who cry aloud against Spiritualism, that if there be a sin against the Holy Ghost that is unpardonable, that sin must surely be to teach that man is naturally corrupt from the crown of his head to the sole of his feet, and that he is helpless to do anything of himself.

"Man is a nobleman of nature, inheriting the divine attributes, the unfoldment of which bring him into tune with the infinite. Man is endowed with a capacity which is unlimited in its powers and possibilities of development, and the boundless wealth of the universe is at his disposal to be appropriated and enjoyed by him throughout eternity."—(*Two Worlds*, June 21, 1901).

The writer of this puts a very high estimate on his own divinity; and he must be totally blind to the crimes rampant around us, that are committed by anarchists, and also by educated scoundrels. God Himself has spoken on this matter through the great apostle—whom Spiritualists cordially hate. Paul had to contend with the sophistries of this "school of thought." God hates man's thoughts. And it was on this very question of the resurrection of the dead that the Apostle pronounced an awful doom to those who denied it. We have not the power to deliver the same judgment that he did, nevertheless it stands good for all time, yea, for eternity, because it was given in the power of the Holy Spirit, and will prove a stern reality to all such as follow these pernicious ways.

"To deliver unto Satan, that they may learn

NOT TO BLASPHEME" (1 Tim. i. 20).

## Editor's Table.

### CHRISTMAS PRESENTS AND NEW YEAR'S GIFTS.

We remind our readers in good time of the help they can give us by making presents of the volumes of *Things to Come*, or of the Editor's Works.

#### FIFTEEN POINTS

PRELIMINARY TO THE STUDY OF THE APOCALYPSE.

Under this title, the articles from July, 1900, including the two on the *Scope* and the *Structure* of the Apocalypse, will be published immediately, at the request of several friends.

We hope our readers will aid in their wide circulation and thus use them in making known the papers now appearing in our pages. The book consists of 132 pages, and will be neatly got up at the price of one shilling.

#### FOREIGN AND COLONIAL POSTAGE STAMPS.

In our notice that we can receive small sums by means of these stamps, we omitted to say that they must be *unused*, and should be as far as possible *in one strip*.

#### "INTERPRETATION OF PROPHECY."

We must apologize for the omission in last month's issue of an explanatory note by the Rev. Sholto D. C. Douglas, in which he explained that the selection of Texts was chiefly compiled from a little book by Mr. Blackstone.

#### ACKNOWLEDGMENTS.

(For <i>Things to Come</i> ).		£	s.	d.
A. T. P. (Hobart)	...	0	3	6
Dr. O.	...	0	1	6
L. E. K. (South Australia)	...	0	2	6

# THINGS TO COME.

No. 90.

DECEMBER, 1901.

Vol. VIII. No. 6.

## Editorials.

### "THE UNSEARCHABLE RICHES OF CHRIST."

THESE words are usually taken, like so many others, apart from their context; and thus, are diverted from their true interpretation, which is determined by the context in which we find them (Eph. iii. 8).

They are usually taken as applying to the inexhaustible riches which are treasured up in Christ the "Head," for all the members of His body; and not dispensationally.

That there are these riches thus treasured up is most blessedly true. But the question is, is this the fact referred to in Eph. iii. 8?

None can sing more heartily, or truly, than ourselves—

"How vast the treasures we possess  
In Thee, O Lord, our righteousness;  
All things are ours in Christ Thy Son,  
With whom Thy love hath made us one."

But these riches or treasures are for the most part searchable. The Scriptures are the treasure-house where they may be searched for and found and known and enjoyed.

We may search out the love of God the Father; the grace of God the Son; and the fellowship of God the Holy Ghost.

We may search out what is revealed of the Father's purpose; the Son's love; and the Spirit's power.

We may search out the Sufferings of Christ, the Resurrection of Christ, and the Coming of Christ (Acts xvii. 3): and may be built up on our most holy faith.

But the question still remains. Is all this what is referred to by the expression in Eph. iii. 8? and we answer, No.

The word that is rendered "unsearchable" is ἀνεξιχνίαστος (*anexichniastos*), and means *untrackable, that which cannot be explored or found by searching*. It has reference to *footsteps*, and hence to *tracing or tracking out*. It occurs again only in Rom. xi. 33, where it is rendered "past finding out" (RV., "past tracing out"), and refers to the "ways" of God with respect to His dispensational dealings as to Israel, the Gentiles, and the Church.

The English word "unsearchable" does occur in the same verse (Rom. xi. 33). But it is quite a different word in the Greek. It is ἀνεξερεύνητος (*anexercunētos*), and means,  *baffling comprehension*.

This latter word refers to what could not be understood though we could find it out.

The former word refers to what cannot be tracked out, though we could understand it if found.

The teaching of Rom. xi. 33 is, therefore, that the "judgments" of God cannot be comprehended by us, even though we could search or track them out. While the "ways" of God in grace cannot be tracked out at all, though they could be comprehended if found.

The teaching of Eph. iii. 8 is that some of these "ways" which were *untrackable* by man, are now made known through Paul, and announced as glad tidings among the Gentiles.

It is the Mystery (or Secret) of the Church which was thus untrackable before that commission was given to the Apostle for the special purpose of making it known.

Moreover, the Greek is "The Christ." These untrackable riches have to do with Christ Mystical, or Spiritual. "The Christ," or the glorious Head in heaven and His people, the members of His Body on earth.

This is what was untrackable by man, inasmuch as it was "hid in God." Not hidden in the Scriptures; or hidden among men; but hidden in God, and kept secret by Him until He was pleased to reveal the wondrous Secret.

The Old Testament Scriptures clearly and manifestly revealed the "sufferings of Christ;" and they announced also "the glory that should follow." And while the "glory" is often mentioned apart from the "sufferings," the "sufferings" are never mentioned apart from the "glory."

It is as though the Holy Spirit would impress us with the certainty of the fact, that those sufferings should not be fruitless, but should surely accomplish all their design, and achieve all their glorious results.

When the Lord first mentioned His "*sufferings*" (Matt. xvi. 21), He did not fail to go on to speak of the assured fact that the Son of Man should come "in His glory" (v. 27): and a Vision of the "power and coming" (2 Pet. i. 16-18), of that glory was immediately vouchsafed as though visibly to corroborate the blessed fact that the glory should follow the "decease" (or exodus) which was spoken of at the Transfiguration (Luke ix. 31).

Peter is the one whom the Spirit chose to speak in his Epistle of the "sufferings and the glory" of which he had been the eye-witness. See 1 Pet. i. 6-8, 11, 19, 20; iii. 18; iv. 13, 15, 16; v. 10, 11; in all of which sufferings and glory are joined together in the same context and in closest connection.

Now, with regard to "the sufferings of Christ and the glory which should follow" (1 Pet. i. 11), there was nothing to show the prophets who foretold them, what interval, if any, should separate them. So far as the prophets were concerned, there was nothing to tell them whether the glory would follow immediately on the sufferings, or whether any time was to elapse; and, if so, how long the time was to be. Hence the Spirit tells us by Peter that the prophets who spoke of these things "enquired and searched diligently . . . searching what, or *what manner of time*" was signified.

They ministered concerning the grace of God manifested in the sufferings of Christ ; and they testified of the glory of God in the coming of Christ, but the riches of this grace and the riches of this glory were *untrackable*. Those riches of grace and glory belong to the Mystery. They are both spoken of in this connection in Eph. i. There we read of "the riches of his grace" (v. 7); and there we read too of "the riches of the glory of his inheritance in the saints" (v. 18). And all this "to the praise of the glory of his grace wherein he hath made us accepted in the Beloved" (v. 6).

That is why the prophets could not track out those "riches of Christ." They were "hid in God" (Eph. iii. 9). They were the great Secret, and had been "kept secret since the world began" (Rom. xvi. 25); and were therefore *untrackable*.

Like two mountain ranges, one nearer, the other in the distance, their tops could be seen, but all the beauties of the valley that lay between could not be seen. They saw the nearer range ("the sufferings of Christ"); they saw the range beyond ("the glory which should follow"); but they saw not the present interval, filled with the wealth—the riches—of His grace for the members of the Body of Christ, the Church which is His Body.

It is our privilege now to be able to track them out. We know, now, something of the "manner of time" which was signified. Over 1,800 years have passed, and we are still in that wondrous valley, though rapidly approaching the time when the hill-tops of the further range will be resplendent with the riches of His glory.

Not until the sufferings of Christ were over ; not until He was rejected, and the offer of the kingdom spurned, by the nation ; not till then was the secret revealed ; not until then could the Apostle write "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the untrackable riches of the Christ ; and to make all men see what is the fellowship of the Mystery which from the beginning of the world hath been hid in God" (Eph. iii. 8, 9).

Now, the Mystery is preached ; now, the great Secret is revealed ; now, we may explore the wonders of the valley that lies between the sufferings and the glory. Now, we may explore its mines of wealth ; now, we may track out its riches, and enjoy its beauties, and the fellowship of the saints.

These riches of grace and glory were never scanned by the prophetic eye. They are now thrown open to our gaze. And, while they are made known to angelic beings and powers in heaven, the Holy Spirit reveals them to the Church of God on Earth.

May we realise more deeply our wondrous privileges ; count up the riches which are ours in Christ ; and occupy our hearts with Him and with them, rather than with our own poor walk, with all its failures and infirmities.

### PARADISE.

SOME of our readers seem to attach more importance to Jewish tradition about Paradise than to what the Bible teaches. On the one side we have God's revelation, on the other side we have man's imagination.

Every occurrence of the word in Scripture means "the garden of the Lord," or an earthly park approaching it in beauty.

It is asking too much when we are expected to believe that the Lord indirectly endorsed all the fantastic and foolish notions of the Jews about Paradise.

Had the Dying Thief used the word it might have been the case.

We seem to forget the teaching of Gen. iii. 22-24: and hence fail to notice the teaching of the Apocalypse, that the Paradise *lost* is to be Paradise *restored*; when the whole earth will become a garden of Eden, and "the way to the tree of life" will be opened again. See Rev. ii. 7, and xxii. 2, 14.

If Jewish tradition be true, what is to be the fulfilment of these passages? We prefer to believe that the Lord Jesus would not make their fulfilment impossible; which would be the case if we accepted the hypothesis that He here endorsed Jewish *tradition* which He so constantly reprov'd and condemned on every other subject.

## Papers on the Apocalypse.\*

### THE PEOPLE ON THE EARTH.

#### (6) THE SIXTH EPISTLE.—PHILADELPHIA.

(iii. 7-13.)

In these last two Epistles the Old Testament illustrations are from the period of the Kings and Kingdom of Judah ; and after the removal of Israel. The one is from the days of Hezekiah ; and the other is from the days of the Minor Prophets, before and after the return from Babylon, when hope of restoration was held out to the People.

Those who will be on earth in the days to which the Apocalypse refers, will need the instruction which such illustrations will give ; for they will be days when all hope of restoration from Man has gone, and the People can hope only in God.

It will be a time of trial ; but the promise of being *kept* in it is made, and the hope of being *delivered out of* it is given.

Those who have this promise fulfilled in them are seen in chaps. vii., xiv. and xv. caught up to God and His throne. They go into but come "out of" the Great Tribulation. They are afterwards seen standing before the throne, though not seated as the Church will be with Christ upon the throne. They will serve God and follow the Lamb whithersoever He goeth. (See Rev. vii. 14-17 ; xiv. 1-5 ; xv. 1-4.)

The structure exhibits these promises. The time of trial has sifted and separated the people, and there are those now who have kept the words of this book in remembrance, to whom these promises can be made.

\* These papers have been copyrighted in view of their future separate publication.

(6) PHILADELPHIA (iii. 7-13).

a	c   7. Christ's command to write.	} Introduction.
d	7. Christ's attribut. i. 18.	
b	e   8. Statement. "I know," etc.	
	f   8. Reason. "for thou hast," etc.	
	e   9. Statement. "Behold," etc.	
	f   9. Promise. "Behold," etc.	
b	g   10. Statement. "Because," etc.	
	h   10. Promise. "I also will keep."	
	g   11. Statement. "Behold I come," etc.	
	h   11. Exhortation. "Hold that fast," etc.	
d	12. Christ's promise. Pillar in Temple. New Name. New Jerusalem (xxi. 2; xxii. 4).	
c	13. Christ's command to hear.	

} Conclusion.

iii. 7. Unto the angel of the Assembly in Philadelphia, write; These things saith He that is holy and He that is true] Seven attributes of Christ are here given. The seven is divided, as usual, into three and four. *Three* relate to what He *is* and *hath*:

1. He that is holy.
2. He that is true.
3. He that hath the key of David.

and *four* relate to what He *does* and *does not do*:

4. That openeth.
5. And none shut.
6. That shutteth.
7. And none openeth.

**He that is holy]** or the Holy One, is a title of Deity (Hos. xi. 9. Hab. iii. 3). It is given to Christ (Ps. xvi. 10. Acts iii. 14). The usual form of this title in the Old Testament is "the Holy One of Israel"; but Israel is now removed, and the illustration is from Judah.

**He that is true]** The word here is ἀληθινός; (*alēthinos*) *real*, (not ἀληθής (*alēthēs*) *true*), and denotes what is *real* and *genuine* in contrast to all that is merely typical. Hence it is used of God whenever the reference or contrast is to idols (either latent or otherwise) in the context. (See 1 Thess. i. 9. Compare Jer. x. 10. 2 Chr. xv. 3. 1 John v. 20. Rev. xix. 11.)

**He that hath the key of David]** We have already referred to this (see pages 80, 81), as specially giving its

character to this Epistle. It reminds the reader of that period of Judah's history described in Isa. xxii. Jerusalem was about to be taken, and instead of repenting, they were feasting. The Treasurer of the State "who was over the house" (Shebna), carried the key in token of his office; and he presumptuously thought he was going to retain his office and his dignity, and finally be buried in the magnificent sepulchre he had prepared for himself in the rock. But this thought was alien to the great hope given to David, which was *resurrection*, "even the sure mercies of (promised to) David." Shebna entered not into David's spirit, so he was removed, and another (Eliakim) took his office. The use of "the key of David" is explained in what follows, as denoting access to, and complete control over, the house and throne of David, and implies Regal dominion. Hence the word "house" (used in the prophecy—Isa. xxii. 22) is omitted here, for it is the *throne* that is now in question (Luke i. 32), and this could be occupied only in resurrection (Jer. xxx. 9. Ezek. xxxiv. 23, 24. Acts xiii. 34, 36). It is the Kingdom that is referred to in all this, not the church. Hence we read of "the keys of the kingdom," but never of "the keys of the church." This is left for Romanists to falsely claim, and for Protestant interpreters to weakly admit. Matt. xvi. 19 is clear as to this. This key belongs to Christ, as here stated; but the *opening* of the kingdom, *in testimony*, was committed to Peter, and Peter used those keys in his ministry in Acts i.-xii. Against that kingdom the "gates of the grave" should not prevail. If "gates" denote the entrance to the grave, then it means that *death* "shall not prevail"; and if "gates" (by *Metonymy*) denote *power*, then it means that the power of the grave will never keep and hold those who enter it. Christ holds the key (as stated in i. 18), and therefore He describes Himself as

**He that openeth, and no one shall\* shut; that shutteth and no one shall† open.**

8. I know thy works: (behold I have set before thee an opened door] What this means is sufficiently explained by what follows. It can refer only to *deliverance*, as when the opened door was set before Peter (Acts xii. 10; and compare Isa. xlix. 9, 10). Their enemies shall acknowledge the Lord's protecting power. What a wrong interpretation of these words it is, to take them as referring to an open door *for service*, as is so universally done! Even as used by Paul in 1 Cor. xvi. 9 it implies *deliverance* from the "many adversaries"; and in 2 Cor. ii. 12 the reference is clearly to *deliverance* from Satan's "devices" (v. 11); in Col. iv. 3 the reference is to deliverance from his "bonds."

**which no one can shut‡): that thou hast a little strength, and didst keep my word]** This, the one important injunction throughout, is obeyed by those who are thus addressed.

\* L.T.Ta.Tr.A. WH. and RV. read the future tense.

† T. Tr.A. read the future tense.

‡ So G.L.T.Tr.A.WH. and RV.

and didst not deny my name] *i.e.*, by receiving another "name"; even the name of the Beast. This, too, refers to another special injunction so peculiarly applicable to, and characteristic of, the coming days of the great Tribulation. (See Rev. xiii. 17; xiv. 9, 11, 12). Here is the description of those very days referred to, in this epistle.

9. Behold, I make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie] How are these words to be explained of the Christian Church, either of these or of any other days? Why should people "say they are Jews" in order to join Christians? Why thus lie? Do we see any fulfilment of this going on around us? No! These claim to be Jews and meet in their assemblies (or synagogues), but it is "the synagogue of Satan." They claim to be "fellow-servants" (Matt. xxiv. 49). Those who will be on the earth at that time will know what these words mean better than we can know now. It is for us to believe them.

Behold, I will make them to come and bow down before thy feet, and know that I have loved them Is this what is prophesied of the church of God? Is this our experience? Has it ever been the experience of the Christian Church? No! trouble and persecution and trial are the lot of the church; the portion plainly foretold for it during the time of the Lord's rejection until He shall come. To be hated because He was hated; this is our portion now, from which no hope of reprieve is held out to us. But this homage spoken of here belongs to Israel *by right* in a yet future day. To see this we have to read only such passages as Isa. xlv. 14; xlix. 22, 23; lx. 14; lxvi. 1-4, 5, 14. We can hardly conceive it possible that, in the face of such prophecies and promises addressed to Israel, anyone could ever interpret their fulfilment in these Epistles as belonging to the church of God. Look at only one (Isa. lx. 14):

"The sons also of them that afflicted thee shall come bending unto thee:

And all they that despised thee shall bow themselves down at the soles of thy feet."

The promise made to Christ will be shared in by His people Israel. See Ps. lxxii. 9; cx. 1. Phil. ii. 10. Compare Exod. xi. 8. "That I have loved them"—both the pronouns here are very emphatic and refer to chap. i. 5. (See pages 51 and 169.)

10. Because thou didst keep the word of my patience], *i.e.*, the patient waiting or endurance which I didst command. See i. 9; ii. 2, 19. These commands as to "patience" refer particularly to the waiting during and under the tribulation. If it be asked where this is, the answer is clear from chaps. xiii. 10; and xiv. 12—"Here is the patience of the saints." It is the patience of those who shall be in those scenes of judgment and looking for deliverance out of them. For this is the promise.

I also shall keep thee out of the hour of trial, which is about to come upon the whole (habitable)

world to try them that dwell on the earth] These are the scenes foretold in Zeph. i. 14-18, and by our Lord in Luke xx. 36. This refers to a brief, definite season (xii.-xix.); probably "the three years and a half" closing with the manifestation of the Lord Jesus in the clouds. These earth-dwellers are repeatedly mentioned in this book (see vi. 10; xi. 10; xiii. 8, 14). For the "keeping out of the hour," etc. (see Ps. xxxii. 6. Isa. xxvi. 20, 21. John xvii. 15. Ps. xxvii. 1-5.) This deliverance may be the "wilderness," as spoken of in chap. xii.

11. "I come quickly: Hold fast that which thou hast, that none take thy crown] This can have no reference to the Church of God. We have no crowns to be taken and no one could take them if we had. We are in Christ; perfect and secure in Him.

12. Him that overcometh will I make a pillar in the Temple of my God] Here the promise goes on to the days of Solomon, to the "temple" and the "city" (as the next Epistle to Laodicea is associated with the throne). (See pages 209 and 210, and compare 1 Kings v. 5; vii. 13-22. 2 Chron. iii. 15-17.

and he shall in no wise go forth any more: and I will write upon him the name of my God, and the name of the city of my God] The promise as to both temple and city are fulfilled in chap. xxi. 2, 3. Compare Ps. xlvi. 1, 2, 8, 9, and Ezek. xlvi. 35.

the New Jerusalem (xxi. 2, 10), which descendeth out of heaven from my God (xxi. 10) and [I will write upon him] my new name] Is. lxii. 2; lxv. 15. Inscriptions on the person are mentioned in chap. vii. 3. The worshippers of the Beast will be marked with His name, chaps. xiii. 16; xiv. 11 xix.; 20; xx. 4. This promise is specifically fulfilled in chaps. xiv. 1, and xxii. 4.

13. He that hath an ear, let him hear what the Spirit is saying to the Assemblies] See above.

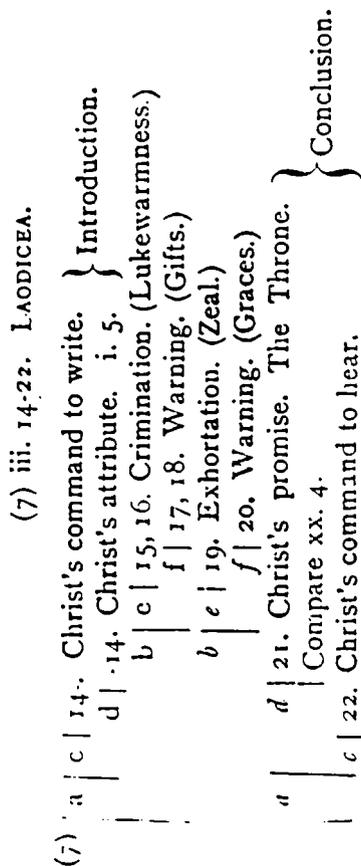
#### 7. THE SEVENTH EPISTLE.—LAODICEA.

(iii. 14-22.)

The Epistle to the Assembly in Laodicea is the last, as it is the most solemn, of these Epistles. All the Epistles cover, in a general way, the whole period covered by the book; but, they also mark special stages of the apostasy and of the tribulation. Laodicea marks the last stage. It is the final period immediately before chap. xix., when "the Judge standeth before the door" (v. 20. Compare James v. 9). The Old Testament illustrations are taken from the Minor Prophets, which cover the last period of the nation's history, and form the last testimony before the First Advent of Christ; because the same character will mark the period immediately preceding the Second Advent or the Day of the Lord.

The Structure is much more simple than any of the other Epistles, because the whole position at that period will be reduced to the very simple issue of allegiance to Christ or Antichrist.

\* Omit "Behold," G.L.T.Tr.A. W11. and RV.



iii. 14. And unto the Angel of the Assembly in Laodicea,\* write; These things saith the Amen] "Amen" is a Hebrew word (see 2 Cor. i. 20. Rom. xv. 8), expressing that which is immediately added, "faithful and true." Compare Isa. lxxv. 16.

the faithful and true witness] See on chap. i. 5 above; and compare xix. 11 and Ps. lxxxix. 37.

the beginning of the creation of God] Reminding of the fact that by Him all things were created; and that by Him all things exist and all things consist (Col. i. 15-19). Before any created thing was formed, Elohim took created form in order to create; so that created beings might hold communion with the Creator, which they could not with God, who is "Spirit" (John iv. 24). Thus He is referred to in Prov. viii. 22-31. And thus He appeared to Adam (who was created in His image), and to the Patriarchs, and to Joshua as one who could be wrestled with and seen and spoken with. All believe that He assumed creature form specially for these appearances. It is only one step to further believe that this form was more permanent: that He took creature form in order to create, as He afterwards took human form in order to redeem. (Compare the two songs of Rev. iv. 11 and v. 9.) No other view so well enables us to understand how He could be called "the Beginning of the creation of God," or explain such passages as Prov. viii. 22-31 and Col. i. 15-17, "the firstborn of every creature" who was "before all things." This is all expressed in the words of the ancient Creed. "Begotten of His Father before the world; born of the substance of his mother in the world." He is therefore the Head of Creation, the

\* So G.L.T.Tr.A. W.H. and R.V.

great subject of which this book treats, thus reminding us here of its beginning, as it afterwards tells of its end, and of the New Creation of the New Heaven and the New Earth.

15. I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

16. Thus, because thou art luke-warm, and neither hot nor cold,\* I am about to spue thee out of my mouth] These words require no exposition. They explain with perfect clearness the condition of things among the remnant of the Jews in that day. The same result of unfaithfulness in not keeping the word and commandments of God is spoken of in Lev. xviii. 24, 28; xx. 22, where the people are told that for such disobedience, the very land should spue them out. Compare Zech. xi. 1-9, and Hos. iv. 6-7.

17. Because thou sayest] See page 82, where these verses are compared with Hosea ii. 5, 8, 9, and other passages from the minor prophets, which describe the very condition of things here referred to. We enlarged on this point in those pages (82-85), so as not to over-burden these running comments on the text itself.

I am rich and have become enriched] Compare Hos. xii. 8.

And have need of nothing; and knowest not that thou art the wretched one (Hos. ii. 11; v. 15), and the miserable (Hag. i. 6), and poor, and blind, and naked (Hos. ii. 3-10).

18. I counsel thee to buy of me] When are the members of the Church of God, or, indeed, anyone in this dispensation, where all is of grace and of gift, counselled "to buy" anything of God. We have "nothing to pay" and nothing to buy with; and can show no cause nor merit why we should have the slightest favour or blessing. Compare for the Dispensation of works Is. lv. 1, 2.

gold refined in the fire (Mal. iii. 3; Hos. ii. 8; Hag. ii. 8), that thou mayest be enriched; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest] The reference here is to Jer. xiii. 25, 26, and Hosea ii. 3.

and eye-salve to anoint thine eyes, that thou mayest see] Compare Is. lix. 10.

19. As many as I love] See Is. xliii. 4, and compare context. Also Deut. vii. 8. Hos. iii. 2; xi. 4.

I rebuke and chasten] See Hos. vii. 12; Deut. viii. 5; xxviii. 20; and Prov. iii. 12.

be zealous therefore and repent.

20. Behold, I am standing (lit., "I have taken my station") at the door, and am knocking] The call is to the Wedding Feast of chap. xix. 9, to which the parables pointed, especially Luke xii. 35-38. The servants are exhorted to be "like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh they may open to him immediately.

\* So G.T.Tr.A. W.H. and R.V.

Blessed are those servants whom the Lord when he cometh shall find watching. The coming is no longer spoken of as "near"—he is already at the door.

To the twelve Tribes scattered abroad it is written in view of his coming—"The judge standeth before the door" (Jas. v. 7, 8, 9). The nearness of the Lord as the "judge" is the warning conveyed by these words in the Epistle to the Assembly in Laodicea, and not the nearness of the Saviour in grace, or an invitation to sinners in this day of grace. Can anything be clearer than this? and can language be more incongruous as applied to any in this present dispensation.

**if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he with me]** It is in connection with the knocking just referred to in Luke xii. 37 that the promise is given to the "servants" spoken of (not to the church). "Verily I say unto you that he shall gird himself and make them to sit down to meat, and he will come forth and serve them." Compare Matt. xxii. 2, 3. Luke xiv. 15; xxii. 16-18. Mark xiv. 25, and Rev. xix. 9. This is the same watching which is spoken of in verse 39 as the watching for the coming as a thief.

**21. To him that overcometh will I give to take his seat with me on my throne, even as I also overcame and took my seat with my Father on His throne]** This promise is seen fulfilled in xx. 4. The session of the Lord Jesus is spoken of here as past. He is now standing (as in the vision of ch. i.). He has "risen up from His seat" and is about to come down in judgment to avenge the blood of His martyred saints. Hence Stephen sees the same "Son of Man, standing," Acts vii. 56. Nothing proves more clearly the two thrones of which Scripture speaks. His Father's throne, on which He is now seated, and "the throne of His father David," to which Christ is the heir as David's Son and David's Lord (Luke ii. 32). Compare Ezek. xliii. 7. Ps. cxxii. 5. It is this throne which He will occupy when He comes in His glory. Luke ii. 32. Acts ii. 30. Heb. ii. 5. Matt. xxv. 31. Ps. viii. Dan. vii. and Rev. xx. 4. There is a third throne spoken of in chap. xxii. 1, 3; but that is "the throne of God and of the Lamb," and is after the Millennium. The promise in iii. 21 refers to the throne of Solomon. (See page 99).

**22. He that hath an ear, let him hear what the Spirit is saying unto the Assemblies]** Here end these seven epistles. And we feel that no one can thus read and study them without becoming convinced that they belong to another dispensation altogether; when "works" and not grace form the standing; and Israel and not the Church is the subject.

This concludes the Epistles to the Seven Assemblies.

In our next paper we shall pass on to the great series of Visions, which occupy the central portion of the Book, and consider the first Vision in Heaven. As we proceed, we shall have still further proof that the Church is not the great subject of the Apocalypse; but we shall see how the people, who are addressed in these Epistles, have their place in those judgment scenes; and live in a Dispensation of Judgment, and not in the Dispensation of Grace.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

##### I.

**A** "GREAT warfare," in which angels—holy and wicked—are engaged, as well as men. From the day upon which the Lord laid its foundations, when the morning stars sang together and all the sons of God shouted for joy, the earth has been an object of contention. Lawless angels, covetous, like their human congeners the land pirates, being determined to annex it, by any means, to their dominion. When the Lord, to whom it belonged as a personal possession, sowed into it the first crop of wheat, His enemy came by stealth, at night, to spoil the harvest by scattering his own poisonous darnel over the wheat.

When the Lord had recovered the wrecked world from its almost total destruction, and had put a man in charge of it to guard it, the enemy of the Son of God assailed the man, and through a lie ousted him from the exercise of its jurisdiction; and, having by this fraud made the man his slave, now through him overlords it against its rightful owner.

Man is but a small atom of a vast creation; but his endowments point to a marvellous purpose never yet realised; so also his dwelling place. Though small when compared with other orbs, it was prepared advisedly that it should be the womb out of which should be born a mighty race destined, in loving obedience to God, to rule the universe. Satan well understood the object for which the earth was created and adorned, and why man was made to be its ruler. Hence his determination to get possession of the earth and its Guardian, that he might turn the earth into a fortress, and make of the man a mere instrument, whereby to propagate a seed subject to himself; and, like himself, antagonistic to the kingdom of God. "Use him and kill him" is Satan's occult philosophy.

But the purposes of God in the creation of man are not to be thwarted, even by the combined forces and wisdom of all that is evil. The Lord sends His own voice as a messenger of salvation to the guilty sinner, and by His command the state officials of heaven—the angels of God—become public servants in ministry "for the sake of those about to be inheriting salvation" (Heb. i. 14).

The forces of evil, being evil, are antagonistic to the kingdom of God, whether in heaven or on the earth, so that the *angels of God* are involved in human affairs, making common cause with redeemed man in conflict with *evil angels*, whose irruption into the earth is brigandage, burglary, and murder.

Angelic service, like human service, has its several spheres of operation. The sphere of service of the Archangel Michael is the Jewish theocracy: "Michael your prince." He commands angelic forces having for their object the defence of God's earthly people.

Gabriel, another mighty one, is also associated in the same "protectorate." While Daniel is praying and supplicating, making his confession of sin for himself and for his people, the angel is made to fly swiftly to him with comforting words, and to reveal, by permission, secrets learned in God's presence. When the fulness of time had come, again he is sent to announce the birth of the Lord's forerunner; and, later on, the birth of the Messiah himself.

Having sinned, the man is peculiarly susceptible to the influence of evil angels, through which he becomes the vilest slave of the powers of evil, a mere tool to work out, to his own eternal loss, the designs of the author of sin. The gospel of salvation has put the saved sinner upon an altogether different footing, for it has transferred him from "the authority of Satan," and brought him into the Kingdom of the Son of God. *Now* he can take a part in this great and spiritual warfare; a warfare which, in the "end time," will include all the forces of good and evil; all will be engaged on the one side or the other.

When Moses brought Israel to the borders of their inheritance, the people were afraid, because it was already occupied by warlike inhabitants. For their encouragement he could assure them that the "defence," the "shadow," which had hitherto covered the dwellers in the land reserved for Israel, had deserted them.

"Rebel not against the Lord, neither fear ye the people of the land; for they are bread for us: their shadow is removed from over them, and the Lord is with us: fear them not" (Num. xiv. 9; R.V. marg.)

At Jericho, the captain of the Lord's host was visible to Joshua, although the host itself was not.

"Behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' And he said, 'Nay; but prince of the host of the Lord am I now come'" (Jos. v. 13, 14; R.V. marg.)

Angels from heaven fought for Israel against Sisera, while evil angels, antagonistic to the kingdom of God upon the earth, ever fight against it. The angel prince of Persia endeavoured to turn the mind of Cyrus against captive Judah, so that he should not let them return to their own land. A mighty glorious angelic Being was in contest with him for three weeks, and only attained his object when reinforced by Michael (Dan. x. 5, 6, 13).

In the "end time" of Gentile dominion, and of Satan's overlordship of the world, our Lord, the captain of salvation, will thrust in His *sickle*—will send His *angels*—to reap the wheat and the tares, while a second sickle will reap the vine of the earth (Matt. xiii. 37-42; Rev. xiv. 14-20).

## II

In these dream visions of the captivity, the Lord shows to the prophet Daniel, and, through him, to succeeding generations, the number and character of the several "world powers" which should arise and bear rule over the earth; to each of which the people of Israel must needs be subject until their power has been utterly broken down, and they have learned that to dwell within the four corners of Jehovah's covenant is more blessed than to abide under the

shadow of any self-chosen Messiah. When they shall have learned that the Lord alone is their Saviour and Redeemer, then will they cry out unto Him to rend the heavens and to come down from on high to deliver them from the Cæsar whom, in blindness and obstinate unbelief, they have preferred to the "Anointed" of God.

## III.

In Daniel's prophecies the *duration* of Gentile "world power" is divided into two chronological *periods*. The *first period* has already become historical, and has been followed by an interregnum which is now coming to an end. With the closing scenes of this interregnum, the *second* chronological *period* begins. What was to take place *during* this interregnum was kept secret from prophets and angels. "The mystery" which was kept hidden from the ages was the "church," and its relationship to its founder, the Christ, the Son of the Living God. When the Son of God came to His own vineyard, clothed with salvation, the spirits of "world power" were in possession of the earth, which they were corrupting and breaking in pieces; but the gospel of this princely Leader of life was a declaration of war against the usurping powers of darkness, the kingdom of Satan; and, at length, the gospel drove the spirits of "world power" into an enforced disguise. On the manifestation of the mystery (the church), the devil assailed it with manifold temptations for the purpose of corrupting and using it to carry out his own design (comp. the temptation of Eve, Gen. iii. 2; 2 Cor. xi. 3), that he might cause it to become an apostate church, in which event the spirits of "world power" could again become openly manifest, and once more dominant over the world. And now, with the apostasy of the churches, the spirits of "world power" have broken cover, and have come out into open manifestation. Thus the second chronological period of "world power" has begun; the "new era," which the world has been longing for, is present; and its admirers are already vaunting its glories and extolling its praises, *all of which are to be consumed in the lake of fire* (Rev. xix. 20).

## IV.

With Gentile supremacy Israel's day, which was so hopeful in its beginning, passed into the darkness of a long night; clouds and storm had, for the most part, veiled its brightness, but with the captivity a night set in which is not yet ended, for the *Gentile's* day is *Israel's* night, and will so continue until her heavenly Light again shines forth, who shall conquer the powers of darkness, lift her out of the dust, and establish her dwelling place upon the mount of God. Her Light shall return, never again to be quenched in blood, as once it was when she knew not that "her Lord was there."

"Behold"! "See"! and consider. Although with the "Beginning of the watches" Israel's night has set in, it is not yet total darkness; for a little while there are stars shining in the heavens; and, in sleep, Jehovah causes Daniel, His "greatly beloved," to see through the whole of the night, through the very blackest hour of it; and though the terrors thereof pierce his spirit, yet his eyes are held gazing through all the watches of it, until the dawning of the day of the Kingdom of the Son of Man.

"In the first year of Belshazzar, King of Babylon, Daniel hath seen a dream, and the visions of his head on his bed" (Dan. vii. 1; Young).

In *dreams* the heart breaks away from sleep, while the rest of the body is held in bondage (Cant. v. 2).

In *visions* the eyes of the mind are held gazing upon whatever is presented to them, irrespective of fleshly organs (Acts ix. 10-12).

Daniel is a type of godly Israel, prostrate (on his bed), but with heart and mind awake; troubled and distressed, waiting for the end of the captivity, and "the times of refreshing."

## V.

This prophetic vision of ch. vii. consists of three visions, separated from each other by the word NIGHT at verses 2, 7 and 13, and it is also subdivided into nine sections by the formula, "I was seeing," at verses 2, 4, 6, 7, 9, f.c. 11, l.c. 11, 13, 21.

The beautiful structure of this seventh chapter of Daniel is veiled by the translators (to the English reader) for the sake of varied expression, as will be seen by the following concordance of the Heb. word "*was seeing*."

- Verses 2. I *saw* in my vision by night.  
 4. I *beheld* till the wings thereof were plucked.  
 6. I *beheld*, and lo, another like a leopard,  
 7. I *saw* in the night-visions, and  
 9. I *beheld* till the thrones were cast down,  
 11. I *beheld* then because of the voice.  
 —. I *beheld* (even) till the beast was slain.  
 13. I *saw* in the night visions.  
 21. I *beheld*, and the same horn made.

The words in italics, "*saw*," "*behold*," and "*beheld*," represent but one Hebrew word, and should all have been translated "*seeing*" (see translation of the Bible by Robt. Young, LL.D.); and the confusion is increased by translating two other Hebrew words by the English words "*behold*" and "*lo*"; thus mixing up three Hebrew words, and presenting them by the same English word "*behold*," varying this with the word "*lo*," as seen in the following instances:

## Second Hebrew word.

- Verse 2. *And behold* the four winds.  
 5. *And behold* another beast.  
 6. *And lo* another, like a leopard.  
 7. *And behold* a fourth beast.  
 13. *And behold* (one) like the Son of Man.

## Third Hebrew word.

8. *And behold* there came up.  
 —. *And behold* in this horn.

The *divine* structure of this chapter concerning Gentile world powers may be seen at a glance when but one English word is used to translate the one Hebrew word.

## VISION I.

- | Verse. | Section. |  |
|--------|----------|--|
| 2.     | 1.       | I <i>was seeing</i> in my vision by NIGHT. |
| 4.     | 2.       | I <i>was seeing</i> till that its wings    |
| 6.     | 3.       | I <i>was seeing</i> , and lo another       |

## VISION II.

- |    |    |   |
|----|----|---|
| 7. | 4. | I <i>was seeing</i> in the visions of the NIGHT |
| 9. | 5. | I <i>was seeing</i> till the thrones            |

- |     |    |   |
|-----|----|---|
| 11. | 6. | I <i>was seeing</i> , then, because of the voice    |
| —.  | 7. | I <i>was seeing</i> (that) till the beast was slain |

## VISION III.

- |     |    |   |
|-----|----|---|
| 13. | 8. | I <i>was seeing</i> in the visions of the NIGHT |
| 21. | 9. | I <i>was seeing</i> , and this horn is making   |

The words in italics represent but one word in Hebrew.

These three NIGHT visions comprise three angelic military watches (Dan. iv. 13, 17, 23. Isa. lxii. 6. Lam. ii. 19) into which Israel's night of captivity is divided. Before the Roman period the Jews divided their night into three watches, as did also the Babylonians and the Early Greeks; while the Romans divided their night into four watches. The first, or "Beginning of the Watches" (Lam. ii. 19) began about sunset, and lasted till about 10 p.m. The second, or "Middle Watch" (Judg. vii. 19), lasted from 10 p.m. to about 2 a.m. The third, or "Morning Watch" (Ex. xiv. 24) lasted from 2 a.m. to sunrise. Daniel vii. is therefore the *Divine Chart* of "THE TIMES OF THE GENTILES."

## VI.

Vision I. "The Beginning of the Watches," *i.e.*, the first watch, includes the rise of the first three "World Powers": Babylon, Medo-Persia, and Greece (this first watch contains three sections).

Vision II. "The Middle Watch" contains the rise, progress, and destruction of the fourth "world power," the Roman Empire (this second watch is divided into four sections).

Vision III. "The Morning Watch" is taken up with the advent of the Son of Man from heaven, bringing with Him life, light, and salvation to a fainting world (this third watch is divided into two sections; it passes quickly out of darkness into the light of day. Comp. John xx. 1 with Mark xvi. 1-3).

Those who are interested in the signification of "number in Scripture"\* will find in the divine structure of this chart-vision of "The Times of the Gentiles," and of Israel's night watches, profitable food for thought.

The period covered by the visions of chap. vii. corresponds with the period covered by the four metals of chap. ii., but with this difference: Nebuchadnezzar saw the image at once in its entirety—he did not see the *process* of its construction; while Daniel is shown the *operating causes preceding the manifestation* of the four Beasts.

The four "world powers," symbolised by the metals, and depicted by the beasts, begin with Nebuchadnezzar, but each metal, and its corresponding beast, includes its dynasty.

It is important to notice that the collective association of the four metals in the one image, in its *latest* manifestation, (ii. 45) is an enforced one; it is an artificial or mechanical union of metals with nothing to *harmonise* them. The image in its entirety is "one and great," but it would require the breath of the Almighty to *fraternise* the several parts with each other. The lambent flame of divine *love*, shining through metals made incandescent by *it*, alone could harmonise them into oneness. Such unity cannot be effected by the spirits which make their dwelling in this

\* See *Number in Scripture*, by Rev. E. W. Bullinger, D.D.

mockery of the man to whom the Lord gave earth's dominion at the first.

"Behold an image, one and great." Therefore in the "end time" of Gentile dominion it is a *fourfold* "world power," as contrasted with the real oneness of the Kingdom of God, set up on the destruction of this Satanic counterfeit by a single blow from a *stone*, which has passed securely over "the balances."

These four "world powers," symbolised by the metals, and depicted in the four beasts, have, each of them, an earlier and a later manifestation. In their first manifestation they are rivals, and succeed each other in chronological order as the result of an appeal to arms; in their last manifestation they are contemporary, and *accomplices in evil* (chaps. ii. 35; vii. 11, 12); but the first three are, in the "end time," subordinate to the fourth, which is absolute.

#### VII.

Between these two manifestations there obtains (as regards their despotic potency) an interval of *vis inertie*; for although the spirit forces which energise the visible "world powers" are present, and cannot be slain by man, they may be silenced, and held in restraint, and revived again (Ezek. xxi. 7; 2 Thess. ii. 7). During this interval the gospel of salvation is preached, the Holy Spirit holding back the world spirits in their constant attempts to re-assert their former ascendancy, which has been invalidated by the spiritual warfare carried on by the Holy Spirit *through the instrumentality of the Churches of Jesus Christ*.

As that spiritual warfare first languishes, and then ceases, through the apostasy of the Churches, the world spirits recover the ground which they had lost, and re-assert their claims to supremacy over the world of men; and thus their later manifestation is brought about through causes identical with those which led directly to their first manifestation.

#### VIII.

The scope of the several visions of "world powers." Nebuchadnezzar's vision (chap. ii.) begins with himself (including his dynasty) as the head of gold. Daniel's vision (chap. vii.) begins with a furious commotion among the powers of the air.

Chap. ii. gives us, under the symbolism of a metal image (which of itself can do nothing until spirit is put into it, Rev. xiii. 15), the external human material of Gentile "world power" as it appears to worldly ambition.

The *principal elements* which go to make up the human material of which "world powers" are composed, may be seen in chaps. iii. 2 and v. 1, "princes, governors," "a thousand of his lords." Chap. vii. shows the inherent characteristics—the nature—of the living spirit-beings which animate, and energise, the otherwise impotent material—the human agents—of Gentile "world powers."

Chap. vii. is a *night* vision, while chap. viii. is a *morning* vision; the two are interlocked; and, just as *evening* and *morning* make one day, so do the visions of these two chapters make one vision, and they are to be read together, see the word of the angel, viii. 26.

The vision of chap. x. (to the end of Daniel) is also a day vision, and is supplementary. It is an expansion of

part of chap. viii., giving, in greater detail, the career of the last head of Gentile "world power." Its historical realisation is represented as belonging to a time that was, in Daniel's day, a very long way off. (x. 1).

The *whole* duration of Gentile rule is seen in chap. vii.

The "*end time*" of that duration in chap. viii. 22—

The "*last days*" of that "end time" in chap. xi. 5 to end.

#### IX.

In chap. vii. the character of the third "world power" alone is given; nothing is shown of its doings; these are given in part, in chap. viii., and, in greater detail, with respect to its chief member, in xi. 5 (and onwards). These two chapters, viii. and xi., describe the circumstances leading to the rise of this third "world power," its sudden collapse (viii. 22; xi. 4), and then (after being broken and plucked up) its reappearance in "the last days" in the persons of four kings (heads of chap. vii. 6; horns of chap. viii. 22). Whereupon the uninterrupted sequence of events, from viii. 22-25 to xi. 5—brings us suddenly to the end of all Gentile dominion; for, with the presence of these four inferior kings (of the third dominion) within the territory won by the sword of Alexander, but under the supremacy of the Roman dominion, the "times of the Gentiles" are running out.

As the end of Gentile rule draws near (chap. vii. 12) all the four *imperial* "world powers" are contemporary with each other, but the fourth is paramount and comprehensive. Therefore, the four kings of the third world dominion (viii. 22, 23) are constituent, but subordinate, parts of the ten kings (of chap. vii. 24) of the fourth dominion.

#### X.

The Roman power (the fourth beast), in its first manifestation, in the days when *anno domini* took its rise, was under the rule of a *single* autocrat. In its last manifestation, after the long interval of a compulsory incognito, it reappears in the form of a politic league of *ten* kings, which pass by conquest under the supremacy of one head, the seventh *mortal* head of Rev. xvii. 10.

This last autocrat federates all the four "world power" dominions—Babylon, Medo-Persia, Greece, and Rome—into one great and terrible colossal imperial "world power," as symbolised by the metal image of Daniel ii., which, in the "last days," stands up complete in all its parts of gold, silver, brass, iron, and clay, animated by the spirits of the four beasts of Daniel vii., and has dominion over the whole earth; the last representative of Molech, the idol king god, whose end is the burning flame, against whose worship the Lord so often warned His people Israel. A. S. W.

## Questions and Answers.

QUESTION No 268.

### "THE MAN AMONG THE TOMBS."

W.M.C. "In Matt. we read that there were *two* men in the country of the Gadarenes. In Mark v. the account is of *one*. In Luke viii. the account is also of *one*. Are we to understand these to be records of one and the same miracle, and, if so, how can they be reconciled?"

The miracles are not identical. It is not improbable that similar miracles were wrought at different times. [It

is natural that if one person were healed of a certain disease, others who heard of it, who were similarly affected, would seek to be healed.

The Lord was constantly crossing the Sea of Galilee; and storms on that sea were of not infrequent occurrence.

We believe that a better understanding of the chronology of the Gospel narratives would remove many apparent difficulties.

The chronology of Matt. viii. 24 separates it from Mark iv. 37 and Luke viii. 23 by about a year.

I. In the former (Matt.), the journey was undertaken in order to escape from the people; by day; and hurriedly.

In the latter (Mark and Luke), it was undertaken deliberately in the evening, after teaching by day and dismissing the people.

II. In the former the storm was caused by an earthquake (*σεισμός, seismos*). The ship was "covered" with the waves, and was therefore decked. The danger was not imminent, for the Lord rebuked the disciples before he calmed the storm.

In the latter, the rough sea was caused by a squall of wind (*λαίλαψ άνέμων, lailaps anemou*). It was a "little ship," and without a deck, for it was "filled (lit. filling) with water," and being "now full" (lit. filling) "they were in jeopardy." The Lord, therefore, first calmed the sea, and afterwards rebuked His disciples.

III. In the former, the Lord lands in the opposite country of the Gergesenes.\*

In the latter, they landed in the country of the Gadarenes.

IV. In the former, there met Him *two* men possessed with demons, and at a great distance a herd of many swine feeding. There is no mention of a mountain. No name is asked, and no bonds broken.

In the latter, there met Him one man from the city. His name is asked. The Demons were Legion, and bonds had been broken. There was a great herd of swine feeding *at the place*, on the mountain, for the district was mountainous.

V. In the former, the two men were not afterwards used by the Lord: for as yet the Twelve had not been chosen, and no commissions had been given for teaching.

In the latter, the healed man is employed; for the Twelve had been called some months before.

VI. In the former, the return was straight across the sea to Capernaum, where no one was waiting for Him.

In the latter, the return is to His teaching place at "the sea side," where great multitudes waited His return.

From all this it appears that we have two records of two separate succession of events which took place at different times. In some respects similar; in others, different.

Such coincidences are not unknown in our own experience; and are to be looked for in a ministry so peculiar and remarkable as that of our Lord.

\* Origen says that Gergesa was, in his time, a city on the Lake of Tiberias.

## Signs of the Times,

### JEWISH SIGNS.

#### THE ZIONIST MEDAL

AND

#### WHAT IT TEACHES US.

"Thus said the Lord God (adonai, Jehovah).  
Behold I will take the children of Israel from among the  
Heathen whither they be gone,  
And will gather them on every side,  
And bring them into their own Land"

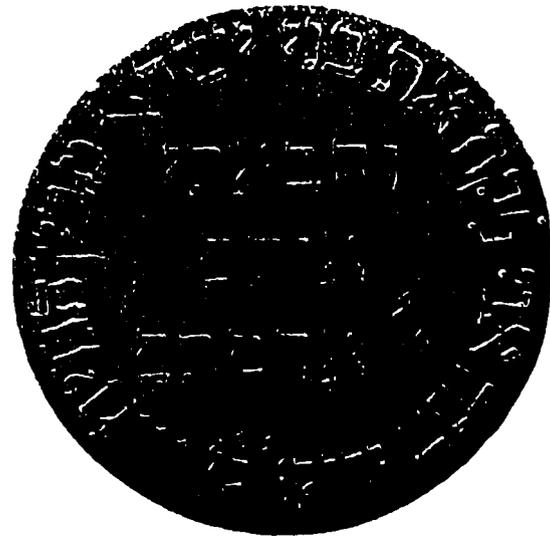
(Ezek. xxxvii. 21).

These are the words from which the leaders of the Zionist movement have chosen the motto for their medal which has been struck in order to commemorate their National Federation.

A great and solemn epoch and landmark has been reached in the history of the Jewish nation.

Among the many passages of Scripture which prophesy Israel's return to their own Land, few could be chose which more tersely yet eloquently express the foundation on which the faith of National Restoration rests; or on which the hopes which animate the movement are based.

The following is the fac-simile of one side of the medal, which is given in its actual size:—



It will be seen that on the one side is a Hebrew inscription. The words are taken from Ezekiel xxxvii. 21. We give them, with the English beneath. The Hebrew reads, of course, *from right to left*, but we have reversed it so as to agree with the English and German translation:—

הִנֵּה	אֲנִי	לֹקַח	אֶת-בְּנֵי	יִשְׂרָאֵל	מִבֵּינָם
Hinneh	ani	lokeach	eth-benai	Israel	mibbeyn
Behold	I	will-take	the-sons-of	Israel	from-among
Sürwaßr	ich	werde-nehmen	die-Kinder	Israels	mitten-heraus-aus

הַגִּיּוֹיִם . . . וְהִבְנֵיתִי	אוֹתָם	אֶל-אֲדָמָתָם
<i>haggōyim . . . vhevethi</i>	<i>ōthām</i>	<i>el-ādmātham</i>
the-Gentiles . . . and-I-will-bring	them	into-their-land
den-Völkern . . . und-ich-werde-bringen	die-selben	in-ihre-Land.

Thus clearly and beautifully is the promise of the Divine Word laid hold of as the foundation of faith and hope.



On the other side of the medal is an allegorical picture, which we interpret thus :—

Prophecy is personified as an angelic figure bringing a Divine message from Heaven: for the stars of heaven are above the head. The message is, of course, that which is quoted from Ezekiel xxxvii. 21 on the other side of the medal. Prophecy looks down lovingly upon a Jewish family, and with the right hand, is pointing to the East; where the sun is rising and the light is dawning. With the left hand he touches the right shoulder of the Jew—who is represented as the head of his family; for his wife is beside him and his children around him.

Prophecy is saying, "Arise—for thy Light is come—Look to the East, for your home is there!"

The Jew with his right hand seizes his wife's right hand, and says, "Let us arise and go." Both of them then look up to Prophecy. The Jewish mother has an infant on her left arm. The Jew has the wanderer's staff in his left hand.

The little daughter looks up enquiringly as though to see what all this is about, and says, "May I go with you?"

The son also has his wanderer's staff in his left hand, and looking to his father and mother, says, "I am ready: let us go to the Land of Promise, the Land of our Fathers. Let us go now."

Above the head of Prophecy are "the seven stars," as though to set forth the Divine perfection of the heavenly message, which is the foundation of the promise: for seven is ever the number of spiritual perfection.

Surely this is a significant Sign of the Times. Never before was such a sign since the fall of Jerusalem. Many students of the Word of God have read the prophecies and the promises and have believed them; but it is given to us actually to see these significant tokens of their coming fulfilment.

It must not be supposed that the above is the only passage which speaks so clearly about Israel's return to Palestine. The prophecies are full of similar assurances of this great event, which seems so soon about to take place. We give one other :—

"Thus saith the Lord God :

I will even gather you from the people,  
And assemble you out of the countries where ye have  
been scattered,

And I will give you the Land of Israel. . . .

And I will give them one heart,

And I will put a new spirit within you ;

And I will take the stony heart out of their flesh,

And I will give them an heart of flesh ;

That they may walk in my statutes,

And keep mine ordinances, and do them ;

And they shall be my People,

And I will be their God " (Ezek. xi. 17, 19, 20).

### RELIGIOUS SIGNS.

#### MUSICAL SERVICES.

We have often said that the Great Enemy is using music for the destruction of spiritual worship and the hindrance of Scriptural testimony. But we now find that it is a hindrance even to the world's outward form of worship. One of our morning papers recently testified that "the falling off in church attendance, so generally complained of, is to be attributed to the use of choral services. The congregations find that they are not expected to take part in the worship, and so they stay away."

*The Globe* remarks that "it is the tyranny of choirs that people object to. A well sung anthem is not resented, but the congregational parts of the service ought unquestionably to be within the capacity of the unmusical."

When the world thus criticises the Church, it is surely time for us to look round and ask, Whence has this flood of music come? It was not so a few years ago; it is quite modern—it is a new fashion. Surely there were saints of God all through the ages—even the dark ages. Surely God has been worshipped with spiritual worship in the years that have passed. The worship which produced "the noble army of martyrs" is not lightly to be abandoned. It is a question whether the musical services of the present day would produce many "martyrs" if the times should call for them. The recent martyrs in China needed no such services.

It is a remarkable fact that the more *spiritual* a meeting is, the less is music wanted. Who ever heard of a choir or a solo at a prayer meeting? Did the martyrs, who praised God in their prisons, awaiting certain death, did they want a choir to sing for them? No, indeed! For we cannot praise God by proxy any more than we can believe or render any other spiritual service.

"In choirs and places where they sing" implies that they were the exception, and that there were other places where they did not sing. But things are the other way round now.

It was our privilege the other day to see the old records of a Baptist Chapel founded in the City of London in 1641. They were troublous times then, when persecution was rife, and men had to struggle hard for liberty to worship at all according to their consciences. The question of singing troubled them, and instinctively they felt a spiritual repugnance to it. The report of a "Church Meeting" stands thus in the old book :—

"Upon the 15th day of the 12th month, 1701/2, it was solomly agreed by the congregation that those brethren

and sisters that are for singing the praises of God, should have liberty so to do every Lord's Day as followeth:— That is to say, every Lord's Day in the morning and likewise in the afternoon, after our publick service of preaching and prayer is ended, allowing a little space for those brethren and sisters which are not for singing, to goe out of the meeting, and also for making the colleckion in the afternoon, provided that if there be any buisness which cannot conveniently be put off till our mounthly day, that the same be managed and done before the bretheren and sisters which are for singing doe begin to sing in the afternoon, provided also that there be no singing on our day of breaking bread in the afternoon, till that ordinance be administered, and the colleckion made." Then follow the signatures of the Church members present.

These were the people, we repeat, of whom martyrs were made; who held fast by the Word of God above everything, and valued spiritual worship.

What sort of Christians are produced by music at services? And what sort of theology have the modern hymn-books produced?

It is not too much to say that the theology of the vast majority of professing Christians to-day is based, not upon the Word of God, but upon Hymn Books, which have been practically substituted for it.

#### MUSIC MADNESS.

From the churches music is spreading to the Restaurants. Scarcely any of note in London is without its band now; and as one newspaper says: "Wherever you go you have a grand march with your soup, an intermezzo with your savoury, and 'The Better Land' with your game." Yes, it is a mad race, in which the world ministers in church music, and sacred music ministers to the world's feasts.

#### "CHURCH CHOIR OF CANARIES.

NEW YORK, Monday, May 27.

"The latest novelty in religious services is reported from Atlanta, Georgia.

"Children's services were held yesterday at the Trinity Methodist Church in that city. These were rendered unique by the presence of hundreds of canaries in cages suspended from the walls and roof of the edifice. The canaries kept up a perfect flood of melody, frequently drowning the words of the clergymen who addressed the children.

"When the congregation sang the birds became tremendously excited, and the accompaniment of their shrill notes had a remarkable effect."—*Daily Mail*, May 28.

In this we see yet another attempt of Satan, not merely to destroy spiritual worship, but to hinder the testimony of the Word. Though, in the case of those who resort to such devices, it does not matter much if their words are altogether "drowned." This adds to the "effect," which is the one thing sought for. Is it of these that it is written, "The Father seeketh such to worship Him" (John iv. 23)?

#### THE NEW GOSPEL

has found another promulgator in Dr. Hunter, who has come to the old "King's Weigh House Church" (in the late Dr. Binney's days it used to be "Chapel"). The opening sermon (*Daily News*, October 21st) was a perversion of the words—"Ye are God's fellow-workers." But it is we believers who are the "fellow-workers" with one another; and we belong to God and are used by Him. But man makes God his fellow-worker, and thus, at one stroke, robs God of His glory and exalts himself up to God. Hence we are not surprised to read that "God has made Himself dependent on His children," that "God was working with men in the world," that "God needed strong men, and could not get on without them." All this was capped by the sentiment that "It

mattered not so much what they did, so long as the spirit in which they did it was right." This takes us back to rank heathenism, and is really not up to the standard of the Greek philosophers. It is advance, truly; but an advance backward into Pagan darkness. But it exalts "man," and will therefore become more and more popular, until it culminates in the exaltation of "the man of sin."

#### RELIGIOUS UNITY.

One outcome of the recent Fulham Conference has been a desire that another should be held, "in the hope of removing differences which at present seem to divide the Church." The use of the word "seem" shows that the writer must be destitute of the ordinary powers of observation. Lord Halifax is to raise the question, which is to be seconded by an "Evangelical." Thus does "evil company corrupt good manners" (1 Cor. xv. 33, RV.). "As one means of promoting unity, the Rev. the Hon. James Adderley suggests that clergy of all schools should join together in Retreats, such as that about to be held by Canon Gore, at Keble College. 'Whatever our opinions may be,' says Mr. Adderley, 'we cannot deny that the Retreats instituted by St. Vincent de Paul in the seventeenth century had a most remarkable effect on the clergy of France.'"

## Editor's Table.

#### SPIRITIST SIGNS

Are unavoidably omitted this month, with other articles. One on "Priesthood," by Mr. James E. Mathieson, stands over till next month, to our great regret.

#### THE ZIONIST MEDAL.

Our paper on this interesting subject will be published separately, on superior paper, price one penny, post free, of the Editor. Arrangements are being made for its distribution at the forthcoming Zionist Congress in Basle.

#### CHRISTMAS PRESENTS.

Once again we remind our friends of the suitability of the bound Volumes of *Things to Come* for this purpose.

VOLUMES can be had as follows:—	s.	d.
Vol. II....	3	6
Vols. III., IV., V., VI., VII.	2	6 each
(or Vols. III.—VI. in one Vol.	5s.	6d.)

#### OUR PAPERS ON THE APOCALYPSE

Commenced in July, 1900, with Vol. VII.

#### A TIMELY WORD.

An esteemed correspondent remarks:—"It is not to be expected of any writer that he is never in any error upon this or that subject, but so long as one believes that the writer has got the vital truths of the gospel in him, it is wanting in love to make a dead set against him because in minor matters he is in error, or expresses his meaning, through infirmity of language, not exactly accurately. One ought not to treat a freckle as though it were a case of leprosy."

#### ACKNOWLEDGMENTS.

For <i>Things to Come</i> .		£	s	d.
Miss R. F. P.	...	0	1	6
Mrs. G. R.	...	0	1	0
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W. & M. S.	...	0	4	0
Rom. v. S.	...	0	5	0

# THINGS TO COME.

No. 91.

JANUARY, 1902.

Vol. VIII. No. 7.

## Editorial.

### "THE RIGHT WAY."

PSALM cvii. is the first Psalm of the fifth Book of the Psalms—the *Deuteronomy* Book. The Book which has the Word of God as its central point, as *Deuteronomy* has. Psalm cxix. has its place in this Book: and it is Ps. cvii. 20 that says "He sent His Word, and healed them."

This Word is not only a light for our eyes, but it is a lamp for our feet. Hence this Psalm shows how the Lord has ever led, guided (v. 7), enlightened (v. 14), delivered (v. 19), and preserved (v. 30) His People whom He hath redeemed (v. 2).

This Psalm concerns only "the redeemed of the LORD, whom He hath redeemed from the hand of the enemy" (v. 2). The interpretation belongs in a special manner to Israel; but by a true application it belongs in very deed to all the redeemed of the Lord.

Specially suitable is verse 7 for the beginning of another year. The past year has been full of surprises: and for this New Year we know not what a day may bring forth.

What a blessing for God's People to know that they are His People, known to Him, and led and guided by Him.

Only those are "good works" which He hath prepared for us to walk in.

And only that way is "the Right Way" in which HE leads and guides.

The ground, and the only ground for being thus led and guided and provided for is not the ground of any merit in ourselves, but the ground that we are the "redeemed."

It was when we were "without strength," "ungodly," that Christ died for us (Rom. v. 6). None but God Himself could have made such a declaration. No redeeming quality in ourselves; but all redeeming merit in virtue of the precious blood of His dear Son.

Oh to be redeemed by the LORD!

Oh to be guided by Him in

### THE RIGHT WAY!

Notice that the Right Way is only when God Himself is the guide. In no other way can we find Him. What a precious truth is this; and what a humbling truth! It tells us that we are so blind and ignorant that we cannot guide ourselves; that, unless we are for ever to go astray, He must be our guide. What a mercy, too, that he has not delegated this guidance to any angel or man. There is no man that can guide himself aright. Still less can he guide others beside himself. Beware, dear readers, of human guides. Do not be led even by *Things to Come*. Our opinions (as such) are but little use. Only as we are

enabled to make God's own Word clearer can we be of any service to others.

No! God's way is the only "Right Way." It is ever so. Notice, it does not say that it was the *shortest* way. The actual route was only a few days' journey. The patriarchs often traversed it, and knew the direct path (Heb. xi. 15). But the Right way is not necessarily the most direct way. In the case referred to it was very crooked. A map of the 40 years' journey will show a series of zigzags; of marchings and counter-marchings, and turnings to and fro. It was "round-about."

It does not say it was the most pleasant way, or that it had the most beautiful "views." On the contrary, it is called a "great and terrible wilderness."

But it was "the Right Way" because it was the Lord's way.

1. It was the way of BLESSING. We may not see the grace or the love or the mercy; but it is all there. We may not understand it; but it is there. We may not believe it; but it is there. "SURELY goodness and mercy" follow us.

2. It was the way of TRIAL, because they needed trial. God knew their hearts and ways, their rebellion and unbelief, their lust and idolatry, without the trial. But it was necessary that the people should know it. Therefore it was that the LORD tried them by wandering and waiting, by hungering and thirsting, by pestilence and plague. In many ways and for forty years the LORD's People were led and guided on in a way of trial. It says "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live" (read Deut. viii. 2-4).

But in spite of all this; yea, and because of all this, it was "the Right Way." And the time will come when we shall know and confess that all the trials and temptations, and the sorrows and the sufferings, were "Right," and could not have been dispensed with. All God's saints have felt this, and the confessions of some are recorded for our learning. Job thanked God for his trials. David said "before I was afflicted I went astray, but now have I kept thy word." Jeremiah thanked God for his dungeon. And we shall confess, in that day, that we have arrived at "a city of habitation" by the Right way.

3. In spite of all the trials it was a way of SAFETY. Out of it they would have perished. "He guided them in the wilderness like a flock. And he led them on safely that they feared not" (Ps. lxxviii. 52, 53). In their rebellion the People charged Jehovah with having brought their little ones out of Egypt to perish in the wilderness. But those little ones were preserved.

The people died not from disease, but from sin. Caleb and Joshua were found strong for labour and for war at the age of 80, and after 40 years of wilderness life.

And our dangers to-day, dear friends, and for this new year, are not from open foes, but from our own evil hearts.

4. The Right Way was the only way of PRESERVATION, where Jehovah *provided*. There were other routes; but none that had the pillar of cloud by day and the pillar of fire by night.

There were other paths; but none where the bread from heaven could be found.

There were other roads; but none where the living waters would follow them. None where their clothes "waxed not old," or their sandals would last to their journey's end.

And the Right way is still the way where God provides for His People. "I have commanded the ravens to feed thee THERE" was the word to Elijah, and nowhere else could he have been thus Divinely provided for. Just where man could find nothing, God could provide everything. This was because—

5. The Right Way was a way of MIRACLE. There were shorter and pleasanter ways, but none where God's power was revealed in the dividing of the sea, the destruction of Pharaoh's hosts, the judgments on the rebellious, the uplifting of the Brazen Serpent, the glories of Sinai, the thunders and lightnings of Horeb, the ordnances of the Tabernacle, and the thousands of miraculous blessings that were showered upon them from above.

These were seen only in "the Right Way." And, blessed be His name.

6. "The Right way" ENDS RIGHT. However crooked and rough it might seem to sight, it came out right at last. It did not end in the Red Sea, in the wilderness, or in the Jordan; but in the goodly Land for which they had waited and longed, even the "city of habitation."

So our God is leading us *home*. The Desert of earth will soon be all behind us; and the glories of Heaven will be ours for ever and for evermore. Our Joshua is coming, to lead and guide us into our heritage, and welcome us home at last.

Ah! The Right way will not only end right, but it will bring us to Him who says "I am the way," and He will bring us to God.

The words of John Newton's hymn will give point to what we have said, and furnish food for thought and for praise:

When Israel was from Egypt freed,  
The Lord, who brought them out,  
Helped them in every time of need,  
But led them "round about."

They often murmured by the way,  
Because they judged by sight;  
But were at last constrained to say,  
"The Lord hath led us right."

The way was right, their hearts to prove,  
To make God's glory known;  
And show His wisdom, power and love,  
Engaged to save His own.

Just so the true believer's path  
Through many dangers lies;  
Though dark to sense, 'tis "right" to faith,  
And leads him to the skies.

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

⌘' (page 118†) chaps. iv. and v.

*The Throne and its surroundings.*

WE now come to the matter of the Book, which we have indicated by the letter ⌘ on page 116. It consists, as we have seen, of *seven pairs of visions*.

The *first* of each pair is a Vision "in heaven"; and the *second* of each pair is a Vision "on earth."

Each Vision "in heaven" is preparatory to the Vision afterwards seen "on earth": and what is seen "on earth" is the carrying out of the Vision previously seen "in heaven." The one is mutually explanatory of the other. The heavenly Vision explains what is going to take place upon the earth; and the utterances in each heavenly Vision set forth the special object of the earthly events which are to follow. The former Vision of each pair is, therefore, the key to the latter.

These divisions are made by the Holy Spirit Himself; and the divisions, made by man into chapters, where they do not agree with the Divine divisions, are only misleading.

We shall have, therefore, wholly to ignore them, except for purposes of reference.

These heavenly and earthly Visions will form the great chapters or divisions of this part of our work. We shall take each of these fourteen Visions in order: first giving the structure, with any necessary expansions; following each with our own translation, based on a revised Greek Text, according to the authorities quoted in the notes; interspersed with such running expository remarks as may be necessary.

The structures themselves will be found full of teaching, and will give the scope of each section; showing, at a glance, what are the subjects on which our attention is to be fixed.

The following is the structure (in brief) of ⌘', the first Vision "in heaven," consisting of chapters iv. and v.

⌘' (page 118). THE FIRST VISION "IN HEAVEN"  
(chap. iv., v.)

*The Throne and its surroundings.*

⌘'	A		iv. 1-8.	The Throne, the Elders and the <i>Zōa</i> .
			B	8-11. The utterances of the <i>Zōa</i> and the Elders. Theme: <i>Creation</i> .
	A		v. 1-7.	The Throne and the Book: the Lion and the Lamb.
			B	8-14. The New Song of the <i>Zōa</i> and the Elders. Other heavenly utterances. Theme: <i>Redemption</i> .

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

From this it will be seen that the great subjects of this Vision "in heaven" are:—

THE THRONE, THE BOOK, AND THE LAMB.

That which comes first in the Book gives its importance and significance to the whole Book. It is the key to all that follows, and carries us forward by the Spirit to the future age, the coming "Day of the Lord." The first thing seen and the first mentioned (in verse 2) is

THE THRONE.

"Immediately, I became in Spirit; and behold! a throne was set in heaven."

No words could be more important as fixing our minds on the great central and all-governing fact which pervades the Book of this prophecy.

It is the day spoken of in Ps. ciii. 19.

"The LORD hath prepared His throne in the heavens; And His kingdom ruleth over all."

And in Pss. ix. and x., which treat of the coming great Tribulation as the "times of trouble" (ix. 9, and x. 1), it is declared: The LORD "hath prepared His throne for judgment." And in Ps. xi. 4-6 we read:

"The LORD is in his holy temple,  
The LORD's throne is in heaven:  
His eyes behold,  
His eyelids try the children of men.  
The LORD trieth the righteous:  
But the wicked and him that loveth violence His soul hateth.

Upon the wicked he shall rain snares,  
Fire and brimstone, and an horrible tempest:  
This shall be the portion of their cup."

These three Psalms foretell and refer to the scenes described more fully in the Apocalypse.

Daniel (vii. 9, 10,) also speaks of this very moment when he says "I beheld till the thrones were set" (not "cast down" as in AV. but "placed" as in RV.+) "and the ancient of days did sit. . . His throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: THE JUDGMENT WAS SET, and the books were opened."

This throne speaks of judgment; "the throne of grace" is no longer seen. Grace is the character of this present dispensation; while judgment, righteousness, and justice will characterise that which is coming. The heavenly voice announces it. "Just and true are thy ways, thou king of nations" (xv. 3 g.v.). "Thy judgments are made manifest" (v. 4). "Thou art just, who art and who wast the holy One, because thou judgedst thus" (xvi. 5; see also v. 7, and xix. 2, 11). The martyred ones are represented as crying "How long, O Sovereign Lord,† the holy and true, thou dost not judge and avenge our blood on the dwellers

\* The Chaldee word ܝܦܩܠ (*remah*) means to set or place by casting, putting or setting down. Eastern seats were cushions which are thus placed.

† Greek, δεσπότης (*despotēs*), *Despot*, or *Sovereign Lord*. See below on chap. vi. 10.

on the earth" (vi. 10). The reply is, not that this cry is out of place, but that it is only premature: they are to wait a little longer. Heaven itself bids all to rejoice at the execution of judgment (xviii. 20; xix. 2). "Fear God and give glory to him" (is the cry that will then go forth), "for the hour of his judgment is come" (xiv. 7). Judgment is also the final Vision (xx. 4); and it is given to the saints who have overcome. Psalm cxlix. 5-9 also tells of that final scene.

"Let the saints be joyful in glory:  
Let them sing aloud upon their beds.  
Let the high praises of God (*El*) be in their mouth,  
And a two-edged sword in their hand;  
To execute vengeance upon the heathen,  
And punishments upon the people;  
To bind their kings with chains,  
And their nobles with fetters of iron;  
To execute upon them the judgment written:  
This honour have all His saints. Hallelujah."

The Throne, therefore, with which this first Vision "in heaven" commences, is the great central object. The structure shows this; and it shows also other prominent objects, viz., the Book and the Lamb, and their relation to two great subjects, *Creation* (chap. iv.) and *Redemption* (chap. v.).

Before we proceed to the translation we must give the expansion of A. (page 212) iv. 1-8. Its importance is seen from the minuteness with which the Throne is described.

- A. (page 212). iv. 1-8. *The Throne*.
- A | a | 1-3. On it: the Enthroned One.
  - b | d | -3. Round it: a Rainbow.
  - e | 4. Round it: 24 Thrones.
  - c | 5. Out of it: Lightnings.
  - b | d | -5. Before it: Seven Lamps.
  - e | 6. Before it: a Crystal Sea.
  - a | -6-8. In the midst and round about it: the  
   | four Zōa.

We now proceed to give the translation of each separate member, marking each with the corresponding letters, so that its place in the general structure and plan can be easily referred to, found and followed.

A. iv. 1-8. THE THRONE.

a. 1-3. On it: the Enthroned One.

iv. 1. After these things] Seven times in this book we have this or a similar expression (iv. 1; vii. 1, 9; xv. 5; xviii. 1; xix. 1; xx. 3). As in the last case a thousand years intervene, it is clear that what is seen does not necessarily follow immediately. (It is a Hebrew idiom. Compare Gen. xxii. 1.)

I looked, and, behold a door set open IN HEAVEN] There are five openings mentioned in this Book; and, while they do not mark special literary divisions, yet they are all of the deepest importance and significance. See xi. 19; xv. 5; xix. 11; and xxi. 1. This first is a "door" opened to admit John. But when the Armies of Heaven come forth, then John says: "And I saw Heaven opened" (xix. 11), and not merely a door. The

same happened to Ezekiel when he saw "visions of (or from) God."

And the former voice which I heard (at the beginning, i. 10) was as it were of a trumpet speaking with me (i. 10), saying,

"Come up hither, and I will show thee what things must come to pass hereafter"]

There is no necessity for taking these words *δεῖ γενέσθαι* (*dei genesthai*) differently from i. 1, 19; xxii. 6. Matt. xxiv. 6; xxvi. 64. Dan. ii. 28, 29. *Μετὰ ταῦτα* (*meta tauta*) means (literally) *after these things*, when used in historic narrative; but when used in promise or prophecy the expression means *hereafter*. See i. 19 and ix. 12.

2. \*Immediately I came to be in Spirit] See chap. i. 10; xvii. 3; and xxi. 10. And for the further uses of *ἐν πνεύματι* (*en pneumati*) in spirit, see Rom. ix. 1; xiv. 17; xv. 16. 1 Cor. xii. 3, 9. 2 Cor. vi. 6. 1 Thess. i. 5. Jude 20 and Micah iii. 8.

and, behold, a throne was set in heaven, and upon the throne was One sitting] This is evidently the Father; who henceforth, throughout the book, is spoken of as "He that sitteth upon the throne." He is distinguished from the Son in vi. 16; vii. 10.

3. And He that sat was, in appearance like to a jasper stone and a sardius; and there was a rainbow round about the throne,—like, in appearance, to an emerald] It cannot be known precisely what is meant by the appearance of these stones, nor can we identify them satisfactorily. But there is no doubt as to the "rainbow." It speaks of a scene of judgment—not of water, but of fire; and it tells also of hope and deliverance for those concerned in the covenant of which it is the "sign." The *form* tells us of the covenant of Gen. ix. 8-17; and the *colour*, being the opposite of that of fire, tells of mercy in the midst of judgment (Hab. iii. 3. Ps. ci. 1)

4. And round about the throne (behold) four and twenty thrones; and upon the four and twenty thrones† elders sitting, arrayed in white garments] The word for the Elders' thrones is the same as that for "the throne" of verse 2. Probably they were both smaller and lower; as they were also evidently subordinate.

and on their heads‡ crowns of gold] The common interpretation is that the Elders are symbolical of the Church of God. • But why not leave them alone? Why must they be something different from what they are? David arranged his twenty-four courses of the Priesthood (1 Chron. xxiv. 3-5) after the heavenly order. And he had it all "by the Spirit." "All this," said David, "the LORD made me understand in writing by His hand upon me"§ (1 Chron. xxviii. 11-13, 19) It was the same

\* L.T.Tr.A. WH. and RV. omit *καί* (*kai*) and.

† So L.Tr.A. WH. and RV.

‡ Omit "they had." G.L.T.Tr.A. WH. and RV.

§ People who reject the verbal inspiration thus given by God, can accept the "automatic writing" by means of lying spirits! When the Holy Spirit thus writes man will not believe it, but lying spirits are implicitly trusted. Such is man!

in the case of the Tabernacle which served "unto the example and shadow of heavenly things, as when Moses was admonished of God when he was about to make the Tabernacle. For, See, saith he, that thou make all things according to the pattern showed thee in the mount" (Heb. viii. 5 and refs.). Hence they are called "patterns of things in the heavens" (Heb. ix. 23). It was the same with David and the Temple, so that what David copied on earth was a pattern of real things "in the Heavens." The Temple worship on earth was therefore modelled on that worship which is carried on in heaven: and which, if we were caught up now, we should see being carried on there by these heavenly leaders of heaven's worship.

These elders are the heads of the heavenly priesthood; the chief-priests or elders of Heavenly worship and rule. The comparative *πρεσβύτερος* (*presbuteros*) elder has been distinguished from *πρεσβύτερος* (*presbutēs*) old man, from the most ancient times, as marking and denoting *official position*. It is preserved in our Eng. Alderman or elder man. In the *papyri* it is constantly used of both civil and religious rulers. The affairs of the whole priesthood of the Egyptian mysteries were conducted by an annual council of 25 *presbuteroi*. The word does not mean "priest" in any sense, for we often find the expression "presbyter-priest" used of a ruler among priests, so that there were priestly-governors as well as civil-governors.\* The word is used in this sense in the Old Testament of "elders of the priests." (See Isa. xxxvii. 2. Jer. xix. 1; and passages given below.) This is the meaning of the word here also.

David distributed his twenty-four courses, sixteen from the sons of Eleazar; and eight from the sons of Ithamar. These were "governors of the sanctuary and governors of the house of God." (1 Chron. xxiv. 5). If we ask, Why twenty-four? the answer is because twelve is the number of *governmental perfection*; and wherever we find it, or any multiple of it, it is always associated with government and rule.

It was the number (24,000) of the Levites who were to serve in the house of the Lord (1 Chron. xxiii. 3, 4).

It was the number of the prophets who were to lead the praises of God with instruments of song (1 Chron. xxv. 31).

The porters of the sons of Levi were twenty-four (1 Chron. xxvi. 17-19).

The same number obtained in the *Palace* as in the *Temple*.

Twelve captains presided over 24,000 (1 Chron. xxvii. 1-15).

Twelve officers were set over the Treasuries (verses 25-31).

So these four-and-twenty elders are the princely leaders, rulers, and governors of Heaven's worship. They are kings and priests. They were not, and cannot be, the Church of God. They are seen already crowned when the throne is first set up. They are crowned now. They were not, and are not redeemed, for they distinguish between themselves and those who are

\* See Deismann *Bibelstudien*, p. 154, 433.

redeemed. See their song below (chap. v. 9, 10 and RV.). They speak of the time of "giving the reward to thy servants" (xi. 18), not to *us* thy servants. They are heavenly unfallen beings, and therefore they are "arrayed in white robes." They speak of *Creation* (iv. 8-11). And when they sing of *Redemption* (v. 8-14) it is called "a new song." Redemption would be no new song to the Church of God, for it would be the old song which they had so often sung upon earth as "the old, old story." One of them speaks to John (vii. 13-17) as though separate and different from both the great multitude and from John himself. They offer "golden bowls full of odours, which are the prayers of the saints (v. 8). They are priests ministering for others. Is this the work of the Church? Their functions are altogether priestly. See 2 Chron. v. 11-14. And, as "elders," they were also rulers; and hence are seen seated on thrones (see Gen. xxiv. 2. Ex. iii. 16. In 1 Sam. xxx. 26, and 2 Sam. iii. 7; v. 3). They are next to the King, his councillors. (Compare 2 Sam. xvii. 4 and 1 Kings viii. 1-3). From all this we may gather the position of these four-and-twenty elders; and see that, to interpret them of the Church, is to force many passages of Scripture into a meaning which they cannot have.

5. and out of the throne goeth forth lightnings and voices and thunders\*; and seven torches of fire are burning before the throne, which are the seven spirits of God] See above on i. 4; iii. i; and compare v. 6. These seven spirits are "before the throne" ready to obey the commands of Him who sits thereon. The throne itself has all the accessories of judgment which inspire awe and speak of coming wrath.

6. and (behold) before the throne, like† a glassy sea, like crystal] It does not say what it *was*, but only what it was "like." Having been told what it was "like," it is not for us to seek for any further symbolism. Heaven, we believe, is a place of glorious realities, and not a place of unsubstantial shadows. We shall one day see what John saw, and then we shall *know*. Now, we have to *believe* what is written until faith shall be exchanged for sight.

And in the midst of the throne and around the throne, four Zōa, full of eyes before and behind. 7. and the first Zoon was like a lion, and the second Zoon like an ox, and the third Zoon having the face as a man, and the fourth Zoon like a flying eagle. 8. and the four Zōa had each of them respectively, six wings; around and within they are full of eyes] The word "beasts" is not the same as in chaps. xiii. and xvii. Here it is ζῶον (*zōon*), and means any *living creature*; but in chap. xiii. and xvii. it is θηρίον (*thērion*), a *wild, untamed beast*. It is difficult to find a term which shall exactly represent the original. "Living creature" is both vague and cumbrous; "living beings" implies too much of humanity; "living ones" would be better, but as the word is sometimes used in the singular

\* This is the order according to G.L.T.Tr.A. WII. and RV.; not "thunders and voices" as in AV.

† So G.L.T.Tr.A. WII. and RV.

number it would cause confusion to say "living one," inasmuch as "the Living One" is used in this book as one of the Divine titles of the Lord Jesus. We have judged it better therefore to leave the word untranslated, and use *Zōon* in the singular, and *Zōa* in the plural. No difficulty will be experienced, as the word is already partly Anglicised and understood in our words, *Zoology*, *Zoological*, *Zoophyte*, *Zootomy*, *Zoonymy*, &c., which all have to do with living things: animate as opposed to inanimate.

The first time the *Zōa* are mentioned in the Bible they are *named*, though they are not described. In Gen. iii. 24 they are called "the Cherubim," and this word has never been translated in any Version. We have, therefore, a good precedent for leaving their other names, *Zōon* and *Zōa*, also untranslated.

The *Zōa* are described in Ezekiel (chap. i. 5-14), and they are identified in Ezek. x. 20 with the cherubim. "This is the *living creature* that I saw under the God of Israel by the river of Chebar; and I knew that they were the *cherubims*." The two terms are used interchangeably in Ezekiel. Compare i. 22 and x. 1, 15. No one can tell us anything about them beyond what God has Himself told us. Man's opinions as to what they "represent" are hardly worth controverting. Our own opinions are equally worthless; we can only point our readers to what God has revealed about them.

Some would have it that they represent the God-head; but it is hardly likely that God, who commanded that no emblem of Deity should be made, should make one Himself; especially one like unto "an ox that eateth grass." (See Deut. iv. 15, 16. Rom. i. 22, 23. Ps. cvi. 19, 20.) Moreover, they offer worship, but are never worshipped themselves (Isa. vi. Rev. iv., v.).

Some think they represent the four Gospels; but animals can hardly represent books. Moreover, it is difficult to see the point of the four Gospels guarding the Tree of Life, or occupying such a prominent place in the Tabernacle and in the Temple.

That they cannot be the Church is clear from the following facts:

1. Three out of the four are *animals*, and there must be some sort of congruity between even a symbol and the thing signified.

2. They call for judgment (chap. vi.), and give the bowls "full of the wrath of God" to the Seven Vial Angels (chap. xv.). This is surely not the work of the Church, either now or in the future.

3. Rev. v. 9, 10, according to the correct text and translation, shows that these *Zōa* do *not* speak of themselves as redeemed, but distinguish themselves from such. See below, our exposition of those verses.

4. They cannot be any ordinary angelic beings, inasmuch, as they are distinguished from the angels in chap. v. 8, 11. Neither do they ever receive any commission, as angels always do. On the contrary, they give orders, as angels do not.

5. They are attached to the Throne of God, and are never seen apart from it.

6. They are first mentioned, as we have said, in Gen. iii. 24: "So He drove out the man; and He placed (in a Tabernacle), at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The verb "keep," here, means to preserve and care for, and guard, as in Gen. ii. 15 and xviii. 19, etc. We first see them in connection with the Fall; and we note the fact that they are representative of *animate creation*, hence their name *Zōa*. Their number, *four*, connects them also with the earth\*; and Rom. viii. 19-21 makes the whole creation to partake of the effects of the Fall "For the earnest expectation of the creation waiteth for the revelation of the sons of God. For to vanity was the creation subjected, not willingly, but on account of Him who subjected the same: *and this was in hope*, because the creation itself also shall be freed from the bondage of corruption into the freedom of the glory of the children of God. For we know that the whole creation groaneth together and travaileth together until now" (Rom. viii. 19-21).

These words receive a new significance if we regard the Cherubim, or the *Zōa*, as being the concrete representation of this groaning creation; and as being the pledge that its groaning shall one day cease, and its hope be fulfilled. That hope was given when they were first placed, as in a Tabernacle (as the word means), at the gate of Eden. There, at that time, was the Lord's presence manifested. Hither Cain and Abel brought their offerings; and from this "presence of the Lord" Cain went out (Gen. iv. 14-16).

It may be that that Tabernacle of God continued up to the time of the Flood. For Shem is spoken of as the custodian of this "dwelling place." The word "placed" in Gen. iii. 24 is שָׁכַן (*shakan*), and it means *to station or dwell in a tabernacle*, and is commonly spoken of as God's dwelling among men and of His dwelling place.† In Gen. ix. 26, 27, we read:

"Blessed be the Lord God of Shem;

And Canaan shall be his servant.

God shall enlarge Japhet:

And He (*i.e.*, God) shall dwell (or place His tabernacle) in the tents of Shem."

Here, the three patriarchs are mentioned. Canaan (*i.e.*, Ham) and Japhet occupy the two central lines; while Shem and the Lord His God occupy the two outer lines. If this be so, then, this Tabernacle of the Divine presence continued among men down to the Flood and contained the Cherubim.

After the Flood, the *Teraphim* (probably a corruption of the Cherubim) were made in imitation of them, and became objects of worship. The remembrance of them was carried away by the scattered nations (Gen. xi.), and probably the Assyrian sculptures are traditional corruptions of the Cherubim, for they consisted of a *man with an eagle's head*; a *lion* or a *winged bull with a human head*.

\* See *Number in Scripture*.

† See Exod. xxv. 8; xxix. 45, 46. Josh. xviii. 1; xxii. 19. 1 Kings vi. 13; viii. 12. 2 Chron. vi. 1. Ps. lxxviii. 18; etc. It is from this verb that we have the word *Shēkinah*.

When God set up the Tabernacle in Israel it was that He might "dwell among them" (Exod. xxv. 8; where we have the same word as that used in Gen. iii. 24: "placed in a tabernacle"). The first thing made was not the Tabernacle itself, but the Ark of the Covenant with its mercy-seat and the Cherubim (Exod. xxv. 10-12). These were not the real cherubim, of course; they were only copies of them on the mercy-seat. Representations of them were woven into the Vail (Exod. xxvi. 31; xxxvi. 35). This could only have been to show that, henceforth, the hope of *creation* was bound up with "the hope of Israel"; and, that both were bound up in, and based on, the merits of atoning blood. From "between the Cherubim" God spoke; and there His glory dwelt. (1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 4, 7, 14, 19. Isa. xxxvii. 16.) The original Covenant with Adam, and with the Son of Man Himself, takes in the whole animate creation, and tells of the hope of its deliverance (Ps. viii. 6-8; cxlviii. 7-11). And millennial glory will not be complete without that hope being fulfilled (Isa. xi. 6-9).

In Rev. iv. and v. the Son of Man is about to realise this hope of *creation*; and, therefore, creation rejoices in the blessed prospect. The *Zōa* are seen attached to the throne, and they speak of *creation*. The earth is about to be judged; and their deliverance is at hand. Hence they say, "Thou art worthy, O Lord and our God, to receive glory and honour and power; for thou hast *created* all things, and for thy pleasure they were, and were *created*" (iv. 11). They speak, too, of the *redemption* on which the coming deliverance is based (chap. v. 9, 10; see below); and thus explain the object with which they had been associated with the blood-sprinkled mercy-seat.

In all this we are on Old Testament ground; for when allusion is made to these momentous truths in Rom. viii., creation's hope is spoken of as being distinct from that of the Church, though bound up with it, and depending upon its manifestation in glory. In brief, then, we may say, that the cherubim are heavenly realities; living ones of whom we know nothing by experience. But, the references made to them in Scripture teach us that in some way they tell us of Creation's association with the effects of the Fall, and of the future hope of deliverance from those effects. Hence, their introduction here, now that that deliverance is at hand; and hence their words also, which tell that it is near.

This brings us to the utterances of the *Zōa* and of the twenty-four Elders in B, iv. -8-11 (page 212).

B f | -8-. Worship of the *Zōa*. "And they rest not . . .  
 g | -8. Their utterance (creation). "Holy, holy,  
 | holy . . .  
 f | 9, 10. Worship of the Elders. "And when . . .  
 g | 11. Their new song (creation). "Thou art  
 | worthy . . .

(To be continued).

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART II.—Continued from page 69).

#### XI.

"**A**RISE, cry out in the night, at the beginning of the watches; pour out thine heart like water before the face of the Lord: Lift up thy hands toward him for the soul of thy young children, that faint for hunger at the top of every street" (Lam. ii. 19).

"I set watchmen over you, *saying*, Harken to the sound of the trumpet; but they said, We will not hearken" (Jer. vi. 17).

"Thussaith the Lord, After seventy years be accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place" (Jer. xxix. 10).

With Israel's continued defection from the commands of their divine King no reason existed for denying, any longer, the ambition of the Gentiles to bring the whole inhabited world under the control of a single centralised government; thus realising the object of Cain in slaying his brother Abel.

#### VISION I.

##### THE BEGINNING OF THE WATCHES.

Chap. vii. 2, section i. "I was seeing in my vision by night, and lo, the four winds of the heavens are bursting forth to the great sea."\*

The word translated "winds" is the same as used in Gen. i. 2 translated "spirit"; the context must guide us as to whether *wind* or *spirit* is meant; the present context, like that in Zech. vi. 5, shows that more than *wind* is intended.

The opening scene of the visions appears to be retrospective, representing the invisible forces which effected the turning point in the then history of the world. Before Nabopolassar, the father of Nebuchadnezzar, became king of Babylon, the world had reached a condition which laid it open to the assault of grasping ambition. The force of Assyria, the oppressor of nations, was spent; her warriors had become effeminate; her fortresses had been allowed to fall into decay; the gates of her land no longer shut out her enemies; her armies melted away; her adversaries, though often repulsed, returned as often to the contest, to avenge the wrongs done to them; for no people ever forgives the suppression of its nationality. The times were ripe for the stretching forth of a daring resolute hand, with heart firm enough to grasp a sceptre that could rule a world.

This scene of the four spirits of the heavens, bursting forth in fury upon the great sea, is not a poetical description of a storm at sea. There would be nothing in a

\* For corrections in the text consult Young's Translation of the Bible, Variorum Bible, R.V., and Lexicons.

fortuitous atmospheric disturbance, however violent, to call for a prophetic "Behold!" but, when the heavenly powers, the powers of the air (Eph. ii. 2), are in wild commotion, contending with each other for mastery over the earth, there will be "sorrow on the sea," so that "neither can it be quiet." The four spirits of the heavens perceive that now is their opportunity to grasp the dominion of the world (for the Sceptre of David in Jerusalem is shaking in the nerveless grasp of his degenerate sons), and each rushes with impetuous fury to be the first to gain the supremacy, to be the dominant world spirit of the age.

#### XII.

vii. 3, sec. i. "And four great beasts are coming up from the sea, diverse one from another."

The word used does not, primarily, signify "beast;" it means "*living*," and is applied to men, Ps. lxxviii. 10, where it is translated "*congregation*"; to *animals*, Ez. xiv. 15; and to the *Cherubim*, Ez. i. 5. The number of visible "world powers" is limited to the number of spirit powers, neither man nor devil can increase or diminish the number.

The *forms* of these four living (creatures) precludes the idea that they can be "flesh and blood." If they are not "flesh and blood" then they are spirit forces, for they are *living* (things). Each living (creature) is in itself a dominion (v. 23); each sodality contains within itself every integrant pertaining to imperial "world power," from the king, or kings, to the lowest officers of state, civil and military (see a classification of the superior officials in a dominion in ch. iii. 3), including the lower ranks of the fighting force; therefore each *living* (creature) coming up from the sea is a COMPOUND UNIT, made up of many individual spirits; an aggregate of all the elements of a World-Dominion. The individual spirits of which each living (creature) is made up, co-operating with the corresponding (evil) spirits of the heavens, work out their will in men who have reached a psychological condition favourable to, and agreeing with, this or that spirit power. These four living (creatures) being organised spirit dominions, and, as such, the *animating* forces inwardly energising the Adamic framework (symbolised by the metals of the image of ch. ii.) of the several visible (human) "world powers," carry out their purpose of self exaltation and antagonism to the Kingdom of God upon the earth: and as this or that "world spirit" becomes flaccid or spent, the fact becomes self-evident in the world of men, and its successor is ready and eager to take its place.

#### XIII.

vii. 4, sec. i. "The first as a lion, and it hath an eagle's wings" (Babylon).

These four living (creatures) are not described in identical terms. The one that leads the way is said to be "*as*" a lion; the second "*like*" a bear; the third "*as*" a leopard; the fourth is indescribable. "*Like* a bear" shows that there is no difference in character between this creature and the bear as we know it; "*as* a lion," "*as* a leopard," denotes that there are resemblances existing along with differences, and these differences are exhibited in the text.

"As a lion."—The lion is noted for its roar, its great muscular strength, the hot fury of its anger, the mighty force of the blow which it delivers, and for its flying spring when leaping on its prey.

"And it hath an eagle's wings"—which marks a difference between this living (creature) and lions as we know them. Eagle's wings are remarkable for their length, giving to the chief of birds great rapidity of flight, and power to strike its quarry with quickly-repeated blows. The possession of wings shows that this living (creature) has part in two natures; one suitable to the earth, the other to an aerial habitat; the wings giving the the lion nature access to the heavens while increasing the celerity of its movements upon the earth. Nebuchadnezzar, the first representative of the lion "world power," is compared to both the lion and the eagle by the prophets Jeremiah and Ezekiel (Jer. iv. 7, 13. Ezek. xvii. 3, 12); Habakkuk shows the effect of the possession of eagle's wings in its earthly pursuit of prey (Hab. i. 6-8).

In verses 13-22 of ch. iv. we are allowed to see some of the heavenly host mounting guard to prevent the lion power, by means of its wings, from making any incursion into the regions of the heavens, "*reacheth unto heaven.*"

vii. 4, sec. ii. "I was seeing till that its wings have been plucked."

The words "I was seeing" indicate continuance. The lion power evidently retained the use of the eagle's wings for some time after its emergence from the great sea. So soon as the wings are plucked the lion's power of flight into the heavens is taken away; otherwise, becoming unsatisfied with its merely earthly conquests, its ambition would have led it to dispute sovereignty with the powers of the heavenly region, hence the tree was cut down when its *height reached to heaven* (wings plucked); its place of covert will now, necessarily, be confined wholly to the earth.

vii. 4, sec. ii. "And it hath been lifted up from the earth, and on feet as a man it hath been caused to stand, and a heart of man is given to it."

The loss of wings is compensated by what is given. Instead of going on all fours, as a beast of prey, it is ennobled by being lifted up to take its place among *men*, ("not in the sublime sense of the image of God, but in the interior sense of weakness," as a man subject to infirmity); and, in keeping with the exaltation from a lower to a higher status, a man's heart is given to it. (Contrast this with the effect produced on a man when a beast's heart is given to him, Dan. iv.)

Henceforth, instead of being led by brute instinct to ravage the earth, the lion will govern by means of a man's understanding; not as a spiritual man, but as a natural man, "man" as opposed to "brute." This first dominion stands up before the world as a human-hearted lion ruler, not as a ferocious devourer like the fourth beast, as is shown by the conduct of its first and last exponents—Nebuchadnezzar (ch. iv. 37) and Belshazzar; for, in spite of the well-deserved condemnation of the latter, he commanded that Daniel should be clothed with scarlet, that a collar of gold should be put upon him, and that he should be proclaimed the third ruler in the kingdom, next in rank

to Belshazzar himself; all which suggests conviction of sin and repentance, though coming too late to save the kingdom or his own life (B.C. 538).

#### XIV.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Upon the willows in the midst thereof we hanged up our harps" (Ps. cxxxvii. 1, 2).

Because of our sins our beloved mountain Dwelling Place is exchanged for the Habitation of Confusion. From the city of mingled waters, our souls turn back in longing desire to Zion, the rock of Israel. She that once basked in the golden sunlight of divine splendour now lies prostrate and defiled in the dust, the scorn of all her rivals. Her sun went down in blood and fire, while the Excellency of Chaldea, like her idol tower of burnt brick, is exalted to have dominion over the world. Under the willows of Babylon we sat down, and the songs of our hearts are turned into sorrows as our eyes distil, drop by drop, the griefs of our souls. Mirth is a stranger to our lips, and joy has forsaken our fingers. Upon the willows we hang up our harps that the evening wind may murmur through their strings the lament of the captive daughter of Jerusalem.

"They that led us captive required of us the words of a song . . . Sing us one of the songs of Zion" (Ps. cxxxvii. 3).

How shall Zion's captive sons sing the songs of the mighties—songs of the fortress city of David—in the land of a stranger? But the day will come when, out of the heart of Ariel, a fire offering shall ascend with acceptance to Jehovah, the Lord of the chariots of Israel, and Zion shall be the covert of the "Lion of God." He shall roar from Jerusalem, and the nations shall tremble. She, the despised, shall be the Gabbatha set with stones of righteousness, and judgment shall overtake the harlot city that sits upon many waters, that says in her heart, "I sit a queen, and am no widow."

A. S. W.

(To be continued.)

## Questions and Answers.

QUESTION NO. 269.

### "OUR ELDER BROTHER."

M. E. G., Sutton. "In many meetings we hear the Lord Jesus spoken of as 'Our Elder Brother.' Is there any foundation for this expression?"

No. Neither in grammar, nor in the Word of God. If used at all, it can only be "our Eldest Brother," for Brethren are many. But, to our mind, it exhibits gross irreverence and unwarranted familiarity. We know Christ, in His infinite grace, condescends to say that "He is not ashamed to call them brethren." But it is a very different thing for us to presume to call Him our "brother" or "elder brother." He is our Lord and our Head; the Head of that Body of which His people are members. The relationship of brethren is that of *equality*, subject merely to the priority which the accident of age may give.

But there can be no such equality between the members of the Body on earth and the great and glorious Head in heaven. Those who make use, therefore, of such an expression, confess themselves ignorant of their true standing before God, in Christ.

QUESTION No. 270.

ETERNAL LIFE AND IMMORTALITY.

INQUIRER, Beds. "Is there any scriptural distinction between 'Eternal Life' and 'Immortality'?"

There is this difference. A member of the body of Christ, now, being human, is mortal; that is to say he must die (unless he is alive and remain till the Lord's return from heaven: when he will be changed). But he already has Eternal Life, which is in Christ: until resurrection, therefore, there is this difference. At his resurrection the two are practically the same; for then he enters on the full enjoyment of eternal life; and having immortality he will never die again.

QUESTION No. 271.

EVIL.

J. B. L., Huddersfield. "How do you reconcile the general teaching of Scripture, especially in Psalms xxxiv. 14; xxxvii. 27. Prov. iii. 7. Is. vii. 15. Rom. xii. 9-17, 21. 1 Pet. iii. 9. Jas. iv. 7; where we are told to 'depart from evil,' with our Lord's teaching in Matt. v. 39, where He says 'Resist not evil'?"

The rest of the verse, Matt. v. 39, clearly shows that evil or injury *done to anyone* is not to be resisted; while the other passages refer to *evil-doing* or sins which we or others may commit.

QUESTION No. 272.

MURDER.

G. R., Oxted. "John iii. 15. 'No murderer hath eternal life abiding in him.'—1 Peter iv. 15. 'Let none of you suffer as a murderer. Can you reconcile the two?'"

In 1 John iii. the context shows that it is the *condition* that is spoken of, and not an act. "He who hateth, *ὁ μισῶν*, (*ho misōn*), present participle, *is hating*; *i.e.*, has this as the nature of the *condition* in which he lives, is a murderer; and we know that no murderer hath eternal life abiding in him." Here, again, we have the *abiding*, expressive of the condition.

In 1 Peter iv. the context shows the various things for which people may "suffer;" and Christians might suffer AS a murderer or as a thief, etc., without being actually guilty of such crimes. It is also, for the same reason, possible for a man to suffer AS a Christian," and yet not actually and really be one.

In the one case the habitual condition of the person is referred to. In the other, it is the ground on which a person may suffer which is the subject of the exhortation.

QUESTION No. 273.

MURDER.

JUVENIS. "It is said of David that he 'hath slain Uriah the Hittite'; and it is written in 1 John that 'no murderer hath eternal life abiding in him.' It is further said of David that he was 'a man after God's own heart.'"

The latter clause refers to God's *choice* of David as king, and not that he approved of all that David did.

Further, all murder can be called slaying; but can it be said that all slaying is murder?

Then again, we have to define what we mean by "eternal life;" and to determine the relative position of the Old Testament Saints, and that of the members of the Body of Christ.

Signs of the Times.

JEWISH SIGNS.

By the time these lines are in the hands of our readers, they will learn from the Daily Press the news of the Zionist Congress, and know the facts as to what bargain is being made between the Sultan and the Jews.

Meantime we cannot do better than give our readers the substance of a very remarkable and exceedingly interesting address given by Mr. J. Zangwill at the Article Club on Wednesday evening, Nov. 20th, on

THE FUTURE OF PALESTINE.

It is impossible to give the whole, though the whole is well worth reading.

Mr. Zangwill first, with a few touches of a true artist's brush, gives in outline the *past* and the *present* of Palestine. He draws a wonderful picture of the past glory of Israel. He says:—

"It is not a primitive, pastoral people whose ladies are lashed by Isaiah for 'walking with stretched-out necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet.' Peasants have not these changeable suits of apparel, the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, the hoods and the veils. Even considered as a pastoral country, Palestine is no longer the 'land flowing with milk and honey.' 'Consider the lilies,' said Jesus, and, indeed, there are still wonderful wild-flowers and patches of marvellous fertility. But where are the beautiful fruit-gardens, which Josephus mentions around Caesarea? Buried three hundred feet beneath sand-dunes. Where are the olives of the Mount of Olives? Jericho, the land of palms, has not a single palm, and there is no balm in Gilead. The artificial water system, for Palestine with its few rivers depends largely on irrigation, has decayed; the springs are choked up; the trees felled. Arab women wrench off what branches remain, while goats, to keep which was considered by some Rabbis as damnable as to conceal armed robbers, wander everywhere, eating away the vegetation; distorestation has diminished the rainfall: 'Upon the land of my people shall come up thorns and briars,' said the prophet Isaiah. 'Lebanon is ashamed and hewn down, Sharon is like a wilderness, and Bashan and Carmel shake off their fruits.'

"Under this curse Palestine has slept for centuries. But now its sleep must end. The great Powers are awake—not only Russia and Germany, but the greater powers of steam and electricity. A hundred years ago the *Times* could record with open mouth: 'There is to be a railway through the whole of Surrey.' Now there is a railway through the whole of Siberia, and we have just reached the Jubilee of the submarine cable. Can Palestine escape? Palestine, the very centre of the earth, round which group themselves Europe, Asia, and Africa! It forms the Eastern shore of the Mediterranean. It is near the Suez Canal, it leads to the fat land of Mesopotamia and the coveted Persian Gulf. It is strange that as yet it seems to be omitted from the problem of Asia. It is never mentioned in Statesmen's year books, or newspaper leaders, or magazine articles. This is the more strange that, historically, Palestine has always been a coveted country. 'The very earliest monumental information which we possess,' says Major Conder, 'shows us how the Powers of Egypt and Chaldea strove for its possession.' . . . And this contest between the Powers of the north and the south for the possession of Palestine has gone on ever since, with intervals of independence, when the combatants had for a time ruined each other. The latest recurrence of such events was witnessed when Napoleon failed to conquer Palestine."

He then pictures all the political complications and the immediate relation of all the European powers to the future of Israel.

He next describes the commercial present with the possibility of minerals. He discusses the hindrances to

commerce, the construction of railways, and the fertility of the land.

"Some of Palestine is still amazingly fertile, and has borne unaided the same crop for forty centuries. Canon Tristram, who championed for colonisation the rich arable land of Moab, reported that its ancient reservoirs and conduits were still practically unimpaired. Laurence Oliphant, in whose Jewish Colonisation Schemes the then Prince of Wales was interested, as well as the Princess Christian, was enraptured with the land of Gilead, the sub-tropical country east of Jordan, amid which the hot springs of Callirrhoe and the romantic scenery would furnish a hygienic resort. The entire plain of Sharon, according to Thompson, seems to cover a vast subterranean river, and this inexhaustible source of wealth underlies the whole territory of the Philistines. But even the bleaker portion can be redeemed. With the re-forestation, the re-cultivation of the hill-terraces, the planting of eucalyptus trees in the marshy districts so as to allay fever, and the complete repair of the system of aqueducts and cisterns, with the construction of roads, railways, harbours—Jaffa can only be approached in small boats—and last, but not least, with the improvement of law and order, Palestine would regain its ancient prosperity, and, reaping the profit of its central position, become again the emporium of the Levant. Yet, the Promised Land is still a land of promise. But, for all this development, two factors are necessary, labour and capital. Where are these to come from?"

#### "DEARTH OF LABOUR.

"Even given capital, we know how the dearth of labour cripples the development of even such countries as Canada and Rhodesia. Palestine has but a small population of Arabs and fellahin and wandering, lawless, blackmailing Bedouin tribes. Is there any likelihood that labour in sufficient quantities would be attracted to Palestine? Yes, there is a people to the masses of which Palestine is the only attractive country, a people so bowed down by ages of suffering that it only demands a field in which to labour, and to work out its own destinies, safeguarded from the terrible persecution which has been its lot for centuries. Now or never it may come to its own again, for soon Palestine, which has been 'To Let' for so many centuries, will have the board taken down, and the opportunity of regenerating in one and the same process the ancient land and the ancient people will be lost for ever. I have sketched the state of the land, may I beg your patience while I sketch briefly the state of the people?"

He then describes the condition of the Jews, especially in Russia and Roumania, and quotes the cry of the latter: "Our powers of endurance are exhausted; let us leave the country and journey to Palestine."

He next deals with

#### "LABOUR AND CAPITAL.

"This, then, is the willing and patient labour-force waiting the magic password to Zion. Cheaper than coolies or Chinese—for what other people would rush to a ruined land and take part of their wages in religious emotion? And not only is this labour-force available for Palestine, every other channel is being gradually shut to it. Even that famous statue of Liberty in New York Harbour is beginning to frown at the Jewish immigrants; while England, to touch whose soil is to be free, grows restive at the congestion and rack-renting in the East End of London. It is as if the very finger of Providence pointed once more to Palestine. How are the Jews of this country to grapple with the new problem, save by deflecting the stream of immigrants Zionwards? True, Palestine is tiny, yet—and this is, I think, a new point—a hilly land, whose slopes can be cultivated and inhabited, is really much larger than its nominal area; just as New York, with its sky-buildings, is far larger than Manhattan Island. Yes, the land is good enough. Is the labour good enough?"

Mr. Zangwill has a scathing word for the mismanagement of the noble-minded Baron's art patronage, showing that Pauperisation is not Regeneration, and the effort to produce Jewish peasants is neither successful nor necessary.

The Jews, he adds, are towns-people; and he might have called attention to Isa. lxi. 5, where we learn that *Gentiles* are to be their plowmen and their vine-dressers. But he passes to the question of

#### "FINANCE.

"But where is the capital to do such things in Palestine to come from? Here is our last—alas! not our least—question. I cannot recommend the Gentile capitalist to lock up his millions in the gigantic enterprise of exploiting Palestine. The only possible method is a huge national subscription of the children of Israel. For just as Palestine can only be exploited by Jewish labour, so, too, only a Jewish Chartered Company, ready to take its percentage in religious and race feel-

ing and the joy of a people's salvation, can declare a satisfactory dividend for many years to come. This subscription has passed beyond the stage of fantasy. Walk down Walbrook, pass the door through which you go to banquet with the Lord Mayor, and you will see a building as substantial and practical as an alderman, with solid mahogany counters and green baize doors. This is the office of the Jewish Colonial Trust, surely the most remarkable financial movement the world has witnessed; a company with 120,000 Hebrew shareholders, drawn from every country on earth—the latest shares being taken up by Algiers, Tunis, Morocco, Cuba, and India. After some four or five years' agitation by the great Zionist leader, Dr. Herzl, of Vienna, a quarter of a million pounds has been amassed, and this has enabled the Trust to declare itself ready to begin work. But, alas! how little it is compared with the two millions Dr. Herzl demanded, or the seven millions which the Hirsch trustees are frittering away, or compared with the millions which the Jewish millionaire minority is well able to supply. Mr. Rider Haggard, witnessing recently the wailing of the Jews at the Temple wall of Jerusalem, asked, 'Why do they wail, when a few of their financiers could buy up the country?' Mr. Pinero, in his latest play, has defined the financier as a pawnbroker with imagination. Alas! our Jewish pawnbrokers have no imagination; and so they are leaving it all to the poor. Seventy-five per cent. of the shareholders are in Russia—imagine, Russia!—a dozen of these wretched families clubbing together for a £1 share! Of the remaining 25 per cent., Roumania supplies ten. You see how justified I was in selecting these two countries as supplying the future labour market. The man in the street, ignorant of the part the Jew has played in the world's history, imagines that the world owes the Jew nothing but money. At any rate, he always speaks of 'going to the Jews!' I am afraid we Jews shall now have to go to the Christians. Not so much for their money as for their sympathy. We must appeal to them to be true Christians, and help to end this tragedy of the Wandering Jew. The Sultan is with us—I say it boldly—ready to treat with us, and help us. Has he not given lengthy audience to Dr. Herzl? But even if he actually restored us our ancient land, we should not have the means of regenerating it since our millionaires stand aloof, and Baron Hirsch's gigantic bequest is split in a hundred different directions—a Niagara turned into garden fountains. No wonder the trustees shrink from publishing a balance sheet.

#### "JEWISH EARTH HUNGER.

"The legend says that the Wandering Jew wanders because he refused to allow Christ, bowed down with the burden of the Cross, to rest a moment at his door. Now the Jew, fainting from his long wanderings, under the weight of *his* cross, turns to the followers of Christ. What he asks is so little. He demands just one morsel of the earth for his own, a country no larger than Wales, that could be tucked away and forgotten in the United States. 'Restore,' he begs; 'restore the country without a people to the people without a country.' For we have something to give as well as to get. We can sweep away the blackmailer—be he Pasha or Bedouin; we can make the wilderness blossom as the rose, and build up in the heart of the world a civilisation that may be a mediator and interpreter between the East and the West; for we have wandered in every land, and are rich with every human experience. 'Help us, then,' he cries, 'in a project which shines like a star over the welter of materialistic politics; help us to our national redemption, so that, perchance, once again the Law shall go forth from Zion, and the Word of righteousness and justice from Jerusalem.'"

It is not often that our readers have the opportunity of seeing such soul-stirring—and, at the same time, deeply significant—words. They form one of the most remarkable Signs of the Times we have yet been able to give. We wish we could give the whole, and even this in larger type.

#### RELIGIOUS SIGNS.

##### CHRIST AND ANTICHRIST.

There is one great mark by which we may know what is of Christ and what is of Anti-Christ. The one is characterised by the word Separation and the other by Confederation. Both are marked by union. The one is union of His People with Christ; the other by union with men. Christ's words are, "Come out and be ye separate." "Separate yourselves." The words of those who are all unconsciously preparing the way for Antichrist is "Reunion." Reunion of Protestants with Rome, "Corporate Reunion," Union of Free Churches, and various other Unions: all vainly seeking for some outward union, instead of recognising the Bible

Truth that there is only one bond of real union, and that is "in Christ."

We are witnesses of many attempts that are going on around us: "Grindelwald Conferences," "Round Table Conferences," all tending in the same direction. But the latest of all is the introduction of money into the movement. *Words* do not seem able to do more than bring the difficulties to light; so *money* is now to be tried, and we shall watch the result with some interest.

It is brought before the notice of English readers by *The St. James's Gazette* (Oct. 9), from the *American Leader*, and is headed,

#### "MR. MORGAN'S LATEST VENTURE.

"Mr. Pierpont Morgan bids fair soon to appear in a new rôle. He aspires to play (says a *Leader* telegram) in the American Church a part as prominent as Gladstone did in the English Church, but he is confident of accomplishing vastly more practical results. Abandoning the yacht races, Mr. Morgan took his delegates by a record-breaking special train to the Episcopal Convention at San Francisco. There he insisted upon having the best seats, and showed a determination to be the convention's guiding spirit.

"On Monday, Mr. Morgan's chief clerical spokesman, Dr. Huntington, of New York, delivered a powerful closing speech in a violent debate on a motion to amend the episcopal constitution so as to admit to Episcopal communion Christians of every denomination, even Roman Catholics. The motion was adopted with a small proviso.

"Mr. Morgan is on record as saying that the Catholic Church is the greatest existing factor for morality and progress; and I learn that a much-commented-on anonymous letter by a "Prominent American Protestant" to the Pope, practically asking what concessions Rome would make to bring about a union of the Churches, was written at Mr. Morgan's instigation. Before the next episcopal convention, three years hence, Mr. Morgan hopes to have brought such influence to bear on both the Vatican and the Protestant denominations that a reconciliation and Union will have been effected."

Much will happen during the next "three years" to make the millionaire's schemes easier. But the above is a very solemn sign of the times, and shows those who have ears to hear how the way is being rapidly prepared for Antichrist's universal religion.

#### "LIBERAL CHRISTIANITY."

This, like many other things called "liberal," means the giving away of what does not belong to us. Whenever it is associated with Christianity, or Evangelical, it means the surrendering of God's truth.

At Colwyn Bay, Manchester Unitarians announce Sunday "Religious Services," and of course "Sacred Concerts" at the Pier Pavilion to meet the "religious needs" of the people.

Another "Sunday" announcement (in Worcestershire) consists of animated pictures of the Passion Play with vivid and realistic scenes of the Crucifixion and Resurrection.

This, of course, is accompanied by the talented choir of "Gipsy Maids, 16 in number," who will sing "Rock of Ages," "The Lost Chord," "He was despised," "The Holy City," etc., including 100 pictures from the "Life of Christ from Gethsemane to Calvary," concluding with a "Silver collection" and an appeal. "Don't miss this grand treat."

The Church Army rainbow bill for Leeds "Missionary Sunday," conducted by the Rev. W. Carlile, is much the same. Hymns were led by his "Silver Clarion," and brief speeches given by his "Monsterphone." They fit in well with his "Mattins" and "Evensong."

#### "A RELIGIOUS TRUST.

The *Chicago American* (June 17th, 1901), gives the following account, showing how those who are ignorant of the object of the Gospel are ready to follow the world's example for the worldly object of

#### "THE UPLIFTING OF MANKIND."

Where they propose to lift them up to they do not tell

us. It cannot be beyond their first parent, Adam. And he was a ruined sinner, apart from Divine grace. But in these schemes grace is left out altogether, and man is accomplishing man's objects. The *Chicago American* says:

"The Rev. Jenkin Lloyd Jones, in addressing the Baptist ministers to-day, advocated the application of the trust principle as used in commercial enterprises to churches. He said all denominations should join hands and organise a religious trust for the *uplifting of mankind*. He said that all creeds could agree upon certain cardinal truths, and on these make war against the common enemy.

"Beauty is an important element of Christianity, and truth is common property," Dr. Jones said. "They belong not to one church or the other, but to everybody. There is only one standard of truth in the world, and everybody knows what it is. Are we going to let the railroads, banks and manufacturing interests reap all the benefits growing out of this new system of co-operation and combination? Are we going to hold to the system of individualism in spite of the lessons taught by progress?"

"I do not like trusts very much, but I am bound to confess they are economically right. Even with the comparatively short experience we have had with them they have revealed the terrible waste which resulted under the competitive system.

"Trusts are economically right, and the problem before us to-day is to make them ethically right. There is a task on hand for us here in Chicago which the churches will never accomplish individually. Unless we combine we will continue to wage a losing battle against iniquity and vice."

It is with reference to such a scheme as this that we may ask the Lord's question, "Do men gather figs from thistles?"

## SPIRITIST SIGNS.

### THE BABEL OF SPIRITISM.

We shall seek to convince our readers of the hopeless confusion amongst those who undertake, through the press, to be "leaders of thought," and directors of the movement. All their writings show that their minds must be in a disorderly turmoil, a disjointed, riotous ferment. And the reason is not far to seek. It was the same in Israel when anarchy prevailed in their camp: "every man did that which was right in his own eyes, because there was no King in Israel."

One journal will profess to receive certain instructions from spirits. Another will receive the very opposite. We are treated to a break-out of ideas in fits and snatches, as they may strike the mind at the moment; to be reversed soon after in the same periodical. There is no law of direction, no basis to work upon, no foundation for security. For lack of this, their readers are treated to a confused jumble which they are too ignorant to dissect, or too blinded by Satan to have any conscience to detect.

We now extract from a pamphlet written by Morell Theobald, F.C.A., 1884. His claim for Spiritism is that it is the gift of the Spirit promised to the early disciples. He says he was initiated into "writing mediumship" from a friendship with the late W. Howitt and his family, and which he calls, "psychic power." He continues:

"Ever since its gentle dawn, it has streamed through life's chequered experiences, as the gift promised to the early disciples as the *Comforter*" (p. 6).

There is but ONE BOOK where he can read of this promised gift; and there is but ONE PERSON who had the authority to promise it; and there is nothing ambiguous as to the work for which He was given.

"Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the *Comforter* will not come unto you. . . . Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth. HE SHALL GLORIFY ME; for He shall receive of Mine, and shall show it unto you" (John xvi. 7, 14).

To prevent any quibble that the extract given from Mr.

Theobald's book does not mean this, we will make it clear by another quotation from the same pamphlet.

The father puts a question to his supposed deceased daughter, so that he might know what was the power or agent by which she could communicate. And this is answered in a question form :

"What was the power in the olden time but the Spirit of God, which is in all mankind ; but it is not the ordinary spirit power working with you all, but the *true Spirit of God*\* working with us and you all" (p. 37, appendix).

No such outrage against a Holy God has ever been recorded ; that is, if it is gauged by the vast number of its adherents both in this country and abroad. It is for us, who live in these "latter times," to behold these "doctrines of demons," received as coming from God.

It will be as well to enumerate them again.

1. They deny that Christ is worthy of Divine honour (*Stainton Moses*, pp. 138-9).
2. They deny His atoning sacrifice (*Two Worlds*, Aug. 26th, 1900).
3. They deny His resurrection (*Things to Come*, Aug. and Nov.).
4. They deny His coming again (*Stainton Moses*, pp. 150-1).
5. They deny the resurrection of the dead (*Light*, June 15th).
6. They deny the Holy Spirit the Comforter, as we are now proving, and thus fill up the cup of their iniquity.

Mr. W. Howitt saw what was coming. In *The Spiritual Magazine* (Sept., 1876, vol. ii., 3rd series, p. 407, edited then by Dr. Sexton), he charges his fellow spiritists in these startling words.

"I see that one man has written a book called the *Sixteen Crucified Saviours*. There never were sixteen crucified Saviours. There never was but one Saviour" (p. 411).

He goes on to say that the life of Christ was "unlike the lives of all other originators of religion" placed in the period of modern history ; and closes up with these notable words :

"To endeavour to place the history of any other founder of religion beside it is to simply place a skeleton by a living man" (p. 412).

Well might he write to Dr. Sexton to this effect :

Had I known to what Spiritualism would come, I would never have allowed my name to be associated with it.

The editor of *Light*, in a leading article, makes the following remarks on the subject,

"CAN WE AGREE?"

The terms upon which agreement can be made possible is in the closing paragraph of the article which we now quote.

"Then in comes Professor J. S. Loveland, with his 'vital fact.' Certain persons, he says, 'still hunger for the flesh pots of Egypt,' and as they are 'in dead earnest' they are dangerous ; so all the flesh pots [of old belief in a personal God] must be taken out of the way.

"Modern Spiritualism,' he says, 'is a distinctively new era in human thought and experience,' and the old Babylonian structures of all past system of religion,' have fallen before it. . . Especially must we come to a settlement of 'the God question.'

"The spirit of compromise yields to the demands of ignorant conservatism, but there must be no compromise about God,' says Professor Loveland. He has got to go. 'We must shut out the idol,' whether as a 'personal deity,' or an impersonal God. . . 'We must then,' he says, 'so construct our Declaration' as to bar out a God who can be a proper object of worship, 'love or reverence,' or 'trust.'"

\* Our italics.

So, here are the terms, but what about the concession? Read on.

"It is all very miserable," the editor concludes. "What is the moral?"

"Surely, to give up this barbaric desire to make men agree or to push them out. In our music we want the whole orchestra ; not a drum, a triangle, and a trombone. Besides, we *can*\* agree upon a general basis of belief in the open road between the spirit people and ourselves ; and truly, in trying to make that road plain and smooth, we need the help of every variety of mood and mind" (*Light*, November 12th, 1898, p. 554).

And this is to be "the basis of agreement"! Place is to be found for "every variety of mood and mind" to make their "orchestra" complete. The equivalent to this would be adding to the "drum, triangle, and trombone" of his instrumental band, the accompaniment of kitchen tongs, shovel, and kettle with a few stones. Truly a divine message and messenger. The description given by Mr. Stead in his *Review of Reviews* is not calculated to impress one with the sacred character of the messengers, but rather to draw out one's pity. Writing of a noted medium, he says:—

"It is somewhat painful to see her go into a trance ; and when you see her writhe and tear her hair, you understand something of the contortions of the Sibylls."

Just so. We assert that it is *the same power* that acted and acts in both cases. To adopt the phrase that will presently be given from *Light*, which fitly describes their condition—they are "demon-ridden."

Mr. Stead goes on to say:—

"When she passes into a trance, she is taken possession of by intelligences *not* her own, and sometimes by more than one at the same time."

And these wild speculations of diseased minds are to form the foundations of a "new religion." This fortuitous concourse of muddle is to establish humanity in a faith proclaimed by demons. (1) One stands forth and declares "God must go"; another says "There are four leading characteristics in Spiritualism, that God is all good and ever-loving to everyone" (*Daybreak*, May 1st, 1869). (2) Another says, "I have taught that 'God is love'; that the atonement consists in reconciling or bringing humanity into a oneness with nature's divine laws" (Mr. Peeble's Valedictory Address, Cavendish Rooms ; *Medium and Daybreak*, June 3rd, 1870). Still (3) another says, "The world needs to trust itself ; and poor, demon-ridden man needs to retire upon himself, and listen for the true revealer of God in the temple of the soul. . . . What we need is self-reliance, and a going with God into 'the secret of His tabernacle'" ("Notes by the Way," *Light*, May 24th, 1901).

## Editor's Table.

### ACKNOWLEDGMENTS.

A believer in Jesus	...	...	...	2	0
X. (Manchester)	...	...	...	4	6
R. G. L.	...	...	...	5	0
J. H. C. (Brighton)	...	...	...	10	0

### GOD'S COMING KINGDOM.

A little *brochure* for envelopes, by E.A.M.B.  
It can be obtained of E.A.M.B., 11 Gloucester Road, Kingston Hill, Eng., price 1d.

\* Not our italics.

# THINGS TO COME.

No. 92.

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## Editorial.

### GRACE, GODLINESS, GLORY.

IN Titus ii. 11-13 we have a wondrous example of how true doctrine is intended to affect the life. The gospel of God—God's gospel—is Doctrinal in the Book: it is Experimental in the heart: and it is Practical in the life. Hence the doctrine here is given in connection with the everyday concerns of life.

In chap. i., Titus is instructed in his own duty, and told how he is to be diligent in studying; steadfast in holding fast; faithful in teaching; and exemplary in manifesting the truths he had been taught.

In chap. ii., Titus is directed how he is to instruct others in different circumstances and stations in life. "Aged men," "aged women," "young women," "young men," and "servants." And this practical instruction is all based on "sound doctrine;" which is introduced by the reason given—"For," in verse 11; as though he said, this is the end and object of Divine grace.

Where Doctrine, Experience, and Practice are out of proportion, the Christian Character is incomplete; not to say deformed.

All comes from "the grace of God." We know that grace means unmerited favour. But it means more than that. It brought Salvation to me, not only when I did not deserve it, but when I did not desire it, and would not have it. I was born at enmity with God, and I lived at enmity with God: and even now, though a sinner saved by grace, my carnal mind is at enmity with God. Therefore, if the sinner is to be saved at all, he must first of all have a *desire* for Salvation created in his heart. He must have a spiritual appetite imparted to him, and a spiritual understanding given to him.

This is all the work of grace. This is what grace first does. Jehovah's revelation of Himself is all of grace. Why have we received a revelation at all? And why have we received it, while others are without it? Is it our merit? No! it is all of grace: "and if by grace, then is it no more of works?" (Rom. xi. 6).

This revelation reveals the grace of God which bringeth salvation. "Behold, I BRING you good tidings of great joy . . . for unto you is born a Saviour." Grace has for its object, and carries with it, salvation. Grace does not offer it.

And it brings it to "all" *without distinction*. Not all without exception: for there are millions who have never heard of it. Before this grace of God was thus revealed it was confined to Israel; with a few individual exceptions such as Naaman and the widow of Sarepta (See Luke iv. 26, 27). This was the "teaching of Jesus": but people, to-day, will not have *this* "teaching." They will take all His other

teaching, but when it comes to the manifested, distinguishing favour of God, then it is with them as it was of old: "all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong" (Luke iv. 28, 29). And that is what many would do with us as they read these things. And, if not that, then it will be as it was when the Lord said—"No man can come unto me, except it were GIVEN unto him of my Father. *From that time* many of his disciples went back, and walked no more with him" (John vi. 65, 66).

We beseech our readers to profit by the warning of that awful exhibition of the same enmity of the old nature which is in every one of us.

"Grace bringeth Salvation." It is "given," and that without distinction. Formerly it was confined to Israel; but, since Israel's temporary rejection, it is no longer thus limited, but is brought to all, without distinction of race or nation, kindred, or tongue. If it meant all *without exception*, then all must have what grace brings and gives, and it would mean that all must be saved.

But this, as we all know, is not the case.

This is the first thing, then, that grace does. It "bringeth salvation." But its blessed work does not end there. Grace teaches as well as saves. "Teaching US." Here, the "us" in v. 12 is in direct contrast with the "all" of v. 11. Grace does not teach until it has saved; and it is as saved ones we learn its wondrous lessons.

First the spiritual "understanding" must be given (1 John v. 20. 1 Cor. ii. 14), and then the lessons are imparted. The law never taught; it commanded. It told men what to do and what not to do; but it never *taught* them how to do it. And it never gave the capacity or ability to do it.

There are five words which are translated *to teach*. One of them means *to give instruction* (διδάσκω, *didaskō*), and occurs nearly one hundred times. But it is not that word.

Another means *to make a disciple* (μαθητεύω, *mathēteuō*), and occurs four times. But that is not that word. Another occurs 44 times and means *to bring word* (ἀπαγγέλλω, *apangellō*), but it is not this.

The word "teach," here used, of Grace (Titus ii. 11), means *to train*; to do everything involved in the whole training of a child, including not merely instruction, but admonishing. It is translated *chasten* in 8 out of the 13 occurrences of the word.

So that grace teaches perfectly, as well as saves perfectly.

And how does grace train and teach? what are its holy lessons? Well, it teaches "us" how to live in "this present world" in four particulars. We are to live:

- (1) Soberly.
- (2) Righteously.
- (3) Godly.
- (4) Looking for that blessed hope.

(1) "Soberly" has reference to *self-restraint*. It has nothing specially to do with eating or drinking, but includes everything. It means having ones self *well reined-in*, well in hand. Only grace can train like this. When man tries to do this he has to resort to vows and pledges and badges. But grace, with all its mighty power, lifts the poor slave out of his bondage, and sets him in perfect liberty; giving him power over the ten thousand forms of self-indulgence. Oh let us beware how we do anything that would imply that grace is an imperfect teacher and trainer. "Soberly" has reference to *the world within*.

(2) "Righteously" has reference to the *world without*: and it is not a command as to what *we* are to try to do; but it is a declaration of what grace actually *does* and of how grace trains us. Only that can train us which saves us. This shuts out "good living" as a trainer, because this cannot save us. It shuts out Education, and even Orthodoxy; because, even if these could teach us to walk soberly and righteously, they would still leave us *unsaved*! No! the grace of God alone can save; and therefore this same grace alone can train. It is all-sufficient for the blessed training which it gives to those it saves.

(3) "Godly." This has reference to *the world above*, so that grace is a perfect trainer. It brings God into everything, and trains us to do everything with reference to God. All this of course means trouble from *man*: for, "all that will live (*lit.*, are willing to live) godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). That is why so many who spend their thoughts on their "walk" fail here. This persecution is "the offence of the cross;" and it is not pleasant. There would be some *élan* and some excitement in circumstances to help us to go to a martyr's death: but this "persecution" for determining to be wholly for God is harder to bear than that. To be cut off from "fellowship" because one differs in *opinion* or some non-vital question, this is what breaks the heart; this is the sorrow for which one gets little or no sympathy from man; this is what shuts us up to God; this is part of the *training* which grace uses for the glory of God.

(4) "Looking for that blessed hope, and the glorious appearing of the great God and (or even) our Saviour Jesus Christ." This is the end for which grace trains. It trains in the other three, but all in the sphere of this fourth. All other things are tinged by this blessed hope. This lights up the whole landscape of our life with the brightness of the coming glory. Grace is but the flower: Glory is the fruit. "The LORD will give grace and glory" (Ps. lxxxiv. 11). This is the end of the way of God. It began with the appearing of grace: it will end with the appearing of glory. Is it not well called "that blessed hope"?

Wherever the *doctrines* of grace are enjoyed, Salvation of God is *experienced* in the heart, and Godliness is certain to be practically *manifested* in the life. He who redeemed us from all iniquity (*v.* 14) will purify us, as His purchased people, and make us "zealous of good works." "Works" may be performed apart from grace, by those who have a "zeal for God;" but "not according to knowledge" (Rom. x. 2); for the grace which really trains

in true zeal is the grace which has first eternally saved and blessed us in this present world, and has given us "that blessed hope" with regard to "the world to come."

## THE TWENTIETH CENTURY NEW TESTAMENT.

A FEW words on this may be of use to our readers. The object of this New Version is to render it "into the language of our own time." "Our constant effort," say the translators, "has been to exclude all words and phrases not used in current English." The Greek from which the translation is made is the revised text of Bishop Westcott and Dr. Hort, adopted by the English Revision Company. The Gospels and the Epistles are arranged in *supposed chronological* order; accordingly this version begins with the Gospel of St. Mark.

It must be said that in very many cases they have *mis-translated* the Greek: and the "modern English" into which they have translated it almost in every page misses the *dignity*, the charm, and the simplicity of the Authorised Version. Occasionally, too, their version appears to violate the established usages of modern English, as in St. Luke xiii. 17, where we read that "all the people were rejoiced," while the Authorised Version gives us good and grammatical English in the rendering "all the people rejoiced." Again, very many of the alterations seem merely to be made *for alteration's sake*, especially in the verbs, where in the A.V. one word is made to do duty for two, and here we have often two or more words needlessly made to do duty for one, very often to the weakening of the strength of the passage, as for example, "do not torment me," for A.V. "torment me not."

Among the unhappy translations we instance Matt. xxiv. 15, "the desecrating horror," which quite fails to show that the abominable thing set up is that which causes and brings on the desolating judgments.

The more we read this Version the less we like it, and fall back on our old Authorized Version with more satisfaction than ever.

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

B (page 212), chap. iv. -8-11. THE UTTERANCES OF  
THE Zōa AND ELDERS.

*The Theme—Creation.*

We now come to B, iv. -8-11, the subject of which is the worship and utterances of the Zōa and the Elders. This is part of the larger structure  $\mathfrak{H}$  on page 212, and still part of the first vision seen "in Heaven."

The following is the structure:

\* These papers have been copyrighted in view of their future separate publication.

B f | -8. Worship of the *Zōa*. "And they rest not . . .  
 g | -8. Their utterance (creation). "Holy,  
 holy, holy . . .  
 f | 9, 10. Worship of the Elders. "And when . . .  
 g | 11. Their new song (creation). "Thou art  
 worthy . . .

iv. -8. **And they have no cessation day and night, saying**

**"Holy, Holy, Holy,  
 Lord God Almighty,  
 Who was, and who is, and who is coming."**

This is the first of all the seventeen Heavenly utterances. They begin with God Himself, and relate to what He is in Himself; and not to what He has, or has done, or is going to do. The emphasis is on "who was," because it is put first.\* The object of the whole Book, and of all that it records, is to establish the Holiness of God, which is here, at the very outset, the first thing that is proclaimed. The reign of Heaven is about to be established in the Earth, when all shall be holy, where now all is unholy. Hence we have the same thought in the great Kingdom-prayer:

"Our Father which art in heaven,  
 Hallowed (or Holy) be Thy Name,  
 Thy Kingdom come,  
 Thy will be done on earth as it is in heaven."

Then, and not till then, we have "us." "Give us," etc. It is remarkable also that there are three Psalms which proleptically speak of this coming reign. Psalms xciii., xcvi., and xcix. The three Psalms which precede these commence with the command to sing, and then these Psalms which follow each begin "the Lord reigneth." Not yet can they be sung of accomplished facts, but the day is coming when they can, and will be, sung of then present glorious realities. The point, however, we wish to notice is that, each of these three Psalms ends with a reference to God's holiness, because it will then be said "the Lord reigneth." But the heavenly utterances in Revelation begin with the proclamation of this holiness, because those who say "Holy, Holy, Holy," are about to call for the judgments which are to bring in that coming Holy Reign. (See Isa. xxiii. 18. Zech. xiv. 20, 21.) Those three Psalms must be carefully read in the light of the Apocalypse.

The first (xciii.) is called for by the song for the Sabbath (xcii.), which speaks of the millennial Sabbath-keeping which is to come, and tells of the destruction of the wicked, the perishing of the enemies and the scattering of the workers of iniquity, before the Lord is exalted as most High for evermore (v. 7-9). Then comes the answer in Psalm xciii., which begins "THE LORD REIGNETH," and tells of the Throne being established, and ends with the declaration, "holiness becometh thine house, O LORD, for ever."

The second (xcvi.) is called for in Psalm xcvi. 1. "O sing unto the LORD a new song; sing unto the

LORD, all the earth"; and speaks of the millennial glory, which is summed up in verse 11:

"Let the heavens rejoice,  
 And let the earth be glad."\*

This, too, is the burden of the final heavenly utterances in Rev. xix. 5, 7. Then comes the answer in Psalm cviii., which begins "THE LORD REIGNETH," and tells how "righteousness and judgment are the habitation of his throne" (v. 2; and compare Rev. xiii. 3; xvi. 7; xix. 2); and goes on to speak of the very judgments which are described in the Apocalypse, and also of the same exaltation of Jehovah high above all the earth (v. 9; compare xcii. 8). It ends by calling on the righteous to "rejoice in the LORD . . . and give thanks at the remembrance of His holiness."

The third (xcix.) is called for in Psalm xcvi. 1-3: "O sing unto the LORD a new song: for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. . . . He hath remembered his mercy and his truth toward the house of Israel." Then comes the answer in Psalm xcix., which begins "THE LORD REIGNETH; let the people tremble: he sitteth between the cherubim, let the earth be moved" (marg., *stagger*). Three times in this Psalm we have the three-fold "Holy" of the *Zōa* in Rev. iv. 8 giving us its interpretation and significance:

Verse 3. "Let them praise thy great and terrible name: for it is holy."

Verse 5. "Exalt ye the LORD our God, and worship at his footstool, for he is holy." And

Verse 9. "Exalt the LORD our God, and worship at his holy hill; for he is holy."

All this truth and teaching is embraced in this first heavenly utterance, spoken by the four *Zōa*.

We have called attention to the fact that each Vision seen "IN HEAVEN" is marked by heavenly voices; and we have stated that it is in these we must look for the key to the judgment scenes which follow on earth. We shall have, therefore, to give more attention than is usually done to the significance of these utterances; weigh their words, learn their lessons, and note their bearing on what follows "on earth."

9. **And when the *Zōa* shall give glory, honour, and thanksgiving to Him who sitteth upon the throne, who liveth for ever and ever,**

10. **The four and twenty elders shall fall down before Him who sitteth upon the throne, and they shall worship Him who liveth for ever and ever, and shall cast their crowns before the throne, saying:**

\* The Massorah points out a remarkable acrostic in the four Hebrew words which form this verse. The four words begin with the four letters which form the word Jehovah.

יְהוָה הַקָּדוֹם הַגָּדוֹל הַגִּבּוֹר

Thus this verse is stamped as containing the result of Jehovah's dealings.

† B.E.G.L.T.Tr.A. WH. and RV. read the future tense here.

\* Compare i. 8 and xi. 17, where the emphasis is on the present.

"Worthy art thou, O Lord and our God,\*  
To receive glory, and honour, and power;  
Because Thou didst create all things,  
And for thy pleasure they were,† and are  
created"]

Thus, *creation* is the subject of the first great utterance of the *Zōa* and the Elders. Their words announce the blessed fact that the judgments which are about to take place, have for their great object the removal of the curse, and of all unholiness from the earth; and the ending of creation's groaning and travail. These heavenly elders take part in this heavenly utterance, and they acknowledge its truth by bowing their heads in worship and homage.

A (page 212), chap. v. 1-7. THE THRONE AND THE  
BOOK: THE LION AND THE LAMB.

Having considered the member B, iv. 8-11 (page 212), we now come to the member A, v. 1-7 (page 212), the subject of which is *The Throne, and the Book: The Lion and the Lamb*.

Here, as in A. iv. 1-8-, we have the Throne. But, here it is rather Him that sitteth upon the throne, than the Throne itself.

A | h | 1-. Right hand. "And I saw . . .  
i | -1. A Book.  
k | 2-5. The Lion. "And I saw . . .  
k | 6. The Lamb. "And I saw . . .  
i | 7-. The Book. "And he came . . .  
h | -7. Right hand. "Out of the right hand .

v. 1. And I saw on the right hand of Him that sitteth upon the throne, a Book (or Roll), written within and on the back, having been sealed with seven seals] Much ingenuity has been spent in the interpretation of this "Book," and what it represents. Some have suggested that it is the history of the Christian Church, but we trust our readers are fairly convinced by this time that the Church is not the subject of the Apocalypse.

Neither can it be "the book of the Covenant" yet to be made with Israel, because that New Covenant is in mercy (Heb. x. 16, 17), while this book has to do with judgment. Why should we go out of our way to seek for a far-fetched meaning when we have such plain indications in the Word itself of what a sealed book denotes. In Is. xxix. 11 we read: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." In Dan. xii. 1-3, we read of the Great Tribulation, which is the central subject of the Apocalypse. But Daniel is not permitted to do much more than make known the *fact* of the great Tribulation out of which Daniel's people, the Jews, were to be delivered. The particulars, and the circumstances of that day, were not to be made known at that time by Daniel. Hence, it is said to him (Dan. xii. 4): "But thou, O Daniel, shut

\* So L.T.Tr.A. WH. and RV.

† So G.L.T.Tr.A. WH. and RV.

up the words, and seal the book, even to the time of the end." And when Daniel enquired (verse 8) as to "what should be the end of these things?" The answer is (verse 9), "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." The details of a former vision Daniel was told also to seal up. "Wherefore shut thou up the vision: for it shall be for many days" (viii. 26).

What ought we to look for as the first thing, in the Apocalypse, which, as we have seen, has the end of the "many days" and "the time of the end" for its great subject, but the *unsealing* of this book, the sealing of which is so prominently spoken of in the book of Daniel? When the time comes for the fulfilment of all that is written in this book, then the seals are opened. Even then, though these seven seals be opened, there are still certain things which even John himself has to "seal up," *viz.*, "the things which the seven thunders uttered" (x. 4). We take it therefore that the opening of the seals of this book is the enlargement, development and continuation of the Book of Daniel, describing, from God's side, the judgments necessary to secure the fulfilment of all that He has foretold. The opening of each seal has a special judgment as its immediate result. The roll given to Ezekiel was of similar import. "He spread it before me, and it was written within and without; and there were written therein, lamentations and mourning and woe" (Ezek. ii. 10). In like manner, the opening of the seals of this book disclose tribulation and mourning and woe. But there is more in the "Book" than this. There is also the *object* of all this judgment. That object is the redemption of the forfeited inheritance. (See the notes on verse 2, below). The special importance of this "Book" (and all that is involved in it) is set forth by its structure, which is as follows:—

THE EXPANSION OF k. (page 231), v. 2-5. *The Lion*.

k | 1 | 2-. The Angel's proclamation. "And I saw . . .

m | -2. Question. "Who is worthy . . . ?

n	o	3-. No one able.	} First consequence:
		(Agent).	
p	-3.	To open the	} Inability.
		book. (Action).	

n	o	4-. No one able.	} Second consequence:
		(Agent).	
p	-4.	To open the	} Weeping.
		book. (Action).	

l | 5-. The Elder's consolation. "And one . . .

m | -5. Answer to the Question. "Behold . . .

THE TRANSLATION OF k. (page 231), v. 2-5.

v. 2. **And I saw a strong angel proclaiming with a loud voice—"Who is worthy to open the Book, and to loose the seals thereof?"**] It looks as though there is something more in this 7-Sealed Book than what we have said on verse 1. There is evidently more in this book than the mere continuation of Daniel's prophecies. This is there, without doubt, but there must be that which calls for all these judgments and requires the putting forth of all this power. If the Book has to do with the whole subject of prophecy, with its causes, and not merely with its consequences and its end, then it may well take us back to the beginning, to which the cherubim already point us, when man was driven out from Paradise, when he forfeited his inheritance; and the promise of a coming Deliverer and Redeemer was given.

This First Vision "in Heaven" (iv. v.) takes up the history of man in relation to the Throne, at the point where it was left in Gen. iii. 24. The Throne is here set up; but man is outside and unable still to gain access to "The Tree of Life." Hence this proclamation "Who is worthy?" Who has the right to redeem the forfeited inheritance, the lost Paradise? Satan is in possession of this world now. He is its "God" and "prince" (John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2), and as such he was able in a peculiar way to tempt Him who had come to redeem it in the only lawful way in which it could be redeemed. (See Lev. xxv. 25; Deut. xxv. 5; and Ruth iv. 1-6). If this be so, then we understand this proclamation, which has so important a place in this heavenly vision. And the enquiry will be like that of Boaz, Who will act the *Goel's* (or Redeemer's) part for man and for Israel, and recover his lost estate. Jer. xxxii. shows that a sealed book was given in connection with such a transaction (read verses 6-16); and if so, then it serves as an illustration for a much weightier redemption, even that of the new song which immediately follows in this Heavenly Vision; the song whose theme is nothing less than the Redemption of Creation, accomplished by One who was altogether worthy, both by unanswerable right and unequalled might. For the *Goel* was an avenger as well as a Redeemer.

3. **and no one was able, in the heaven nor upon the earth, neither under the earth, to open the Book, or to look at it]** The worthiness required is so great that no created being is able even to contemplate it. There was not one that could make reply to the herald's challenge.

4. **and I was weeping much because no one worthy was found to open\* the Book or to look at it]** The scene must have been very vivid and real to John to produce this sadness. These tears were not caused by disappointed inquisitiveness! Surely, he must have realised, somewhat, the serious nature of the consequences involved if one worthy could not have been found. There must have been something, and enough in the character or appearance of the Book,

\* Omit "and read" G. L. T. Tr. A. WH. and RV.

to tell him this: for no voice had yet said anything as to its nature or contents. One of the Elders breaks the silence.

5. **And one of the elders saith to me "Weep not! Behold the Lion which is of the tribe of Judah, the Root of David, prevailed† so as to open the Book, and shall loose the seven seals of it."**] Not one of the Elders, or the Cherubim, or Angel, or Spirit, could accomplish the work of the *Goel* (or Redeemer). None of these could be "next of kin," none but the Son of Man, who was David's Son and David's Lord. None but He who was at once the "Root" from whence David sprang, and the "offspring" which sprang from David, could be next-of-kin, and therefore entitled to redeem the forfeited Inheritance of the Throne, the Land, and the People. He was "the Lion of the Tribe of Judah" (Gen. xlix. 8-10. Num. xxiv. 7-9. Isa. ix. 6, 7; xi. 1; Ps. lxxxix. 20-29).

The Lord Jesus will prevail as the Lion; and it is of this the Book treats; but, He first prevailed as the Lamb slain. Hence, when John turned, he saw, not a Lion, according to the Elder's announcement, but a Lamb, according to the prior historical fact.

He first takes the place of man as outside the garden and the tree of life (Gen. iii. 24). His Redemption work commenced on earth by His coming, not into a garden, but into a wilderness (Matt. iv. 1). He approaches that flaming sword and hears the words of Him who said "Awake, O sword, against my Shepherd, and against the MAN that is My fellow, saith the LORD of Hosts" (Zech. xiii. 7). This sword was sheathed in Him, and thus He becomes entitled to enter and worthy to take the Book.

When John first looks (v. 1), he sees only "the Throne and the Book," which are separated from the second by the structure. For when he looks the second time (v. 6), he sees "the Lamb." The Lamb is now seen in the midst of the Throne. He occupies no longer the outside place. He is entitled to enter and approach the throne, for He alone is "worthy."

6. **And I saw \* in the midst of the throne and of the four Zoa, and in the midst of the Elders—a Lamb, standing as having been slain, having seven horns and seven eyes, which are the seven spirits of God, having been sent † into the whole earth]** The Elder spoke of a Lion: but John turns and sees a Lamb. The Elder spoke of the consequence: John sees the cause. The Lion is about to put forth His power and eject the usurper from his dominion. "The prince of this world is (already) judged" (John xvi. 11). Sentence has been passed; a judgment summons has been issued (John xii. 31; xii. 11); and execution is about to be put in (Rev. xii). But all this is here first shown to be in virtue of the "right" obtained by the payment of the redemption price: that is why John sees a Lamb as "having been slain."

† Not "hath prevailed," as though referring to some recent act, but "did prevail," i.e., at the Cross.

\* Omit "and," G. T. Tr. A. WH. and RV. Omit "behold," G. L. T. Tr. A. WH. and RV.

† So L. T. Tr. A. WH. and RV.

Past payment is the basis of future power (Col. ii. 15. Heb. ii. 14). This it is which established the worthiness of the true *Goël*. The horns of the Lamb speak of His power (1 Sam. ii. 1. 2 Sam. xxii. 3. Ps. lxxv. 4; cxxxii. 17; cxlviii. 14. Lam. ii. 3. Ezek. xxix. 21. Dan. viii. 5, 20, 21, etc). This power is Divine and has a spiritual and almighty agency able to carry it out. The seven eyes, Zech. iv. 10. and iii. 9, denotes the fact that the Lord is about to remove the iniquity of the Land of Israel.

7. **And He came and took it; out of the right hand of Him who sitteth upon the throne** Thus ends the member which has for its subject "The Throne and the Book; the Lion and the Lamb." It corresponds with Dan. vii. 9-14, where the Son of Man is seen coming to the Ancient of Days and receiving a kingdom, dominion, and glory; and it is this which is immediately celebrated in the New Song which follows in chap. v. 8-14, concluding this first Vision "In Heaven."

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."  
(PART III.—Continued from page 79).

XV.

vii. 5, sec. ii. "And lo, another beast, a second, like to a bear" (Medo-Persia).

THE bear is noted for its slow, creepy gait, for the ponderous weight of its steps, for its ferocious, low-muttered growling voice when irritated either by hunger or rage; for its voracious "all-devouring" appetite, and for its power of pulling down its prey with its heavy, crushing paws.

"And it was raised up on one side, and three ribs were in his mouth between his teeth: and they said thus unto it, Arise, devour much flesh."

There is nothing either human or abnormal about this second living (creature); it is simply a bear as to its nature, and acts like one. If, however, it be brought under the influence of man's nature (James iii. 7) it can be taught to obey the higher intelligence; for an example of this see the effect produced on Cyrus, Dan. x. 13, 21 with Ezra i. 1-4.

The statement that one side of the bear was higher than the other (agreeing with the same difference in the two horns of the ram, viii. 3), shows that the dominion is a dual dominion, as seen in the combined Medo-Persian kingdom; and that one of them would become the leading power; the leading one coming up last, viii. 3, which appeared, historically, in the superior position subsequently held by the Persian dynasty. The "three ribs" are parts of three carcasses which have already been devoured, answering to Astyages, Nabonidus, and Croesus; three kings who were held captive by Cyrus after he had devoured their kingdoms.

; Omit "the Book," L.T.Tr.A. W.H. and R.V.

"They said" appears to refer to heavenly beings standing near, one of whom afterwards interpreted the vision (v. 16). Here we are permitted to see that the several spirit-forces, energising the visible "world powers," have no ability of their own to move this way or that, except as permitted by a higher power. They are held in a divine leash which they cannot slip, strain at it as they may; until they are loosed they are immobile.

"Arise," no longer lie couchant. It is a call to further activity. "Devour much flesh":—in accordance with the greedy character of the creature. This characteristic is confirmed by the history of the Persians. The people within the range of their operations were "flesh" to be devoured.

XVI.

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and (put it) also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord, the God of heaven, given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel" (Ezra i. 1-3). (B.C. 536).

All the promises of God are "yea and amen" in Jesus Messiah. However unfaithful they may be to whom they are first preached their unfaithfulness cannot make the word of God of none effect, for the Lord never changes, otherwise the sons of Jacob would have been consumed.

The people called by the Lord's name, because of their national unbelief, and consequent unrighteousness, failed; yet, in every generation of the sons of Jacob, there has been a holy line, a golden chain, linked on to Abraham at the one end, and to the Messiah at the other (Matt. i. 1, 16); and, as the Lord will most certainly fulfil all His promises, a seed, "as the sand which is upon the sea shore" (Gen. xxii. 17), possessing the faith of Abraham, shall certainly return and inherit them. Therefore the Lord says:

"As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all" (Isa. lxxv. 8).

"When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with singing" (Ps. cxxvi. 1, 2).

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all whose spirit God had raised, to go up to build the house of the Lord, which (is) in Jerusalem" (Ezra i. 5).

To the Prince of the captivity, and to the Leaders of the home-going exiles, Cyrus, by the hand of Mithredath the treasurer of the kingdom, delivered the precious vessels

of silver and gold belonging to the house of the Lord, captured by Nebuchadnezzar seventy years before (Ezra i. 7-11).

Zerubbabel, Prince of Judah, son of Shealtiel, was their governor; Joshua, son of Jehozadak, was the High Priest (Hag. ii. 2); the number of those who returned upon the decree was 42,360, besides 7,337 servants.

After placing the people in their cities an assembly was held in the seventh month, when the altar was built, and, after offering up burnt offerings, they kept the feast of tabernacles, and re-established "the Daily," the new moons, and all the set feasts, and the individual free will offerings.

"Now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts" (Hag. ii. 4).

In the second year and the second month, having collected the materials of wood and stone, they laid the foundation of the temple (Ezra iii. 10). Their adversaries, however, succeeded in causing the work to cease for several years, during which time it is probable that the materials used for the foundation were taken for other purposes, for, when the work was resumed, the foundation itself had again to be laid. This second beginning was made on the twenty-fourth day of the ninth month, in the second year of Darius Hystaspes (B.C. 520. Hag. ii. 18); and in the seventeenth year from the decree giving the Jews liberty to return. This marks the end of the seventy years' desolations. The temple was finished on the third day of the month Adar in the sixth year of the king (Ezra vi. 15. B.C. 516).

Once more the temple of Jehovah stands upon its own mountain. The windows of heaven are opened, and the land drinks in blessings from above. The hand of the Lord is with His people for their defence; the soles of His feet shall make this second temple more glorious than that of Solomon, for His own tongue shall instruct them in the ways of Jehovah (Hag. ii. 18, with Matt. xxvi. 55).

"Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: . . . Wherefore I poured out my fury upon them for the blood which they had poured out upon the land, and because they had defiled it with their idols; and I scattered them among the nations, and they were dispersed through the countries. . . . And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of the Lord, and are gone forth out of his land" (Ezek. xxxvi. 17-21).

"He gave them into the hand of the nations; and they that hated them ruled over them" (Ps. cvi. 41).

"Thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life" (Deut. xxviii. 66).

"Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies" (Ps. cxxxviii. 7).

"Nevertheless he regarded their distress, when he heard their cry; and he remembered for them his covenant, and repented according to the multitude of his mercies" (Ps. cvi. 44, 45).

From India to Ethiopia, from palace to hovel, there is mourning and sorrow. The elders of Israel, and the serf, couch day and night on sackcloth and ashes. A loud and bitter cry of anguish goes up to the heavens, for the Jews' enemy has slandered them to the king, and his decree flies on the wings of the wind from province to province devoting the nation of the Jews to sudden destruction. The enemy has cast his lots and numbered their days, and has prepared for the day of his triumph a lofty standard, upon which to hang the man whom he hates, that all the world may see that the burning hate of Amalek can only be quenched in the blood of the Jew (B.C. 474).

"In the net which they hid is their own foot taken" (Ps. ix. 15).

Burst forth into praise; sing aloud ye exiles of Judah! The snare is broken; our souls have escaped from the gin of the Fowler. From India to Ethiopia, from palace to hovel, send gifts of thanksgiving to each other. From province to province fly ye swift messengers with the royal decree, giving liberty to the Jew to stand for his life against them that hate him. Our mourning is turned into joy; for sackcloth we are clothed in the garments of praise, and our ashes are turned into beauty, for the "Myrtle" of Jerusalem flourishes in the palace of Shushan, and "little Benjamin," clad and crowned in royal attire, bears the seal of the kingdom (B.C. 473).

Yet Jerusalem languishes as a woman forsaken. The small remnant of the captivity, who have returned to the land of their fathers, are surrounded by enemies ready on every occasion to distress them. Though the Temple is rebuilt, the city itself lies open to assault. Then Ezra besought the King, and the King gave him liberty to take with him, out of the captivity, as many as would of their own free will, go with him to Jerusalem. The King also sent presents of silver and gold to beautify the Temple, and authorised Ezra to draw upon the King's Treasury for as much as might be needed, up to a specified amount; and also gave him commandment to appoint magistrates and judges to enforce the observance of the law of their God, and of the laws of the king (B.C. 460).

#### BY THE BANKS OF AHAVA.

Once more the breath of the Lord gathers to Himself His Beloved, that by the waters of Ahava she may learn that as HE IS so shall SHE BE. If she will only believe His word, and walk in His way, then will He be her own familiar Friend; then will He open for her the latticed windows of His palace, that with Him she may enter into His summer garden, His delectable "Ha ha" of surprised delight, the joyous Paradise of God. Israel shall then be as a nail in a sure place, never more to be removed. If she will make the Holy One her Companion, and will walk with Him, then shall she prosper and break forth into thousands, and all the nations shall see that in truth she is the Holy Family whom the Lord of heaven and earth has blessed indeed.

The Lord gave them "His help" (Ezra) who, after he had gathered them to the river where they encamped three days, proclaimed a fast to humble themselves before the Lord, and to seek of Him a straight way, and a safe journey, to their beloved mountain.

"Thou hast made us to drink the wine of trembling" (Ps. lx. 3).

"I give water in the wilderness, and rivers in the desert, to give drink to my people" (Is. xliii. 20).

"Cry yet again, saying, Thus saith the Lord of hosts: My cities shall yet overflow with prosperity, and the Lord shall yet comfort Zion" (Zech. i. 17).

"The wall of Jerusalem also is broken down, and the gates thereof are burned with fire . . . so I prayed to the God of heaven. And I said unto the King, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Neh. i. & ii.). (B.C. 447).

Look up, O Jerusalem, for thy Lord doth send thee a Comforter, even the royal cupbearer, to be thy Tirshatha. Grieve him not, for he shall be a shield between thee and thy enemies round about thee, and he will pluck off the hair from the face of those who corrupt their seed at the shrines of Ashdod, Ammon, and Moab. He shall build thy walls and set up thy gates, and shall put away the dead rubbish of thy ruins, and shall cast out the Sanballats and Tobiahs who defile the Holy House, and mock at thy walls.

A.S.W.

(To be continued.)

## PRIESTHOOD.

BY JAMES E. MATHIESON.

Exodus xix. 5, 6. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto ME from among all peoples: for all the earth is mine: and ye shall be unto ME a kingdom of priests, and a holy nation."

1 Peter ii. 5, 9. "Ye are built up, a spiritual house, to be a holy priesthood to offer up spiritual sacrifices, acceptable to GOD through Jesus Christ. . . . But ye are an elect race, a royal priesthood, a holy nation, a people for GOD's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvellous light."

Revelation i. 5, 6. "Unto Him that loved us and loosed us from our sins by His blood; and HE made us to be a kingdom, to be priests unto His GOD and Father: to Him be the glory and the dominion for ever and ever. Amen."

Revelation v. 9, 10. "Thou wast slain, and didst purchase unto GOD with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our GOD a kingdom and priests, and they reign upon the earth."

Revelation xx. 6. "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of GOD and of Christ; and shall reign with Him a thousand years."

The surprising revival of priestly pretensions in this country during the last half century, has at length awakened alarm in the minds of Scripture-loving Christians. It is not enough to point our people to the dismal failure of Romanism as a religious system, whether in controlling earthly governments and their methods of rule, or in

moulding the lives and morals of the people which accept its dogmas; though one might imagine the examples of Italy, Spain, France and South America, as contrasted with Germany, Britain, and the United States, afforded sufficient warning of the deterioration, decay, and impoverishment which attend the peoples who bend their necks to the Apostate Church. We must rest our contention against priestcraft upon the one sure basis—strict adherence to the Word of God—rejecting the compromise which bids us accept as authoritative the traditions of the Church, in larger or in lesser degree, as a rule of faith or practice, in addition to the teachings of Holy Scripture. If we yield here, we virtually lose our vantage ground, which otherwise is impregnable; give them an inch, and our would-be priestly masters will take an ell.

There is no place found in the New Testament age for human priesthood; there is no mention made of such an office in the Pauline or Church Epistles, nor in the pastoral Epistles; there is no trace of it among the good and perfect gifts bestowed by our Ascended LORD, indiscriminately enumerated in 1 Cor. xii. and Eph. iv.

But we have "a great High Priest, who hath passed through the heavens, Jesus the Son of GOD" (Heb. iv. 14), the all-sufficient and the only Priest of this age; just as His sacrifice is the only and all-sufficient atonement for human sin.

In the New Testament writings we find, under the four terms, "priest," "priests," "high priest," "priesthood," reference made once to pagan priesthood (Acts xiv. 13), twice to Melchizedek, fifty-two times to the Jewish priesthood, and fifteen times to our Blessed LORD and Saviour. True priesthood is now centred in Him; it is His exclusive place and privilege. How men, calling themselves Evangelical, can, whether deliberately or rashly, accept "priests' orders," call themselves "priests," or suffer others so to designate them, has long been to me a most mysterious problem. It is, practically, to rob our Lord of His prerogative; "for there is one GOD, one Mediator between GOD and men, the man, Christ Jesus" (1 Tim. ii. 5).

What is a priest? I find this definition, "one who officiates at the altar, or performs the rites of sacrifice." I might suggest another, as an alternative and more accurate description, "one who presents to GOD a sacrifice for another." The Jewish High Priest, not being sinless, had to offer for his own sins, as well as for the sins of Israel (Heb. v. 3). Our LORD Jesus Christ had to offer for others only, HE Himself being absolutely holy; and

"This HE did once for all when HE offered up Himself" (Heb. vii. 27).

"We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

"He offered one sacrifice for sins for ever" (Heb. x. 12).

Any addition to, any attempted repetition of, this stupendous, inimitable, all-sufficient sacrifice must be abhorrent to GOD, who gave us His only Son, and to Christ who gave up Himself "an offering and a sacrifice to GOD for an odour of a sweet smell" (Eph. v. 2).

There is no room now for human priesthood on earth;

all priestly action belongs to Him who is set down with His Father on the throne of God. There is no possibility of offering acceptably any sacrifice in the way of propitiation for sin; this work is "finished" and perfect.

But the question arises—and, indeed, it is an Evangelical commonplace—is there not a spiritual priesthood on the earth to-day, including all true believers? and my purpose in this paper is to enquire *on what foundation does this assumption rest?* What saith the Scripture?

At the commencement I have quoted a text from the book of Exodus, and others from the Apostle Peter's first Epistle and from the book of the Apocalypse. It will be noted how closely the promise (Ex. xix. 5, 6) resembles, in statement and in structure, the New Testament announcements in the other passages referred to. No one will deny that the promise in Exodus belongs to God's earthly people Israel; *they* are to be "a peculiar treasure . . . from among all peoples . . . a holy nation." Now, it is to be remarked that the Apostle Peter's first Epistle is expressly addressed to "sojourners of the dispersion" in Asia Minor; that is, to Jewish believers in Christ; not, be it observed, to Gentile believers, nor to churches composed partly of Gentile and partly of Jewish believers, but solely to Jewish believers in that particular region of the earth; and whatever be the full significance of their being "built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices," we hardly dare claim, as Gentile believers, that this high privilege is ours as a matter of course, unless we can bring other Scripture to confirm and certify our claim. Further, in the second paragraph, those who are comprehended in the word "ye" possess a four-fold dignity; they are

"an elect race,  
a royal priesthood,  
a holy nation,  
a people for God's own possession."

Now, we know there is no "elect race," no "holy nation" ever acknowledged by God in the Scriptures of Truth other than the Jewish race\*; and it is manifest that in this passage the people addressed as an "elect race" and "a holy nation" must be identical with the "royal priesthood," and the "people of God's own possession." If the Church at large wants confirmation of the notion that it is a "royal priesthood" it must find it somewhere else than in this Epistle.

And now we turn to the three passages in the Apocalyptic vision. The first of these (Rev. i. 5, 6), is addressed to "the seven assemblies which are in Asia"; the second (Rev. v. 9, 10), points to redeemed "men of every tribe and tongue, and people, and nation"; and manifestly there is here an indication of the glorious destiny, not only of Jewish, but also of Gentile, believers. But this difficulty at once presents itself: when and where is there displayed this "reign upon the earth," in which the saints of God, described in the three passages I have quoted, are, through Christ,

Rev. i. 6, "made to be a kingdom, to be priests unto His God and Father."

\* "Israel holiness unto the Lord" (Jer. ii. 3).

"Thy holy people possessed it but a little while" (Isa. lxiii. 18).

Rev. v. 10, "to be unto our God a kingdom and priests."

Rev. xx. 6, "shall be priests of God and of Christ, and shall reign with Him a thousand years"?

It is impossible, without doing violence to the Word of God, *to separate the kingdom here referred to from the priesthood* of the redeemed associated in its rule. The where and the when of the priesthood in question must be located within the limits, and be embraced within the period, of *the reign* or kingdom that is spoken of. Can we point to any period in the Christian era, past or present, wherein the true people of God have been or are reigning on the earth? Were they thus reigning in the martyr age of the early Christian Church? or in the Reformation ages, when multitudes of believers perished on the scaffold, at the stake, in the dungeons of the Spanish inquisition, through the butcheries of Alva in the Low Countries, by dragonades and drownings in France, through cruel and protracted war in Germany, in the fires of Smithfield under cruel Queen Mary, on the moors and hillsides of Scotland in the evil times of the Stuart Kings? Men talk of "the survival of the fittest" in the realm of nature; and nature is said to be unsparing and cruel: but man, cruel and spiritually blind, aimed in these dreadful days at the extinction of the noblest and best of our race; of those who were fittest to reign on the earth, had God designed for them a kingdom in their own time. True, there is a Church—she calls herself "the Church," and claims to be the only true Church—which has aimed at earthly reign for long centuries; and she has too well succeeded in her earthborn longings and aims; and this is what she says in her pride of heart: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7); but God has long ago revealed to us the imposture; she is "the mother of harlots and abominations of the earth; the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 5, 6).

No, it is not in *this* age that the spiritual priests are to reign on the earth; and, bearing in mind that the revelation of God's purposes is progressive, we find the solution of the difficulty in the third and last of the passages quoted from the Apocalypse, in which we are told of the millennial reign; it is during our Lord's peaceful and righteous reign for a thousand years over all the earth that the priesthood under consideration will have their place and exercise their high calling. "Tribulation," not earthly place and power, was what our Lord promised his followers (John xvi. 33) in this age; to share His glory and His reign in an age to come.

The Church therefore in this interval needs no Popes, no Princes of the Church, no lords over God's heritage, no priests, no dignitaries. Our Great Over Lord during this present evil age would have us keep our proper place as His "ministers," that is to say His servants; or (if we go in for Apostolic succession) as "bond-slaves of Jesus Christ" (Rom. i. 1. 2 Pet. i. 1): and, if we serve humbly and faithfully in the lower capacity in the present age, He will by and bye say to us "Come up higher," and give promotion, according as we have used well the talents

entrusted to us (2 Cor. v. 10. 1 Cor. iii. 11-15. Matt. xxv. 14-28).

I maintain therefore that there is no scriptural warrant for asserting that believers in this age are a spiritual priesthood. Individually, we are privileged to offer up to God, on behalf of ourselves—mark you—not on behalf of others, certain things called “sacrifices”; but none of these are in the remotest degree associated with the thought of atonement, of expiation for sin; some one has summed them up concisely as the sacrifices of “our persons, our purses, and our praises” (Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15\*) and they exclude the notion, which cannot be dissociated from the conception of priesthood, that it is exercised on behalf of another.

We also claim, as we did at the outset, that there is not, there cannot be, on earth, now, a sacrificial priesthood such as is vainly and sacrilegiously displayed by men in the Greek, the Roman, and the High Anglican Churches, or according to the modified claim of the prayer-book. And here is the practical conclusion at which we arrive: we weaken our position as Protestant believers; we confuse the issue between false priesthood and Scripture truth if we claim in this age to be priests unto God in any guise; He does not call us to that service; His well-beloved Son now at His right hand gloriously answered all the purposes of atoning sacrifice, and will continue the exercise of His exclusive prerogative until He completes His blood-bought Church.

If we unwarrantably and thoughtlessly continue to speak of true believers as “a spiritual priesthood” in this age, we merely play into the hands of the false priesthood, which is clamouring for place and power over men’s consciences in this land. “You admit,” they will say, “priesthood as having a place on the earth to-day; you are right,” they will assert, “and we are that priesthood.”

Better, surely, to declare there is no room for any sort of priesthood in the whole world in this age of grace; the Priesthood is in Heaven.

“For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us, nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not his own: else must He often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of Himself” (Heb. ix. 24-26).

#### FOUNDATIONS DESTROYED.

EVERY day it is becoming more and more evident that we are standing on the threshold of great changes in the ranks of religious communities generally. But especially among those called “Free Churches.” The direction is towards Socinian teaching, and in many cases it has gone beyond, even disguised Unitarianism. Things have come to such a pass that it is incumbent on those who earnestly contend for the faith in these darkening days of apostasy, to

\* This sacrifice of praise refers, not to singing praise, but to open confession of Christ (see RV.).

speak out. For, “it is required in stewards, that a man be found faithful” (1 Cor. iv. 3).

These reflections are occasioned by noticing that *The British Weekly*, the accredited organ of these bodies, fails to take a firm and decided stand on the side of the Truth. The fact that to the Rev. R. J. Campbell, of Brighton, is assigned the responsibility of answering the questions submitted to the editor of that paper has induced us to look more carefully into the teachings of that gentleman.\*

Has the Editor of *The British Weekly* ever seen a book entitled *The Atonement in Modern Religious Thought*? It is a collection of essays by various ministers, and one of these is the Rev. R. J. Campbell. We give a few extracts from his contribution on this weighty theme.

“The key to a theory of the doctrine seems to me to be supplied, firstly, by acceptance of the hypothesis that *the origin of moral evil is in God*,† and secondly, by the Christian doctrine of the person of Christ” (page 24). For personal guilt he has got nothing more to meet it than this:—“I should say that for him there ought to be a doctrine of atonement to preach” (p. 16), and that the one under a sense of personal guilt “feels that in some way *his soul is under condemnation*.”†

Space will allow of only another extract or two. Having arrived at the conclusion that the origin of moral evil is in God, he proceeds with the following bit of bold blasphemy: “If Christ be the eternal Son of God, that side of the Divine nature which has gone forth in creation, if He contains humanity, and is present in every act and article of human experience, then, indeed, we have a light upon the fact of redemption. For Jesus is thus seen to be associated with the existence of the primordial evil which has its origin in God” (p. 25), and on page 27 this is further enlarged upon: “He creates evil that man may know good. The Eternal Son in whom humanity is contained is therefore a sufferer since creation began. This mysterious Passion of Deity must continue until redemption is consummated and humanity restored to God” (p. 27). “The most glorious fact in the Christian system is the fact that Christ, Who contains humanity, permits the *Karma* to work its full effect upon Him, and by so doing purifies, not the individual only, but in the fulness of time the race in such wise, that the higher experience of good remains, while the guilt of sin is destroyed” (p. 29).

If these are not vain and blasphemous imaginations, where then can they be found? The Scriptures know nothing of “*Karma*.” Theosophists are very free with this word. It is philosophy falsely so called, and may have a “shew of wisdom,” but it is nothing more than the puffing up of a fleshly mind.

This word “*Karma*” is found in Theosophical writings. Col. H. S. Olcott, spiritist and theosophist, after stating that “the doctrine of a vicarious atonement for sin is not merely unthinkable,” says “it is positively repulsive to one who can take a larger and more scientific view of man’s origin and destiny.” After such a statement we are

\* See article in November number, “The Christ has come.”

† Italics are not ours.

prepared for the other view. "We may assume, therefore, that merit, or KARMA, is a corner-stone of religion."\*

Surely *The British Weekly* is under a solemn obligation to render some explanation of how it comes about that the writer of such profanity is allowed to fill such a responsible position as that of answering important questions in its columns, which trouble anxious enquirers, and affect the very foundation of the Faith. "If the foundations be destroyed, what can the righteous do?" (Ps. xi. 3).

## Questions and Answers.

(QUESTION NO. 274.)

### "POWER ON THE HEAD."

M. E. B. "What is the meaning of 1 Cor. xi. 10: 'For this cause ought the woman to have power on her head, because of the angels'?"

The word rendered "power" is properly "authority," and is put by the Figure of *Metonymy* (called "*Metonymy of the Adjunct*") for a *veil*. Not seeing the Figure, some render it "permission," others "something above her head." The RV. supplies the words "*a sign of authority.*" But the figure is clear. The word "authority" is put by *Metonymy for a veil, i.e.*, the thing signified is put for the sign, the veil being the sign that the wearer is under authority. The words would then read very simply "For this cause ought the woman to have a veil on her head." That is sense: and true to the spirit if not to the letter.

In connection with this it is interesting to note and put on record that the word *tzammah* occurs four times: Song iv. 1, 3; vi. 7, and Isa. xlvii. 2. The AV. renders it "locks" in each case, and the RV. renders it "veil." Now in the first three passages the Septuagint renders it *σιώπησις* (*siōpēsis*), *silence*, which is thus put by *Metonymy for veil*, because the veil was the sign of *silence* or being under *authority*. In Isa. xlvii. 2, the Septuagint actually renders it *καλύμμα* (*kalumma*), *veil*.

Thus the correctness of the rendering "veil" is supported in a very interesting manner.

The last clause, "because of the angels," can have but one satisfactory explanation, which is furnished by Gen. vi. 1, 2, 4. In the light of this, the increasing practice of the removal of women's hats in churches, becomes a very solemn sign of the times.

## Signs of the Times.

### JEWISH SIGNS.

The Fifth Zionist Congress has come and gone. But negotiations with the Sultan had not reached a stage which admitted of any revelations being made. The details which are involved cannot yet be made known; but everything else was of a highly enthusiastic character. The movement has reached a crisis which is marked by the foundation of a NATIONAL FUND.

\* See *The Common Foundation of all Religions*, by Col. H. S. Olcott.

For days together the streets of Basle have been thronged with Jews, and little knots of our brethren could be seen at many a street corner discussing matters of concern to Israel or the Congress. A large number of these were students, not delegated as representatives of Zionist societies; though none the less interesting for that. Some of the students even marched through the streets at night singing their student songs—a form of courage which may not commend itself to the soberer manners of Western Jewry, but is extremely eloquent of the spirit in which many people have thrown themselves into the Zionist cause. The Congress has been called the Jewish Parliament; and it must, in fairness, be admitted that it bears favourable comparison with most of the other parliamentary bodies that fret and fume and sometimes legislate in Europe. In sheer picturesqueness, a body whose members hail from places so far apart as Astrachan and London, Manchuria and Canada, is difficult to rival. But the Congress, it must be admitted, displayed far more solid qualities. It showed an admirable disposition to get to business. It was characterised by much greater regard for the ruling of the Chair than is sometimes to be witnessed in Continental Parliaments; and many of the speeches, while eloquent in the extreme, were conceived in a spirit of perfect moderation.

Max Nordau delivered a wonderful address, which, it is said, is the greatest he has ever delivered.

Zangwill, too, exceeded himself; and Dr. Herzl was everywhere the dominating personage.

The solid work done was the organisation of the movement by the starting of a National Fund, the consolidation of the Jewish Colonial Trust. Five years ago the Jewish people were without any ideal; disorganised, and without any means to start with. But all that is now remedied, and the Congress, just closed, is the greatest of any of its predecessors; and has done more solid work.

Telegrams of congratulation were exchanged during the Congress between the Basle Casino and the Yildiz Kiosk.

### "THE RETURN TO PALESTINE."

This is the title of an article, by Israel Zangwill, in *The New Liberal Review*. It is twenty pages long, and is a wonderful statement of the aims and aspirations of the Zionist movement. It first deals with the tragic details and utter failure of all previous attempts to remedy the condition of the Jew or to solve the Jewish Problem. Mr. Zangwill maintains that the solution is easy, and is a very small, and manageable one.

After sketching a panorama of the universal desolation and dreariest failure, Mr. Zangwill introduces the hero of his modern epic in the person of Dr. Herzl, who in 1887 published his *Der Judenstaat*. At that time Dr. Herzl could hardly be called a Zionist. He had an idea of reconstituting the Jewish state, but he was quite willing to plant it in the Argentine Republic. But since then his scheme has matured; the Annual Congress is the embryo of a National Parliament, the scheme is approved of by the German Emperor, not disapproved by the Tsar, favourably considered by the Sultan of Turkey, and worked for by societies throughout Europe, America, and South Africa, capitalised by 120,000 shareholders, and constituting the greatest Jewish movement since the foundation of Christianity. Yet it is a poor man's movement, and it has not yet accumulated the quarter of a million pounds which it needs to start operations. Nevertheless it has gone sufficiently far to have good ground for hope that it will succeed in setting up a centre of Jewish life in the centre of the world, and by concentrating all their labours upon it, to make it a magnet to the rest.

## THE CENTRE OF THE WORLD.

Palestine is a country without a people; the Jews are a people without a country. The age of electricity is upon us, and the problem of Asia. Now or never is Israel's opportunity. The Suez Canal has brought the world to the doorstep of Palestine, and Palestine is the centre of the world. So joyful indeed is Mr. Zangwill at the prospect that he is even disposed to regard the concentration of the Jews in the Russian Pale as a blessing in disguise. "Pale," he says, "may only be Providence's way of spelling Palestine." The problem of migration is practically limited to crossing the Black Sea. The Jews of Russia are the best in the world, with the greatest potentiality for producing lofty things—just because they were congested enough to have a quasi-national existence. On every side he sees signs that Palestine is shaking off the slumber of ages. He dwells lovingly upon the numerous industries which would make the desert blossom like a rose. Already the suburbs of Jerusalem and Jaffa are increasing at such a rate that Mr. Zangwill foresees the time when jerry building will be traced to Jericho. Ten years ago there were practically no roads in Palestine. Now there is even a road between Jerusalem and Jericho, twenty-two miles long. Jerusalem, however, still leaves much to be desired. Mr. Zangwill concludes his paper by declaring that the crucial moment in the long life of Israel has arrived. Not to renationalise Judæa now is for ever to denationalise it.

## RELIGIOUS SIGNS.

## CHRISTMAS SERMONS.

There was the usual supply of these notified by newspapers—chiefly in the interests of Man, and Peace, and Philanthropy; but very few wholly in the interests of Christ.

The following is, we feel, the one that shows most solemnly the drift of the times. As these matters depend so much on how they are presented, we give the whole quotation as it appears amid a number of "Christmas Sermons":—

## "ROSEBERY THE NATION'S HOPE.

"The universal longing for a Messiah at the time of Christ's birth provided Dr. Horton with a text for his sermon at Lyndhurst Road Chapel, Hampstead.

"The state of England, said the preacher, bore a striking resemblance to that of the Roman world before the birth of Christ. Then mankind expected a deliverer, just as, at the present time, England is feverishly awaiting a guide and leader to save her from trouble and perplexity.

"The hopes of the country, Dr. Horton continued, were centered on Lord Rosebery. Nothing was more pathetic than the interest aroused by his Chesterfield speech.

"It was to be hoped that Lord Rosebery would justify the nation's trust in him, and come forward as the champion of pure and efficient government in the new century."

Truly, if we ask to-day the old question, "Art thou He that should come, or look we for another?" the answers are various. The Wesleyans are looking for "a million pounds." Socialists are looking for Universal Suffrage. Zionists are looking for two million pounds and what the Sultan is to do for them. Politicians are looking for Lord Rosebery. All are looking for something or someone. But how few are looking for Christ.

## ADVANCING SCIENCE.

How rapidly man is advancing towards his crisis is seen every day. He claims now, nothing less than the secret of "eternal life!" A Chicago physiologist, of some prominence, has begun to "unravel the mysteries of death." (See *The Daily Telegraph* of Dec. 31st). It seems that we shall only have to be treated at or before birth with

"Potassium Cyanide." The result of experiment shows that "on a minute scale the secret of eternal life is in the power of mankind." This is on the road to *the* man who will claim to be God Himself. Man's latest discovery, if he succeeds, will mean for him nothing less than eternal life in misery.

## NEW SUNDAYS, AND NEW DEVICES.

We have often remarked that even the World's Newspapers protest against these things more than the so-called Religious or Christian Journals. It is notably so in this case, as the following, from *The Pall Mall Gazette*, Jan. 4th, will show (the italics are ours):—

## "MRS. BROWN POTTER AND WATCH-NIGHT SERVICES.

"According to *The Western Morning News*, Mrs. Brown Potter took part in the Watch-Night service in Gorleston Parish Church. Charmingly attired in white, and escorted by the Mayoress of Yarmouth, the vicar's wife, and the churchwardens, she recited Keats's 'St. Agnes Eve' to the music of the organ. On reading the paragraph, I looked up my Keats. The poem is a thing of beauty, since it is by Keats. Much of its interest consists in a very delicately worded account of an incident in which the gallant lover Porphyro plays the part of Peeping Tom—but does not get sent to Coventry. *What all this has to do with a Church service is hard, indeed, to see. The whole affair seems silly, if no worse.*

"It is, in fact, time to take a stand against such practices. The Church has not hitherto lent herself to sensationalism; it is much to be hoped that she will not begin to do so. Last week *The Guardian* spoke of certain 'Pudding Services,' 'Doll Sundays' [We might also add 'Christmas Card Sunday'] 'Monster Phones,' 'Flashlights,' and so forth, in connection with what *The Guardian* and all admit is the excellent work of Mr. Carlisle. *Such incitements to attend church may be carried too far, but they do not approach Mrs. Brown Potter's performances.*"

We are glad to find that the Bishop of London has at length stepped in to stop this irreverence. It is too much to hope that he will ever interfere in order to stop idolatry as now openly practised in the Mass.

## THE LATEST DEVELOPMENT.

"Ping-pong has been pressed into the service of the Church, a three days' tournament having been arranged on behalf of the charities of St. Bartholomew's, Brighton."—(*Daily Express*, Jan. 17).

## Editor's Table.

## CHICAGO.

Readers of *Things to Come* in the United States, and especially in or near Chicago, Ill., are invited to communicate with Mr. F. Weir Crankshaw, of 361 East Chicago Avenue, Chicago. Mr. Crankshaw would like to enter into correspondence with any who are interested in "rightly dividing the Word of Truth."

## GLASGOW.

Believers in Glasgow who desire to meet together, free from all sectarian bias, and study the Word of God, *divided* as far as light has been given through *Things to Come*, will be heartily welcomed at 67 Mason Street, Townhead, every Thursday evening at 8 o'clock.

## REVIEWS.

*Apart With Him*.—We can always commend anything from the pen of Miss Ada R. Habershon, and these little leaflets may be obtained of her (34 assorted in 6d. packets), 27 Devonshire Street, Portland Place, London, W.

## ACKNOWLEDGMENTS.

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# THINGS TO COME.

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## Editorial.

### THE SHEEP-FOLD.

*"He that entereth in by the door is the Shepherd of the sheep. To Him the porter openeth, and the sheep hear His voice; and He calleth His own sheep by name, and leadeth them out."*—John x. 2-3.

THE Lord Jesus who spake these words tells us that He is Himself the Shepherd. The question is: What is the sheep-fold? What is the door? and Who is the porter.

The sheep-fold is exclusively for the sheep, for those who hear the shepherd's voice; therefore it cannot signify Israel as a nation, for as a nation they did not receive Him. The sheep-fold was not formed by the shepherd, for he came into it, made ready for his coming, he entered it by the door and by means of a porter.

The ministry of John the Baptist gathered together the lost sheep of the house of Israel, those who confessed their sins; their baptism was the expression of repentance, those who were baptised by John confessed their sins. They took the place of lost sheep.

Thus those were gathered together who were the special object of the Lord's mission. "I am not sent but unto the lost sheep of the house of Israel." And again, "The Son of Man is come to save that which was lost." These are the words of the Shepherd Himself. Then the very purpose of John's mission, as foretold by the angel before his birth, was "to make ready a people prepared for the Lord" (Luke i. 17). John also says "I knew Him not; but that He should be made manifest to Israel, *therefore* am I come baptizing with water" (John i. 31).

The scriptures thus plainly indicate that those who by baptism with water expressed their repentance, confessing their sins, constituted the sheep-fold, into which the Good Shepherd entered by the door. John v. 2 shows us the door. "Now there is at Jerusalem by the sheep-gate a pool." Baptism with water was the entrance; the sheep-gate through which those who confessed their sins were "made ready" for the Good Shepherd. The Good Shepherd entered by this door, for it was at His baptism by John that the voice from heaven proclaimed Him to be the Beloved Son, and the Holy Spirit descended upon Him, the anointing for His ministry of grace and truth.

When the Lord Jesus was questioned as to His authority, He referred the chief priests and elders to John and his baptism. "Was it from Heaven, or of men?" the Lord said to the Jews (John v. 33), "Ye sent unto John and he bare witness unto the truth." Thus the Lord confirms the testimony of John that the object of His mission to baptise

was that Jesus might thereby be made known to the people of Israel. John was the porter, the messenger sent before His face to prepare His way and to open the door that the Good Shepherd might enter into the sheep-fold. It was not to the rulers of Jerusalem, but to the lost sheep in the wilderness, to those gathered by John's preaching, that the Lord Jesus was introduced by the voice from heaven and by the descent of the Holy Spirit upon Him at His baptism by John. He was manifested there as the Shepherd to the sheep—those who repented of their sins—before He presented Himself as the King at Jerusalem.

Thus scripture shows us that those who obeyed the call to repentance formed the sheep-fold; that baptism with water was the door into it, by which the Lord Jesus entered, through the ministry of John as the porter. As circumcision was the national characteristic of descent from Abraham, so baptism with water was the characteristic of those who, by repentance, confessed themselves to be lost sheep of the house of Israel; those to whom Jesus came as "the Shepherd of Israel" (Acts xiii. 23).

When "the God of peace had brought again from among the dead our Lord Jesus, that great Shepherd of the sheep" (Heb. xiii. 20), He committed the care of the sheep to Peter, saying to him twice (John xxi. 16, 17). "Feed my sheep." So on the day of Pentecost Peter continued the call to repentance which was begun by John the Baptist, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins." Three thousand obeyed the call to repentance, and entered the sheep-fold by the appointed door. Peter's Baptism had the same character as John's; it expressed repentance, and it also expressed faith in the Lord Jesus as the Messiah of whom John had testified.

But the Lord Jesus had said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice." So Peter was sent to Cæsarea, to the house of Cornelius, to speak to Gentiles "the word sent to the children of Israel" (Acts x. 36), "preaching peace by Jesus Christ." Cornelius and his house believed the word, and were brought into the sheep-fold by the appointed door. By baptism with water as the expression of repentance and of faith in Jesus as the Christ and Lord of all; they were identified with the lost sheep of the house of Israel, and became one company with the three thousand at Jerusalem. The circumcised and the uncircumcised became one baptised people—Gentiles became fellow-citizens with the apostles, and with the saints at Jerusalem.

Paul, when at Jerusalem, as recorded in Acts xv., received the right hand of fellowship from James, Cephas, and John, as stated in Gal. ii. 9, and from that time Paul continued the same call to repentance that was begun by John the Baptist, continued by the Lord Jesus (Mark i. 14), and afterwards by Peter. Paul showed "at Jerusalem and

throughout all the coasts of Judæa, and to the Gentiles, that they should repent and turn to God and do works meet for repentance" (Acts xxvi. 20). Paul's call to repentance is identical with that of John in Matt. iii. 8 and Luke iii. 8. Paul proclaimed at Athens "that now God commandeth all men everywhere to repent" (Acts xvii. 30).

Paul describes his ministry at Ephesus as "testifying both to the Jews and also to the Greeks, repentance towards God and faith toward our Lord Jesus Christ" (Acts xx. 21).

Thus scripture shows us four distinct and successive ministries having one object—the calling of the people of Israel to repentance. That of John the Baptist and of the Lord Jesus were limited to the people in the land; that of Peter extended to Gentiles, also within the land; but that of Paul extended to the synagogues outside the land; and though addressed to the Jews first, extended to Gentiles also.

Thus the sheep-fold extended from the beginning of John's ministry in Matt. iii. to the end of Paul's ministry at Ephesus in Acts xix. Those who obeyed the call to repentance were brought into the fold as lost sheep, whether in expectation of the Shepherd as yet to come, proclaimed by John, or as confessing Jesus to be the Shepherd as having died and risen again, as preached by Paul.

The pool at the sheep-gate (John v. 2) represents the door into the sheep-fold; and the things associated with it, the healing of diseases and the ministry of an angel, are the things that accompanied Peter's ministry at Jerusalem.

The association of the pool at the sheep-gate with Jerusalem is significant, for the Gentiles—the other sheep who were brought to repentance through Paul's preaching—were associated with the lost sheep of the house of Israel as Jerusalem; they received decrees from that city, and formed, together with them, one baptized people; they were one elect people, not of the Jews only, but also of the Gentiles (Rom. ix. 24). The Gentiles were made partakers of the spiritual things belonging to Israel (Rom. xv. 27), and were brought into the sheep-fold in order that Jew and Gentile might be led out together as one flock when Jerusalem was left for judgment and the nation was scattered; when also the church at Jerusalem ceased to exist, and the Church of God was established among the Gentiles in separation from Jerusalem.

The sheep-fold was completed and the sheep were led out of the fold through the ministry of Paul at Ephesus.

The twelve disciples who had received John's baptism represent the elect remnant of the house of Israel in its entirety; when those who had received John's baptism received the Lord Jesus as the One of whom John testified, the object of his baptism was accomplished and there it ended. The other sheep, not of the Jewish fold, had been brought in, all was ready for the sheep to be "led out" as one flock having one Shepherd.

"When divers were hardened and believed not, but spake evil of the way before the multitude, Paul departed from them and separated the disciples from the synagogue" (Acts xix. 9).

So the link between the disciples and the synagogues, and therefore with Jerusalem and with the hope of Israel as regards the kingdom, was broken. They had looked for

blessing on the earth with Israel and Jerusalem when He whom they had known as the Shepherd of Israel, the seed of David, should take the kingdom. Now they were "led out" to know Him as the Son of God, who had purchased them with His own blood when He suffered without the gate of the city, separated from Jerusalem. So when Paul met the elders from Ephesus at Miletus, in Acts xx. 17, he exhorted them to "take heed, therefore, unto yourselves and to all the flock over which the Holy Spirit made you overseers, to feed the Church of God, which He hath purchased with His own blood." The disciples are no longer a "fold," but a "flock," commended "to God and to the word of His grace."

The scriptures that have been quoted or referred to show that the "sheep-fold" is the name given by the Lord Jesus (1) to those Jews who confessed their sins preparatory to His coming; (2) to those who received Him when present; and (3) to those Jews and Gentiles who, through the testimony of His apostles by the Holy Spirit, received and confessed Him as the Messiah—the seed of David, the Saviour of Israel, and Son of God. They were the antitype of those who followed David in the wilderness during the reign of Saul, for though anointed king, he had not received the kingdom. Baptism with water was the door into the sheep-fold, and had three significations; it expressed repentance throughout its whole course—first in prospect of Messiah coming; and afterwards in confession of Messiah come and crucified; and thirdly, as associating Jew and Gentile together in one flock under one Shepherd, to be afterwards led out as one flock in separation from Jerusalem, as the Church of God among the Gentiles.

The lost sheep—those who confessed their sins and obeyed the call to repentance—were brought into the sheep-fold by the preaching of the kingdom through its entire course. From John the Baptist to Paul at Ephesus, this was the continuous subject of testimony (Acts xix. 8). Jesus went before His sheep at His death to lead them out of the fold, but He told Peter: "Thou can'st not follow me now, but thou shalt follow me afterwards."

But there is another statement concerning the flock and the fold in John x. 9. "I am the door; by me if anyone enter in he shall be saved: and he shall GO IN, and he shall GO OUT and find pasture." This does not refer to any mere habit or practice of going in and out or to and fro. But it refers to a definite entering in, and a definite being led out of the fold once for all.

It was John the Baptist's and Peter's work to introduce the lost sheep into the sheep-fold, but it was given to Paul to lead the sheep out of the sheep-fold; to separate the disciples from the synagogues, and to lead them on into the truth concerning Christ as the sin-offering in that He suffered without the gate, and, to establish the Church of God among the Gentiles, as sanctified in Christ through His death, purchased with His blood, and united to Himself in resurrection by the Holy Spirit, whereby He was raised from the dead.

In the epistle to the saints at Rome, Paul records the "gospel of God," which he had preached in the synagogues, and whereby the Gentiles had been brought into the sheep-

fold; he refers to this in fact though not by name. "So many of us (Jews and Gentiles) as were baptized unto Jesus Christ were baptized unto His death. For if we have been planted together (Jews and Gentiles into one company) in the likeness of His death, we shall be (or exist) in the likeness of His resurrection." Paul refers to the baptism with water, by which the Jew and Gentile had been associated together as having died with Christ, and anticipates their union in one body by the baptism with the Spirit that they had not then received—the "one Body" of Paul's epistles, equivalent to the *one flock* of John x. 16, *when led out from the fold*.

The *sheep-fold* comprised all who, through the preaching of the kingdom, received the baptism of repentance for the remission of sins, or in confession of Jesus as the Christ, the seed of David according to the flesh, and were associated with the apostles at Jerusalem.

The *one flock* comprised those Jews and Gentiles who, through the preaching of the kingdom, had been brought into the sheep-fold; who were afterwards separated from the synagogues and LED OUT of the sheep-fold as separated from the church of Jerusalem. Beingsatisfied in Christ by His one offering without the gate, they were the purchase of His blood, called to fellowship with Him in His sufferings, "accounted as sheep for the slaughter" (Rom. viii. 30).

#### NEARING THE END.

IN *The British Weekly* (Nov. 14th, 1901) R. J. Campbell, of Brighton, recommends an Inquirer about Inspiration to read Dr. Clifford's work on that subject, and recommends Canon Cheyne "as a distinguished Biblical scholar." In *The Nineteenth Century Magazine* for January, 1902, Canon Cheyne practically endorses Winkler's view that Abraham was not an historical personage; that Abraham, Isaac and Jacob are lunar heroes; that Sarah is the counterpart of Istar, the daughter of the moon-god, the wife of Tammuz, and therefore Abraham's wife. When scholars shall agree with Winkler's Textual Criticism, Canon Cheyne says, "I shall no doubt accept the verdict," and adds, "We are not bound to tell the least advanced Bible readers everything"! Thus is fulfilled 2 Tim. iv. 4, "They shall turn away their ears from the truth, and be turned unto fables" (Greek, "myths").

## Papers on the Apocalypse.\*

### THE FIRST VISION "IN HEAVEN."

*B.* (page 212), chap. v. 8-14.

#### THE NEW SONG OF THE Zōa AND ELDERS.

*The Theme—Redemption.*

The last member of *Ⓒ'* is now reached. In the structure (on page 212) it is marked *B*, and consists of chap. v. 8-14, the subject being, "The New Song of the

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

*Zōa*, and the elders, and the heavenly utterances of other Angelic Beings.

It is arranged in orderly sequence; the speakers and their utterances being separated and placed in five pairs, or groups.

EXPANSION OF *B.* (p. 212), chap. v. 8-14.

*The New Song of the Zōa, Elders and others.*

<i>B</i>	<p>q<sup>1</sup>   8, 9. The Four <i>Zōa</i>, and 24 Elders.  r<sup>1</sup>   -9, 10. Their New Song.  q<sup>2</sup>   11, 12. Many Angels.  r<sup>2</sup>   -12. Their Utterance.  q<sup>3</sup>   13. Every creature.  r<sup>3</sup>   -13. Their Utterance.  q<sup>4</sup>   14. The Four <i>Zōa</i>.  r<sup>4</sup>   -14. Their Utterance.  q<sup>5</sup>   -14. The 24 Elders.  r<sup>5</sup>   -14. Their Utterance.</p>
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Here, in q<sup>1</sup> to q<sup>5</sup> we have the heavenly speakers and singers; while, in r<sup>1</sup> to r<sup>5</sup> we have their song and their utterances. The latter relate to the scene which has just taken place "in heaven," and to the result of it about to be seen in the consequent judgments which follow and take place "on earth." The point at which the heavenly voices commence is the moment when the Lamb, who alone is entitled and worthy, takes the Book.

8. **And when He took the Book the four Zoa and the four and twenty elders fell down before the Lamb having each a harp\*, and golden bowls full of incenses which are the prayers of the Saints]** In the Old Testament, the harp is associated with *joy and gladness* (see 1 Chron. xxv. 1, 6 2 Chron. xxix. 25. Ps. lxxi. 22; xcii. 3; cxlix. 3) just as sadness is expressed by the absence of it: "The joy of the harp ceaseth" (Isa. xxiv. 8). Harps were also specially associated with *prophecy* (1 Sam. x. 5. 1 Chron. xxv. 3. Ps. xlix. 4).

The golden bowls were vessels belonging to the altar (Zech. xiv. 20), and the Septuagint uses the word of the vessels of the Temple (1 Kings vii. 45, 50. 2 Chron. iv. 52. Ex. xxv. 23-28 xxvii. 3. xxxvii. 10-16). The "prayers of the saints" are the prayers referred to by our Lord in the parable of the Judge, where He applies the parable Himself and asks "and shall not God avenge His own elect which cry day and night with Him though He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh shall he find faith (Gr. the faith) on the earth?" (Luke xviii. 7, 8). The faith here spoken of is that referred to in Rev. ii. 19; xiii. 10; xiv. 12. These elect are the saints spoken of and referred to in Matt. xxiv. 31, and Dan. vii. 18, 22, 27. They are the "Saints of the Most High"; the Most High being a Divine title, always used in connection with the earth; and not with the church. The Elders perform priestly service, because it is *on behalf of others*. This,

\* So L.T.T.A. WH. and RV.

the Church cannot do. If the "Elders" are the Church, then the "Saints" cannot be, for the Church cannot offer for itself; nor can one part of it offer for another part! No! The Church is "all one in Christ Jesus," and cannot be separated or divided.

9. and they sing a New Song, saying] The *Zōa* speak only in this *first* Vision "in Heaven" and in the *last*, in chap. xix. 4; and *no where else*. The Elders speak in the first and last, but also a third time in xi. 17. This is significant; as showing the weight and importance of those utterances respectively. In this first vision "in Heaven" their voices are heard twice: *First*, in connection with the Throne and Him who sitteth thereupon (separately); for the *Zōa* speak first (iv. 8); and the Elders follow (iv. 11); their theme being *Creation*. The *second* time they speak it is in connection with the Lamb, and the Book, they sing *together* (chap. v. 9, 10), their theme being *Redemption*.

Six times in this first Vision "in Heaven," these Heavenly Voices are heard. All Heaven is engaged in singing the worthiness of God as the *Creator*; and the worthiness of the Lamb as the *Redeemer*. Surely these are the dominant personages of the whole Book. These are the themes which form its subject: *viz.*, the removal of the curse from creation, the redemption of the purchased inheritance, the ejection of the great usurper; and all accomplished through the payment of Redemption's *price* by the merits of the Lamb, and the putting forth of Redemption *power*. Hence, in connection with Him and with the book we have the first of four heavenly utterances:

*The New Song of the Zōa and Elders. v. 9, 10.*

"Worthy art thou  
To take the Book,  
And to open the seals thereof,  
Because thou wast slain  
And didst purchase \* a people for God  
by thy blood  
Out of every tribe and tongue and  
people and nation,  
And didst make them † to our God ‡  
A kingdom § and priests,  
And they reign ¶ over the earth"]

This is the theme of the New Song. The worthiness of the Lamb to take the Book, because of the

\* Lachmann, Tischendorf, Alford, Wordsworth, Westcott and Hort, and the RV. omit ἡμᾶς (*hemas*) *us*. Indeed, all the critical authorities are unanimous in substituting the 3rd person for the 1st in the next verse. But if so, then we *must* have the 3rd person here and not the 1st person. MS. authority for this is the Alexandrian MS. in the British Museum (cent. iv.). The Sinaitic MS. (cent. iv.). The Reuchlin MS. (cent. v.). The Ethiopic Version (cent. iv.). The Coptic Version (cent. v.). The Harleian MS. No. 1773 in B.M. It is quoted without the "us" by Cyprian, Bishop of Carthage, 248-258, and Fulgentius, a Bishop in Africa, 508-533, so that it was neither in the ancient MSS. from which those two versions were made; nor was it in the copies which those two Bishops had before them.

† So G. L. T. Tr. A. WH. and RV.

‡ Alford omits "to our God."

§ So L. T. Tr. A. WH. and RV.

¶ So L. T. Tr. A. WH. and RV. "shall reign" G. T. and Tr. marg.

Redemption He had accomplished. The People had been once redeemed from Egypt, for it is in connection with the Exodus that Redemption is first mentioned in the Bible, in the Song of Ex. xv. 13. "Thou in thy mercy hast led forth the people which thou hast redeemed: Thou hast guided them by thy strength unto thy holy habitation." But now the People have been scattered among "every kindred and tongue, and people and nation," and therefore they must be redeemed from these, "the second time," "like as it was to Israel in the day that he came up out of the land of Egypt" (Is. xi. 11, 16).

The importance of the various readings in verse 9 will be seen, and noted; because upon this turns very much the interpretation of the whole Book. The true reading separates the singers from the Redeemed, and makes them heavenly beings who need no redemption, but who sing of the redemption wrought for others.

But the payment of the price is only one part of the work of redemption. If the *price* be paid and there be no power to take possession and eject the holder the payment is in vain. And if *power* be put forth and exercised in casting out the usurper, without the previous payment of the redemption price, it would not be a righteous action. So that for the redemption of the forfeited inheritance two things are absolutely necessary, *price* and *power*. The first redemption song has for its theme the payment of the *price*. The *second* celebrates the putting forth of the *power*.

We are first told by whom this second utterance is made.

11. And I saw and heard\* the voice of many angels around the throne, and of the *Zōa*, and of the elders, and the number of them was myriads of myriads† saying with a loud voice.

"Worthy is the Lamb that was slain,  
To receive power  
and riches  
and wisdom  
and strength  
and honour  
and glory  
and blessing"]

They give this sevenfold ascription as to the Lamb's worthiness. The words "Power" and "Strength" divide the seven into *three* and *four*. These are all marked off by the Figure *Polysyndeton* (*i.e.*, the use of "many ands") which bids us consider each of these seven features of the Lamb's worthiness separately. In doing this we are to note that the great theme is Redemption *power* and *strength*.

13. And every creature which is in heaven and on the earth and beneath the earth heard I saying:

\* T. and Tr. add "as." WH. puts it in the margin. And A. puts it in brackets.

† So B. E. L. G. L. T. Tr. A. WH. and RV.

‡ So G. L. T. Tr. A. WH. & RV.

"To Him that sitteth upon the throne  
And to the Lamb  
Blessing  
and honour  
and glory  
and might  
For ever and ever"]

This is the ascription of the whole *creation*. Hence it is *four-fold* because it is in connection with the earth (of which *four* is the number) and because He who sitteth upon the Throne is there in relation to the earth. Whereas the ascription to the Person of Lamb slain is *seven-fold* because Redemption blood was offered "through the eternal Spirit" (Heb. ix. 14).

14. And the four Zoa said  
"Amen"

and the four and twenty elders fell down and worshipped\*]

It seems almost profane to attempt to explain, and comment on these heavenly utterances. They are Heaven's own comment on the wondrous facts seen and heard by John, and brought before us in this first vision seen "in heaven." When again He brings the First-born into the world, He saith "And let all the angels of God worship Him" (Heb. i. 6). This is the Septuagint rendering of Deut. xxxii. 43, the closing words of the Song of Moses. And why are all the nations there called on to "Rejoice," and why are all the angels of God called on to worship Him? Because He is about to fulfil the threat He there pronounced and records:

"FOR He will avenge the blood of His servants,  
And will render vengeance to His adversaries,  
And will be merciful to His Land,  
And to His people."

These are the concluding words of "the song of Moses" Now, "the whole creation groaneth and travaileth in pain together" (Rom. viii. 22), but then, when the day to sing this song of Moses shall have come, and the glory of the Lord shines once more upon Israel, then the song will be in the words written:

"His way will be known upon earth  
And His saving health will be made known  
among all nations:  
Then shall the nations be glad and sing for joy.  
Then shall our land yield her increase" (Ps. lxxvii.)  
"The trees of the wood shall rejoice" (Ps. xcvi.)  
"The floods shall clap their hands  
And the hills shall be joyful together" (Ps. xcvi.)  
"The beast of the field:  
The fowl of the air:  
And the fish of the sea:  
And whatsoever passeth through the paths of  
the sea, shall say,  
'O Jehovah Adonai, how excellent is Thy name  
in all the EARTH'" (Ps. viii.)  
"And everything that hath breath" shall praise  
the LORD (Ps. cl.) and say  
HALLELUJAH!

\* G.L.T.Tr.A. WH, and RV. omit "Him who liveth for ever and ever" as being a later addition to the Text by some scribe.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART IV.—Continued from page 92).

XVII.

vii. 6, sec. 3. "After this I was seeing, and lo, another as a Leopard" (Greece).

THE leopard is not so regal in appearance as is the lion, nor has it the strength of the bear; but it is superior to both in the nervous flexible mobility of its body; in the insidious swiftness and subtilty of its movements, so that its prey never escapes out of the clutch of its claws; in its insatiable thirst for blood; and especially is it conspicuous for the spots upon its body, from which it derives its name in Hebrew.

These spots are an *ageregate* of independent *units*. Independent as regards each other, but associated together in the same polity by the skin, which covers the body; emblematic of the Greek cities wherewith the Leopard power garrisoned its conquests.

The wings, and the heads, belong to a period subsequent to viii. 8. Chap. viii. gives the beginning and ending of this third dominion in its personal aspect; and shows how it succeeds to the dominion of the second "World Power."

"Behold . . . a ram which had two horns"  
(viii. 3).

The two horns symbolise the dual line of Median and Persian Kings (viii. 20), who are seen pushing their conquests westward, northward, and southward. Nothing is able to stand before the Ram until a young rough He-goat (v. 5), one who can stand up before any rival, and whom nothing can daunt, comes swiftly from the west (Greece). This He-goat had between his eyes a "*horn of vision*." The word used does not mean "notable," or "conspicuous." It is a "*horn of vision*," not of *natural history*. Natural history would demand that the goat should have *two* horns, one on either side of its head. Compare it with the ram; there is nothing abnormal, or unnatural about that symbol; even the statement that one of its horns is higher than the other is not contrary to natural history, for it sometimes occurs that one side of an animal differs from the other; but neither one horn, nor four, upon the head of a goat is true to nature, yet, when needed for symbolical purposes, both are true to *vision*.

The Kings and kingdoms of Media and Persia, symbolised by a ram with two horns, had nothing unnatural about them; they possessed the naturally good and bad qualities of human governments; while the kingdom symbolised by the goat, with first one horn and afterwards with four, was not, in its first manifestation, neither will it be in its last, in accord with that which is true only to human nature; there was, and will be, in it that which belongs to a nature other than human.

The He-goat comes up with great fury against the Ram, breaks his two horns, and casts his kingdom down to the ground, and stamps upon it. At the height of its power the Great Horn is broken. Alexander conquered Darius Codomanus, King of the Empire of Media and Persia, who, after his flight, was murdered (B.C. 331); and as soon as Alexander attained the pinnacle of dominion, when he demanded to be served with divine honours as a god, he also was murdered (B.C. 323).

Between the breaking of the *great horn* and the rise of the *four*, from underneath him, there is an interregnum in viii. 8, fully brought out in xi. 4. This interval is taken up with the breaking up of the kingdom, its division into many pieces, and its being "plucked up."\*

vii. 6, sec. 3. "And it hath four wings of a bird on its back."

*Upon the haunches of its body.* This position of the wings is suggestive of the later period when they should come into operation.

"Wings of a *bird*" distinguish the third dominion from the eagle wings of the lion kingdom. The wings of a bird are for the purpose of flight above the earth in the open firmament of heaven, Gen. i. 20. As the leopard, unlike the lion, retains its wings its sphere of operations extends to the heavens, enabling it to carry the ferocity of the leopard into the regions of the air; at the same time their possession increases the celerity of its movements upon the earth (comp. Rev. xii. 14).

The possession of wings suggests a provisional transfer of the spirit force of the third dominion from the earth to the regions above; the wings point, as with an index finger, to viii. 8 and xi. 4, "to the four winds (spirits) of the heavens" (viii. 8).

"And according to his standing is his kingdom broken, and divided to the four winds (spirits) of the heavens, and not to his posterity, nor according to his dominion that he ruled, for his kingdom is plucked up—and for others apart from these" (xi. 4).

Upon the murder of Alexander the third dominion was broken to pieces by his generals, who plucked it away from his kith and kin, and divided it among themselves. Mutual jealousies and personal ambitions provoked internal wars, each rival endeavouring, in his own interest, to reconstruct the Empire by annexing the other parts, so as to bring all of them once more under the authority of a single head, contrary to the decrees of prophecy. The *four heads* of vii. 6, as also the *four horns* of viii. 8, belong to the *second* chronological period, and will be considered when treating of the ten Kings of vii. 24, which belong to the *same* period.

\* The "plucking up" is followed by the rise and progress of the fourth dominion; by its failure to maintain coherency, and consequently its inability to retain power to rule the world. During this interval of disintegration the gospel of the grace of God gains its triumphs; and then, in the last chronological period now beginning (during our own days), this fourth dominion reappears (altered in appearance but intensified in spirit) to fulfil its destiny. After its revival the vision of the four horns of the third dominion (viii. 23) is realised in the appearance of their corresponding four kings, out of one of which comes forth the antichrist, the "Little Horn" of ch. vii. and viii.

Alexander's "Successors" belong to the *first* period, the period of "*breaking*" and "*plucking up*" of the kingdom which he founded; they do not belong to the "*endtime*" of prophecy; therefore to select any four out of the thirty or more parts into which the kingdom was broken cannot satisfy prophecy.

#### XVIII.

"A leopard shall watch over their cities, everyone that goeth out thence shall be torn in pieces: because their transgressions are many, their backslidings are increased" (Jer. v. 6).

"Go ye up upon her walls, and destroy; but make not a full end" (Jer. v. 10).

"Remember this, and stand fast: bring it again to mind, O ye apostates. Remember the former things of old: that I am God, and there is none else: God, and there is none like me" (Isa. xlvi. 8).

"Again I saw all the oppressions that are done under the sun: and behold, there the tears of the oppressed, and they have no comforter; and from the hand of their oppressors goeth forth violence; and they have no comforter" (Ecc. iv. 1, Delitzsch).

From the heights of the Lebanons the leopard of the north has dashed upon the folds of the shepherds of Judah. In all the gates of her cities the glancing crests of his brazen myrmidons blanch the hearts of the sons of the bridechamber, for the spirit of trembling has plucked the sword out of the hands of husband, father, and lover.

"Oh that my people would hearken unto me. That Israel would walk in my ways! I should soon subdue their enemies, and turn my hand against their adversaries" (Ps. lxxxi. 13, 14).

Then should the daughter of Zion go forth with Me into the Lebanons. From the top of Amana should she follow the golden stream to the emerald city of gardens. From the top of Senir—from the heights of Hermon—should she look down upon the den of lions. A coat of mail, glistening, white as the crystal, between her and the mount of leopards, should have been her defence. But now the leopard has smelled the stench of her *amours*. Leaping from the gorges of his own mountain fastnesses he has ravished Mount Zion, and taken it for his lair, where he drinks the blood, and tears the flesh, of my sacrifices.

And the sons of Javan, clad in the serpent's "panoply," defile the sanctuary, and offer upon its altar their own idol sacrifices. The books of the law are burned, and beneath the altar are the souls of them that are slain for the "Word of God." Mothers who have caused their sons of eight days old to be circumcised are hanged, with their babes about their necks.

"Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore" (1 Mac. ii. 14).

"They have humbled themselves; I will not destroy them: but I will grant them some deliverance" (2 Chron. xii. 7. Observe the end of v. 8).

In those days again the Lord was pitiful, and the "Hammer of Modin" broke the fetters of *brass* from off the hands of Judah.

(To be continued.)

## Questions and Answers.

QUESTION NO. 275.

### "THE UNJUST STEWARD."

W. B., Staffs. "Can you help your readers in the understanding of the Parable of the 'Unjust Steward' (Luke xvi. 1-8)? Can it be that the Lord Jesus really taught us to do evil that good might come?"

It is indeed true that this is a very common interpretation of the Parable; and, on that very account, it needs to be re-examined.

The Parable itself is clear. It is in verse 9, in the interpretation of it by the Lord Jesus, that the difficulty exists. We are asked to believe, from the oldest commentators down to the present day, that it means (to use the words of Godet) "Hasten to make for yourselves, with the goods of another, personal friends, who shall then be bound to you by gratitude and share with you their well-being . . . . In this portraiture Jesus does not scruple to use the example of the wicked for the purpose of stimulating His disciples."

In other words, we are taught that *the end justifies the means*; and thus a slanderous report is brought against the Lord Jesus (Rom. iii. 8).

Luther, Calvin, and other Protestant interpreters adopt another expedient, in holding that the Lord does not teach that we are to copy the *morality* of the steward's conduct; but only that his *prudence, in itself*, is worthy of our imitation.

It is clear from the action of the steward that he had for his ruling motive the one object that, "when I am put out of my stewardship, they (*i.e.*, the friends unjustly made) may receive me into their houses."

There is one important point for us to notice before we can arrive at our conclusion:—

We require *the whole context*; for verses 10-15 cannot be omitted. These six verses must be allowed to have their full weight; for they form an essential and inseparable part of the Parable, being our Lord's own interpretation of it. They thus give the key to the Parable itself.

There is another important point which we have more than once called attention to; *viz.*, that the *punctuation* forms no part of the Original Greek Text. It is entirely the work of the Editors of that Text; and of its Translators. Different Texts and Versions vary throughout in their punctuation.

Examples may be given. In the R.V. of Rom. viii. we have a suggestion in the margin that verses 32 and 34 may be punctuated as a question: thus: "Who shall lay any thing to the charge of God's elect? *Shall* God that justifieth? Who is he that shall condemn? *Shall* Christ Jesus that died?"

Isaiah lxiv. 5 is another example, where the A.V. state-

ment "we shall be saved" is punctuated (rightly or wrongly) in the R.V. "shall we be saved?"

An example of an opposite kind is furnished by Job v. 1, where an undoubted question "to which of the saints wilt thou turn?" is changed, in all the Roman Catholic Bibles, into a command, "Turn to some one of the saints." The purpose of this is obvious.

Now, it is our belief that we have all been misled by the traditional punctuation of Luke xvi. 9. The parable proper ends in the middle of verse 8; where, after saying that the master of the unjust steward commended his wisdom, the Lord Jesus adds the reason—"for the children of this world are in their generation wiser than the children of light": *i.e.*, they know better how to accomplish their ends than do the children of light (Rom. ii. 19, 20). The Teachers of the Jews professed to have the light, and to hold the key of knowledge. They laboured to obtain "the everlasting habitations:" but they added to the Law of God and made it of none effect by their traditions (Matt. xv. 3, 6). They tithed mint and rue, and all manner of herbs, and passed over the weightier matters of the Law, judgment, mercy and faith (Matt. xxiii. 23. Luke xi. 42). They were unjust stewards of the Word of God. They wasted His goods. They laded men with burdens grievous to be borne. Read Matt. xxiii. and Luke xi.; and see how they were charged by Him as being unfaithful and unjust in dealing with the goods of their Lord. This is one of the series of parables (or part of one discourse) commencing in Luke xv.; and all were spoken because "the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." He spake these parables "unto THEM." They dealt unjustly with God's Law for their own "profit" (Matt. xv. 5). They frustrated the commandment of God, that they might keep their own tradition (Mark vii. 9 marg.). They made the Word of God of none effect through their tradition, which they delivered; and many such like things they did (Mark vii. 13).

To such was this parable spoken. The Lord Jesus thus accused them of wasting His goods.

Having concluded the Parable, He asks a question which requires the answer "No." This we will add in brackets, and follow with the context which teaches exactly the opposite to what the master of the steward commended; namely that, what a worldly-wise man commended, the Lord Jesus condemned. The Pharisees and Scribes understood Him perfectly well (verse 14), for the moment He had finished, "they derided him" (*lit.*, they turned up their noses at Him) He at once added, "that which is highly esteemed among men is abomination in the sight of God:" as though He said, "Men may commend you, ye unjust stewards of God's Law; but God abominates your unfaithfulness and unrighteousness."

In harmony with this whole context we propose to punctuate verse 9 as follows:

"Do I also say to you, 'Make to yourselves friends by means of the mammon of unrighteousness, that, when ye

fail\* they may receive you'? | [No]. In the everlasting habitations, he that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore YE have not been faithful in the unrighteous mammon, who will commit to you the true riches? And, if ye have not been faithful in that which is another man's, who shall give you that which is our † own? No servant can serve two masters: for either he will hate the one and love the other: or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

That is, ye cannot be faithful to the Law of God, and yet make it void by your tradition. If ye were faithful ye would preserve every jot and tittle of God's Law (verse 17), and not alter the "least" of its commands and requirements for your own profit.

Thus the whole context demands a totally different exposition of verse 9. It forbids us to accept the traditional interpretation. But, apart from this, How can we believe that friends are to be acquired by *unfaithfulness*? and, How can friends so made in this world receive us in "the everlasting habitations"?

On the contrary, the context teaches that on no account are friends to be thus made; for with reference to the everlasting habitations there exists a totally different standard of judgment. The Laws of God are the opposite of Man's laws; and no one can serve these two masters.

Therefore, after saying that the lord of the unjust steward commended him, the Lord Jesus says (with special emphasis on the "I"): — "And do I commend you? Is that what I say to you? No!" For, in spiritual things, and in the light of eternity, "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least is unjust also in much." "He that offendeth (the law) in one point is guilty of all" (Jas. ii. 10). "Whosoever therefore shall break one of the least commandments" is guilty of all. Unless, therefore, your righteousness shall exceed the righteousness of the Scribes and Pharisees (Matt. v. 19, 20), there can be no reception into the everlasting habitations.‡

This was the constant teaching of the Lord Jesus to the Pharisees and Scribes, to whom the parable of the Unjust Steward was specially spoken.

\* Or "when ye die:" for ἐκλείπω is used by the Lxx. for גָּרַע (*gahvag*) to die (see Gen. xxv. 8, etc. Ps. civ. 29. Lam. i. 19); and for מָוַת (*muth*) (Jer. xlii. 17, 22). The RV. reads the singular, *it fails*, as in Jer. vii. 28; li. 30.

† Beza's Latin and Grashop's English Version both put a full stop here. Beza begins the next clause "Certe" (surely); and Grashop begins it with "Wherefore." So we might begin the second clause in a similar but negative way.

‡ WH. read *our* in the Text. The RV. reads *our* in the margin according to "Some ancient authorities."

§ Other examples of improved punctuation might be cited. One is John xii. 27, where the note of interrogation should be moved a clause further on: "Now is my soul troubled; and what shall I say, Father, save me from this hour? But for this cause came I unto this hour." Another is in John xiv. 2, where better sense is made if we punctuate thus: "In my Father's house are many mansions, otherwise, Would I have said to you, 'I go to prepare a place for you'?" So in John xvii. 24 the parenthesis should be marked, thus: "that they may behold my glory which thou gavest me (because thou lovedst me) before the foundation of the world." Or, "which thou gavest me before the foundation of the world; because thou lovedst me."

## Signs of the Times.

### JEWISH SIGNS.

#### THE ZIONIST MOVEMENT.

There is evidence in Zionist circles that the Fifth Congress has impressed the Jewish community generally, and accessions to the ranks of the movement are taking place in many and in unexpected quarters. Some development of policy, which will not be without its effect on the larger policy, may, therefore, be looked for at no distant date. The position of the movement is that it has to tread warily as long as it has not received the much-needed further financial support. Dr. Herzl is not resting on his oars; on the contrary, the machinery of the movement was put into operation the day after the Congress so as to realise the utmost possible results in the shortest time from the mass of supporters, but it would be impossible to fill the coffers of the National Fund from Zionist pockets in a short space of time, much less bring the Trust up to its total capital from this source alone. This, however, does not deter the main body of workers formulating their plans on the motto: "If we can't get there speedily, we shall get there slowly; but we must get there."

#### MONEY, MUSCLE, MORALS.

##### MR. ZANGWILL'S SPEECH ON JEWISH NEEDS.

"Mr. Zangwill, at a mass meeting of the London Jewish community held in the Shoreditch Town Hall on Feb. 1st, under the auspices of the English Zionist Federation, said that the outcry against the Jews was only a form of the policy of protection which was disclaimed by leading English politicians.

"The Jewish Colonisation Association could not succeed because its plans were wrong, and opposed to Jewish sentiments. Millions without an idea were useless; far more useful was an idea without the millions.

"Baron Hirsch had an idea, but the Association's projects were few and unfit. So ended Baron Hirsch's great scheme for the salvation of Israel. The scheme was impracticable. The Jews could not wait much longer for Palestine. The world was waking up; the concessions might pass to someone else; and the wandering Jew might find himself turned away from his own door to wander many centuries more.

"The road to Palestine could be paved only with gold, and Baron Hirsch's millions must come over to Zionism—to be employed for the recuperation of Palestine, as the British millions had been for the recuperation of Egypt.

"But money was useless without the physical and moral regeneration of the Jewish people. Money, muscle, and morals were the three things on which Zionism was to be built. There were far too many money-lenders, bankrupts, and blood-sucking landlords among them, and they needed to make themselves more worthy of their destiny.

The great in Israel were coming over to them slowly but surely, for they were realising that eighteen centuries of oppression could not have the anti-climax of assimilation."

### POLITICAL SIGNS.

#### THE REVIVAL OF BABYLON.

Next to the Zionist Movement, there has been no greater sign of the times than that which we are now able to give.

Many students of prophecy (ourselves among them) believe that Babylon means Babylon; and that it must therefore be rebuilt.

But we were hardly prepared to see the matter so plainly and bluntly put as it is in the newspapers at the present moment.

Those who see Rome, and little else but Rome, in the Prophets and in the Apocalypse, have laughed at us for the simplicity of our faith in the literal interpretation of

prophetic truths. What will they do when they read the following, which we take from *The Daily Express* of January 28th, 1902?

"An immense revolution is likely to be brought about in the Near East within the next decade. The shriek of the locomotive will, in a few years, be heard echoing over the salt marshes, bituminous plains, and magnificent higher and more fertile tracts, which make the vast Mesopotamian plain between the Euphrates and the Tigris the most curious mosaic of landscape in the world.

"It is startling to think of this coming raid of the engineers into the cradle of the world's most ancient civilisation. Abraham's native country is to be invaded by hordes of navvies, and all along the western bank of the mighty historic Tigris will gleam the twin steel riband, which will bring the whole length of the effete Empire within the grip of European influence.

#### "A RESURRECTION OF BABYLON.

"The Kaiser has undoubtedly scored. When, in December, 1899, it was announced that the German Anatolian Railway Co. had received a concession from Abdul Hamid for the construction of a railway from Konieh to Bagdad, it was generally felt that the scheme would hang in the air for at least a generation. But the German Emperor is a model man of business, who has posed of late as the Sultan's 'only friend.' He did not for nothing organise, by means of a splendid squad of his military officers, that Turkish army which crumpled up the Greek legions at Donoko and everywhere on the Thessalian plains. The new irade settles the affair.

"It is a favourite thesis with the people who ponder over prophetic mysteries, that both Babylon and Nineveh are to be resuscitated in more than the ancient glories of Nebuchadnezzar and Sennacherib. Who can tell? It is certain that the Kaiser entertains the dream of founding a magnificent empire in the Near East. He is going to work in the way which is like to follow up his sermon at Jerusalem by practical results. . . .

"Few people realise the magnitude of the Sultan's Asiatic dominions. They form the most important section of the earth's surface in connection with the international political situation of the near future. The Eastern Question only sleeps, and its slumbers are very uneasy. . . .

"Running from Konieh to Bagdad, it will be a continuation of the Smyrna-Konieh line, which now terminates at the beautiful capital of the important and fruitful vilayet of Konieh, the chief seat of the famous carpet manufacture. From Smyrna to Bagdad is a distance of about 1,500 miles; and as the ultimate aim is to carry on the line to Koweyt, the much discussed town on the Persian Gulf, the whole railway will, from the Levant to the Indian Ocean, measure 1,800 miles; for it is to follow the windings of the Tigris for hundreds of miles. . . .

"The Porte is to find part of the money, and German capitalists will supply the rest. Anybody who knows the ways of Turkish finance, knows what this means. The British capitalist will not show up for the first year or two; but he will be in reserve, and will at last mainly own the line which is to regenerate the Near East."

Our limited space compels us to leave our readers to make their own comments on this important and startling news. We add the following from *The Globe* of February 5th, 1902:—

#### "THE BAGDAD RAILWAY.

"(FROM OUR CORRESPONDENT.)

"Constantinople, February 1.

"On January 30, the final documents relating to the Bagdad Railway concession were signed in duplicate by Sighi Pasha, the Minister of Public Works, and Herr Sander. When the formalities were at an end, Sighi Pasha made a speech, in which he expressed the hope that the concessionaires would devote their utmost attention to the interests of Turkey, whose confidence they had merited by their previous services. Herr Sander and Mr. Hutchinson, in returning thanks, said they would do their best to complete the railway with all possible dispatch. It has been resolved that the work of construction shall be begun at five different points—namely, on the Persian Gulf, at Basra, Bagdad, Koniah, and at the harbour of Costamboul."

#### RELIGIOUS SIGNS.

##### "CHRISTIAN SCIENCE."

We have been asked by several correspondents to say something on this subject. Some mourn over friends who have been led astray by it. We have hesitated, because we have felt it to be impossible to take it seriously; and thought that the average person would see through it.

It is the outcome of the mind of Mrs. Mary Baker E. Eddy, and is, hence, often known as "Eddyism." It is

strange that one mind can control so many. But so it is. Let God speak in His Word, and people say "I can't understand it. I can't believe it." But let some unknown person put forth any incomprehensible jargon, and people will not only gulp it down, but will part with their money for it.

Nothing more is needed than to quote Mrs. Eddy's own words in *The Times*, of January 4th. The lady says:

"When God impelled me to set a price on my instruction in Christian Science mind-healing, I could think of no financial equivalent for an impartation of that divine power which heals; but I was led to name 300 dols. as the price for each pupil in one course of lessons at my college—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but was finally led, by a strange providence, to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision."

Considering that "Christian Science" claims some 20,000 adherents in America alone, we can quite understand Mrs. Eddy's last assertion. But what about the 20,000? We can understand them only on the principle enunciated in the old Latin proverb, "*Populus vult decipi, decipiatur*," i.e., the people wish to be deceived; let them be deceived.

It is not necessary to assume that Eddyism is a deliberate imposture or swindle. Mental pathologists know perfectly well the condition of mind indicated by such symptoms as these. What the *Times* critic calls a "crude jumble of religion, metaphysics, and medicine," is an unmistakable form of hysteria, well understood by medical men. True, it is called "Christian Science." We know what Christianity is, and what Science is; but Eddyism is neither scientific nor Christian. It is simply hysteria.

In the *St. James's Gazette*, of December 12th, there is an article which shows up this side of it in a very amusing manner; and perhaps this is, after all, the best way of dealing with the matter. It is entitled

#### "EDDYISM,"

and takes the form of a letter to "Dearest Kitty" from her "Loving Dolly."

"I'm sure you'd like me to tell you," the letter begins, "about a lovely religion I've just bought: you have to buy it, you know, because people don't appreciate things unless they've paid for them. But this isn't very expensive; you have only to pay a decapitation fee, I think they call it, of a dollar to belong, and four dollars to buy the book. You must buy the book, as otherwise you're not allowed to 'demonstrate'—and that's the best part of the whole thing. I'll tell you how it's done. . . .

"Well, suppose you've got one of your bad boils on your neck. I should sit down opposite you, and when you say, 'Oh, I've got such a painful boil on my neck!' I should say, 'Oh no, you haven't; you can't have, because you haven't got a neck'; for—oh yes, I forgot to tell you—there is no such thing as matter, or body, or things of that sort, and so you can't have a neck, and so—now you see, don't you?—you can't have a boil, and so it can't be paining you. I don't look at you while I am treating you, for of course you have no body, not even a boil; there's nothing to look at, but I keep on saying little things to myself all the time. You'd think them silly now, but when you've studied 'the book' a bit you'll say them too, and then, if it isn't a very bad boil, it'll probably get all right before long; but if it doesn't get well quite as soon as it ought to—but of course it must, as it isn't really there at all, so it is quite easy for it to go away—you'll know it isn't my fault or your fault, but the fault of that stupid majority of opinion outside, which will persist in thinking you've got a boil, and won't see that it is really only their belief in a boil which is the boil that doesn't exist at all.

"And so in this way, you see, you can cure anything, even smallpox; and it's wicked to be vaccinated, because that shows you believe in smallpox, which is the same thing as having smallpox, which is impossible. But I think until the majority of opinion outside thinks that this epidemic is over I shall be quietly vaccinated, because, though I know there is no such thing as body, smallpox does disfigure you so.

"I was afraid, at first, I shouldn't be able to become a Christian Scientist, as the word 'science' frightened me, and I thought I shouldn't be clever enough; but the book doesn't seem to think you need be *too* clever, and it is wonderful how the difficulties all seem to get quite easy after a time, for you have only to say to yourself 'there is no such thing as difficulty,' and you know at once that everything must be easy; so nothing can be difficult, for difficult is the opposite of easy, and a thing can't produce its opposite. I don't quite know why, but 'She' does. 'She' knows everything, and that everything is nothing, and that nothing is impossible, which sounds so wonderful that it must be true. Oh! you can't think how different everything seems to me now! I find comfort and consolation at every turn. . . . I never worry about anything; and if the cook comes up bothering, telling me the butcher wants to see me just when I am busy arranging a chiffon, I don't get angry, as I used to, but I just say calmly, 'Ah! that's your mistake, cook, there is no such thing as body, so there can't be such a thing as a butcher, therefore he can't want to see me, as neither he nor I, nor you for that matter, exist at all, so just fade away out of my sight and leave me to my non-existence.' . . .

"The way is very easy, for, if the thing is true, it will be just as true if you read it backwards as when you read it forwards. For instance, 'there is no life in body' must be true, because if you turn it the other way and say, 'there is no body in life' it makes just as much sense, and this is the only real test of truth, as though you might think it would be wrong sometimes it cannot be wrong, as 'she' says there is no such thing as wrong, and 'she' is the only person who really knows anything, so 'she' is always right. It was by what I call this topsy-turvy test that I discovered I was wrong, the other day when I accused my cook, and said, 'You have eaten those raisins.' She looked up at me reproachfully, and said, with a far-away look in her eyes, 'Excuse me, mum, but shall we see if this is true?' 'You have eaten those raisins . . . those raisins have—' And, of course, I was obliged to interrupt her and say, 'Yes, I beg your pardon, cook; those raisins could not have eaten you, therefore you could not have eaten those raisins.' But I felt sure she had, all the same."

That the above is not exaggerated is shown by the following:—

"NO SUCH THING AS SICKNESS."

"Six years ago the disciples of Christian Science organised their London church. To-day the pretty edifice in Bryanston Street, Bryanston Square, will not hold the thousands of worshippers, and a new house must of necessity be built.

"Young men," said a leader of the church yesterday, 'are becoming more and more keenly interested, both here and in America, and our congregations are composed in large proportion of the finest specimens of young manhood.'

"Asked if there was any danger that healers would use their power to create sickness as well as to cure it, the scientist replied: 'There is no such thing as sickness—hence it cannot be created.'—*The Daily Express*, Feb. 6th.

#### A METHODIST BALL WITHOUT THE DANCING.

The problem "How to attract the young people to the Churches," is being solved. Make them like the world and the thing is done. This is the case in Toronto. *The Toronto Daily Star* of Jan. 10th, gives an account of a

"CHURCH PROMENADE,"

where each person, on entering, had a Programme handed to him or her, like a Ball Programme, with the Title of the music played, a place for the Lady's or Gentleman's name with whom the Promenade would be made while it was played, with a column for the number of the *Rendezvous* where the couples were to meet.

Let the Newspaper tell the tale:

"Last evening I laid down one-half dollar, and a gentleman, at the receipt of custom, banded me a small card, and I went in to the Queen Street Methodist Church, into the Old Boys' and Old Girls' reunion.

"A gentleman with a bald head, a prosperous look, and open countenance handed me a program, from which hung a pencil to record the name of the fair partner for the promenade, should I be successful in securing one.

"It was a fashionable gathering.

"Many new gowns had been created for last night, many hours had been spent in the boudoir, and the scene was a bright one as I went up into the gallery and looked down upon it all. The gallery was used as a cloak room, the gentlemen leaving their coats to the left, and the ladies their wraps and hats to the right.

"During the evening Rev. Mr. Johnston welled up in admiration, and told the ladies that if they only knew just how attractive they

looked with their hats off, they would remove their headgear on the Sabbath.

"Gentlemen were there in full dress.

"The fair sex was there in full dress. . . .

"The promenade did not commence till nearly eleven o'clock, and was preceded by a program of considerable merit, which was given in the auditorium of the church from a platform erected over the pulpit.

"The audience was most enthusiastic, and demanded encores whenever there was a ghost of a show, and seemed intent upon securing the fifty cents' worth of amusement without the pleasure of the promenade, the Russian salad, or angel cake. The choir seemed to be in better voice than when I heard them on Sunday morning last, and shared in the general ovation.

"Mrs. Clara Cornyn made a hit in a recitation, 'The Englishman,' two lines of which run:

"For his life is one bloomin' society toot  
When the Englishman is at home."

"Mrs. Cornyn also struck a congenial cord with the audience when, as an encore, she recited a spicy little bit which held the words:

"If for widows you sigh,  
Learn to kiss and not to cry."

"Prof. McKap was warmly welcomed by Mr. Johnston, who said he was a good Presbyterian.

"One of the artists of the evening looked quite bewitching with low neck and short sleeves, and Mr. Johnston gallantly turned the music for her accompaniment. . . .

"I went down with the crowd.

"The Sunday school room was gaily decorated, and all about me were ladies and gentlemen busily engaged in securing partners for the next dance—no, no, promenade is what I mean.

"May I have the pleasure of your company?"

"Sorry, but my card is full." That is what a young girl said when asked for her name for the promenade to the tune 'Praise Our King.'

"In each corner of the room were *Rendezvous* for the promenaders to meet. They were cosy and just dark enough to make it romantic.

"On the long refreshment table at one end of the room stood a magnificent punch bowl.

"Besides the bowl were many small glasses, but of course no liquor was served. It was only orangeade, lemonade and promenade.

"The first promenade was stepped off to the march 'Zingari,' and the third to a grand religious fantasia. 'The Belle of New York' was the eighth, and as the tenth, and last, promenade the orchestra played 'Praise Ye the Lord.'

"The little dance that I saw, however, was not to the tune 'Praise Ye the Lord,' but to the first selection.

"I did not wait to the finish, and do not know whether the meeting was closed with the benediction or not—that is neither here nor there.

"The Bathurst Street Methodist Church Sunday School Orchestra supplied the music."

#### SPIRITIST SIGNS.

##### THE DESIGNS AND DANGERS OF "SPIRITUALISM."

"Spiritualism," or as we prefer to call it, Spiritism, is a reality. That there are those who trade upon it for fraud and gain is true; as it is true of ministry in the churches. But the real existence of the two is not affected by this phenomenon which is common to both.

Spiritism is not to be met by a simple denial; nor are its manifestations to be got rid of by ignoring them. It can be properly met, only in the way in which we have met it in our pages; by admitting (generally) the reality of its claims; but, showing its origin to be Satanic; its end, apostacy; its teachings, blasphemous; and its practice, attended with moral and physical dangers of the most serious nature.

Not in vain does God warn us against it in every form\* so solemnly, that we are left in no doubt as to its evil origin, and its abomination in the sight of God.

\* See Ex. xxii. 18. Lev. xvii. 7; xix. 26-28, 31; xx. 6, 27. Num. xxxiii. 4. Deut. x. 17; xiii. 5; xviii. 9-14; xxxii. 17. 1 Sam. xv. 23. 1 Ch. x. 13, 14. 1 Kings xxii. 21-23. 2 Kings ix. 22. 2 Chron. xi. 15. Ps. cvi. 20, 37. Isa. viii. 19, 20; xix. 3; xxix. 4; xliv. 25; xlvii. 12-14. Jer. xxvii. 9, 10. Zech. x. 2; xiii. 2. Acts xvi. 16; xix. 19; 1 Cor. x. 19-21. 1 Tim. iv. 1. 2 Tim. iii. 13. Rev. ix. 20, etc., etc.

A most important work has recently been published,\* entitled *The Dangers of Spiritualism*. It is written by "a member of the Society for Psychical Research." It purports to be "records of personal experiences; with notes, comments, and five illustrations."

No more extraordinary work has been yet put forth on this great subject.

The writer gives in detail *five* "cases" which he probed to the utmost limit, using every test which a trained, scientific mind could possibly devise.

Our space will not admit of our giving, or even enumerating the characters of these five "cases." But there is one which reveals to us all that is worth knowing on this serious subject.

It is the fourth "case"; that of a young man whom he designates as "M." M. had read of the mysterious phenomena, and finding they were vouched for by men of scientific standing, determined to make some experiments himself. For this purpose he bought a "planchette," and, having much leisure, he sat down from time to time with the view of obtaining "communications." For a time there was no result, but the sittings being more frequent and more protracted, the writing became by degrees readily and freely. The practice soon became M.'s absorbing passion. In course of time M. became conscious of the presence and action of an independent personality within him, which claimed to be that of a deceased woman. M. persistently refused to believe and accept the usual spirit-theory, and explained the phenomenon on the "subliminal" theory or "subconscious self" or *alter ego* (i.e., his other self).

The *alter ego*, however, soon convinced him, to his great surprise and astonishment, that the most secret and hidden things of his life were known to and reproduced in writing by the little board racing over the paper under his own hand; and this, while his mind was occupied with quite a different train of thought.†

These "communications" gradually developed into a "control." At first M. resisted the reasonings and conclusions which emanated from this mysterious *alter ego*. He was conscious, however, that this resistance and controversy ended, with increasing frequency, in his defeat.

The writing came with increased facility. The planchette was abandoned for a pencil and any piece of paper. And finally, the pencil was discarded for writing with his finger in the air, which writing remained visible to him.

So imperious became this "other," that it would wake him in the night, and summon him to write; to the great detriment of his health, mental and physical.

For a time the two personalities existed on a friendly footing, one making concessions to the other, and both agreeing to differ. But as time went on, M. found it increasingly difficult to resist, until the "control" assumed absolute power, and exercised it to its fullest extent. The "control" at length disclosed its true character; and no treatment had the slightest effect.

M. now became thoroughly alarmed, his health was shaken, and he was advised to travel.

It was on the return of M. that the author of the work which we are summarising became acquainted with him, and M. gave him the above and other details.

One day M. said the "control" wished to speak with his friend; and on his friend proposing some experimental tests, M. said, excitedly: "But he is determined to speak to you, and I shall have to let him do it." Upon this, M.

gave one or two gasps, and passed into a trance-like state. His very countenance changed. His voice was the voice of another, using his vocal organs—a rasping voice, which poured forth unutterable, horrible, and unheard-of blasphemies. It denounced and defied any attempt to dislodge it; and proceeded to prove its independence of M. by beating, hurting, and illtreating him till the marks could be seen upon M.'s body.

The intelligence, or control, maintained, throughout a long and protracted interview, that it was a *spirit* (i.e., an evil spirit or demon) who had been drawn towards M., because (it said) "he is in nature and disposition like myself."

He declared that it was M.'s *habitual passive state of mind* which enabled it to gain an entrance. This state of mind, it said, was *essential* before an (evil) spirit could gain any access or power.

The intelligence maintained that ALL the spirits invited by these means are *evil spirits*. *In no case are they the spirits of deceased persons*. They generally profess to be; but it is only done to deceive with the view of gaining ultimate control.

Spirits, it declared, have access to every fragment of a person's history, and are able, consequently, to simulate any personality, living or dead. *The most striking evidence* (it maintained) was no proof of identity. Spirits will take any amount of trouble, and practise every sort of deception, in order to gain control over the mind.

From these terrible facts there are several important lessons to be learned:

1. The spirits are, as 1 Tim. iv. 1 declares, "lying (or deceiving) spirits"; and are "seducing" or seductive, by reason of their drawing people aside by their lies and deceptions.

2. These spirits are NEVER *the spirits of the departed*: but are, in every case, evil spirits or demons. This accounts for their frequent utter failure when they undertake this personation. They sometimes profess to be the spirit of some great or wise man, but while they are fairly accurate in a few trivial details, their memory breaks down at every useful or important point. They sometimes do not know the names of their own books, and deny what they have written in them. In no case are they ever able to make any advance on what they have written.

They thus bolster up the devil's lie that "there is no death," and thousands accept their teaching in order to use the "evidence" which they suppose it furnishes.

3. These spirits have no power over human beings, unless there be the definite effort to give up the will as a token of desire for communication. There must always be the *passive attitude*. In this, men have the assurance of safety. But the Children of God have absolute security in that they are on Resurrection Ground, where no evil power can affect them; where Satan cannot touch them; and where the Lord their God is a wall of fire round about them. But at the same time we have the true *dangers of spiritism* set before us.

4. We have also the key to the whole situation. Ministers and others who deny or pooh-pooh the phenomena of Spiritism run this risk: Their enquirers afterwards test them, and find out their reality. Hence they feel entitled to believe that their religious guides are wrong, and the spirit guides are right.

It is not necessary to further enlarge on this subject. Those who wish to know more will consult the book we have used for this article; while most will be content with the revelation here made, and resolve, by God's grace, to obey His admonitions and warnings with regard to Spiritism. They will refuse to tamper with the matter—well knowing the reality of the aims, the methods, the designs and the dangers of Spiritism.

\* Sands and Co., 12 Burleigh St., Strand, London, 1901.

† At one of the subsequent tests M. read aloud and commented on a leading article in *The Globe* newspaper for that day, with great clearness and intelligence, while the planchette continued to write on some other subject, under his hand.

## Editor's Table.

### COUNTRY TOWNS MISSION.

We are glad to call attention to this most useful work.

Few Christians realize the spiritual condition of a large number of our Villages, arising from the lack of faithful Gospel teaching.

Of fifty Missionaries in connection with the Society, one half are stationed in rural districts, and those who are located in towns visit the neighbouring villages.

Day by day the Missionaries visit the homes of the people, reading the Scriptures, endeavouring to make known the one way of Salvation through our Lord Jesus Christ.

If our readers are seeking for a "good work," here is one which "God hath prepared for us to walk in," and they may send their contributions to Mr. G. H. Mawer, 12 Sergeants Inn, E.C., or to the Treasurer, Mr. Harry C. Nisbet, 35 Lincoln's Inn Fields, London.

### PARADISE.

We thank G. C. McK. for sending us a copy of *The Witness*, in which our remarks, in a former number, on this subject, are controverted. Our readers will bear us witness that our desire is always to give the grounds for our teaching, and to leave others to judge whether those grounds are sufficient. What we *think* is of very little account. But if we can help others to understand what God *says*, that is our aim; and so far as we can do this, so far shall we be of use to our readers.

On the other hand, the readers of *The Witness* are treated to the *thoughts* of the writer. He says:

"I emphatically affirm."

"I maintain."

"As I have said."

"I would believe."

"I think it was, but I do not think. . . ."

"I believe."

"I incline to think."

"If we affirm as we do."

Now, if any people say to such a writer "A penny for your thoughts," here they can pay their penny and have what they want.

If they think it important to know what a person *thinks*, here they are told. And here we must leave the matter, trusting that the readers of *Things to Come* will ever put aside our thoughts, and seek ever more and more to understand what God has *said*.

There can be no controversy on such lines. We live in a free country, and the *thoughts* of one writer are as good as those of another: *i.e.*, if *thoughts* are to be the standard. One says "I think" so and so, and the other cannot deny that he thinks so; he can only say "I don't," and there is an end of the matter.

### ACKNOWLEDGMENTS.

	£	s.	d.
F. W.	0	10	0
W. S.	0	5	0
Mrs. G.	0	1	6

The President of the Barbican Mission to the Jews acknowledges with many thanks the receipt of three guineas from a Reader of *Things to Come*.

### REVIEWS.

*Giving Thanks Always; or, Herein is Peace.* By Philip Wolfe Murray, Commander R.N. 6d. per doz., nett; 7d., post free. W. G. Wheeler and Co., 17 Paternoster Row, E.C. This is a little brochure in which the importance of *praise* is pressed upon the attention of the people of God "in order that God may be glorified more and more." The writer lays down this as an axiom: "Implicit obedience always brings peace." That is, the peace of God is conditional on one point—viz., thanksgiving. As he truly says: "Now, in this world of trial is the time to do this; for in eternity, when sorrow is no more, there will be no opportunity for it." As the writer remarks, and which is quite true, "An unconverted soul can say, 'Thank, God!' when things please; but only a child of God can give that praise to God when the good of circumstances is *not* seen." Just the size for enclosure in an ordinary envelope.

*The Evangel of the Risen Christ.* By Henry Varley. Alfred Holness, 14 Paternoster Row. Cloth boards, 3s. 6d. There is the true ring in this book. There is nothing of base metal here, or of lowering the dignity of the Lord Jesus by representing Him as "the circumference of the life of humanity." His Deity is declared in no uncertain phrases. "His coming in manifested power and great glory in order to reign in righteousness and peace over all the nations of the whole earth, is God's revelation." We might differ on some points of prophetic interpretation, but that must not hinder us from commending the book.

*Brief Outline of Coming Events, &c.* By F. G. B. James Carter, 13 Paternoster Row. 3d., or 2s. 3d. per dozen. On page 17, the writer says: "It is helpful to bear in mind the three divisions of the book given in chap. i. 19, viz.: First, chap. i.: 'The things which thou hast seen.' . . . Second, chap. ii. and iii.: 'The things which are'—the seven addresses to seven churches in Asia: giving a prophetic outline of the history of the professing Church from the beginning, when it left its first love, to the end, when it is spued out of Christ's mouth, as utterly nauseous to Him. Third, chap. iv. to the end: 'The things which shall be after these.' In this last section, the Church is no longer seen on the earth, but as included in the course of the twenty-four elders above in heaven." All which interpretation has been repeated over and over again without a single Scriptural proof. Why it should be revived again is beyond our comprehension, for we see nothing in the pamphlet beyond what has been better said in numbers of books and pamphlets on the same line of teaching. Instead of the above interpretation being "helpful," we think the sooner it is forgotten the better. This teaching has raised a barrier to the understanding of this wonderful book of Revelation. Before writing in this positive manner, as though such interpretation was beyond question, it would be well for such writers to search the best authorities, and ascertain if the passage might not be more correctly rendered as Dean Alford and others have rendered it. Had this been done it might have caused the writer to pause, and deterred him from perpetuating a system of interpretation that has misdirected the earnest enquirer to the present time.

*Assurance of Salvation, as taught in the Word of God.* J. J. Drew, 156 Kentish Town Road. H. B. S. Price 1d. This little book is true to its title. The passages have been arranged with discretion.

*Second Coming of Christ the Early Christians' Hope.* By George P. McKay. T. H. Hopkins, 26 Gray's Inn Road, London. Price 1d. Presents the truth in convenient form for enclosing in letters. Many would like to use it in this way.

# THINGS TO COME.

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## Editorial.

### GOD'S GOSPEL.

A VALUED reader of *Things to Come* sends us the following:—

"There is a spark of life in every man, and it is to that, that the Holy Spirit appeals at conversion."

"Everyone is born with the Spirit of God in them—hence, children dying go to Heaven. This Spirit is either sustained by contact with God, or, in the case of the godless, it withers and withers away."

He adds: "Such was the (sense of the) teaching of a well-known mission preacher lately."

There is, perhaps, no more vital subject at the present day than this. The extracts given above are indeed "Religion," as opposed to Christianity—man's Religion, as opposed to God's Gospel.

The two may always and easily be distinguished by the spiritual mind.

The one always starts from man; the other from God.

The false has man's interest at heart; the true has God's glory.

The false always begins from without, in the vain hope of working something in: the true always begins within, with the Divine certainty of working out.

The false has for its object the *improvement* of the old man; the true is the *creation* of the new man.

Christians who do not discern this fundamental truth are led astray, and talk about getting a "clean heart"; not knowing that the *old heart* or *nature* can never be made clean (Rom. viii. 7), and that the *new nature* IS clean, and can never be otherwise (1 John iii. 9, and v. 18).

The cardinal fact is that in the old nature there is NO GOOD THING; that "there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, NO, NOT ONE." All the world is "guilty before God . . . All have sinned and come short of the glory of God." This is the clear teaching of Romans (iii. 10-21). It is seen to be the very opposite of man's teaching.

It is just because man's condition, by nature, is *so bad*, that God's Gospel is *so good*. It is, indeed, good news for the anxious sinner to discover that, though it is "impossible with man" to improve him, it is "possible with God" to make him a new creation in Christ Jesus, and to create in him a new nature, a new heart that cannot sin; and, at the same time, teaching him that the old nature, that can do nothing but sin, has been crucified with

Christ, and that God regards it as having been judged, condemned, and executed on the tree.

It seems unnecessary to multiply the declarations of Scripture that there is no soundness in the flesh (Ps. xxxviii. 3. Is. i. 5, 6); that the old heart is "deceitful above all things and desperately wicked" (Jer. xvii. 9); that in the flesh, even of the child of God, there "dwelleth NO GOOD THING" (Rom. vii. 18).

The teaching of God's Word is that all by nature are alike "dead in trespasses and sins," "far off" from God, "without hope," "without God," "loving darkness," hating the light, "alienated from the life of God"—yea, "enmity against God."

Man's gospel is just the opposite of all this. It teaches that man is not dead or hopeless, that he is only a little sick, and needs "treatment" or a "little picking up." He is not "fallen:" he is only leaning a little on one side and requires straightening up.

All this is the Devil's lie, by which he deceives the sinner.

Our "religion" comes either from *above*, in which case it is the gift of God (Jas. i. 17), and is a new thing; or it comes from *beneath*, or from our own hearts, in which case it must be abomination in the sight of God. (Read Matt. xv. 18-20.)

On this first lie, is built another: The doctrine of the improvement of the old man leads on to the full blown heresy that *Christ's union is with man thus fallen, before Redemption*. Though many who hold the former do not go on to hold the latter is, happily, the case; yet the one naturally leads on to that which is its logical sequel, Irvingism and Murrayism.

In one word, this new gospel is *Christ's union with fallen man in Incarnation*, whereas God's Gospel teaches *the Redeemed sinner's union with Christ in His death and Resurrection*. *by the Holy Spirit in the Spirit. 1-12.*

This is the essence of the whole matter. In John iii. 6 we have "the teaching of Jesus." But the question is, Will those who make so much of "the teaching of Jesus" believe and receive His teaching on this vital issue?

"THAT WHICH IS BORN OF THE FLESH, IS FLESH." ✕

It is, in other words, human nature, a positive, specific nature, with its own lusts and desires (Eph. iii. 2). Its works are manifest (Gal. v. 19-21). This flesh is enmity against God (Rom. viii. 7). There is no good thing in it (Rom. vii. 18).

No improvement is spoken of it. No forgiveness, no remedy for it. Nothing but judgment. It must die. And the believing sinner, by Divine faith, reckons that it did die, in Christ on the cross (Rom. vi. 11). God sending His own Son in the LIKENESS of sinful flesh and for sin, has condemned sin in the flesh (Rom. viii. 3). This evil

nature was condemned in Christ's death. Not that He had any sin, except our own when laid upon Him.

On the other hand,

"THAT WHICH IS BORN OF THE SPIRIT, IS SPIRIT,"

*i.e.*, the new nature implanted within the saved sinner, by the almighty power of God (Eph. i. 19, 20; ii. 1). Against this the old nature has perpetual controversy, and with it unceasing conflict (Gal. v. 17). "They are contrary the one to the other." The implanting of the new nature discovers the old! Till that moment we are unconscious of its existence; as really unconscious as a dead man.

Like the old, the new is a *nature*, and has its deeds (Gal. v. 22, 23). Like the old, it is incapable of any improvement, for it is Divine, for when this "spirit" is imparted to us we become "partakers of the Divine Nature" (2 Pet. i. 3).

But, unlike the old nature, it can never come into condemnation, never be separated from the love of God which is in Christ Jesus our Lord (Rom. viii. 1, 38, 39).

Christ having died, it is for faith to reckon that it is *as if we had died!* and we are so commanded to reckon ourselves (Rom. vi. 6). "I am crucified with Christ—nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20. Rom. viii. 9).

This is God's Gospel. All else, and all short of this, is man's. Man's gospel is to deny the truth of the new nature. We wonder not at this, for man knows nothing of it. It aims also at the improvement of the old nature. Then this system of false teaching drags Christ down from His Deity, and says that, in being made man, He was made sin! that "Christ is humanity," and He is "the circumference of the life of humanity"\* (whatever that collocation of words may mean). But how could He be made sin when He was made man? It is impossible, for He offered Himself "without spot" to God! If Christ in incarnation embraces humanity, then He must embrace Anti-christ.

The teaching of Christ's union with sinful humanity in Incarnation is anti-Christian.† It is man's gospel. But the teaching of the quickened sinner's union with Christ in His death and resurrection—that is Divine truth, and it is God's Gospel. \* *The 4.3 says the incarnation is the*

Ah! blessed truth! "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." This is "the teaching of Jesus." "He that hath the Son hath life: he that hath not the Son of God, hath not life."

There is no improvement for the flesh, for it is enmity against God, and cannot be subject to His Law. There is no improvement for the spirit, for it is Divine nature. It is in union with Christ glorified.

But until that union shall be perfected in Resurrection and Ascension, the flesh is in us, though we are not in the flesh; and with the (spiritual) mind we shall serve the law of God, but with the flesh the law of sin (Rom. vii. 25).

\* This is the teaching of R. J. Campbell, of Brighton, and a large number of Ministers in the present day.

## Papers on the Apocalypse.\*

### THE FIRST VISION "ON EARTH."

€ (page 118†) chap. vi. 1—vii. 8. *The Six Seals, and the sealing of the 144,000.*

FROM the whole of the first Vision "in Heaven" (€', iv. v.) it is clear that we have now to look (in €', vi. 1—vii. 8) for the putting forth of *power* "on Earth" in the completion of the redemption of the purchased inheritance. The *price* has been paid in the shedding of the precious blood of the Lamb; and now, the necessary *power* is to be exercised so as to secure all its wondrous results, in wresting the inheritance from the hand of the enemy by ejecting the present usurper, and forcibly taking possession. We see this *power* put forth in the Seals, Trumpets, and Vials which fill up the active judgments of God in accomplishing this: and which end with the coming of the Lord Himself (xix).

This is the great object set forth in the preceding Vision "in Heaven"; and now we are to see the result of it all as consequent on it "on Earth."

John sees it all, of course, "in Heaven," but what he saw (vi. 1—vii. 8) "in Heaven" will take place "on Earth," just as what he sees (chaps. iv. and v.) as taking place "in Heaven," does and will take place there.

This is the first Vision of what will take place "on Earth" in "the day of the Lord." The great subject is

#### THE OPENING OF THE SIX SEALS.

For the Six Seals are separated off from the seventh in a remarkable manner; as though to point out to us that the seventh is not immediately consecutive on the sixth, as the other seals are consecutive one on the other.

The sixth seal evidently carries us forward to the time of the end; for it speaks of the signs in the sun and moon and stars (vi. 12, 13), which the Lord associates with His personal appearance (Matt. xxiv. 29. See Joel ii. 28, 31, where it is called "the great and terrible day of the LORD," as though it were the climax of the whole period known as "the day of the Lord"). It is called in the sixth seal "the great day of His wrath" (vi. 17), and the signs in heaven are the great final scene (vi. 14) as described in 2 Pet. iii. 10.

If this be so, then these first six seals are separated, very definitely, from the seventh; and the silence in heaven which follows the opening of the seventh indicates a pause.

The six seals present us with a preliminary summary of the judgments, which cover the whole period; the sixth leading up to and ending in the actual coming of Christ; or, at any rate, to the end of chapter xviii.

\* These papers have been copyrighted in view of their future separate publication.

† These pages refer to the future book-form, and not to the pages of *Things to Come*.

There is every reason to believe that "the day of the Lord" will be a prolonged period. It must not be confined to "seven years," as is so often done. The time between the *coming forth* of the Lord into the air to meet His Church, and His *coming unto* the Earth with His Church, in power and great glory, may correspond to the thirty-three years between His *coming forth* at Bethlehem (Micah v. 2) and His *coming unto* Jerusalem (Zech. ix. 9). All the events between those two we speak of as constituting His "first coming." In like manner, all the events described in this Book, which take place between His coming "for" and His coming "with" His Church, we may speak of as "His second coming" or "the day of the Lord." (See page 53).

These events may occupy a similar period of thirty-three years for aught we know; and if to these we add the seven years of the last week of Daniel we have a period of forty years.

We do know that in Matt. xxiv. 4-6, in answer to the first question of the disciples, "When shall these things be," *i.e.*, when the temple should be destroyed, the Lord at once adds, "*not yet is the end (τέλος).*"

He then goes on to answer the second question, "What shall be the sign of thy coming, and of the *Sunteleia* of the age?" (v. 3). He describes four of these seals (v. 7), and adds "*all these are a beginning of sorrows.*"

This fixes these earlier seals as the "*beginning*" of the *Sunteleia* of "the day of the Lord"—this "*beginning*" may be spread over some years before the Great Tribulation, proper, comes on.

Thus these first six seals are again separated off from the seventh.

We now give the first vision, C' (page 118), vi. 1—vii. 8, showing the events on *Earth*, as a whole.

It will be seen that they are divided between two subjects—the persecutors and the persecuted: Those who are on the side of Antichrist (B' and B²); and those who suffer (A'), or have immunity from suffering (A³), for refusing to worship him, etc.:

It will be noted also how perfectly Matt. xxiv. corresponds with this first scene on earth—the whole summary of the *Sunteleia* and the *Telos*. (See pages 88 and 89).

C' (page 118) vi. 1—vii. 8. *The Six Seals and the Sealing.*

C' A'	vi. 1, 2. The False Christ going forth to make war on the saints. (1st Seal.) Matt. xxiv. 4, 5.
	B'   vi. 3-8. Judgments on him and his followers. (2nd, 3rd, and 4th Seals.) Matt. xxiv. 6, 7.
A'	vi. 9-11. The effects of the war with the saints. Their martyrdom. (5th Seal.) Matt. xxiv. 8-28.
	B'   vi. 12-17. Judgments on him and his followers. (6th Seal.) Matt. xxiv. 29-30. And Question, "Who shall be able to stand?"
A³	vii. 1-8. Answer to Question, by the Sealing of 144,000, enabling them to stand in the judgment (Matt. xxiv. 31).

We want our readers to understand clearly our suggestion as to these Seals. We separate them off from the *Trumpets* and *Vials*, which are continuous *once they begin*. This is shown from the fact, as will be seen below, that, the last two Trumpets and the first Vial are linked together as being the "three woes." They are thus marked as *consecutive*.

The Seals, however, we feel compelled, by the events under the sixth, to regard as a summary of ALL the Divine judgments which will usher in the Day of the Lord: including the whole of the *Sunteleia*, the *Tribulation*, and leading up to the *Telos* or end,—the last "seven years," and "the great day of His wrath." Thus they cover the whole period in broad outline. After the last Seal there is a break, shown by the "silence in heaven," and we are turned aside to see some further details as to these judgments—beginning, may we say *de novo*, with the Trumpets. After the last Trumpet there is no such break, no "silence in heaven" or on earth, but the last Trumpet at once ushers in and contains and develops the final judgments of the seven Vials, which finish up the mystery or secret purpose of God; for, we read in Rev. x. 7 that "in the days of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." The seventh Trumpet expands into the seven Vials, and these end with the final destruction of Babylon, which closes up these earthly judgment scenes.

We will now give a summary of the first four Seals. A' and B', vi. 1-8:

A' and B' (page 250) vi. 1-8. *The Four Seals.*

A' & B'	a   vi. 1, 2. The <i>First Seal</i> . White Horse. The rider with bow in hand. (Matt. xxiv. 5.)
	b   vi. 3, 4. The <i>Second Seal</i> . Red Horse. War. (Matt. xxiv. 6, 7-.)
a	vi. 5, 6. The <i>Third Seal</i> . Black Horse. Famine. The rider, balances in hand. (Matt. xxiv. 7-.)
	b   vi. 7, 8. The <i>Fourth Seal</i> . The Livid Horse. Pestilence. (Matt. xxiv. 7-.)

A' (vi. 1, 2). *The First Seal.*

vi. 1. **And I saw when the Lamb opened one of the seven\* seals, and I heard one of the four Zōa saying, as with a voice of thunder—Go!**

2. **And I saw and lo! a white horse, and he that was sitting upon it, having a bow, and there was given unto him a crown (στέφανος (stephanos), a triumphal crown), and he went forth conquering, and in order that he might conquer or overcome]** If we interpret these Seals by the words of Christ in Matt. xxiv., where He is describing this very time in answer to the disciples' questions, there can be no doubt as to their meaning and reality. His very first words relate to the false Christs who shall appear as the sign when these

\* So G.L.T.Tr.A. WH. and RV.

† The words "and see" must be omitted according to G.L.T.Tr.A. WH. and RV.

things should be (*i.e.*, when the Temple should be destroyed). And so it was; but these were only the prelude to what should mark "the beginning of sorrows." These should begin, not by many "false Christs," but by one, who should give it out and say:

"I am the Messiah,  
and he shall deceive many"

(Matt. xxiv. 5). This first Seal, therefore, must mark the first rising of this False Christ. This is the silent secret preliminary intimation of his going forth. Further details of this are given in Rev. xiii., where it is expressly said that "*it was given to him to make war with the saints and to overcome them, and there was given to him authority over every tribe and people\*, and tongue and nation, and all who dwell on the earth shall do homage to him whose names have not been written (in the book of life of the Lamb slain) from the foundation of the world*" (Rev. xiii. 7, 8). It seems impossible to separate this from the rider on the white horse (in vi. 1, 2), for we read of him in like manner that "*it was given to him*" to wear a crown, and to go forth and overcome. How the Lamb who opens the seal can be the effect of the opening, and at the same time be the rider on a white horse, we cannot understand. If, on the other hand, we see in this rider an imitation of the "faithful and true" Messiah when He comes forth on a white horse to really conquer, as described in Rev. xix. 11, then, how natural for the false and deceiving Messiah to go forth in a manner that will be most calculated to "deceive many." It is one of the curiosities of interpretation, first to understand the *Zōa* of the Church, and then make the rider of the first Seal to be Christ; thus making one member of the Church give the order to Christ to go forth in His judgment power! How much more simple, taking Christ's words in Matt. xxiv. as the key, to leave the *Zōa* alone, and regard them as spiritual or heavenly beings specially interested in the judgments about to come on the earth, and giving the authority to the False Christ to go forth and be "revealed in his time," just as Christ said to Judas, "That thou doest, do quickly" (John xiii. 27). All the other horses are judgment horses: why inconsistently break up this uniformity and single out one Rider as Divine and take the others as human? Why understand one as going forth in *grace*, and the others in *judgment*?

The descriptions of Antichrist's career in other Scriptures coincide entirely with this. He rises unrecognised by the dwellers on the earth. His beginning is "Peace," but his aim is universal dominion, which he finally acquires. When his downfall comes, the reflection of beholders will be:—"Is this the man that made the earth to tremble, that did shake kingdoms; that made the world a wilderness, and destroyed the cities thereof" (Isa. xiv. 16, 17). In Daniel it is said that "his power shall be mighty . . . that he shall destroy wonderfully" (Dan viii. 24) and that "he shall stretch forth his hand upon the countries" (Dan. xi. 36, 42).

\* So G.L.T.Tr.A. WH. and RV.

As to the Command, the obedience to it "*and he went forth*," shows that the verb ἐρχομαι (*erchomai*) to come, or go, must be taken in the latter sense, "Go!" Or else the second occurrence of the verb would be "and he came forth." The commission "given to him" concerned war, as the second seal goes on to explain. Horses are specially associated with war. (See Job xxxix. 19, 25. Prov. xxi. 31 ("the horse is prepared against the day of battle"). So Ps. lxxvi. 6. Zech. ix. 10; x. 3. Jer. vi. 23. Isa. xliii. 17). But because the white horse in Rev. xix. is Christ, that is no reason why the white-horse, chap. vi., should be Christ also, especially as in this very same verse we have Him already represented as a Lamb, who opens this seal in order that the white horse may be sent forth.

We need not trouble ourselves to show that this white horse is not the Roman Empire, as some hold; or Rome itself, as Mr. Elliott believes. Nor can we ask our readers to believe that the "Bow" in the rider's hand symbolises the Island of Crete. We do not need a knowledge of the Classics or of History in order to understand this Book; but we *do* need a knowledge of Scripture; not to say common sense.

#### *The Second Seal (vi. 3, 4).*

vi. 3. **And when He opened the second seal I heard the second Zōon saying, Go!**\* 4. **And there went forth another horse, fiery coloured; and to him who sat upon it was given power to take away peace from the earth, and that men should slay one another: and there was given to him a great sword** } That this relates to the whole earth, and not merely to the Land, seems to be determined by our Lord's reference to the subject of the second seal, in Matt. xxiv. 6, 7: "And ye shall hear of wars and rumours of wars . . . and nation shall rise against nation, and kingdom against kingdom." These words, coupled with the second seal, point to a general break up of the nations in the process of their absorption into Antichrist's universal kingdom. In Ezekiel xxxviii. 21, it is written: "I will *call* for a sword against him throughout all my mountains, saith Jehovah Adonai: Every man's sword shall be against his brother." Jer. xxv. tells of this second seal; when God has His controversy with the nations. Read from verse 15-33, and note verse 29: "I will *call* for a sword upon all the inhabitants of the earth, saith the LORD of hosts . . . for the LORD hath a controversy with the nations; He will give them that are wicked to the sword, saith the LORD (v. 31). Against Israel also comes the sword, "I will *bring a sword upon you* that shall avenge the quarrel of my covenant" (Lev. xxvi. 25-33). The "sword" is one of God's "four sore judgments" sent upon the earth (Ezek. xiv. 13-21).

"There was given unto him." We must note well these significant words. They are spoken of the first rider on the white horse; and similarly of all the judgments. All are initiated from the throne. It will

\* Omit "and see" G.L.T.Tr.A. WH. and RV

be again, as it was in another period of Israel's history in the days of Asa, "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city; for God did vex them with all adversity" (2 Chron. xv. 5,6). Such another time is described by Josephus (*Wars*, Bk. ii. xviii. 2, 1, 5). No new thing is referred to in this second seal. The whole of Micah vii. should be read. It is too long to be quoted here. But we may quote Dan. xi. 33, "and they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Surely we have in these scriptures that which explains, sufficiently, the second seal; and shall not be likely to accept such an interpretation as Mr. Elliott offers when he says that this second rider symbolises the prætorian prefects of Rome. Upon this it will be sufficient to remark that the sword was "given" by the Roman Emperor with the view of preserving peace in the earth and not with the object of *taking peace away from the earth*, as here stated!

It may be well to add that up to the third century this was not considered to have been fulfilled by any historical events. So Origen says in his *Commentary on St. Matthew* (Cap. xxiv.).

*The Third Seal* (vi. 5, 6).

vi. 5. And when he opened the third seal I heard the third Zoon saying, Go!\* And I beheld, and lo! a black horse, and he who was sitting upon it having a pair of balances in his hand. 6. And I heard as† it were a voice in the midst of the four Zōa, saying,

"A choenix of wheat for a denarius, and three choenixes of barley for a denarius: and see, thou mayest not injure the oil and the wine"

This is the next judgment mentioned by the Lord in Matt. xxiv. 7-9, "and there shall be famines": for this is what "black" denotes. (See Lam. iv. 4-8; v. 10. Jer. xiv. 1, 2.) In former times it was God who called for a famine. See 2 Kings viii. 1. So in prophecy. Hag. i. 11; ii. 16, 17. Jer. xvi. 4.

The "balances" some would translate "yoke"; and because yokes are generally worn by oxen, and not carried in a horseman's hand, commentators make it a spiritual yoke and a spiritual famine! though they leave us to wonder what a spiritual famine has to do with weights and measures and the prices of wheat and barley. We prefer what is so evidently the simple meaning of the words. Bread "by weight" always denotes scarcity. When God describes, through Ezekiel, the famine during the siege of Jerusalem, He says, "Thy meat which thou shalt eat shall be by weight . . . and drink water by measure." (Read Ezek. iv. 10, 16, 17.) This is exactly what the mysterious voice (in the midst of the four Zōa) declares. Famines may occur from secondary causes, but the first cause of this Famine is from "the

\* Omit "and see," L.T.Tr.A. WH. and RV.

† So L.T.Tr.A. WH. and RV.

throne." The extent is fore-known—"A choenix of wheat for a denarius." We know from Matt. xx. 2; 9 that a *denarius* (the value of which was about 7½d.) was a day's wage; and we know also that a *choenix* of corn (about 2 pints) was the daily ration for a slave (*Odyss.* xix. 27, 28. *Athen.* iii. 20. *Herod.* vi. 57; vii. 187, 231. *Xen. Anab.* i. 5, 6. *Thucyd.* iv. 16). The usual price of a choenix was 1/8th of a denarius; so that corn, here, in this famine, is eight times its usual price. We are told that a denarius would buy 16 choenixes of wheat in the time of Cicero, and 20 in the time of Trajan. There will be great scarcity, therefore, when a denarius will buy only *one*.

Literal famines have been so often foretold, and have come to pass, from Genesis onward (2 Kings vi. 25; vii. 1. Acts xi. 28). Why should not this famine in Revelation be literal also? And yet interpreters seem determined to make this anything except a literal famine. Some, as we have said, make it spiritual, wrongly applying Amos viii. 11, 12. "Injure not the oil and the wine" is literal; and the Lord Himself, speaking of the beginning of these very sorrows, says, "there shall be famines." Corn, oil, and wine are three words often linked together to give the idea of plenty. (See Deut. xi. 14; xxviii. 51.)

Mr. Elliott, in his *Horae Apocalypticas*, has to make it accord with the requirements of *history*, and says "there is nothing correspondent with such era of famine" (vol. i., p. 149). One would have thought, therefore, that the best plan would be to abandon the historical interpretation. But no! history must stand, and the Scripture (the voice from the Throne) must be accommodated to it. So Mr. Elliott first insists on a larger *choenix*; but afterwards, finding this could not be sustained, he changes his ground in a third edition of his commentary, and takes refuge in a *smaller* or "adulterated denarius"! He actually says, "I was not aware of this adulteration when printing my two former editions; and so resorted to a larger and more uncommon *choenix*, in order to answer the statement of price in the prophecy." We admire the candour of this confession, but we must condemn the principle of interpretation which requires it. We prefer our Lord's own clear, but simple, words, "there shall be famines" (Matt. xxiv. 7)! This position we shall never have to relinquish in order to resort to another.

*The Fourth Seal* (vi. 7, 8).

vi. 7. And when he opened the fourth seal I heard the voice of the fourth Zoon, saying, Go!\* (8) And I saw, and behold, a livid horse, and he who was sitting upon it, his name was Death; and the Grave (Gr., *Hades*) followed after him: And authority was given to them over the fourth part of the earth to kill with the sword, and with famine and with pestilence, and by the wild beasts of the earth] This is the result of the opening of the Fourth Seal; and it is the fourth judgment mentioned by our Lord in Matt. xxiv. 7, "pestilences."

Though the word in the Greek here is *θάνατος* (*thanatos*) death, it is put, by *Metonymy*, as the effect for the cause producing it, which is pestilence. In the ( ) T

\* Omit "and see," L.T.Tr.A. WH. and RV.

it is the Septuagint rendering of דָּבַר (*dever*) *destruction, i.e., plague and pestilence*, which causes death. It occurs some thirty times, as in 1 Kings viii. 37. Jer. xiv. 12; xxi. 7. We call the oriental plague which raged in Europe in the 14th century the "black death" by the same *Figure*.

"Pestilence," thus personified, is followed by the grave (Gr. *Hades*), also personified. The two words occur together because the latter depends on the former. See i. 18; vi. 8; xx. 13. 1 Cor. xv. 55; and Isa. xxvii. 15, 18. *Hades* follows in the train of Death, because Death ends in the Grave. Hence the authority is given to them jointly.

Tradition has thrown obscurity over what is otherwise so clear. What is it that always follows death? Surely it is the grave. In chap. xx. 13 we read "Death and the grave (Gr. *Hades*) gave up the dead which were in them," *i.e.*, the dead held by them were raised to life. *Hades* is the place which holds the dead; and Christ, who raises the dead, is therefore said to hold the keys of *Hades*, or the grave. The word *Hades* occurs eleven times in the New Testament, and there is no place where the rendering *grave* would not be appropriate.† Grave being generally put (by *Metonymy*) not for one single grave; but for all graves viewed as a whole; or, as we might call it *Grave-dom*. The commission of "Death" has relation to "the beginning of sorrows" in Matt. xxiv. 8, which are there, and here, said to be "wars, famines and pestilences." These are the agencies used by "Death" (personified); and these are naturally followed by the common result—the grave.

"Wild beasts" are added as another agency, because they consume the wounded and dying, and seize on those who are left defenceless (Num. xxi. 6. Ez. xxxiii. 27. Lev. xxvi. 22. Deut. xxxii. 24. Josh. xxiv. 12. 2 Kings xvii. 25; ii. 24. Ezek. xiv. 21. Jer. v. 6. Is. xxx. 6\*). These three—"sword, famine and pestilence," are frequently found together (Jer. xiv. 12; xxi. 7; xxiv. 10; xlv. 13. Ezek. vi. 11, 12; v. 12, &c.); and joined, as here, with wild beasts, as in Ezek. xiv. 21. Three of these were offered to David in 1 Chron. xxi. 12.

The meaning of these three Seals seems to be simple and clear. They are the expansion of our Lord's own brief statement in Matt. xxiv. 7, which shows that we have here, "the beginning of sorrows." In other words, wars with their usual accompaniments, famine and plague, and ravenous beasts will be commissioned to commence the assault on the earthy portion of Satan's gathering forces.

When these three judgments fail, then the Lord will bring up others from His reserved forces. Not until the sixth seal, which, as we have seen, carries us

† Matt. xi. 23	shall be brought down to <i>the grave</i> .
xvii. 18	The gates of <i>Hades</i> shall not prevail.
Luke xi. 5	shall be thrust down to <i>the grave</i> .
xvi. 23	In <i>the grave</i> he lift up his eyes.
Acts ii. 27	wilt not leave my soul ( <i>i.e.</i> , me) in <i>the grave</i> .
ii. 23	his soul ( <i>i.e.</i> , he) was not left in <i>the grave</i> .
1 Cor. xv. 55	O <i>grave</i> , where is thy victory.
Rev. i. 18	have the keys of death and <i>the grave</i> .
vi. 8	Death, and <i>the grave</i> followed
xx. 13, 14	Death and <i>the grave</i> .

\* The opposite of this is promised as a part of future blessing on the earth. Is. xl. 7, 9. Ezek. xxxiv. 25.

forward to the time of the end of sorrows, do the men of the earth own these judgments as proceeding from God as their author.

We must repeat here that not one of these Seals has as yet been opened. Nor can any period of history be pointed out in which these "four sore judgments" have been in operation simultaneously over the extent here named, "the fourth part of the earth."

Gibbon's description† of the reign of Justinian, about 550 A.D., shows how possible it will be to have such a wide-spread scene of judgment.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART V.—Continued from page 101).

#### XIX.

For the chronology given herewith, several recent writers have been consulted. The variations among them, though small, show us that, though near enough for general purposes, no system can as yet claim to have proved itself to be absolutely exact. With this limitation it is hoped that the following roll of events may be found profitable in the study of the historical period of the first three world powers of the "Times of the Gentiles."

#### CHRONOLOGY OF THE FIRST WATCH.

##### THE FIRST GENTILE "WORLD POWER," BABYLON, THE WINGED LION. Symbol: "Head of Gold."

- B.C.
- 606 Nebuchadnezzar takes Jerusalem. Jehoiakim becomes tributary. Temple spoiled. 2 Kings xxiv. 1.
- 605 Nebuchadnezzar's dream. Dan. ii.
- 603-4 Jehoiakim rebels.
- 598 Second capture of Jerusalem by Nebuchadnezzar in the eighth year of his reign. 2 Kings xxiv. 12, 14. Jehoiachin reigns three months.
- 597 Zedekiah reigns. 2 Kings xxiv. 17, 18.
- 589 Nebuchadnezzar besieges Jerusalem the third time. 2 Kings xxv. 1.
- 587 Jerusalem taken in the 19th year of Nebuchadnezzar. The Temple burned on the 10th\* day of the 5th month.
- 574 Twenty-fifth year of the captivity, the 14th from the "smiting" of the city. Ezek. xl. 1.
- 561 Evil-Merodach, king of Babylon. The 37th year of Jehoiachin's captivity. Jer. lii. 31.
- 559 Neriglissar, king of Babylon.
- 555 Nabonidus, king of Babylon.
- 541 Belshazzar joined with his father in the sovereignty as the "second ruler" of the kingdom.

† Vol. iv. p. 331.

\* For the 10th day instead of the 7th day of the text of 2 Kings xxv. 8, see Variorum Bible, and Jer. lii. 12, 13.

- 538 Cyrus conquers Babylon. Belshazzar slain. Dan. v. 30. Duration of First Gentile World Power, dating from the capture of Jerusalem (606) to death of Belshazzar (538), 68 years.
- THE SECOND GENTILE "WORLD POWER," MEDO-PERSIA,  
THE BEAR. Symbol: "Breast and Arms of Silver."
- B.C.
- 538 Darius, king. Dan. v. 31.
- 536 Cyrus (first year as *sole* king, 2 Chron. xxxvi. 22; Daniel's 3rd year; Dan. x.) made a decree "authorising the Jews to return to Jerusalem." End of the 70 years' servitude.
- 535 The Jews laid the foundation of the Temple. Ezra iii. 8-13.
- 534 The building of the Temple prevented by the Samaritans. Ezra iv. 1-5.
- 529 Cambyses, king.
- 522 Smerdis, king.
- 521 Darius Hystaspes, king.
- 520 Foundation of the Temple again laid (end of the 70 years "desolations") on the 24th day of the 9th month in the 2nd year of Darius. Hag. ii. 10, 18.
- 516 Temple finished on the 3rd of the month Adar (the 12th month), which was the 6th year of Darius. Ezra vi. 15-18.
- 515 "And the Children of Israel kept the passover" Ezra vi. 19-22.
- 485 Xerxes, king, "The Ahasuerus of the book of Esther."
- 483 The King gives a great feast. Vashti, the queen, refuses to appear, and is deposed. Esth. i. 10-19.
- 479 Esther made queen. Esth. ii. 17.
- 475 From the first month to the end of the year Haman casts lots to find a favourable day upon which to gain the king's consent to exterminate all the Jews. Esth. iii. 7.
- 473 On the 13th day of the 1st month, the king's decree, which Haman had procured, was put into the hands of the scribes to prepare copies for the 127 provinces of the king's dominions, commanding that on the 13th day of the last month of the year all the Jews were to be massacred. Esth. iii. 12.
- On the 23rd day of the 3rd month, the king gave Mordecai and the Queen a decree permitting the Jews to stand for their lives throughout the 127 provinces of the Empire, and that they might slay all those who hated them. Esth. viii. 9-11.
- In the 12th month, on the 13th day of the month, the Jews stood for their lives and slew their enemies. Esth. ix. 1-17.
- 466 Artaxerxes Longimanus, king.
- 466 The 7th year. Ezra came to Jerusalem. Ezra vii. 8, 13.
- 447 The 20th year. Neh. ii. 1.
- 435 The 32nd year. Neh. xiii. 6.
- 425 Xerxes assassinated.  
Sogdianus II.
- 424 Darius Nothus. Neh. xii. 22.
- 408 Manasseh, son-in-law to Sanballat, builds a rival Temple upon Mount Gerizim. Neh. xiii. 28.
- 405 Artaxerxes Mnemon, king.
- 362 Ochus II., king.
- 339 Arses, king.
- 337 Darius Codomanus, king.
- 334 Darius defeated by Alexander at Granicus.
- 333 Darius defeated at Issus.
- 332 Jerusalem becomes subject to Alexander. Alexander enters Babylon as conqueror.
- 331 Darius finally defeated at Arbela. The Persian Empire ends, having lasted from 538 to 332, 206 years.
- THE THIRD GENTILE "WORLD POWER," GREECE, THE FOUR-HEADED AND FOUR-WINGED LEOPARD.  
Symbol: "Belly and Thighs of Brass."
- B.C.
- 332 Alexander (the He-goat of Dan. viii. 21) enters Jerusalem.
- 323 Alexander murdered at Babylon. His conquests divided by his generals among themselves. (All Alexander's kith and kin were murdered within 20 years of his death. Comp. Dan. xi. 4).
- 320 Ptolemy Lagus\* (Egypt) captures Jerusalem.
- 314 Antigonus (Syria) siezes Palestine.
- 312 Selencus obtains Syria, his Empire stretching from Antioch to India.
- 301 Palestine reverts to Ptolemy (Egypt).
- 285 About this time the translation of the Hebrew Scriptures into Greek began.
- 223 Antiochus the Great, King of Syria.
- 203 Antiochus obtains Palestine.
- 199 Egypt recovers Palestine.
- 198 Antiochus (Syria) regains Judea.
- 176 Heliodorus (General under Antiochus) attempts to plunder the Temple, but is prevented.
- 175 Antiochus Epiphanes.
- 170 He takes Jerusalem, slays 40,000 Jews.
- 168 Profanes the Temple. "The Daily" taken away. Many Jews sold as slaves.
- 167 Rise of the Maccabees (priestly family).
- 165 Judas Maccabaeus recovers Jerusalem, purifies the Temple, and establishes the feast of dedication (see Jo. x. 22).
- 164 Antiochus V.
- 161 Judas Maccabaeus killed in battle at Eleasa; succeeded by his brother Jonathan.
- 144 Jonathan murdered, succeeded by his brother Simon.
- 141 Simon completes (for a time) the deliverance of Palestine.
- 135 Simon murdered. John Hyreanus, his son, succeeds him, and destroys the rival Temple on Mount Gerizim.
- 107 Aristobulus succeeds his father, John Hyreanus, and takes the title of King.
- 106 Alexander Janaeus succeeds his brother Aristobulus.
- 79 Alexander is succeeded by his wife as queen.

\* This Grecian chronology treats only of Syria ("north") and Egypt ("south"), as they affect the holy land which lay between them.

70 Hyrcanus, son of Alexander, succeeds, but his younger brother Aristobulus forces him to relinquish the crown.

69 Aristobulus II.

63 Pompey (Roman Consul), having conquered Syria, B.C. 65, the brothers Hyrcanus and Aristobulus appealed to him for help each against the other. Pompey takes Jerusalem, makes a breach in its walls, and Judea becomes subject to Rome.

Grecian dominion ends, having lasted from 332, when Alexander entered Jerusalem, to 63, when the Roman took the city and made the Jews subject to tribute, 269 years.

It will be observed that there are three stages of darkness in this First Watch. The first stage of 68 years corresponds to a short twilight in which an evening star appears, threatened at times with obscuration, but ever brilliantly shining out again until it sets peaceably as the twilight passes off, and the darkness deepens.

In the second stage of 206 years, there are, at the beginning of it, as it were, reflections from the higher regions: Zerubbabel, Ezra, Nehemiah, Esther, Mordecai, Haggai, Zechariah, and Malachi.

In the third stage of 269 years, the darkness deepens, and is of longer duration. Storm clouds gather, and threaten to overwhelm the Tabernacle of Jacob. For a little moment it seemed as if the angry clouds would roll away eastward, and exhaust their forces upon the plain of Shinar; but, instead of spending their forces, they developed increased energy, and whirling round, rolled back again, charged with deadly lightnings and terrifying thunders, to burst in fury upon the mountains of Judah, threatening the only witness for God upon the earth with utter destruction.

THE FIRST WATCH IS ENDED.

Twilight lasting 68 years, under Babylon.

First dark lasting 206 years, under Medo-Persia.

Second dark lasting 269 years, under Greece.

This "Beginning of the Watches" occupying 543 years.

## Things New and Old.

"WHO SHALL SEPARATE US FROM THE LOVE OF CHRIST?"

(Rom. viii. 39).

**W**OULD you take Christ upon the absolute word of promise tendering Him to you, and rest on Him, this would engraft you into life itself, for that He is; and so those fruits of the Holy Ghost would bud and flourish in your hearts. From that very believing on Him would arise this persuasion, yea, even to a glorying, and an humble boasting in His love. Who shall accuse? Who shall condemn? Who shall separate?

"The undivided companion, and undoubted helper and preserver of this confidence of faith, is in an active love of Christ, a constant study of holiness, and strife against sin, which is the grand enemy of faith. As faith grows, holiness will grow, and holiness growing will mutually

strengthen and establish faith. The comforts of the Holy Ghost are holy, purifying comforts; and the more the soul is purified and made holy, the more it is cleared and enlarged to receive much of these comforts. Blessed are the pure in heart, for they shall see God; unholiness is as damp and filthy mists in the soul, it darkens all.

"This His love makes sure ours; He hath such hold of our hearts as He will not let go, nor suffer us to let go our hold: all is fast by His strength.

"He will not lose us, nor shall any be able to pluck us out of His hand:

"Jesus Christ is the medium of this love, the middle link that keeps all safe together betwixt God and man, so close united in His personal nature, and the persons of men in Him and by Him, to the Father. So here it is first called the love of Christ, and then at the close, the love of God in Christ; the soul first carried to Him as nearest, but so carried by Him into that primitive love of God that flows in Christ, and that gave even Christ to us as before. And this is the bottom-truth, the firm ground of the saints' perseverance, which men not taking aright, must needs question the matter; yea, many put it out of question upon their suppositions; for if our own purposes and strength were all we had to rely on, alas, how soon were we shaken!

"So the love of God in Christ is not only here mentioned as the point of happiness, from which we cannot be removed, but as the principle of firmness that makes itself sure of us, and us of it, and will not part with us."—From *Sermons*, Archbishop Leighton, 1650.

## Questions and Answers.

QUESTION NO. 276.

"WHOSOEVER SINS YE REMIT," &c.

E. R. McK. asks our solution of John xx. 23. *Mat. 18, 19.*

And we would point out that the difficulty is created, not by translation, but by adding to the text that which is not there. True, Figures of Speech are employed in the passage, by which, according to Hebrew idiom, a person is said to do what he *declares* to be done: and the two verbs were used in the sense of *Prohibiting* and *Permitting*. But this does not meet the difficulty which the Romanist creates.

To make the words agree with or support Romanism or even "Round Table Conference" teaching, there ought to be added words to this effect: "and when ye say these words, those to whom ye say them shall have the like power; and those to whom they shall say them, they also shall have the same power, and so on *ad infinitum*." But *there are no such words as these*. And to put them there, or to reason as though they were there, is to commit the sin of "adding" to the word of God.

The fact is, it does not matter, for the purposes of controversy, what the words mean. Grant all that the Romanists claim. It is for them to show that the persons to whom they were spoken had the *authority* or the *power* to say them to anyone else with the same result. And there is no evidence that they ever did so.

## Signs of the Times,

### JEWISH SIGNS.

#### LIVING WATER FOR JERUSALEM.

##### THE FIRST STEP.

(From the *Times* correspondent in Palestine).

"Many people will be interested to learn that at last an actual beginning has been made to bring a supply of living water into Jerusalem. The remains of ancient aqueducts and reservoirs testify to the abundant provision which the Holy City had when it flourished as the metropolis of the Jewish State. But it has now long been dependent on the scanty and often polluted accumulations of rain water from the terraces of different houses gathered in the rock-hewn cisterns beneath them. When there is an abundant rainfall the cisterns are filled and yield a moderate supply. Even then, in the end of summer, water becomes scarce, and there is annually no little distress from its lack, and much fever and other sickness is caused by the use of the dregs of the cisterns. But in the event of a small rainfall, the distress is most acute and begins early in the rainfall."

After describing the reasons of the failure of all previous efforts, he says:

"It is interesting to note the combination of circumstances which have contributed to bring about the work just now inaugurated. The first of these has been the insufficient rainfall of the past season, and the fact that Jerusalem stood facing a water famine. Another factor has been the recent arrival of the new Governor of Jerusalem, his Excellency Mohammed Djevad Pasha, who found the municipality endeavouring to meet the emergency by having a daily supply of water for the poor brought in by the railroad company, to be sold at a small fixed price per skin.

"Of further help was the opportune presence in Jerusalem, on a visit, of Franghia Effendi, one of the Sultan's engineers, who suggested to the Governor the plan of at once laying a pipe to Jerusalem from Ain Salah, or the "Sealed Fountain," at Solomon's Pools, about nine miles south of the city, which could be accomplished in a month's time, at a cost of £5,000, and would deliver about 8,000 skins every twenty-four hours. There was in existence a fund or endowment, dating several centuries back, for giving Jerusalem a water supply, the income of which has hitherto been diverted into other channels. On the Mahomedan feast of the birthday of the Prophet, the new Governor, in telegraphing his congratulations to his Imperial Majesty the Sultan, asked that the occasion might be signalled by permission to appropriate from this fund the amount needed to bring in the water in the way mentioned.

"The reply was favourable, and on July 5th, about 5 o'clock in the afternoon, the laying of the foundation stone took place at the Pools of Solomon, in the presence of the civil and military pashas, the Mahomedan religious heads, and a number of other leading Turkish officials. Representatives of the Latin, Greek, and other Jerusalem religious communities were invited, but the shortness of the notice prevented the attendance of several. The Pasha laid the corner-stone, and prayers were offered. The flesh of the two lambs was divided on the spot by the poor among themselves, according to custom.

"The work, thus begun, is that of laying a pipe of 10c. in diameter from the Sealed Fountain to Jerusalem. This fountain is supposed to be the work of Solomon, and to be alluded to in the Song of Solomon in the words, "My beloved is like a spring shut up, a fountain sealed." It is a deep-down subterranean spring, which has, from the time of Solomon, flowed through the arched tunnel built by him to the distributing chamber or reservoir near the north-west corner of the highest of Solomon's Pools. Half-a-century ago the location of this "hidden" spring, which was still, as in Solomon's time, flowing into the reservoir mentioned, was unknown. The tunnel is roofed by stones leaning against each other like an inverted V, the primitive form of the arch, which is also seen in the roof of the Queen's Chamber of the Great Pyramid.

"The entrance to this tunnel from the spring is one of the oldest structures in existence. The piping is to be laid along the old aqueduct which formerly, from the time of Solomon, brought this same water to the Temple area. It will require about 20,000 metres or 20 kilometres of piping, and several English and Continental firms have just been telegraphed to for offers to supply the piping required. The course of the aqueduct is down the valley in which Solomon's Pools are built."

### RELIGIOUS SIGNS.

#### THE APOSTASY IN AMERICA.

##### "THE CHICAGO UNIVERSITY.

"Scepticism in abundance was found by President Harper and the members of the Divinity Faculty at the University of Chicago, when some little time ago they held a conference for the purpose of dispelling the doubts of the students regarding the harmony of science and religion; and one of the daily papers states that these professors were surprised and grieved at the sceptical character of the questions propounded to them. But what more could be expected from a school that has taught infidelity, than that its students in time would leave the old path of faith and follow their blind leaders. Commenting upon the reported utterances of these confessions at this meeting intended to put the brakes on the down-grade theology, Dr. P. S. Henson, of Chicago, remarked: 'This is confusion worse confounded than confounded confusion'; and states: 'Professor Goodspeed makes a remarkable statement when he says that God did not inspire Bible writers to make their scientific statements, but only inspired them in their religious declarations. How he discovered that fact is a question. The difference seems to be, that in matters of science the professors think themselves able to prove that the Bible writers lied, or were utterly ignorant of the truth. In the religious matters, being beyond the sphere of science, the professors are as yet unable to follow them to those loftier heights; but when they get their tower of Babel complete, and their religious telescope in good order, they will probably be able to prove—or imagine that they can prove—that the Bible writers were false in these matters also. If, so far as we are able to follow them, they are untrue, what probability is there that they are not deluded in the regions where we cannot follow them?'

##### "PRAY FOR THE PROFESSORS.

"An exchange states that:

"The 10th of January of this year was to be set apart as a day of special prayer for the students of the colleges. In days like these they surely need it, as many of them have gone into colleges and theological seminaries as earnest workers, and in some cases have come out infidels, and in others much shaken in faith. But why not get down to the root of the matter and have a week of prayer for the professors? In many of our so-called Christian institutions the unfortunate students who have confidence in their professors have to hear all kinds of infidelity—higher criticism, agnosticism, unitarianism, materialism, evolution, etc.—until the Bible is largely laid aside and the students hardly know what they believe.

"We understand that Professor Harper, of the University of Chicago, has found so many students who are unsettled in faith, that he has organised what he calls a "Soul's Difficulty Class." But he is surely a peculiar person to have such a class, having been one of the prime movers in America in unsettling their minds. Since God has been sending some of His true servants into Bible lands with picks and shovels to dig from the earth some indisputable evidences of the truth of His Word, and put to shame the blasphemous critics, Harper and his following have not been making so much ado in the land. Let us pray that they may repent and seek the Lord."

"The Faithful Witness asks, 'Are theological colleges intended to do the devil's work?' and then writes:

"Before Christ entered upon His public ministry, we read that He was "Led up of the Spirit into the wilderness to be tempted of the devil." From the following extract, it is evident that in place of the wilderness the college is the modern locality for temptation; but we were not aware that this was the purpose for which they were intended, and think that it should be more widely understood that it is so. In a review of the life of the late George H. C. Macgregor, we read: "He went up to Edinburgh, and from 1884 to 1888 was a student at the New College, a theological college of the Free Church of Scotland. There he had a great battle to fight, such as comes to most in early days. The whole structure of his early faith was shaken, and the fabric had to be reconstructed from its base. 'I became an utter sceptic,' he writes; 'but amid all my scepticism and doubt there was one thing I could not doubt, and that was that I was not what I ought to be—I was a sinner; sin was a fact in my life. It was the discovery of that fact that led me back to the Bible. I found that it dealt with sin as no other book did; understood sin as no other book did.' By this dark clue his steps were guided 'through ways of treating apologetics which have almost made some of us infidels.' He got back to God, and the Word of God."

##### "ARE SOME MINISTERS DOING THE DEVIL'S WORK?"

"The same paper continues its questions, and says:

"'I am a spiritual wreck! I used to be an office-bearer in the Presbyterian Church, but have heard so many ministers speaking about the errors in the Bible, that I have lost all faith in it and in God, and no longer go to any place of worship.' So spake an intelligent gentleman who happened to come into our office on a business matter last week. The words were not spoken boastfully, but sorrowfully, and with the evident hope of getting some help. In seeking to point

him to the truth, we found it necessary to tell him to believe God, even if thereby it made all such ministers—with their pride of learning—to be liars; and assured him that those who, by their preaching, were instilling doubt into the minds of their hearers, were doing the devil's work, while being paid to preach the Gospel. Surely there is great need to pray for such as this man—led astray by "Wolves in sheep's clothing."

#### "WHITHER IS THE CHURCH DRIFTING?"

"*Beams of Truth*, New York, comments as follows:

"At the reception given to Dr. Dewey, the new pastor of the Pilgrim Congregational Church, Brooklyn, N.W., October 22nd, 1900, he made an address, published by *The Brooklyn Eagle*, from which we copy, as follows: "It is very important for us to have a right theology. We must retire what is wrong, complete what is partial, and make the net product broad enough and deep enough to command the universal Church; because it has the note of reality, because it is natural, and it tells to those creating it things about the Divine One in His relation to His fellow men that meet their sanction and confirmation. (Applause.)" Now analyse this sentence, and it appears his idea is that a religion is wanted which is natural, not spiritual; a religion man made, not God made; a religion where man is supreme, and only acknowledges God through the conception of the natural man, and makes the natural the creator of a theology. This is indeed turning things upside down. The Bible tells us that God originated the plan of salvation, not man. Hebrews xii. 2, "Jesus the Author and Finisher of our faith"; it also tells us 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). It looks as if we were nearing the last days, when "Men shall be boasters, proud, lovers of their own selves," with the spirit of him "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 4). Surely this turning of things upside down shall be esteemed as the potter's clay: "Woe unto him that striveth with his maker! let the potsherd strive with the potsherd of the earth" (Isa. xxix. 16). The Lord He is God!"—*The Gospel Message*.

#### AMERICAN METHODISM.

A friend has sent us *The Philadelphia Times*, of April 30, 1901, in which there is a sad indictment of Methodism. At one of the weekly meetings of preachers, the advance towards Ritualism was deplored by some, but condoned by many.

The Rev. F. P. Parkin, of Grace Church, in a sermon to these ministers, recently said:

"The Methodist Episcopal Church has a strong tendency to become more and more like the Protestant Episcopal Church on one side, and, on the other, to become in tone like the Salvation Army. I say that in twenty-five years we shall see a division if conditions do not change. Methodism has always had its best growth in this country, and has always failed when it imitated other denominations. . . . I have read in the papers that here in our city a Catholic Church Congress will hold a meeting in St. Mark's Church next Wednesday, and that the assembly will be formally opened by the celebration of *Solemn High Mass*. This incident tends to show that the Protestant (?) Episcopal Church is drifting towards the Church of Rome, and I believe that the Methodist Episcopal Church is drifting towards the Protestant Episcopal."

#### THE CHURCH OF MAN.

"A new movement has originated in Chicago, and has resulted in the formation of 'The church of man.' Its chief purpose is 'for the uplifting and glorification of man'—to preach, teach and practise the doctrine of monology instead of theology. All men and women are invited to become members, and work for the uplifting and betterment of humanity. Its creeds contain only the word "justice," which can be appealed to for the proper regulation of the human family. Persons of all beliefs will be admitted, but no one can hold office who manifests a belief in a personal or supernatural God," etc. This is the story of the 'fall of man' over again. At that time man sought to glorify and uplift himself at the expense of obedience, and the result 'brought death into the world and all our woe.' It is a strange sense of 'justice' which would exclude God from his universe, and which would deny to men the privilege of owning his existence, to say nothing of the honor due to his character. But this is what we are coming to. The 'man of sin' will deny the Father and the Son, and will oppose and exalt 'himself above all that is called God or that is an object of worship' (margin), and then, in the vacant place which he has made, will 'set himself forth as God' (2 Thess. ii. 3, 4). In every direction, the condition of things prevailing when the Lord returns, is coming to the surface with startling rapidity."—*Watchword and Truth*, Oct., 1901.

#### MR. SHELDON DESPONDENT.

"This charming man, who made a chivalrous rush into the social and political arena to set all wrongs right, has found himself face to face with a stupendous problem. He says:

"I do not see any prospect of a change for the better until we have established a school for Christian acting, or even founded a theatre, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel there is no telling what wonderful impulses might be set in motion, or what influence upon conduct and character might be permanently established."

"That is, Christ's method of preaching the gospel as the power of God for the accomplishment of his purposes towards man, is a failure! The 'theatre' must be used! Alas! what will not men resort to rather than obey and trust God and his own appointed remedy. Brethren, there is no instrument like the gospel of God. Preach it, until men are convicted of sin and then saved by faith."—*Watchword and Truth*, Oct., 1901.

#### A STRANGE FELLOWSHIP.

"Some of our brethren with the larger hope have been ringing the changes on the 'Fatherhood of God and the brotherhood of man.' They may be surprised to find that Spiritualists have adopted their platform as follows: 'The rock on which Spiritualism stands is the Universal Fatherhood and Motherhood of God, the Universal Brotherhood and Sisterhood of Man.'

"The Bible knows the Fatherhood of God towards the family of faith, and the brotherhood of all who have been born of God through belief of the truth, but it knows nothing of the sentimental cant of which these men speak. It is a strange thing to find the men of to-day who stand as servants of Christ, linked with demons in their testimony."—*Watchword and Truth*, Oct., 1901.

#### SPIRITIST SIGNS.

##### PAGE HOPPS AND SPIRITISM.

"They did flatter Him with their mouths, and they lied unto Him with their tongues."—Ps. lxxviii. 36.

Israel, in the day of Apostasy, resorted to familiar spirits, and they will yet discover the iniquity of their course and the misery consequent upon their compact. "We have made a covenant with death, and with hell are we at agreement." Every age produces the counterpart of those likeminded with such deceivers, and deceived ones. It will be so, as long as man's day lingers on, and it will be followed by the Day of the Lord Jesus Christ, who shall judge the world in righteousness, and who has sworn that to Him every knee shall bow, "and all that are incensed against Him shall be ashamed."

The platform on which these deceivers have chosen to display their animosities is the religious one, and spiritists appear to be taking the lead in willingly submitting themselves to the control of deceiving spirits and getting others to be guided by doctrines from demons.

The words of an eminent Biblical scholar are worthy of particular notice on this point;

"If a man allows himself, willingly and of set purpose, to be affected thereby (that is, plunging into the night side of nature) he comes into a condition of reciprocal relation thereto, which presents to the evil spirits sufficient points of connection to entangle him into increasingly mischievous delusions, and to make use of him as a serviceable instrument . . . he involves himself actually with demonical powers" (Delilitzsch, *Biblical Psychology*, page 361).

"On the highest grade, a man is willingly and knowingly in covenant with evil spirits, whether it be that, without intending to revolt from God, he has surrendered himself to them in exchange for some deceiving assistances and glittering distinctions, or that, driven by enmity against God, he has attached himself to the side of Satan, and of the powers of the kingdom of darkness enlisted under his banner" (page 362).

He closes the subject with words of solemn warning, and gives his judgment that these dangers are "threatening man, all the greater in proportion as he has become in addition, in consequence of the fall, the more related and the more accessible to these powers of darkness" (page 364).

Let it not be supposed that we entertain any false hope of being able to "put down" Spiritism. We harbour no delusions of this kind. If we conceived such a hope, we should shew ourselves at variance with the Scriptures of Truth and false witnesses for God. Our directions are clear and emphatic: "If thou put the brethren"—not the world—"in remembrance of these things, thou shalt be a good minister of Jesus Christ." What things? Those he has just enumerated, that there would be those who should depart from the faith, giving heed to seducing spirits and doctrines of demons. This strikes down at one blow the pretensions of such that declare Spiritism is a new advance of Christianity. But we know that everything of this kind "will increase unto more ungodliness" (1 Tim. iv. 6).

The article in the March Number of *Things to Come* fully confirms every word of the extract we have now given. It shows beyond question the deceit of those who assert that the intercourse with spirits is conducive to a peaceful condition of mind, and to the proselyte will "aid him to live the true life."

Since these articles were commenced we have received many letters. From one we take the following extract:—

"A friend of mine, an ex-medium, informed me that he knew, from painful experience, that all you stated was true. Since he left off having dealings with spirits his health has much improved. He said, that at times he felt inclined to commit suicide, and do injury to others, which he would have done had he given way to the evil suggestions of the demons he got into contact with; who, he stated, seemed to be most anxious to get absolute control over him."

The Rev. Page Hopps has undertaken the task to rebut and impugn the evidence of the writer of *The Dangers of Spiritualism*. This was at St. James's Hall, at a recent meeting of the *London Spiritualist Alliance*. We can note only a few of his remarks. He begins by saying, "I wanted to put in the forefront of what I had to say, not so much the thought of the dangers of Spiritualism as of the blessings of Spiritualism." It is well to know from such an authority what the investigator is in danger of meeting who embarks on this quest.

"They had to ask themselves the question which they had to ask about almost everything, viz.: Does the object of the pursuit justify the peril? Men found in practical life there were dangers attending every enterprise. There were dangers in navigation—one might encounter a storm (just as in navigating the dim seas of Spiritualism one might possibly encounter a fool or a demon)."—*Light*, March 1st, 1902.

This is an awful admission. The prospect of coming in contact with a demon is counted a small matter. It would be nearer the truth to say to such,

"ABANDON HOPE ALL YE WHO ENTER HERE."

The possibility of meeting either fool or demon appears to be derived from his own experience, for he met both. But how had he prepared himself for this? Just as all others do. By casting away the Word of God and seeking to throw contempt upon it. He continues:

"It might even be argued that there is danger in reading the Bible. Over and over again people had read of certain things in the Bible, and were tempted (by some evil spirit, perhaps) to 'go and do likewise.' There was the case of Abraham, for example. Suppose any father or mother received a command from some bright and beauti-

ful being, to offer their children as a sacrifice. Would they do it? Yet there had been cases of people who had done so under the delusion that they had received a Divine command. There was danger in reading the book of Ezekiel. He [Mr. Hopps] could not read anywhere in public the awfully filthy things Ezekiel was commanded to do by 'the Spirit.' Any man who acted as Ezekiel did would suggest a lunatic asylum, and if he had money and relatives with expectations, the lunatic asylum would be sure. (Laughter)."—*Ibid*.

This, the speaker may have considered to be smart. Others will arrive at another conclusion, and put it down as an exhibition of nothing less than a bit of scoffing caricature. This fact of Abraham's testing has been read for centuries, and the reverent Bible student knows what stupendous event it symbolises, and is humbled. This critic scoffs.

Those that will pry into these things and break into these forbidden spheres may find the conditions reversed. Instead of meeting "a fool or demon" from those regions, he may be forced to the conclusion that the "fool" reveals himself on this side, and the "demon" on the other.

"Another case was that related at an experience meeting, at which one of the members of the Alliance said that he was present at a séance, and getting very nice communications, when they were interrupted by the entrance of the servant, whereupon the pencil wrote, 'Damn Jane!' That was a most interesting incident. It was one in which they might find a great deal of solid reality."—*Ibid*.

We leave it to our readers to decide as to the side on which folly is displayed. One must be far gone on the path of rebellion to advise others to continue the investigation after such a communication, and call it "a most interesting incident."

"In another case a clerical friend of Mr. Hopps, who had become a Spiritualist, was one Sunday going from the vestry to the pulpit when he heard raps on the vestry table. The raps spelt out a message which purported to come from 'Jesus,' and requested the minister not to preach on the subject he had decided upon, but to go into the pulpit and think of nothing, and his sermon would be given him there. Mr. Hopps's friend had the sense to reply, 'Thank you, I have no experience in that direction. I think I had better follow my usual course.'"—*Ibid*.

This senseless ramble of worse than frivolity is varied by incidents of his own experiences.

"Mr. Hopps himself had been advised by someone who professed to be his father to give up studying for his work, and to trust to controls. But he had regarded the advice as a temptation to be lazy, or as dangerous, in consigning himself to the keeping of someone he did not know. He gave these instances to show that Spiritualists did not hush these things up."

Therefore, it seems we are to follow the advice of "controls," when it suits the bias of our minds, and ignore them when their instructions are at variance with those we have been enamoured with. In other words, settle your creed, form your own religious opinions, then get these demon spirits to endorse them.

"Reverting, in closing, to the question of the 'dangers,' Mr. Hopps referred to one of his experiences thirty years ago, when he began his inquiries into Spiritualism. He was warned by one professing to be the very dearest being he ever knew and loved on this earth, at a time when he was a sceptic and almost a scoffer. He was asking some question, but instead of answering it she interpolated this warning, 'Don't believe all the spirits tell you, but always use your own judgment.' That was just what that being would have said had she been in the body."

Here is the proof of what has just been written as to forming our own creed. "Don't believe all the spirits tell you, but always use your own judgment." Then wait till some spirit—"fool or demon"—comes along to ratify it. We want to know what is the use of going to them at all, because the final court of appeal is to be the individual judgment.

"On the following morning, when he attempted to renew communication with the unseen world; sure enough, he had an hour of lies enough to damn an army. But he had not on that account abandoned the subject, remembering the advice of his spirit friend. There were 'danger signals,' and if we watched for them we should be able to keep ourselves fairly free from serious harm."

And all that this false guide can hope for is that those who traffic in this unholy commerce can only hope to be kept *fairly free\** and may escape "*serious harm.*"

How to escape the serious harm he gives no hint. The need of some safeguard is necessary, surely, especially as such cases as the following are not rare. Many have recorded the same experience.

"About six months ago he had received some most filthy and atrocious post-cards from a stranger who had once or twice attended his church. Subsequently he received a letter from the anonymous writer of the post-cards, in which the writer asked forgiveness and explained that for years he had been obsessed by some influence or spirit which impelled him to write post-cards of this kind to people. After doing so, having an indistinct recollection of what he had done, the knowledge made him extremely miserable. Hence he had written to ask Mr. Hopps's pardon, and to explain that it was not his real self which was at fault.

Then at the close of this farago of stupidity and blasphemy, Mr. Hopps drags the Scriptures in to garnish his speech with a semblance of religiousness. Every apostasy is stamped with the same brand, and in this way they wrest the Word of God to their own liking, flatter with the mouth, lie with the tongue, because the heart is "not right with HIM." "Let Spiritualists make a stand for a sane, a just, and a merciful God. What puzzled him was that people who laid so much stress on the Bible did not believe in their own Book.

Mr. Hopps then read the following amongst other passages from the Scriptures:—

The angel of the Lord encampeth round about them that revere Him and delivereth them.

The poor, rationalistic, critical Spiritualists believed that, but not merely because it was in the Bible.

He giveth His angels charge concerning them.

We are surrounded with a great cloud of witnesses.

Not a great cloud of devils. They were not going to be such infidels as to believe these witnesses were all malignant."

Ever since Satan's great rebellion—before man fell under his seducing power (for since then the world groans under his tyranny), he is called the god of this world—it has been his aim, and still is, to work out his schemes to thwart the purposes of God. Those who have searched into these matters know that Spiritism has existed in the world for ages, called by various names usually under the comprehensive term of white and black magic. The old term, witchcraft, well describes it, and is the scriptural designation. In the West Indies, Hayti, and Jamaica, and other parts, it is called OBEAHISM. A recent writer on this subject says: "The vitality of Obeahism is surprising." The person known as the "medium" in spirit circles would be called the obeah-man. "Under British law it perforce assumes forms less dangerous to the social order than in Hayti or St. Domingo."

\* Our italics.

He (the writer) says it has to be "carefully kept in check, for there is a danger at any moment it may break out into excess, and lead to a ghastly tragedy." In this also it is to be ranked with spiritism as being "the sworn foe of Christianity and civilization which even the strong repressive laws of the British Government fail to stamp it out entirely."\*

## Editor's Table.

### "PARADISE."

A second article on this subject appears in *The Witness* for March. We did not see it until the 17th, too late to do more than insert this brief notice.

The writer starts off by saying, "I maintain" and "I further maintain." There is no answer to this. We cannot say he does not "maintain" the views he expresses; but then we are not much forwarder. When he asks, "May it not be?" we can only say, "It may," but then we must add, "*It may not.*"

But when it comes to putting more than a whole column of the writer's own words into the mouth of the Lord Jesus, in order to express what the Lord "meant," this is beyond all controversy. No amount of "profound reverence" can excuse such an unwarrantable liberty.

We must be pardoned for preferring what the Lord actually *did* say; and for believing that He "meant" what He said, and not what the writer thinks He "meant."

We are very sorry that the editor of *The Witness* should have added a note referring to *Things to Come*, in which he says its "notions and errors are based on assumed knowledge of the original . . . and assumed erudition." The writer of this editorial note is evidently quite sure that there are no "notions and errors" in *his* teaching, and might like us to consider him as being infallible. But when controversy descends to this level we feel it to be more dignified to remain silent. This does not preclude us from re-stating our own teaching at a future time.

### REVIEWS.

*The Voice of the Watchman.* By John Ashton Savage. S. W. Partridge and Co.

*What Ritualists Teach.* By Rev. W. Preston, D.D. C. J. Thynne, 14s. per 100. He quotes from one of their manuals: "The one solemn and earnest effort of the penitent must be to detail *every sin* . . . as they will be declared at the day of judgment." The Seventh Commandment seems to be the one they are peculiarly inquisitive about. "If he (the priest) finds that impure thoughts have been cherished, he will elicit further . . . whether such thoughts have developed themselves in words or deeds." The priest that was according to the mind of God is described in Heb. v. 3, "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." A self-constituted priest who seeks to elicit the impure thoughts of young or old, can be only a priest of the Devil.

### ACKNOWLEDGMENTS.

T. R. M.	...	...	...	0	3	6
S. M. H.	...	...	...	0	1	0

\* Article in *Chambers' Magazine*, February, 1902.

# THINGS TO COME.

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## Editorial.

### THE POTTER'S HOUSE.

*"The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as it seemed good to the potter to make it" (Jer. xviii. 1-4).*

A great Divine principle is wrapped up in these verses. The lesson to be learned in the potter's house is a lesson, not only for all time, but for eternity. It reaches back to the past, and on to the future, embracing all departments of revealed Truth.

To learn this truth and understand this lesson it is necessary to distinguish carefully between *Interpretation* and *Application*. The Interpretation is one; but the Applications are many.

The work which Jeremiah saw in the potter's house, and the words which he heard there, are alike full of precious instruction.

The Divine lesson there taught is this:

GOD NEVER MENDS WHAT MAN HAS MARRIED.

HE ALWAYS SUBSTITUTES HIS OWN NEW PROVISION.

The Interpretation of this passage belongs to

ISRAEL,

as is clearly shown by the context; for it goes on to say, "Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD."

Israel was this first vessel in the hands of the potter. As a nation, Israel is "marred;" and in the "other" vessel we are shown that it is not God's purpose to mend the old nation thus marred; but to "scatter" it, and "pluck up," and "pull down" the kingdom: and afterwards to "build and to plant"—not the old nation, but a new nation, that should bring forth fruits worthy of God's Kingdom. This great fact is more clearly stated by our Lord in Matt. xxi. 43: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

These words are conclusive; as was also the interpretation of the Scripture which said "The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes."

The old nation of Israel rejected Christ, the Stone. But a time is coming when He will become the Head over a new nation, who will say, "Blessed is He that cometh in the

name of the Lord." He has "miserably destroyed those wicked men, and will let out his vineyard unto other husbandmen which shall render to him the fruits in their seasons" (Matt. xxi. 41).

"The vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant" (Isa. v. 7).

Not yet, therefore, is that vineyard let out to those other husbandmen. Not yet is the kingdom given to the nation that will bring forth its fruits. The kingdom is yet in abeyance: the King is yet "henceforth expecting:" He is not yet made "the head of the corner."

The old Israel did not obtain what it sought for; but the election hath obtained it (Rom. xi. 7). And the new Israel, the "other vessel," will be as the potter shall be pleased to make it. He has told us how He will make it. He hath said that when He shall have planted His pleasant plant in its own vineyard,

"Then will I sprinkle clean water upon you,

And ye shall be clean:

From all your filthiness, and from all your idols,  
Will I cleanse you.

A new heart also will I give you,

And a new spirit will I put within you:

And I will take away the stony heart out of your  
flesh,

And I will give you a heart of flesh.

And I will put my spirit within you

And cause you to walk in my statutes

And ye shall keep my judgments and do them

And ye shall dwell in the land that I gave to your  
fathers;

And ye shall be my people,

And I will be your God" (Ezek. xxxvi. 25-28).

Here we see the nation that will possess the kingdom: and here we have the fruits which it will bring forth.

Interpreters appropriate all these blessings to themselves, and rob Israel of the promises specially made to them.

One set says that, Anglo-Israel is the nation of Matt. xxi. 43, though we look in vain for the fruits proceeding from an indefectible nature.

Another set says that, Christians now have the blessings of Ezek. xxxvi.; and, though they fail to bring forth such fruits, they think they will be able to do so if they only follow the teachings and obey the precepts of those who preach the new "Gospel of surrender."

But not so may the Word of Truth be wrongly divided. Anglo-Israelism is not in Matt. xxi. 43. And the Church is not in Ezek. xxxvi.

The lesson to be learned in the potter's house belongs to the Olive Tree of Rom. xi. The Tree is not cut down. Only some of the old branches are "broken off." But the Election, *i.e.*, the Remnant, is yet to be grafted in, "for God is able to graff them in again."

This, then, is the interpretation of the potter's house as it concerns Israel.

But there are, as we have said, several *applications* of this Divine principle; which runs through the whole of Scripture, and permeates every department of truth.

The Lord never repairs what man has ruined; or mends what man has marred.

He makes Him again another vessel, as it pleaseth Him to make it.

There are no less than *eight* applications which we may study with profit.

#### I. THE COVENANTS.

The first Covenant was stated in these words: "It shall be our righteousness, if we observe to do all these commandments before the LORD our God as He hath commanded us" (Deut. vi. 25).

But Israel broke this covenant. It was "marred." And it is not in God's plan to mend the old covenant. No. He will make a new one. And it will be made with the New Nation of Israel. For it is written:—

"Behold, the days come, saith the LORD,  
That I will make a new covenant,  
With the house of Israel, and with the house of Judah:  
Not according to the covenant that I made with their fathers  
In the day that I took them by the hand  
To bring them out of the land of Egypt;  
WHICH MY COVENANT THEY BRAKE,  
Although I was an husband unto them, saith the LORD:  
But this shall be the covenant which I will make with the house of Israel;  
After those days, saith the LORD,  
I will put my law in their inward parts,  
And write it in their hearts;  
And will be their God,  
And they shall be my people.  
And they shall teach no more every man his neighbour,  
And every man his brother,  
Saying, Know the LORD:  
For they shall all know me,  
From the least of them unto the greatest of them,  
saith the LORD:  
For I will forgive their iniquity,  
And I will remember their sin no more" (Jer. xxxi. 31-34).

"Which my covenant they brake." And, that being so, we have the Divine comment on this in Heb. viii. 7. "If that first covenant had been faultless, then should no place have been sought for the second." The first vessel that the potter made was marred. So He will make a new vessel. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13).

Nothing can make the lesson of the potter's house more clear as it touches the Covenants.

Both belong to Israel. The one is for ever past. It waxed old and has vanished away. The other is not yet made. It will be made with that New Israel to which the *interpretation* belongs. The Church has nothing to do with that "New Covenant." We are now under an uncon-

ditional covenant of grace; of which it is written, "by the works of the law shall no flesh be justified" (Gal. ii. 16). We have more than that New Covenant: for we have Christ, and possessing Him, we possess all in Him.

#### 2. ORDINANCES.

With the Old Covenant go all the ordinances that pertained to it, even those which were of Divine institution.

They were all marred by man; and will never be mended by God. The prophet describes to us how they were marred:

"To what purpose is the multitude of your sacrifices unto me?

Saith the LORD:

I am full of the burnt offerings of rams, and the fat of fed beasts;

And I delight not in the blood of bullocks, or of lambs, or of he-goats.

When ye come to appear before me,

Who hath required this at your hand, to trample my courts?

Bring no more vain oblations;

Incense is an abomination unto me,

New moon and sabbath, the calling of assemblies—

I cannot away with (*i.e.*, tolerate) iniquity and the solemn meeting:

Your new moons and your appointed feasts my soul hateth;

They are a trouble unto me,

I am weary to bear them" (Isa. i. 11-14, R.V.)

This is what Ordinances had become long before the days of the Lord Jesus. This is how that beautiful vessel was marred.

And, Are they to be repaired or re-adjusted and improved? No. Hear the Divine lesson from the potter's house in Heb. x. 6-9.

"In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I

Lo, I COME

(in the volume of the book it is written of me,) to do thy will, O God.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND."

Yes, the first is taken away; and, blessed be God, the second is *established* for ever.

God has not "taken away" His own ordinances that He may establish man's. Far from it. What He will establish is the substance, which is Christ, and not the shadow (Col. ii. 17). He blotted out "the hand-writing (or bond) of ORDINANCES that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii. 14).

"We, when we were children, were in bondage under the religious ordinances\* of the world" (Gal. iv. 3). But

\* This is the meaning of the word *στοιχεῖα* (*stoicheia*) which occurs four times in the Church Epistles: twice in Galatians (iv. 3, 9), and twice in Colossians (ii. 8, 20). In Gal. it is rendered "elements" in the text, and *rudiments* in the margin, while in Col. it is rendered "rudiments" in the text, and *elements* in the margin. The R.V. has the latter in all four places.

now, we, being delivered from doing service unto them which by nature are no gods, are asked, "Why turn ye again to the weak and beggarly religious ordinances whereunto ye desire AGAIN to be in bondage?"

And to show what sort of bondage this is, He goes on to say, "Ye observe\* days, and months, and times, and years; I am afraid of you, lest I have bestowed on you labour in vain" (Gal. iv. 8-11).

The nature of some of these is indicated in Col. ii. 16, when he says, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath." (See also Rom. xiv. 5, 6).

In Col. ii. 8 we are warned not to be deceived by vain philosophy to follow the *tradition* of men, and observe their religious ordinances; and are asked, "If ye died (*i.e.*, died once for all: not "be dead," as A.V.) with Christ from the religious observances of the world, why, as though living in the world, are ye subject to ordinances after the commandments and doctrines of men . . . which all are to perish with the using?" (Col. ii. 20).

Here we have the lesson of the potter's house with regard to ordinances; and solemn and far-reaching it is. All ordinances have been marred by man, and now they have been "taken away," "abolished," and "blotted out." The "shadow" has been replaced by Christ; and, being "complete in Him," ordinances can do nothing for us except to hinder our apprehension of that completeness.

(To be concluded in our next).

## Papers on the Apocalypse.†

### THE FIRST VISION "ON EARTH."

(Continued).

#### The Fifth Seal (vi. 9-11).

The fifth Seal is marked off and separated from all the others. It stands alone, giving us another side of the picture. The first Seal shows the mighty agency employed by Satan as the earthly leader of the earthly portion of his gathering host. The action of these Satanic forces is assumed by the next three Seals (the second, third, and fourth), inasmuch as they are directed against Satan's opposing forces.

In this earthly conflict there can be only suffering and martyrdom for those on the earth who hold and maintain the testimony of the Word of God, *i.e.*, who adhere to the special truth communicated in this book and its contents, as defined in i. 2, 9; xii. 17. In chap. xx. 4, this is further explained as not worshipping the Beast or receiving his mark upon their foreheads.

The two mighty forces have joined in hostilities; the opposing hosts have met; and those who are on the Lord's side suffer in consequence.

\* The word translated "observe" is always used in a bad sense in the N.T.

† These papers have been copyrighted in view of their future separate publication. The pages belong to the book form.

Hence, in the fifth Seal, we have this episode introduced to make the whole complete, and give all sides of the great conflict.

The first four Seals are connected together by each commencing with a cry from one of the four *Zōa*, and the going forth of a horseman.

The remaining three are thus marked off as a separate series.

The *first* series of four has to do with men as such. In the first of the *second* series we have the saints of the Most High.

The order of our Lord's great prophecy (Matt. xxiv.) is still closely followed. In verses 6-8 He had spoken of (1) war, (2) famine and (3) pestilence as "the beginning of sorrows"; and then in verse 9 he immediately goes on to say "THEN shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all the Gentiles for my name's sake." These words of our Lord (v. 9-28) are the key to the fifth seal.

A\* (page 250), vi. 9-11. *The Fifth Seal.*

A*	c   9. The Martyrs under the Altar. Description.
	d   10. Their cry.
	c   11. The Martyrs under the Altar. Donation.
	d   11. The answer to their cry.

c. vi. 9. *The Martyrs under the Altar. Their Description.*

vi. 9. **And when he opened the fifth seal I saw under the altar the persons (souls being put by *Synecdoché* for persons. See notes below) of those who had been slain on account of the word of God, and on account of the testimony which they held]** All mystery is removed if we simply take the word "souls" here as being put, by the figure *Synecdoché* for persons. By this figure a part is put for the whole. This is called "*Synecdoché* of the part." By it, the *head* is put for the man himself (2 Kings ii. 3. Ps. iii. 3; vii. 16; lxvi. 12. Prov. x. 6. Is. xxxv. 10). The *face* is put for the whole person, Gen. iii. 19; xix. 21. 2 Sam. xvii. 11. 1 Kings ii. 16; x. 24, &c. The *eye* is put for the whole person (Matt. xiii. 16. 1 Cor. ii. 9). So the *mouth* (Prov. viii. 13). The *belly* (Rom. xvi. 18. Phil. iii. 19). The *heart* also (Gen. xxxi. 20. Luke xxi. 34, &c.). The *feet* (Prov. i. 16; vi. 18. Is. lii. 7. Rom. iii. 15). In like manner the *hand*; we put the "hand" for the whole person when we speak of so many hands being employed. "Body" is put for person, especially in the case of slaves, Ex. xxi. 3. Rev. xviii. 13. We believe that this same figure is used here in Rev. vi. 9. "Soul" is often put for person. When we say that the population consists of so many souls, we do not mean "soul" as distinct from body, but we mean so many persons. In Gen. xii. 5 we read of "the souls that they had gotten in Haran." In Gen. xiv. 21, the King of Sodom says "give me the souls (*i.e.*, the captives), and take the goods." In Gen. xvii. 14, "that soul (*i.e.*, that person) shall be cut off from his people." And so, very frequently, we have

"the soul that sinneth it shall die." The word "soul" is frequently used of a person,\* and is so translated.

The word ψυχή (*psuche*) has no such fixed meaning as is put upon it by theology and tradition. It occurs in the New Testament 105 times, and is rendered *life*, 40 times; *soul*, 58 times; *mind*, 3 times; *heart*, once; with *ἐκ*, *heartily*, once (Col. iii. 23); with *ἑμῶν* (*humōn*) *you*, once (2 Cor. xii. 15 marg.); and with *ἡμῶν* (*hemōn*) *us*, once (John x. 24).

So there is no reason whatever for adhering to the traditional rendering, "soul," in this passage as denoting a *part* of a man. The words simply mean "I saw those who had been slain." John also hears what they say. Speaking requires the organs of speech. Tongues are necessary. Vocal organs are indispensable for the utterance of words. These were the martyred saints personified and represented as waiting. They themselves were dead; for in Rev. xx. 4, John sees them again, and it says "they lived again" in the first resurrection. "The rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5). Why say "lived not again" if, all the time, they were alive in some other place. Moreover, how could "souls" wear white robes. We might as well speak of the eye, or the tongue, or the face, or any other part of the body wearing a white robe. If *souls* here are put for *persons*, then all is clear. John could see them, and hear them, and see what was given to them, and what was done to them as individuals. Even according to popular belief, "souls," as such, cannot be *seen*. There are no such things as material souls, able to talk without the bodily organs of speech.

What John sees is a vision for the purpose of instructing him; just as Jotham's parable instructed the men of Israel when he represented trees as speaking.

Moreover, the words "of them" give a wrong emphasis. The Greek is not so definite as that. John sees the martyred saints at the foot of the altar of burnt offering. He sees not *animal* victims, but *human* beings. Like sacrifices, they had been slain for their testimony. Not sacrifices of atonement, but of *devotion*. These were called "drink-offerings"; and the verb σπένδομαι (*spondomai*) is used of the pouring out of a drink offering. See Phil. ii. 17; and 2 Tim. iv. 6.

Their condition here as dead is set in definite contrast to their condition when afterwards raised. Rev. xx. 4 shows that in vi. 9 they could not be reigning with Christ till they "lived again." Till then they must wait, as the answer to their cry declares. This brings us to

d. (page 263), vi. 10. *Their Cry*.

vi. 10. **And they cried with a loud voice** (as Abel's blood was said to cry—Gen. iv. 10), **saying,**

**"How long, O Sovereign-Lord,—  
The Holy and True]**

(iii. 7. 1 John v. 20). The word here rendered "Lord" in AV. and "Master" in RV. is a remarkable word. It is never used in the Church

\* See Gen. xlvi. 15, 26, 27. Ex. xli. 19; xvi. 16 (marg.). Lev. v. 2, 4. Josh. xx. 3 (person). Ezek. xviii. 4, 20. Luke vi. 9 (life). Acts ii. 41, 43; vii. 14. Rom. xiii. 1. 1 Pet. iii. 20.

Epistles. The Greek is Δεσπότης (*Despotēs*), from which we have our word *Despot*.\* We could hardly use this word here; and prefer "Sovereign-Lord" as meaning more than merely "Master" of the RV., and denoting the great and sovereign disposer of the whole earth. A careful study of the passages where the Title occurs will not only throw light upon those passages; but will also serve to show that we have not here anything to do with the Church, or with any truly Christian martyr; but, with a special class of martyrs, who, in the days of the great tribulation, shall give a peculiar Testimony and suffer a peculiar Martyrdom. The other title, "Holy and True," is used in iii. 7, and belongs specially to God in relation to His covenant people. (Ps. lxxxix. 28, 35. Isa. lv. 3.)

The Church of God in this day of grace does not, and cannot, cry for vengeance. Indeed, it is expressly taught *not to do so* (Rom. xii. 19). It is evident that these words are not appropriate to this present dispensation in which we are to love our neighbours as ourselves, and not to cry for vengeance upon them. But these martyrs are in quite another dispensation; and in one to which this cry is altogether appropriate and in harmony. By the use of the title Sovereign-Lord, they own His right to dispose of them as He will, and to do whatsoever He pleases in the heaven above and on the earth beneath.

**dost thou not judge and exact ven-  
geance for our blood from† them that  
dwell upon the earth"]**

(Hos. iv. 1). This cry is, as we have said, appropriate to the coming Dispensation, as it was to the former. (See Ps. xliii. 1, 2; lxxix. 5, and many other Psalms). Indeed, the Song of Moses concludes with this blessed assurance on which this cry of faith is based (Deut. xxxii. 43):—

**"Rejoice, O ye nations with his people;  
For he will avenge the blood of his servants,  
And will render vengeance to his adversaries,  
And will be merciful unto his Land and to his  
People"**

just as He avenged the blood of his "servants the prophets" on Ahab and Jezebel (2 Kings ix. 7). When this present day of grace is over, then this cry will be consistent with the standing of those who utter it. We need to remember this great principle, and to rightly divide the Dispensations as to their nature and character.

In Luke xviii. 1-8 we have a prophetic parable which cannot be understood if interpreted of the Church of God; but which is not only perfectly clear, if rightly divided as to its dispensational character, but most helpful in making us to understand better this fifth seal.

\* It occurs *ten* times in the New Testament. *Five* times it is rendered *Master* (1 Tim. vi. 1, 2. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18); and *five* times it is rendered *Lord* (Luke ii. 29. Acts iv. 24. 2 Pet. ii. 1. Jude 4. Rev. vi. 10).

† L.T.Tr.A. WH. and RV. read *ἐκ* *from* instead of *ἀπό*.

It is the cry of Israel represented as a "widow." This cannot be the Church! But is specially the title applicable to Israel in a certain condition (Is. liv. 4, 5. Lam. i. 1). The cry, "Avenge me of mine adversary," cannot be used by any child of God, now.

The break in our chapters severs the close connection between Luke xvii. and xviii. and separates the parable in Luke xviii. 1-8 from the coming of the kingdom treated of in Luke xvii. 20-end. The section commences with the question of the Pharisees as to "when the kingdom of God should come?" The Lord answers, "The kingdom of God cometh not with (hostile) watching (such as you practise. See the use of the verb, Luke vi. 7. Mark iii. 2. Luke xiv. 1. Acts ix. 24). Neither (he adds) shall they say, Lo here, or Lo there, for behold, the kingdom of God is in the midst of (RV. marg.) you (in the person of the king. It could not be within the hearts of his enemies who were seeking his life!).

The Lord goes on to speak of the coming of the Son of Man to the end of the chapter, comparing it with the judgment of Sodom and Gomorrah, and connecting it with the very end of the Tribulation, as in Matt. xxiv. 27, "as the lightning cometh out of the East and shineth even unto the West; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." (See Job xxxix. 30.)

Then the Lord goes on, in Luke xviii. 1-8, to describe the position of His servants during those terrible days, as one of waiting and prayer. Their cry for vengeance is almost identical with that which we hear under this fifth seal. He says, with reference to those days, that "they ought always to pray and not to faint" because their desire is not at once fulfilled (Luke xvii. 22).

But now look at the Parable itself. "There was in a certain city (Jerusalem, Rev. xi. (cf. Is. i. 10). Ezek. xvi. 26, 46; xx. 7), a judge, who feared not God, neither regarded man; and there was a widow in that city." Widowhood is the condition of Israel. Though the mass of the nation may say, like Babylon, "I sit a queen, I am no widow" (Rev. xviii. 7), God speaks of her in her really desolate condition. The widow's "Adversary" can be none other than Antichrist, who persecutes this remnant in Jerusalem. We have the cry in Ps. lxxix. 1-5:

"O God: the heathen are come unto thine inheritance:  
Thy holy Temple have they defiled;  
They have laid Jerusalem on heaps.  
The dead bodies of thy servants have they given to be meat unto the fowls of the heaven:  
The flesh of thy saints unto the beasts of the earth.  
Their blood have they shed like water round about Jerusalem;  
And there was none to bury them."

This plainly refers to Rev. xi. And then comes the plaintive appeal verse 5.

"How long, Lord, wilt thou be angry: for ever?  
Shall thy jealousy burn like fire?"

The whole of this Psalm (lxxix.) should be read in this connection as well as other Psalms, such as x. and xi.; liv. 5; lv. 9; xciv.; cxliii. 12, &c. See also Is. lxiii. 15, &c., and lxiv. It is beautiful to notice, how, after the Lord calls attention to the action of the unjust judge, He exultingly declares of Him that is Holy and True—"And shall not God avenge his own elect, which cry day and night unto him, and he is longsuffering over them? I say unto you that he will avenge them speedily" (RV.).

But he has to add, and to ask—"Howbeit, when the Son of Man cometh shall he find faith (marg. *the faith*) on the earth?" (RV.) or, it may be in the Land, the Jewish Land, as at the first Advent.

If we rightly divide the word of truth, as to its Dispensations, then we see that the imprecations and invocations for vengeance, while entirely opposed to the spirit of the present dispensation of grace, are quite appropriate to the past dispensation of works, and the future dispensation of judgment.

Romanism, not rightly dividing the Dispensations, presses such Scriptures as these into her service now; using them to justify her persecutions. While Protestant interpreters, failing also in this important duty, have to explain such passages away, or endeavour in vain to reconcile them with our standing in grace.

c. (page 263), vi. 11-.

*The Martyrs under the Altar. What was given them.*

vi. 11-. **And there was\* given to each a white robe]** Even thus was the promise made in Rev. iii. 4, marking them as righteous, and as the servants of God. Robes of honour ever formed part of rewards. (See Gen. xli. 42; xlv. 22. Est. vi. 8, 9. Isa. iii. 7. Zech. iii. 5). The action implies that their request will be granted; and the words announce that there must be some delay before their desire can be accomplished.

d. (page 263), vi. -11.

*The Answer to their Cry.*

vi. -11. **And it was said to them that they should rest** (not merely desist from their cry; but wait) **yet a little while** (*i.e.*, for a short delay, as in x. 6 and xx. 3) **until both their fellow-servants** (here we have the correlative of *Despotis*, as well as their own standing as "servants") **and their brethren that were about to be killed, as they also had been, should fill up† the appointed number]** "Fellow servants and brethren" is the Figure Hendiadys, denoting not two separate classes of persons, but one class, viz., their fellow servants even those who were their brethren. This is to define who the fellow servants were; for angels can be called such (xix. 10; xxii. 9), but not "brethren." They will have been killed during the Tribulation for refusing to have the mark of the Beast or to worship him. This killing is afterwards seen in xiii. 7, 15; xvii. 6 by John in vision. Here it

\* So G.L.T.Tr.A. WH. and RV.

† G.T.Tr.A. WH.m. and RV.m. read *πληρώσουσιν*, should fill or fulfil it, instead of *πληρωθῶσιν*, should be fulfilled. L. Wil. and RV. put the latter in the text.

is revealed prophetically; for, as we have said, the Seals cover the whole period in brief, and in outline, the details being afterwards filled in by the Trumpets, and Vials.

Surely this ought to be sufficient to convince all Christians to-day that the gospel is not intended to convert the world, or to bring in universal peace and blessing. This dispensation of grace (rejected) is to be followed by a dispensation of judgment.

Not until after that shall Jerusalem be the centre of God's presence and government, and glory dwell in the Land (Ps. lxxxv. 9). Then shall Judah "dwell for ever, and Jerusalem from generation to generation. *For I will cleanse their blood that I have not cleansed*: for the Lord dwelleth in Zion" (Joel iii. 20, 21. See also Isa. iv. 4 and Deut. xxxii. 43). When the appointed number is accomplished, judgment will be executed and be followed by the dispensation of glory.

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART VI.—Continued from page 116).

#### VISION II.

##### THE MIDDLE WATCH.

##### THE FOURTH "WORLD POWER," ROME.

**F**OR not from the . . . west . . . is exaltation" (Ps. lxxv. 6).

"The voice of the trumpet he heard, and he hath not taken warning; his blood is on him" (Ez. xxxiii. 5. Young).

"The day of thy watchmen—Thy visitation—hath come. Now is their perplexity" (Mic. vii. 4).

"And lo, darkness—distress—and light hath been darkened by its abundance" (Isa. v. 30. *Ibid*).

With the closing hours of the First Watch Israel's night grew darker and more terrifying. In their distress their eyes were caught by a light looming up in the region of the setting sun; but Israel knew not that the lightnings, which flickered afar off in the western sky, would presently flash down upon their mountains with a fierce blast of implacable fury which would sweep them, as with a whirlwind instinct with vengeance, from their high places into the darkest dens of Gentile corruption, where they would learn, from generation to generation, the meaning of "Jew hatred."

Looking for salvation from man, instead of from the mount of God, they sent an embassy, and made a perpetual league of friendship with the mount of robbers (B.C. 161. Compare Dan. xi. 23).

Their darkness deepens; the giants of the sky are loosed; the constellations withhold their light.

"It shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them" (Mic. iii. 6).

"Thy men shall fall by the sword, and thy might in the war. And her gates shall lament and mourn; and she shall be emptied and sit upon the ground" (Is. iii. 25, 26).

"Woe (to) Ariel, Ariel, the city of the encampment of David" (Isa. xxix. 1), when the Lion of Judah was the Lion of God.

But now there is no David; it is the time of Jacob's trouble, and of Ariel's distress, the time of heaviness and sorrow. The walls of Jerusalem are again cast down; the foot of the uncircumcised again profanes their holy Temple; the "Middle Watch" has set in; the dominion of the Fourth living (creature) has begun (Rome). The "Middle Watch" is the very worst part of the night. At the best it is a time of long, dreary hours; a time when all the vital forces are insensibly sinking into the likeness of death; but, when the despots of darkness hold their carnival it is a time of deadly blackness, which, like a pall, enshrouds a swooning world. Then all the "powers of the air" are most destructive; then the flashing lightnings threaten to set the world ablaze, and the roar of the thunders shakes the mountains, and splits the rocks asunder; then hostile clouds, driven of fierce winds, hurl themselves one upon the other, and empty their rage in floods of destruction; then savage beasts go forth to hunt their prey, and the murderer mantles himself in the crimson of innocent blood. It is the "THIEF'S WATCH."

vii. 7, sec. iv. "After this, I was seeing in the visions of the night, and lo, a fourth beast, terrible and fearful, and exceedingly strong."

No *likeness* is given as to the appearance of this fourth beast. Human language has no name wherewith to compare such a monster of systematized brute violence. "Exceedingly terrible" and "mightful" are the measured steps of its inexorable pursuit of empire over the human race which, in the name of what it calls civilisation, it devours. "Fearful" in the firm, solid, disciplined power which it hurls as a thunderbolt against the liberty of every people and nation weaker than itself, breaking their bones as with a sledge hammer that it may the more conveniently appropriate them. "Strong exceedingly" in the hard, cruel, obstinate greed with which it exacts its blood tax. Resistance to its all-devouring greed fills it with "Berserker fury" as it rushes through the jumble of its undisciplined adversaries, "stamping and blaspheming to go through them again," "gnashing its teeth with howls of speechless rage," making the heart of the gambler in blood to leap for joy as he witnesses the fact that "the *fighting devil* has not, after all, been *civilised* out of the men of his tribe:" that they remain "half savage still on the pinnacle of their civilisation."

Fruitful lands are turned into desolation by fire and sword; "it makes a desert and calls it peace," and the phallic lust of its conquering myrmidons "leave nothing, even to the women, except eyes wherewith to weep,"

while the fillet of a Roman triumph garnishes the brows of its victorious consuls, the heartless stranglers of nations.

## XXI.

"Thy princes are rebellious, and companions of thieves; everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (Isa. i. 23).

As the years rolled onward the Asmonæan princes, ruling as sovereigns and priests in Jerusalem, became vicious and unprincipled. The people were split up into factions, civil wars broke out, thus giving opportunity to any unscrupulous intriguer to turn a people's troubles to his own advantage. Such an one was Antipater the Edomite, the father of him who, afterwards, by the favour of the Romans, gained the sovereignty over the Jews. In a dispute as to the succession between two brothers for kingship, Antipater, having gained the confidence of one of them, stirred up discord, making peace between the brothers impossible, so that the disorders in the country became a fitting opportunity for the interference of an alien power; the rival princes themselves appealing to the Romans (who, at the time under Pompey, had just conquered Syria) to arbitrate between them. Pompey easily became master of the country (B.C. 63), threw down the wall of Jerusalem, entered as conqueror into the Holy of Holies, invested one of the brothers with subordinate authority, took away the conquests which their ancestors had added to their kingdom, and subjected the nation of the Jews to the payment of tribute. Instead of coming as a friend to adjudicate between contending factions, and to restore peace to a distracted country, the Roman came to stay as the master of their destinies. Some of their noblest citizens were slain, and their sons and daughters were led away captive to grace a Roman triumph. The country now became a seething hotbed of intrigue, conspiracy, arson, and murder. Every fresh disturbance among the native rulers ministered to the advancement of Antipater. Even the rivalries of Roman generals for supreme power over the world worked towards the destruction of every vestige of freedom—whether political or religious—remaining to the Jews.

Through the favour of Cæsar Antipater the Edomite became ruler of the country, and on his account the Jews were granted favours in various directions. It was just a little breathing space. His eldest son was made governor of Jerusalem; while the next one, Herod, afterwards called "the great," held the military command in Galilee, where his inflexible ferocity soon cleared the country of the bands of religious zealots who were in arms against the hated Romans. Whichever political party became dominant in Rome the Edomite prospered. He could always get any of his own political blunders condoned, for he well knew where and when to plant a gift. Meantime the country was torn with internal strife and intrigue, and missions were sent to the Parthians inviting them to take advantage of the absence from Rome of the head of the State while he was enjoying the pleasures of debauchery in Egypt. The Parthians accepted the invitation; they passed through the land as a devastating scourge—a fore-

taste of Rev. ix. 17. Herod became a fugitive. Reaching Rome he there pleaded his cause so skilfully "that the Senate unanimously appointed him King of Judæa (B.C. 40), and he was formally installed in the temple of Jupiter Capitolinus, with the usual heathen sacrifices" (Geikie).

When thou shalt wander about seeking the rule thou shalt unyoke his yoke from off thy neck (paraphrase on Gen. xxvii. 40).

Now that Jacob is benighted "a cloud from Mount Seir, lurid with the gathered hate of generations, spreads itself over mountain and valley of Immanuel's Land, turning the darkness of its night into red horror with blood." Esau, "whose head is crowned with a circlet of usurped power hammered out by alien strength," reigns in Jerusalem, the city of the "Great King." His capture of Jerusalem inaugurated a reign of blood and pillage from one end of the country to the other.

## XXII.

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not" (Deut. xviii. 15, 16).

"There is born to you this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11).

"Where is He who was BORN King of the Jews?" (Matt. ii. 2).

The bright the Morning Star has arisen. Light has sprung up from on high to enlighten those who sit in death's shade.

Lift up thy voice O Jerusalem. Shout for joy from the top of thy ramparts. THY KING cometh unto thee, meek and lowly, clothed with the garments of salvation. The orient sends royal tribute to greet Him—gold, frankincense, and myrrh. Jerusalem, thou city of the "Great King!" where is thy offering? where is thy welcome?

Like troubled waters the heart of Jerusalem is filled with restless disturbance. Kings and princes have cruelly torn her flesh. Does not another king mean another faction, and more shedding of blood? Oh, thou afflicted, tossed with tempest, where is he that shall comfort thee? Jerusalem knows full well the stamping of the iron heel of the hero of Mount Seir. Rapine, murder, fire, and sword are blazoned upon the walls of her cities from one end of the land to the other, showing her subjection to him who, when his quiver returned empty from the chase, sold his birthright for one morsel of red pottage.

"And Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob" (Gen. xxvii. 41).

"A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not" (Matt. ii. 18).

"Thou hast had a perpetual enmity, and hast given over the children of Israel to the power of the sword in

the time of their calamity, in the time of the punishment of the end" (Ex. xxxv. 5).

"Because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever" (Amos i. 11).

"The Abaddon of Esau sends his messengers, like a torrent, to sweep into destruction the 'woman's seed,' and a cry of woman's anguish goes up to heaven. Rachel refusing to be comforted; for the barren hunter pours Jacob's wine into the red pottage of his own insatiable vengeance; he seethes his brother's sucking lamb in its mother's milk;" "he washes his heart in the blood of Jacob's little ones."

"Arise! take (unto thee) the child and its mother, and flee into Egypt."

"Vain are the subtlety and violence of the serpent" to destroy "the woman's seed." The heir of David is caught away, and for a season abides safely in the obscurity of Egypt; and the man of Ascalon, the hero of Esau's revenge, is dead, and the Oracles of God leave him as dung on the face of the earth.

### XXIII.

"I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. xviii. 18, 19. Compare John iii. 34; xiv. 24; xvii. 14).

"O that thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes" (Luke xix. 42).

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered" (Zech. xiii. 7).

The safety of the flock of Israel depends, absolutely, upon the presence of the Shepherd.

The sin of Judah was written with a pen of iron (Jer. xvii. 1) upon the hands and feet of their king when Jerusalem denied the Holy One of Israel.

"Jehovah giveth thee (to be) smitten before thine enemies" (Deut. xxviii. 25).

"Ye also have done evil above your fathers, and lo, ye are walking each after the stubbornness of his evil heart, so as not to hearken unto Me. And I have cast you from off this land, on to a land that ye have not known" (Jer. xvi. 12, 13).

"O Lord, revive thy work. . . In wrath remember mercy" (Hab. iii. 2).

"Pardon our iniquity and our sin, and take us for thine inheritance. . . Behold, I make a covenant: before all thy people and will do marvels, such as have not been wrought in all the earth, nor in any nation" (Ex. xxxiv. 9, 10).

"Without shall the sword bereave, and in the chambers terror" (Deut. xxxii. 25).

Many Jews were spread abroad in Gentile lands where, in spite of laws made for their protection, they were subjected to sudden bursts of fury from the native populace. Jealous of the privileges accorded to them by rulers who recognised their superior business talents; the Jews themselves often rousing the animosity of rulers by carrying themselves as if *they* were born to rule all others while themselves were subject to none. In Rome (A.D. 19) four thousand freedmen, . . . able to carry arms, were shipped off to the island of Sardinia to put down robber hordes. . . while the rest (of the Jews) were required to leave Italy unless they would forsake their (?) unholy customs. (See Geikie's "Life and Words of Christ"). In Palestine, under the procuratorship of Ventidius Cumanus (A.D. 48), a Roman soldier roused the fury of the Jews upon one of their festivals by grossly insulting the ceremonial, which resulted in a massacre of 20,000 Jews (Hist. of the Jews, Adams).

From this time and onward "riot, and bloodshed, and armed encounters with the Roman soldiers, became matters of continual occurrence" (*ibid*). Gessius Florus (A.D. 64-66), the Roman procurator, took bribes, leagued himself with robbers and assassins, shared their gains, countenanced their crimes, exacted large sums from public treasuries, and private coffers, and inflamed the feelings of the Jews by wanton insults and outrages; "by pillage and butchery he stirred up the infuriated Jews to refuse obedience to an authority which appeared to exist only for their destruction," and then "he called in Cestius Gallus, the Prefect of Syria, to lead the Roman forces under his command to put down sedition" (*ibid*).

The Roman garrison in Jerusalem was treacherously murdered contrary to conditions of surrender, while 20,000 Jews were slaughtered by the Greek inhabitants of Caesarea (*ibid*).  
A. S. W.

(To be continued).

## Questions and Answers.

QUESTION NO. 277.

### PARADISE.

Several Questioners ask us for further light on the subject of Paradise, in view of two articles in *The Witness*, an organ of the Plymouth Brethren.

We do not propose to answer those articles. They are outside all controversy.

The issue is far simpler. The question is, Shall we believe what God says? or shall we believe what Man says? It is a question between the Word of God on the one hand, and *Tradition* on the other.

If any prefer Tradition, let them have it.

Never was there a decision easier to make. It is not a matter of opinion; it is one of fact.

It is one of the saddest of spectacles to see *The Witness*, an organ of the Plymouth Brethren (or one section of them), taking the side of, and standing up for, Tradition;

while using hard words of those, like ourselves, who ask simply, What does God say in His Word?

As a matter of fact, the Greek word *Paradise* occurs in the Septuagint twenty-eight times. Nine times it represents the Hebrew word "Eden," and nineteen times the Hebrew word (*gan*) "Garden." In English it is rendered "Eden," "Garden," "Forest," "Orchard."

The Hebrew word for "Eden" occurs sixteen times. The Hebrew word for "Garden" is used of Eden thirteen times in Genesis alone; and six times in other passages, of "the garden of God," &c.

From these facts we learn and notice others.

(1) We see that the three words, *Paradise*, *Eden*, and *Garden* are used interchangeably; and always, either of the Eden of Gen. ii. or of some glorious park-like pleasure which may be compared to it.\*

(2) It is never used in any other sense than that of an earthly place of beauty and delight.

(3) The "tree of life" and the river of "the water of life" are its great conspicuous characteristics.

(4) We see it

Described in Gen. ii.

Lost in Gen. iii.

Restoration promised Rev. ii. 7.

Regained in Rev. xxii. 1-5, 14, 17.

Now what does *Tradition* do with all these Scriptural facts?

It ignores them altogether.

Tradition says that Paradise is not future, but present: not the subject of promise and prophecy to be fulfilled and restored in the New Earth, but is an altogether different place, existing now, to which they give a different name, unknown to Scripture.

They call it "the intermediate state," and say that *Paradise* is a part of it. They have not a shred of Scripture warrant for this.

When the Jews adopted the Greek *Elysium* and called it Paradise we do not exactly know. But Romanism (and for that matter much that goes by the name of "Christianity"), is only a mixture of Christianized Paganism or Christianized Judaism; and Rome has developed it into Purgatory. Protestant Christians have modified this to suit their own beliefs, and have invented a Paradise with "Abraham's bosom," instead of "the tree of life"; and "a great gulf" instead of "the water of life."

Paradise in Sheol is unthinkable, and exists only in the perverted imaginations of the human brain.

Though it is evidently an Article of Faith with the Plymouth Brethren, it is nothing but a mixture of Heathen and Jewish Tradition handed down and further corrupted by Pagans and Papists.

No one can hold it without ignoring the promise of its

\* We may add to this universal and uniform Scripture usage the evidence furnished by the *Papyri*. "Paradise" always stands for *garden* in all those that belong to the Ptolomaic period (say 200 B.C.) The earliest names were the Hebrew  $\text{עֵדֵן}$ , *Eden*, and  $\text{גַּן}$ , *Garden*. Among the eastern nations the word Paradise was used, from the Sanscrit *paradisā*, of any region of surpassing beauty, and this Gentile word  $\text{παρδεισος}$  (*paradeisos*), *Paradise*, passed into Hebrew form,  $\text{פַּרְדֵּיִס}$  (*parduis*).

restoration in Rev. ii. 7, and the fulfilment of that promise in Rev. xxii. 1-5, 14, 17.

The "higher critics" get rid of Paradise from Genesis ii. and iii.; and the Plymouth Brethren in *The Witness* get rid of it from Rev. xxi. and xxii. They believe in the Paradise of Genesis, but not in that of Revelation. They believe it was lost by our first parents, but not that it will be regained when the Lord shall come in His kingdom.

They forestall it and say it may be enjoyed and entered on now, at death; and thus make the Word of God of none effect.

The Paradise of Tradition shuts out the Paradise of God. It is impossible to have both.

If Tradition be true, then Revelation xxii. is false.

It is indeed a pitiable sight to see those who pride themselves on always demanding "Thus saith the Lord," taking pains to make His Word of none effect.

We have shown what is the uniform and unvarying sense of the word "Paradise," and we challenge all Traditionalists to bring *one passage* in which that word has a different usage.

The word "Paradise" is used three times in the New Testament:

(1) One is Rev. ii. 7, where the restoration of Paradise Lost is foretold, with the blessed promise to the overcomers to eat of its "tree of life."

(2) The second is 2 Cor. xii. 4, where Paul is caught away to that blessed time when this earth restored shall become again the paradise of God. The word means here to *catch away*, as in Matt. xiii. 19. Acts viii. 39.

(3) The third passage is Luke xxiii. 43, the passage in question.

Now, what the Traditionalists do with this passage is to give their own ideas, and ignore all the other testimony of Scripture. Instead of interpreting it so that it may agree and be in harmony with the rest of Scripture, they take it in a sense opposite to the uniform Scripture usage.

To accomplish this they insist upon the punctuation being so arranged that the comma shall connect the word "to-day" with the being in Paradise, instead of with the word "I say."

This again is a matter of fact rather than of opinion. The writer in *The Witness* thus states it:

"It is absolutely certain that it [the verb λέγω, *I say*] could not be qualified by a temporal adverb (such as σήμερον [*to-day*] in Luke xxiii. 43, which is the text in question); and if it was, the temporal adverb (σήμερον) would be placed before λέγω." This is what the writer in *The Witness* affirms.

But the answer to this does not depend on a knowledge of Greek. Let not our readers be frightened away from so simple an issue. That issue is clear. What the writer "maintains," is that the verb, "I say," (and, therefore, of course, similar verbs of speaking, such as "I command," "I charge," etc., etc.) cannot be qualified by a temporal adverb *semeron*, "to-day," and, if it were, it would be placed before such verb, and not after it.

The contrary is the fact. In the following and other passages, the verb *is qualified* by the verb "to-day;" and the word "to-day" comes *after* it and not before it!

It is a common Hebrew idiom used to emphasize and mark the solemnity of what was said, and the seriousness and earnestness of the speaker, so that the attention of the hearer might be riveted.

In Luke. xxiii. 43, this idiom is used; and "to-day" is thus connected with "I say." Thus: "Verily I say unto thee to-day," in order to mark the importance of the utterance.

If the Lord had intended to separate *σήμερον* (*sēmeron*) to-day, from the introductory clause, either the particle *ὅτι* (*hoti*), *that* (as in Mark xiv. 30, "I say unto thee, That this day, &c."), would have been prefixed; or the sentence would have been differently constructed (compare Luke ix. 21, 22; xix. 9, "Jesus said to him, That (*ὅτι*) this day is salvation come to this house).

This shows us that our Lord did not intend the robber to believe that in the matter of time they would be together *that day* in Paradise.

In Deut. viii. 1, Moses says to the people, "all the commandments which I command thee *this day* (*σήμερον* (*sēmeron*), to-day) ye shall observe to do" (see Septuagint).

Not that the doings of the commandments of the Lord were to be limited to that day on which Moses was speaking; no, but *σήμερον* (*to-day*) is used emphatically for the purpose of fixing the attention, and adding weight to his utterance. Again, verse 19 is, if anything, more affirmatory of our contention, "I testify against you this day (*σήμερον*) that (*ὅτι*) ye shall surely perish."

The "common sense of mankind" understands that immediate death and destruction are not contemplated. The term "*to-day*" is warmly emphatic, and is not "mere redundancy." The denunciation was understood by "lettered" and "unlettered" as being future.

A similar structure will be found in Deut. xiii. 18: the commandments were not to be kept *that day*; but Moses emphasizes that he was on *that day* giving the people a remarkable injunction. And, quite correctly, both in the Septuagint, and in our English Bible, a comma is placed after *σήμερον*, thus identifying "*to-day*" with the introductory clause. This will be found to be so also in chap. ix. 3; xi. 13; xiii. 18; xxx. 18, 19.

Consistently, having regard to its similar structure, a comma ought to be placed after "*to-day*" in Luke xxiii. 43.

So again in Deut. xxvii. 4; the stones were not to be placed *that day*; but on that day a solemn declaration was made to the people that they should be placed hereafter.

Such is the force of *σήμερον* (*to-day*) in Luke. xxiii. And this position is remarkably pronounced in Deut. xxx. 15, 16—"See, I have set before thee this day. . . In that I command thee this day"; where we have the very structure which is so strongly denounced by the writer in *The Witness*; and which he says "could not be."

And in verse 18 a comma is actually placed after "*this day*," thus assigning to the sentence the very force we are claiming for Luke xxiii. 43.

In these texts the structure of the sentences is alike; *σήμερον* (*sēmeron*), *to-day*, belongs to the introductory clause, and is emphatic.

We may, with interest, observe that *σήμερον* is attached to

the introductory clause of verse 18, and that if a meaning opposite to the doctrine we plead for had been intended, the particle *ὅτι* would have been prefixed, whereas it stands introductory to the dependent clause.

Just so in Luke xxiii. 43, if our Lord had intended to imply an immediate entrance into Paradise, the word *ὅτι* (*hoti*), *that*, would have been placed before the word to-day, as occurs in the somewhat analogous passage of Mark xiv. 30 and Luke xix. 9, "I say unto thee, That this day, &c."

We may note, by the way, that in Deut. xxx. 19, 20, Moses says: "I denounce unto you *this day*," etc., and then there follow no less than six "*thats*," not at all related to the term "*this day*," but all bearing future consequences.

We conclude, therefore, that for accurate expression we are bound to read Luke xxiii. 43, thus: "Verily I say unto thee this day, Thou shalt be with Me in Paradise."

The writer in *The Witness* affirms that a verb of *speaking* "could not be qualified by a temporal adverb such as *σήμερον* in Luke xxiii. 43;" and, if it were, it would be "placed before" such verb.

The humblest reader can see, from the above instances which we have given, that the opposite is the fact.

The following 38 examples from the book of Deuteronomy will be sufficient to establish the fact, and it will be noted how often the word "*to-day*" comes, not "before" the verb but always *after* it, and frequently at the end of the sentence.

See, Deut. iv. 26, 39, 40; v. 6; vii. 11; viii. 1, 11, 19; ix. 3; x. 13; xi. 2, 8, 13, 27, 28, 32; xiii. 18; xv. 5; xix. 9; xxvi. 3, 17, 18; xxvii. 1, 4, 10; xxviii. 1, 13, 14, 15; xxix. 12; xxx. 2, 8, 11, 15, 16, 18, 19; xxxii. 46.

We conclude by again lamenting that any "Brethren" can be found who prefer to bolster up Tradition instead of bowing to the Word of God: and can sneer at, and seek to discredit those who demand that all such questions shall be settled by a "Thus saith the Lord."

Instead of, in this case, asking what the Lord has said, they actually go to the very opposite extreme, and put more than a column of words into the lips of the Lord Jesus, which He never uttered, in order to make Him also an upholder of Tradition which he ever denounced. Nothing that we could say could more strongly condemn the Tradition which requires such methods to support it: and nothing could more expose the sad condition into which Brethrenism has fallen when it thus deliberately prefers Tradition to the Word of God.

This is what they do; and this is what the whole matter comes to:—

1. They hold and "maintain" the tradition that Paradise means a place existing now, to which they give the unscriptural name of "The Intermediate State."

2. In order to support this theory they twist Luke xxiii. 43, and give it a meaning which is contrary to the unvarying usage of Scripture.

3. Having done this, they have no place for the Paradise which Man lost, and which God preserved (Gen. iii. 22-24) and promised to restore (Rev. ii. 7); and hence they do not need the Scripture which tells of its blessed restoration with its "tree of life" and its "water of life"; and thus, practically "take away from the words of the book of

this prophecy," several verses from that very chapter, viz., verses 1-5, 14, and 17.

They are quite welcome to the Paradise of Man which Tradition falsely promises them; but we prefer and look forward, with the dying Robber, to "the Paradise of God," which Christ will restore when He shall have come into His Kingdom.

## Signs of the Times.

### RELIGIOUS SIGNS.

#### ZIONISM AND DR. DOWIE.

Dr. Dowie, the founder of a "Zion" according to the conception of his own brain, has suffered a severe defeat in an American law court. One, Stevenson, on his first visit to America, came under the influence of Dowie. He was praised and petted as the great lace manufacturer. It was proved before the Court that Stevenson was inveigled into Dowie's meshes on the latter declaring that he was an agent of the Almighty. But the judgment of the Court was that his financial schemes were founded on "credulity, avarice, and blind faith," and this pressure, spiritual, domestic, and religious, finally resulted in the sale of part of Stevenson's plant and the agreement to transfer the same to Zion City and take the management thereof, making the said contract on April 12th, 1900. Previous to this, he, Stevenson, had been engaged to marry Dowie's wife's sister. He was married on July 24th, in great pomp by Dowie, in the presence of 3,000 people.

All the financial part has been upset by Judge Tuley, who decides that all knowledge of rights and privileges under the law was kept from Stevenson. The "Doctor" has evaded the humiliating extremity of this affair going into the hands of a receiver by making a private settlement with his own brother-in-law, who brought a suit against him for a sum approximating 200,000 dollars.

He is said to have left the Court, after the verdict was given, saying "I am a very angry man. You will hear from me next Lord's day."

We have no record of that exhibition.

#### "CARTOONS IN THE PULPIT.

##### "LADY PREACHER'S NEW METHOD OF ENFORCING SUNDAY HOMILIES."

*The Daily Mail* recently gave an illustrated article under the above heading.

The Ipswich minister who took a painting into the pulpit as his text is beaten by "a lady preacher" who draws her own "lightning sketches" with chalks. "She has already attained considerable celebrity in the United States, and comes to this country with recommendations from many leading religious and temperance societies." She has already appeared in several London pulpits. "She claims, by her cartoons, to have enticed many people to a place of worship." Without doubt! especially as "sometimes her illustrations are humorous," and "the men come in for very straight talks."

We do not seem to have come to the end of the substitutes for God's Gospel for lost sinners. This, God says, is to the Gentiles "foolishness"; and we daily see the truth of His words.

#### "A WHISTLING CHOIR.

"CAMPION (KENTUCKY), Tuesday.—The Rev. W. E. Kaiser, pastor of a local Baptist church, surprised his congregation on Sunday by

having his choir whistle instead of sing. He led the whistling himself."—*Evening Press Agency.*

The time has long gone by when "the foolishness of preaching" is recognised as the means by which it "pleased God to save such as believed." Man is always trying to improve on God's ways. He drops the "preaching," but holds fast to "foolishness," substituting his own folly for the gospel of God.

### SPIRITIST SIGNS.

#### "THE DANGERS OF SPIRITUALISM."

The following has been sent us by a reader:

"The facts stated in *March Things to Come* on this subject are sad enough; but they only corroborate what has been well known for fifty years. Writing about 1860, T. L. Harris, a leading spiritist, said:

"Since my arrival in Europe, the tenor of private communications to me has been, not 'How shall we get into communication with spirits?' but, 'How shall we find salvation from the direful tortures with which they assail the body, invade the reason, wring with exquisite anguish the keen nerves of the spiritual organism, murder sleep, destroy happiness, and prevent the discharge of the wholesome duties of daily life?' The secret cry of anguish is, 'Who shall cast out the demons who seek to make the body their playground, and the heart their habitation?' And, so far as I am able to judge, the majority of such instances are traceable to the habit of attending séances. . . . We are all followed by familiar spirits. Their perpetual effort is to control thought and feeling, to make us their passive agents. . . . I use the term 'vampire' to denote a class of wandering spirits, exceedingly corporeal and brutal. . . . There are prowling bodies of marauders upon the unseen borderland between the natural and spiritual worlds. . . . One of the most promising young men connected with the earlier developments of clairvoyant spiritualism in America was James Victor Wilson. Devotedly attached to a well-known American clairvoyant, who was at that time in a mesmeric trance, dictating graphic and brilliant descriptions of unreal spiritual spheres, and firmly believing that, through self-developed mesmeric conditions, access was to be obtained to every occult secret of the natural and spiritual universe, he, at last, made a determined and continued will-effort to open himself to those whom he believed to be superior intelligences. *I saw him almost at the close of his experiment, when sanguine of success.* He was found dead in his room shortly after. . . . I drop this tear upon his untimely grave. . . . It is indeed a grave act—the bursting of the barriers which prevent lost spirits from access to the mortal tabernacle."

Harris had elaborate theories about "protective odyllic spheres," and all the usual jargon of "occultism," but they serve only to delude the credulous. H.

## Editor's Table.

### DISPENSATIONAL TEACHING.

IT is evident that either we have not made our position as to this quite clear; or that some of our friends are unable to understand it.

We do not say that *only* the Church Epistles are for the Church of God. We believe that the whole word of God is *for* us; and that there is not one of its words which we do not need. "Every word that proceedeth out of the

mouth of God" is necessary for our spiritual life. That is one thing. But surely every word is not *about* the Church of God? Every word is *not addressed* to the Church of God!

Every word is "written for our learning," and there is much to be learned from every portion of the Scriptures.

Yet it is sometimes said that we rob Christians of all the Bible except the Epistles addressed to them; while others express surprise that we have not said that Isaiah liii. has nothing to do with the Church!

All this misunderstanding arises because our friends do not see the difference between *Interpretation* and *Application*.

Every Scripture has its own proper *interpretation*, which must be determined by its scope.

After this it may have one or many *applications* of much importance concerning the Church of God, or of others.

Take Isa. liii. This has a most true and blessed *application* for the Church of God, and it is made for us in the Church Epistles. But surely the *interpretation* belongs in a special manner to Israel: and they will understand the words by and by, as we cannot understand them of ourselves now, "we hid as it were our faces from him: he was despised and we esteemed him not." And again, "when we shall see him, there is no beauty in him that we should desire him" (Isa. liii. 3, 2).

The *interpretation* of these words, we repeat, was true of Israel in a sense in which it is not true of the Church of God. And there will be a further *application* also for Israel—when they shall see Him and mourn over the solemn fact that they hid their faces from him, and they saw no form nor comeliness nor beauty in Him, and did not desire Him.

Of course there is an *application* of these words to us, for by nature no one desires Him. Though, surely no one would dream of asserting that this *application* of these words is *actually* their *interpretation*, and that they have no reference to Israel at all.

Or take such a scripture as Deut. vi. 25, "It shall be our righteousness if we observe to do all these commandments." Is this addressed to the church of God? If so, it stands in flat contradiction to Gal. ii. 16, "by the works of the law shall no flesh be justified." But distinguish between *interpretation* and *application*, and all difficulty vanishes. Both Scriptures are true. The one is true of Israel, of the persons and time to which it refers, and the covenant which the people were under; and the latter is true of the present dispensation of Grace, and of the church of God.

If any do not yet see our position in this matter, and wish to *interpret* everything of the Church of God, then, by all means let them take Rom. xi. and believe that God threatens to cut those off of whom He has just before declared there is "no condemnation" and no separation. Let them appropriate Heb. vi. and x. and believe that they may "fall away" and be lost. Let them send for the Elders of the Assembly and be anointed with oil, etc., etc.

We prefer to believe that the Epistles addressed to the Church of God are the Church's special *Text Books* and the

guide to all Church Doctrine; but we believe also that every part of God's Word *belongs* to and is *for* the Church, and is for its *application*. We must, however, also hold that this application must be governed by our Church Epistles; it must be applied in harmony with their teaching. Otherwise we shall be committing the fatal mistake of using *one truth to upset another truth*; and robbing others of what is specially addressed to and should be *interpreted* of them.

Many of our differences arise from being misunderstood; and we trust that what we have now said will remove one difference which may be easily fostered and used by the enemy to cause bitterness and division.

## REVIEWS.

*Ecclesiastical Principles of Brethren.* No publisher. Copies to be had of Dr. Aspray Whitton, Hounslow, 1s. per dozen, post free. As far as we have had any experience of "the principles" of this sect, they appear to consist in contending for "the unity of the body" (pp. 11 and 15), at the same time making these principles inoperative by cutting the Body up into as many divisions as possible. There is no such phrase in the Scriptures as "the unity of the body." This phrase belongs to the "principles of brethren." There is an apparent "unity of the body" even when it is a corpse. Endeavouring to keep "the unity of the Spirit" is the exhortation; and the so-called principles of the brethren can neither make it nor break it. We are not quite clear for what purpose this booklet is put forth. It certainly gives a melancholy history of division.

No section of the Christian Church has been so prolific in the issue of pamphlets against the other sections of varied names of Brethren. The most recent instance of this is to be found in the organ of one of the divisions—*The Bible Treasury*. It is directed against a leader known as F. E. R., and is on the question of "Eternal life." Judging by the article, it appears that the possibility of having eternal life is questioned by this F. E. R.. The odium this teaching has brought upon that body may be judged by the strictures and epithets hurled against the teacher. A "morass of mud and vapour," "wild statements," "inaneities of a feeble mind," "pretentious blunderer," "monstrous teaching," "disgraceful ignorance," and "dense delusion." This will be sufficient; but it would be well if it caused the Editor of the *Bible Treasury* to reflect on the position he has taken up, in "cutting off" hundreds of simple-hearted Christians, against whom no charge of the same trifling with the truth could be brought, and which has been carried out on the pretension of the necessity of maintaining the "unity of the body."

## BOOTLE.

A Subscriber at Bootle wishes us to say that believers in Liverpool who desire to meet together free from all sectarian bias to study the Word of Truth, with the desire to divide it rightly, will be heartily welcomed at 25 Hertford Terrace, Stanley Road, Bootle, every Thursday evening at 8 p.m.

## ACKNOWLEDGMENTS.

	<i>Things to Come.</i>	£	s.	d.
J. Mc.	...	0	5	0
E. P. D.	...	0	5	0
<i>Barbican Mission to the Jews.</i>				
E. D.	...	0	1	0

# THINGS TO COME.

No. 96.

JUNE, 1902.

Vol. VIII. No. 12.

## Editorial.

### THE POTTER'S HOUSE.

(Concluded from page 123).

#### 3. THE PRIESTHOOD.

THE Priesthood also has been marred: and therefore done away. The Levitical priesthood after the order of men has failed, and it is not in God's purpose to recognise any human priests again. He is not going to make an improved order of human priests. They are all abolished, as it is written, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? . . . For He testifieth Thou art a Priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof . . . And they truly were many Priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood" (Read the whole of Heb. vii. 11-28).

The priestly vessel has been marred. A new priest has been appointed, after a different order, under a better covenant, and bringing in a better hope. That Priest is Christ. He is God's new provision for man's failure.

Any attempt, therefore, now, to set up any order of human priests is a direct reversal of God's plan. It is open rebellion against Him, and against His Christ. It ignores His provision, and despises His Word, in which He has explained the whole matter to us in Heb. vii.

#### 4. THE KINGS.

It is the same with the kings. These also failed. They abused the power delegated to them for their own interests; and, for the most part against God.

The Royal Vessel has been marred; and it is not God's purpose to improve any earthly or human order of kings. Christ absorbs all Regal rights, as He absorbs all Priestly privileges, and all earthly Ordinances.

This is the decree: "Yet have I set my king upon my holy hill of Zion." Meantime all earthly Royalty is only delegated; and, when "He shall come whose right it is," He will take all kingly power into His own hands, and wield it to the glory of God, and the welfare of man.

#### 5. MAN.

We see the same eternal principle with regard to man. He also was marred; and, in Gen. iii., we see the marring wrought with so much evil and misery, sin and death.

We need no further Scripture for this. But we need to learn the all-important lesson of the potter's house, that man is incapable of improvement.

It is not God's purpose to mend that which is marred. The first Adam fell irretrievably; and no descendant of his can rise above the level of the old Adam, who was lost and ruined in his fall.

Another man has been substituted for him: "the second man," "the last Adam," the "new man."

It is not in God's purpose to improve the old man, but to create the new man. The old nature is irretrievably marred, beyond repair. It is "enmity against God"; it is "not subject to the law of God, neither indeed can be" (Rom. viii. 7.)

A new nature must be implanted, and the saved sinner baptized with the Holy Ghost into the Body of Christ. He is henceforth a new man made "as it pleased the potter to make it": for now, God hath set the members everyone of them in the Body, as it hath pleased Him" (1 Cor. xii. 18).

"If any man be in Christ he is a new creation: the old things have passed away [not been mended or improved]; behold all things are become new. And all things are of God" (2 Cor. v. 17, 18).

Henceforth, it is not the old man made better, but the new man new-created within.

#### 6. THE HUMAN BODY.

It is the same with these mortal bodies. They are the scenes of suffering, disease and death. There is no "tree of life" to keep down disease or prevent death. No eternal life now short of change and Rapture, or Resurrection in bodies altogether new and glorious, like Christ's own body.

True, the vessel that was "made of clay" was marred. Able to "live for ever" (Gen. iii. 22) it became mortal.

"It is appointed unto men once to die" (Heb. ix. 27) is the solemn sentence that has been passed upon men.

"That was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. xv. 46).

"The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. xv. 47).

Yes, "another," a new vessel, must be made; and it is to be the gift of God. A house which is from heaven, a building of God, eternal in the heavens (2 Cor. v. 1, 2).

Not till we possess this glorious body can it be said "mortality is swallowed up of life." Man says it is swallowed up at death; but then, he knows nothing about it; so we need not heed him, or his traditions. We are told that "it is sown a natural body: it is raised a spiritual body" (1 Cor. xv. 44). But this is not good enough for man. He cannot wait for that. He wants something between; and he not only invents it, but actually substitutes it for God's great purpose.

Man knows nothing of the lessons to be learned in the potter's house. He asks, "How?"

He asks, "How are the dead raised up? and with what body do they come?" (1 Cor. xv. 35).

There is only one answer; and it is given "touching the resurrection of the dead." "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29).

The great answer is that it will be "the gift of God."

"God GIVETH it a body as it hath pleased Him" (1 Cor. xv. 38).

Nicodemus asked, with regard to that other vessel—the new creation—which is born of the Spirit: "HOW can these things be?" (John iii. 9). The answer is the same. "God so loved the world that he GAVE his only begotten Son" (John iii. 16).

The woman of Samaria, when the Lord commenced this new creation work within her, asked, "HOW is it that thou . . . askest drink of me?" Jesus answered, "If thou knewest the GIFT of God, and who it is that saith to thee" (John iv. 9, 10).

Yes, the power of God, and the gift of God: this is the answer to all our questioning.

It settles the nature of this new vessel—"God giveth it a body as it hath pleased him." That determines all doubts; that solves all difficulties. The great Potter Himself will "return and make it another vessel as it hath pleased him." "Hath not the potter power over the clay?" He asks. Ah! blessed be God, that is the point—"POWER"—the power of God.

We patch up these poor bodies of humiliation as best we can; but God's thoughts are higher than our thoughts. He will give a new body "like unto Christ's glorious body" (Phil. iii. 21), and this will be for ever.

"He taketh away the first, that he may establish the second." And the "second" is always "for ever."

#### 7. THE HEAVENS AND EARTH.

Here, we have a further application of this great, Divine, eternal principle. The six-days' work of creation was marred by Satan. The sentence was pronounced "Cursed be the ground": and it was cursed. "Thorns and thistles" were unknown till then; and it may be that out of that cursed ground was brought forth then, not only vegetable life, but animal, or, at least, insect life and bacteria life; the germs of disease, and the causes of all suffering and sorrow. And now it is not God's purpose to mend this earth. It is man's one effort to improve it, and to bring in a Millennium without Christ: but he will never succeed. Christ did not come into the world to improve it, but to find a grave in it; that, by His precious death, His Redemption work might be fully accomplished, in virtue of which the curse will one day be removed, and a new Heaven and a new Earth will take the place of "the heavens and the earth which are now."

Another vessel is to be made; and it will be "as it pleased the potter to make it."

All God's children, who "know the scriptures," know that there is no hope for the world until He shall come and "make all things new." We know full well that there can be no Millennium without Christ.

Jehosheba could not have any complacency in the political schemes, or social plans, of Athaliah. She knew that all these would come to an end, as soon as the rightful king should be manifested. Paul did not go to Thessalonica to take part in schemes of sanitation. He did not go to Ephesus to see about "the housing of the poor." He had no "Citizen Sunday"; but every Sunday and every day was for Christ. "To me to live is Christ."

It is for us now to say, "We look for new heavens and a new earth, wherein dwelleth righteousness." Righteousness can never *dwell* in this world, which is under the curse; and which has increased that guilt and curse by putting the only Righteous One to death. Having done that, the world dares to talk about "righteousness" apart from Christ.

No! not until He shall come, and make all things new, will creation see righteousness dwell in the earth.

Then it will be said:

"Mercy and truth are met together;  
Righteousness and peace have kissed each other.  
Truth shall spring out of the earth;  
And righteousness shall look down from heaven.  
Yea, the LORD shall GIVE that which is good;  
And our land shall yield her increase.  
Righteousness shall go before him;  
And shall set us in the way of his steps."

(Ps. lxxxv. 10-13).

"Surely his salvation is nigh them that fear him" (v. 9). Yes, so nigh that His people now, already, enjoy by faith, by grace, and by anticipation, all these blessings *in their hearts*. For now "the kingdom of God is not eating and drinking, but righteousness, and peace, and joy, in the Holy Ghost" (Rom. xiv. 17).

But then it will be universal and physical, and "glory will dwell in our Land."

But this brings us to our last application.

#### 8. THE CHURCH.

This too has failed: Not God's purpose; but man's attempted "improvements" of it.

##### CORPORATE TESTIMONY HAS FAILED.

Forsaking the truth of "the one Body" in Christ (2 Tim. i. 15), men soon began to make and to be concerned about their own Bodies, and Fellowships (1 Cor. i.—iii.). The vessel was soon marred.

And yet man will not recognise this great and solemn fact. His one aim is corporate re-union of some kind. Roman re-union, or Plymouth re-union, or Grindelwald re-union, or Lambeth Round-Table re-union. But all are doomed to utter failure. Corporate union has gone, never to be restored. Only for a short time is the Church viewed as "the house of God": and Timothy is instructed how he is to conduct himself; and whom he is to appoint in it; and what their qualifications are to be. But in the *second* Epistle all this is gone: what was *rule* in the first Epistle becomes *ruin* in the second. Corporate position has vanished. Everything is intensely personal, and individual. All is "I" and "me," and "thou" and "thee." Paul had been forsaken, and his doctrine too

He had "fought a good fight." He is ready to be offered (2 Tim. iv. 6, 7). The only successors he knew of were "grievous wolves" who would not spare the flock. (Acts xx. 29).

The vessel is marred beyond all repair. It is not God's purpose to "reform" it. There must be "another vessel:" and thank God, we have it, in "the Christ." "He taketh away the first that he may ESTABLISH the second." Yes! that will be established for ever and for ever; after man's Bodies have all been dis-established. It is endowed with all the grace and gifts and glory of God; for in its Head dwelleth "all the fulness of the Godhead bodily."

This is "another vessel" indeed. Far beyond all man's powers of conception to imagine its glory and its beauty.

When once this is seen, by faith, the churches are seen to be a seething mass of conflict and confusion—the potsherds of the earth striving with the potsherds of the earth.

The churches have not learned the great lesson of the potter's house. *They* talk about the "unity of the body," while Scripture speaks only of "the unity of the Spirit" (Eph. iv. 3), which they fail so signally to manifest; and hence, they still set *corporate union* as their goal, notwithstanding all the anarchy without, and the corruption within; not discerning that it can be only corporate union *in ruin*. There is "no king in Israel." Each one does that which is right in his own eyes. Discipline is non-existent, or it is abused. Promotion is reserved for the lawless: and favour is for those who most stoutly deny the truth and inspiration of God's Word.

The churches are being destroyed by a flood: for, under the guise of "temperance," they are fast becoming submerged under a flood of worldliness; and spiritual worship is almost unknown. Under the influence of Solos and Fiddles it has become a thing of the past.

Oh! to learn these lessons of the potter's house; and to be set free from man, "whose mouth speaketh vanity;" and from the "strange children," who know not the counsels of God.

Then, and only then, shall we be free to be occupied with God's purpose. We shall cease from efforts to reform or improve the vessel that has been marred; and set our hearts on the "other vessel" which is to supersede it; yea, on that "One Body" (Eph. iv. 4) of which Christ is the glorious Head in Heaven, and His people the members of it on earth (1 Cor. xii.).

In that Body the members are set "as it hath pleased Him." Oh! that this may be increasingly realized in our happy experience, so that it may be as it also pleaseth us.

#### "DANIEL IN THE CRITICS' DEN."

WE are heartily thankful to God that he has raised up and specially gifted His servant, Sir Robert Anderson, to deliver Daniel's prophecy from the critics' den, as he once sent another messenger to deliver the prophet himself from the lions' den.

\* *Daniel in the Critics' Den*, by Sir Robert Anderson, K.C.B., LL.D. London: James Nisbet & Co., 1902. 3/6 nett.

Jehoiakim cut up Jeremiah's prophecy with his pen-knife. The new critics cut up the prophets with their pens.

Isaiah is said to have been "sawn asunder." His prophecy is also sawn asunder and attempted to be destroyed as the prophet himself was.

So with Daniel and his prophecy. The new critics we call them, not the "higher," for they are not higher: they are lower than any conception we can form of critics. Critics are those *skilled in judging*, as the Greek word *κριτικός* (*kritikos*) means; and formerly they based their judgments on real evidence, documentary or otherwise. But these new critics substitute their opinions for facts, and their thoughts for evidence. And the further they get from all real evidence, the "higher" they get with their criticism.

Their conclusions are that the book of Daniel was not written by the person by whom it purports to have been written; and that, instead of being written in the 6th century B.C., it was written in the 2nd B.C.

The issue is clear enough; and that is that the book of Daniel, as we have it, is a forgery.

Tell a man of the world that a note or a cheque is a forgery, and he instantly says the forger should be punished; and he himself sets no value whatever on the forgeries.

But the case is quite different with the new critics. With them the forger is praiseworthy. His work is said to be full of "instruction." Indeed he deems it worthy of study, and calls for innumerable commentaries.

The new critics, whose sense of morality is thus seen to be *below* that of "the children of this world," are singled out to be teachers of men, and promoted to positions of greater pay and power, to the disgust, we should think, of the whole commercial world.

It is left for theologians to treat forgery as praiseworthy.

Sir Robert Anderson's work is an intellectual and spiritual treat. He not only meets and answers the indictment against Daniel; but he carries the war into the opponents' camp. He gives not merely a defence of the book of Daniel; but he puts the Critics on their own defence.

He treats the whole question as a judicial case; and we are confident that if it were possible to bring a case of this kind before a judicial tribunal, where the laws of evidence are understood and carried out, the Court would hold that unless the Critics can meet Dr. Anderson's case on "the Canon" and on "the prophecy of the seventy weeks," the verdict would go against them.

But, apart from that, we have the *imprimatur* of the Lord Jesus set on the Book of Daniel, and this accredits to us both the personality of the prophet himself, and also the authenticity of the prophecy as to "the abomination of desolation" (Matt. xxiv. 15). The Critics say this was fulfilled long before by Antiochus. The Lord declared that its fulfilment was still future.

To get over this overwhelming *imprimatur*, some critics would have us believe that Matt. xxiv. 15 is a *later interpo-*

lution, though there is not the slightest documentary evidence of it. The authenticity of the Greek Text in this passage has never before been called in question.

Sir Robert Anderson's work should be procured and studied by every one of our readers. It is no mere "defence." It is a weighty indictment against the whole case of the new critics, and maintains that the Word of God is right, and that they are wrong.

We wish we could find space for some extracts; but we must be content with recommending it; as we do most seriously and earnestly.

## Papers on the Apocalypse.\*

### THE FIRST VISION "ON EARTH."

(Continued).

The Sixth Seal (vi. 12-17).

In this sixth Seal we are carried right forward to the time of the end. The Seals, as we have said, are a summary, in brief, of the whole period of the Tribulation; and, as the former Seals correspond exactly with the last great prophecy of Christ in Matt. xxiv., so this sixth Seal also has its place in that chapter. We may thus exhibit the parallel:

Matt. xxiv.	The Seals.	Rev. vi.
4, 5	1st The False Christ	1, 2
6, 7-	2nd Wars	3, 4
-7-	3rd Famines	5, 6
-7	4th Pestilences	7, 8
8-28	5th Martyrdoms	9-11
29-30	6th Signs in Heaven of Advent.	12-17

From this it will be seen how exactly Matt. xxiv. covers the whole period of the six Seals; and shows that this sixth Seal takes us up to the signs immediately preceding the Advent of the Lord in Glory, as seen in Rev. xix.

This being so, it proves that any interpretation of this Seal which regards it as relating to any past historical event is condemned by this very fact.

This sixth Seal is the crucial test of all Apocalyptic interpretation.

No one can read Matt. xxiv. 30 with Rev. vi. 12-17 without seeing that they speak of the same event. The actual Advent of Christ is deferred, in Rev. vi., because it is to form a separate and special description by itself in chap. xix. The sixth Seal does not therefore include the visible appearing of the Son of man, though it is remarkable that, while (in A<sup>3</sup>) in Rev. vi. 13 we have the simile of a Fig Tree, and the sealing of the elect of Israel (vii. 1-8); so, in Matt. xxiv. 31 we have the gathering of the elect of Israel, and in verses 32, 33 we have the simile of the Fig Tree again. The Lord concludes this special prophecy of the Tribulation by adding "Verily, I say unto you, this generation shall not pass, till all these things begin to take place." Not

\* These papers have been copyrighted in view of their future separate publication. The pages belong to the book-form.

"fulfilled." The word is γίνηται (*genētai*) from γίνομαι (*ginomai*) to begin to be, to come to be,\* and is quite different from πληρώω (*plērōō*), to fulfil. In Luke xxi. 32, which is the parallel passage, we have the former word, *begin to be*, while in verse 24 we have the latter word, *fulfilled*. What the Lord really said was "this generation shall not pass till all these things *begin to happen*." And they *did begin* to take place during that very generation; for the period immediately following the Lord's death was marked by many coming and saying "I am Christ." But in order that we might clearly understand, Christ immediately adds, "The end is not yet" (Matt. xxiv. 6).

But now, to turn to the sixth Seal itself; we note first, its Structure, which is as follows:—

B<sup>2</sup> (page 250), vi. 12-17. *The Sixth Seal.*

B<sup>2</sup> | e | vi. 12-. The Great Convulsion.  
 | f | -12, 13. Effects in Heaven.  
 | c | 14-. The Great Convulsion.  
 | f | :14-17. Effects on Earth.

#### TRANSLATION OF B<sup>2</sup> VI. 12-17.

vi. 12. And I saw when he opened the sixth seal, and † a great convulsion took place, and the sun became black as sackcloth of hair, and the full moon became as blood; (13) and the stars of heaven fell unto the earth, as the fig tree casteth her untimely (or winter) figs when shaken by a mighty wind] Here we have the great convulsion of Nature, and its effects in the heavens. It is impossible for us to take this as symbolical; or as other than what it literally says. The difficulties of the symbolical interpretation are insuperable, while no difficulties whatever attend the literal interpretation. For according to some historicist interpreters § this Seal was fulfilled at the Conversion of Constantine. Heaven is taken as the symbol of the invented term "Political heaven"; but it ought to be called "Religious Heaven," as the events are supposed to be Christian. According to others ¶ it was fulfilled in the French Revolution of 1798. As both of these cannot be right, Is it not better for us to believe what God says? In Hag. ii. 6, 7, He has foretold the events of this seal, and has connected them as in Matt. xxiv. with the immediate Advent of the Son of Man:—

"Thus saith the LORD of hosts,  
 Yet once, it is a little while,  
 And I will shake the heavens and the earth,  
 And the sea and the dry land.  
 And I will shake all nations, and the desire of all  
 nations shall come."

\* In John xiii. 2 we have the same word, which illustrates this verse:—"and supper being ended." It is quite clear from verses 26-28 that supper was not ended, but was only just beginning. The RV. renders it "during supper."

† Omit "behold," G.L.Tr.A. WH. and RV.

‡ G.L.Tr.A. WH. and RV. add ὅλην (*holē*) the whole.

§ Mede, Newton, Elliott.

¶ Cunninghame and others.

Here the great convulsion of the sixth Seal is clearly foretold. We say "convulsion," because the word *σεισμός* (*seismos*) means much more than a mere earthquake, as the context clearly shows. There is to be a convulsion of the *nations*, which is spoken of as distinct from that of the *heavens*, and is to immediately precede the Revelation of Christ, and the glory of the Temple. Haggai again foretells it in chap. ii. 21, 22, and again distinguishes between the *heavens* and the *earth*.

"I will shake the *heavens* and the *earth*.  
And I will overthrow the *throne of kingdoms*,  
And I will destroy the strength of the *kingdoms of the Gentiles*:"

And I will overthrow the chariots and those that ride in them," etc. (See also 2 Pet. iii. 7-13, and compare verse 7 with 2 Thess. i. 8).

Having spoken of the great convulsion and its effects in the heavens, the prophecy again speaks of the convulsion and its effects on the earth.

14. And the\* heaven parted asunder as a scroll rolling itself up;† and every mountain and island were moved out of their places] This is referred to in Matt. xxiv. 35, and is foretold in Isa. xxxiv. 4 (read verses 1-5 and Isa. xiii. 6-13), where we have exactly the same phenomena described. If the sixth Seal means the conversion of Constantine, so must these passages in Isaiah.

15. And the kings of the earth, and the great men (the civil officers of State), and the chief captains (the military officers), and the rich men,‡ and the mighty § men, and every bondman and ¶ free man, hid themselves (running for shelter) into the caves and into the rocks of the mountains. (16) And they say to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." (17) Because the day—the great day of His wrath is come, and who is able to stand? In connection with this we must read Ps. ii. 2; lxviii. 4; xcvi. 5. Is. xxiv. 19-23; xxxiv. 12; ii. 10-22; Nahum i. 5; Heb. xii. 26. The Lord also refers to this in Luke xxiii. 30, quoting the very words of Hosea x. 8. Similar phenomena are again mentioned under the fourth Trumpet, and the seventh Vial (xvi. 20), showing that we have in the sixth Seal the preliminary announcement of that which will take place "immediately after the tribulation of those days" (Matt. xxiv. 29) and "immediately" before the personal Advent of Christ. To this agree the words of Joel ii. 31.

In Rev. xix. 19 we have the marshalling of the forces which are here detailed.

\* The article is not in the Received Text, though it is in the AV. It is added by G.L.T.Tr.A. WH. and RV.

† So L.T.Tr.A. WH. and RV.

‡ G.L.T.Tr.A. WH. and RV. transpose the words, agreeing with this order.

§ G.L.T.Tr.A. WH. and RV. read *ισχυροί* (*ischuroi*) mighty, instead of *δυνατοί* (*dunatoi*) powerful.

¶ L.T.Tr.A. WH. and RV. omit "every."

If the words describing the awful judgments of "the great day of His wrath" are to be interpreted of any past event in the history of the present dispensation, then what words are to describe the future judgments which the Old Testament foretells. Language seems useless for the purposes of revelation and instruction if, as we are told, "this Seal exhibits the overthrow of paganism" at the conversion of Constantine. Eusebius pictures that scene (lib. x.) as one of joy and gladness, and he likens it to the coming of the promised kingdom. There was no convulsion of nature in heaven or on earth; no fleeing to the mountains and the rocks; no cry of terror. The sun was bright and the sky was cloudless, instead of being "black as sackcloth of hair."

We thus come to the end of the first six Seals. It is a summary of the judgments distributed over the whole book; a brief summary of what will occur in "the day of the Lord," up to the time of His actual Apocalypse or Unveiling in chap. xix.

They are thus set here, in order to show us that these judgments do not arise from chance, but are all under Divine control. The great False Messiah of the first Seal cannot be revealed until the appointed moment shall have come and the voice from the throne gives the permissive command "Go!" The judgments cannot fall until the same command is given. Here we note the important connection between "the Throne" of chaps. iv. and v. seen "in Heaven" and the consequent summary (in the Seals) of all that takes place afterward "on earth."

They lead up to "the great day of His wrath"; and the chapter ends with the solemn question, "Who is able to stand?"

That question is answered in chap. vii. where we are shewn first the sealing of 144,000 "of all the tribes of the children of Israel," who are to pass unscathed through that great tribulation; and the rapture of the great multitude which no man can number who are saved through it and out of it. These are not the Church of God, for they stand before the throne. They are not seated upon it. They are saved, of course, through the merits of the same precious blood of the Lamb. They are referred to in Is. xxvi. 9, "when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Where are these afterwards seen if not in the great multitude of Rev. vii.? (Read also Ps. lxiv. 7-10; cx.). The question, "Who shall be able to stand?" is now to be answered.

#### THE SEALING OF THE 144,000

(vii. 1-8).

*The answer to the question of vi. 17.*

Few Scriptures have suffered more at the hands of Gentile Christians than this. Notwithstanding the fact that it concerns "all the tribes of the children of Israel," and that the twelve tribes are named separately, popular interpretation insists on taking them as meaning the Church of God.

Any system of interpretation which has this for its foundation may be judged and condemned at the outset

as not only useless, but mischievous. Such a system has been well described by Hooker as one "which changeth the meaning of words as alchemy doth, or would do, the substance of metals, making anything of what it listeth; and bringeth, in the end, all truth to nothing."

It is perfectly clear that we have here the Divine plan and action for securing the Remnant of the nation of Israel through all the judgments and persecutions which shall characterise the Great Tribulation.

The Vision, though seen after the Sixth Seal, really describes what will take place before chapter vi. and before a Seal is broken. Their number is not left to chance. God's declared counsels concerning this Remnant must stand. Hence it is by Divine decree that this purpose shall be secured at the outset.

We are told here, therefore, of the means taken to secure this Divine purpose.

The Structure is as follows:—

A<sup>3</sup> (page 250), vii. 1-8. *The Sealing of the 144,000.*

*The answer to the question of vi. 17.*

A <sup>3</sup>		g   vii. 1-. Four angels.
		h   -1-. Place. "Four corners of the earth . . .
		i   -1-. Agency. "Holding the four winds . . .
		k   -1. Purpose (neg.). "Not blow on earth, sea, or tree."
		g   2-. Another angel.
		h   -2-. Place. "From the rising of the sun . . .
		i   -2, 3-. Agency. "Having the seal . . .
		k   -3-8. Purpose (neg.). "Hurt not the earth, sea, or tree."

All is seen to be perfect in Divine order. Nothing is left to chance here any more than in what is described. All is alike perfect in the words and the works of God. And the record is as true as its structure is perfect. It requires no explanation. It explains Divine truth to us in a Divine form and manner.

#### TRANSLATION OF vii. 1-8.

vii. 1. [and]\* after this †] Showing that the former vision is complete, and the two visions which follow, commencing with similar words, come in by way of episode: the first, anterior in time to the Seals; and the second, during the period of the Seals, and later in time.

**I saw four angels standing at the four corners of the earth, holding (or, controlling) the four winds of the earth, that the wind should not blow on the land, or on the sea, or upon any tree]** The number *four* marks this vision as pertaining to the earth. The winds are so designated in Jer. xlix. 36. Dan. vii. 2; viii. 8; xi. 4, the four comprising all winds; or simply marking the four points of the compass. *Stillness* is the point to be emphasised here, as when we say "not a leaf moves:" it tells us that this sealing will take place before the opening events of the great Tribulation.

\* L. WH. and RV. omit "and"—Tr. and A. put it in brackets.

† L.T.Tr.A. WH. and RV. read "this" singular instead of plural.

2. And I saw another angel ascending\* from the rising of the sun (*i.e.*, the East) having the seal of the Living God: and he cried with a loud voice to the four angels, to whom it was given to injure the land and the sea: (3) saying, "Injure not the earth, or the sea, or the trees, till we have sealed the servants of our God upon their foreheads"] This is, of course, preliminary to Matt. xxiv. 31. It precedes the Tribulation, as shown by the reason given for the sealing. But from Matt. xxiv. 31 we learn that after the Tribulation, Angels are commissioned to gather His elect from the four winds, from one end of heaven to the other." The two passages stand in the closest connection, and show that the "elect" in Matt. xxiv. 31 belong to Israel, and not to the church. They are upon the earth during the Tribulation and this seal or sealing, whatever it is, protects and preserves them unscathed. This sealing was evidently visible, as the locusts are directed in chap. ix. 4 to injure only those "who have not the seal of God in their foreheads." The Beast has his seal, with which he will seal his followers; and this is the Divine distinguishing mark which God sets upon His servants. Just as in the days of the Patriarchs He could protect them, saying "Touch not mine anointed, and do my prophets no harm" (Ps. cv. 15): so here, with this elect Remnant. Those who have the mark of the Beast are idolators of the deepest die; but those who have the Divine mark, are sealed with "the seal of the Living God." This title here (as elsewhere) is always used with reference to idols and idolatry (See Deut. v. 26. Josh. iii. 10. Jer. x. 2-11. Dan. vi. 26. 1 Thess. i. 9, 10, and page 23). Then will Ps. xci. receive a new application of a very remarkable kind (see verses 5, 7, 8). In Ezek. ix. 3, 4 we have a similar sealing by which a devoted remnant have their lot in the corrupt city of Jerusalem. They may be part of this very number in Rev. vii. In Ex. xii. 7 the houses of the Israelites were marked for a similar purpose. In Rev. ii. 17 this mark is promised, and the promise is exhausted in xxii. 4.

The Romans marked their soldiers in the hand; and their slaves in the forehead. Herodotus (ii. 113) speaks of the worshippers of a certain god as having his name branded upon them. In like manner the worshippers of the Beast are branded (xiii. 16-18; xiv. 9, 11; xvi. 2; xix. 20; xx. 4); and these, Divinely sealed ones are marked as the worshippers of the true God.

4. And I heard the number of the sealed: an hundred and forty four thousand sealed out of every tribe of the children of Israel] Alford says of this number, "No one that I am aware of has taken it literally!" Very likely: but we are thankful to be an exception to the rule, and to believe what God says. There is such a thing as *Figures of Speech*, but, we ask, what Figure is used here? What is its name? The truth is that there is here no Figure whatever; but it is the simple statement of fact: a *definite* number in contrast with the *indefinite* number in this very

\* G.L.T.Tr.A. WH. and RV. read ἀναβαίνοντα (*anabainonta*) ascending, instead of ἀναβάνα (*anabanta*) having ascended.

chapter (verse 9). If the total number is not exact, then all the items which go to make it up are indefinite also. If this number is symbolical, then what number in the Book may we take as literal? None, according to this principle of interpretation, which substitutes man's own vain imaginations for God's revelation. Again, we repeat, we prefer to believe God. And, believing Him, we conclude that as He had reserved 7,000 in the days of Ahab (1 Kings xix. 18. Rom. xi. 4), so He will reserve 144,000 in the Great Tribulation.

We have here, therefore, the nucleus of the new nation referred to by Christ in Matt. xxi. 43. We have also what will be the fulfilment of the prophecy of Daniel xii. 1.: "At that time shall Michael (the other angel) stand up, the great prince which standeth for the children of thy people (Israel): and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book." Here, in Rev. vii., we have the sealing of those written names, which shall be "delivered." (Compare Joel ii. 28-32). What this seal was we learn from chap. xiv. 1.

5. Of the tribe of Judah, twelve thousand sealed; Of the tribe of Reuben, twelve thousand;\* Of the tribe of Gad, twelve thousand;\* (6) Of the tribe of Aser, twelve thousand;\* Of the tribe of Nephthalim, twelve thousand;\* Of the tribe of Manasses, twelve thousand;\* (7) Of the tribe of Simeon, twelve thousand;\* Of the tribe of Levi, twelve thousand;\* Of the tribe of Issachar, twelve thousand;\* (8) Of the tribe of Zabulon, twelve thousand;\* Of the tribe of Joseph, twelve thousand;\* Of the tribe of Benjamin, twelve thousand sealed] In this enumeration we have to note the omission of the Tribes of Dan and Ephraim: Levi and Joseph being inserted to take their place. The reason for this seems to be quite clear. In Deut. xxix. 18-21, we read that the "man or woman or family or *tribe*" who should introduce idolatry into Israel, "all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven, and the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this law." And when it should be asked, "Wherefore hath the LORD done this? . . . then men shall say, Because they have forsaken the covenant of the LORD God of their fathers . . . for they went and served other gods and worshipped them, gods whom they knew not" (vv. 24-26).

Now it was one of the tribe of Dan who first came under this curse. See Lev. xxiv. 10-16.

It is remarkable that these two tribes, Dan and Ephraim, participated in introducing idolatry later on (Judges xviii. 2, 30, 31). And afterward it was Jeroboam devised the golden calves and set them up in the tribe of Dan (1 Kings xi. 26; xii. 28-30. See also Hos. iv. 17).

\* L.T.Tr.A. WH. and RV. omit "were sealed."

True, we find Dan and Ephraim restored in the future distribution of the Land (Ezek. xlvi.), for "the gifts and calling of God, are without repentance (or change of mind)" (Rom. xi. 29). But that is a different matter, and has to do with *earthly* inheritance. Here it has to do with *heavenly* preservation. The omission in Rev. vii. is to show that these two tribes remain unprotected by the pledge of security given by this sealing. There will, of course, be thousands, besides these, of each of the other tribes on the earth; the difference will be in their not being sealed, and in their not being protected against the onslaught of the Beast. That they are on the earth is clear from Jer. iv. 5-31 (see v. 15); viii. 13-17 (see v. 16). Amos viii. 11-14.

We have a remarkable illustration of this in Num. xxxi., when in order to execute judgment on the Midianites 1,000 from each tribe were taken. And as the 144,000 here survive through all the great Tribulation, so it was with the 12,000 sent against the Midianites; for when their number was taken at the close, the officers came to Moses and said "Thy servants have taken the sum of the men of war which are under our charge, and *there lacketh not one man of us*" (vv. 48, 49).

Even so will it be true of these 144,000, when they stand afterwards on Mount Zion (xiv. 1-5).

## Contributed Articles.

### DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

#### "THE TIMES OF THE GENTILES."

(PART VI.—Continued from page 128).

#### XXIV.

vii. 7, sec. iv. "And it hath iron teeth very great, it hath consumed, yea, it doth break small."

An unnatural malignant beast; all other carnivora have intervals of quiet; the bear will content itself, for a time, with a carcass or two; and the blood-thirsty leopard will drowse off its glut of blood, but the hunger and thirst of this fourth beast is never satisfied. Its eyes are ever in hot pursuit, seeking in every part of the world whom it may next devour. In every conquered land it has, though called by other names, its janizaries, "that cruellest offshoot of the wisdom of the serpent" which turns "the strength of every conquered people against itself, and" changes "those who should have been the deliverers from oppression into the most trustworthy instruments of the oppressor."

As an ox licks up grass so does this Dominion devour the helpless. As flame, flying through a forest, overthrows the stateliest scions of the wood, so does the hot breath of the iron-hearted Despot consume the brightest promise of a

peoples' manhood, leaving nothing behind it but the blasted simulacra of a nation's majesty. As iron breaks the costliest wares so do the iron teeth of this incarnation of the *shedim* break into pieces the noblest shields of a country's defence; it binds down each conquered land with fetters of iron so that it may, without concern, turn its attention to other fields of conquest; its savage saturnalia stretches from vintage to vintage of blood. Before it the inhabitants of the earth are as the garden of God, behind it—Aceldama! But that "the Remnant" are divinely sustained they would be exterminated, for the Beast has the victory over them, yet cannot utterly destroy them.

"The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: so that thou shalt be mad for the sight of thine eyes which thou shalt see." . . .

"The stranger that is in the midst of thee shalt mount up above thee higher and higher; and thou shalt come down lower and lower . . . He shall be the head, and thou shalt be the tail" (Deut. xxviii. 33, 34, 43-44).

"But the King was wroth; and he sent his armies, and destroyed those murderers, and burned their city" (Matt. xxii. 7).

"I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it. My face will I turn also from them, and they shall profane my secret (place): and robbers shall enter into it, and profane it" (Ez. vii, 21, 22).

"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people" (Lam. iv. 10).

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1).

Races, whom they have subjected to themselves, are ruled over by "World Powers," not for the well-being of the subject peoples, but for the advantage of the conquerors. In ancient days the Roman officials fleeced the aliens over whom they ruled according to the measure of their own greed, and the supposed capacity of the people to suffer; and they did their work of spoilage as quickly as possible, for they knew not how soon they might have to make room for other favourites as rapacious as themselves. The oppressors of the Jews were idolators (when they were not infidels), and they sought to force the people to acknowledge, and to admit, idol worship.

The Roman *laws* guaranteed to the Jews the peaceful practice of their own religious customs, yet thousands of them were slain in resisting, by entreaty and supplication alone, the presence of images in their holy city.

In considering the guilt of the Jew, and of the "World Power," we have to bear in mind that there are two controversies to be taken into account. There is the controversy between the Lord and His people, and the controversy between the Jew and the "World Power."

For sins against Himself the Lord may deliver His people, for a limited period, into the hands of their enemies; but, in doing this, He never gives their enemies unlimited authority. The nation that uses the sword is responsible *to Him* to wield it righteously, and not "for evil" (Zech. i. 15).

As between the Jew and the "World Power" the Romans, through their own officials, wantonly provoked the war which ended in the destruction of Jerusalem and the Temple; and he who provokes war, whether by fraudulent diplomacy, or by overt acts which carry in them a threat, is guilty of the blood shed in prosecuting it, whether he comes out of it successfully or not.

The laws and privileges accorded to the Jews, if honestly carried out, would have been beneficial to them. Very often it is not so much the law that is in fault, as its executive. Laws are, as a rule, the result of calm, deliberate consideration of *pros* and *cons*; while, as a matter of fact, the judgment pronounced from the bench, instead of being the voice of justice, is either the expression of biased feelings, or the *echo of the dominant politics* of the period, with the result that the weights in the balances are false.

## XXV.

"WE HAVE NO KING BUT CÆSAR."

"Jewish war begins, May, A.D. 66."

The forty years of grace are ended. "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight" has been scorned because that voice demanded repentance. Although the voice of the Turtle dove called them to a rest which it had found for them in the Rock of Israel, the obdurate heart of unbelief remained deaf to the wooing of Celestial Love. Their evil heart was veiled in a darkness which now must run its course. The sharp axe of the iron dominion will cut down the fruitless trees, and leave the land desolate and bare.

At the call of Gessius Florus, the Prefect of Syria, Cestius Gallus, invaded the country (A.D. 66) with 10,000 Roman troops, and 13,000 auxiliaries, and attempted to take Jerusalem by assault. Suddenly, without any apparent reason, he retreated, giving the *Christians* shut up in the doomed city the opportunity to escape, of which they availed themselves immediately by flying to Pella (see Luke xxi. 20, 21). The elated Jerusalemites followed the retreating Roman General, and attacked him as his forces became "entangled in the pass of Beth-horon," where he lost 6,000 men and all his batteries. "On receiving news of this disaster Nero handed over the command of the war to Vespasian," who, with his son Titus, commanded an army estimated at 60,000. After some two years' fighting in the provinces, Titus, who was then in sole command (his father, Vespasian, having, in the meantime, been made Emperor of the Roman dominion), "arrived before the walls of the Holy City a few days before the Passover, A.D. 70." The siege lasted nearly five months. The second Temple was burned down on the same day of the same month as the first one had been burned down by Nebuchadnezzar.

The first Temple was burnt down B.C. 587; the second,

rebuilt B.C. 516, was burnt down A.D. 70, having stood 586 years.

Who can tell the horrors of the siege of Jerusalem! The city was filled to repletion with those who had come to keep the memorial passover feast of deliverance out of Egypt. The different political parties in the city were mad against each other. When not engaged in fighting the Romans they were cutting each others throats. Famine and pestilence disputed pre-eminence with the sword; corpses were thrown over the walls of the city to get rid of them; children were eaten by their parents. Never had the Romans met with such resistance from any people. Every hour the Jew was blindly expecting divine interposition, and while waiting eagerly for it he was drunken, not with wine but with fury. Judicial blindness had fallen upon the Jew, he exulted in the certainty that, whatever he might have to endure, the Holy City, the Holy Temple, never could be taken; that God would never suffer His honour to be tarnished by giving His beautiful Sanctuary into the hands of the Gentile dog. He forgot, that while He who sat above the Cherubim of glory did not save the Ark from being taken captive, yet He knew how to safeguard His honour in the house of him who claimed to rule the abundance of the sea. The City *was* taken, the Temple *was* burnt to the ground. The war lasted over four years; "1,100,000 Jews perished in the siege, and 97,000 were made captives."

## XXVI.

"And you will I scatter among the nations, and I will draw out the sword after you" (Lev. xxvi. 33).

The old men, and such as were of no value as slaves, were killed; some were reserved "to grace the triumph of the conqueror at Rome;" some were sent to work in the mines; some were kept for the arena, to fight wild beasts for the delectation of Roman beauties. The whole of the land of Galilee and Judea was one vast wreck—a graveyard. Rome had waited anxiously for the news of the conquest; often it seemed as if not even Roman might and discipline could subdue a people who never counted the odds that might be arrayed against themselves. So great was the relief felt by the mighty Mistress of nations that the festive toast became common in Rome of "*Hierosolyma Est Perdita*," "Jerusalem is destroyed." This is the origin of \* "Hep! Hep! Hurrah," the cheer which expresses the triumph of Roman "World Power" wherever the Roman spirit prevails; H, E, P, being the initial letters of the three words which announced the victory of the Fourth Beast over "the City," while her Lord was absent at the Court of "the King of the Ages."

A medal was struck, bearing on one side the figure of the captive daughter of Judah standing under a palm tree, with the inscription '*Judea capta*'; and on the other the effigy of the Roman Emperor.†

The buildings of the city were levelled with the ground; three towers and part of the western wall were allowed to remain, but only as a protection to the Roman garrison left to overawe the country. Out of the wreckage the

\* Bullinger in *Number in Scripture*, pages 238, 239.

† A smaller and similar one was also struck bearing the inscription, "*Judea devicta*."

Conqueror bore away, as trophies of his success, the Book of the Law, the Golden Lampstand, the Golden Table, and the Silver Trumpets; as before, at the cross, they had divided the Lord's garments among themselves.

After its capture by the Philistines the Lord brought back His Ark, and when He calls back His dispersed His Angelic trumpets will sound an alarm of war which the Gentiles, His enemies, will not be able to silence; an alarm which shall proclaim destruction to the wicked, and jubilee to His redeemed. Then shall the Book of the Law be honoured, His Golden Table shall be filled with unleavened bread, and His Golden Lampstand shall shine with a splendour enlightening the earth with its glory.

Upon the Lord's crucifixion the hopes which had filled the hearts of his disciples with joy, as they followed His steps through those holy fields, were suddenly smitten with blasting. So with the Jew upon the destruction of the Temple. Was not the word of the prophet as stable as the rock upon which their Holy Temple was built? "The latter glory of this house shall be greater than the former, . . . and in this place will I give peace, saith the Lord of Hosts" (Hag. ii. 9).

But their "House Beautiful" had now become a heap of ashes. Instead of the *Shalom* of the captain of the Lord's Hosts, Roman *fury* had prevailed, and—now—chaos.

"How unsearchable His judgments, and untraceable His ways."

The nation had not recognised the "greater glory" because it had not recognised the "greater than Solomon," the real and only "Man of Peace." Israel's summer ended in withered leaves, and now the nation must wait until the circling years bring again "the acceptable year of the Lord," "the year of release," the radiant Jubilee of the thousand years.

With the destruction of their city the Jews lost, for the time, their existence as a nation; for in Jerusalem alone might the passover be eaten; on the Holy Mountain alone might the High Priest make the annual atonement for sin; only at Jerusalem might be kept the joyous Feast of Tabernacles.

Sixty years after this destruction the few who had been allowed to remain in the land had pulled themselves together, had cultivated the fields, rebuilt some of their cities, and some had even returned to Jerusalem (which was held by a Roman garrison) and, out of its ruins, had built houses for themselves. Doubtless many of the devout and wealthy, trading among the nations, sent assistance to their poorer brethren, who clung desperately to the fatherland, to enable them to rebuild their cities and to repopulate the country.

In all the lands ruled over by the Fourth Beast there was much unrest among the Jews, for Jew hatred is not a feeling of modern growth. Their sorrows encouraged their adversaries everywhere to provoke them to some sudden outburst of retaliation that they might have an excuse that would justify their destruction.

"The Jews in Egypt and Cyrene broke out into insurrection, and terrible bloodshed ensued. It began:

with the massacre of the entire Jewish population at Alexandria by the Greeks" (m.i).

"The number of Jews slaughtered in northern Africa is estimated at not less than 200,000. Cyprus and Mesopotamia were also scenes of Jewish slaughter."

(To be continued).

## Questions and Answers.

QUESTION NO. 278.

WAS THE GOSPEL PREACHED TO THE DEAD?

H.R.H., Ireland. "May I ask you to give your translation of 1 Pet. iv. 6? 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit'? Show also the exact force of the word 'also.'"

We must here, as elsewhere, determine the meaning of the words and their interpretation by the scope of the whole context. The scope of this passage is the scope of the whole epistle. The one great subject is that, though those to whom Peter wrote were in a great and fiery trial and fierce persecution, there was a blessed reward and glorious triumph for all who suffered for well doing. Though they suffered they had the hope of glory. Hence it is that in these two Epistles "the sufferings and the glory" are so frequently and closely linked together. See 1 Pet. i. 11; ii. 20; iv. 13; v. 1, 10 and 11. So iii. 17-22.

Our verse is linked on to the third chapter and forms part of its subject. There it is shown how "it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Pet. iii. 17).

Then the example of Christ (the "glory") is introduced. He suffered, but He rose again from the dead. He lived again, made alive a quickening spirit (1 Cor. xv. 45): *i.e.*, he was raised from the dead, and had a glorious triumph. That triumph was heralded, and proclaimed,\* and reached to the utmost bounds of creation;† even to the in-prison spirits (or angels, Heb. i. 7) which are kept in chains, reserved unto judgment (2 Pet. ii. 4. Jude 6). They were "disobedient" in the days of Noah (1 Pet. iii. 20; 2 Pet. ii. 5). But now, He has gone into heaven; and there, "angels and authorities and powers are subject unto Him" (1 Pet. iii. 22).‡

Then the subject is again taken up in 1 Pet. iv. 6, and we will give the scope, before we give the translation asked for. This is why the gospel was preached to those whom man has judged, and put to death in the flesh, according to his will; it was to give them that better hope of a glorious triumph which awaits them: for they will live again, in spiritual bodies. Man's will it was, that put them to death; but God's will is, that they shall be raised from the dead

\* This is the meaning of the word "preached" here.

† This is the meaning of the word *ταρταρος* (*tartarus*) translated "hell" in 2 Pet. ii. 4.

‡ The word "spirit" (unqualified) is never used of men in any state or condition. Man is a composite being. Angels are spiritual beings. It is strange that with scriptures so close at hand like 2 Pet. ii. 4, 5, and Jude 6, which speak of *angels in chains*, 1 Pet. iii. 18, 19 could ever be interpreted of *men*, and then made use of as a foundation for the novel doctrine called the "larger hope."

as Christ was raised, and be made alive as He was. See 1 Pet. iii. 18.

Before giving the translation of 1 Pet. iv. 6, we have to remember one or two points.

(1) *νεκροί* (*nekroi*) without the article, means *dead people, i.e.*, people who have died. See Deut. xiv. 1. Matt. xxii. 32. Mark ix. 10. Luke xvi. 30, 31; xxiv. 44. Acts xxiii. 6; xxiv. 15; xxvi. 8. Rom. vi. 13; x. 7; xi. 15. Heb. xi. 19; xiii. 20. 1 Cor. xv. 12, 13, 15, 16, 20, 21, 29 (2nd word),\* 32. All these passages will receive additional light if we study them and compare them with the occurrences below, where the article is used.

(2) *οἱ νεκροί* (*hoi nekroi*), with the article, means *dead bodies, or corpses*. See Gen. xxiii. 3, 4, 6, 8, 13, 15. Deut. xxviii. 26. Jer. xii. 33. Ezek. xxxvii. 9. Matt. xxii. 31. Luke xxiv. 5. 1 Cor. xv. 29 (1st word)\*, 35, 42, 52.

(3) The word *ζῶω* (*zōō*), *to live*, has for one of its principal meanings *to live again, to live in resurrection life*. See Matt. ix. 18. Acts ix. 41. Mark xvi. 11. Luke xxiv. 5, 23. John xi. 25, 26. Acts i. 3; xxv. 19. Rom. vi. 10; xiv. 9. 2 Cor. xiii. 4. Rev. i. 18; ii. 8; xiii. 14; xx. 4, 5.

Now we are prepared to understand 1 Peter iv. 6.

"For to this end, to those also who have died (as well as unto "us" (*v.* 1) who are alive, 1 Pet. i. 25; iii. 18) was the gospel preached that, though† they might be judged (condemned and put to death) according to (the will of) men, in (the) flesh, nevertheless they might live again (in a blessed resurrection, and enjoy a triumph like His, 1 Pet. iii. 18) according to (the will of) God,‡ in spirit (*i.e.*, in new glorious and spiritual bodies, for "it is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 44-46).

We submit that this translation harmonises with the whole of the context; and, indeed, with the scope of the Epistle as a whole.

N.B.—The use of *νεκροί* (*nekroi*), without the article, *dead people*; and *οἱ νεκροί* (*hoi nekroi*), with the article, *dead bodies or corpses*, will be found most useful in getting a clear understanding of many other passages.\*

\* The observance of this distinction helps to explain 1 Cor. xv. 29, for we first have *νεκρός* (*nekros*) with the article, and then without.

The third occurrence in that verse is omitted by all the Critical Texts, the word *αὐτῶν* (*autōn*) *them*, being read for *τῶν νεκρῶν* (*tōn nekron*), by G.L.T.Tr.A.: *i.e.*, we first have *dead bodies or corpses* mentioned, and then we have *dead persons*.

Now, if we bear this in mind, and then punctuate this verse in the same manner as Rom. viii. 34, "Who is he that condemneth? *It is* Christ that died," 1 Cor. xv. 29 then will read thus: "What shall they do who are being (pres. tense) baptized? *It is* for dead (corpses) if dead persons rise not at all. Why are they then being baptized for dead (corpses) (or them)?" Or both may be put as a question (*Is it?* or *Is it not?*) as suggested in R.V. margin.

The argument being that if those who were being baptized are not to rise again, baptism was administered merely to dying or dead bodies, or corpses.

† Both the A.V. and the R.V. entirely ignore the word *μέν* (*men*), and do not translate it at all. Whereas the whole sense of the passage turns upon this word, which means *although, notwithstanding*, and is correlative with the *δέ* (*de*) following, which means *nevertheless, yet, &c.*

‡ We take *κατὰ θεόν* (*kata theon*) here the same as in Rom. viii. 27, "according to the will of God." In the same way we render *κατὰ ἀνθρώπων* (*kata anthrōpous*), according to the will of men.

QUESTION No. 279.

## EZEKIEL'S TEMPLE.

W. P. P. "In the midst of the description of Ezekiel's Temple an order is given (xl. 10, 11) to show them the form of the Temple 'if they be ashamed.' What does this mean? And if put off to the Millennium, how are the divisions of the tribes to be made, hopelessly mixed up as they are?"

Does not xl. 18 answer the first question? Is not the whole (including verse 11) covered by the expression, "in the day when they shall make it"? We believe that verse 11 belongs to that future day.

As to the division of the Tribes, all will be done by Divine power. Joseph, to the astonishment of his brethren, could place them in their right order according to their age: and the true Joseph will have no difficulty in dividing the Tribes and setting them in the Land according to the foretold order and place.

QUESTION No. 280.

## THE NATION OF MATT. XXI. 41.

MERRILL SUTTON. "What did our Lord mean when he said to the 'chief priests and elders,' 'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof? Has it yet been taken away? and, if so, to what nation was it given?' (Matt. xxi. 41)?"

Yes, it has been taken away, but the new nation to whom it shall be given is not yet born—nor will it be till Ezek. xxxvi. 24-31 shall be fulfilled. See our Editorial for last month; and page 139, ante.

QUESTION No. 281.

## THE WISE MAN'S HEART.

C. R. "Will you kindly explain Ecc. x. 2. 'A wise man's heart is at his right hand, but a fool's heart at his left.'"

The use of the phrase, *to be at one's right hand*, clearly means *to be ready to help or defend*. See Psalm xvi. 8, "For he is at my right hand" (*i.e., to defend me*). Ps. cx. 5, "The Lord is at thy right hand" (*i.e., to protect and defend thee*).

*To be at the left hand* means the opposite of this, to be out of its place, not at hand or ready to help when needed. This is clear from the next sentence: "when he that is a fool walketh by the way, his heart (margin) faileth him," *i.e., lit.*, he misses his heart, which shows it is absent from its proper place.

The word "heart" is evidently used here in the sense of understanding, or mind.

QUESTION No. 282.

## THE CORONATION STONE.

D. E. "As there is much talk about this stone just now, may I ask what the evidence is for its being the stone which Jacob used for his pillow at Bethel (Gen. xxviii. 18-22)?"

There is, of course, nothing that can be called "evidence" in this matter. From Bethel to Westminster is a far cry: and from B.C. 1760 to A.D. 1902 is a long cry.

The traditions about the stone are doubtless ancient, but they are also *many*, and *various*. One fact is worth a heap of tradition.

MR. FRANK HAES, writing in *The Jewish Chronicle*, on March 2nd, says:

"I was present in Westminster Abbey when the late Dean Stanley had this stone removed from under the chair for examination by the heads of the Geological Survey of Great Britain and other authorities. The stone was then authoritatively pronounced to be not even of Irish

origin, and consequently never came from Tara, but is of the same kind as that of which Dunstaffnage Castle was built. The stone was kept walled up, after having been used for each coronation, and the hole in the wall can still be seen. I had the pleasure of giving this information, and sending a photograph of the hole in the wall to the late Sir Walter Besant. After the Geological examination of the stone, I photographed it for the late Dean, and an illustration from the photograph may be found in his book on Westminster Abbey. I might add that the specialists present unanimously agreed that *no stone of that kind was to be found in that part of the Holy Land, whence it traditionally comes.*"

Professor Ramsay, after a very careful examination, pronounced it to be a dull, reddish sandstone, which is *not known to occur in Egypt or in the rocks around Bethel.*

This should lift the matter out of the region of legend and tradition; which, however ancient, has no weight against the fact above stated.

## Signs of the Times.

### POLITICAL SIGNS.

#### "THE STALEMATE OF EUROPE."

Under this heading, the Leader in *The St. James's Gazette* (Sept. 3, 1901) gives a significant summary of the then present dead-lock among the great Powers. The article arose out of the condition of China and Turkey, which calls (*The Times* of same date had said) for "a sort of moral concert of the Powers as regards Turkish affairs," and states that "there are signs everywhere that diplomatic circles are realising more fully the growing necessity" for such a Concert. Taking "moral" as the proper antithesis to "physical" *The St. James's Gazette* remarks:—

"We should have thought it wiser to conceal from the SULTAN and EMPRESS-DOWAGER, for instance, the "moral" nature of the compact, since "dying nations" have an uncomfortable knack of being amenable only to physical force. But the term very aptly illustrates the *causa causans* of that state of impotence which we have described in the heading to this article as the "Stalemate of Europe." Up to the Congress of Berlin, if two States had a quarrel, the duty of that which was even then vaguely described as the "Concert of Europe" was considered to consist in forming a ring, while the combatants fought it out. We have changed all that to-day. The spread of national interests and the growth of the Imperial idea, the heaped up armaments of Europe, and the dread of precipitating the hour of Armageddon have caused it to come about that there is hardly a corner of the world in which the interests of two are not considered to be the interests of all. Even in the dispute of the United States with Spain this tendency was visible, and Lord SALISBURY won considerable unpopularity for this country by refusing to join in the movement to extend the law of Europe across the Atlantic. But it is chiefly in dealings with Turkey and China that the jealousies of the Powers have brought European diplomacy to a condition of stalemate. Can anyone say, looking on the forcible-feeble proceedings of the Powers in connection with Crete, or more lately in China, that the battle has indisputably been to the strong?"

"The Concert laid it down, in the first case, that Turkey and Greece should not fight, and that Prince GEORGE

should not reign in Crete. Yet Greece got her thrashing, and Prince GEORGE reigns to-day. In China the world to-day sees a great expedition organised, not according to the needs of the situation, but according to the jealousies of the Powers, withdrawing, futile and impotent, anxious only for a few trifling concessions to "save face." The fact is that the Concert of Europe is no general alliance against the infidel, but a state of veiled war among the Powers themselves. The questions at issue multiply; preparations for their violent settlement go on apace, and it is only a sense of the frightful cataclysm which would follow which hinders the translation of the language of diplomatic intrigue into the tongue of Krupp, Creusot, and Lebel.

"A correspondent, in an article which we publish to-day, gives an interesting proof of the alleged conviction of Lord BEAONSFIELD that the decisive fight for mastery will take place on the plains of Syria. . . It may easily be that, with the Near Eastern situation a-broil, with the interposition of Germany in Asia Minor, and Russian jealousy for her reversion of the Sick Man's inheritance aroused, the desire for the possession of the sacred and historic soil of Palestine might add that spark of crusading zeal required to ignite the European powder barrel. Whether the conflagration so long prophesied is ever likely to come; whether, if it come, it will bring with it a reeking carnage such as the modern world has never seen, or, according to the views of M. DE BLOCH, merely transform the silent struggle of diplomacy into one scarcely less silent of blockade and exhaustion—on these matters we will not prophesy. But it is certain that to-day the diplomacy of Europe is strained in the task of keeping the peace between the Powers to the point of impotency in its dealings with nations outside the Concert."

All this shows us that, however ignorantly, yet how very sagaciously, the world's politicians are already forecasting what we know as truth from the "more sure word of prophecy."

#### RELIGIOUS SIGNS.

##### "FATHER IGNATIUS"

speaks out as to the condition of things in the Church of England.

"The Church is far too much impregnated with the spirit of the day. The Church of England, I mean. In my young days there were very few infidels, and they were all outside the Church; now they are right inside the pulpit. Now here is a shocking instance. There was a certain church near London which, though it was heavily in debt, the Archbishop consecrated. More shame to him for so doing; a church in debt ought to be dedicated to the Devil rather than to God. However that may be, the Vicar, to help clear the debt, got up an entertainment, which took place on the vicarage lawn, and he asked down a young lady—an actress celebrated for her high kicking—to give a display of her limbs, which she accordingly did. Can you imagine that—God's Church and His Eternal Love exploited by a female high-kicker! What is the dear old Church coming to?"

Look at this letter which I have just received from a working-man in Birmingham. He says last Sunday he went to church in that city, and the clergyman actually apologised to his congregation from the pulpit for naming the name of God—"for God," said he, "is only an idea!" Is God dead, then, in the Church of England?"

This is from the *Daily News* of March 31st, but on the Thursday following it inserts a letter from one who administers a well deserved rebuke:

The writer describes his attempt to get into the Portman Rooms to hear the "father" preach. He was told that all the free seats were full, but a good seat could be had for half a crown. To this he objected, and was leaving the building; when on the steps he met the monk going in. The following conversation took place:—

"Why are you not going in?" The visitor replied that he objected to pay for the privilege. He was invited to turn back, the "father" undertaking to pay the half crown. But this offer made no impression, because the gentleman objected to the principle of paying under the circumstances. The answer he got to this, savours, to us, more of cant than anything else. "If you think your dear Lord is not worth that, no more can be done."

"Without money and without price" must be expunged from the Book now.

#### RELIGIOUS "DEVICES"

are used in commerce as well as churches. The *Adelaide Advertiser* records an official enquiry into a huge fire which was caused by dressing a shop window with the "device" of "The Rock of Ages." Of course, this is man's device of a girl draped in "muslin and butter-cloth" clinging to a rock! How the "religious" boom is spreading! But it is man's religion; not that of the Word of God.

#### SEQUEL TO A ROMAN CATHOLIC MISSION.

Mere worldliness in the churches—especially in the Romish Church—is so common that we should not notice the following were it not a distinct *sequel* to a month's Religious "Mission."

The sequel was a Sunday Evening Concert—"the first of its kind ever known to have taken place in Edinburgh"—and was "held under the auspices of the local League of the Cross." The Redemptorist Fathers conducted both. We read that "The Very Rev. Father Burke, the Superior of the Redemptorist Order in Scotland, was the first to begin the fun of the evening" by asking Monsignor Grady to sing a comic song—"The Presbyterian Cat." "Thunderous cheers greeted each verse." "Father Burke then gave an able rendering of 'Old King Cole,' which delighted everyone present." Votes of thanks were given to the Redemptorist Fathers for their great solicitude in looking after the spiritual and temporal welfare of the good people of St. Patrick's parish during the mission!

## Editor's Table.

#### NOTICES.

The issue of this number completes the eighth volume. Bound copies will be ready shortly after publication, price 2s. 6d.

All the back vols. can still be obtained except Vol. I., which is again out of print. Vol. II. having also been reprinted, is charged 3s. 6d. Vols. III.—VIII. are half-a-crown each.

The Title-page, Preface, and Index for Vol. VIII. will be given in our July Number.

#### THE POTTER'S HOUSE.

The two articles on the Potter's House which appeared in our May and June numbers will be issued separately as a pamphlet, price one penny. Published by the Editor, 25 Connaught Street, London, W., England. It may also be obtained of Alfred Holness, 14 Paternoster Row, and Messrs. Eyre & Spottiswoode, Great New St., London, E.C.

#### MANCHESTER.

A few friends who are deeply interested in Bible Study, and *Things to Come*, would be glad to know of any others like-minded, who meet for study in Manchester and District. Address, Mr. G. W. Taylor, Sandycroft, Flixton Road, Urmston.

#### ACKNOWLEDGMENTS.

A. B. (*Barbican Mission to the Jews*) o 5 o

