

THINGS TO COME.



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

VOL. IX.

—❧ JULY 1902, TO JUNE 1903. ❧—

LONDON:
ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C.

GLASGOW:
R. L. ALLAN & SON, 143 SAUCHIEHALL STREET.

EDINBURGH:
A. STEVENSON, 9 NORTH BANK STREET.

Dublin: R. STEWART, 2 Nassau Street.
Belfast: RELIGIOUS TRACT and BOOK DEPOT,
116 Royal Avenue.
U.S.A.: E. & J. B. YOUNG & Co., 7 and 9 West Eighteenth
St., New York.

U.S.A.: HABBERLEY'S Evangelical Bookroom, 167 Tre-
mont Street, Boston.
Canada: F. E. GRAFTON & SONS, 240 St. James's St.,
Montreal.
New Zealand: G. DERBYSHIRE, Arcade, Dunedin.

PREFACE TO VOL. IX.

ANOTHER year has passed, amid blessing and encouragement, for which we praise "the God of all grace." He has supplied all our need, and been a very present help in the needful time of trouble.

Letters from all parts of the world assure us of the usefulness of *Things to Come*; and testify as to many readers being delivered from human tradition and religion; and of their being led more and more to feed upon the written Word, and to be occupied with Christ, who is the "living Word."

We have learned the important lesson of 2 Tim. ii. 24-26, which has to do with the different vessels of "a great house." In dealing with these (Christians, not worldly opposers), we are told "The servant of the Lord must not strive (*i.e.*, contend); but be gentle unto all [of them]; apt to teach, patient (Greek, bearing up under the *evil* they would do, in injuring or hurting the feelings and breaking the hearts of their fellow-servants). In meekness instructing them that oppose themselves; if God, peradventure, will give them repentance to the acknowledgment (Greek, with a view to their fuller knowledge) of the truth: and that they may recover themselves (Greek, wake up) out of the Devil's snare, who are taken captive (Greek, having been taken alive) by him, at his will (Greek, with a view to their doing his will)." Satan has his object in thus using them; but God has His own object; and that is that our patiently bearing up under it all, and by not contending with them, they may wake up from the snare in which they have been caught, and come into a fuller knowledge of the Truth.

May we, as "the Lord's servant," desiring to obey this command, yet reap the blessing for which we strive; and be used by Him to still instruct and teach by means of *Things to Come*.—THE EDITOR.

25 CONNAUGHT STREET, LONDON, W. (England).

May 15th, 1903.

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THINGS TO COME.

No. 97.

JULY, 1902.

Vol. IX. \ No. 1.

Editorial.

"THE HOPE OF RESURRECTION."

THERE is no article of the Christian Faith that has been more affected and injured by tradition than the hope of Resurrection. Notwithstanding the fact that there is no truth more important or more fundamental to the Gospel, there is none more neglected. It is difficult to find a hymn in any book which we can sing concerning this blessed hope. We can find hymns about Christ's resurrection, plenty about "Easter," but how few concerning the blessed fact that His people, who died with Him, have risen also in Him: how few about "the resurrection of the body," in which all profess to believe!

In nothing do we see the truth of Isa. lv. 8 more exemplified:

| | |
|---|-----------------------------|
| "My thoughts are not your thoughts, neither are your ways My ways, | } saith the Lord." |
|---|-----------------------------|

Thus does the Structure emphasise the difference between "my" and "your": between God's thoughts and ways, and those of man.

God, in His Word, makes everything of resurrection: man makes nothing of it.

God makes resurrection our blessed hope: man makes death our hope, and most of his hymns testify to the truth of our indictment. If we do get a good hymn, it is generally spoiled by the last verse; for most hymns, like man who makes them, end with death.

God speaks of death as an *enemy*—"the last enemy Man speaks of death as though it were a *friend*.

God speaks of death as an *end*. Man speaks of it as a *new beginning*.

God speaks of it as a *terminus*. Man speaks of it as a "door" or a "gate."

Christianity ends in the Resurrection and Rapture of the Church of God at His coming. Religion ends in dreams, imaginations, and speculations as to the intermediate state.

The Word of God tells of glorious realities, and bodies like Christ's own risen body. "Incorruption," "glory," and "power" characterise our risen bodies (1 Cor. xv. 42, 43). Man has nothing better to talk about than "ghosts," "spirits," and "spooks."

The Holy Spirit says "the wages of sin is death, but the gift of God is eternal life" (Rom. vi. 23). "Deceiving spirits and teachings of demons" say "there is no death," and talk of having "passed on," and about the "home-going" and "the great beyond," and "beyond the Veil," &c., &c.

And the sad fact is that the majority believe man rather than God; and "lying spirits" rather than "the Holy Spirit."

All resurrection depends on the resurrection of Christ (1 Cor. xv. 13-17). But the teachings of Tradition are all apart from Christ. They shut out Christ. They ignore Christ's finished work, and they are silent as to Christ's coming again.

As one of the most glorious of the "things to come" it shall ever be our aim and delight to dwell upon the blessed theme—the glorious hope of resurrection; and leave others to fit it in as best they may with their traditions.

Others may be governed by men and their traditions; by evil spirits and their "teachings;" but "our seat-of-government" is in heaven, from whence also we look (and are waiting) for the Saviour, the Lord Jesus Christ, who shall change (*i.e.*, change the essential form, *μορφή, morphē*, chap. ii. 7) the body of our humiliation, that it may be like (in outward appearance, *σχῆμα, schēma*) the body of his glory (*i.e.*, His own glorious body) according to the working whereby he is able even to subdue all things to himself" (Phil. iii. 20, 21).

This is how our glorious hope is presented to us. We are to look out for it; we are to wait for the wondrous transformation of these poor human bodies.

The great promise is given, and held out to us, that one day—at His coming—our bodies will be made like Christ's own glorious body. Infinite power is going to be put forth to accomplish this.

What a blessed hope! It surely becomes us to enquire What is Christ's glorious body like? Because, if we can find out anything about that, we shall, so far, know what our own bodies are to be like.

"Like Him" is the promise in 1 John iii. 2; and "Like unto His glorious body" is repeated in Phil. iii. 21.

His body when raised from the dead could eat and drink (See Luke xxiv. 43; Acts x. 41; and compare Matt. xxvi. 27; Mark xiv. 25; Luke xxii. 16, 18). It was His own body, not another's. He showed them His hands and His side. The print of the nails and the mark of the spear could be seen. The Lord Jesus did literally rise from the dead; and, in the body in which His people saw Him we may see our own; for, "we shall be like Him."

That body was adapted for heaven as well as for earth: and for earth as well as for heaven. It was independent of all "natural laws." It was above them, and not constrained by them. It was super-natural, or above nature.

These bodies of ours daily suffer from the working of "natural laws"; but then we shall be above them and beyond their constraining power. We shall be in no

* This is the meaning of *πολίτευμα (politēuma)* according to the use of the word in Plato's *Republic*. It is not "conversation," or "citizenship," or "commonwealth." It is the *seat of government*.

† These words are omitted by G.L.T.Tr.A. WII. and RV.

danger from storm or lightning, drought or flood, heat or cold. We shall be able to walk the earth and talk with men; and yet be able to ascend into the skies. This is what is called "the glorious liberty of the children of God" (Rom. viii. 21). Men cry and strive for liberty in this corruptible flesh; but they know not what real liberty is; and never will till "this corruptible shall have put on incorruption, and this mortal shall have put on immortality" (1 Cor. xv. 53, 54).

Yes, we shall be "like Him": seeing as He sees; hearing as He hears; going as He goes; doing as He does.

Now, our bodies and our bodily senses are *limited* in every direction.

SOUND is caused by vibrations of the air. But our ears and hearing are *limited*, and cannot detect a sound below 16 vibrations of air in a second, or above 40,000. Yet it can be demonstrated that there are sounds above these, though we cannot hear them.

LIGHT is caused by vibrations of the ether which is in the air; but these are billions and trillions in a second, compared with the tens and hundreds, of air, which produce sound.* The fact is, our eyes are *limited*, not only as to distance, but as to power. They cannot see the colours of the prism below the red rays (which are about 400 billions of vibrations of ether in a second); or above the violet rays (which are about 750 billions). Yet there are vibrations of ether *below* the red rays which, though they are invisible, can be felt. These are the heat rays (about 100 billions of vibrations of the ether in a second). And there are vibrations of the ether *above* the violet rays. These, for want of a name, are designated by the letter "X," and called "X rays." They can neither be seen nor felt; but they can be discerned only by their actinic or chemical effects (as in photography).†

But, we shall be beyond all limitations then. "We shall see Him as He is," and be "like Him." Even now, God has only to "open our eyes," and things are seen that were before invisible. Elisha said of his servant, "LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 17).

And our eyes need only one touch from the Almighty Creator to remove all the present limitations of these vile bodies; and enable us to see new orders of things, the conception of which has never entered the human mind.

Yes, our resurrection bodies will have knowledge beyond all the mere dreamings of earthly wisdom, and will be able

* Both phenomena take place when we see a gun fired at a distance. The flash of *light* is conveyed instantaneously to the eye by the vibration of the ether in the air; but the *sound*, which is conveyed by the vibrations of the air, does not reach the ear for some seconds later. The same phenomena are observed in connection with lightning and thunder. The distance does not affect the perception of the light, but it does affect the hearing of the sound.

† "God is light." The *heat* rays cannot be seen, though felt. (So with the Father.) The *light* rays can be seen. (So with the Son.) The *actinic* (or chemical) rays can neither be seen nor felt, but can be discerned by their powerful and wondrous *effects*. (So with workings of the Holy Spirit.) There is much to be learned from the Scripture, "God is light," as we learn and understand more of what "light" is.

to pierce the present mysteries of Creation. They will find out something of what it means as they read of the fulness of joy at His right hand, and pleasures for evermore (Ps. xvi. 11).

Our hope is set upon Him (1 John iii. 3, R.V.). And having been made one with Him in Crucifixion, we shall be one with Him in Resurrection, Ascension, and coming glory. Body, soul, and spirit being reunited in our resurrection body.

Man is a *composite* being, and consists of "spirit and soul and body" (1 Thess. v. 23). No one of these three, therefore, apart from the other two, is "man."

The body alone is not the man. The spirit by itself is not the man. Hence the word "whole," and the prayer that "your spirit and soul and body may be preserved WHOLE—or *entire*, as the word *ὁλόκληρον* (*holoklēron*) means—AT the coming (or *parousia*) of our Lord Jesus Christ"; and be reunited together in resurrection.

Oh, how different is the revelation of God from all the speculations and traditions of man.

Man guesses, and dreams, and imagines, and thinks; but he does not know, and can not know, anything of this great subject apart from what God has revealed.

Here, we have, in Scripture, facts and realities; supernatural, but, nevertheless, real; facts which set our feet on the rock of everlasting truth, unmoved by all the vapourings of man's traditions.

In 1 Cor. xv. we learn all that can be known about the fact of Resurrection. The grain of wheat is used by the Holy Spirit to illustrate it. There is a mysterious connection between the old, which passes away; and the new, which springs out of the old.

The new grain of wheat has the form, colour, taste, properties, and likeness of wheat. It is not barley or oats. It is "its own body." So it will be with the mortal body of the child of God. The living identity will be reproduced in a new immortal body. We cannot understand the mystery; but we believe it. Once know "the Scriptures and the power of God" (Matt. xxii. 29), and all is easy to faith. "God giveth it a body as it hath pleased him." This answers all our questions, solves all difficulties, and resolves all our doubts.

It is entirely a matter of Revelation. But that is the very thing that man will not have. The Lord combated this opposition in the Pharisees and Sadducees. Paul met with it in the Epicureans and Platonists and Stoics. We meet with it to-day in Infidelity and Spiritism; yes, and in the Traditionalism of the churches, which is more akin to Spiritism than to Revelation.

Thousands of Christians know nothing of this blessed hope of Resurrection. They have no place for it in their creed. They forestall it by another hope which they have substituted for it. They put on their tombstones—"Death is swallowed up in Victory";* notwithstanding it is clearly stated, "THEN (*i.e.*, in *Resurrection*) shall be brought to pass this saying that is written." And, "He is not here";" notwithstanding the fact that these words were spoken of the *risen* Christ, who had left the Tomb.

* We have seen these ourselves.

So perverse is Tradition, and so diverse from God's written Word.

Oh! to rest on the realities of Divine revelation; to be content with them; yea, to be satisfied with them. To hope for that on which His word has "caused us to hope"; and to wait for that which He has promised.

As we write these words, it all seems so beautiful and glorious, that we wonder how we can ever settle down to contemplate any other subject. And we marvel that Christians can listen to, or entertain for a moment, the vain imaginations of Tradition, when God has set before us the grand realities of Resurrection in "the world to come."

This it is that glorifies Christ; for it shuts us up to Him. If He be not raised, then there is no resurrection at all. And if we are to rise, it is only when He shall descend into the air and accomplish the mighty work. "SO," and only "So shall we ever be with the Lord" (1 Thess. iv. 17).

This word "so" defines for us the basis of all true "comfort"; hence, it is added, "wherefore comfort one another with these words." But these are not the words with which most Christians, to-day, "comfort one another." The majority find no comfort in them.

True comfort, and that which makes present affliction light and its duration seem "but for a moment," is only "WHILE we look not at the things which are seen, but at the things that are not seen: for the things that are seen are temporal; but the things which are not seen are eternal."

And what are the "eternal" things which have this wonderful transmuting power of making heavy afflictions "light," and long years "a moment"?

The one that is immediately mentioned is Resurrection; and the blessed hope is set forth in the verses that follow (2 Cor. v. 1-8). We give them in full in the translation of Conybeare and Howson,* with their notes, as they so beautifully exhibit the precious truth set forth in this scripture. Moreover, their words will furnish an independent support of our teaching.

"Yea, I know that if the tent¹ which is my earthly house be destroyed, I have a mansion built by God, a house not made with hands, eternal, in the heavens. And herein I groan with earnest longings, desiring to cover² my earthly raiment with the robes of my heavenly mansion (if indeed I shall be found³ still clad in my fleshly garment).

* *Life and Epistles of St. Paul*. New Edition, 1898; page 448. Large Edition, 1865; Vol. II., page 123.

¹ The shifting tent, σκῆνος (*skēnos*), is here opposed to *enduring mansion*, οἰκοδομή (*oikodomē*); the vile body of flesh and blood to the spiritual body of the glorified saint.

² There is much force in ἐπενδύσασθαι (*ependusasthai*), *clothed upon*, as distinguished from ἐνδύσασθαι (*endusasthai*), *clothed*.

³ Literally, "If indeed I shall be found clad, and not stripped of my clothing; i.e., "If, at the Lord's coming, I shall be found still living in the flesh." We know from other passages that it was a matter of uncertainty with St. Paul whether he should survive to behold the second coming of Christ or not. Compare 1 Thess. iv. 15, and 1 Cor. xv. 51. So in the next verse he expresses his desire that his fleshly body should be transformed into a spiritual body, without being "unclad" by death. The metaphor, γυμναί (*gymnai*), of nakedness, as combined with ἐν τῷ σκηνῷ (*en tō skēnōi*), tent, seems suggested by the oriental practice of striking the tent very early in the morning,

For we who are dwelling in the tent groan and are burdened; not desiring to put off our [earthly] clothing, but to put over it [our heavenly] raiment, that this our dying nature might be swallowed up by life. And He who has prepared me for this very end is God, who has given me the Spirit as the earnest of my hope. Therefore I am ever of good courage, knowing that while my home is in the body I am in banishment from the Lord (for I walk by faith, not by sight). Yea, my heart fails me not, but I would gladly suffer banishment from the body, and have my home with Christ.* Therefore I strive earnestly that whether in banishment or at home, I may be pleasing in His sight."

But tradition alters all this. It changes the whole scope of the passage by picking out four⁴ of the words from the A.V.; joining them with four other words, and then using them in the very opposite sense, as though the subject treated of were Death instead of Resurrection. It quotes them thus: "Absent from the body, present with the Lord." But this is not what is written. Resurrection is the theme; and this precious truth concerning it is put in two ways:—

(1) What we know; and (2) What we desire.

(1) We know that while we are in the earthly house of this tabernacle, we are not clothed upon with our house (or body) which is from heaven" (vs. 6 and 1), and are thus "absent from the Lord."

(2) We desire to be absent from the earthly house of this tabernacle, and to be clothed upon with our heavenly house or body, because then we shall be "present with the Lord."

To pick out and divide asunder those eight words from their context is, to say the least, garbling the words of God, and comes perilously near what is censured in the immediate context (2 Cor. iv. 2).

We might with equal justice quote the words "hang all the law and the prophets," and leave out "on these two commandments" (Matt. xxii. 40); or say "there is no God," and leave out "The fool hath said in his heart" (Ps. liii. 1); or say, "Ye shall not drink wine,"⁵ and leave out "Ye have planted pleasant vineyards, but [ye shall not drink wine] of them" (Amos v. 11); or talk about "the restitution of all things," and leave out "which God hath spoken by the mouth of all his holy prophets" (Acts iv. 21).

All these partial quotations are correct so far as the *Text* is concerned, but what about the *Context*?

The context is, "We are confident, I say, and willing

often before the travellers are dressed. So we read in M'Cheyne's account of his journey through the desert: "When morning began to dawn, our tents were taken down. Often we have found ourselves shelterless before being fully dressed" (*Life of M'Cheyne*, p. 92). It should be observed that the original, ἐνδυσάμενοι (*endusamenoi*), denotes simply *dressed, clad*, the antithesis to γυμνοί (*gymnoi*), *naked*. Professor Stanley's translation "in the hope that after having put on our heavenly garment we shall be found not naked but clothed," involves a paralogism, being tantamount to saying "in the hope that after having clothed ourselves we shall be found to have clothed ourselves."

* Literally, *the Lord*.

† We have seen this as a wall-text.

rather to be absent from the body, and to be present with the Lord" (v. 8).

By omitting the words which we have printed in thicker type, the sense is entirely changed. "The body" in both verses is explained, in verse 1 to be "our earthly house of this tabernacle;" and being "present (or at home with) the Lord" is explained in verse 2 as being "clothed upon with our house which is from heaven." The Apostle distinctly says, on the one hand, that he did not wish to die (v. 4, "not that we would be unclothed"); and on the other hand, he was not merely "willing rather" but "earnestly desiring to be clothed upon" (v. 2). The popular quotation of these words is worthy of the tradition which it is used to support, when it seeks to make them prove the very opposite of what the whole context teaches.

We bring this solemn impeachment of misquotation against all who thus handle the Word of God.

We exhort our readers to believe God instead of Spiritists; that so they may be "earnestly desiring to be clothed upon" with that glorious heavenly, spiritual body, "our house* which is from heaven." It is to be ours when we shall be caught up to meet the Lord in the air, SO to be ever "present with the Lord."

THE SEALING OF THE SPIRIT.

As to the sealing of the Spirit mentioned in Eph. i. 13, it does not (as an enquirer asks) "take place days or years after the new birth." There is nothing about such a thought in this passage.

The scope of Eph. i. 13 is our "inheritance," which we have obtained in Christ. In verse 11 Paul says of himself and his Jewish believing brethren—"in whom WE obtained an inheritance also (*i.e.*, as well as redemption and forgiveness, v. 7)." They first trusted in Christ, before the Gentile believers. But in verse 13 he says of these, "In whom YE obtained an inheritance also (not "trusted" as A.V. The *ellipsis* must be supplied from v. 11), when ye heard the word of truth, the gospel of your salvation: in whom, when ye believed also, were sealed with that Holy Spirit of promise which is the earnest of our (*promised*) inheritance."

The sense of the participle "believing" is the same as the participle "hearing" in the former part of the verse; and the sealing took place at the same time as the *hearing* and *believing*. It may be rendered "on hearing . . . and on believing ye were sealed." Or, as it is often represented by the word "when":—"When ye heard and believed ye were sealed." Or, as in the R.V., "having heard and having believed ye were sealed." In any case there is no idea in the passage as is suggested by the word "after." There is no Greek word for "after" in the verse. It is merely another way of rendering the participle which is not good, as it is forced and twisted and perverted to support a novel "wind of doctrine."

* The word rendered "house" (2 Cor. v. 2) is *οικητήριον* (*oikētērion*), and is used only here and in Jude 6. The latter passage shows that the word means a "spiritual body" like that which angels have; and which some left, and fell under God's judgment, being reserved in chains for the judgment of the great day (Jude 6, 2 Pet. ii. 4. 1 Pet. iii. 19). The word here refers to *our* resurrection body (1 Cor. xv. 44).

Papers on the Apocalypse.*

THE SECOND VISION "IN HEAVEN."

¶² (page 118[†]), chaps. vii. 9—viii. 6.

The Great Multitude and the Seventh Seal.

We now come to the second Vision "in Heaven." It contains a yet further answer to the question of vi. 17: "Who shall be able to stand" in the judgment? while it commences the second pair of Visions: *viz.*, the opening of the seventh Seal "in heaven," and the consequent sounding of the six Trumpets "on earth."

The Structure of the Vision, as a whole, is as follows:—

¶² (page 118), vii. 9—viii. 6. THE SECOND VISION
IN HEAVEN.

The Great Multitude and the Seventh Seal.

| | | | | |
|----------------|---|--|--|--|
| ¶ ² | A | | vii. 9-12. The Heavenly Voices and utterances. | |
| | | | B | 13, 14. The Great Multitude. Whence they came. |
| | | | B | 15-17. The Great Multitude. Where they are. |
| | A | | viii. 1-6. The Heavenly Silence and Activities (Seventh seal). | |

Each of these four larger members may be expanded; and we give the expansions in order, with translation, as before.

A. (page 285), vii. 9-12. *The Heavenly Voices and Utterances.*

| | | | |
|---|--|---|--|
| A | | a | 9. The great multitude. |
| | | b | 10. Their utterance. "Salvation to our God." |
| | | a | 11, 12-. All the angels. |
| | | b | -12. Their utterance. "Blessing and Glory." |

TRANSLATION OF "a," vii. 9.

The Great Multitude.

vii. 9. **After these things]** the expression marks a separation from what has gone before, and introduces the second distinct Vision "in heaven."

I saw, and lo, a great multitude, which no one was able to number, out of every nation, and of all tribes and peoples, and tongues (Gen. x. 5, 20, 31. Dan. iii. 4, 5; iv. 1; vi. 25), standing before the throne, and before the Lamb, arrayed with white robes, and palm branches in their hands;] The definite number of Israelites (vii. 1-8) stands in marked contrast to this innumerable company of Gentiles. We say Gentiles,

* 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*.

because this Vision carries us on to the end, as the preceding Vision of the sealing carried us back to the beginning. We are, here, beyond Matt. xxiv., and even xxv. Two distinct companies are named, first "Jews," then "Gentiles." Thus both are marked off from "the church of God," which is now composed of both Jews and Gentiles. The twelve tribes of vii. 4-8 are distinct from people out of "all tribes." That they are distinct from "the church of God" is further shown, in that they are "standing" in the position of servants (and not seated); and are "before the throne" (not upon it). True, they share the same salvation, and by the same precious merits of the blood of the Lamb. But as "star differeth from star in glory" (1 Cor. xv. 41), so do these differ in their position, dignity, and honour. They are saved, but for what? and for which one of the "many mansions"? They are seen "in heaven," but not until after the Great Tribulation through which and out of which they will have been brought.

Not only will this elect remnant of Israel survive "through" the Tribulation, but a countless multitude from all the Gentile nations will be saved "out" of it.

Constantly do we find Gentile blessing consequent upon Israel's blessing. First, God deals with Israel, and then with mankind in general. This is stated in many passages: e.g., Ps. lxxvii. 1:

"God be merciful to us, and bless us;
And cause his face to shine upon us:
That thy way may be known upon earth,
Thy saving health among all nations."

The same fact is stated in verse 7:

"God shall bless us;
And all the ends of the earth shall fear him."

Again in Ps. xcvi. 3, we read:

"He hath remembered his mercy,
And his truth toward the house of Israel:
All the ends of the earth have seen the salvation of
our God."

So in Isa. xlix. 6, Jehovah says to Messiah:

"It is a light thing
That thou shouldst be my servant,
To raise up the tribes of Jacob,
And to restore the preserved of Israel;
I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end
of the earth."

So Isa. lii. 9, 10:

"Break forth into joy, sing together, ye waste
places of Jerusalem:
For the LORD hath comforted his people,
He hath redeemed Jerusalem.
The LORD hath made bare his holy arm
In the eyes of all the nations,
And all the ends of the earth shall see
The salvation of our God."

The palm-branches speak not merely of victory, as with the heathen, but of the Feast of Tabernacles (see Lev. xxiii. 39-43). It was not a feast for the wilderness, but for the time "when ye be come into the Land"

(Lev. xxiii. 10). And yet it was never kept in the Land by all Israel. Not until the return from Babylon was it kept (See Neh. viii. 16, 17). Then "all the people shouted with a great shout" (Ezra iii. 11, 12. 2 Chron. xx. 19). So here, in like manner it will be again kept.

b. (page 286), vii. 10. *Their utterance.*

10. And they cry* with a loud voice, saying,
"Salvation to our God
That sitteth upon the Throne,
And to the Lamb."

They ascribe their salvation and their deliverance from the Tribulation which they had passed through, to God. A paraphrase would be, "Praise for our salvation be to our God," etc. The church calls God "my Father" ("Abba," Rom. viii. 15), but the Sealing Angel speaks of Him as "our God" (ch. vii. 3). The assembled angels say "our God" (ch. vii. 12), and this great multitude say "our God" (ch. vii. 10).

a. (page 286), vii. 11, 12-, *All the angels, etc., and*

b. (vii. -12), *Their utterance.*

vii. 11. And all the angels were standing† around the throne, and around the Elders and the four Zoa, and they fell before the throne on their faces, and worshipped God, (12) saying,

"Amen!

Blessing, and glory, and wisdom,
and thanksgiving, and honour, and
power, and might, be unto our
God, for ever and ever.

Amen!"

Such is the sevenfold ascription of the heavenly host standing around the throne, the elders and the Zoa. It is similar to that in chap. v. 12, but the order of the words is different, and thanksgiving is here put instead of "riches." There the ascription was to the Lamb. Here it is to "our God."

We next have the explanation of the Vision; and the Question which one of the Elders put to John shows that we should have a like spirit of holy enquiry. It is not mere abstract wonder that God looks for in us now, but a reverential interest in what He has revealed in the Visions of this book.

The following is the Structure of B. (page 285), chap. vii. 13, 14:

B. (page 285), vii. 13, 14. *The Great Multitude:
Whence they came*

| | | | | |
|---|--|--------------------------|---|-----------|
| B | | c vii. 13-. The Elder. | } | Question. |
| | | d f -13-. Persons | | |
| | | g -13-. Place | | |
| | | e 14-. John. | | |
| c | | -14-. The Elder. | } | Answer. |
| | | d g -14-. State | | |
| | | f -14-. Persons | | |

* So G.L.T.Tr.A. WH. and RV., not "cried."
† So L.T.Tr.A.

TRANSLATION "OF B," vii. 13, 14.

vii. 13. And one of the Elders answered, saying (*i.e.*, by the Figure, *Idiom* "asked me, saying") unto me,

"These who are arrayed in white robes, Who are they? and Whence came they?"

(14) and I said, my* lord, thou knowest. And he said to me,

"These are they who come out of the Great Tribulation, and they washed their robes, and made them white through the blood of the Lamb.]

Not "in the blood"; nothing under the Law was ever washed "in blood," nothing can be made white "washed in" blood. It is through a forced literal meaning of the preposition *ἐν* (*en*) which has led to this false notion. This preposition constantly means *by*, or *through*: and is translated "by" 142 times and "through" 37 times. (See Matt. ix. 34; v. 34, 35. Gal. iii. 11. 2 Tim. ii. 10.) In this very book (v. 9) it is rendered "by." So here and in i. 5 this must be the meaning. This is the standing of "works"; and not our standing in "grace," as in the present dispensation. We are "washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11). These have washed their own robes, and made them white. This is followed by the consequence:—

B. (page 285), vii. 15-17. *The great multitude: Where they are.*

B | h | i | 15. The Multitude. Position before the throne
 j | -15. God upon the throne.
 h | i | 16. The multitude. Their Blessing.
 j | 17. God. The Lamb the Blessor.

15. "For this cause are they before the throne of God, and serve him day and night in his temple: and he who sitteth upon the throne shall spread his tabernacle over them.]

This is exactly what we read in Isa. iv. 5, 6.

"And the Lord will create
 Upon every dwelling place of Mount Zion,
 And upon her assemblies,
 A cloud and smoke by day,
 And the shining of a flaming fire by night;
 For above all the glory shall be a covering (marg.,
 Heb. *חֹפֶת*, (*chuppah*), *the marriage canopy*, for the
 marriage of the Lamb will have come)
 And there shall be a tabernacle
 For a shadow in the day time from the heat
 And a place of refuge, and for a covert
 From storm and from rain."

They perform priestly service day and night, and fulfil the duties of "servants," for they "serve before the throne." Other Old Testament passages referred to here are Lev. xxvi. 11. Ezek. xxxvii. 27.

* G.[L.]T.Tr.A. WH. and RV. add "my."

And then, alluding to the privations and trials they have undergone, we have further earthly blessings:—

h. (page 291), vii. 16, 17. *The Blessing and the Blessor.*

| | | | | | |
|---|---|------|-------------------|---------------|-------------|
| h | k | | 16- | No hunger. | } Negative. |
| | l | | -16- | No thirst. | |
| | m | | -16. | No suffering. | |
| k | | 17- | Hunger satisfied. | } Positive. | |
| l | | -17- | Thirst assauged. | | |
| m | | -17. | Sorrow banished. | | |

16. "They shall not hunger any more, nor yet thirst any more; neither shall the sun in any wise fall upon them; no, nor any burning heat. (17) Because the Lamb that is in the midst of the Throne shall tend them (as a shepherd), and shall lead them unto the fountains of the waters of life:* and God shall wipe away every tear from their eyes"]

Thus ends the Elder's description of the great multitude and their ultimate blessings. The blessings of the Church are heavenly. We have the same blessing prophesied in Isa. xlix. 8-10; xxv. 8; and lxxv. 19. Jer. xxxi. 16. Thus are Israel's blessings extended to Gentiles. The fulfilment is seen in Rev. xxi. 3, 4; xxii. 1. and Ezek. xlvii.

The Seventh Seal (viii. 1-6).

From the Structure of this Second Vision "in Heaven" (page 285) we saw that this last great member A (viii. 1-6) is set in contrast and corresponds with A (vii. 9-12), the Heavenly voices and utterances.

We have shown that the six Seals cover not only the whole period of the Great Tribulation, but that the sixth bring us right up to the great day of wrath; co-terminous, apparently, with chap. xi. 17, 18 (the seventh Trumpet), and chap. xx. (the final Judgment).

But that, whereas the seventh Trumpet expands into the seven Vials—which are consecutive—the sixth Seal is followed by silence in heaven, as though to break off all continuity, and to show us that we have to go back and learn how the details of the judgments of the Seals are to be filled in.

The following is the Structure of viii. 1-6, describing the close of this second Vision "in Heaven":

A. (page 285), viii. 1-6. *The Heavenly Silence and Activities. (The Seventh Seal.)*

| | | | | | | | | |
|---|---|---|---|-----|----------------------------------|----------------------------------|-----|--|
| A | n | | p | | 1. | Silence in heaven. | | |
| | | | q | | 2. | The 7 angels and the 7 Trumpets. | | |
| | | | o | | r | | 3. | Another angel with censer and prayers. |
| | | | | | s | | 4. | Result. Smoke ascended up to heaven. |
| | | | o | | r | | 5- | The angel with censer and fire. |
| | | | | | s | | -5- | Result. Fire descended to the earth. |
| n | | p | | -5. | Sounds on the earth. | | | |
| | | q | | 6. | The 7 angels and the 7 Trumpets. | | | |

* So G.L.T.Tr. WH. and RV.

The breaking of the seventh Seal, instead of producing one single result, as the other six had done, is closed by this "silence," which seemed to John to last half an hour; after which, John is shown how the prayers of the saints under the fifth Seal are presented (vv. 3, 4), and answered (v. 5), by the commencement of a series of judgments ushered in by the sounding of seven Trumpets. But we will first give the translation of viii. 1-6.

viii. 1. **And when he opened the seventh seal, there was** (*i.e.*, became, came on, or followed) **silence in heaven about half an hour.**] At the sounding of the seventh Trumpet there are "great voices in heaven" (xi. 5). And at the pouring out of the seventh Vial, a great voice came out of the throne (xvi. 17).

But this "silence" means more than that. It marks very solemnly the pause between the *prayer* and the answer, which shall turn the prayer into *praise*. On earth, the cry of the saints has been incessant. They "cry day and night." In heaven the cry is now about to be answered, and there is a solemn pause—the silence of expectation.

The Heb. דְּמִיָּהּ (*dūmēyyah*) *silence* (*fem. adj.*), which occurs four times, exactly expresses the position.

(1) "O my God, I cry in the daytime, but thou hearest not;

And in the night season, there is no *silence* to me.

But thou art holy,

O thou that inhabitest the praises of Israel" (Ps. xxii. 2, 3 (3, 4).

(2) "I was dumb with *silence*" (Ps. xxxix. 2 (3)).

(3) "Truly my soul is *silence* toward God:
From him cometh my salvation" (Ps. lxii. 1 (2)).

(4) "There shall be *silence* before thee,

And praise, O God, in Zion.

O thou that hearest prayer,

Unto thee shall all flesh come" (Ps. lxxv. 1 (2) RV. marg.).

In all these four passages the word denotes a period of waiting between the offering of the prayer, and the giving of the answer which shall call forth praise. The adverb in Lam. iii. 26 exactly expresses it: "It is good when one doth wait even *in silence* for the salvation of Jehovah."

That goodness is here seen, for the prayers offered on earth are, during this period of *silence*, formally presented before God, and the answer is formally announced in the preparation of the seven angels to sound their Trumpets and declare war against Satan and all his hosts. This is what is now seen by John.

2. **and I saw the seven angels]** *i.e.*, at the expiration of the half-hour. Not merely seven angels, but **THE** seven, because well known, and before referred to as "the seven spirits which are before the throne" (i. 4; iii. 1; iv. 5; v. 6), for "he maketh his angels spirits" (Heb. i. 7).

At the breaking of the seventh Seal there is silence. This shows that here we have a pause with a view of a return, to fill up details. While in the other two (the Trumpets and Vials) we have continuous and consecu-

tive and consequent action arising from the seventh Trumpet.

who stand in the presence of God;] In chap. iv. 5, they are called **THE** seven spirits of God (So. iii. 1) for it is said of the angels: He "maketh His angels spirits" (Heb. i. 14). The word πνεύματα (*pneumata*) *spirits*, is used of any spiritual being. In chap. v. 6 also we again read of "THE seven spirits sent forth into all the earth."

There seems to be no doubt but that all these passages relate to the same seven "Presence-Angels."

In Dan. iv. 13 (10), 17 (14), 23 (20), they are called עִירָן (*irin*) *watchers* (Greek, ἐγρηγόροι (*egregoroi*), lxx. Lam. iv. 14). This term is from Ps. ciii. 20, *i.e.*, those who watch and wait for the Divine commands. That **GABRIEL** is one of these is clear from Luke i. 19. **MICHAEL** may be another.

and there was given unto them seven trumpets.] By whom they were given is not stated. But they were given by direction from the Throne; the action of which is now renewed, though it is changed. The Lamb opened the Seals, but Angels sound the Trumpets. The Seals were opened in secret; the Trumpets publicly proclaim war. (See Num. x. 9. Judges vi. 34; iii. 27; vii. 8, 16, 18. 1 Sam. xiii. 3. Jer. iv. 5. Job xxxix. 25. Rev. xiv. 14). They notify also the presence of the great and terrible day of the Lord. See Zeph. i. 14-16.

3. **And another angel came and took his stand at the altar, having a golden censer;]** We are not told who this other angel was, and therefore it is simple speculation to assert, as many do, that he was the Lord Jesus Himself. The golden censer belonged to the Holy Place (Heb. ix. 4), and it was the golden altar on which the incense was offered.

And there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar that was before the throne. (4) And the smoke of the incense went up before God, with the prayers of the saints, out of the hand of the angel.] We have here a Vision of events in Heaven, from which we learn that Heaven is a place of great and grand realities; the dwelling-place of God, in which Heavenly worship is carried on. The Tabernacle on earth and its worship; and afterward the Temple with its ordinances, were only copies of the realities in heaven; "figures of the true," and "patterns of things in the heavens." "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 to thee in the mount" (Heb. viii. 5; ix. 23, 24). In like manner was David admonished, when he received the plan and pattern of the Temple "in writing" from God (1 Chron. xxviii. 11-13, 19).

The prayers of the martyred saints were over, but the cry of their blood from the ground is voiced in words (vi. 10). These prayers are the living saints, the people of the book; the 144,000, and the great multitude before they are taken out of the great Tribulation, who "cry day and night unto Him" (Luke xviii. 7) We

have specimens of these prayers, given (proleptically) in the Psalms :

"Give them according to their deeds,
And according to the wickedness of their
endeavours :

Give them after the work of their hands ;
Render to them their desert" (Ps. xxviii. 4).

"Do unto them as unto the Midianites ;
As to Sisera, as to Jabin, at the brook of Kishon "
(Ps. lxxxiii. 9).

And the very Psalm which likens prayer to incense,
also contains similar prayers (Ps. cxli. 1, 2, 7, 10).

"LORD, I cry unto thee :
Make haste unto me :
Give ear unto my voice, when I cry unto thee.
Let my prayer be set forth before thee as incense ;
And the lifting up of my hands as the evening
sacrifice. . .

Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth wood upon the
earth. . .

Let the wicked fall into their own nets,
Whilst that I withal escape (marg. Heb. *pass over*)."

The Golden altar "is before the throne." So it was
in the earthly copy of the heavenly pattern. It was
"before the veil that is by the ark of the testimony,
before the mercy-seat that is over the testimony" (Ex.
xxx. 6 ; xl. 5, 26.)

5. And the angel took the censer, and filled it
from the fire of the altar (Lev. xvi. 12), and he cast
the fire unto the earth : and there were thunderings,
and voices, and lightnings,* and an earthquake.]
We have a similar scene in Ezek. x. 2, &c., where the
fire is taken from between the cherubim under the
throne, and scattered over the city of Jerusalem in
token of its destruction. So here : that on which the
fire falls is to be consumed and destroyed. This is the
answer to the prayers which had been so solemnly
offered. In other places "fire" is mentioned as one of
the judgments which He will send on the earth. (See
Ezek. xxxix. 6 ; xxxviii. 22. Hos. viii. 14. Amos i.
4, 7, 10, 12 ; ii. 5). Compare Deut. xxxii. 22.

This very scene is prophesied in similar words in
Ps. xviii. 4, 6-8 :

"The floods of ungodly (marg. *Belial*) men made me
afraid . . .

In my distress I called upon the LORD,
And cried unto my God :
He heard my voice out of his Temple,
And my cry came before him, even into his ears.
Then the earth shook and trembled ;
The foundations also of the hills moved
And were shaken, because he was wroth,
There went up a smoke out of (marg. *by*) his
nostrils,
And fire out of his mouth devoured :
Coals were kindled by it."

* This is the order according to T.Tr.A. WH. and RV. L. and
WHm. read "thunderings and lightnings and voices."

The fulfilment of the next verse, which speaks of this
actual descent, is deferred here by the description of
other events which are also to take place.

6. And the seven angels who had the seven
Trumpets made themselves ready that they might
sound them.] The prohibition of vii. 1 is now about
to be removed. Twice the sevenfold enunciation is
given, and the reproach of Ps. lxxix. 11, 12 is about
to be rewarded "sevenfold," in answer to the prayers
which had been offered.

This heavenly vision is a vision showing what will
one day literally take place. If they are Symbols, they
are symbols of solemn realities. If they are Figures,
they are figures, not of speech, but of facts. Just as the
judgments of God at the time of the Exodus were real
and literal ; and the announcements of them were
literally fulfilled, so will these be. For they are exactly
what is foretold. "According to the days of thy coming
out of the land of Egypt will I show him marvellous
things" (Mic. vii. 15).

Indeed, we are distinctly told that the physical marvels
of that day shall be "like as it was to Israel in the day
that he came up out of the land of Egypt" (Is. xi. 15, 16).

We are even told in Jer. xxiii. 17, 18, that the coming
judgments (for which preparation is now made, Rev.
viii. 1-6) shall exceed those which God performed in
Egypt, and the covenant of marvels we must once more
quote as being conclusive on this point :

"Behold I make a covenant : before all thy people
I WILL DO MARVELS, such as have not been done in all
the earth, nor in any nation : and all the people among
which thou art shall see the work of the LORD : for it
is a TERRIBLE THING that I will do with thee "
(Ex. xxxiv. 10, and compare Deut. xxviii. 10).

Contributed Articles.

DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART VII.—Continued from page 142).

XXVII.

To prevent Jerusalem from being, ever again, occupied
by a Jewish population the Emperor Hadrian determined
to rebuild it *as a Gentile city* ; and, on the holy mountain
where the Temple to Jehovah had stood, to erect a temple
to Jupiter. When this design became known the Jews
throughout the whole world were filled with horror. So
long as the site of the temple remained empty the cap-
tivity could look forward with hope that "the indignation"
would come to an end, and that the dawn of a new and
nobler life would break upon the mountains of Israel, and
then should be realised all their long-cherished hopes—
the inheritance of many generations. But, an idol stand-

ing upon their holy mountain! Better to die fighting than, by submission, to suffer such a consummation of lawlessness, and denial of every sacred hope dear to the heart of the covenant people.

"Oh, that thou wouldest rend the heavens."

"How long?" has been the groan of mourning generations. When shall the Star out of Jacob arise? "That Star whose gentle radiance, from orient to occident, shall capture the realms of night, and make even darkness itself vocal with praise."

"Many will come on my name, saying, I am! and—the season has drawn near! Do not go after them" (Luke xxi. 8).

Out of the darkness a light appears. Is this Jacob's star? "The Son of a Star" sounds an alarm, and quickly gathers to himself hosts of the dispersed eager to recover their beloved city (A.D. 132, 66 years after the previous outbreak). The greatest living Rabbi, "whose ancestor the outraged wife of Heber the Kenite slew by Kedesh Naphtali," becomes his armour bearer. When the rulers of the Jews believe this or that man to be the Messiah how should the common people, who know nothing, do otherwise? And did not patriotism and loyalty to their faith demand any sacrifice rather than to witness the denial of all their sacred hopes? How difficult is it to apprehend "Not by an army, not by power, but by my Spirit, saith the Lord of Hosts" (Zech. iv. 6).

"All the Jews in Palestine flocked to his standard," and they rapidly concentrated on Jerusalem, and re-captured their beloved city. Bar Cochebas (*son of a star*) was publicly acknowledged as the Messiah by Rabbi Akiba; neighbouring countries poured in contingents to fight for the independence of their country; money was plentiful, and coins were minted bearing the inscription "To the freedom of Jerusalem," and "Jerusalem the Holy"; and the heathen temple which had been begun, was demolished. So rapidly did the revolution develop itself that the Emperor Hadrian hastily summoned Severus from Britain to take command of the army, and to put down what was evidently a dangerous rising. So thoroughly were the Jews convinced that their leader was the long-looked for Messiah that he was supported by immense forces coming to him from all quarters of the habitable world. His army was so great that the Roman general, though he was the greatest soldier of the age, dared not meet him in frontal attack. He was obliged to resort to *guerrilla* warfare.

"Your land shall be a desolation, and your cities shall be a waste" (Lev. xxvi. 33).

The war lasted two years before Jerusalem was again in the possession of the Romans. The light which had flared up in their darkness was but an *ignis fatuus*. Bar Cochebas, the "*the son of a star*" (!) was slain, and the undeluded Jews afterwards called him the "*son of a lie*." After his death the war still continued, the Jews occupying the strong position of Bether, where they maintained the struggle with all the tenacity of despair. At length, worn out by famine, disease, and treachery, they yielded on the ninth of the month Ab, A.D. 135 (888 of the year of Rome), the grandson of Bar Cochebas being among the

slain (see Bib. Dic.). A fatal day and month to the Jews. On the first day of this month the first High Priest went up Mount Hor and died (Num. xxxiii. 38). On the 10th of this month Nebuchadnezzar burnt the House of the Lord; and again, on the same day in the same month, the second Temple was burnt by the Fourth Beast; and on this day the Beast stamped upon what remained of the patriots of Israel. Nine hundred and eighty-five towns and villages, and 580,000 Jews, were destroyed. "The corpses of the slain," say the Rabbinical historians, "extended for more than thirteen miles, and remained unburied till the reign of Antoninus" (Bib. Dic.). In addition to the slain "the number of victims to the attendant calamities of war was countless. So great was the loss suffered by the Romans that, in announcing the conclusion of the war to the Senate, the Emperor did not adopt the usual congratulatory phrase."

Ever since the days of Pompey, in spite of the "perpetual league of friendship" made with the Jews in the days of the Maccabees, the iron of the perfidious Fourth Dominion was thrust deeper and deeper into the soul of the Jewish State, ever drinking blood and never satisfied.

XXVIII.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, whom the Lord hath afflicted in the day of his fierce anger" (Lam. i. 12).

"I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down" (2 Kings xxi. 13).

"Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory" (Isa. iii. 8).

Having reduced the country to desolation the Head of the Fourth Beast could now carry out his purpose without any hindrance. He built a heathen city on the site of Jerusalem, calling it *Ælia Capitolina*—*Ælia*, after his own name *Ælius*, and *Capitolina* because it was dedicated to the Capitoline Jupiter. The temple to Jupiter was built on the site of the Temple to Jehovah. "Over the gate which looked toward Bethlehem . . . a marble figure of a hog was set up; on Mount Calvary was placed a statue of Venus, the foulest of the heathen deities; and in the grotto of Bethlehem, where the Saviour was born, (?) the worship of Adonis was established," while a statue of the Emperor stood on the site of the Holy of Holies. A colony of Roman citizens occupied the new city, which contained a theatre. Christians and pagans alone were allowed to dwell in it; the Jews were forbidden to come within sight of the Temple precincts, and entrance into the city was punishable with death.

With this last captivity and dispersion of the Jews, in the year of Rome 888, the fury of the Beast ceased so far as the *land* was concerned, but only for a time. The bitterest hour, and the blackest, precedes the dawn of their millennium. Religiously Palestine gradually passed under the rule of Christian bishops until the surrender of Jerusalem to the Khaliff Omar, A.D. 637.

vii. 7, sec. iv. "And the Remnant with its feet it hath trampled."

The emperor also issued an edict forbidding all the Jews-

scattered abroad to circumcise their children. The spirit of the Fourth Beast, in its first manifestation, is fully displayed in the Emperor's blind "indignation against the Holy Covenant," its animus against the kingdom of God was rather whetted than quenched by the blood of the Jew, the hate which had trampled the Jew underfoot was next turned against the Christian. Every people suckled by the Roman wolf drew from its dugs the self-same malignant rancour which was poured out upon the pilgrim citizens of the Heavenly City. Wherever the legions of Rome planted its standards, wherever the wolf of the Tiber dropped any of its litter, there pillage and sword, there fire and massacre, emptied out the souls of the witnesses of Jesus; and this will again be done in the near future, but on a gigantic scale; and as the ruling powers failed to stamp out the future heirs of the world they usurped the office of the Holy Spirit, making themselves lords over the Faith, as well as over the churches of God, that they might direct and control the movements of the "Body" in such ways as would subserve their own worldly covetings, grasping heavenly authority for the sake of earthly ends; thus setting their footstools above the thrones of the angels of God.

XXIX.

vii. 7, sec. iv. "And it is diverse from all the beasts that (are) before it."

The statement that it is "diverse" implies not only a difference in form and character, but also that, in itself, there has taken place that kind of change which results from a *completed development*.

The position of this statement in the action of the prophecy marks the place of the Interregnum, the place where the despotism of the Fourth Beast, as a unit over the nations is, for a season, *interrupted*; after which it reappears, under changed conditions, in its final form of concurrent kings.

This *breach* of continuity in the corporate existence of the Roman Empire is known in history as "The Decline and Fall of the Roman Empire." This fall was necessitated by the divine decree which foretold that, in its final antagonism to the Kingdom of God, the dominion of the Fourth Beast should be divided among Ten Kings before it should come again under the lordship of One Man—the "man of Sin."

The *diversity* of the Fourth Beast may be seen by comparing the four dominions one with another.

Symbolised by the naked Colossus, Ch. ii. :

The first dominion is ruled over by the golden head.

The second dominion is ruled over by the silver breast and arms.

The third dominion is ruled over by the brazen belly and thighs.

The fourth dominion is ruled over by the iron legs and feet, which *break in pieces all before them*.

Or, as represented in Ch. vii. :—

The *character* of the first dominion is that of a human-hearted lion-ruler, standing as a *man* before the world.

The *character* of the second dominion is that of an all-devouring bear.

The *character* of the third dominion is that of a fierce, crafty, blood-sucking leopard.

The *character* of the fourth dominion is that of a monster which not only devours, but rends in pieces that which it cannot devour, and then tramples the remainder under foot.

The first three kill for the sake of living; the fourth, when it has killed and devoured, is not satisfied, but tears and tramples out of a fierce hatred to all else that lives.

(To be continued).

Questions and Answers.

QUESTION No. 283.

"STRIFE ABOUT WORDS."

A. "Perhaps you may find time to reply to the needlessly offensive criticism which I enclose from *The Witness* [no date], although it strangely lacks the 'childlike simplicity' for which the writer, 'T.C.,' pleads; and thus fails to avoid strife about words."

We are not careful to take up questions of controversy, especially with such as are not willing (as we are) to express praise and thankfulness to God for any servants of His who are privileged to witness to the sorely-trying children of God in these days of increasing apostasy from the Truth.

The example you send of this kind of Brother will suffice. He writes concerning our quotation of Phil. i. 22: "That needs no alteration; but Dr. Bullinger puts an 'if' before the sentence, and then goes on thus."

The "if" referred to is put in Phil. i. 22 by the Holy Ghost. It is merely a question of eye-sight. Anyone who can see and is able to read, can see the "if" both in the Greek and in the English; in the A.V. and R.V.

What is there to be replied to in criticisms of this kind? Nothing, except to say that the charge of "alteration" of God's Word is very serious and malicious, as is the charge of *dishonesty* in the same article. But it is peculiarly appropriate as coming from a school whose past history and present position is the lamentable result of "strife about words." It began with them about 60 years ago, and its fruits are seen to this day in the breaking up of assemblies and in the breaking of hearts, instead of building up the one Body of Christ.

Our Editorial, this month, meets all that is worth answering in the article you send; and shows that the school which *The Witness* represents is the School of Tradition.

QUESTION No. 284.

ROMANS XI. DISPENSATIONAL.

W.F., Toronto. "How are verses 20, 21 and 22, of Romans xi. to be interpreted, and is the last clause of v. 22 applicable to the elect body of Christ—the Church? Is it possible for a member of the Body of Christ to be 'cut off'?"

Romans xi. affords an instructive example as to the importance of "rightly dividing the Word of Truth." Romans i.—viii. has the Church of God for its subject; Rom. ix.—xi. has the Jew and the Gentile, showing their relation to each other and to the Church. In verses 11, 12, 13, 14, we have the "Gentiles" and the "World," and in verse 13 it is written,

"I SPEAK TO YOU GENTILES."

If we take what is spoken to "Gentiles" and interpret it of (or apply it to) the Church of God, what can we have but confusion? We are assured as to our standing in Christ that there is no "condemnation" and no separation (Rom. viii.).

But the Gentiles are warned "if God spared not the natural branches, take heed lest he also spare not thee" (xi. 21).

"Continue in His goodness, otherwise thou also shalt be cut off" (xi. 22).

If these words are spoken to the Church of God, they stand in direct contradiction to chap. viii.

The fact is that the Jews once had every national privilege—country, city, government, and, above all, "the oracles of God" (ch. iii. 2). But they have lost all, and so completely, that they have to go to Gentiles to buy their own Hebrew Bibles!

Gentiles, now, have all these privileges, and will have, as long as the "times of the Gentiles" last. They profess also to "stand by faith"; their kings are "defenders of the faith"; they call themselves "Christian nations." Hence they are warned to "take heed" lest, as the natural branches were broken off "because of unbelief," they too, the unnatural branches, should be broken off, as they one day will be.

Rightly divide the Word of Truth, dear brother, or you will not get "truth." And you will get it only in proportion as you thus divide it.

Verse 31 may well be read with verse 15, and Eph. i. 9, 10 as referring to a further dispensation (in verse 10 the word "also" must go with "we," not with "whom." "In whom we also obtained an inheritance.")

QUESTION No. 285.

ROMANS VII. AND VIII.

B.S. "Does the Apostle, in Romans vii., give only a past experience, and, therefore, what ought not to still be the experience of a child of God who experimentally knows and rejoices in the truths of Rom. viii.; or was chap. vii. still his experience when writing, and, therefore, what may be that of a child of God rejoicing in Rom. viii.?"

It seems clear that Rom. vii. 7-12 was a past experience of the Apostle, for it was then that he was "alive without the law," *i.e.*, without conviction of sin. But it is equally clear that in verses 13-25 he is describing that conflict between the two natures which was his then experience (see verse 18); as it is declared to be the experience of every child of God in Gal. v. 17, etc.

People who talk so glibly of being "out of the seventh and into the eighth" may be well asked whether they have ever been in the seventh at all!

Every one is born with the old nature; and there is, and can be, no conflict until the new nature is begotten within us. From that moment the conflict begins, and must remain until Death or Rapture delivers us from this body of death.

This conflict is the one distinguishing mark of the true child of God, which the mere professor can never imitate. He can "do many things" (Mark vi. 20), and the flesh can be made very religious; but religious flesh is not "spirit."

Rom. viii. begins with "therefore," and follows on,

completing the argument from chap. vi. and vii. Chap. vii. ends "So, then, with the mind (*i.e.*, the spiritual mind; the new nature) I myself serve the law of God, but with the flesh (the old nature) the law of sin." (And ch. viii. goes on) "So, then, there is no condemnation to them that are in Christ Jesus." Why? because the carnal mind (the old nature), though it is enmity against God, and is not subject to the law of God, neither indeed can be (viii. 7) has been, judicially, crucified with Christ (vi. 6), and sin has been condemned in the flesh (viii. 3.) Therefore, there can be no condemnation to them which are in Christ Jesus (viii. 1), for they are not reckoned as being in the flesh (viii. 9), though the flesh is in them (vii. 23).

Rom. vii. is the abiding experience of the child of God. And those who are destitute of this conflict may well ask whether their peace is not the peace of death instead of a "higher life"?

Signs of the Times.

JEWISH SIGNS.

ANGLO-JEWISH PARLIAMENT.

A new evidence of Anglo-Jewish activity is provided in the fact that the Board of Deputies, the most important executive body in Anglo-Judaism, has appointed a special sub-committee to consider the practicability and advisability of calling together an annual Anglo-Jewish Parliament or Congress. The idea of summoning some such a body as this has long possessed the mind of many of the more distinctive Hebrews, and there is scarcely any doubt that it will now be carried out.

MODERN JEWISH THOUGHT CONCERNING "JESUS."

In an appendix to a new edition of Croly's novel "Tarry Thou Till I Come" appears an interesting symposium by a number of Jewish scholars and rabbis in response to the question: What is the Jewish Thought To-day of Jesus of Nazareth?

Dr. Isidore Singer, managing editor of the "Jewish Encyclopædia," says in part:—

"I regard Jesus of Nazareth as a Jew of the Jews, One Whom all Jewish people are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind.

"The great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not strange, in many synagogues, to hear sermons preached, eulogistic of this Jesus, and nobody thinks of protesting—in fact, we are all glad to claim Jesus as one of our people."

One of the most striking expressions of opinion is from Dr. Kaufman Kohler, rabbi of Temple Beth-El, New York. He writes:—

"The beautiful tales about the things that happened around the lake of Galilee show that there was a spiritual daybreak in that dark corner of Judea of which official Judaism had failed to take sufficient cognisance. The stone that the builders rejected has become the corner-stone of a new world.

"He was more than an ordinary teacher and healer of men. He went to the very core of religion, and laid bare the depths of the human soul. As a veritable prophet, Jesus, in striking manner, disclaimed allegiance to any of the Pharisean schools, and asked for no authority but that of the living voice within, while passing judgment on the law, in order to raise life to a higher standard. He was a bold religious and social reformer, eager to regenerate Judaism

"The charm of true originality is felt in those utterances of His, when the great realities of life, when the idea of Sabbath, the principle of purity, the value of a human soul, of woman, even of the abject sinner, are touched upon. None can read these parables and verdicts of the Nazarene, and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd saying, 'Let him that is without sin cast the first stone!'—that speaks the words, 'Be like children, and you are not far from the kingdom of God.'

"Did the Jews reject Christ? Jesus anticipated a reign of perfect love, but centuries of hatred came. Could the Jews, victims of Christian intolerance, look with calmness and admiration upon Jesus, in Whose name all the atrocities were perpetrated? Still, the leading thinkers of Judaism willingly to-day behold in Jesus an inspiring ideal of matchless beauty. His name, as helper of the poor, as sympathising friend of the fallen, as brother of every fellow-sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagogue, the Christian Church, with the larger means at her disposal, created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the Cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love."

Dr. Max Nordau, the critic and philosopher, writes:—

"Jesus is soul of our soul, as He is flesh of our flesh. Who then, could think of excluding Him from the people? St. Peter will remain the only Jew who said of the Son of David, 'I know not the man.' If the Jews up to the present time have not publicly rendered homage to the sublime moral beauty of the figure of Jesus, it is because their tormentors have always persecuted, tortured, assassinated them in His name. The Jews have drawn their conclusions from the disciples as to the Master, which was a wrong, a wrong pardonable in the eternal victims of the implacable, cruel hatred of those who call themselves Christians. Every time that a Jew mounted to the sources and contemplated Christ alone, without His pretended followers, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honours our race and we claim Him as we claim the Gospels—flowers of Jewish literature, and only Jewish.'

Dr. Emil G. Hirsch, of the Sinai congregation, and professor of rabbinical literature in the University of Chicago, says:—

"The Gospel Jesus, the Jesus Who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which Judaism is the historical guardian, none, in our estimation and esteem, take precedence of the rabbi of Nazareth. To impute to us suspicious sentiments concerning Him does us gross injustice. We know him to be among our greatest and purest."

RELIGIOUS SIGNS.

ANOTHER NEW TRICK.

At the Burlington (Baptist) Chapel, Ipswich, a new device was recently introduced at the Sunday School Anniversary. Describing the performances and how the various pieces were "rendered," the newspaper says, "Perhaps the most pleasing was 'The Promise of Rest,' each verse being sung by Miss Lillian Nash as a solo, and the chorus hummed with closed lips." Can any sane people believe this was "most pleasing" to God, or that humming with closed lips could form any part of Divine worship? We do not envy the responsibility of the man who introduced the curse of solo singing into the chapels of England. What it will grow into none can foretell.

THE PRESS AND THE PULPIT.

FROM THEATRE TO CHURCH.

"MRS. BROWN POTTER'S SUNDAY EVENING RECITALS.

"Mrs. Brown Potter, the well-known actress, recited last night at the Alhambra, and then drove on and recited, after the sermon, at St. George's Chapel, Albemarle Street.

"This was the first time Mrs. Potter has recited in a church in London. One is afraid that the experiment can hardly be said to have been a success, except as a novel sensation.

"At the 'Sunday Evenings for the People' Concert of the National Sunday League at the Alhambra Mrs. Brown Potter recited Longfellow's 'Killed at the Ford,' Tennyson's 'Eve of St. Agnes,' and also gave as a recitation the well-known song 'The Holy City.' The

Alhambra was thronged. Even the standing room was taken, and then many people had to be turned away."

After describing the actress's evening dress the account goes on to speak of the chapel:—

"The gallery was crowded. But, contrary to expectation, the body of the chapel was more than half empty. The stories about charging a guinea for a seat were all nonsense. The seats were free, and the service cards were most delicately perfumed; and though Dr. Ker Gray preached on the appropriate text 'Behold a woman came,' he did not make it too long."

The above is from *The Daily Mail* of May 5. The following is an anticipative comment on it from *The St. James's Gazette* of April 28, in the column headed "Obiter Scripta." It shows again what we have often said, that the world is beginning to see through the hollowness of mere "Religion," and that the Press is more faithful than the Pulpit in rebuking it:—

"THE RELIGIOUS PUBLIC' AND THE PLAY.

"The Church is moving—nobody after next Sunday will be able to deny that. When has it happened before that a popular actress has taken a cab from a music hall on a Sunday evening to entertain a congregation, all up-to-date in evening dress, in a West-end church? The pulpit and the footlights are coming very near. Things have changed since the old days when the theatre was spoken of in churches as the 'pit of hell,' and to-day even Dr. Parker enjoys the play; he is, by the way, a very warm friend of Mr. Toole. The Nonconformist conscience makes itself comfortable in the stalls, and the very mysterious quantity known as "the religious public" is, as every theatre manager knows, the most responsive of all publics, if appealed to with a play with 'a touch of religion' in it.

"THE CHANGE OF THE TIMES.

"Twenty-five years ago the Bishop of London—of that day—was moved to penitence for appointing a curate who was daring enough to give a Sunday evening address on theatres and music-halls, and the Bishop wrote to the curate that he 'feared he had done wrong in ordaining him,' and that he 'prayed earnestly' that the curate might not have to meet before the Judgment Seat those whom his encouragement first led to places where they 'lost the blush of shame and took the first downward step towards vice and misery.' Fifteen years ago Dr. Temple refused the same clergyman permission to preach in his diocese because he was 'doing serious mischief' by encouraging young men and women to see ballets. But all this is changed now. The same clergyman holds a licence to-day with the Archbishop's consent. The alliance between Church and Stage has become, indeed, the most obvious of all things. Two of the most popular plays running in London last year were written by clergymen of the Established Church, and Mrs. Brown-Potter's next new play, it is said, is the work of a country vicar.

"MEETING THE WORLD HALF-WAY.

"So, as the world meets the Church half-way, the Church meets the world. A parish priest in Ireland, not a thousand miles from Kildare County, organised a race meeting to pay for the repair of his church, and, thoroughness being one of the good principles he preached, applied for and obtained an occasional licence for the supply of intoxicants on the course. It was the same parish priest who the other day distributed books of tickets for a 'Grand National' sweepstake among the boys in his school, offering a 'special' prize to the boy who sold four books! One of these tickets entitled the purchaser to ten pounds for the first horse, five for the second, and fifty shillings for the third, and the proceeds of the sale were to be devoted to the 'Church's and School's Completion Fund.' How little the jockeys in the Grand National imagined that they were helping to build churches as they urged their steeds along!"

Editor's Table.

DISPENSATIONAL TEACHING.

A friend has sent us a Review of Miss Ada Habershon's pamphlet on this subject. We published a note on it in June; but we will hold this Review over, and will try and find space for it in an early issue.

ACKNOWLEDGMENTS.

(For *Things to Come*.)

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THINGS TO COME.

No. 98.

AUGUST, 1902.

Vol. IX. No. 2.

Editorials.

"THE THIRD HEAVEN."

MANY are the speculations of man as to the meaning of this expression in 2 Cor. xii. 2: and diverse are the traditions which have gathered round it.

Jewish tradition has much to say about *seven* heavens; and similar traditions have permeated other religions widely and deeply. Even the Chinese have several heavens into which people are admitted according to the amount of merit they can produce.

But once more we have to ask: What are we going to do? Are we going to blindly follow these blind leaders, who do not and cannot know anything whatever about the matter? or are we content with what God has been pleased to reveal?

The issue is exceedingly simple; and it is an issue which no one who has any reverence for the Word of God ought to have any difficulty in deciding.

If we know what God has revealed, we know all that can be known. We need not trouble our readers with the vagaries of man's imagination. It will be more to the purpose, and more for our profit, if we seek, instead, to learn what God, in Scripture, has to say on the subject.

There we are told most distinctly of three "heavens and earth," which are the subject of Divine Revelation; consecutive and successive as to time, and separated by great and solemn crises.

In 2 Peter iii. they are called respectively:—

The *first*: "the world that then was" (v. 6).

The *second*: "the heavens and the earth which are now" (v. 7).

The *third*: "the new heavens and the new earth" (v. 13).

THE FIRST

is described in *zv.* 5, 6. "By the word of God the heavens* were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

This is the Divine comment on Gen. i. 1.

"He spake and it was done

He commanded and it stood fast."

Little is known of that first world; but there is every thing to impress us with the fact that it was beautiful, glorious and perfect. The word *ברא* (*barah*) to create, implies it. It means to cut, to carve, polish, and beautify. The word *κόσμος* (*cosmos*), which means creation and is

* There is of course the Heavens, the presence of God, which can undergo no change (2 Ch. vi. 30. Ps. viii. 1. 2 Pet. i. 17. Acts. vii. 55). These three are connected with the earth, and are in historical sequence.

rendered *world*, implies order, beauty, ornament,* and in 1 Pet. iii. 3 it is translated "adorning."

How long that first world continued we are not told. It was "in the beginning." It was "of old." Whether Satan was appointed its lord; and how and in what way he contributed to its ruin, we are not told.

All that we know is that, at some time, and in some manner, and for some reason, it became a ruin.

"In the beginning God created the heavens and the earth.

"And the earth BECAME without form and void (*tohu* and *bohū*): and darkness was upon the face of the deep."

"Being overflowed with water it perished" (2 Pet. iii. 5).

Between that primal creation "in the beginning" and its becoming a ruin and perishing, long ages may have rolled.

Between its perishing, and the Spirit of God moving in making "the heavens and earth which are now," there may have been myriads of years.

One thing, however, we know, and that is, God did not create it "*tohu*." This we are distinctly told in Isa. xlv. 18, and we are told in such a manner as to leave us in no doubt. The Divine titles are heaped together to impress us with the fact that the one who created it ought to know how He did it.

"For thus saith the LORD that created the heavens;
God Himself that formed the earth and made it;
He hath established it,
He created it not *tohu*."

This is the same word (*tohu*) that is translated "without form" in Gen. i. 2.

It is clear, therefore, that if it were not created *tohu*, it must have become so, at some time, and in some manner, and for some reason not revealed.

The fact that the word "was," which occurs twice in that verse (Gen. i. 2), is once in Roman type and once in *italic* type, should have called attention to this fact.

There is no verb "to be" in Hebrew. When, therefore, it is intended, it is printed in *Italic* type:—"and darkness *was* upon the face of the deep." But this tells us that the word "was" (in Roman type) in the former clause, "the earth was without form," is not the verb "to be," but the verb *to become*. It is so translated in Gen. ii. 7, "and man *became* a living soul." Gen. ix. 15, "the waters shall no more *become* a flood." Gen. xix. 26, "she *became* a pillar of salt." And so in other places *הָיָה* (*hayah*) always has this meaning, and is the common word for "it came to pass."

This, then, is all that we know of the first heaven and earth.

We have nothing to do with the speculations of the ancient Cosmogonies of the heathen; and it is a waste of time to attend to the modern hypotheses of Geologists. They are alike destitute of authority. Science is the

* And is so rendered in Ex. xxxiii. 4, 5, 6. Is. iii. 18; xlix. 18. Jer. iv. 30. Ezek. vii. 20.

Latin *scientia*, and means *what we know*. But Geology is hypothesis, and is only what men *think*. Hence the thoughts of geologists are often conflicting, and frequently changing. Real knowledge (*i.e.*, true Science) can never change. But "science falsely so called" (*i.e.*, hypothesis) is always changing. We can afford to wait; and when men have settled how many years they want, we shall simply tell them that they can have as many as they please when they understand Gen. i. 1, 2.

Meanwhile, we believe God. Oh! how blessed to have, especially in these days of conflicting opinions and assertions, something real to rest on; something certain in the midst of uncertainty; a firm rock in the sea of speculation; a safe anchorage in an ocean of doubt.

THE SECOND.

Of "the heavens and earth which are now," we have more information given us by God.

Man tells us that our present world came from "evolution." This is the teaching, now, from pulpits and professorial chairs. It is no longer confined to Infidel Lecture Halls. This is advocated in the columns of Christian newspapers, and it is admitted as a subject for discussion at "Clerical Meetings." But God has foreseen it all, and prepared us for it. To make such a theory (for that is all it is) absolutely impossible, He has, in Gen. i., revealed to us Himself—the living God—moving, speaking, creating. No less than *thirty-five* times we have His name used ("God created," "God said," "God saw," &c.), and there are more if we include the pronouns ("created he," "he had made," &c.).

Ten times we have "God said."

Seven times, "Let there be."

Seven times, "God saw that it was good."

Three times, "God blessed."

Away with "Evolution"! Away with those who teach it, from the pulpits of the churches. Away with the traitors who thus shut out the Divine Creator from the world that He "created and made," and thus deny the truth of that Word which they are appointed to preach.

Like "the world that then was," "the heavens and the earth which are now" have become a ruin.

How long its years of bliss and blessedness lasted, we do not know. All was "good." The earth was "good." Man was "good." Man's home was "good." Our first parents were not the ignorant heathen they are represented; they had God Himself for their teacher; He was dwelling with them and communing with them, and revealing Himself to them.

Why man and his world became a ruin, or when, we are not told. But in this case we are told *how*. And in Gen. iii. we have the sad record of the Fall. "Thorns and thistles" (and we may well believe other noxious plants and insect pests) were brought forth by the "cursed" ground in consequence. (Compare Gen. iii. 17, 18, with i. 24). "By one man sin entered into the world, and death by sin, and so death passed upon all men."

From that fatal hour man has experienced the terror by night; the arrow that flieth by day; the pestilence that walketh in darkness; and the destruction that wasteth at noonday.

"The heavens and earth that are now" have become "this present evil world." Its history is as sad as it is brief; and full of sorrow. The first-born of earth was a murderer; the second was a martyr; and degeneracy has marked every succeeding generation.

It is Devolution, not Evolution, that has characterised the ages. The current of sin and ungodliness rolled on apace. Oppressive Empires rose, and sunk in heathenism and idolatry. Israel proved no better. The judges ruled till the people rejected God. Kings reigned till God took the diadem from them (Ezek. xxi. 26, 27). And when God's King came, whose right it was, they said, "This is the heir; let us kill Him." They cast him out: but the heavens received Him; and now He is "henceforth expecting," while "the heavens and the earth which are now" are by the same word "reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7).

The Church and the churches have failed to witness to these solemn truths. For a while men preached the gospel of God; but the truth of the "One Body" was speedily lost, and divers and diverse "Bodies" assumed the places of human pride and earthly power. "Grievous wolves" came in, "not sparing the flock." Erroneous doctrines and corrupt practices followed. The Word of God was set aside by the Traditions of men. And when a few stood out and tried to witness for God in the midst of abounding evil, the earth was lit up by the martyr fires, and stained with the blood of the faithful few.

And to-day, while these persecutions are in abeyance, we have a sickly, hollow religion, marked on the one hand by loud calls for "the unity of the body," of which the Word says nothing, not knowing "the unity of the Spirit," of which it says much. On the other hand we have the rejection of the "One Body"; and instead of true Christianity (which is not a religion) we have Christianized Paganism in the Romish Church, and Christianized Judaism in the Protestant Churches.

Meanwhile the truth of God's Word is manifested, for iniquity is abounding; the love of many is waxing cold; faith is growing scarce; evil men and deceivers are waxing worse and worse; men "will not endure sound doctrine"; "perilous times" have come; scoffers walk after their own lusts.

True, the character and methods of ungodliness vary with education and civilization; but, before God, its moral character changes not. To man, the world may seem fairer; but it is only as man sees it, and not as God sees it (1 Sam. xvi. 7). Robbery is not now effected by the pistol and a demand for "your money or your life." But to-day the Robber is called a "Financier," and he simply sends you a "prospectus." You are robbed all the same, and may perhaps lose your life as well, from trouble and grief.

All this is being done in the midst of abounding "Religion," and much of it under its guise if not its name; done, too, by men who are "professors of religion."

And now, written large over "this present evil world" are the solemn words,

"RESERVED UNTO FIRE" (v. 7).

"The day of the Lord will come as a thief in the night" (2 Pet. iii. 10). "But ye brethren are not in darkness that that day should overtake you as a thief." No. We are children of the light and children of the day, and shall be caught away before it comes.

We, according to His promise, look for

"THE THIRD

heaven": "the new heavens and new earth wherein dwelleth righteousness."

The *first* ended in judgment; and is passed and gone.

The *second* is "reserved unto judgment," and is hasting to meet it.

The *third* is "the world to come, whereof we speak" (Heb. ii. 5).

It does not rest upon imagination, but it is "according to his promise." It will not be brought about by Evolution, but by God, who will bring forth that from the fires, as He brought forth this from the waters of the deep.

"Behold, I make all things new" is the word of His promise: and, when "the third heaven" is new, the new earth will be a paradise.

It was to this that Paul was caught away: and saw it in such wondrous vision, that he did not know whether he was in the body or out of the body.

In order to see "visions of God" one must be under the direct power of the Spirit. John was transported by spiritual power into the future scenes which will take place in "the Day of the Lord."

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 Ezek. xl. 2, 3, he says he was thus brought "into the land of Israel"; and goes on to describe what he saw of events and realities in *the far distant future*, and the Temple which is then to be built. In Ezek. xl. 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 showed me." Those things concerned the *future* restoration of Israel (see *vv.* 16-20).

In some such manner Paul was caught away (not necessarily "up"), and saw future things in present vision. He saw the "Third Heaven" and "Paradise."

He beheld it in vision: a heaven so glorious and an earth so fair, that no finite, human words could describe it.

John, too, saw it in vision. He saw "the new heavens and the new earth" when the first (or former, *i.e.*, the present) earth had passed away. It was as easy for Paul to be made to see it as John. And we, "according to His promise, look for it." Do we look for it? Do we rest on this "His promise"? or do we rest on man's tradition, which makes "seven heavens," and puts this Paradise into an "intermediate state" of *his own invention*? while he seeks to bring in a millennium without Christ!

Oh that we, and all our readers, may say with the Apostle,

"I BELIEVE GOD,"

and look for the blessed fulfilment of all that He has promised in the Scriptures of Truth, and on which He has caused us to hope.

PRAYER TO THE HOLY SPIRIT.

THE Question is often asked, "Is it right to pray to the Holy Spirit?"

We should say it is *non-Scriptural* so to do; but we are not prepared to say it is *un-Scriptural*. It is better to confine ourselves wherever possible to Scripture usage and Scripture language. Failing to do this, we at once open the door to the use of words and terms which effectually become the cause and the boundary marks of our unhappy divisions. Each Sect uses a terminology which is practically unknown to the other Sects, and thus the divisions made are kept up and intensified. If we were all to follow the usage of Scripture that prayer is to the Father, through the merits of Christ, and in the power of the Holy Ghost, one cause of division among Brethren would cease to exist:

We may notice, also, that the work and mission, now, of the Holy Spirit is to glorify Christ (John xvi. 14); not Himself. He, the inspirer of Scripture, never calls our attention to His own work *within* us, but always to Christ's work *for* us. Hence, in Leviticus, which is the book of the Sanctuary, the book of Worship, the Holy Spirit is not once named.

The measure in which He works within us is the measure in which He glorifies Christ in our hearts.

Christians may pray and prate, but there is no new modern method by which we may get "filled with the Spirit." The measure in which we are filled with the Spirit will be the measure in which we are occupied with Christ.

Eph. v. 18, "be filled with the Spirit," is quoted as though it were some great independent precept. But the quotation is neither exact nor complete: "be" is not the beginning of the sentence, nor is "Spirit" the end of it. There is no full stop, but the context goes on to explain the passing injunction, and shows that we are filled with the Spirit when we are singing and making melody IN OUR HEARTS (not in our throats*) to THE LORD (Christ): "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting ourselves one to another in the fear of God" (Eph. v. 18-21).

It is clear from this that the two marks of the presence and filling power of the Holy Ghost, are—

- (1) Occupation of the *heart* with Christ.
- (2) Submitting ourselves to one another.

When Brethren are occupied with themselves, or with other Brethren, and judging them without fearing God or man, it is clear that there can be no filling of the Spirit, however much they may be occupied with His work or about His Person. They are filled with "another spirit," which we have "not received" (2 Cor. xi. 4).

* Instead of coming from hearts "filled with spirit," it has to come from organs filled with wind, and thus music and spirituality are in inverse proportion.

Further light is thrown on the way in which we may sing *in our hearts*; and be occupied with Christ, in Col. iii. 16. (1) "Let the Word of Christ dwell in you richly in all wisdom and spiritual understanding." If we begin here, and do this, then (2) we shall be found singing and making melody *in our hearts* to Christ our Lord; and (3) that will be the evidence as to the measure in which we are "filled with the Spirit."

This passage (Col. iii. 17) goes on to conclude with the injunction "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

As this can be done only by the power of the Holy Spirit, He is not mentioned or referred to.

Papers on the Apocalypse.*

THE SECOND VISION "ON EARTH."

E (p. 118†), THE FIRST SIX TRUMPETS
(viii. 7—xi. 14).

A. (page 118), *The First Two Trumpets*
(viii. 7-12).

Before we give the Structure of this section we must again call attention to the fact that the *sixth* Seal takes us on to the time of the end; and the *seventh* Seal takes us back and commences a new series of judgments initiated by the seven Trumpets and followed by the seven Vials. So that the whole of the rest of the Apocalypse comes under the seventh Seal. Whereas the seventh Trumpet issues in and contains the seven Vials.

First of all we have (as we have seen) the six Seals (chaps. vi, vii.)

Then the seventh Seal expands into and contains both the seven Trumpets (viii. 7—xi. 14) and the seven Vials (xvi. 1—xviii. 24).

Finally, the seventh Trumpet expands into and contains the seven Vials (xvi. 1—xviii. 24).

Thus the seventh Seal embraces the whole of the great Judgment period of the Trumpets and Vials (from viii. 7—xviii. 24) and is immediately followed by the Apocalypse of the Son of Man in power and great glory.

A careful study of the following Presentation will explain our meaning; and set forth the order of the general contents of these judgment Visions, viii. 1—xviii. 24 :

* 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 Seventh Seal, viii. 1—xviii. 24.

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| THE SEVENTH SEAL consisting of The Seven Trumpets and the Seven Vials. | viii. 7. The 1st TRUMPET. Fire mingled with blood. Third part of Trees and grass burnt up. | |
| | viii. 8, 9. The 2nd TRUMPET. Burning mountain cast into sea. Third of sea becomes blood. | |
| | viii. 10, 11. The 3rd TRUMPET. Burning star falls on third part of Rivers ("Wormwood"). | |
| | viii. 12, 13. The 4th TRUMPET. Third part of Sun smitten. Moon and stars darkened. | |
| | ix. 1-12. The 5th TRUMPET. (THE FIRST WOE). Pit opened. Locusts. | |
| | ix. 13—xi. 14. The 6th TRUMPET. (THE SECOND WOE). The 4 Euphratean Angels loosed. Horsemen. | |
| | xi. 15. | xvi. 1, 2. VIAL I. (THE THIRD WOE). On the earth. Sores on Worshipers of Beast. |
| | THE SEVENTH TRUMPET (x. 7) | xvi. 3. VIAL II. On the Sea. Sea became blood. |
| | The 3rd WOE (Rev. xi. 14). | xvi. 4-7. VIAL III. On the Rivers. Rivers became blood. |
| | Consisting of the Seven Vials. | xvi. 8, 9. VIAL IV. On the Sun. Men scorched with fire. |
| | | xvi. 10, 11. VIAL V. On the Throne of the Beast. Kingdom full of darkness. |
| | | xvi. 12-16. VIAL VI. On the River Euphrates. Euphrates dried up. 3 spirits like Frogs. Armageddon. |
| | | xvi. 17—xviii. 24. VIAL VII. "It is done." The judgment of Great Babylon. |

The whole of this great judgment period, covered by the Trumpets and Vials, is given in two pairs of alternate Visions of events "in Heaven" and "on Earth."

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The 2nd Vision "in Heaven" (viii. 1-6) consists of *the opening of the seventh Seal*.
 The 2nd Vision "on Earth" (viii. 7—xi. 14) consists of the effects of this opening (the first six Trumpets).

{

The 3rd Vision "in Heaven" (xi. 15-19) consists of *the Sounding of the seventh Trumpet*.
 The 3rd Vision "on Earth" (xi. 19) consists of the effects of this sounding.

We are then (in chap. xii.) taken back to a time prior to chap. iv.; while the sequence of the Trumpet and Vial judgments is broken in order to admit of this parenthetical break.

The Trumpet and Vial judgments are *continuous once they begin*. It is only the description of them (not the *course* of them) which is interrupted, in order to allow of the necessary information being given which shows the necessity for them.

This digression commences at chap. xii. 1 and is carried on to xv. 8. Then the description of the Vial Judgments is taken up and continued, giving the results "on Earth" of the sounding of the seventh

Trumpet; an epitome of which had been given in a few words in xi. 19. These Vial Judgments are then continuous from xvi. 1—xviii. 24, which ends their mission, accomplishes their object, and issues in the Revelation of Christ from Heaven in power and great glory (chap. xix.).

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|---|---|--------------------|---|-----------------------------|--|
| | | The Four Trumpets. | | The first Two Woe Trumpets. | |
| Ⓔ (page 118), viii. 7—xi. 14. THE SECOND VISION "ON EARTH." | | | | | |
| The First Six Trumpets. | | | | | |
| A | a | viii. 7. | The FIRST Trumpet. | | |
| B | b | viii. 7. | The EARTH smitten (Hail and fire, etc.) | | |
| C | c | viii. 7. | The Third part of trees. | | |
| D | d | viii. 8. | The SECOND Trumpet. | | |
| | e | viii. 8. | The SEA smitten (Burning mountain, etc.) | | |
| | f | viii. 8. | Third part of sea, blood. | | |
| | g | viii. 9. | Death of living creatures in sea. | | |
| | h | viii. 10. | The THIRD Trumpet. | | |
| | i | viii. 10, 11. | The WATERS smitten (Star falling, etc.) | | |
| | j | viii. 11. | Third part of waters wormwood. | | |
| | k | viii. 11. | Death of men. | | |
| B | a | viii. 12. | The FOURTH Trumpet. | | |
| | b | viii. 12. | The HEAVENS smitten (Sun, Moon, and Stars). | | |
| | c | viii. 12. | Third part darkened. | | |
| A | D | viii. 13. | Three woes yet to come. | | |
| | E | ix. 1-11. | The FIFTH Trumpet. (THE FIRST WOE). | | |
| | F | ix. 12. | The termination of First Woe ("The first woe is past.") | | |
| | G | ix. 13-xi. 13. | The SIXTH Trumpet. (THE SECOND WOE). | | |
| | H | xi. 14. | The termination of Second Woe ("The second woe is past.") | | |
| | I | xi. 14. | "The third woe cometh quickly." | | |

Here we have the whole of the six Trumpets. The six refer to the earth; the seventh consists of the third Vision "in heaven." So with the Seals: six referred to the earth, and the seventh was opened "in heaven." It is the same with the seven Trumpets; six Trumpets refer to the earth, the seventh refers to heaven. Moreover, they are divided into four and three: the four (A. viii. 7-12, page 304) being grouped together, and the last three (A. viii. 13—xi. 14, etc., page 304) being the three "Woe" Trumpets.

The first four Trumpets and their results are recorded with brevity; while the last three are set forth in more detail. The four occupy only seven verses; the last three occupy some fifty verses.

The first of the four affects the earth; the fourth affects the heavens; while the second and third affect the waters of the earth. Thus all is recorded in perfect order.

THE FIRST TRUMPET (viii. 7).

viii. 7. And the first* sounded his trumpet,] The verb σαλπίζω (*salpizō*) means to sound a trumpet; the noun σάλπιγξ, (*salpingx*) being included in the verb.

and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third of the earth was burned up,† and the third of the trees was burned up, and all green grass was burned up] In the plagues of Egypt, to which these judgments were to be like, the seventh plague was "hail, and fire mingled with the hail" (Ex. ix. 22-28), and plants of the earth were smitten (vv. 31, 32). Here blood was mingled with the fire and hail. We are aware that a majority of interpreters maintain that the results of this first Trumpet are not literal. They seem as anxious to get rid of the miraculous and the supernatural from Interpretation, as the Rationalists are to eliminate it from Inspiration. But why, unless the plagues of Egypt also were not literal plagues, we cannot understand. Again we ask, Why should not these be literal judgments which are to come on the earth? What is the difficulty? God has said concerning the events of the day of the Lord, "I will show wonders in heaven above and signs in the earth beneath, blood and fire" (Joel ii. 20). How He will do this we are here told.

To explain this away is to manifest a want of faith in the power of God, and in the Word of God. Such things have taken place on earth. Why should they not take place again?

Cicero‡ tells us that word was brought to the Roman Senate, on one occasion, that it had rained blood, and that the river Atratus had flowed with blood.

On August 17, 1819, Dr. Seiss tells us that "Captain Ross saw the mountains at Baffin's Bay covered for eight miles with blood-red snow many feet in depth." Also that Saussure found it on Mount St. Bernard, in 1778; that Ramond found it on the Pyrenees; and Summerfield in Norway.

Why may it not be seen again?

The historical interpreters differ so much among themselves that we may well ask, Which one of them are we to believe? It is this very diversity which has caused so many earnest students to put the Apocalypse aside in despair. Our object in writing is that they may take up the book again with hope; asking them only to believe God. It will be better to err in such simplicity of faith in the Word of God, than to adopt the most plausible scheme based upon the opinion of man; and which differs not only from God, but from every other human interpretation.

For example, Elliott says that this first Trumpet denotes the wars of Alaric the Goth and Rhadagaisus the Vandal against the Western Roman Empire. We should never have guessed this ourselves. There is nothing about this or even like it in this Scripture. John saw one result, Mr. Elliott gives two. John saw

*G.L.T.Tr.A. WH. and RV. omit the word "angel."

† This sentence is added by G.L.T.Tr.A. WH. and RV.

‡ De Div., ii. 27.

the blood-red rain of hail and fire from heaven; this gives human blood on earth!

One says "trees" mean princes and great men; and "grass" means men's power and glory (Wordsworth).

J. N. Darby says "that which is elevated, eminent, lofty is intended by the trees; the young, feeble and aged are meant by the green grass."

Wetstein says "Trees mean fortified cities; grass, unwall'd villages."

Others say "by trees are signified apostles and great doctors; by grass, common Christians" (Paralus).

Alford holds that "it appears rather to indicate a general character of the judgments, than to require any special interpretation in each particular case."

To all this we have one simple remark to make—We prefer to believe God's own special interpretation of His own judgments, in the plain literal sense of the words.

THE SECOND TRUMPET (viii. 8, 9).

viii. 8. **And the second angel sounded his trumpet, and as it were a great mountain burning with fire was cast into the sea: and the third of the sea became blood; (9) and there died the third of the creatures which were in the sea, which had life; and the third of the ships were destroyed.]** It does not say it was a mountain, but that it was *like* one. This shows us what is not to be taken literally, as well as what is. It was something which resembled a mountain. John does not say he saw a volcano (as some assert). What John saw was a fiery mass like a mountain cast into the sea, and turning it into blood. "This cannot be literal" exclaim the interpreters. But again we ask, Why not? In one of the plagues of Egypt it is written that Moses "lifted up his rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants, and all the waters that were in the river were turned to blood" (Ex. vii. 20). In Ps. cv. 29 it is written, "He turned their waters into blood"; so Ps. lxxviii. 44. The poorest and humblest reader can understand this. It does not require education in order to believe God. All it needs is a spiritual understanding, and a childlike mind. (1 John v. 20 and 1 Cor. ii. 14.) It does not require wide reading to understand God. It requires faith.

To follow what man says it requires only credulity. Which are we to believe of the following interpretations?

One interpretation asks us to believe that

The fiery *mountain* means Satan.

The *sea* means the nations.

The dying of the *fish* denotes the persecution and slaughter of Christians.

The wreck of the *ships* denotes the extinction of congregations.

- (2.) Another system (E. B. Elliott's) tells us that
The *mountain* was Genseric with his Vandals, forced by the Huns from their native seat.
The *sea* was their plunging through France and Spain into Africa, settling themselves in the conquered territory.

The *destruction of fish*, etc., was their depredations on the neighbouring islands and shores of the Mediterranean.

- (3.) A third system tells us that
The *sea* is the church with its baptismal waters.
The *mountain* is some great heresy.
The *blood* is the corruption by deadly error.
The *destruction of fish* is the destruction of souls.
The *wreck of ships* is the overturning of churches
- (4.) Another system is that
The *sea* is the sea of Galilee, put for Palestine.
The *mountain* is Vespasian.
The *fishes* are the Jews.
The *ships* are the cities of Palestine.
- (5.) A fifth scheme is that
The *sea* is pure doctrine.
The *mountain* is prelacy.
The *fire* Episcopal ambition.
The *blood-red* waters means the introduction of false doctrine.
The *fishes* are Ecclesiastics, monks.
The *ships* the bearers of the Gospel.
- (6.) A sixth system is that
The *mountain* is Rome.
Its *burning* the burning of Rome by Alaric.
The wreck of its *ships* is the sack of Rome.
- (7.) William Kelly would have us believe him. He says

"The second blow supposes a great change: it falls on the sea, and so refers not to that sphere which is under special and settled government, but to that which is, or will then be, in a state of confusion and anarchy." And again "the mountain burning with fire, represents a system of power, itself under the judgment of God and the occasion of judgment to others" (*Apoc.*, p. 141).

Again, we ask, *Is it not better to believe God?* Is it not easier to understand what *He* says?

It is perfectly clear that *all* the above systems cannot be right. Which of them, then, are we to accept? Why is there this universal effort to have us believe that God always means something different from what *He* says? Whence comes this spirit? Dr. Seiss well asks, "What do we want with Vespasian and Alaric and Rhadagaisus, Attila, Genseric, Romans, Goths, Vandals, Arians, Prelates, or the Devil," when God tells us that it was a fiery mass like a mountain cast into the sea? That God's coming judgments will affect the fishes and the ships we are distinctly told in Hosea iv. 1-3. Zeph i. 3. Isa. ii. 16, &c.

All Bible readers and commentators believe that waters were turned to blood in the plagues of Egypt. Why not believe that they will be so turned again? If God had said ink instead of blood, we would believe Him. All things are possible with Him.

Indeed, it is quite recently that we were told that this had happened; or something like it. *The Daily Express* (London, May 19, 1900) says: "Great consternation has been caused at Santa Cruz, by the sea turning suddenly

black." and gives an extract from the *San Francisco Examiner*, which says :

"There are many theories as to the cause of this remarkable change. One man thinks it is due to the tides. Another says the turbid waters are the result of a submarine upheaval in the blue mud of the channel. A third believes the water is full of animalculæ—the whale food.

"Still another states that a storm from the ocean has muddled the water, and talks wisely, too, of marine earthquakes and the like. They all agree that the whole bay was never before like *the sea or ink* it is at present."

If, in our day, the sea can be turned *black*, Why cannot it be as easily turned *red*? And when it is, when these words of "the book of this prophecy" shall be fulfilled, men will doubtless speculate about the cause of it, just as they speculate about the sea at Santa Cruz: and remain just as ignorant as before, because "God is not in all their thoughts."

In like manner, the cleaving in two of the Mount of Olives in Zech. xiv. 4 is regarded by most commentators as being quite beyond a literal interpretation: and yet, a few years ago, *The Illustrated London News* gave some interesting drawings of the scene of the great volcanic eruption in the North Island, New Zealand. It will be remembered that the outburst of volcanic energy began by the explosion of MOUNT TARAWERA, a mountain which had no crater upon it, and showed no signs of recent activity. TARAWERA was split in two by the sudden opening of a great chasm or line of craters four miles long, about 500 feet wide, and, in many places, 400 feet deep.

What happened in that case may easily happen again; not that we require, or ought to require, any such aid to our faith; for we believe that God means exactly what He says, in this and in other prophecies.

Contributed Articles.

DANIEL'S VISION OF THE FOUR IMPERIAL WORLD POWERS.

"THE TIMES OF THE GENTILES."

(PART VIII.—Continued from page 10).

XXX.

The following chronology is offered, subject to the same limitations as was the previous one.

Leading incidents during the chronological period of the Fourth Beast, or Roman Empire, from the capture of Jerusalem by Pompey, B.C. 63, to the tenth persecution of the Christians by the Emperor Diocletian, A.D. 303:

- B.C.
- 63 Pompey subjugates Judea. Jerusalem taken after a siege of three months.
 - 54 The Temple plundered by Crassus.
 - 47 Antipater the Idumean appointed by Cæsar Procurator of Judea. Herod made Governor of Galilee.
 - 43 Death of Antipater.

- 40 Parthians take Jerusalem, and pass through the country like a scourge. Herod appointed by the Romans King of Judea.
- 37 Herod captures Jerusalem.
- 30 Egypt conquered by Cæsar.
- 27 Augustus made Emperor.
- 19 Herod begins to rebuild the Temple.
- 11 The outer Temple finished.
- 4 The *Nativity*.
- 3 (?) Death of Herod at Jericho.

A.D.

- 14 Tiberius, Emperor of Rome.
- 25 Caiaphas, High Priest.
- 26 Pilate, Procurator of Judea. Ministry of John Baptist.
- 27 Jesus baptised.
- 30 Crucifixion, resurrection, and ascension.
- 36 Stephen stoned.
- 37 Tiberius died. Saul's conversion. Caligula, Emperor.
- 39 Orders his statue to be set up in Jerusalem.
- 41 Caligula assassinated. Herod Agrippa I., King of Samaria and Judea. Claudius, Emperor.
- 42 The Church at Antioch (Acts xi. 26).
- 44 Persecution of Christians by Herod Agrippa. Martyrdom of James. Peter arrested.
- 53 Claudius Felix, Procurator of Judea.
- 54 Nero, Emperor.
- 59 Paul before Felix (Acts xxiv.).
- 64 Nero accuses the Christians of setting fire to Rome.
- 66 Paul before Nero. Jewish war begins. The Christians flee from Jerusalem to Pella.
- 68 (?) Martyrdom of Paul. Nero kills himself.
- 69 Vespasian, Emperor. Commits the conduct of the Jewish war to his son, Titus.
- 70 Titus besieges Jerusalem nearly five months. The Temple burnt. War lasted four years and four months. 1,100,000 Jews perished in the siege; 97,000 were taken captive.
- 71 Triumph of Vespasian and Titus celebrated at Rome.
- 79 Death of Vespasian. Titus, Emperor.
- 81 Death of Titus. Domitian, Emperor. Christians persecuted.
- 96 Death of Domitian; assassinated at the instigation of his wife. Domitian was the sixth head of the Beast (Rev. xvii. 10).
- 98 Trajan, Emperor. Enacts penal laws against the Christians.
- 115 Ignatius martyred.
- 117 Hadrian, Emperor.
- 121 The Emperor visits Britain, when he finished the wall begun by Agricola between the Tyne and the Solway Firth. To prevent Jerusalem ever reverting to the Jews, the Emperor determines to rebuild it as a Gentile city, with a pagan temple.
- 132 Jewish rebellion under Bar Chochebas, a false Messiah. The war lasted three years and a half; 985 towns and villages destroyed; 580,000 Jews perished. The new city was built, and was named Ælia

- Capitolina, upon the site of the former. The pagan temple was built upon the site of the temple to Jehovah. Jews were forbidden, on pain of death, to approach it.
- 138 Antoninus Pius, Emperor. Enacts that no Christian should be prosecuted on account of his religion.
- 161 Marcus Aurelius persecutes Christians systematically.
- 167 Martyrdom of Polycarp.
- 180 Commodus, Emperor.
- 193 Sixth persecution under Septimus Severus.
- 237 Seventh persecution under Maximin.
- 244 Philip the Arabian favours the Christians.
- 249 Eighth persecution under Decius.
- 251 Ninth persecution under Gallus.
- 254 Christians sent to work in the mines by Valerian.
- 260 Christianity recognised by law under Gallienus.
- 270 Aurelian begins a persecution, but is slain.
- 284 Diocletian, Emperor.
- 303 The tenth and fiercest persecution; lasting ten years.

A. S. W.

CHRISTIAN SCIENCE.

THE new cult called Christian Science has attracted so much attention of late, that it may not be out of place to examine its claims to be a Divine revelation vouchsafed to Mrs. M. B. G. Eddy for the benefit of mankind.

As there are conflicting opinions regarding these claims, the question may be said to resolve itself into an enquiry as to whether this new religion is true or false.

To settle this question satisfactorily, a standard must be set up with which to compare the statements to be found in the text-book of the cult, namely, *Science and Health, with Key to the Scriptures*, by Mary Baker G. Eddy, the founder of the new religion. This standard must of necessity be the truth, to which both Christian scientists and their opponents appeal for confirmation of their conflicting views. A definition, therefore, of this most important word "Truth" is absolutely necessary for a clear understanding of the various issues that present themselves.

A clear definition of the word Truth will be found in every standard dictionary, and it is this—"that which is conformable to fact."

This definition of Truth is accepted as correct astronomically, legally, commercially, socially, medically, mathematically. Indeed, with one exception, it may be said, universally.

The exception is that, theologically, the word authority, which frequently means opinion, is substituted for fact.

As Mrs. Eddy deals largely in theology, it is only fair that she should be granted the latitude assumed by theologians, and due weight be given to her opinions on such matters. But as she also treats of subjects other than theological with which mankind are interested in view of their temporal welfare, her statement on those points must be tested by the standard with which the honest portion of mankind regulate such subjects.

Thus the issue can be narrowed to the simple questions:

- (1) Are the statements in Mrs. Eddy's book conformable to fact?

- (2) Do the facts disclosed warrant the conclusions that are drawn therefrom?

The trustworthiness of Mrs. Eddy's book depends on these questions being answered in the affirmative.

The reasonableness of a standard of truth is recognized by Mrs. Eddy herself, inasmuch as, in the preface of her book, *Science and Health*, page viii., she boldly formulates the question, "What is Truth?" and proceeds to answer it in such a remarkable manner that it may be regarded as the real "key" to seemingly logical conclusions at variance with common experience.

Seeing, therefore, the prominence given to the expression "Truth" throughout the text-book, it becomes necessary, not only to examine the definition propounded and accepted by Mrs. Eddy, but also to compare with it the definition of Truth that is almost universally accepted.

Mrs. Eddy's proposition, quoting from page viii. of the preface, is as follows:—

"The question, What is Truth? is answered by demonstration—by healing disease and sin."

Now, if anyone will have the patience to examine this proposition carefully, the fallacy will become apparent.

Question: What is Truth?

Answer: Demonstration.

First of all it will be observed that even the word *suitable* is omitted before "demonstration." Therefore, any demonstration is sufficient to prove any truth.

If it is asked, demonstration of what? Well, your pocket-handkerchief. That will be an undeniable "demonstration," as well as any other demonstration.

And indeed, it can be used this way, for instance:—

The production of your pocket-handkerchief is a proof of the truth of your assertion that you had one in your pocket, and that "demonstration," according to "Christian Science," proves the truth of any other assertion you choose to make.

Thus it will be seen what a wide shelter is afforded by the simple word "demonstration," unqualified by any restricting adjective. And Mrs. Eddy herself takes full advantage of the shelter thus afforded when she claims, on page 539, that "A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it." For example, take the case where Christian Science is "honestly applied, under circumstances which make demonstration possible" (page 40), such, let us say, as a hypochondriac with a robust constitution (see *The Daily Mail*, 1st April, 1901). Does the healing of the hypochondriac prove that "shortened limbs can be elongated" (page 55), or that matter does not exist? (page 19). According to the "demonstration" theory of Christian Science, it does. Or again, Mrs. Eddy states (page 539): "If one of the statements in this book is true, every one must be true" (unmindful, apparently, that the converse of this statement must have equal force, *viz.*, that if one statement in her book is false, every one must be false). Does the acknowledged truth of the statement on page 491, that "Truth casts out error now as surely as it did eighteen centuries ago," demonstrate the truth of the statement on page 578, that the river Gihon in Genesis means "The rights of woman acknowledged morally,

civilly, and socially?" Or that "what is termed disease does not exist" (page 81)? Or will it prove the accuracy of the conclusion in the proposition following, to be found on page 499, viz.: "Objects utterly unlike their original do not reflect that original. Therefore, matter cannot proceed from God, and it has no real entity"? According to Christian Science, the truth of one statement proves the truth of the rest.

Mrs. Eddy's position in her shelter is further illustrated, on page 457, under the head "Induction," where she states as follows:—"Christian Science must be accepted at this period by induction. We admit the whole because a part is proven, and that part illustrates and proves the entire principle." Imagine a piano claimed as purchased on that system. Having proved the payment of part, that proves the payment of the whole! Why not? According to Mrs. Eddy we should admit the whole because part is proven.

Ordinary Christians are warned in the Bible against the fallacy of demonstration as a proof of truth. St. Paul, in 2 Thess. ii. 4, speaks of the man of sin, the son of perdition, "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, shewing himself (demonstration) that he is God."

This is the system of Truth by "demonstration," regardless of whether the demonstration previously adduced is applicable to the case or not; and if one is committed to that definition of Truth, it follows as a logical consequence that all the surprising statements in Mrs. Eddy's book must be accepted as true.

If, on the other hand, "Conformity with fact" is recognised as the essential condition of Truth, there need not be any difficulty in distinguishing the true and the false, and the students of Mrs. Eddy's book will be enabled to discriminate between reputed truth and asserted error.

The reason why Mrs. Eddy is precluded from that definition of Truth, which is universally accepted, is not far to seek. It is this: "Conformity with fact" being essential, the definition of the word "fact" is essential also. Fact means *a thing done*; but how can anything be done when there is nothing to do it with?

For according to Mrs. Eddy, matter, the material for any action, good or bad, does not exist.

The only fact recognised by Mrs. Eddy is the "Spiritual fact," and here is her explanation of it on page 227: "If you wish to know the spiritual fact, you can discover it by reversing the material testimony, be it *pro* or *con*, be it in accord with your preconceptions, or utterly contrary thereto." This explanation is called "Truth by inversion."

The question may fairly here be asked: Will the affirmation of this profession of Faith be accepted in the Law Courts in the event of Mrs. Eddy or any of her disciples being called on to state in evidence "the truth, the whole truth, and nothing but the truth"? Will any honest judge or jury accept "truth by inversion"? Will Mrs. Eddy herself accept the consequences of her own declaration, said, by the way, to be divinely inspired? If so, there is ample opportunity for testing the sincerity of her convictions, by taking an action for libel against Mr. Frederick W.

Peabody, Member of the Boston Bar, in order to refute the damaging statements contained in his publication, entitled *A complete exposé of Eddyism, or Christian Science. And the Plain Truth in Plain Terms Regarding Mary Baker G. Eddy, Founder of Christian Science.**

Although Mr. F. W. Peabody fully exposes sordid motives underlying this so-called Christian Science in its mundane aspect, still the theological aspect of Eddyism presents points of considerable interest in view of the support she can claim, from the metaphysical writings of Spinoza, in 1677, down to those of Canon Gore, now Bishop of Worcester, in 1901;† but a disquisition on the subject would be too long for this paper. Suffice it to say that if all the learned writers of ancient and modern times, including Huxley, Compt, Haeckel, Spencer and others, could only have subjected the outcome of their imaginative reasoning to the sober test of truth—not Eddyistic truth, but "that which is conformable to fact"—they would have been compelled, by mathematical exigency, to acknowledge one God the Father, one Lord Jesus Christ; one Holy Spirit the Comforter, "even the Spirit of Truth whom the world cannot receive because it seeth him not, neither knoweth him." All as set forth in the Word of the Lord which endureth for ever. Amen.

F. W. WELDON, Colonel, Indian Staff Corps.

THE "HIGHER CRITICISM" THE "TEACHING OF DEMONS."

IN the closing period of the last century and in the early years of the present, there were well known and declared enemies of the Bible. They made this the object of their life's work, to pour forth, by voice and press, blasphemy against the Word of God and Christ the Son of God. Paine, Voltaire, Taylor, Bradlaugh have departed, Foote bankrupt, Hall of Science gone, and no one seems to have come forward to fill the gap. The exponents of this school made no secret of their hostility, but boldly declared their object. It was not their way to pose as friends of the Bible. So far, we can have some respect for them in their open avowal of enmity; but none for those, who, assassin-like, the better to conceal their designs, approach as friends, and hide under this cloak their weapons of injury. To-day, this is the policy and craft of those occupying Professors' chairs, Preachers' pulpits, or bearing Ecclesiastical titles.

This may appear to some as too heavy an indictment to bring against such men; but the truth of it will be acknowledged when the following criticisms are read as being the latest expositions from men occupying high places in so-called temples of learning. Such may exhibit profound knowledge; but the defamation and scurrility we shall refer to can only be instigated from supernatural and evil sources.

Our information of this development of "Higher" Criticism is obtained from *The Athenæum*, of May 3rd,

* Published by James H. Earle, 178 Washington Street, Boston. Price 25 cents.

† "Things have no existence apart from the minds that know them."—"Relations are the work of the mind, and relations are necessary to make objects." "The Body of Christ," by Charles Gore, D.D. (2nd Ed. Murray), pp. 150-151.

1902. This number contains a short review of the first volume of the *Encyclopædia Biblica*. Inspiration is cast to the winds by such writers as Canon Cheyne and others. The reviewer takes one or two examples to show the character of the work. In an article on Moses and the ten plagues of Egypt, he makes the following comments:

"Canon Cheyne contends that Moses was a clan, rather than an historical personage, and that the plagues of Egypt were exaggerations of natural occurrences."

"It is, however, in its dealings with the New Testament that the school of criticism here represented is most destructive. Under "Nativity" (Narratives), Professor Usener contrasts the two accounts of St. Matthew and St. Luke, and declares that 'every unprejudiced mind will perceive "that they are" mutually exclusive and irreconcilable.'"

The reason given for this conclusion being, that the genealogies are "based on the presupposition that Jesus was the true son of Joseph."

Another critic, Professor Schmiedel, goes far beyond this in wickedness, "under the head of 'later tradition.'"

"According to the Talmud, and according to Celsus, Jesus was the child of the adultrous intercourse with Mary of a soldier Stada or Panthera'; and does not mention the theory duly given by the writer from whose book he takes the statement, that 'panthera' is but a Jewish corruption of Parthenos or Virgin. We are reluctantly compelled to think that in this, as perhaps in other passages, Professor Schmiedel is purposely giving his views in the form most likely to shock the feelings of believers."

It is with that purpose, after much hesitation, we produce this foul criticism, to show the character of the book, and to "shock" our readers, that they may not be deceived by the title and beguiled to purchase it.

THERE IS NO OTHER NAME FOR THIS, THAN—DIABOLICAL.

We continue to quote the review from *The Athenæum*:

"The only other article we propose to mention is one by Professor Van Manen on Paul, wherein he states that 'with respect to the canonical Pauline Epistles, the later criticism here under consideration has learned to recognise that they are none of them by Paul; neither fourteen, nor thirteen, nor nine or ten, nor seven or eight, nor yet even the four so long universally regarded as unassailable,' were written, according to this critic, 'at the close of the first, or the beginning of the second century.' He is willing to admit the historical existence of Paul, but only as an 'itinerant preacher outside of Palestine'; and "the only authentic details" concerning "him," are "based partly on legend and partly on trustworthy tradition."

We find these conspirators at last falling foul of one another in this precious *Encyclopædia*, one contending that the Bethlehem of the Virgin birth was in Zebulon; another contending that it was the Bethlehem of Judea.

We only refer to this to show that there is no agreement among themselves, and yet they assume the position of being *higher critics*. How they have gained such a pinnacle it is difficult to conceive. If we take the Word of God for our guide, we shall concur in fixing the source of their inspiration. It is well we should forget high-sounding names; and ignore the "upper seats" in their synagogues. The Word of Truth would not have us err in this particular,

and directs our attention at once, and without hesitation, to the source from whence all such teaching comes, as

"DOCTRINES OF DEMONS."

The secular press is more outspoken in this matter than some of the religious papers! But alas! *The British Weekly* encourages the propagation of error, inasmuch that in its columns a "Reverend" is allowed to counsel inquirers to get their difficulties solved by reference to such writers (see *Things to Come*, March, 1902, p. 99: "Nearing the End").

N.

Questions and Answers.

QUESTION No 286.

THE "AGAPEMONE."

H. B. R. "I have several relations in connection with the 'Agapemone,' of which Prince, who died a few years ago, was the leader. Can you give me any information about this Sect?"

The word, as you know, means "the abode of love," *i.e.*, of Free-love. It is, therefore, the abode of licentiousness, and, we suppose, on the Continent would be placed under "Police Supervision." Under the guise of religion it panders to the very lowest and most degraded features of human nature.

It is the logical outcome of "Holiness" teaching, which is a dangerous, downward incline. Some are only just over the edge, many are a little way down; others are still further down, while some are lying as awful wrecks at the bottom. There are stations on this particular down-grade line. The starting station was "Pearsall Smithism." Others follow with different names. The most popular station might be called "P. Smithism-and-Water"; another is "Pentecostalism"; but the terminus is the "Agapemone."

Once deny the teaching of Romans as to the incorrigibility of the flesh, and believe that it is capable of improvement, then there is no limit to which that improvement can be carried. Some may plead that the Christian *must* sin; others may argue that the Christian *need not* sin: But the Scripture saith, "There is no man that sinneth not" (1 Kings vi. 46. Prov. xx. 9. Ecc. vii. 20. Jas. iii. 2. 1 John i. 8, 10). It is not a matter for argument, but a matter of fact.

Once admit that the flesh can be so subdued that it cannot sin, then the inevitable conclusion is the entire eradication of sin in the believer. Many professing Christians hold this view. All who say "out of the seventh and into the eighth" chapters of Romans allow it. But it is in direct conflict with Rom. viii. 7, which is that "the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be." Popular "holiness teaching" denies this. It holds that the "carnal mind," *i.e.*, the flesh, can be made subject, and in many cases is actually made subject.

It is only one step from this to the "Agapemone." But the demands on even natural Christian modesty are so great and serious, and so directly in conflict with Rom. viii. 7 quoted above, that another Divine revelation

is needed and is claimed in order to supersede Rom. viii. 7. Mr. Prince claimed to have received this new revelation. See his "Voice No. 1," now in safe custody at the British Museum Library. It is entitled *The Redemption of the body brought to light*. Voice 1, The Testimony."

"The Son of Man so loved the earth that He gave His own Spirit, that whosoever believeth in Him should not die, but be alive and abide the coming of the Lord. Behold, He cometh. If any flesh be in the Holy Ghost He is a new Creation; old things are passed away, behold all things are become new; and all things are of Jesus Christ who hath reconciled the flesh unto Himself by His own Spirit, and hath given unto Brother Prince the ministry of Reconciliation, viz., that the Son of Man was in the Holy Ghost reconciling the flesh unto Himself, not imputing its independence unto it; and hath committed unto Brother Prince the word of reconciliation. Now, then, I am the messenger of the Holy Ghost, as though Jesus Christ did beseech you by me; I pray you in the Holy Ghost's stead, be ye reconciled to the Son of Man, for He hath made Him to be flesh for us who knew no flesh, that we might be made the body of Jesus Christ in Him. Behold my servant, the Branch."

May the Lord pardon us for repeating such blasphemy in print. We do so on the grounds of 1 Tim. iv. 1, 2, 6. "In the latter times some shall depart from the faith, giving heed to lying spirits and teachings of demons, speaking lies in hypocrisy . . . If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ."

One would have thought that no Christian who had read and believed Gal. i. 8, 9 could be led away by such a perversion of the Word of God, exhibiting such a mixture of Satanic design and human ignorance.*

Any Religion claiming to have a new Divine revelation stands convicted and condemned by the very fact; and instead of listening to it or its teachings for one moment, we ought instinctively to say "Anathema."

"Christian Science," for this same reason, comes under this Anathema; for its teachings rest wholly on the claim of Mrs. Eddy to have received a Divine revelation.

But, to return to the Agapemone, our readers will learn this important truth, which may prove a warning beacon. If you begin by getting out of the seventh of Romans, there is no logical stopping place till you get into—not the eighth of Romans—but into the Agapemone.

QUESTION No. 287.

ISAIAH LXV. 20.

E. L., Devon. "May I ask you for an explanation of the following passage: Isa. lxx. 20, 'The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.' Does this imply that the sinner is not to die? Again, in saying that the child shall die 100 years old, it is implied that people will die even in the restored earth, and yet we may gather from Isa. xxv. 8 and Rev. xxi. 4 (referring to the same period) that there death shall be no more.

The difficulty is created by your parenthetical remark "(referring to the same period)." There is nothing about death being no more in Isa. xxv. 8. The Context shows that it relates to "this mountain" (v. 6, 10); and to the taking away "the rebuke of his people" on their restora-

* We refer particularly to the ignorant use of the Divine Titles.

tion. Swallowing up death in Victory refer to *resurrection*: the "first resurrection" and to the millennial state, not to the Eternal State (Rev. xxi. 4).

During the Millennium a person dying at 100 years old shall be counted a child, and sinners shall be accursed and cut off. "I will morning by morning (See R.V.) destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord" (Ps. ci. 8).

David never did this. But the future successor of David's throne will do it; and that, *continuously*, during Millennial days.

Signs of the Times.

JEWISH SIGNS.

THE ROUMANIAN EXODUS.

It is very significant that side by side with the prospect of the opening up of Palestine for the Jews, their position in the world outside Palestine is becoming more and more intolerable. In all countries, except England, Jewish difficulties are increasing. At the present moment their condition in Roumania is simply intolerable.

It is becoming a danger to the whole of Europe, and is passing from the social to the political stage.

The systematic attempts of the Roumanian Government to exterminate the Jews has led to an impending exodus, which is fraught with grave political problems. The only human way of averting the peril is for Europe to insist on the observation of the Treaty of Berlin, 1878, and to compel Roumania to secure to Jewish subjects the treatment which articles xliii. and xliv. of that Treaty guarantee to them.

Roumania denies civil rights to Jews, because, being unbelievers, they have no natural place in a "Christian" State. Since 1864 scarcely a year has passed without some further limitation of Jewish rights, until at length they are unable to learn, or to work, or almost to live.

A GREAT EXODUS IS IMPENDING.

Jews are gathering in various parts preparatory to their flight. They have issued an appeal to Europe.

It seems as though, with Palestine opening, the Jews were being stirred up, to see there, their only refuge.

SOCIAL SIGNS.

THE DECLINE OF LITERATURE.

A serious "sign of the times" is opened up to us in a remark in *The Daily Chronicle* of May 10th:—

"The decline, almost the extinction, of literature was lamented the other day at the board of the Royal Academy."

True, it is not a religious sign that we have here, but rather a social sign; but it is most significant. It refers especially to Great Britain.

A few years ago, in the last generation, some read the Bible and a few sound books, and the rest nothing at all. To-day our population daily soaks its mind in modern journalism.

The Printing Press has been captured by the enemy, and used to destroy the very benefits which it was so well calculated to bestow.

Fifty years ago, the few, by comparison with to-day, who read, were also educated. But now this is reversed. The

number of people who can read is enormous, but the proportion of those who are educated is small. Hence the printing press, following the law of supply and demand, now appeals to the uneducated mass of all classes. Thus the taste of the educated is gradually debased, while that of the masses is not lifted up.

Two generations ago there was a marvellous array of giants in literature, who had much to say that was socially elevating. The commonest books of those days were at least wholesome. But all these are now swamped by the garbage which the simple have now thrust upon them, and shouted at them with a persistency against which the fewest are proof.

Mr. Rudyard Kipling, perhaps the most popular if not the greatest writer of our day, affords a proof of how even the ends and aims of literature have been lowered, and are calculated to lower the principles of the Empire.

What was deplored at the meeting of the Royal Academy was the fact that good art and good literature appeal to ever narrowing circles. The good magazines and journals of even twenty-five years ago did overflow to the benefit of the less educated classes. But to-day this has stopped; and the magazine has come down to a few pence, while the halfpenny journalism serves everything up in the form of tabloids, mixed with sensational news, anecdotes, puzzles, competitions, betting, sporting, "scandals," and the worst of the police news. Discussion is being abandoned for a mere accumulation of facts. These, and the continued spawn of bad novels, constitute our national culture. Our bookstalls testify to the vast increase in the number of readers. The door has been opened to the vast stores of knowledge, and opened to all; but its entrance has been blocked up by rubbish heaps.

The people have been taught to read, without being taught what and how to read. We have given the people the dangerous power of reading, and turned them out to welter in the immoral waters of "literature" without a guide.

We are mortgaging the whole future of the nation. This is the evil that is facing us. And how is it being met? It is not met at all. It is not regarded as a problem, or as a sign of the times: yet it is the gravest that threatens the whole nation, and the most serious part of the matter is that it is the very nature of this evil to go on increasing.

We see no remedy. Man might say it is to be seen in more real education. But the secret is that *man is fallen*, and his natural tendency is to go down, down, down.

There is no hope in "education" or in journalism. Journalism is purely commercial. It must supply the demand which it tends to create, and thus work in a vicious circle. What we have done by education is not to alter man's fallen and falling nature, but merely to make its methods more easy and dangerous. A man is not to-day a highway robber. He does not use a pistol and say "your money or your life." He hires an office, and uses a pen, and writes a prospectus, and he gets your money all the same.

Some there are who see the evil and deplore it, but they will not recognise the true source of it, or the true remedy for it. Nor will they, until the bottom of the inclined plane is reached. Then will be seen the outcome and failure of all man's efforts to remedy the evils of his fallen nature.

RELIGIOUS SIGNS.

THE TWENTIETH CENTURY.

A new century, to the students of prophecy, is full of solemnity. Only these know anything of what it really means. On Nov. 29, 1901, Mr. Hall Caine (the author of *The Manxman* and *The Christian*) gave a lecture on "The Coming Century," and his great point was that

the nineteenth century had been the century of the *People*, but the twentieth is to be the century of *Humanity*. We quite believe it, and, indeed, we *know* it. There is little doubt but that it will be a century that will be marked by the revelation of "the Man"; and, thank God, that will be speedily followed by the revelation of "the Son of Man," who will bring in the new era, when man shall be abased, and God shall be exalted. The claim of the new century hails from the Isle of Man, but the proclamation of the other will come from heaven. For this we wait and hope.

THE WORLD'S IMPROVEMENT.

The evidence of the effect of civilisation on the morality of the world is exemplified in the following:—

"According to the annual report of the police commissioners for Scotland, the northern kingdom last year established a record in crime. 'It has been our duty,' says the document, 'to draw attention year after year since 1897 to the continued rise in the number of persons committed to prison. The year 1901 has continued the series of increments, and has created a new maximum above all the records we possess. The total receptions of 1900 amounted to 60,503; in 1901 they have bounded up to 66,769. In the same way the average number of ordinary prisoners in the gaols rose from 2,363 in 1900 to 2,582 in 1901.' The only cause assigned for these expansions is the campaign against obscene speech, for which offence 12,000 persons were taken into custody by the Glasgow police last year."

GROWTH OF SUPERSTITION.

"The superstition we deplore among the lower classes, and especially in country people, who still cherish belief in 'wis: women' and gipsy fortune-tellers and the witches, grows steadily and rapidly among the educated classes. Christian science, palmistry, crystal gazing, and the various other methods employed of fostering this craze attract thousands of persons whom one would scarcely suppose to give way to such follies."—*Lady's Pictorial*.

This shows that Enlightenment, Civilisation, Education, and Reason can do nothing for fallen man. This is the testimony of the world. Abandoning "Faith," man gives himself up to credulity. He will not believe God's truth, but will gulp down man's lies.

Editor's Table.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

ACKNOWLEDGMENTS.

K.G.T. (for *Things to Come*) £1 0 0

HADES

W. B. Thanks for copy of *The Witness* for July. Our Editorial, issued simultaneously, convicts the article on "Hades" of mis-statement if the reference is meant to apply to us. The writer says, "To them the body is the man" (p. 103). We said, on the contrary, "The body alone is not the man" (p. 2, col. 2). The article is called "A Scriptural Inquiry"; but it starts off by dwelling on the Pagan use of the word Hades, and "unhesitatingly" asserts that the scriptural meaning and use of the word is the same.

We shall deal further with the matter before long.

FOREIGN STAMPS.

We receive Foreign and Colonial Stamps (new), at their face value, in payment for Subscriptions, or Books; or as Donations and Thankofferings. Our friends will often find it more convenient to obtain stamps instead of Money Orders.

THINGS TO COME.

No. 99.

SEPTEMBER, 1902.

Vol. IX. No. 3.

Editorials.

EVOLUTION IN THE "NEW CREATION."

A CORRESPONDENT (D. M.) tells us how he recently heard a sermon on "What shall I do to be saved?" (Acts xvi. 30, 31), using the case of the Philippian jailor to show that Salvation was a *continual process and not a condition*. Salvation was to be by little and little, one sin at a time, etc. His question is: "Is there any such teaching in the New Testament?"

Instead of relegating this to our "Questions and Answers" column, we speak of it here, because it raises a great and important principle—the discussion of which will be helpful to many other of our readers.

The preaching described above is nothing but EVOLUTION introduced into spiritual things. Evolution has shut God out of the old creation. It is now shutting Him out of the new creation. It is the same principle which is carried out by the Higher Critics.

Satan's great aim is to shut out God; *to get rid of the supernatural*. The Critics get rid of the supernatural in Revelation; the Scientists get rid of it in Creation; and now, Preachers seek to get rid of it in the work of the New Creation. It is Evolution in each case, showing that Evolution is Satanic in its origin, though it is ignorantly carried out by men.

"There is no God" is what it all leads to; and will all end in. This is what the fool once said in his heart. Today they say it with their lips.

But it is in the New Creation work, as it was in the old, "all things are of God." "If any man be in Christ he is a new creation; old things are passed away: behold all things are become new. And all things are of God" (2 Cor. iv. 17, 18).

This is the testimony of New Testament teaching. It is now true, that in the heart of the saved sinner it is as it was in the old creation. "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iii. 6). It is now as it was then—"God commanded," "God said," "God called," "God blessed." Thirty-five times we have such expressions in Gen. i., as though God—fore-seeing man's invention of the theory of Evolution—has stamped His name so indelibly on that chapter that it cannot be got rid of without getting rid of the whole book! And that is what the Critics are now doing, saying that Creation and Paradise and the Fall etc., etc., are all "Myths."

But this only confirms the truth of the Book: for it foretells that that is exactly what would take place. "The time will come when they will not endure sound doctrine;

but . . . they shall turn away their ears from the truth, and shall be turned unto fables" (Greek—*Myths*. 2 Tim. iv. 3, 4).

The Scripture teaches that before this New Creation work begins all is chaos, darkness, ruin and desolation. Then (as in the old creation) (1) the Spirit of God moves. (2) the Word of God speaks and commands. (3) The Light then shines. (4) It shines on the ruin. And that is where the sinner "comes in"; that is where he begins. This is Divine conviction of sin which leads to repentance. This is a "new creation" work. But before the sinner knows anything of it, the Great Almighty Creator, the Invincible Spirit of God, has been at work.

Before this work begins all is "darkness" and death. "Darkness was upon the face of the deep" (Gen. i. 2). And sinners are "dead in trespasses and sins" and have "the understanding darkened" (Eph. ii. 1; iv. 18). In Rom. vii. 5, 6, this is defined as being "in the flesh." The New Creation work is defined as being "in the spirit." Where this work takes place, saved sinners are said to be "not in the flesh" (Rom. viii. 9), though the flesh is in them.

This New Creation work is so complete that, when we have experienced this work and received this wondrous light (2 Cor. iii. 6), we gain the glorious knowledge of God that we died with Christ; that we were buried with Christ; that we were quickened with Christ; that we are now raised with Christ; and are now only waiting for our ascension, so to be ever with Him.

We have been "made meet to be partakers of the inheritance of the saints in light." "Made meet" by God Himself "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom WE HAVE redemption through his blood, even the forgiveness of sins" (Col. i. 12-14, compare Eph. i. 7).

This is the teaching of the New Testament. Progressive Salvation is first cousin to Progressive Sanctification. Both are non-scriptural and un-scriptural terms. If God "hath made us meet" then it is a denial of His work for us to suppose, or say, that anything we can do can make us *more* meet. If we have the new nature begotten in us by the Spirit of God, then we are the sons of God (Rom. viii. 14) and if children their heirs, heirs of God, and joint heirs with Christ (Rom. viii. 17). It is impossible for us to progress in this relationship which God hath bestowed upon us "according to the riches of His grace." We can grow in our knowledge of it, in our appreciation of it, in our enjoyment of it: but not in the relationship itself. This is Salvation by Grace, and it is God's work for us and in us. The other is Salvation by works, it is man's work; it is progressive, and therefore is never finished. What happens in the case of those who have not progressed enough, we are not told. But something must happen. Nothing but *perfection* can make us meet for God's presence.

We are strong "perfectionists" in this matter, because it is all of God (2 Cor. iv. 17) and "all his works are perfect" (Deut. xxxii. 4) "they stand fast for ever and ever" (Ps. cxi. 8). Hence we are made "perfect in Christ Jesus" (Col. i. 28), "complete in Him" (Col. ii. 10), "accepted in the beloved" (Eph. i. 6).

This is a perfection worth having. But there is no perfection, no finality, in that "other Gospel" which so many preach to-day, as they did in the Apostle's day (Gal. i. 6). As to

THE CASE OF THE PHILIPPIAN JAILOR, many mis-interpret and mis-apply his question and the Divine answer by the Apostle. If we would be "rightly dividing the word of truth" here, we must not say, "Believe on the Lord Jesus Christ and thou shalt be saved," except to those who have the same experience as he had, and are in the same spiritual condition.

He was under deep conviction of sin. The Spirit of God had "moved."

The jailor was in great fear; not of the earthquake, for he was asleep and knew nothing of it. All that he knew was that the prison doors were open; and, "supposing that the prisoners had fled," he was going to kill himself, rather than suffer the death of execution in the morning (Acts xii. 19). That is what he feared. And these fears the Holy Ghost was going to use now to accomplish the almighty work of the New Creation.

Suddenly, before he could take his life, the jailor hears a voice from "the inner prison":

"DO THYSELF NO HARM."

He became aware that in that darkness there was some Divine power that could SEE what he was about to do. And not only this; he became aware also that there was some Divine omniscience that knew what he was thinking of.

"WE ARE ALL HERE."

The jailor supposed they "had been fled."

Overawed by this mysterious presence, that could not only see what he was *doing* in that darkness, but knew what he was *thinking* also, he "called for a light, and sprang in, and came trembling, and fell down before Paul and Silas and said, Sirs, What must I do to be saved?"

To such an one, in such a condition, were the assuring words addressed: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house." Faith always has respect to what is said. Hence, until the word of the Lord was spoken to them, there was nothing for them to believe. That "word of the Lord" told them that they were lost sinners, and they believed that they were lost. It told them of the Saviour whom God had provided for lost sinners, and they believed in His promise to save such.

The same "word of the Lord" is preached to-day; and apart from it, there can be no saving faith and no Salvation.

To take away Acts xvi. 31, therefore, from its context, and address it indiscriminately to all alike, whether under conviction of sin or not, is not "rightly dividing the Word of truth."

The jailor "believed in God" and was saved. Then and there the Word was "testified in due time" (1 Tim. ii. 6); and he learned that he was included in the "all" who were ransomed by the precious blood of Christ Jesus our Lord.

This is God's salvation. It is Divine in its source; perfect in its work; and eternal in its results. The babe in Christ, as well as the aged saint, are alike "made meet for the inheritance of the saints in light." Their safety is the same; their security is the same. The only difference consists in the respective measures of apprehension, understanding, and enjoyment.

If such an one has a weak or short measure of knowledge of what God has made him to be in Christ, he will be vainly thinking that by something he can do he can add to that completeness, and will only heap up misery for himself in attempting such an impossible task. But if he realises the wonderful Salvation which God has wrought, and has a full measure of knowledge of what God has made Christ to be unto him, then he will have perfect rest, peace, and enjoyment; and instead of vainly struggling to progress in Righteousness or Sanctification, he will be "giving thanks unto the Father, which HATH MADE us meet to be partaker of the inheritance of the saints in light."

THE KING.*

"THE KINGS OF THE EARTH SET THEMSELVES . . . YET HAVE I SET MY KING. . . ."—Psalm ii. 2, 6.

FIRST DAY.

The King—Predicted.

"As I have thought, so shall it come to pass;†
And as I have purposed, so shall it stand."—Is. xiv. 24.

The Son of Man. Heir of Dominion in the earth.

Dominion given by *unconditional* Covenant. "Have dominion."
—Gen. i. 28.

Now in abeyance. "So he drove out the man."—Gen. iii. 24.

All now centred in the Seed of the woman.—Gen. iii. 15.

"Thou madest him to have dominion."—Psa. viii. 6. §

"Authority to execute judgment also, because . . ."—John v. 27.
Acts xvii. 31.

"They shall see the Son of man coming in the clouds of Heaven."
—Matt. xxiv. 30.

The Son of Abraham. Heir of the Land.

"He took on him the seed of Abraham."—Heb. ii. 16.

"To Abraham and his seed were the promises made . . . which is Christ."—Gal. iii. 16.

The Land given by *unconditional* Covenant.—Gen. xv. Gal. iii. 16-20.

Extent promised.—Gen. xv. 18-21.

Part possessed.—Num. xxxiv. 3-12. 2 Chron. ix. 26.

The remainder in abeyance.—Ezek. xlvi. 13-23.

The Son of David.—Heir of the Throne.

"I have rejected . . . Go . . . I have provided."—1 Sam. xvi. 1.

The Throne secured by *Unconditional* Covenant.—2 Sam. vii.

"Behold the King's son shall reign, as the LORD hath said of the sons of David."—2 Chron. xxiii. 3.

* This was the subject of the Mildmay Conference, London, 1902; and may well be copied as the subject for other conferences.

† Past tense. ‡ Future tense.

§ The first mention of the title "Son of man" in the Old Testament.

"The Lord God shall give unto him the Throne of his father David, and he shall reign . . ."—Luke i. 31, 32. Rev. iii. 21.
The Son of God. Heir of all things.—Heb. i. 2.
 "WE SEE NOT YET ALL THINGS PUT UNDER HIM."
 —Heb. ii. 8.

SECOND DAY.

The King—Rejected.

"Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?"—Gen. xxxvii. 8.
 "Who made thee a prince and a judge over us?"—Ex. ii. 14.
 "We will not have this man to reign over us."—Luke xix. 14.

The Son of Man. Matt. xvi. 13.—Despised and rejected.
 "Hath not where to lay his head."—Matt. viii. 20.*
 "Despised and rejected of men . . . a man of sorrows." Isa. liii. 3. Matt. xxvi. 38, 39.
 Rejected as "the Son of man."—Matt. xxvi. 64, 65. John xviii. 40.
 "We see not yet all things put under him. But . . ."—Heb. ii. 8, 9.

The Son of Abraham. Matt. i. 1.—Rejected on that account.
 "Before Abraham was, I am. Then took they up stones to cast at him."—John viii. 52-59.
 Rejected as the son of Abraham. "This is the heir; come, let us kill him, and let us seize on his inheritance."—Matt. xxi. 38, 39.
 No inheritance as yet. Only the "tomb" of a stranger. Matt. xxvii. 60. Isa. i. 9.

The Son of David. Matt. i. 1. Rom. i. 3.—Rejected as such.
 His genealogy in Matt. i. through Solomon.
 " . . . in Luke iii. through Nathan.

Acknowledged as such.—Matt. ix. 27; xv. 22; xx. 30, 31.
 Rejected as such.—Matt. xxii. 21, 46. Luke xx. 41-46.
 "We have no king but Cæsar."—John xix. 15.
 "This is Jesus the King of the Jews."—Matt. xxvii. 37.

The Son of God. John i. 1, 2.—Rejected as such.
 "God sent forth his Son."—Gal. iv. 4.
 Declared to be the Son of God.—John v. 19-29.
 Acknowledged as such by Demons.—Matt. viii. 29.
 " . . . Roman Centurion.—Mark xv. 39.
 " . . . His own.—John i. 49. Matt. xiv. 33; xvi. 16.
 Rejected as such.—John i. 11.
 1. "My Father. . . . Therefore they sought to kill him."—John v. 17, 18.
 2. "My Father. . . . From that time many of his disciples went back."—John vi. 65-69.
 3. "I and my Father are One. Then the Jews took up stones again to stone him."—John x. 30-37.
 4. "The Father is in me, and I in him. Therefore they sought again to take him."—John x. 38, 39.
 "The Son of God. . . . he is guilty of death."—Matt. xxvi. 63-66.

"FROM HENCEFORTH EXPECTING."

THIRD DAY.

The King—Crowned.

"Bow the knee."—Gen. xli. 43.
 "And Joseph's brethren came, and bowed down themselves before him . . . to the earth."—Gen. xliii. 6; xlv. 14; l. 18-20.
 "This Moses whom they refused . . . the same did God send to be a ruler and a deliverer."—Acts vii. 35. Ex. xviii. 8, 13, 16, 20.
 "Unto me every knee shall bow."—Isa. xlv. 23.

The Son of Man. Dominion exercised.
 "This man, . . . from henceforth expecting till his enemies be made (*lit.*, shall have been placed as) his footstool."—Heb. x. 12, 13. Psa. cx. Acts ii. 35.
 "As a man, . . . wherefore God also hath highly exalted him . . . every knee shall bow."—Phil. ii. 8-11. Isa. xlv. 23. Rom. xiv. 11.
 "One like unto the Son of man" in glorious vision.—Rev. i. 13-16. Dan. x. 5, 6, 16.

* The first mention of this title, "Son of man," in the New Testament.

"Upon the cloud one sat like unto the Son of man, having on his head a golden crown."—Rev. xiv. 14.*
 "They shall see the Son of man coming in the clouds of heaven, with power and great glory."—Matt. xxiv. 30.
 "Thou . . . hast crowned him."—Psa. viii. 5.
The Son of Abraham. The Land possessed.
 The promise as to the Land, though yet in abeyance, is yet nearing its fulfilment.—Ezek. xxxvii. 21.
 "Thou wilt perform the truth to Jacob, and the mercy to Abraham."—Micah vii. 20.
 "The earth is the LORD'S."—Psa. xxiv. 1.
The Son of David. The throne occupied.
 "The Lion of the tribe of Judah."—Rev. v. 5.
 "The Root and the Offspring of David."—Rev. xxii. 16.
 "There shall come forth a Rod out of the stem of Jesse."—Isa. xi. 1-10.
 "Behold a King shall reign in righteousness."—Isa. xxxii. 1. Zech. ix. 9.
 "Thou settest a crown of pure gold on his head."—Psa. xxi. 3.
 "Upon Himself shall His crown flourish."—Psa. cxxxii. 18.
The Son of God. All things inherited.—Isa. lv. 4, 5; iv. 2; xlix. 1-13.
 "His Name is called the Word of God."—Rev. xix. 13.
 "And he hath . . . a Name written, King of kings, and Lord of lords."—Rev. xix. 16.
 "He must reign, till he hath put (*lit.*, shall have put) all enemies under his feet."—1 Cor. xv. 25.
 "On his head were many crowns."—Rev. xix. 12.
 "THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER."—Rev. xi. 15.

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

THE 3RD, 4TH, AND 5TH TRUMPETS (viii. 10—ix. 12).
 viii. 10. And the third angel sounded his trumpet, and there fell from heaven a great star, burning as it were a torch (*λαμπάς* (*lampas*) a torch; not *λύχνος* (*luchnos*) a lamp), and it fell upon the third of the rivers, and upon the fountains of waters; (11) and the name of the star is called Wormwood (*ἄψινθος* (*apsinthos*) *Absintie*): and the third of the waters became wormwood; and many men died of the waters, because they were made bitter] That stars should fall from heaven is a subject of prophecy (vi. 13). Here is one special star, smaller, evidently, than the burning mountain. When we are distinctly told it was "like a torch" there is no occasion to introduce the idea of a comet (as Dr. Seiss does), or a meteor, or anything else. As a torch it was burning only at one end, and not burning all over as the mountain was. All this is quite clear as it stands. It requires no explanation if we believe what is written.

On the other hand, the ideas of historical interpreters are in wild confusion and mutual opposition. As to the "Star," the interpretations include Mahomet, Simon Magus, Montanus, Arius, Cerinthus, Pelagius, among ecclesiastics. Those who hold it to be a military personage say it was some Jewish leader, as Eleazar, Josephus, etc. Others bring in poor Genseric again, or Attila, and a long series of wholesale murderers.

* Last mention of the title "Son of man" in the N.T. The first mention of it in N.T. Matt. viii. 20.

But a few questions will dispose of them all: What was the heaven out of which they fell? What was their fall? How did they burn? How did they embitter the fountains and rivers and make them bitter like themselves? When were they called by the name "Wormwood" or "Absinthe"?

There is no reasonable answer to these questions. It is a very sad reflection to think that, with so many, these definite and particular revelations of the Holy Ghost may mean anything.

We ourselves might add another interpretation; and however extravagant it might be, men would not mind. Some would probably receive it. But, we dare to commit the unpardonable sin of adopting a principle of interpretation which requires us to believe that these things "mean" exactly what God says, and are consequently looked on as "cranks" for so doing.

And yet events somewhat similar have happened. In the *Annual Register* for 1823, p. 683, we read that, as the result of a volcanic explosion, showers of sand darkened the sky and "the sea water became thick, and river water assumed the colour of beer, and was so extremely bitter as to be unfit for use." This was in the Aleutian Islands, and it is quoted by Mr. Govett in his *Apocalypse Expounded*. Something like this was foretold as God's punishment of His People (Jer. ix. 13-15): "Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink." So Jer. xxiii. 5. Lam. iii. 15. Jer. vii. 14; ix. 15.

The result of one of the plagues of Egypt was that "the Egyptians could not drink of the water of the river" (Ex. vii. 18-24). That was real and literal. So will this be.

THE FOURTH TRUMPET (viii. 12).

viii. 12. And the fourth angel sounded his trumpet, and the third of the sun was smitten, and the third of the moon, and the third of the stars; in order that the third part of them might be darkened, and the day might not shine for a third of it, and the night in like manner] "Signs in the sun and in the moon and in the stars" are what the Lord foretold as part of the wonders to be looked for. (Luke xxi. 25. So Matt. xxiv. 29 and Mark xiii. 24). Here, some of those signs are seen by John. Others are foretold in Isaiah, "Behold darkness and sorrow: and the light is darkened in the heavens thereof (Isaiah v. 30). "I will cause the sun to go down at noon, and I will darken the earth in the clear day"* (Amos viii. 9). Read Jer. iv. 23, 28. Ezek. xxxii. 7, 8. Joel ii. 10, 30, 31; iii. 15. Amos v. 20. Zeph. i. 14-16.

The interpretations of this, differ, as usual; and it seems hardly worth our time to name them. We read about the "imperial sun" and the "political day" and "political noon" and "political stars," whatever they may be. Is it any wonder that teachers and students are alike confused and bewildered? They first assume that it is past; and are then at their wits' end to find

* On the other hand, millennial light is to be increased. Isaiah xxx. 26; lx. 19, 20.

something or anything, however irrelevant, that can be forced into any connection with the word.

Ask a little child what are the sun, moon and stars? and he will experience no difficulty. Neither shall we, if we, with childlike minds, believe what God says.

D. and E. (page 304), THE FIFTH TRUMPET (or First Woe) (viii. 13—ix. 12).

The fifth and sixth Trumpets are the first and second of the three "Woe" Trumpets. These three are introduced in a special manner, *viz.*, by an Eagle and its cry (viii. 13), which marks off the last three of the whole seven, from the first four.

The Eagle and its cry separates the four from the three.

viii. 13. And I looked, and I heard an (Greek, *one, single, or solitary*) eagle* flying in mid-heaven, saying with a loud voice,

"Woe, woe, woe, to those that dwell upon the earth by reason of the remaining voices of the trumpet of the three angels, who are about to sound!"]

(ix. 1, 12, and xi. 14). We believe it to be what it says—a veritable eagle. All the critical Greek texts, and all the ancient manuscripts read "eagle." Bengel, 150 years ago, said that the "most ancient authorities, widely separated from each other in age and clime, and in very great numbers, clearly vindicate the reading of *αετού (aētou), eagle*, from all suspicion of gloss." Eagles are often connected with judgment. (See Deut. xviii. 49. 2 Sam. i. 23. Is. xl. 31. Jer. iv. 13. Hos. viii. 1. Hab. i. 8). It was flying in mid-heaven, *i.e.*, the meridian, or the highest point reached by the sun at noon. The word rendered "mid-heaven" occurs only here, and in xiv. 6 and xix. 17. The fifth day saw the creation of birds which "fly above the earth in the open firmament of heaven" (Gen. i. 20); and it is an eagle that announces this fifth Trumpet.

This eagle speaks. So did Balaam's ass. If God could "open the mouth" of the one, so He can of the other. Thus it is written, and thus we believe.

The Structure of the member containing the description of this Trumpet is as follows:—

h. (page 304), ix. 1-11. *The Fifth Trumpet. (1st WOE).*

| | | | | |
|---|--|---|--|---|
| h | | k | | 1-. The Star fallen to the earth. |
| | | | | 1 -1, 2-. The Abyss. (The key and the opening). |
| | | | | l -2. The Abyss. (The result of the opening). |
| | | | | k 3-11. The Locusts coming upon the earth. |

This structure shows that three things form the subject of this Fifth Trumpet:

The fallen Star,
The Pit of the Abyss, and
The Locusts.

* G.L.Tr.A. WH. and RV. read *αετού (aētou) eagle*, instead of *ἀγγέλου (angelou) angel*. In xvi. 7 we have the *altar* speaking; so here an *eagle* is represented as speaking.

ix. 1. And the fifth angel sounded his trumpet, and I saw a star from heaven fallen (So RV. Not "fall" as in AV.) to the earth: and there was given to him the key of the pit of the abyss.] The star (or angel) had fallen from heaven before John saw it. (Compare Isa. xiv. 12. Luke x. 18).

Angels are called stars in Job xxxviii. 7, and often in the Old Testament, the phrase "host of heaven" means the *angels*, as in 1 Kings xxii. 19. 2 Chron. xviii. 18. Ps. cxlviii. 2. Josh. v. 14. It sometimes means the literal stars, as in Is. xxiv. 4; xl. 26; xlv. 12. Jer. xxxiii. 22. That the word "star," here, is used for "angel" seems clear from the personal actions ascribed to it.

"The pit of the abyss" appears to be the abode of demons. See Rev. xx. 1-3. Luke viii. 28, 31.

2. And he opened the pit of the abyss; and there went up smoke out of the abyss, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.] We are not to confuse this pit with Hades, or Sheol, or Tartarus. It is called the Abyss, and is shown by the smoke to be a place of fire. (Compare xviii. 9, 18; xix. 3, and Gen. xix. 24-28).

In Jeremiah iv. 23-28, we read:

"I beheld the earth, and lo, it was without form, and void:

And the heavens, and they had no light.
I beheld the mountains, and lo, they trembled,
And all the hills moved lightly.
I beheld, and lo, there was no man,
And all the birds of the heavens were fled.
I beheld, and lo, the fruitful place was a wilderness,
And all the cities thereof were broken down
At the presence of the LORD,
And by His fierce anger.
For thus hath the LORD said,
The whole land shall be desolate;
Yet will I not make a full end.
For this shall the earth mourn,
And the heavens above be black:
Because I have spoken it, I have purposed it,
And will not repent, nor will I turn back from it."

This refers, of course, to Judah and the Land. What John sees, refers to the earth in general. This judgment corresponds with the eighth and ninth plagues of Egypt (Ex. x. 5), when Moses threatened that the locusts should "cover the face of the earth, that one cannot be able to see the earth."

This judgment is now to be more particularly described in verses -3-11. The Structure is as follows:—

k. (page 316), ix. 3-11. *The Locusts coming on the Earth.*

| | | | | |
|---|----|----------|----------------------------------|----------------------------------|
| k | im | o | ix. -3. | Their power. |
| | | p | ix. 4, 5. | Their commission. |
| | | q | ix. -5. | Their continuance. ("5 months.") |
| | | n | ix. -5-10. | Description of locusts. |
| m | o | ix. -10. | Their power. | |
| | p | ix. -10. | Their commission. | |
| | q | ix. -10. | Their continuance. ("5 months.") | |
| | n | ix. 11. | Description of their king. | |

Here we have the symmetrical statement which distinguishes their Power, Commission, Continuance, and Description; and shows the points which are important; and on which we are to dwell.

ix. 3. And out of the smoke there came forth locusts into the earth: and there was given to them power, as the scorpions of the earth have power.] These were no ordinary locusts. Those that came in the plagues of Egypt were no common locusts either, for we are told "before them there were no such locusts as they, neither after them shall be such" (Ex. x. 14). Ordinary locusts have "no king" (Prov. xxx. 27); but these have; and his name is given (v. 11). They seem, from their description, to be a kind of *Infernal Cherubim*. The horse, the man, the lion, and the scorpion are combined in them. They are called locusts, though they are supernatural and, apparently, incapable of being killed. But of this we shall see more as we proceed.

4. And it was said to them that they should not injure the grass of the earth, nor any green thing, nor any tree; but should injure the men who have not the seal of God on their foreheads.] Common locusts eat up and destroy only vegetation (Ex. x. 5, 12, 15): beyond this they are not injurious. But these, from the bottomless pit, are designed for a very different purpose. Human beings are the objects of their assaults. Though released from the pit, they cannot go beyond the power "given" to them. A similar limitation is seen in Ezek. ix. 4-6.

5. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man] Here is another limitation. Under the second Seal there is no such limit. "Torment" applies in a special manner to demons (Matt. viii. 29; xiv. 10, 11; xx. 10). The duration of this plague is fixed. It is to last "five months." A similar fixed date is given in Num. xi. 19; 20: "a whole month." In 2 Sam. xxiv. 13, also we have "seven years," "three months," and "three days," as the fixed limit of certain judgments. These periods are always taken literally. Why not this? The time limit of these infernal locusts corresponds with that of ordinary locusts, which is five months (from May to September).

6. And in those days shall men seek death, and shall in no wise find it; and shall desire to die, and death fleeth from them.] "In those days" refers to the period of "five months" mentioned in the previous verse. The result of the plague is not the producing of repentance; but only a desire for death. A similar state of things is foretold in Jer. viii. 3: "Death shall be chosen rather than life by all the residue that remains of this evil family." How

* Omit "only," G.L.T.Tr.A. WH. and RV.

† G.L.T.Tr.A. WH. and RV. read οὐ μὴ (ou mē) by no means, instead of οὐχ (ouch) no.

‡ L.T.Tr.A. WH. and RV. read φύγει (fēgēi) instead of φεύγεται (shall flee).

this desire is to be thwarted we are not told; it may be part of the result of the torment. This one feature of the plague proves that it must be future and literal: for no period in history is known where such a condition of things lasted for "five months." There have always been isolated cases where men have sought death (1 Kings xix. 4); but this is to be universal.

7. And the likenesses of the locusts were like to horses prepared for war: and there were upon their heads as it were crowns like unto gold, and their faces were as the faces of men.] Four verses are given to this description, so that the matter is evidently important. Their *size* is not given. The words "like" and "as" occur nine times. In verses 7 and 8 we have the fore-part described; in verse 9 the middle part; and in verse 10 their hind part. Joel has a description of similar beings (See Joel ii.).

8. And they had hair, like women's hair, and their teeth were like lions' teeth. (9) and they had breastplates like iron breastplates; and the sound of their wings was as the sound of chariots of many horses rushing into battle.] Some ordinary locusts have hair. See Jer. li. 27, "locusts bristling with hair."* Joel i. 6 has two references to the lions' teeth.

10. And they have tails like scorpions, and stings were in their tails: and their power (or licence) is to injure men five months.] Here is developed what was only alluded to in verse 5. This discloses their origin, from the bottomless pit. The *action*, commenced in verse 5, is suspended so that their description might be completed.

11. And they have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, and in the Greek he hath his name Apollyon.] It is a special characteristic of ordinary earth-born locusts that they have "no king" (Prov. xxx. 27), but these awful beings from the Abyss have a king. It is beside the point to say this king is Satan, for his special name is given. The Wild-Beast is twice described as coming up "out of the bottomless pit" (xi. 4 and xvii. 8). The name is evidently important, as it is given in two languages. They are equivalent as to their meaning, which is *Destruction*. It is literally the name of the bottomless pit, in Hebrew. It is distinguished from *Sheol* (See Job xxvi. 6; xxviii. 22. Ps. lxxxviii. 12. Prov. xv. 11; xxvii. 20). The name of the pit is given to the angel of the pit,† and means *Destroyer*. Hence his name in Jer. iv. 7; vi. 26. Isa. xvi. 4. Dan. viii. 24, 25; ix. 26; xi. 44.

12. The first woe is past; behold, there are coming yet two woes after these things.] The awful character of these three Woe-Trumpets is seen from what we are told of the first. The mighty forces of heaven and hell are gathering for the final conflict. We have here some of the outpost work,

* The AV. has "the rough caterpillars"; RV. has "the rough cankerworm."

† By the figure called *Metonymy* (of the adjunct), by which the abstract is put for the concrete.

which gives an indication of what is to follow. From Joel ii. 11 we learn that Almighty God Himself will lead on His own great army.

"Jehovah shall utter his voice before his army;
For his camp is very great:
For he is strong that executeth his word:
For the day of the LORD is great and very terrible;
And who can abide it?"

On the other hand, one of Satan's superior officers, "the angel of the abyss," Abaddon, leads forth this great division, and forms part of the Satanic forces to be brought against the King of kings. All is clear and simple and plain if we read this as one of a series of literal judgments which is to take place in the "day of the Lord." As literal and real as were the plagues of Egypt. But the moment we turn to the opinions of men, we are landed, as Alford himself says, "in an endless Babel of allegorical and historical interpretation."

It seems a terrible descent from these awful and sublime realities to come down to the petty and trivial views of man with regard to them. We must, however, give our readers an idea of some of the interpretations, so that they may thankfully return to, and rest on, the simple statements of God's Word.

The most common interpretation sees the fulfilment of this judgment in the Invasion of Europe by the Turks. In that case the "*star*" is said to be Mahomet. His "fall from heaven" means that his family was once high and wealthy; he being an orphan and poor. "To him was given the key of the bottomless pit:" *i.e.*, "he *professed* to receive a key from God." So that in his case profession was evidently possession! How he opened the pit the interpreters do not tell us, but the "smoke" was his false teaching. Out of the pit came the *locusts*. *Arbah* in Hebrew means a locust. That is quite near enough with them for *Arabians*, though there could hardly be Mahomedans before Mahomet. The locusts were forbidden to destroy men; but the Arabians killed off just a few:—50,000 in one battle, 150,000 in another, etc. Indeed Mahomet commanded slaughter (See *Koran* xlvii. 409).* Elliott gets over this command "not to kill" by saying it means "not to annihilate them as a political body"!

The *crowns* like gold" were the turbans of linen. "*Faces* as men" means *courage*. "They had *hair* as women:" this refers to the *horse tail* decorations worn by the Pashas on their heads; one, two, or three, to distinguish their respective rank and dignity. Here, the Scripture says *all* the locusts had them, not merely certain leaders!

Dr. Cumming held that their breast-plates as of iron "denotes their invulnerability." The trouble with this interpretation is that thousands of the Mahomedans were slain in battle. The tails and stings, however, baffle the interpreters! The sparing of the sealed also is difficult with the Protestant interpre-

* "When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter of them: as for the infidels, let them perish."

tation, because Rome and the Pope were untouched by the Saracens. Their *duration* also, "five months," is another difficulty. This, according to "the year-day theory," becomes 150 years, whereas the Saracenic invasion lasted over 400 years, and has continued to this day. Twice the Holy Spirit mentions the period, "five months," as though to emphasize it and impress us with the fact.

Others tell us that the star was Luther. Let our readers try the puzzle, and see how it works out, in view of the Reformation blessings which Luther was the means of conferring on the world.

No wonder Alford gives it up. Moses Stuart gives it up. Hengstenberg and others give it up. No wonder that most Bible-students have given the whole book up, in despair of ever understanding it.

What God says is plain enough. He does not ask us to understand it. He asks us to *believe* it; and this, by God's help, we mean to do.

He has promised us a blessing if we do this. But man asks us to choose from his Babel of interpretations; and gives us, instead of a blessing, only the curse of confusion.

Contributed Articles.

DISPENSATIONAL TEACHING.

A BOOKLET has been sent to us, and, though *Things to Come* is not mentioned, it is evidently directed against the teaching that has been presented in this journal. We notice it here in order to meet the arguments of all who indulge in such false reasoning:

This is one more instance of an attempt to correct another by putting a construction upon words and sentences which they were never intended to bear; and also by attributing designs and motives that the writer should, on reflection, never have done.

For instance, it is suggested that what the writer is pleased to call "ultra-dispensational" teaching has the effect of causing others to give up the study of the Word of God "for fear it should 'rob' them of what they have already enjoyed."

With many timid minds, it is quite enough to raise this cry to deter them from a further advance in the knowledge of the dispensational order of the Scriptures of Truth.

In fact, this was precisely the alarm that was sounded in the early days of the recovery of prophetic truth to its right position, in declaring God's purpose to Israel as a Nation with special relation to His government in the earth; and rescuing it from the spiritualising of the colleges; and the lame, illusive reasoning of the pulpit. "Israel" is now read as referring to a nation; and Jerusalem can no longer be used as a variation of the word Church; neither is the coming of the Lord to enter upon His dominion, to be thought of as equivalent to the death of a Christian. The accusation which now follows has often been advanced. We could hardly suppose it possible for an

intelligent writer to repeat such a stale charge; and especially as it comes from one who insists upon the adjustment of the word in relation to its dispensational harmony with the subject in hand.

"Even the Gospel narrative of the life of our Lord is robbed of its practical teaching, the heavenly calling of the Church being so pressed, to the exclusion of all other aspects of truth, that *His example* is not now to be studied, the command to follow in his steps being in a Jewish epistle."

Very well. Then the critic, we presume, follows to-day the command given in Matt. x. 5. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Many other such passages might be cited. The writer of the paper supplies an illustration:

"When 'the Church which is His body' has been taken up to be for ever with the Lord, the Bibles will be left, and the Holy Spirit will be poured out upon Israel."

But is not the writer aware that there are many Christians to be found who would cry out against even this as "ultra-dispensational" teaching. Those who have never been taught about Israel's regathering, and who are ignorant of the covenant made to Abraham relating to the *People* and the *Land*, might say they were being robbed of the promises of God, because they have never known the difference between the Nation of Israel and those of whom the Apostle writes as "the Church of God." It is enough for many to scan the top line of their Bibles to find the meaning of the chapter below. They find "enlargement of the Church," "prosperity of the Church," when the prophet distinctly declares he writes concerning Judah and Jerusalem.

It is strange to find the writer, after such accusations, coming round to the very same position as is contended for in *Things to Come*.

"These epistles will probably have a *very special meaning* for the *believing* remnant then. But they belong to us now."

We may fairly ask, "When and where is the contrary to the above taught?" To write "But they belong to us now" is superfluous; it is putting as a suggestion that we have been advancing some different teaching when we have said nothing of the kind.

With some reservation, we also agree with the writer when she says "There will be an actual priesthood in Israel by and by; but this does not make it less true that there is a spiritual priesthood now."

The term, "spiritual priesthood," is not to be found in the Scriptures. There is to be a "royal priesthood," and it stands related to a HOLY NATION. And it may be added, in passing, that the word "priest" and "priesthood" is not to be found in any of the Epistles that are addressed to churches.

Those who undertake the task of correction should be very exact themselves.

On another page we find this kind of exposition as being thought sufficient to satisfy the enquirer.

"The Angel of the Church of Smyrna *may have been* the Bishop Polycarp."

We do not ask what "may have been." The question is, Was he? We do not know and may safely say, Nobody else knows.

Then again, "It may be," etc.; or "We may apply," etc. No objection can be made to any one giving any *application* they think fit, but we ask for the best *interpretation* that can be presented. It is for others to weigh the evidence, and see whether it is deserving of consideration.

It is very evident that the author of this protest has not mastered the difference of meaning between the words *application* and *interpretation*, enlarged on in our June No., or else such a sentence as the following would never have been penned.

"The apostle goes on to speak of the necessity of hearing the preaching of the Word. 'As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!' In Isa. lii. 7 this prophecy clearly refers to Israel, and the words 'unto Zion' are omitted by Paul. The One of whom the prophecy speaks—for it is in the singular in Isaiah—was our Lord Himself. He has gone away and has left a multitude of witnesses to carry the glad tidings; so the apostle *quotes it*, not 'How beautiful are the feet of Him,' but 'of them'—His followers. When the Church has been removed the messengers will be the Jewish witnesses belonging to the believing remnant. Thus we have *three interpretations* of the same passage, all equally in the mind of the Spirit when He indicted the prophecy."

We do not have *three interpretations*. How can we? The apostle uses part of the text for a beautiful *application* which no one seeks to put aside. But there can be only one *interpretation*.

The introduction of the word "rob" carries with it the insinuation that we are quite willing to mutilate the Word of God. Lessons may be gathered from *all* Scripture, but *interpretation* is another thing.

"The 'ultra-dispensationalists' have not yet, as far as I know, stated that Isaiah liii. does not belong to us now. Perhaps they would scarcely venture to *rob* us of this chapter, though to be consistent with the rest of their teaching they should do so, for it is very evident that it is the utterance of the believing remnant when they acknowledge the guilt of their nation. Who would dare say, however, that it is not the language of each one who learns the meaning of the substitutionary death of Christ. Paul's quotation of the first verse shows that he thus applied it."

To put it in this way is nothing less than a subtle intimation that we are quite equal to "rob" in this direction. The author *knows* that such a conception as is here suggested would be criminal. Then why hint it? It is easy to fling these words about, but it is beyond dispute that in doing so the grace of charity is wanting that "thinketh no evil."

One more paragraph and we have done. This refers to the typical teaching of

"Mount Sinai and the literal Jerusalem in unbelief, and the other of the spiritual Jerusalem and the Church."

If liberty can be taken to introduce words in this manner as we may please, then there is an end to all exactness. There is no such term as a "spiritual Jerusalem" to be found in the writings of the apostles, and as to a "spiritual Jerusalem" being identical with the Church, as here put, this is going back to the old days of lack of discriminating, and the "times of ignorance," when all prophetic scripture was explained by the one word, CHURCH.

We hope that any future criticism may really be marked by a charity that "thinketh no evil," and that will not impute motives which have no existence. N.

"THE MOTHER OF JESUS."

THE touching incident of our Lord on the Cross, commending His Mother to the care of John, has often been the subject of comment, and always with the object of pointing out His tender filial care for her, and His wish that she should not be left desolate. Doubtless such was His purpose; but was it all, or nearly all? Had this been all, would he be likely to have chosen almost His last moment, and the most public occasion possible, for the fulfilment of a private family duty, besides using a most strange and peculiar form of expression? Surely not. There seems to be a far deeper purpose, which may appear if we trace the Lord's treatment of His earthly parent from the beginning. The first recorded words uttered by the Lord to His mother were a gentle remonstrance: "How was it that ye sought Me? wist ye not that I must be about My Father's business?" "Thy Father and I," said Mary. She seems to have been leaving the Heavenly Father for a moment out of sight, and a reminder was necessary, and though the Child Jesus returned and was "subject unto them," and eighteen quiet years of loving intercourse followed, the first strand of the tie which had united Mother and Son had been parted, and their relation to one another can never have been quite the same as before.

The next recorded conversation was at the marriage at Cana: "Woman, *what have I to do with thee?*" The words sound strangely stern; doubtless they were softened by the tenderest tone and manner, but they were, for all that, a sharp reminder that Mary's maternal authority was now at an end, and another strand was parted, this one at the opening of His public ministry, as the first was at the opening of His life of Manhood.

A little later on His mother and His brethren stood without desiring to speak with Him, seeking to lay hands on Him, for they said, "He is beside Himself" (Mark iii. 21, 31). The Lord's reply was startling, for it placed His mother on an absolute level with the humblest believers. "Who is my mother and who are My brethren?" "Who-soever shall do the will of My Father which is in Heaven, the same is My brother and sister and mother!" (Matt. xii. 48-50). Another strand was gone! The last mention of Mary in the Gospels is one with which we started, and which is now seen in a stronger light.

One by one we have seen the ties which bound together Divine Son and human mother severed by His own hand, now the last is cut, and she is His no longer. "Woman, behold *thy son*," said the dying Saviour. "Then said He unto the disciple, Behold *thy mother*." A remarkable form of expression it seems. We should have expected Him to say, "I commend unto thee My mother;" but never once is it recorded that the Lord either addressed Mary or spoke of her as *My mother*, and now as He is about to lay down His earthly life and afterwards assume His resurrection glory, He sets the human relationship aside for ever. And Mary, who was wont to ponder things in her heart, seems to have meekly acquiesced, though doubtless this was one of the sharpest thrusts of the sword which pierced through her soul. "From that hour," apparently an early hour, "that disciple took her unto his own home." Perhaps she

did not see Him die. Certainly her name is not among those present at the empty grave; indeed it is not recorded that she ever saw Him in His resurrection body.

Only once more does Mary appear in Holy writ: Acts. i. 14, where she is seen among the little company of humble believers who continued in prayer and supplication, waiting for the promise of the Father; and then we altogether lose sight of her.

Each of the occasions on which our Lord repudiated Mary's interference were public occasions, as if to emphasize and provide ample testimony to His action, and the last was the most public of all, when He finally relinquished the filial relationship and transferred it to another man.

Preachers have taken much pains to minimize and explain away the apparent distance of our Lord towards Mary; but that it existed there can be no manner of doubt, and we can see the "needs be" of it. The time was coming when the poor humble human instrument of His incarnation would be styled "The Mother of God" and the "Queen of Heaven," and would be accorded idolatrous reverence, and the Lord foreseeing it took strong measures to discountenance such misplaced devotion; and hard as it may have seemed to Mary at the time, she will understand it all, and "magnify the Lord" for it, in that day when she shall "awake" with His "likeness" and be "satisfied."

A. M.

Questions and Answers.

QUESTION No. 288.

SUNDRY "DISCREPANCIES."

A. L. A. "In a recent correspondence in *The Daily News* as to the declining attendance at public worship and its cause, one letter was from a 'Higher Critic,' who said the old theory of Inspiration was responsible in a large degree. He said: (1) The old theory made God responsible for the Brutal law of Ex. xxi. 20, 21. (2) That Jer. vii. 22, 23 contradicts Moses's assertion that sacrifices were of Divine institution. (3) That 2 Kings xvi. 5-9 and 2 Chron. xxviii. 5-20 are flatly contradictory. Could you, in *Things to Come*, make any comment on these passages in reply?"

The above instances are very interesting, as showing how, in all these cases, the difficulties are created by man, and exist only in his own imagination. They are not in the Word of God:

(1) Who says that it is a "Brutal Law"? Only the "Higher Critic." Why am I to believe it is "Brutal" simply because he says it is? One thing we know, and that is, that this and other laws were *effective*, and far in advance of our laws, for they enabled the people to get on without prisons, and without all the complicated and expensive criminal machinery of modern times. This one fact ought to make people look into the matter, and ask, what are punishments for? Are they in mere vengeance? or, are they for the protection of others? or, are they for the repression and prevention of crime? Let the Higher Critics answer these questions before they sit in judgment on God's laws.

(2) The "Higher Critic" totally misses the scope of Jer. vii. 22, 23, which is the fact that God did not "COMMAND" the offering of Sacrifices. The very essence of Sacrifices was that they should be "voluntary offerings." All that

Jehovah did was to lay down the *conditions*. Hence the book of Leviticus begins by laying down the law of the Sacrifices, thus: "IF any man of you bring an offering unto the LORD, ye shall bring," etc. (Lev. i. 2). Compare Lev. i. 3, 10, 14; ii. 4, 5, 7, 14; iii. 1, 6, 7, 12; iv. 2, 13, 23, 27, 32, etc.

All Sacrifices were to be of the offerer's "own voluntary will" (Lev. i. 3). What Jehovah really "commanded" was not the offering of Sacrifices, but the obeying of His voice (Ex. xv. 26).

To miss the scope of Jer. vii. is to miss the very lesson the Lord was conveying to the people by His prophet Jeremiah; and to create a difficulty which does not otherwise exist.

(3) Here again there is no contradiction whatsoever, for the event in 2 Chron. xxviii. took place the year before the event of 2 Kings xvi. "Higher Critics" jump at the conclusion that two differing records describe the same event; and therefore see only a discrepancy. But it is their assumption that is wrong, not the record.

The above are good specimens of the way in which men "oppose themselves" (2 Tim. ii. 25), and show only that they need *instruction*; and that if they were a little more instructed, they would not "oppose themselves."

It is ours to give the instruction "with meekness."

QUESTION No. 289.

IS THE CHURCH IN JOHN IV.?

W. B., New Zealand. "Do you not think that articles on the Holy Spirit, His person and work, would be greatly valued by your readers: And is there not a prophecy of the church in John iv. 21-24?"

While many might value such papers, we ourselves feel that in our efforts to glorify Christ (John xvi. 14) we are best manifesting the working of the Holy Spirit in our own hearts. As most other Christian papers have much to say in these days on the Person and work of the Holy Spirit, it is the less necessary for us to add much to the subject; at any rate, at present.

As to John iv. 21, 23, 24. It is not the actual setting aside of the Temple that we have here, but a prophecy of it. Twice the Lord says "the hour cometh." He had not then called it "a den of thieves," but "a house of merchandise" (John ii. 16). It was not till the close of His ministry, at the second cleansing of the Temple, that Christ calls it "a den of thieves" (Matt. xxi. 13. Luke xix. 46). At the first cleansing he called it "My Father's house" (John ii. 16), but at the end of His ministry He called it "your house" (Matt. xxiii. 38). "The hour cometh," the Lord said: and now it has come. It was not the Body of Christ which was prophesied or spoken of in John iv. 21-24, but the nature of all true worship. That worship will one day be rendered by Israel, to whom the prophecy refers. But the members of the body of Christ indwelt by the power of the Holy Spirit, now render, necessarily, true spiritual worship.

QUESTION No. 290.

A POPULAR PRAYER.

T. J. "Is it scriptural for a believer in the Lord Jesus Christ to pray 'Lord Jesus, wash us afresh in Thy most precious blood'?"

It is not only non-Scriptural, but it is un-Scriptural so to pray. The prayer seems so good and sounds so humble;

and it is advocated so universally by such good people, that those who are not instructed in the Word of God may easily be misled; and deprived of the enjoyment of the high privilege which God has given His people in Christ.

If we died with Christ, and were buried with Christ, and have been raised with Christ; and all this in virtue of the merits of His most precious blood, how can we pray such a prayer as this. Those who use such a form of prayer know not what God has made Christ to be unto us; or what He has made us to be in Him.

(1) The phrase "washed in blood" is a terrible expression, revolting in itself; and unknown even in the ceremonial law. Nothing was ever washed "in blood." The word *év, en*, in Rev. i. 5, should be rendered not "in," but *by* or *through*; which is one of its important meanings (See "Papers on the Apocalypse," Rev. i. 5).

(2) The teaching of John xiii. 10, is that "he that is bathed, needeth not save to wash his feet, but is clean every whit." This is the teaching of the brazen altar, and the brazen laver. Once purged by the blood of the sacrifice of the brazen altar, the priests needed only the brazen laver (for "the laver was for the priests to wash in"). Once bathed, it is only the hands and feet (our works and ways) that need the daily cleansing; and this, not by blood, but by water; not by ordinances, but by "the Word" (Eph. v. 26. John xv. 3; xvii. 17).

(3) The teaching of 1 John i. 7, is that it is the virtue of that precious blood which sets us "in the light," and keeps us there; but "if any man sin" (ii. 1), then there is no mention of the "blood" (as in most human prayers), but the blessed statement that "we have an Advocate with the Father" to tell us and remind us that *relationship* has not been, and cannot be broken. He is still our Father.

In comparing these two passages we see a proof of Divine inspiration. For, where man would have left out the "blood" (1 John v. 7), God puts it in. And, in ii. 1, where man would, and does habitually put it in, God leaves it out. His thoughts are not our thoughts; nor our ways His ways.

Oh to learn of Him, and know the blessed perfect standing He has given His people, in Christ. We should never be led astray by good men and women to use such a prayer as you quote. Its very popularity is a signal proof of the low ideas of Christians as to their standing, and of their want of instruction in the Church Epistles, which are the Christian's Text Books.

QUESTION No. 291.

DAVID'S LAST WORDS.

B. (Dudley) writes about the translation of 2 Sam. xxiii. 5, and cites Lt.-Col. Conder's rendering in his work, *The Bible and the East*; also the R.V.; and asks, "Which does seem the most exact rendering?"

We need not repeat the other renderings, as our space is so limited; but will give our own, calling attention to the fact that the verse must not be taken apart by itself, as it forms part of the whole Context, *viz.*, verses 1-7, and is constructed thus:

DAVID'S LAST WORDS (2 Sam. xxiii. 1-7).

A | 1-3. God, and His communication to His Servant.

B | -3, 4. The Righteous Reign.

B | 5. The Righteous Covenant the basis of it.

A | 6, 7. Belial, and the destruction of his sons.

It will be seen that our verse (5) forms the third (B) of these four members, and its subject is the basis of the Righteous Reign, which is the Righteous Covenant.

It consists of four lines, each beginning with the same word *כִּי (kē) for*. Instead of keeping the same rendering for each, the A.V. gives "Although," "Yet," "For," "Although." The R.V. gives "Verily," "Yet," "For," "Although." Lt.-Col. Conder gives "For," "that," "For," and omits the fourth altogether.

We prefer to use the same *four* English words to represent the same word in the Hebrew. And it will be observed that the four lines of B (v. 5) are arranged like the Context, as an *Introversion*. The first and last lines being questions concerning *David's house*; and the second and third being the reasons and the answer, which is *God's covenant*.

THE RIGHTEOUS COVENANT (verse 5).

| | | | | |
|---|---|--|-----|---|
| B | a | | 5. | For is not my house thus (<i>i.e.</i> , righteous) with God? |
| | b | | -5. | For He hath made with me an everlasting Covenant, ordered in all things and sure. |
| | b | | -5. | For this (Covenant) is all my salvation and all my desire. |
| | a | | -5. | For will not He make it (<i>i.e.</i> , my house) to prosper? |

QUESTION No. 292.

"WHICH IS IN HEAVEN."

E. J. H. "Please explain John iii. 13, 'which is in heaven.' Christ Himself speaking on earth."

It is very difficult to represent the idiom *ὁ ὢν (ho ōn)* *the being* or *the one being*, *i.e.*, the one who is or was. Sometimes it requires to be rendered "was" according to English idiom. See John ix. 25, "whereas I *was* blind, now I see." Luke xxiv. 44, "while I *was* yet with you." 2 Cor. viii. 9, "though he *was* rich."

The participle with the article should be so translated in John iii. 13, "the Son of Man which *was* in heaven." Hence it is that He could ask, "What and if ye shall see the Son of Man ascend up where *he was* before?" (John vi. 52).

Signs of the Times.

JEWISH SIGNS.

THE RETURN TO PALESTINE.

By ISRAEL ZANGWILL.

The following extracts, read by Mr. I. Zangwill at a recent meeting of the Zionist Movement (from his article in *The New Liberal Review*) will be read with much interest:—

"A new movement has been born in the world, of which the badge is a yellow rose. The yellow badge imposed by the Church on the mediæval Jew is to be changed to a flower. At the first Zionist Congress, held in Basle in 1897, certain unbalanced spirits already clamoured for the historic recognition of 'the pioneers of Zionism.' They mistook the beginning of the movement for its consummation, and were anxious to distribute the medals ere the army had taken the field. 'The pioneers of Zionism' were the Rabbis who, eighteen centuries earlier, refused to consider Israel wiped out by the Romans; the prophets whose long lamentations and promises during the brief

Babylonian exile then became so curiously re-applicable; the writers who added prayers for the Return to every sacred office; the pious millions who in every century fasted on the 9th of Ab to commemorate the fall of Jerusalem; the long chain of zealots whose tears have fallen every Friday on the ruined wall of the Temple; the mediæval Spanish poets who sang of Zion as of a loved mistress; the old men who in every generation have gone to die there, and the myriads who pay tribute even from Chicago and New York to keep its students alive. Nor is it only Jews who have been pioneers of Zionism. The first Colonisation Society was projected by a Christian, Colonel Gawler, in 1845. Laurence Oliphant, the Earl of Shaftesbury, Sir Charles Wilson, the first Napoleon, and George Eliot all sympathised with, and endeavoured to assist, such a movement. In a sense anti-Semitism also has been the greatest pioneer of Zionism, the one most directly operative both in the foundation of the present Palestinian colonies, and the provocation of the great Zionist Movement led by Dr. Herzl. The apparent causes of anti-Semitism vary historically in every country; they may all be reduced to one simple syllogism. Every country has Jews, every country has evils; therefore the Jews are the cause of the evils. (Laughter.) Such is the crude logic of Demos and demagogues. Even the better politicians like a whipping-boy. The Jews are as good as a foreign war in diverting attention from domestic troubles. (Cheers.) A few Englishmen leave England to better themselves; a few Jews enter England for the same reason. At once a popular newspaper waves the danger signal: 'Changing the population!' The Jew is busting the true-born Briton. In vain does *The Jewish Chronicle* print page after page of portraits of Jewish soldiers and officers; and the "Jewish Year Book" name the thousand Jews who have fought in South Africa. The mob asks: Why doesn't the Jew fight? In vain do the Anti-Zionists appeal to the dictionary to prove that they are English. The crowd can only see things in the rough, and the only value of a dictionary against a mob would lie in its weight (laughter). According to *The Pall Mall Gazette*, the Jewish aliens were even responsible for the smallpox. The deepest banefulness of Judenhetze is that it often produces the vices it chastises; while its relaxation produces, in the generation of reaction, a new set of vices to justify its return. It is a self-working mechanism, ingeniously revolving your true vicious circle. To these evils are added the internal problems of a religion, crucified between Rabbinic conservatism and Philistine radicalism, and absolutely unable to maintain its Saturday-Sabbath in a Saturday-working world.

Mr. Zangwill then proceeded to sketch the formation of the various societies whose objects have been to ameliorate the conditions under which a large portion of the Jewish race exists. Speaking of the Alliance Israélite Universelle, he said that, shocked by the Mortara case, seven Parisian Jews (naturally not men of importance in their own community) founded, amid infinite opposition from Jews and Jewish journals, a body to defend the honour of the Jewish name wherever attacked, to encourage handicrafts, and emancipate the Jews from ignorance and vice, as well as from external disabilities. In other countries similar organisations were formed. These institutions created in Israel a rudimentary political consciousness. Almost simultaneously there has been an embryonic evolution, which is really a retrogression, towards the old pastoral life. The pioneers of the transformation did not dream of national life in Palestine, but all roads lead to Zion. From Russia the road to Zion led straight. It was under the influence of Russian Rabbis that the Alliance reluctantly created the Agricultural School near Jaffa, which has been the foster mother of Palestinian colonisation, while the establishment of the Chovevi Zion Society with that direct object was Russian Jewry's reply to the 'May Laws.' Dr. Herzl started with no partiality for Palestine. His book, 'Der Judenstaat,' published in 1896, was willing to accept the Argentine equally. But he too has been set on the road to Zion. It is the best sign of the progress of his cause that his book is already obsolete. (Laughter.) His original idea that the Jews everywhere would move to any chosen country, however slowly, and that a company could be formed to superintend the migration at both ends, is fantastic. Yet, in a sense, all his ideas have become realities. The Annual Congress is the embryo of a National Parliament. The Jewish Company of the brochure is the Jewish Colonial Trust of reality, while its Consultative Council represents the projected 'Society of Jews.' The Trust will not start operations in Palestine till it obtains a charter giving it at least the status with which the Chartered Companies of India, Hudson's Bay, or South Africa have started. The task to which Israel is thus called is of an originality congruous with his unique history. Motherlands have always created colonies. Here colonies are to create a motherland, or rather re-create her. It is not essential that all her daughters shall return to her skirts. The problem is simply to set up a centre of Jewish life, and concentrate all one's labours on it. Gradually it would become the magnet of the race. Now or never is Israel's opportunity. Another generation and Palestine will be populated by Uitlanders, and perhaps dominated by Germany. Another generation and the Western Jew will have lost the warmth of Jewish sentiment. In the Jew, as in Palestine, there have been more changes during the last generation than during all the centuries of the Christian Era.

Neither the Jew nor Palestine can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second. The Suez Canal has brought the world to the doorstep of Palestine, and Palestine is the centre of the world. (Hear, hear.) Up to a certain point 'the more the merrier' is sound economic law. The presence of the majority of the Race, therefore, in the Pale may be a blessing in disguise. The Jews of Russia are the best in the world, just because they were congested enough to have a quasi-national existence. 'Pale' may only be Providence's way of spelling Palestine. (Laughter.) Short of some great national aim and with far stronger legal guarantees, it were madness to colonise Palestine. (Cheers and counter-cheers.) The Chovevi Zion Society, in disavowing Zionism and professing only to create Jewish agricultural settlements in Zion, is like a mountain determined to produce nothing but a mouse—and with the cat waiting! (Laughter.) Not to nationalise Judaism now is for ever to de-nationalise it. There is a tide in the affairs of nations as well as of men, which omitted, 'all the voyage of their life is bound in shallows and in miseries.' A nation cannot perpetually divide its prayers from its practice. The crucial moment in the long life of Israel has arrived—in the slow travail of the ages and the evolution of the modern world—and the Jew stands at the parting of ways that no longer permit one foot on each. Either he must consent to be merely a member of an international religious community welcoming the whole world to Abraham's bosom, or he must at last obey the trumpet-call; 'Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.' (Prolonged and repeated applause.)

POLITICAL AND SOCIAL SIGNS.

THE SULTAN'S GREATEST RAILWAY.

Under this title there was a very significant article (signed W. D.) in *The St. James's Gazette*, on Feb. 18th, 1902.

The following extracts will be interesting to our many readers:—

"The Turk is in the grip of the railways. That steel vice is squeezing the life out of the great Ottoman revival initiated by the most extraordinary ruler of modern times in the Near East. Resisting all reforms in the political sense, the inexorable Padishah himself cannot stem the encroachment of the engineers. The man who through the latter part of the nineteenth century played the part of Mithridates with skill and success that astonished the world and baffled the great Powers, finds himself thwarted, at the opening of the new century, by forces which cannot be evaded by reactionary despotism or religious fanaticism. The Kaiser has outwitted the Sultan.

"German railways in Asia Minor are the correlative element of German military importations a few years since. . . The Kaiser is teaching Abdul a lesson on the meaning of the Bismarckian *do ut des* principle in international politics.

"The new railway from Konieh on to Bagdad is certain to be made. A glance at the map of the Near East, together with a little consideration of the drift of international policy, will convince any political student that the motives impelling the commercial and political world alike ensure such a consummation. . . . And as the cost of the line will be great, if only on account of its immense length, and as, moreover, German capitalists do not for a moment contemplate paying anything like the total amount to be invested, English finance will ere long inevitably become entangled in the undertaking. The simple fact that the Turkish administration is guaranteeing part of the outlay is quite sufficient for any student of Oriental conditions. Anything more hollow than such a source of support could not be conceived. It is in such cases that England always comes in, and England always scores.

"The country through which this great line is to run is one of the most interesting in the world, both on account of its historical antecedents and because of the romantic beauty of the districts between Konieh and Mosul. The railway will traverse the entire heart of Asia Minor, and it will open up the most ancient of the Bible lands, seeing that it will set the locomotive rolling all through the home countries of Abraham and his patriarchal predecessors. When the shriek of the steam-engine echoes past Ur of the Chaldees, and along the banks of the Euphrates, and the train traverses the wastes where Nebuchadnezzar's sway flourished, it may indeed be said that modern civilization has annexed the cradle of the world's earliest life. . . .

"Konieh itself is a place of past glories, which are about to be rapidly revived. It was one of the finest cities of that remarkable tribe, the Seljuk Turks, whose splendid edifices, though ruinous enough, still attract admiration. All round Konieh is a fruitful plain. This region is one of the most productive in the Empire. It is a seat of the carpet manufacture, like Aidin, the fine old town on the line which starts from Smyrna. Immense supplies of wool, cotton, morocco leather, peaches, figs, olives, and grapes, will be exported

from the centre of Asia Minor when the Smyrna-Aidin-Konieh line is extended according to the new scheme conceded by the latest Irade.

"The railway line will be carried over that gap which forms the pass between the Bulgar Dagb, the range running down to the coast near the town of Tarsus; and the Anti-Taurus range, that beautiful sierra which exactly bisects Asiatic Turkey, forming the boundary between Angora and Kurdistan. Then comes a lovely valley between Anti-Taurus and the Taurus range, in which the heights are of much greater altitude, though the length is much shorter. Nearly all the engineering difficulties of the line will be encountered in the 300 miles between Konieh and Marash, the city on the eastern side of the Taurus. It will be seen that the railway in its Anatolian section, for this space of 300 miles from Konieh, keeps to the south of the great central plateau of Asia Minor, which is in many parts barren, and thus the region traversed is one of the most fruitful in the world. The character of the vast tract beyond Anatolia, after the Taurus is crossed, is altogether different. For a considerable distance, however, the line will run through exceedingly fertile soil, until Mosul is reached, and until Birejik is passed. The town is the northernmost point in the grand Euphratean plain known to-day as El Jezireh, but still generally called amongst Western people by its ancient name of Mesopotamia.

"By far the longest section of the line will be the Mesopotamian. This will measure not less than 700 miles, for it will follow the bank of the mighty Tigris. The railway will forsake the Euphrates after crossing it at Birejik, and will cross Mesopotamia to the Tigris. When the scheme is completed, the railway will be fully 2,200 miles in length. By that time Turkey will be fully in pawn to the Powers, and international interests will have become so entangled, that the Eastern Question will be of even more importance than it is already. Those are the most mistaken people who fancy that this interminable problem of the Near East is losing its interest. The tremendous eruption of that political volcano is only a question of time."

RELIGIOUS SIGNS.

"THE LAUGHING BLESSING."

A correspondent writes to a friend who had spoken strongly against "the Holiness Movement." She says:

"You would have spoken with even greater emphasis had you been where I went two or three weeks ago. I was unwell for days after! Mrs. and Miss W— wrote, begging me to attend an advertised 'Holiness Convention' with them at the — Home. It was arranged by those people who teach the 'extraordinary gifts of the Spirit'; among them 'the laughing blessing.' I have lost my handbill, or would send it you. Here is a quotation: 'Pray do not miss this grand opportunity, one of a thousand, as there will be such a display of Divine power as Clapham has not witnessed for many a year.'

"It was sickening. People prostrate or rocking themselves to and fro; groaning, shrieking, and laughing. One man's laughter sounded just like a 'cock-a-doodle-do'—really ghastly. I wondered whether, by some means or other, I had been transported into Dante's *Inferno*! I sat bolt upright, calmly surveying the scene—a veritable pandemonium; or a horrible nightmare. . . .

"Mrs. W— said it would not be safe for me to go again. . . . What a travestie of the calm simplicity of the Truth.

"I was devoutly thankful to get outside, where I could again breathe God's pure air.

"If only they had had a few knives to slash themselves with, the picture of Baal's worshippers would have been complete."

This is another illustration of the inclined plane. A little lower down, it may be, than some, but one of the stations on that line. Not the Terminus.

SUNDAY EVENING ENTERTAINMENTS.

These have been commenced in connection with St. Mary's, Bryanston Square, London, and were announced to continue till further notice at St. Mary's Institute. Their elevating and religious character may be gathered from the following items in the programme: An Irish song, "Hullo, Riley!"; "Still his whiskers grew," etc., etc. What this has to do even with morality we are at a loss to conceive.

THE "HOLY GHOST AND US" SOCIETY.

"New York has just been afflicted with a visitation of a strange group of religious fanatics styling themselves 'The Holy Ghosters' (or, more accurately, 'The Holy Ghost and Us Society'), says *The Chronicle*. Baptism, with or without the consent of the baptised, by immersion in the now ice-cold waters of the Inner Bay, are among the rites which have accompanied their public functions. The 'evangelist' in command of the Holy Ghosters proclaims himself 'an ambassador of Jesus Christ, especially ordained by God to administer the only true baptism.' His efforts to extend the cult were regarded with such disfavour in New York that he has determined to withdraw to Jamaica, a spot near Rockaway, where there is plenty of water at hand and more simplicity than in the immediate neighbourhood of Manhattan Island. As a consequence of their immersion several old men and young children are threatened with pneumonia."—*St. James's Gazette*, Nov. 26th, 1901.

CHURCH BOXING CLUB and CHAPEL SKITTLE-ALLEY.

"The Church House at High Wycombe, Bucks, which has been for 200 years an inn, attracted much attention from visitors yesterday when the Bishop of Oxford laid the foundation-stone of the new parish church. Besides being used for religious purposes it will form the home of a club where the noble art of 'boxing' will be practised, a special boxing committee having been appointed.

"The Rev. G. H. R. Garcia, a Congregational minister at Sunderland, strongly advocates the establishment, in connection with every place of worship, of a billiard table, a dancing-room, a skittle-alley, and other social appurtenances. He challenged, in his sermon on Sunday night, all and sundry his critics to a public discussion on the matter."—*Westminster Gazette*.

"INDIVIDUAL COMMUNION" versus "THIS CUP."

"Two more Congregational Churches, one at Lancaster and one at Hexham, have adopted the individual Communion cups, and there are now quite a number of churches among the Congregationalists and Baptists who have adopted this 'use.' In reference to this subject, it is of interest to note that an important opinion has recently been expressed by the Archbishop of Canterbury. Asked whether, in view of the possible danger of infection during the administration of the Sacrament, he would authorise the provision of small glasses into which the consecrated wine might be poured for individual consumption, Dr. Temple replied that there is nothing illegal in the proposal, the necessary provision being made either by the churchwardens or by the communicant desiring the arrangement."—*Daily Chronicle*, May 8th.

THE CHURCH AS A SOCIAL CENTRE.

"The church is no longer considered a place of worship only. Its functions are being extended and its activities multiplied in the interests of the people amongst whom it is erected. The Rev. G. H. R. Garcia takes a broad view of the Church's mission, and his endeavours to make the Union Congregational Church a social as well as a religious centre for the west end of Sunderland are being vigorously seconded by his congregation. Three architects (members of the church) have each drawn up designs for the reconstruction of the church building, at the respective cost of £4,500, £6,500, and £5,700. These provide rooms for billiards, newsrooms, Sunday school, smoke-room, games-room, refreshment bar, kitchen, girls' and ladies' room, lads' room, gymnasium, meeting hall, large hall, and a workshop. One of the schemes gave additional accommodation for 671 Sunday scholars.

This development will no doubt be regarded by many as a very revolutionary proceeding, but Mr. Garcia has received £1,850 towards his scheme without having made any appeal. The deacons of the church are empowered to consider the designs, and report to a meeting of the church."—*Westminster Gazette*, Oct. 28th, 1901.

Editor's Table.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

THINGS TO COME.

No. 100.

OCTOBER, 1902.

Vol. IX. No. 4.

Editorials.

THE GREAT CONFLICT OF THE AGES.*

OUR subject to-day is THE KING. No greater or more blessed subject could occupy our hearts. It will be the subject of eternity; and embraces even now all past, present, and future time.

To-day our thoughts are to be confined to what is *predicted* concerning the King. It is important to notice that Prophecy is always associated with *failure*. The first great prophecy was given at the Fall. There was no provision for Prophets and no place for them, apart from *failure*. In all the Divine ordinances, etc., for Israel, there were the High Priest, Priests, and Levites, the bearers of the various parts of the Tabernacle, even down to the hewers of wood and drawers of water, but *no Prophets*. Not until the Priests failed in their duties did God raise up Prophets as His witnesses and spokesmen. When the Kings failed, Prophets were raised up to withstand them; and when the people failed, Prophets were sent to witness against them. So, in Gen. iii., when the first man, Adam, fell, the first prophetic word was uttered; and it foretold that, man having failed, the dominion henceforth would be given to "the Second Man," "the Last Adam."

The word went forth in Gen. i. 26, "Let them have dominion . . . over all the earth." This is repeated in verse 28, to emphasize the important proclamation. But this dominion was lost in the Fall; and the sentence went forth that death should for ever shut out dominion from "the first man." To him it was said that he should

"Return unto the ground;
For out of it wast thou taken;
For dust thou art,
And unto dust shalt thou return."

All hope henceforth is to be centred in another: "the Second Man," "the Last Adam": and of him the first great *Prediction* is given in Gen. iii. 15. It was spoken to Satan, the old Serpent:

"I will put enmity between thee and the woman,
And between thy seed and her Seed.
He shall crush thy head;
But thou shalt crush His heel."

i.e., He—the Son of Man, the Seed of the woman whom thou didst deceive, He shall finally cast thee into the lake of fire (Rev. xx.). But, before that, thou wilt cause him to suffer. Thou wilt affect Him in the least vital part—the most remote from the head; but He shall crush thee in the most vital part, and deal thee a blow from which thou shalt never recover!

* The following is the substance of Dr. Bullinger's opening address on the first morning of the Mildmay Conference, 1902.

Man has failed: and prophecy foretells that dominion in the earth is given to the Son of Man. This brings us to Psalm viii., where we first have the expression. It is a Psalm that deals specially with "the earth" and "dominion in the earth." It begins and ends with the same words:—

"O Jehovah our Adonim (or Lord),* how excellent is Thy Name in all the EARTH."

In the centre of the Psalm we have the Son of Man made a little lower than the angels (that He might taste death, as Heb. ii. 9 tells us), and be bruised as to the heel. And then we have crowning, followed by the Proclamation concerning Him:—

"Thou madest Him to have dominion over the works of Thy hands;

Thou hast † put all things under His feet."

All that was lost in the first man is predicted of the second.

All that was lost in the first Adam is regained in the Last Adam.

But all at present is in *Prediction*. "For we see not yet all things put under Him."

All hope is centred and wrapped up in the first great Prediction. Satan now has dominion, while the rightful dominion is in abeyance. Satan has the power of death (Heb. ii. 14). All power is delivered unto him (Luke iv. 6); the Lord Jesus calls him "the Prince of this world" (John xii. 31; xiv. 30). The Holy Spirit calls him "the Prince of the power of the air" (Eph. ii. 2), and tells us of the principalities and powers, and the rulers of the darkness of this world, and of wicked spirits in high places (Eph. vi. 12). But the prophetic word is "sure." Satan's head is to be crushed. Genesis predicts his doom. The Apocalypse records its future accomplishment. Hence Satan's enmity against these two books. Hence the enmity of Satan's ministers who transform themselves "as the ministers of righteousness" (2 Cor. xi. 15).

They all say that these revelations in Genesis are myths. But history is against them. It is clear that Satan does not wish his head to be crushed; and it shall not be if he can help it. All his power shall be put forth to prevent the fulfilment of this great prediction.

"The dragon took his stand before the woman" (Rev. xii. 4), are all-significant words, and have an all-embracing application (whatever the interpretation may be).

Hence Genesis iii. 15 is the great foundation text on which the whole Bible rests. It is the great pivot text round which all turns. The faithfulness of God is at stake. The power of God is in question. Can He fulfil His own Word? Can He accomplish His own declaration? Can He bring to pass His own prediction? Can Satan succeed in preventing its fulfilment? Can he prevent "the Seed

* A title specially connected with dominion in the earth.

† Heb. "wilt." But in Heb. ii. it is the past tense: the sufferings being over.

of the woman"—the Son of Man, from coming into the world?

These are the great questions at issue. In short, the truth and faithfulness of Jehovah to His Word is the one thing that was, and is, at stake. Shall the Son of Man have dominion over all the earth? This is the subject of

THE GREAT CONFLICT.

Like a thread it runs through the whole Bible. Starting from Gen. iii. 15 (the Prediction), it runs on to the end, in the Apocalypse, where we see the victorious and glorious Man-child caught up to God and His throne, ruling all nations with a rod of iron: and Satan cast into the lake of fire.

Let us trace this thread, and note the attempts of Satan to frustrate the truth and Word of God. There are many such attempts; but each needed Divine power to thwart the malice and subtlety of Satan. Man knew nothing of what was going on. God's own people knew nothing of it. Satan's agents and instruments knew nothing of it. They had their own purposes to serve, and Satan had his. Nothing but Divine knowledge, and infinite power could secure the fulfilment of the Divine Word.

I. MANKIND.

The first great attempt on the part of Satan is seen in Gen. vi.

1. THE CORRUPTION OF MANKIND.—Whatever may have been the cause, the great and solemn outcome was that all flesh had corrupted his way on the earth; and there was only one man and one family that was perfect (*i.e.*, without blemish*); pure as to his pedigree. God's judgment, put off till the last moment, prevented the total corruption of the human race; and destroyed the works of Satan.

II. ABRAHAM.

Why should the two denials of Abraham's wife be singled out for the Divine Record when we might suppose there was so much in Abraham's life of more general interest?

Because they were both attempts of Satan to get rid of "the Seed." All in Abraham's life had to do with the Seed. "In thee and in thy Seed," which is Christ. (Gal. iii. 16.) No sooner is Abraham called in Gen. xi. than we have

* 2.—THE DENIAL OF SARAH. (Gen. xii. 11-16.) What would have happened had Satan's attempt succeeded we very well know!

But there was (v. 17) the Divine interposition. "The LORD plagued Pharaoh and his house with great plagues because of Sarai Abraham's wife." Satan was defeated.

3. Gen. xv. 1-3. Abraham's lament, "childless." Will ELIEZER be "mine heir?" The Divine answer, "No!"

4. Gen. xvi. "No children." Another temptation, through Sarah, to make ISHMAEL the Seed. "Oh! that Ishmael might live before thee" (xvii. 18). "No! Isaac."

5. Gen. xx. Another attempt. ANOTHER DENIAL OF SARAH, to Abimelech, king of Gerar. Another Divine interposition. "God came to Abimelech in a dream by

* The word is used of the sacrifices.

night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (v. 3). Abimelech takes credit to himself; but God says, "I suffered thee not" (v. 6).

III. JACOB AND HIS FAMILY.

6. Gen. xli. A MIGHTY FAMINE was designed to destroy the whole family. Man was helpless. "Why do ye look one upon another" (xlii. 1). But Divine foreknowledge anticipated the deliverance, and provided for it. None knew why Joseph was allowed to be sold into Egypt. It looked at the time (Gen. xxxvii.) like the success of Satan's designs. But Joseph says: "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life" (Gen. xlv. 5). "Ye thought evil against me; but, God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. l. 20). Yes; and to ensure the accomplishment of His prophetic assurance as to the coming Seed of the woman—the Son of Man. Divine interposition was needed: hence, "HE sent a man before them, even Joseph" (Ps. cv. 17).

IV. THE NATION.

7. THE OPPRESSION OF THE EXODUS.—Pharaoh had his own design in the oppression of Israel, but Satan had another and a deeper design. Pharaoh's design was to prevent the People from getting up out of Egypt. Satan's design was to destroy the male children, and thus to get rid of the Seed of the woman. "Come on, let us deal wisely" (Ex. i. 10) expressed the wisdom of Egypt: but "He taketh the wise in their own craftiness" (Job v. 13); and Divine interposition secured the accomplishment of Jehovah's Word, and defeated the designs of the enemy.

"If it be a son, then ye shall kill him" (v. 16). But God-given faith caused two parents to be "not afraid of the king's commandment" (Heb. xi. 23), and Moses was saved. When Pharaoh's daughter "opened the ark, she saw the child: and, behold, the babe wept. And she had compassion on him." In that tear lay the defeat of the enemy, the preservation of the People, the certainty of Jehovah's Word, and the bringing to naught all the wisdom of Egypt.

God uses *small* things to accomplish His purposes. If we are not used, it may be because we are not *small* enough. "No flesh shall glory in His presence"; and in this mighty conflict man was helpless.

8. THE DESTRUCTION AT THE RED SEA. (Ex. xiv.)—"The enemy said, I will pursue, . . . Thou didst blow, with Thy wind . . ." Here we have the secret of this attempt of Satan to destroy the delivered nation; and the Divine interposition, causing His People to sing, "Who is like unto Thee . . . doing wonders? Thou hast led forth Thy People which Thou hast redeemed" (Ex. xv. 9-13).

Satan's opportunity seemed to have come; for they were "entangled in the land," the wilderness had "shut them in" (v. 3), they were encamped by the sea, and were sore afraid! (v. 9, 10.) Then came the Divine word, "Stand still, and see the salvation of the LORD . . . the LORD shall fight for you" (v. 13, 14).

V. THE ROYAL LINE.

On the death of Jehoshaphat there seems to have been a most determined attempt on the part of Satan.

It had been made known to David (2 Sam. vii.) that "the seed of the woman" and the Royal line of Judah's kings should come through *him*. The course of things was being narrowed down within smaller limits.

On the death of *Jehoshaphat* the determined assault was commenced.

9. JEHORAM (2 Ch. xxi. 4) "slew all his brethren."

10. The ARABIANS came (*vv.* 16, 17 and xxii. 1), and slew all his sons; and "there was never a son left him, save Jehoahaz (Ahaziah), the youngest of his sons." By these significant words the Holy Spirit impresses on us the fact that the faithfulness of Jehovah rested at that time on *two lives* (those of Jehoram and Ahaziah).

11. Jehoram and Ahaziah die—and ATHALIAH "arose and destroyed all the seed royal of the house of Judah" (2 Ch. xxii. 10), or thought she had, "but Jehoshabeath took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and . . . hid him from Athaliah, so that she slew him not."

Imagine what would have happened but for this Divine interposition. The promise of God would have failed. The faithfulness of His Word would have fallen to the ground; and His counsels would have come to nought. All hung on *one* life; and that the life of an infant. So far had Satan's designs succeeded that all depended on the life of one infant. God's faithfulness and power to accomplish this prediction in Gen. iii. 15 were at stake. There was therefore a Divine interposition in the preservation of that life.

Imagine the feelings of the godly in Israel, who did not know of the rescue of the heir; and thought all had failed! Imagine the joy with which the secret news was passed from mouth to mouth, 'The king is not dead—he is alive—and will be manifested in due time.' Hence, the message given to Jehoiada to initiate the faithful into the secret was this:—"Behold, the king's son shall reign, AS THE LORD HATH SAID of the sons of David" (2 Ch. xxiii. 3). All depended on this—"As the LORD hath said."

The six years soon ran their course; the seventh year dawned; the king was manifested; the promise was fulfilled; and the faithfulness and power of Jehovah were vindicated.

VI. THE NATION AGAIN.

12. THE DESTRUCTION OF THE NATION. (Esther iii. 13.)—The Enemy's plans were again apparently succeeding when all arrangements were completed for the destruction of the whole nation "in one day." Judah, as well as Israel, had been led astray into idolatry; so that in the judgment of "dispersion" that befel them the line might have been broken, and the "Seed" destroyed.

To accomplish this, the design for the destruction of the nation as a whole was made. Every preparation was complete. Haman had his own purpose to serve; and Satan had his. The decree of the king had been sealed; the laws of the Medes and Persians secured its being carried out; the "posts" were carrying the decree throughout the empire; and the day was fixed. The mourning was universal and great (Est. iv. 3).

But the interposition of God was at hand. A small event was used to frustrate the whole plan, and bring the

counsels of the enemy to nought. "On that night could not the king sleep" (vi. 1). That was all that was needed to accomplish the Divine purpose and "reverse the letters devised by Haman" (viii. 5). You know the chain of events. The Chronicles were read to the king. What had been done for Mordecai? "Nothing." "Who is in the court?" Haman had just arrived to speak with the king about the hanging of Mordecai; and all ended, as you know, in the hanging of "the Jews' enemy" (iii. 10; vii. 6; viii. 1; ix. 10-24); and, "in the day that the enemies of the Jews hoped to have power over them . . . it was turned to the contrary" (ix. 1).

VII. THE SEED HIMSELF.

At length the moment had come for the fulfilment of the first great prophecy, or rather for the fulfilment of the first part of it. "The Seed of the woman" was about to appear. The "fulness of time" had come (Gal. iv. 4). The two lines of Solomon and Nathan (David's sons) met in Joseph and Mary—and the betrothal was made.

13. THE FEAR OF JOSEPH. Joseph, as you know, found himself in a great difficulty. Without doubt he was the victim of Satan's assaults. He was in great "fear." What to do he knew not. He did not wish (*μη θέλων*) to "expose her" (Matt. i. 19), for that would have led to her being stoned to death (Deut. xxii. 21). For "they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die." Joseph, therefore, did not "wish" (for that is the meaning of the word "willing" here) for that result. So he determined (that is the meaning of the word "minded") (*ἐβουλήθη*) to "put her away"; *i.e.*, to divorce her according to the law of Deut. xxiv. 1. No wonder Joseph was in great "fear."

Imagine the consequences of either of these alternatives. Without doubt Satan was busy, taking the greatest advantage of this difficulty, in order to work on Joseph's "fear," so as to accomplish one of these two events. Either would have been fatal. Either would have frustrated the Word of God, and have made it of none effect. Either would have caused Jehovah's Word to fail, and effectually prevented the "Seed of the woman" from coming into the world.

Now, if ever, there must be direct and Divine interposition: and it must be effectual if the prophecy is to be fulfilled. And so it was. For we read that "While he thought on these things, behold an Angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of David, FEAR NOT to take unto thee Mary thy wife;'" etc.

Thus was the enemy defeated, and the Word of God established. "The Seed of the woman"—"the Son of Man"—was born into the world, made a little lower than the Angels that He might taste death, not merely for Israel, but for every man (without distinction). (Heb. ii. 9.)

But this led immediately to a more open and determined attempt to slay the Seed who had been born as "King of the Jews."

14.—HEROD (Matt. ii. 3) was "troubled, and all Jerusalem with him." Herod had his purpose to serve; and Satan used him to accomplish his own far deeper designs.

Herod first called "the Chief Priests and Scribes of the people together, and demanded of them WHERE Christ should be born" (v. 4). Then he called the wise men, and "enquired of them diligently WHAT TIME the star appeared" (v. 7). Having obtained these data, he concluded that, if he slew all the (male) children in Bethlehem under two years of age, he would be sure to compass the death of "the Seed of the woman."

Imagine the result if God had not again interfered! None but He knew of the coming attempt on the life of the King who had just been born. All seemed to favour the plot: when "Behold, the Angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him'" (v. 13).

Thus, again, was the enemy defeated; and the promise preserved.

15. THE TEMPTATION (Matt. iv. 6) was another assault:—"Cast Thyself down," and the attempt to make it appear a justifiable act by (mis)quoting the Scripture. (Ps. xci. 11, 12.) It was defeated by the proclamation of His Deity:—"Thou shalt not tempt the LORD thy God" (Deut. vi. 16).

16. AT NAZARETH (Luke iv. 29) Satan would get *others* to cast Him down headlong over the precipice. But the Lord, passing through the midst of them, went his way (v. 30), and again Divine power was put forth to defeat the enemy's designs.

17. THE FIRST STORM ON THE LAKE (before the calling of the Twelve). (Matt. viii. 23-27). It was a decked boat, for it was getting "covered" with the waves. The storm was caused by an earthquake (*σεισμός*), but it was not so serious as the second storm; so he rebuked, first the fears of His disciples, and then the storm.

18. THE SECOND STORM (Luke viii. 22-25) was a more serious attempt, for they were in great "jeopardy." This storm was after the calling of the Twelve. It was caused by a squall (*λαίλαψ*). It was an open boat, for it was getting "filled" with water. The danger was greater; so He rebuked, first the storm, and then the disciples' fears.

Thus all these attempts on the Son of Man were miraculously defeated.

19. The hour, however, was drawing near when the Scripture must be fulfilled, that the heel of the Son of Man should be bruised. Nothing could be done without Divine permission. Hence we read (John xiii. 26, 27) that Jesus said, in answer to the question as to who should betray Him: "He it is, to whom I shall give a sop (*morsel*) when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop *Satan entered into him.*" There was Divine interposition here: but this time it was to permit the attempt of Satan, and not to prevent. It was so with the next and last attempt.

20. THE CROSS.—At length the crisis came. The bruising of the heel was to be permitted. Even here the Enemy was not allowed to command the time or the occasion.

"Mine hour is not yet come."

"I lay my life down of myself."

"No man taketh it from me."

"They spake (on the mount of Transfiguration) of his decease WHICH HE SHOULD ACCOMPLISH." He accomplished it Himself.

Satan doubtless thought, when he saw the Son of Man on the Cross, that now, at length, his purpose was to be accomplished.

And when the stone was rolled to the door of the Sepulchre, and the seal put upon it, and the watch set, it seemed that his object was at length attained. But, NO! Again, there was the greatest of all the Divine Interpositions (Acts xiii. 30). "BUT GOD RAISED HIM FROM THE DEAD." And now He is seated at the Right Hand of God; "from henceforth expecting," till His enemies be placed as a footstool for His feet (Heb. x. 13).

He is "seated"—for His work is accomplished. His heel has been bruised. He is "henceforth expecting:" for the time is coming to make good the first great prophecy—when He shall finally crush the head of the old serpent.

And now, "as he is, so are we in this world" (1 John iv. 17). We, too, are "seated," and at rest, as to our salvation, and our security is in Him, and in His "finished work." But we, too, are also "henceforth expecting" the King to be manifested.

Like Jehoshabeath, our hearts are occupied with the glorious person of the King. "Our life is hid," not in one of the chambers of an earthly Temple, but "hid with Christ in God," on high.

Like Jehoiada, too, we are going forth among the people, initiating many into the blessed secret that the King is not dead: He is coming again. The six years shall soon run their course. The seventh year will come, and "Behold the King's son shall reign,

AS THE LORD HATH SAID."

Our faith rests on this "sure word of prophecy." And while we *rest* with Jehoshabeath, seated in the heavens with the King, we are going forth; and to-day we witness to the faithful Word on which He has "caused us to hope." The promise is, in part, fulfilled: the "Seed of the woman" has been born. The Son of Man has come: His heel has been bruised. So surely shall He, who, when He came as the Son of Man had not where on earth to lay His head (Matt. viii. 20)* be seen coming in the clouds of heaven "having on His head a golden crown" (Rev. xiv. 14).†

Then shall the primal promise of Gen. iii. 15 be fulfilled; and the faithful word of our God be established for ever and ever.

THE NEW MESSIAH AT CLAPTON AND THE AGAPEMONE.

IN our August Number we published, in answer to a question, some particulars with regard to the Agapemone. Our statements were doubted in some quarters; but, now, there is abundant and unexpected evidence that we did not exaggerate in the slightest degree. We pointed out the source, nature, and result of the movement.

The members of the Sect believe they are quite holy and perfect, that Satan is cast out of them, and the old nature

* The *first* occurrence of the title "Son of Man" in the New Testament.

† The *last* occurrence of that title.

taken away. They cannot sin, therefore, and they easily persuade themselves that whatever they do is right.

Thus easy is the downward road trodden by those who think they have got "out of the seventh and into the eighth" of Romans.

In all this we see a solemn sign of the times. But we see none in Mr. Pigott. There is no "sign" in individual mental aberration.

What is a sign of the times is that so many people can be found to accept his preposterous claims; and give up themselves and their money to the will of one man.

It shows how easily the real false Messiah will be believed and received when the time comes for him to be revealed.

The following evidence is from a gentleman, now resident in Clapton, who was for fifteen years closely connected with the sect. He severed his connection in January last.

"I was," said this gentleman, "an elder of the Agapemonites for many years with the sect at Spaxton, and here for fifteen years; my wife and daughter being with me. No one knows Pigott better than I; no one could tell you more about these people. But I cannot. It is too painful to me. But this you can say, that I left them in January of this year because the carryings-on in the abode were, during a certain part of that month, shocking."

"Your secession was due to questions of morality?"

"Yes; but more than this I cannot say. My wife and daughter are still in the abode."

"Have you tried to get either of them away?"

"I have done all I could, and failed. I can do nothing. I cannot recover my daughter because she is over-age; I cannot recover my wife without taking legal and therefore public proceedings. Argument is useless with them. They are fixedly, irrevocably persuaded not only that Pigott is Jesus Christ, but that all they are doing is right."

Papers on the Apocalypse.*

THE SECOND VISION "ON EARTH."

E. (page 304†), THE SIXTH TRUMPET (or Second Woe) (ix. 13—xi. 14).

The Sixth, or "second Woe" Trumpet is set forth with more detail than any of the others: no less than *thirty-three* verses being devoted to its description. Like the fifth Trumpet (or first Woe) it is distinguished from the first four by being introduced by a "voice." In the former it was the voice of "an eagle flying in mid-heaven;" in this latter, it is the voice "from the four horns of the golden altar which is before God." Coming from this altar it seems to say that we have here the continuation of the answer to the prayers of vi. 10.

Coming from the "four horns," the direction goes forth to the *four* quarters of the earth.

But the Structure will give us the scope of the whole.

The literal fulfilment of this judgment, interpreter will not have at any price. It is altogether too much to ask them to believe it. Stuart says it is symbol "excessive and unnatural." Of course it is "unnatural," simply because it is *supernatural*. So we believe is the Structure:—

* These papers have been copyrighted in view of their future separate publication. † The pages belong to the book-form.

h. (page 304), ix. 13—xi. 14. The Sixth Trumpet (2nd WOE).

| | | | |
|---|---|-----------|---|
| r | t | ix. 13. | The Sixth Angel (2nd WOE Trumpet.) |
| | u | -13. | His sounding. |
| | v | -13. | The Voice from the altar. |
| | w | 14. | Its Command: Loose the 4 angels . . . |
| | x | 15. | Execution of command. |
| | y | 16-21. | Result: The Horsemen. |
| | s | z | a x. 1, 2. "Another" mighty angel. |
| | | | b 3, 4. His cry and the seven thunders. |
| | | | z a -4. The "Voice from heaven." |
| | | | b -4. Its command. "Seal up." |
| r | l | x. 5. | The Angel. |
| | " | 6, 7. | His oath. |
| | v | 8. | The Voice from heaven. |
| | w | 8. | His Command: "Go and take . . . |
| | x | 9 11. | Execution of command. |
| | y | xi. 1-14. | Result: The Two Witnesses. |

ix. 13. And the sixth angel sounded his trumpet, and I heard a voice from the four horns of the golden altar which is before God,] In the earthly Tabernacle and Temple the golden altar is described as standing "before the veil that is by the ark of the testimony, where I will meet with thee" (Ex. xxx. 6; xl. 16). Here, there is no veil; and the voice comes from "before God."

The sixth Angel is not only to blow his Trumpet, but is also to obey the command. The utterance of this voice from the Altar is important enough to have its own Structure, and the members w. and x. may be expanded thus:—

w. and x. (page 325), ix. 14, 15.

The Command and its execution.

| | | | |
|---|---|---------|--------------------------|
| w | a | ix. 14. | "Loose the four angels." |
| | b | -14. | Bound. |
| | c | -14. | Place. Euphrates . . . |
| x | a | ix. 15. | The four angels loosed. |
| | b | -15. | Prepared. |
| | ε | -15. | Time. "An hour and . . . |

ix. 14. Saying to the sixth angel who had the trumpet,

"Loose the four angels which are bound at the river Euphrates."

15. And the four angels were loosed, who had been prepared for the hour, and day, and month, and year, that they should kill the third part of men.] These four angels cannot be identified with any

others; for they are "bound." There can be no doubt about their being of the number of those who are described as being "delivered into chains of darkness, to be reserved unto (or for) judgment" (2 Peter ii. 4). This is the judgment for which they (four of them at least) are "reserved" and "prepared" or ready. In Jude 6 we are again told of the angels which are "reserved in everlasting chains under darkness, unto (or for) the judgment of the great day." Not only that they should be then judged, but that they should be the executors of God's judgments also in that great day which we are now studying and learning about in the Apocalypse. There are other "in-prison spirits" (1 Pet. iii. 19), to whom the Saviour's triumph was proclaimed at His resurrection; not for their comfort or blessing, but for the proclamation that the price of Redemption had been paid, and the work done which should hereafter be celebrated in Rev. v., when the worthiness of the Lamb that was slain should be proclaimed, not only to Tartarus, but to all Creation.*

These angels are at present "bound." Satan will be bound by-and-by xx 2-7). But before that day a further division of the Satanic forces is to be let loose upon the earth.

Why "at the river Euphrates" we are not told. What connection there may be between Babel and the Abyss we do not know. Seeing that Satan's earlier activities were connected with that region, there must be some appropriate reason. The Euphrates is associated with the coming judgments of the great day. See Jer. xlvi. 4-10 (RV.)

"Harness the horses; and get up, ye horsemen,
And stand forth with your helmets;
Furbish the spears, and put on coats of mail.
Wherefore have I seen it? They are dismayed
And are turned backward;
And their mighty ones are beaten down,
And are fled apace, and look not back:
Terror is on every side, saith the LORD
Let not the swift flee away, nor the mighty man
escape;
In the north, by the river Euphrates, have they
stumbled and fallen.
Who is this that riseth up like the Nile,
Whose waters toss themselves like the rivers?
Egypt riseth up like the Nile,
And his waters toss themselves like the rivers:
And he saith, I will rise up, I will cover the
earth:
I will destroy the city, and the inhabitants thereof,
Go up, ye horses; and rage, ye chariots;
And let the mighty men go forth:
Cush and Put, that handle the shield;
And the Ludim, that handle and bend the bow.
For that day is a day of the LORD, the LORD of
hosts,

* Why, when we read of angels (who are spirits) being "bound" and "in chains," we should think of *men* (who are never called "spirits") as being the "in-prison spirits," we cannot understand. It only shows the power of tradition. See *The spirits in prison*, by the same author and publisher.

A day of vengeance
That he may avenge him of his adversaries;
And the sword shall devour and be satiate,
And shall drink its fill of their blood:
For the LORD, the LORD of hosts, hath a sacrifice
In the north country by the river Euphrates."

From the same quarter will come these future and greater judgments.

For greater transgressions (v. 20, 21) shall a greater army, not of men, but of evil spirits, come forth. See Jer. iv. 13, 29 (RV.):

"Behold he shall come up as clouds,
And his chariots shall be as the whirlwind:
His horses are swifter than eagles.
Woe unto us! for we are spoiled . . .
The whole city fleeth from the noise of the horsemen
and bowmen;
They go into the thickets, and climb up upon the
rocks:
Every city is forsaken,
And not a man dwelleth therein."

These four angels, now bound, we are distinctly told are "reserved unto judgment." The word is *eis* (*eis*) unto, with a view to judgment (not merely to being judged); and this judgment is that of "the great day." They are reserved for the particular appointed moment; the moment of this their loosing. There seems to be little doubt as to the meaning of the period of time. It does not imply the duration of the judgment, but the preparation for the particular moment which has been appointed by God. The one article and one preposition before the four times, unites them: whereas had the article and preposition been repeated it would have implied the separation of the four which, added together, would make a period of more than thirteen months. As it is, it denotes the appointed hour of the appointed day of the appointed month of the appointed year. The emphasis on the words "prepared" or "reserved" supports this interpretation. Finally, the general object is stated, to be particularised below.

We now come to the description of these "horsemen"; and from this it is to be seen that they were not human beings of any kind. Difficulties have been made on account of the vast number of these horsemen, and had they been human beings, we could well understand it. But spirits are "legion" and no difficulties can arise from their number.

First we give the Structure of y. (page 325).

y. (page 325), ix. 16-21. *The Horsemen.*

| | | | |
|---|---|---|---|
| y | d | f | ix. 16, 17-. Description. Number. Heads and breastplates. |
| | | g | ix. -17-. Time: "Months." |
| | | h | ix. -17-. Agency: "Fire." |
| | | e | ix. 18-. Result: Men killed. |
| | d | h | ix. -18-. Agency: "Fire." |
| | | g | ix. -18, 19. Time: "Months." |
| | | f | ix. -19. Description. Power. Heads and tails. |
| | | e | ix. 20, 21. Result: Men not killed. |

ix. 16. And the number of the* armies of the horsemen was two myriads of myriads: †(I heard the number of them). (17) And thus I saw the horses in the vision, and those sitting on them, having breastplates fiery, and hyacinthine, and sulphureous: and the heads of the horses were as the heads of lions; and out of their mouths goeth forth fire, and smoke, and brimstone. (18) By these three plagues‡ were the third part of men killed, by the fire, and the smoke, and the brimstone, which goeth forth out of their mouths, (19) for the power of the horses is in their mouth, and in their tails§: for their tails are like serpents, having heads, and with them they do injure.] This is the description of these supernatural beings. They are not human. They come from below. We know of nothing like them. When God thus describes them nothing ought to be easier than to believe what He says. They need no explanation. This description is given to explain them to us. Is it not easier to believe they are what God says they and their spirit riders are, than to believe what Dr. Adam Clarke says they are? He says they are brass cannon, ornamented with lions' heads cast at their mouth and at their breach. He adds that nothing could better describe "gunpowder" than "the fiery sulphurous smoke which goeth forth out of their mouths." We find this much more difficult to believe. And our difficulties are not less when, again, we are asked to believe that this was fulfilled in the taking of Constantinople by the Turks! Mr. Elliott says that the horses and tails refer to the horse-tails worn by the Pashas! Dean Alford says: "I will venture to say, that a more self-condemnatory interpretation was never broached, than this of the horse-tails of the Pashas." But the Turks still rule in Asia. Are they like these horsemen? Cannon were used *on both sides* of that war. Why is it, that one side is so different from the other?

It is not as though we had anything here unheard of before. It is *wonderful*, truly; but that is just what God said the future plagues were to be. "*The LORD will make thy plagues wonderful*" (Deut. xxviii. 5, 9). "I will do *marvels* which have *not been done in all the earth, nor in any nation*" (Ex. xxxiv. 10).

When Israel would trust in the horses of Egypt they were warned that their riders and horses were "flesh and not spirit" (Is. xxxi. 3). Here we have horses that are *spirit, and not flesh*. In Jer. viii. 17, Jehovah says "Behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD" (read 13-17).

The number of these infernal horsemen is also wonderful, *two hundred millions!* John says "I heard the number of them" (v. 16). Twice he refers to it. And why not? What is it that makes man hesitate to believe God? These, as we have said, are no mere

human beings: they are wicked spirits; and Are not these legion and innumerable?

The results of this plague which follow the sounding of the sixth Trumpet are given in the concluding portion of this chapter.

20. And the rest of the men who were not killed by these plagues neither repented of the works of their hands,] And we know not what these may be; nor the awful form of idolatry hinted at in these verses. The expression "works of their hands," always points to idolatry (Deut. iv. 28. Psalm cxxxiv. 15). And here, it is idolatry of the grossest kind.

that they should not worship the demons, nor the* idols which are golden, and silver, and brazen, and stone, and wooden: which are neither able to see, nor to hear, nor to walk:] This cannot possibly refer to the Church. No Christian of any kind worships demons; for these are always *evil*. (See Matt. x. 1-8; xii. 28, 42. 1 Cor. x. 20. 1 Tim. iv. 1. Compare Deut. xxxii. 17). This evil is spoken of in Deut. xxxi. 19, as recurring "in the latter days."

Spiritism, which is now making rapid strides, is the forerunner of all this; and will surely develop into what is referred to in these verses. *Planchette* is becoming a household god with many, and is openly advertised in the Spiritist magazines and newspapers. Thousands are being "guided" by "Crystals," *Planchette*, and evil spirits at the present moment. They are "lying spirits," as the scripture calls them. (1 Kings xxii. 22, 23. 2 Chron. xviii. 21, 22). "Deceiving spirits" they are called in 1 Tim. iv. 1, pretending to be whom they are not, and thus gaining a hearing with many. They do speak; and hence speaking is specially excluded here. It says only that they are not able to *see*, nor *hear*, nor *walk*. It is the final and full development of what is called "Spiritualism" which is here referred to, and which calls for the plague of this sixth Trumpet. If Spiritists could see the end to which they are rapidly approaching, some might be alarmed; and many ministers and religious professors would be prevented from dabbling in the Bible-forbidden "mystery of iniquity." And if Christians, at large, could realize, in only a small degree, the awful nature of these coming judgments and plagues, they would welcome and be thankful for any evidence which exposed their real character and end.

21. And they repented not of their murders, nor of their sorceries (or spiritualism), nor of their fornication (which will be a great feature of the coming religious apostasy), nor of their thefts.] These "sorceries" are the dealings of men with spirit-agencies; accepting the teaching of evil angels and deceiving spirits (1 Tim. iv. 1). The word occurs only here, xviii. 23, and Gal. v. 20, where it is rendered "witchcraft." It is used of the Egyptian sorceries † (Exod. vii. 22) and of the Babylonian (Is. xlvi. 9, 12).

* G.L.T.Tr.A. WH. and RV. have the article.

† G.L.T.Tr.A. WH. and RV. omit "and."

‡ G.L.T.Tr.A. WH. and RV. add πλιγγών (*pliggon*) plagues.

§ G.L.T.Tr.A. WH. and RV. add "and in their tails."

* G.L.T.Tr.A. WH. & RV. add the article.

† The word "sorcery" is the old French *sorcerie*, and includes all such things as divination, enchantment, incantation, magic, necromancy, witchcraft, and all things connected with what is called "the black art," culminating in the worship of Satan himself, as prophesied in Rev. xiii., and already known as "the black mass."

No wonder God has so solemnly warned us against these things, and no wonder such awful judgments are to be visited upon them. (See Lev. xix. 31; xx. 6, 27. Ex. xxii. 18. Deut. xviii. 10. 1 Sam. xxviii. 7. 1 Chron. x. 13. Isa. viii. 19. Acts xvi. 16; &c., &c.)

Things New and Old.

THE TEN-TRIBED KINGDOM OF ISRAEL.

By W. H. S., in *Trusting and Toiling* (March 1901).

THE Ten-Tribed Kingdom was established by Jeroboam in 975 B.C. (according to Archbishop Ussher's chronology). It was forcibly overthrown in 721 B.C.

The bulk of the people were then deported to "Halah and Habor, and by the river Gozan, and in the cities of the Medes" (2 Kings xvii. 6. 1 Chron. v. 26), by Shalmaneser, King of Assyria. But before this captivity and during its two hundred and fifty-four years as a separate kingdom, large numbers of the Ten-Tribed Kingdom of Israel had become merged with the Judah Kingdom (see 2 Chron. xi. 14-17; xv. 9; xix. 8; xxiii. 2; xxx. 1-25; and xxxi. 6).

The deportation of the Ten-Tribed Kingdom was not a complete one; many were left in Samaria (2 Chron. xxxiv. 9; also 2 Chron. xxxv. 17, 18).

The bulk of the tribes of the Judah Kingdom were carried to Babylon in 606 B.C., 599 B.C., and 588 B.C. and found themselves *under the same dynasty* as the previously deported Ten Tribes. During the double captivity Daniel includes both Judah and Israel in his intercessory prayer for deliverance (Daniel ix. 7). The terms "Jew" and "Israelite" are used synonymously during and after the captivity (the Book of Esther uniformly describes the remaining Israelites as "Jews," while the term "Israel" is frequently used in Ezra and Nehemiah of the restored).

Thus the members of the Ten Tribes were as free as the members of the Judah Kingdom to return to Palestine, and numbers *did so* (Ezra vii. 7), not only under special edict, but evidently in larger or smaller companies later.

The restored captives were therefore properly representative of the entire nation; as is confirmed by the sacrifices for all Israel (Ezra vi. 16, 17; viii. 35; Neh. vii. 66, 67).

The term Jew became thenceforward generic of all Israelites, the political independence of the Ten-Tribed Kingdom being destroyed. Devout Anna was a "Jewess," "yet of the tribe of Aser." Paul was a "man which am a Jew," yet he says, "I also am an Israelite." Peter addresses Jews at Jerusalem as "Ye men of Israel," as does Paul those in dispersion. Therefore, no entirely preserved and complete "Ten Tribes of Israel" are to be looked for as "lost" among the nations to-day.

Are there, however, no scattered particles left in the regions to which they were deported? Probably; at all events Josephus, in the first century A.D., locates the Ten Tribes as still beyond the Euphrates (*Ant.* b. xi., c. v., § 2, and *Wars*, b. ii., c. xvi., § 4), and Jerome, in the fifth century, confirms it (tom. v., p. 7, and tom. vi., p. 80).

If reliable historians in the first and fifth centuries locate numbers of the Ten Tribes as being still in the place of their original exile, and no history since then has recorded their migration, should not their descendants be found in that region to-day? In any case, who are to be found in that region to-day?

A distinct and separate people called Nestorians, who, according to Dr. Grant, are "in government, religion, language and customs as truly a peculiar people as ever their Hebrew ancestors were in the land of their fathers." By tradition they became Christian in Apostolic days through the preaching of Thomas.

The prophecies which refer to the re-union of Israel and Judah have therefore been in part, perhaps in greater part, fulfilled. But when the Lord shall set His hand *the second time* to recover the remnant of His people, "He will assemble the outcasts of Israel, and gather together the dispersed of Judah." The Lord will know them that are His, whether among the Nestorians of Turkestan or the Beni-Israel of India, or among the Afghans.

Questions and Answers.

QUESTION No. 292.

THE TEN VIRGINS.

C. E. N. "What is the exact interpretation of the Parable of the Ten Virgins? Does not the oil in the lamps refer to the Holy Spirit? If so, can we believe that the five foolish virgins are finally rejected? An answer in *Things to Come* will much oblige."

The treatment of the Parable of the Ten Virgins affords a sad example of the low estate into which Biblical exposition has fallen. No interpretation is attempted; but, application is put in the place of interpretation, and is thus substituted for it.

The structure of the two chapters (Matt. xxiv. and xxv.) must be sought in order to find the scope. It will be found in *Things to Come*, Vol. II., page 54. But as many of our readers may not have copies of that volume, we will repeat that Structure here. The two chapters must be taken together. There are two subjects; but the division is at Matt. xxiv. 29, and not at xxiv. 51. The first part (xxiv. 6-28) is occupied with the Tribulation itself; the second part with the events "after the tribulation of those days" (xxiv. 29—xxv. 46). In the latter division there is a parenthesis consisting of Parables. These are marked F and F, and will be seen to correspond in every particular.

THE TRIBULATION (xxiv. 6-28).

- A | 6-. Events heard of (Wars, etc.).
- B | -6-. Direction (Negative).
- C | -6-8. Reason ("For," and the "Beginning").
- D | 9-14. "Then" (The End).
- A | 15-. Event seen ("The Abomination").
- B | -15-20. Directions (Positive).
- C | 21, 22. Reason ("For," and the "Shortening").
- D | 23-28. "Then" (The End).

AFTER THE TRIBULATION" (xxiv. 29—xxv. 46).

- E | a | 29, 30. The Coming of the Son of Man.
 b | 31. The Gathering of His Elect (Israel).
 F | c | 32-41. Parables (Fig Tree. Noah).
 d | 42-44. Warning ("Watch.")
 e | 45-51. Servants (Responsibility).
 F | c | xxv. 1-12. Parables (Ten Virgins).
 d | 12. Warning ("Watch").
 e | 14-30. Servants (Responsibility)
 E | a | 31. The Coming of the Son of Man.
 b | 32-46. The Gathering of the Nations (Gentiles)

From this Structure it will be seen that the Parable of the Ten Virgins together with the preceding context belongs to the time of the Great Tribulation; and the first word "THEN" gives the exact point of time to which the interpretation belongs.

There is no mention of the "Bride" herself in the Parable. Popular teaching makes the Church the Bride. It makes (at the same time) the "Virgins" the Church. It is a wonder that interpreters do not make every other part of the Parable "the Church," for they rob and plunder all along the line, and seem determined to have everything for themselves.

The Parable can be understood only when read in the light of Ps. xlv.; Isa. lxii.; and Rev. xix. There we have the Bridegroom, the Bride, the Virgins her companions, and those who are "called" to the wedding.

The Parable has nothing whatever to do with the Church of God now, in this present Dispensation, by way of interpretation. Hence all the false conclusions that we, like the foolish Virgins, can be rejected. This rejection does not contradict Rom. viii., but confirms and agrees with Luke xiii. 25-30. The whole of Matt. xxiv. and xxv. has to do with Christ as "the Son of Man," and not as the Head of the Body.

But all this does not prevent us from *applying* the parable to enforce the duty of *watchfulness*.

QUESTION No. 293.

MATTHEW XIII.

W. H., Alago. "Does this parable (Matt. xiii. 36-44) refer to this time of grace, or to what time?"

We can only repeat what we have more than once emphasised: that this chapter speaks of "the Kingdom." This is not the Church.

Matt. xiii. can never be understood until we exclude the Church of God and the present Dispensation of Grace.

The Kingdom began before it and will go on after it. At present, its outward manifestation is in abeyance.

If we believe that God not only means what He says, but has a special meaning for everything He says, we shall not be found separating what He has joined together; or joining together what He has for ever separated.

Our business is to find out what He has joined and separated, and divide accordingly.

See a pamphlet entitled *The Kingdom and the Church* (one penny), to be obtained of the publisher of *Things to Come*.

QUESTION No. 294.

"GOOD AND PERFECT."

E. J. H. "Please explain the difference between good and perfect in Jas. i. 17."

The text reads thus: "Every good (act of) giving, and every perfect gift (benefaction or bounty; RV., "boon") is coming down from above, from the Father," &c.

The meaning is simple. Heaven's giving and gifts are set in contrast to man's. God's giving is always good; man's giving is not. God's gifts are perfect; man's gifts are not.

The words "good" and "perfect" have the plain and natural meaning which a child would put upon them.

QUESTION No. 295.

"THE SPIRIT OF CHRIST."

M. McL., N.B. "Does the expression, 'Spirit of Christ,' in Rom. viii. 9 bear the same meaning as that in 1 Pet. i. 11? If so, how would this agree with the view that the sealing of the Holy Spirit may take place days or years after the New Birth?"

The two expressions are quite different in the Greek. In 1 Pet. i. 11 the definite article is used of the Person of the Holy Spirit, who "spoke by the prophets," and testified "of (or concerning) Christ." The prophets searched diligently as to what manner of time was signified when the Spirit spoke before "of (or concerning) Christ"; *i.e.*, the sufferings of Christ, and of the glory which should follow. There was nothing to tell them whether the glory should follow immediately on the sufferings; or whether there should be an interval between them; or how long that interval should be. It was "unsearchable" or *untrackable*. See Eph. iii. 8.

In Rom. viii. 9 there is no article, and the word Christ, being in the genitive case, becomes an adjective, and signifies *Christ-Spirit*, or the New Nature. Compare Col. i. 27.

The bearing of this on Eph. i. 13 is clear. See page 4 of July No., 1902.

QUESTION No. 296.

THE MIRACLES OF CHRIST.

R. F. "At a Men's Bible Class (subject, Luke vii. 1-10), the question arose, 'If we have faith now, why cannot we have similar cures?' Will you kindly answer it?"

We must distinguish the dispensations. Christ's miracles were not merely "wonders," but they are often spoken of as "signs." They were the signs and seals of Christ's Divine mission, not because they were miracles, but because they were the very miracles which were foretold of Him in the Old Testament. They were the tokens to Israel that He was their promised Messiah. They were His credentials. They thus occupied a very special position, so special that the object for such miracles now, in our case, no longer exists. Faith always has respect to promises made. If we have such promises in Scripture made to us, faith can rest upon them. But now there is no longer any reason why such miracles should be wrought. That Dispensation has passed away, and the present Dispensation has no such marks or signs.

Signs of the Times.

THE ALIEN IMMIGRATION COMMISSION.

Most of our readers must be aware that the British Government has appointed a Commission to consider the important question of Alien Immigration into England, in general. This includes, of course, the influx of Jews, more or less destitute, into the East End of London.

Evidence is being taken from all sorts of persons acquainted with the problem. One testifies as to whole streets being gradually changed into Jewish quarters, the former Gentile inhabitants being quietly and gradually ousted. Another gives evidence to show how speculators hire numbers of houses and buildings, so that, like the Gentiles elsewhere, they are taking advantage of the demand for shelter, in order to charge and obtain greatly increased rents.

But these and other points affect only London, and British labour, for another witness tells how seriously this is being affected.

DR. HERZL AND THE COMMISSION.

The most interesting witness who has appeared before the Royal Commission on Alien Immigration was Dr. Theodor Herzl, who, by invitation, came from Vienna specially for the purpose. It was an exceptional situation for any person to be placed in, and its duties were discharged with remarkable skill and grace. That quiet investigation at a hall in Westminster must be considered one of the triumphs in the life of the man called from Austria to give his opinion on a subject strictly within the prerogative of Great Britain. The request would not have been conveyed to him unless the Commissioners valued his testimony; and it is fair to assume that every one of them shared in the invitation. Dr. Herzl's evidence is valuable largely because of the clear-headed thought which prompted his words; and one of the most satisfactory features was the tribute he paid to this great, free country. Mr. Norman, M.P., asked, "On the whole, you think it a good thing, and you congratulate us that the Commission has sat?" The reply was, "Yes, because in every other country, even in free America, they simply closed the doors. I think it is a good thing that you should first try to understand the situation, and you will do so." Not to be outdone in compliments, Lord James thanked Dr. Herzl for his evidence, and expressed the thanks of the Commission for his having come before them.

He began by making a formal statement on the whole Jewish present-day problem, which was read by Major Gordon, a member of the Commission.

It is deeply interesting, but our small space forbids our reproduction of it here.

He first gave an outline of the Zionist movement, to show that the subject before the Commission was by no means a local one, but formed part of a very large and important problem.

Wherever the Jews were overcrowded, there are forces at work which compel the consideration of the problem. He showed that Dissemination would be no remedy: and that Intermarriage would not be a solution. How can it be imagined, he asked, that people who will not put up with us as neighbours, will become allied to us as members of our families. He shewed from this that there was

ONLY ONE SOLUTION POSSIBLE,

viz., "our right to exist as a separate People, according to our rightful place, among the nations of the world." The

solution consists in the nations finding for the Jews a *legally recognised home*, to which Jews would naturally emigrate. That alone would stem the tide. He added:

"This would mean the diverting of the stream of emigration from this country and from America, where, so soon as they form a perceptible number, they become a trouble and a burden to a land where the true interest would be served by accommodating as many as possible. Given to Jews there their rightful position as a people, I am convinced they would develop a distinct Jewish culture—national characteristics and national aspirations—which would make for the progress of mankind. I perhaps have no right to direct the attention of the Commission to this branch of the subject, which, it may be, lies outside entirely of the reference for its enquiry. But I feel very strongly that nothing will meet the problem the Commission is called upon to investigate and advise upon, except a diverting of the stream of migration that is bound to go on with increasing force from Eastern Europe. The Jews of Eastern Europe cannot stay where they are—where are they to go? If you find they are not wanted here, then some place must be found to which they can migrate without, by that migration, raising the problems that confront them here. Those problems will not arise if a home be found them which will be legally recognised as Jewish. And I do submit that, whether the Commission can directly influence that solution of the problem or no, they must not omit to consider it, and give it the high value of their opinion. So far as Jews are concerned, I have no hesitation in saying that the solution is practicable and feasible, and is the one above all others which they would welcome, and which would obtain the most earnest co-operation of those whose hopeless misery is the cause of the troubles with which they and you are confronted."

Mr. NORMAN: You hold that the Commission having sat is, as it were, a great advertisement of this country to the immigrants; and if nothing is done, their numbers will increase more rapidly than before? Having sat now, it becomes much more desirable to do something?

Dr. HERZL: Certainly.

Mr. NORMAN: You think it a good thing, and you congratulate us that the Commission has sat?

Dr. HERZL: Yes; because in other countries—in free America, for example—they simply close the doors, and I think it is a good thing that you first try to get the situation.

Dr. Herzl next spoke of the causes of the Jewish emigration from Eastern Europe in general, and to England in particular, and spoke of Persecution and the increasing Anti-Semitism as the great causes.

"THE BLACK CLOUD GATHERING IN THE EAST."

Referring to "the black cloud gathering in the East," which he had mentioned in his statement, Dr. Herzl said, that the state of affairs there was worse now than it was when he wrote his pamphlet. In Galicia there were 700,000 Jews in a state of deep misery, and the housing conditions there were even more terrible than the worst conditions prevailing in the East End of London. Often four families slept in one small room. The immigration of such people here, who would be able to rise economically, might be harmful to their neighbours, but would be to the advantage of the community as a whole.

BARON HIRSCH A CREATOR OF SCHNORRERS (*i.e.* Beggars).

Dr. HERZL went on to say that the benefactions of Baron Hirsch had had no effect on the extent of the evil, and were a mere "drop in the ocean." He had only opened schools and small agricultural stations.

Major GORDON: Did they do any good, or was it money wasted?

Dr. HERZL: It was rather money wasted.

Major GORDON: The money was spent on sending them to Argentina and also to Palestine. None spent on the Zionist Movement?

Dr. HERZL: Oh! no.—(Laughter).

Major GORDON: Has that been a failure?

Dr. HERZL: It has been a failure, because, when you want a great settlement, you must have a flag and an idea. You cannot make these things only with money. You must have a flag and an idea. And as they did not have that, they could not succeed.

Major GORDON: Did Baron Hirsch tend to increase the number of "schnorrers"?

Dr. HERZL: I think so. So many people know there is a large bag of money.

Major GORDON: And they go and have "a go" at it.

Dr. HERZL: I think so. That is natural. It is not merely Jewish.—(Laughter).

His advice to the distributors of charity in this country was that they should unite and find out the real place for them to settle, and help real working men instead of professional beggars. Similar settlements had failed because, in the movement of a great mass of people, not only money was required, but an ideal—a belief in their future. The Argentine Colonies had failed for this reason, whilst in Palestine the men worked with enthusiasm.

LORD ROTHSCHILD AND DR. HERZL.

Lord ROTHSCHILD: I am afraid you did not understand some of the questions Major Gordon put to you. Now, I am going to put them in rather a different way. Do you think it possible that a Jew should be a disciple of Dr. Herzl and a Zionist, whatever that may mean, and at the same time a good citizen—a good Englishman, a good American, or a good Austrian?

Dr. HERZL: I am deeply convinced in it, and you had the proof, I think, last year. Two Zionist Societies were, as a body, in your army.

Lord ROTHSCHILD: Does the fact of a man being a Zionist preclude him from being a good citizen, and render it imperative that he should be excluded from the country?

Dr. HERZL: I think that is a rhetorical question.

Lord ROTHSCHILD: Therefore, the Commission may take it that a Jew or body of Jews may share your views about Zionism, and still be devoted citizens?

Dr. HERZL: Yes, and far more so than those who are not Zionists.—(Laughter).

Lord JAMES: Will you define your view of the word Zionism?

Dr. HERZL: The programme formulated at the Basle Congress states the aims of Zionism, which are, "to create a legally-assured home for the Jewish people in Palestine." That is our end and goal. But there may be moments when an immediate step forward is indispensable, and so Zionists maintain it always as their chief programme to try to alleviate the hard conditions of oppressed Jews by adequate means.

Lord ROTHSCHILD: You have referred to the fact that certain foreign gentlemen have tried to establish Jewish colonies in Palestine. They did not succeed—in fact, these colonies failed?

Dr. HERZL: Yes.

Lord ROTHSCHILD: A large number of people say they have failed because the Turkish Government would not allow them to proceed?

Dr. HERZL: I should prefer not to speak about the Turkish Government and about the Palestine settlements for the moment.

Dr. Herzl then expressed the desire to give his views in respect to Zionism privately to the Chairman, which he did.

Our readers will thank us for giving the above extracts from the evidence. The fact that the Commission is sitting is, in itself, a "sign of the times;" while the evidence given before it shows how the word of the Lord is being fulfilled before our very eyes, and how Israel is indeed "a burdensome stone" among the nations.

POLITICAL SIGNS.

"SIGNS OF THE TIMES."

Under this heading there appeared, in *The New York Independent* of May 15th, an Editorial. It is the more remarkable, inasmuch as that journal has always been most optimistic, and looked forward to the world's improvement, and to a coming millennium (of course without Christ).

This great change in its views is a "sign" for us and our readers; showing that the observant man of the world can no longer shut his eyes to the significance of the events which are going on around us.

We give it in full because of this, its importance:—

"What are signs of the times? Where should one look for them? How shall one know them when one sees them? And when one knows them, how shall one interpret them?"

"Chief among signs of the times is a general feeling of apprehension.

"When the world is at peace, when industry is rewarded with abundance, when no great iniquity shocks the moral sense, when skies are serene and the heart of man is glad, all signs become a contradiction in terms, they cease to signify. If men linger and dream at the crater's edge, we know that the volcano slumbers. Its steam and sulphurous fumes do not alarm. If while yet the years are fat none remembers that once upon a time the seven lean years did come, we know that the works of drought and the unreasonable frosts are not portentous. If the name of war awakens only smiles of incredulity, we know that the growing pains of nations are as yet but twinges.

"It is when men look anxiously in one another's faces and talk about strange rumblings which have been heard that signs have meaning. We know that the dreamers would not have awakened and that the light-hearted would not have grown serious, unless a thousand trifling reminders of some possible change in the aspect of nature or in the affairs of man had all at once become the mutterings of a change impending.

"There is no denying that such apprehension, a general and deepening feeling of disquiet, a shivering and mysterious dread, is at this moment creeping over mankind.

"Outwardly all is peace in international affairs. The convulsions in China have ceased. The troops have retired. Russia does not press her more radical demands. The German Emperor is making himself *persona grata* to those who not long since regarded him with detestation. Domestic insurrections and civil wars have nearly subsided. The Filipinos are surrendering. The Boers talk of terms. In business such prosperity was never known as that which overwhelms the power of conception to-day.

"Is this peace a portentous stillness before the dread rush of the hurricane? Is this prosperity the storing up of titanic and demoniac forces which will presently explode, like steam in the bowels of Pelée? Who knows?"

"Who knows? But why do we ask the question? It is the question itself that reveals a fear. Everywhere, in one or another form, men are asking it, and the asking is the sign that mutterings are heard, that the world is unquiet, that ambitious nations are restive, that oppressions are felt, that injustice is creating resentment, that business methods are creating distrust.

"When this chief sign of impending change appears it is well for the wise and the cool man to study other signs of the times, and to ask how far apprehension is justified. Should we allay fear, or should we warn men to flee?"

"Apprehension is feeling. It must be interpreted by signs that are disclosed in human conduct. Are governments by their behaviour indicating a policy of out-reaching, of aggression? That behaviour is a sign of war, and the only further question is, When? Had Wilhemina died, would the world by this time have been asking 'When will the first blow be struck?' Do great masses of human beings rise in insurrection or revolt? That behaviour is a sign of an oppression or of an injustice that will have to cease, and the only further question is, When? Did the bread riots in Russia and the suffrage riots in Belgium help the social prognosticator to answer when? Do thousands of wage earners refuse to work? That behaviour is a sign that sooner or later the public will insist upon knowing the exact truth about the relations of employers to employed, and upon disabusing the employer's mind of his anti-social notion that he may conduct his business exactly as he

pleases. The only further question is, When? Does the great strike of the coal miners help us to say when? Do great operators in the stock market increase their liabilities in a geometrical progression, and do the banks progressively convert reserves into book credits and call loans? That behaviour is a sign that the financial balloon will burst, and the only further question is, When? Do the Louisville and Nashville episode, the Northern Securities merger and the proposition of the Steel Company syndicate to convert preferred stock into a \$200,000,000 junior mortgage help us to say when?

"Signs like these have been multiplying of late, multiplying rapidly. Can we wonder that the general sign of apprehension is day by day growing more ominous? It is not yet so ominous as to presage panic, but it warns the wise man to be conservative in his transactions, to scrutinize the quality of his securities, to deal justly by his employees and honourably by all men, to study great civic problems, and as a good citizen to help to remedy all wrong. He who heeds this warning will know where to find safety, and will be able to help others to safety when the storm breaks—when the knaves and the fools suddenly awaken to 'a certain fearful looking for of judgment.'

"If in that day of wrath only the knaves and the fools shall perish, let no one grieve."

RELIGIOUS SIGNS.

"COMMANDING TO ABSTAIN FROM MEATS"

(1 Tim. iv. 3); "TASTE NOT" (Col. ii. 21).

This is one of the signs of the Apostasy, and we see it already working around us.

It is set forth definitely and categorically in *The Golden Age* of Sep. 15th, 1901, in the following words:—

"Within fruits, nuts, cereals, vegetables, and air and water, are all the elements needed for the construction of a fine, pure, clean and entire physical body. When man lives on these ideal foods, he will be moral, just and continent, and not waste his substance; the God within, above and below, will work in and through him."

The following remarks, from *The Quarterly Journal of Prophecy*, 1848, form a solemn comment on this "sign of the times":—

"The heart of the sons of men is full of evil, and madness is in their heart while they live' (Ecc. i. 3). The proof of such disordered imagination is the assumption that a millennium can be established in the earth by sanitary laws, a social gospel, industrial exhibitions, or abstaining from meats. These attempts indicate the apostasy of the churches, and the itching ears of those who would have it so.

"All such schemes only display the ignorance of those that put them forward, and shew their want of conception of the Divine plan to make all things new. Satan is leading on to this, and smoothing the way for the introduction of his own King. His first aim is to fill man with proud thoughts of himself. Man's rights, not man's duties, he brings into view; man's liberty, not man's obedience; man's power, not man's helplessness; man's independence, not man's dependence; man's enlightenment, not man's darkness! He is persuading men that they can do without a propitiation, without a Saviour, without a Messiah; that they can be prophet, priest, and king to themselves; that they can regenerate themselves by their improvements in education, and discoveries in art; that they can restore peace and order to the warring kingdoms, by congresses and leagues . . . and when he has leavened them with these ideas (the development of his original lie, 'ye shall be as gods'), he shall then, with cunning stealth, introduce his own representative, the false Messiah, the Anti-christ, the Man of Sin, the mixture of Popery and Infidelity, the embodiment of man's religion and man's irreligion—will present him to an intoxicated world as their true Messiah, their own anointed King, whose yoke is far easier, whose burden is far lighter, whose law is freer, whose rule is far more blessed than that of God's Eternal Son."

"U.S. CHURCH NOVELTIES."

Under this heading, *The Daily Mail* gives the following (July 15th, 1902):

"(From Our Own Correspondent.)

"NEW YORK, Monday, July 14th.

"Three novelties have been recently introduced into American churches. Miss Louise Truax whistled Schumann's 'Traumerei' at the morning service at the Lexington Avenue Baptist Church, and, after the Benediction, she whistled the 'Mocking Bird' for her friends.

"A large increase in the collection was the result, and by request she whistled in the evening the Flower Song from 'Faust.'

"In the suburbs of Throgg's Neck the Presbyterian pastor has opened a grocery shop, returning all the profits to his patrons at the end of each month.

"In Washington, Indiana, the competition of the telephone companies caused one of them to put transmitters in the churches, so that subscribers could hear the services. The experiment was successful."

We, however, are not to be outdone by the U.S.A., for the following appeared in *The Daily Telegraph* a few days later:

"CLERICAL WASHERMEN."

"Great fun has been caused at a two days' church bazaar at Slough by the introduction of washing competitions open to the clergy of the parish. The competitors the first day included the rector (the Rev. P. H. Eliot), the Rev. J. B. Marsh, and the Rev. B. Lester. Each of the rev. gentlemen was provided with a bowl of water, a piece of soap, and a dirty duster, which had to be washed in three minutes. A committee of three married ladies found the dusters of the rector and the Rev. B. Lester so clean that they were unable to determine which was the better, and got out of their difficulty by giving two prizes."

TRADITIONAL CHRISTIANITY;

as seen at the Church of the Holy Sepulchre, is not a spectacle to attract either the Mohammedans or the Jews. Under the heading of

THE JERUSALEM AFFRAY,

The Daily Express (London), July 11th, says:

"A sensational trial, in connection with the affray which occurred last November in the Church of the Holy Sepulchre between Greek and Latin monks, took place yesterday, and lasted eight hours; sentence being delivered at 10 p.m.

"Thirty-four Greeks, including twelve priests, were sentenced to various terms of imprisonment, ranging from one week to nine months. France, in consequence of her agreement with Russia, abstained from prosecuting the Greek monks, and settled with the latter the question of sweeping the church quadrangle, which is the cause of the quarrel."

No wonder the unbeliever mocks and scoffs, if this is a sample of "Christianity." It is a sweeping out of corruption that is required, rather than the sweeping out of the quadrangle.

Editor's Table.

BACK VOLUMES.

All back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

HIGH WYCOMBE.

Readers and friends of *Things to Come* are invited to a series of Bible studies at the Railway Temperance Hotel, by Mr. H. C. Bowker, M.A., at 7.30 on Wednesday evenings, Sept. 17, Oct. 15, Nov. 12, and Dec. 10. The subjects being on the Lord's coming.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 101.

NOVEMBER, 1902.

Vol. IX. No. 5.

Editorial.

THE CHRISTIAN'S GREATEST NEED.

THERE is one thing that the Christian needs more than he needs any other thing. One thing on which all others rest; and on which all others turn.

It is certain from the Word of God, and also from our own experience, that "we know not what we should pray for as we ought." But "the Spirit Himself helpeth our infirmities" (Rom. viii. 26). He knoweth what we should pray for. He knoweth what we need. He maketh intercession for us and in us. He teacheth us how to pray, and in Eph. i. 17, we have His prayer set forth in these words: "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in

THE KNOWLEDGE OF HIM."

This, then, must be our greatest need: *A true knowledge of God.*

If the Holy Spirit thus puts it before all other things, it must be because it is more important than any other thing; yea, than all others put together.

This, it is, that lies at the foundation of the Christian Faith; at the threshold of Christian life.

It is the essence of all *trust*.

We cannot trust a person if we do not *know* him. At least, it is safer for us not to do so; and as a rule we do not.

But on the other hand, when we know a person thoroughly well, *we cannot help trusting him*. No effort to trust is required when we perfectly know a person. The difficulty then is, not to trust.

Why, then, do we not thus trust God? Is not the answer clear? *It is because we do not know Him!*

Thus we see how this knowledge of God is our greatest need; the very first step of our Christian course. Our trust will ever be in proportion to our knowledge.

If we knew, for example a billionth part of God's infinite *wisdom*, we should see our own to be such utter folly, that we should not merely be "willing" for His will, but we should *desire* it. It would be our greatest happiness for Him to do and arrange all for us. We should say, 'Lord, "I am so foolish and ignorant; I know nothing, and can do nothing; I can see only this present moment; I know nothing of to-morrow. But Thou canst see the end from the beginning. Thy wisdom is infinite, and thy love is infinite; for, our Saviour and Lord could say of us to Thee, 'as Thy beloved Son—'Thou hast loved them, as thou hast loved me' (John xvii. 23). Do, then, Thine own will. 'This is my desire, the desire of my heart. This is what I long for above all things.'

This is far beyond being "willing." We may be willing for a thing, because we cannot help it. It may be even a low form of Christian fatalism. A Mahomedan may be thus resigned to the will of his god.

But what we are speaking of is far, far beyond the modern gospel of holiness; far in advance of merely being "willing."

Those who are in the still lower condition; not "willing," but "willing to be made willing," do not see that this condition arises from not knowing God; not knowing how infinite is His love, how vast is His wisdom, how blessed and how sweet is His will. If they did but know something of this, they would yearn for His will. It would be the one great earnest desire and longing of their hearts for Him to do exactly what is pleasing in His own sight, in us, and for us, and through us.

Not knowing this secret, Christians, everywhere, are striving and labouring to be "willing" by looking at themselves; and by some definite "act of faith" to do something of themselves. Instead of thinking of His wisdom and His love, they are thinking of themselves and of their "surrender."

But this is labour in vain. Even if it should seem to accomplish something, it is only like tying paper flowers on a plant. They may look natural and fair; but they have no scent, and no life; no fruit, and no seed. It is an artificial, fictitious attempt to produce that which, if they did but know God, would *come of itself, without an effort*: yea, the effort would be to stop or hinder the mighty power of a true knowledge of God.

The trouble with us is, if we prove our hearts to their depth, that, at the bottom, *we think we know better*. We would not say it for the world, we would hardly admit it to ourselves. But there it is; and the difficulty of being "made willing" is the proof of it.

If we really knew Him, and believed that He knows better than we do what is good for us, there would be *no effort whatever*, but only a blessed irrepressible *desire* for His will.

Before we proceed further to consider some other of the practical effects of this knowledge, let us notice the fact that there are two words in the original for this knowledge of God. Two verbs which mean *to know*. As these are used sometimes in the very same verse, it is very important that we should carefully distinguish that which the Holy Spirit has so especially emphasised. There are, indeed, six Greek words which are translated *to know*, but these two are the most common.

1. The one, *oīda (oida)*, means *to know* without learning or effort; and refers to what we know intuitively, or as a matter of fact or history.

2. The other, *γινώσκω (ginōskō)*, means *to get to know*; by effort, or experience, or learning.

This difference will be clearly seen, if we examine one or two passages:

John xiii. 7. "What I do thou *knowest* not now." This is the former of these two words, and tells us that Peter had no intuitive knowledge of what the Lord was doing; and had no means of knowing. It was impossible. The Lord, however, goes on to say, "but thou shalt know (*i.e., get to know*) hereafter." Peter would learn, and find out, by experience and revelation, what the Lord was then doing.

John viii. 55. "Ye have not known him (*i.e., gotten to know him*. No. 2 of these two words); but I know him (No. 1); and if I should say I know (No. 1) him not, I shall be a liar like unto you; but I know him (No. 1)." Here the Lord declares His immanent knowledge of the Father; and declares that those whom He was addressing, not only had no such innate knowledge of God, but had not even attained to that knowledge.

1 John v. 20. "We *know* (No. 1, *i.e., we know as a historical fact, without learning it*) that the Son of God is come, and hath given us an understanding, that we may *know* (*i.e., get to know*, No. 2) him that is true."

Here the truth is taught that, before any one can *get to know* God, he must have a spiritual understanding imparted to him. With this agrees 1 Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he *get to know* them." Why not? Because "they are spiritually discerned." The natural man has no means of getting to know spiritual things. A spiritual understanding must first be "given" to him. Then he is able not only to discern, but to love and delight in the revelation of spiritual things, and to get to know Him, "the only true God, and Jesus Christ whom he hath sent." "This is life eternal" (John xvii. 3).

The importance of *getting to know* God is thus again wondrously emphasised as our one great need. This knowledge is not only the basis of trust in God; not only the foundation of Christian faith; but of Christian life. Practical Christian life and walk will be in direct proportion to our knowledge of God. Look at Col. i. 9, 10, where we have the practical outcome of the prayer in Eph. i. 17. In Eph. i. 17 we have the prayer itself. In Col. i. 9, 10, we have it applied for our correction and instruction. Carefully weigh the words. "For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire"—Desire what? "that ye might be filled with the knowledge (the noun from No. 2, *i.e., acquired knowledge*) of his will in all wisdom and spiritual understanding." Why? For what purpose? To what end? "THAT YE MAY WALK WORTHY OF THE LORD UNTO ALL PLEASING, being fruitful in every good work, and increasing in THE KNOWLEDGE OF GOD."

Then, to walk worthy of the Lord, I must know Him? Exactly so. If I would please Him in all things I must know what will please Him. Is this all that is required? All that I have to do? Yes, this is all. Then I have not to rush hither and thither; from Convention to Convention? No, I have to sit down before God's Word, and *get to know* Him through that. There is no other way of getting to know Him. And He has given us His Word, and

revealed Himself therein, on purpose that we may study it and find out what it is that pleases Him; what it is He loves; what it is He hates; what it is He does. To get to know His wisdom, His will, His infinite love, His almighty power, His faithfulness, His holiness, His righteousness, His truth, His goodness and mercy, His long-suffering, His gentleness, His care, and all the innumerable attributes of our great and glorious God.

See how this knowledge is absolutely necessary, if we would please God.

We cannot please any of our friends unless we know what they are pleased with. If we would make a present to one of them, we naturally think, or try to find out, what it is he or she needs or would be pleased to have. If we are receiving a guest, we naturally try to remember or find out what pleases him in food or drink, in occupation or recreation. If we cannot find this out, then we have to guess at it, and we may or may not succeed in our effort to please. We may take the greatest trouble and pains, and yet, after all, we may arrange for or provide the very thing which is most disliked.

It is even so with our God. How are we to find out the things that please Him? How are we to discover the things He approves?

ONLY FROM HIS WORD.

There, and there alone can we *get to know* Him. There alone shall we learn the fulness of the Spirit's prayer for us in Eph. i. 17; and the blessed practical outcome of it in Col. i. 9, 10.

No man has this knowledge of God intuitively. No minister can even help in imparting it, except in and by the ministry of that Word. His own thoughts are valueless. Only so far as he enables us to understand that Word can he be of any assistance to us. He may be mistaken himself, and very easily be a hindrance instead of a help. God has revealed Himself in His written Word, the Scriptures of truth; and in the Living Word, His Son, Jesus Christ. And it is by the Communicated Word revealed in our hearts by the Holy Ghost that we begin thus to *get to know* Him, whom to know is Life Eternal.

This is the one great reason why the written Word is given to us. It is not given merely as a book of general information, or of reference; but it is given to make known the invisible God.

Why do we read it? Why do we open it at all? What is, or ought to be, our object in reading it?

Do we read a portion that someone else has selected for us? Do we read that portion because we have promised someone we would do so? Or do we open it, and sit down before it with the one dominant object to *find out God*; to discover His mind; to get to know His will.

Those who are not thus engaged make their own god out of their own thoughts and imaginations. They have to fall back on what they *think* their god likes!

Thousands make their gods with their hands, out of wood, or stone, or bread. Thousands more make him out of their own heads. But, being ignorant of God's Word, they are alike ignorant of the God Who has there revealed Himself.

See the power of this truth as it is applied to what is

called "Public Worship," or "Divine Service." How many still worship "the unknown God"; and serve themselves; and do what is pleasing in their own eyes, studying only their own tastes! Ignorant of that great rubrick, John iv. 24, "God is a Spirit, and they that worship Him MUST worship Him in spirit and in truth" (*i.e.*, truly in spirit), they talk of the kind of service they prefer, and say, "I don't like that at all"; or, "I do like that so much"; as though "places of worship," so-called, were opened merely for persons to go in and do what pleases themselves, forgetful of that word "MUST," which dominates the whole sphere of what we call worship.

Worship "must" be only with the spirit. We cannot worship God—who is a Spirit—with our *eyes*, by looking on at what is being done. We cannot worship God with our *noses*, by smelling incense, whether ceremonially or otherwise used. We cannot worship God with our *ears*, by listening to music, however well it may be "rendered." No! worship cannot be with any of our *senses*; or by all of them put together. It must be spiritual, and not sensual. The worshippers must be spiritual worshippers, for "the Father seeketh such to worship him" (John iv. 24).

How many of such worshippers frequent our churches and chapels? How many are still worshipping "the unknown God" (Acts xvii. 23)?

Is it possible that, if the true God were known—the great, the High and Holy God, who dwelleth not in temples made with hands; the God who inhabiteth eternity; the God in whose sight the very heavens are not clean, and who chargeth His angels with folly—is it possible, we ask, that any who know Him could imagine, for one moment, that He "seeks" or could be pleased with, or accept, or regard a congregation turning the Bible into "a book of the words," and listening, for example, to a girl singing a solo, getting up as high as she can, and holding out the note as long as she can! Is THAT what The Great and Infinite God is seeking? Is that the occupation of the heart with Himself which He says He "MUST" have? No, indeed! and the greater the ignorance of God, the deeper and more degraded will become the accompaniments of what is called "Public Worship."

With what rapid strides in this department the Great Apostasy is being approached is shown by the engagement of a "professional whistler," to "render" certain "numbers" at a Chicago church (see page 59), thus turning the church into a Sunday "variety" entertainment. Oh, how unlike that true specimen of spiritual worship in 1 Chron. xxix. 10-14, 'Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name.

BUT WHO AM I?"

This is ever the effect produced by the true worship of God, known through His Word.—(To be concluded in Dec.)

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

z. (page 325), x. 1, 2. "Another Angel."

We have considered the sounding of the sixth Angel and its results as described in "r" (ix. 13-21) page 325; we now have "Another Angel" in "s" (x. 1-4); and then to complete the whole scene, we have, in "r" (x. 5-xi. 14), his actions and their results set forth on exactly the same lines as those of the sixth Angel, in six particulars. The description and activities of this—"another angel" (x. 1-4), differ from that of the sixth Angel, and his own subsequent activities (x. 5-xi. 14). While the sixth Angel's has six members, this, "another angel," has only *four* ("s," page 325). The following is the Structure of the first of these four members:

a. (page 325), x. 1, 2. "Another Angel."

- | | | | | | |
|---|--|---|--|--------|--|
| a | | i | | x. 1-. | His descension from heaven. |
| | | k | | -1-. | His accessories. (Cloud; Rainbow.) |
| | | l | | -1-. | His person: (face as the sun.) |
| | | l | | -1-. | His person: (feet as pillars of fire.) |
| | | k | | 2-. | His accessories. (The little book.) |
| | | z | | -2-. | His station on the earth. |

TRANSLATION OF "a." (x. 1, 2).

x. 1. And I saw another mighty angel coming down out of heaven, arrayed with a cloud: and the* rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire: (2) and he was holding† in his hand a little scroll opened‡: and he set his right foot upon the sea, and his left upon the earth.] We are here still under the effects and consequences of the sounding of the sixth Trumpet. It is not till xi. 14, that we have the announcement of this "second woe" trumpet as being "past." As chap. vii. was Episodal to the sixth Seal, so chaps. x.—xi. 14 are Episodal to the sixth Trumpet. It continues the same prophecy of judgment, but introduces new details connected with that judgment; and new subjects and phases of it.

It is not one of the Trumpet Angels, but "Another" and a "mighty" one. His descent is with great majesty; and the cloud betokens his high dignity; for the cloud is generally associated with Divine movements (Ps. xviii. 11; civ. 3. Is. xix. 1. Ezek. i. 4. Matt. xxiv. 30. Rev. i. 7).

He comes "down from heaven," as the great antagonist of the "angel of the abyss," who comes up from below, and is enveloped in the cloud of the smoke of the pit.

The book opened, or which had been opened (according to the revised reading, noted above) points us to chap.

* G.L.T.Tr.A. WH. and RV. have the article.

† G.L.T.Tr.A. WH. and RV. read the participle.

‡ G.L.T.Tr.A. and WH. read ἠνεῳγμένον (*inēōgmenon*) opened, or had been opened; instead of ἀνεῳγμένον (*anēōgmenon*) open.

v., and seems to show that nothing now remains but to sound the seventh and last Trumpet. This, the angel says (in verse 6), shall take place without further delay. The sealed book has been opened; and now the little book, not sealed, discloses new directions. John devours its contents and continues his prophetic duty; while the judgments take different forms and have different subjects. Its contents must surely refer to the future, and begin where the other book (chap. v.) ends. Moreover, it relates specially to Israel and Israel's ancient enemy, Babylon. Michael is the mighty angel that "standeth" for the children of Israel (Dan. xii. 1). He is called with reference to Israel, "Michael your prince" (Dan. x. 21; compare verse 13, Jude 9, and Rev. xii. 7). There is no reason why we should take this Angel to be Christ. True, Christ is sometimes called "the Angel of the Covenant," but He is not "another" angel (*i.e.*, another of the same kind, as the word ἄλλος implies). It says "another angel." Let us leave the words as meaning what they say.

Everywhere else in this book Angels mean Angels, and are always distinct from Divine Persons. They are, throughout, the ministers of the Divine will. They are invested with such delegated glory and attributes as befits their special missions respectively. It may well be the "strong angel" of chap. v. 2 or viii. 3; but there is no need to identify him, as he is not identified here in this scripture.

The setting or planting of his feet on sea and land is the formal taking possession of both; or the formal expression of the purpose to do so. In Deut. xi. 24 it was said to Israel, "every place whereon the soles of your feet shall tread shall be yours." Judgment has long since been pronounced (John xii. 31; xvi. 11). A judgment-summons has been issued (Rev. v.), and now, at length, execution is to be put in. The right to execute this judgment has been established in the fifth chapter; and here we have the assertion of that right, and the expressed determination to enforce it.

In verses 3 and 4 we have His cry. The following is the Structure:

b. (page 325), x. 3, 4. *His cry.*

| | | | |
|---|---|-------|--|
| b | m | x. 3. | Occasion. ὅτε, "and when . . ." |
| | | n | -3. Action. "Seven thunders uttered . . ." |
| m | n | x. 4. | Occasion. ὅτε, "and when . . ." |
| | | n | -4. Action. "I was about to write . . ." |

x. 3. And he cried with a loud voice, even as when a lion roareth: and when he cried, the seven thunders uttered their voices. (4) And when the seven thunders had *spoken, I was about to write: and I heard a voice from heaven, saying,†

"Seal up the things which the seven thunders spoke, And do not write them."]

It was not a cry of distress or fear; but a shout of power, telling of the coming execution of judgment.

* G.L.T.Tr.A. WH. and RV. read "spoken" instead of "uttered their voices."

† Omit "to me," G.L.T.Tr.A. WH. and RV.

The prophets have foretold of this roaring cry, which the LORD, by His agents and messengers, will cause to be heard. (See Joel iii. 16. Jer. xxv. 29-31.) This cry is at once answered by a "voice from heaven" (v. 4-).

The definite article here marks these seven thunders. In chap. iv. 5 they are spoken of generally; here the seven are particularised. They may have been consecutive, and heard by John "in heaven" as thunder, just as when a voice from heaven spoke to the Lord Jesus on earth some of the people "said that it thundered; others said, an angel spake to him" (John xii. 29). These may have been angel-voices, the effect (thunder) being put, by *Metonymy*, for the cause.

John heard what the thunders said, and understood; for he was about to write. But God, in order to conceal them, ordered John not to write. Some would have us believe that these seven thunders are the Papal Bulls issued against Luther and the Reformation.* If this be so, then God sealed the book in vain! for all know what those thunders uttered. No, God's purpose in this book is very different from man's ideas of it. God has caused it to be written in order to make things known to us. Man treats it as though what is written is to conceal what is said, and make it incomprehensible.

In chap. xxii. 10, John was told "*Seal not* the words of the prophecy of this book." But there were certain things sealed up, as there were with Daniel (see Dan. viii. 26, 27; xii. 9). A whole dispensation was to pass before Daniel's words could be known. But here, "the season is near."

The actions of this angel and their results are then set forth in exactly the same form as were those of the sixth angel in ix. 13-21. They correspond in the same six particulars. See "r," page 325, where, in x. 5—xi. 14, we have them duly displayed.

r (page 325), x. 5-11. *Another Angel—(continued).*

x. 5. And the angel whom I saw standing upon the sea and on the earth lifted up his right hand towards heaven (6) and swore by Him that liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein,† that "there shall be no longer delay:"] *i.e.*, time should no longer intervene. The allusion is still to the martyrs' cry for vengeance in vi. 10, 11. Indeed, the whole series of these Trumpet-judgments (the seventh of which expands into the seven Vials) is the answer to those prayers (the formal offering of which takes place under the seventh Seal). It was said to them "that they should rest yet for a little season until their fellow-servants also and their brethren that should be killed as they were should be fulfilled."

That time is now about to be fulfilled; and the execution of final vengeance, should no longer be delayed. That this is the meaning is clear from the words which immediately follow.

* Elliott, vol. ii., p. 100, etc.

† Lachmann omits this sentence.

7. But, in the days of the sound of the seventh angel, when he is about to sound his trumpet, then shall have been completed also the secret of God, as he announced the good news to His servants the prophets] The oath seems fatal to the theory that makes this angel to be the Lord Jesus Christ; especially in the face of Matt. v. 33-37. Jas. v. 12. But here, "another angel" is commissioned by God to make a formal announcement which only He Himself could know. "In the days" is a remarkable expression; and denotes that the days commence with his sounding, which develops into the seven final plagues of the seven Vials. These will complete the judgments which God had hitherto kept secret. It is quite unnecessary to take the word "mystery" or secret, here, in the Pauline sense. In the Church Epistles it is used with reference to "the Body of Christ." Though even there (Rom. xi. 25) we have the secret of the *duration* of Israel's blindness spoken of; and in 1 Cor. xv. 51, the "secret" that all should not die. In Matt. xiii. 10, 11, and 34, 35 we have secrets concerning the kingdom. When we have these other secrets connected with Israel and the Kingdom, why should we go to the Pauline Epistles and fix on the "great" secret, and confine it to that? All are God's secrets, and each may be so called; but to introduce the Church of God here, is wholly unnecessary, because it tends only to create confusion where all is perfectly clear without it. The secret, here, refers to what had already been made known by God to his servants the prophets. The word "servants" identifies these with the Old Testament prophets. The secret of the Church, the Body of Christ, was made known only to the New Testament prophets; the prophets given to and for the Church. (See Eph. iv. 11. 1 Cor. xii. 28. Rom. xii. 6. So Eph. ii. 20 and iii. 5). God has revealed the secret of coming judgment to "his servants the prophets," as it is written: "Surely, Adonai Jehovah will do nothing, but he revealeth his secret unto his servants the prophets" (Amos iii. 7). It is then in the Old Testament that we are to look for the announcements of these secrets; and we have done so in our many and constant references to the prophecies of the Old Testament which will receive their fulfilment in "the Day of the Lord." And in the days when the seventh angel shall sound they will be completed, for his sounding calls for the pouring forth of the seven Vials which will fill up the cup of Divine Vengeance, and answer the cry of the martyrs' blood.

8. And the voice which I heard out of heaven I heard again speaking with me, and saying, "Go, take the scroll^a which lieth open in the hand of the angel that standeth upon the sea and upon the earth." (9) And I went up to the angel, saying unto him, "Give me the little scroll." And he saith unto me, "Take, and eat it up; and it shall make thy belly bitter, but in thy mouth shall be sweet as honey." (10) And I took the little scroll out of the

^a L.Tr.A. WH. and RV. read βιβλίον (*bibliou*) book, instead of βιβλαριδιον (*biblaridion*) little book.

hand of the angel, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it my belly was made bitter. (11) And they say^b to me, "Thou must again prophecy against peoples, and nations, and tongues, and many kings"] The eating of the book has its counterpart in Ezek. ii. 9 and iii. 3. Ezekiel ate the roll of the book given to him, and it was in his mouth as honey for sweetness. The bitterness he describes in verse 14, saying, "I went in bitterness and in the heat of my spirit." "Eating" is a Hebrew idiom for *receiving knowledge*; just as we idiomatically use the word *digesting* of considering what we have learnt. Ezekiel ate that he might speak with God's words (Ezek. iii. 4). So in John vi., the eating and drinking of Christ is explained as believing on Him; compare verses 47 and 48 with 53 and 54. See also 1 Cor. xii. 13 compared with Luke xiii. 15. In Ezek. iii. 10 it is explained as receiving in the heart; compare Deut. xxxi. 26. Jer. xxxi. 33. If any prefer to take it literally, there is no reason why they should not do so. It is better to err on that side, than to have the responsibility of erring on the other. In either case, the result is the same. There was *sweetness* in the assurance that the prayers of God's Israel, who had "cried day and night unto Him," were about to be answered. There was *bitterness* in the solemn announcements of the awful judgments which were to form that answer.

The last sentence is peculiar and important. "They say unto me," *i.e.*, the Angel and the other voices which had before spoken, "thou must prophecy again *against* peoples," etc. ἐπί (*epi*), with the Dative following, means, literally, *upon*. It is never rendered "before," except in this place. Six times it is rendered "against"; in Luke xii. 52, 53.† In the RV. it is "over." Margin *concerning*.

In the chapters immediately following (chaps. xi.—xviii.) these prophecies are clearly seen. The contrast between "kings" and "nations" and "peoples" prove to us that we cannot take these kings as referring to *systems* religious or political.

The contrast also with the historical interpretation is very clear. The angel here *descends*. This, we are asked to believe, is the "sun of righteousness *rising* over Europe." The cry like a lion is, we are told, "the preaching of Luther." But others tell us it was the Papal Bulls: others, that it was the "shout of the Wittenbergers when Luther burnt the Pope's Bull." But these voices and thunders came from *heaven*. They do not come from Rome, nor were they made in Germany. John was commanded to "seal up" what he heard; Luther made it known. We need not go further. The bare statement of such wild extravagancies are their own, sufficient and best, refutation.

^b So L.Tr.A. WH. and RV.

† Like the Hebrew לָ (al). See Judges xvi. 12. Job xvi. 4, 9 10; xix. 12; xxi. 27; xxx. 12; xxxiii. 10. Isa. ix. 20. Ezek. iv. 7; v. 8; xi. 4; xiii. 17; xxv. 2; xxviii. 21, etc.

Contributed Articles.

"GRIEVOUS WOLVES."

WE give our readers the opening sentences of an article which appeared in *The Contemporary Review* for August in the present year:

"One of the most significant signs of our time is the widespread revolt against Theology as a science of realities which can speak with authority and claim submission of the human mind.

"From all sides, the philosophical, the scientific, the literary, and even the practically Christian, voices are raised which unanimously proclaim not merely that the once proud Queen of the Sciences is dethroned, but that she is driven forth, a poverty-stricken exile, from the conscience and intellect of the world.

"The organs of science and the popular pulpit lay aside their immemorial grudge, and join in flinging gibes at the departing potentate."

The article bears the title,

"DO WE NEED DOGMA?"

The further remarks, in his effort to settle this point show that he treats it rather as an intellectual problem. It is not "dogma" that we need; but the question which is really essential is,

DO WE WANT FAITH?

It is by faith we understand that the things which are seen were not made of things which do appear. And every succeeding triumph in Heb. xi. is an instance of victory, through a Faith in God. Believing His Word is not a triumph of reason's claims, but the triumph of faith *against* reason, it resolves itself into this: Faith in God, which is faith in the Word of God.

All that the writer can suggest as an antidote to the inroads of scepticism is this:—

"The question before the Church to-day is this,

"Where shall we find a genuine doctrinal standard?"

This, as he says, "Can admit of one solution only."

Here is his solution:

"It is in the Christian consciousness of the individual and the age that the Court of Appeal is to be found. In other words, the ultimate standard is the religious consciousness in which ALL MEN have a share, enlightened, moulded, penetrated, and shaped by the teaching of Christ in the gospels, in the history of the Church, and in the illuminating influence of His Spirit. Each age has its own vision of Christ.

"In the ultimate analysis it is by this vision that all things must be tried. It represents the best conclusions of the age as to the contents of the Bible, the meaning of the world and of life, and while its decisions are not final in the sense that posterity may not advance beyond them, they are for us the measure of our apprehension of the truth" (p. 274).

Is not this *Vox Populi* with a vengeance?

Suppose the conclusion of the age be that sin is a matter of little moment—and it is evident that this is becoming the conviction of multitudes—then all must bow down and conclude the same. If man becomes so enamoured of himself that he concludes that he is God, the *conclusion* of the age is enough to establish this as a law.

All that the writer has to give is the "ennobling thought that humanity is organically related to Christ: that He is the Archetype to which in the creative purpose of God all men are called to be conformed, has sunk deep into the heart of our age," etc. (p. 282).

And so the revolt against Christianity proceeds apace. And no wonder. The fountain of truth has been cast aside, and in its place we have the "broken cisterns" of scientific theology to be enthroned by the "Christian consciousness of the individual and the age." The readers of *Things to Come* are prepared for a fearful and final outbreak against God and His truth. It will not come upon the world like the sudden outburst of a tornado.

The religious world has been long under education for its full development. The serpent lies hidden, but yet works on with deadly malice and satanic craft. One of the great forces in bringing about the catastrophe is the pulpit. The proof shall be supplied from this year's official report of the annual meetings of the London Congregational Union held on Tuesday, April 8th, 1902, at the Memorial Hall and the City Temple, London.

Find one line in any of the addresses that takes the ground that God has pronounced the world "GUILTY" that man's understanding is darkened, and that he is "alienated from the life of God" (Eph. iv. 13).

All that these men can give is an "ideal Christ." They indulge in "dreams," and pour forth a lot of wretched maudlin sentimental nonsense about a "Citizen Christ."

One minister says:

"I sometimes dream that the new century will give Him the name of the Citizen Christ. For surely, as the population is drifting more and more into the big centres, these cities—over one of which He wept when He was here upon earth—these great cities are not to become the cities of Satan . . . Let Him come by the help of our faith and our brotherly love, and before the century is out there will be a new Paris, a new Berlin, a new Johannesburg, a new London, and the great cities shall crown Him as the Citizen Christ—the Christ who loves the people still and loves those who help to bring them to Him" (p. 52).

These "dreamers" would thus degrade Him—"the image of the invisible God, by Whom all things were created," the One who "is before all things, and by Him all things consist,"—as only fitted to take the chair at some parochial meeting, or assume direction of a County Council.

These so-called shepherds are of the same quality as those referred to in Ezekiel xxxiv. "Behold I am against the shepherds: and I will require the flock at their hand, and cause them to cease from feeding the flock."

Another of the speakers complained of the acoustic defects of their fine churches. He says:

"I heard of a New York preacher who preached every Sunday in a hundred thousand dollar church, who had to

send his voice through forty feet of space before he could hit a single soul."

We think that if the specimen supplied is all they have to say, it would be better still if they could not be heard at all. This speaker continues :

"There are plenty of churches, where godly men are preaching, where 50 per cent. of their religious efficiency is wiped off by the building in which they speak. Their voice, instead of going straight to the hearts of the hearers, is caught up by a hundred echoes, *which play the very deuce with it*" (p. 59).

Yes, the world will have its "Citizen Christ." It is being trained up to the point of his reception. He will perform his miracles, and make the metropolis of the world a dream of beauty and of luxury. The world will applaud, demonstrate, and worship. Yet he will be cast down to hell, and all those who are found upon his side.

We have given only one side of the case. The other follows. There is another way in which the so-called Church is doing its deadly work. Not only is it leading the way in "turning from the truth," but also encouraging the love of pleasure rather than the love of God. Here is a summary of a *Church* entertainment taken from a parish magazine :

On one side of the sheet we are informed that Holy Communion is at 8.0 a.m.; with other religious paraphernalia at stated times. On the other side are the particulars of a garden party for the benefit of religion. These are some of the items: "A Children's Operetta, the cheapest show in the Kingdom. The Rose dance. Reserved seats for those who laugh till they can't stand. Comic bar actors. Musical donkey chairs. Pig sticking. Cocoanuts for throwing at. Dancing," to finish up the Saturnalia.

In this manner the "Church" tricks herself out in the trappings of the harlequin, and postures as a mountebank at a country fair. In this way the "Church," using this term in its popular meaning, keeps up its reputation as encouraging fraud, and corrupting the truth.

N.

Things New and Old.

THEOLOGICAL APOSTASY.

THE following is another example of the Press being more faithful than the Pulpit :—

"There is no use mincing matters. The Protestant Church is an organised hypocrisy, and its leaders arrant humbugs. It is actually come to this, that if the author of "The Age of Reason" were alive to-day he would not be spoken of derisively as Tom Paine, the infidel, but Rev. Thomas Paine, D.D., Professor of Hebrew and Old Testament Exegesis, U.F. College, Glasgow. He would have no difficulty in preaching from a Protestant pulpit. That means that while professing to pin its faith on the Bible as an authoritative, supernatural revelation, the Protestant Church is now willing to tolerate in its pulpits and its professorial chairs men who hold the views of the famous Paine. What were the conclusions reached

by Paine? Pretty much the conclusions reached by the Higher Critics who to-day fill the highest positions in Protestant Churches. In order to justify this assertion it will be necessary to examine the views of the Higher Critics in detail. Let us begin with the first book in the Bible—Genesis. What do the Higher Critics say about that book? For answer let us turn to the article on Genesis by Professor G. F. Moore in the second volume of the *Encyclopedia Biblica*. According to Professor Moore, Genesis was written about the eighth century B.C. Consequently, Moses could not be the author. As to its historical value, the Professor shows what he thinks of it by talking of "the legends of Abraham, and especially of Isaac." In a similar strain writes Professor Adam Smith, whose case was before the U.F. Assembly yesterday. Paine in his book gives ground also for believing that Genesis could not be the work of Moses, and that it was a collection of traditions, stories, and fables. Thus both the theological Professors and Paine reach substantially the same conclusion. The close agreement between the Higher Critics of to-day and Paine is still further seen in the article on Historical Literature, also by Professor Moore, who remarks that "the stories of the patriarchs Abraham, Isaac, Israel, and his sons, are told with a wealth of circumstance and vividness of colour which shows that we have entered the realm of pure legend."

Let us turn to the article "Elijah," and what do we find? At the opening of the article we find the author, the Rev. W. E. Addis, Manchester, writing as follows: "We shall be better able to appreciate his (Elijah's) position when we have examined the legendary narratives in which his history is enshrined." It is the same with Elisha. Mr. Addis here also complains of the difficulty of reaching historic fact on account of the legendary nature of the Biblical account. This is very much the position of Professor Smith. Here, too, is substantial agreement with Paine, who, instead of using the word "legendary," uses the word "romancing." Take a crucial instance, the famous prediction in Isaiah about the Messiah. Here is what Professor Smith says: "Isaiah meant no more than that some one should be born whose character and hopes should be proof that God was with His people. Whether the promised Unborn was an individual or a future generation of Israel it is difficult to make out; but probably the latter is what Isaiah intends. . . . The notable feature is that this is precisely the theory of Paine, who, if alive to-day, instead of being persecuted as a base infidel, would be drawing a handsome salary as a professor of theology in the U.F. Church. Dr. Rainy justifies this kind of tomfoolery on the plea that the question about the authenticity of the Bible is under grave discussion, and that we had better wait for light. That is to say, the Church is no longer the witness of God upon earth, but a huge debating society in which large salaries are paid to those who set themselves to destroy the creed to which they themselves have subscribed. The proceedings of yesterday confirm us in our old opinion, that the Church has become a colossal sham, and the clergy a band of sleek-faced Jesuitical trimmers, whose moral obliquity is only equalled by their intellectual dishonesty."—(From the *Evening News* (Edinburgh), May 24, 1902).

Questions and Answers.

QUESTION No. 297.

CLUBS AND CYCLES.

D. T. "Do you think Christians ought to join benefit societies; or 'join in the cycling craze which has overrun the world'?"

This is the kind of question which we do not profess to answer. Our duty and privilege is to minister the Word of God, and not to direct the conscience of men.

We must say, as Elisha said to Naaman, when he asked for similar direction (2 Kings v. 17-19), "Go in peace." It was for Naaman to decide whether or not he could do it and be "in peace": It was not for Elisha to decide.

For Elisha to have said "Yes," would have sanctioned idolatry; to have said "No," would have put Naaman under bondage to man. "Go in peace" are the instructive words for Naaman and for you.

QUESTION No. 298.

EZEK. XVI. AND UNIVERSALISM.

J. S. E. "Ezek. xvi. 53, &c., is used in support of the Universalist theory, that all will ultimately be saved. Will you kindly give your opinion of the passage?"

We can see no reference to universality or to salvation in these verses. "Sodom" is put for Jerusalem (in accordance with Isa. i. 10. Rev. xi. 8), and Samaria is put for Israel. We have, therefore, in these special peoples, limitation, not universality; and we have the restoration of Israel and Judah, and not salvation of Gentiles.

QUESTION No. 299.

THE JUDGMENT OF THE NATIONS.

G. L. R., Canada. "(1) When is the judgment of all the nations (Matt. xxv. 32)? (2) Is this the same judgment as foretold in Joel iii. 12? (3) Is this judgment held on the earth at the end of the Millennium? (4) Or is it that the entire Millennial period is a day of judgment?"

These four questions will all be dealt with in our Papers on the Apocalypse, and other parts of your letter will be answered satisfactorily if you will very kindly have a little patience and wait. It would hardly do for us to forestall what we have to say.

We believe that your fourth question answers the other three. Matt. xxv. 31 says, "When the Son of man shall sit on the throne of his glory, etc." The question is, How long will he thus sit? The answer is, a thousand years. The word "judgment" is not to be limited to one branch of its exercise. It will not consist merely of condemnation and sentence, but of *rule*, righteous rule, over all the earth. The whole of the thousand years is taken up with this government in righteousness. "Thou shalt judge the people righteously, and govern the nations upon earth. Selah" (Ps. lxxvii. 4). "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem" (Jer. iii. 17). Psalm ci. carries us further: "I will morning by morning destroy all the wicked of the land, that I may cut off all wicked doers from the city of the LORD" (v. 8).

This, we think, will make the matter clear. It is quite true that in Matt. xxv. there is no resurrection referred to.

That chapter refers to the established rule of the Lord Jesus as the Son of man, King over the whole earth. It is not the same judgment as Joel iii. Joel iii. is summary: Matt. xxv. is continuous. That introduces the day of judging: this carries it out.

QUESTION No. 300.

"REPROBATES."

W. J. M., Brighton. "To whom does the expression 'reprobates' refer in 2 Cor. xiii. 5?"

The word rendered "reprobates" is the same as is rendered "prove" in the former part of the verse; and "castaway" in 1 Cor. ix. 27. Both renderings are a little extreme. The word means *not approved, disapproved*, after testing or trial. The verse is greatly misinterpreted when it is taken as inculcating a precept. It is Divine Irony. The Corinthians questioned the validity of Paul's apostleship. They sought a proof of Christ speaking in him. Hence he is led of the Spirit to make this appeal to them. In the Greek the emphasis is very important:—

"YOURSELVES examine ye whether ye be in the faith; YOURSELVES prove ye: or do ye not recognise yourselves that Christ Jesus is in you, unless ye be disapproved." That is to say, the very fact that they were God's workmanship should be the proof to them that Paul was God's workman. But, on the other hand, unless they were disapproved, they must recognise him as an Apostle.

QUESTION No. 301.

GOD'S PERMISSION.

G. R. C., Ireland. "I shall feel greatly obliged if you will give me the proper interpretation of Ex. ix. 16 and Rev. xiii. 7."

Both are to be explained by the Hebrew idiom, whereby one is said to do that which he *permits* to be done. By the same figure the Prophets are said *to do* that which they *declare* should be done.

Pharaoh had his own purpose to serve, and was responsible for all he did. But God used him for *His* purposes, and is thus said to have raised him up for those purposes.

So with regard to the Beast. The meaning is that permission or authority was "given unto him." Compare chap. vi. 2. Without such Divine permission all would be alike powerless. (See *Figures of Speech*, by Dr. Bullinger, pages 821-823).

QUESTION No. 302.

DEFILING THE TEMPLE OF GOD.

W. J. M., Brighton. "Can you give me any light on 1 Cor. iii. 17? It surely cannot mean suicide. Nor is the explanation of some satisfactory who say it refers to the destruction of the works of the flesh, 'him shall God destroy.'"

The question is that of defiling, and not destroying. What is spoken of is "the temple of God." That temple is described in the previous context as that which is now being built. Christ is the foundation. His ministers are the builders. Some build *their own converts* on this foundation, and these are compared to "wood, hay, and stubble," which shall all be "burned up." Others build only the *Holy Spirit's converts*, and these are compared to "gold, silver, and precious stones." These cannot be burned, but will abide for ever. Those builders of "wood, hay, and stubble" may be themselves saved, but the results

of their service will be burned up. Hence the solemn injunction, "Let every man take heed how he buildeth thereupon." The context relates to *builders*, and not to ordinary Christians; and to ministerial service, not to ordinary Christian life.

QUESTION No. 303.

PHIL. ii. 10 AND REV. v. 3, 13.
W. C. O., London. "Are Phil. ii. 10 and Rev. v. 3, 13 synchronous?"

We believe they are. The words are not the same, but the things are. "Bowing the knee" is an idiom for submission and subjection; referring, not to a mere action of the knee-joint, but to the abiding condition of heart. Both are the fulfilment of Isa. xlv. 23:

"I have sworn by myself
The word is gone out of my mouth in
righteousness,
And shall not return,
That unto me every knee shall bow,
Every tongue shall swear."

Rev. v. 3, 13 does not exhaust Phil. ii. 10, for the fact stated will be true for ever after.

QUESTION No. 304.

PAUL'S "DESIRE" IN PHIL. i. 23.
G. W., Newport, I.W. "This morning, in reading your Epistle of Paul to the Phillipians in i. 21, I would ask how you there find 'a third thing,' where the apostle writes of (των δυο) 'these two,' viz., to depart and be with Christ, or to remain with them?"

1. It does not say that "the two" things were, "to depart and be with Christ, or to remain with them." On the contrary it says that "the two" things were "life" or "death" (v. 20): "to live" or "to die." (v. 21).

Verse 23 introduces the third thing, and forms a parenthesis between verses 22 and 24. In verse 24 "the two" things are again taken up.

Put verse 23 in a parenthesis and all is clear.

2. Of "the two" (living and dying) he distinctly says he *did not know which to choose*.

3. Of the other, and therefore third thing, he *did* know, and earnestly desired it. Scarcely a stronger word could be used to express the intensity of this desire.

4. This third thing that he knew and desired so strongly could not have been one of "the two," of which he had said he did not know "which to choose."

5. Moreover, as to the three things, this third thing was "far better" than either of the other two: because Rapture or Translation would be better than living on in the flesh (*in prison* as Paul was), and far better than dying.

6. And as to "the two" things (taken up again in verse 24, after the parenthesis of verse 23), dying would be a gain, *i.e.*, better than living, as he was, in prison; while living on would be better for them.

7. But the Return of Christ would be better than all for him and for them.

8. "In a strait betwixt two" is by no means a correct rendering of the Greek. The translators honestly translated according to their traditional belief; and where the Greek was opposed to it, as here, and in some other places, they were naturally at their wit's end to make the two square.

"I am in a strait" is *συνέχομαι* (*sunechomai*), which means, "I am being pressed." It is the 1st pers. present

passive. **Betwixt** is the preposition *ἐκ* (*ek*), and means *out of*. It is so translated 165 times. It is never translated "betwixt" in any other passage. Out of a total of 857 occurrences, this is the only place where it is rendered "betwixt."

Surely, tradition, here, has a very slender foundation, for the definite article is not translated at all. But it is there. The Greek is, as you say, *τῶν δυο* (*tōn duo*), **the two**, and "the two" he is being pressed out of by a third thing, which was "far better" than either, *viz.*, the return of Christ.

9. The English verb, *to depart*, occurs 130 times in the N.T., and is used to translate 22 different Greek words! The one rendered *depart*, here, occurs elsewhere only in Luke xii. 36. *There* it is translated *return*. Why is it rendered "depart" here, when there are 21 other words so translated.

When we consider that in Luke xii. 36 this word is used by Christ Himself of Himself and of His return from heaven, the matter, so far as we are concerned, is conclusively settled.

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND SCRIPTURE.

The following letter to the Hull *Daily Mail*, by the Rev. J. J. Beddow, Vicar of Drypool, Hull, is worth preserving. He says:—

"SIR,—It is recorded of a great Emperor, who was also a great Conqueror, that he once asked one of his Statesmen if he could give him a concise, and, at the same time, a conclusive proof of the Divine Inspiration of the Bible. The Statesman replied, 'The Jew, Sire!'"

"This fact recurred to my mind on noticing in *The Mail* of yesterday the report of the Jewish Conference in Hull for the promotion of 'Zionism,' printed side by side with the letter signed 'Scot,' whose aim is to destroy all belief, not only in the Bible, but also in the God of the Bible.

"Your Editorial comments upon 'Scot's' letter leave nothing to say. You conclusively expose the shallow sophistries which these men call 'logical conclusions,' and you show that they are nothing more than a tissue of absurdities.

"My object in writing is to ask you to allow me to draw attention to the proof of 'Inspiration,' which, as stated above, is given by the history of the Jewish nation. If you could kindly print them side by side, few things could be more striking than the prophecy of the Old Testament and the record of its fulfilment as briefly stated by Mr. De Haas in Hull on Sunday last.

In Deut. xxviii. we read (verses 58-67) if they failed to fulfil certain conditions which God imposed upon them, the Jewish people were to suffer punishment:—"Ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people from one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among those nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee: and thou shalt fear day and night, and

Mr. De Haas (See *The Mail*, Dec. 3rd):—

"There is a land, thousands of miles away from here, in a state of devastation, only partly fruitful, broken, dimly recognised as living soil, and yet filled with many ancient and cherished memories. . . . There is a people, not so old as the land, but as old as its most important history, which was once a great and glorious people, self-possessed, self-ruling, now a people scattered over the face of the earth, the servants of the races amongst whom they dwell; a people disunited, disassociated, persecuted. . . . After eighteen hundred years of suffering the Jewish child knows nothing of childhood's

shalt have no assurance of thy life : happy dreams. . . . The day will come when there shall be a Temple in Zion, and when the world shall lay hold of our skirts to ask the way to the Holy Mount."

In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (see also Lev. xxvi., verses 1 and 30 to 35, and many similar passages).

Prophecy here, as in so many places which might be quoted, seems like history written after the event.

"I have before me the book written by our Jewish citizen, Gustav Pearlson, entitled 'Twelve Centuries of Jewish Persecution,' in which he produces startling evidence of the terrible persecutions which his race has endured among well nigh all the nations of the world, and especially at the instigation of Christians.

"But the point I wish to enforce from the above parallel is this—that although they have sustained all this unbounded persecution and cruelty, so great, indeed, that even at the destruction of Jerusalem millions were put to death, yet they have neither become exterminated nor absorbed.

"Other ancient nations, without a tithe of the relentless persecution, have been blotted out. How is it that the Jewish people still exist? Because God has so willed it. And He has told us that He has so willed it. The Book in which He has told us this is a Divinely-inspired Book. Many of its prophecies are confirmed before our eyes. Those which are still future are equally certain of fulfilment. He has said, 'The people shall dwell alone, and shall not be numbered among the nations' (Numbers xxii. 9). Again, 'For a small moment have I forsaken thee; but with great mercies will I gather thee' (Isa. liv. 7). 'For I am with thee, saith the Lord, to save thee; though I make a full end of the nations whither I have scattered thee, yet will I not make a full end of thee' (Jeremiah xxx. 11). 'Thus saith the Lord God, behold I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land' (Ezekiel xxxvii. 21). And once more, 'They shall ask the way to Zion with their faces thitherward' (Jeremiah l. 5).

"We have here a proof of Inspiration which is capable of examination, and which goes infinitely beyond the 'findings' of the 'Higher Critic' and the incoherent platitudes of the nineteenth century sceptic."

RELIGIOUS SIGNS.

PAPISTRY AND AGNOSTICISM.

Under this head, the writer of "Church Notes" in the *Pall Mall Gazette* recently displayed more discernment of the condition of things around us than many a pulpit, and is more in line with the Bible than many who expound it.

"My contention is this—that the people of England are, except a few enthusiasts on either side, indifferent to religion—Roman religion, Church religion, the religion of dissent; that the danger of indifference is so great that we have not time to strain at gnats. . . .

"Let us ask ourselves quietly this question, and give it an honest answer. We average people, moving among the men, even the women, in the street, do we find them to be Christians, do they and we endeavour to follow the maxims of the Sermon on the Mount? Do we not try to serve God and Mammon? Why trouble about the rats in the ship's hold, when the torpedo is approaching, is upon us? I agree that there is a great political danger, but I believe it to be indifference, not Papistry."

In contrast with these weighty words a popular preacher says (alluding to the Chicago exhibition):

"We are twenty years further on towards the world's Edenisation than we were twelve months ago. That World's Fair put things on the swift run towards universal betterment. It did more to promote international brotherhood, make war impossible, lift up nations, than anything that has happened since the Bethlehem star shed light on the Bethlehem caravansary."

THE INQUISITION THREATENED.

According to a report in the *Catholic Times* of August 15th, one of the Roman Catholic bishops, the "Most Rev." Dr. Clancy, Bishop of Elphin, preaching recently at Holy Cross Church, Sligo, departed from his customary caution, and, referring to the life and labours of St. Dominic, founder of the Dominican Order of Priests, stated:

"We may need the active intervention of the sons of St. Dominic again. Since the days of its illustrious founder, the Order of Friar Preachers has been identi-

fied with the work of the Roman Inquisition, and it is still connected with the congregation of the Holy Office in Rome. There are warning symptoms of future troubles in our times, which point to the necessity of requisitioning the services of this illustrious Order once more to defend the teaching authority of the Church."

This is plain speaking, and it ought to open the eyes of lukewarm and too-confident Protestants, showing them what they may expect to see if Romanism gets the upper hand, viz., the horrible Inquisition established in England, with its frightful atrocities.—(*Gospel Magazine*, Oct., 1902, p. 632).

SCOTLAND AND THE "HIGHER" CRITICS.

"The Higher Critics have captured the Church of Scotland. After long sapping operations, the garrison of the national Zion surrender, at discretion. Nothing was more remarkable at the recent Church Congress at Aberdeen than the calm acceptance of the views of men who twenty years ago would have been described as agents of the devil. Professor Kennedy introduced a discussion on the subject of faith and criticism by stating that 'modern critics were unanimous in rejecting the Mosaic tradition, and in holding that the Pentateuch as we now had it was compiled with three previously independent documents—Deuteronomy, the Priests' Code, and the Prophetic narrative.' Hardly a single subsequent speaker expressed the least alarm or even discomposure at these and similar statements. Yet it is perfectly plain to any unprejudiced observer that the Old and New Testaments are so linked together, by prophecy, by quotation, and by reasoning, that to tear away one portion as unhistoric vitally affects many other portions. These Church of Scotland ministers and professors represent that they have sufficiency of certainty to hold the Church together. It becomes, then, surely a matter of individual reasoning and conscience. That may suffice for individuals. But what is the position of the Church as an organised, teaching, preaching body? Manifestly, if individual reasoning becomes the only means of arriving at doctrine, there may result the widest discrepancies. One minister may be inculcating as the truth "views" which a neighbouring minister regards with horror. The Church, in fact, as a national institution, disestablishes itself. Not only so, but its position is thoroughly immoral. It is drawing certain revenues of public money in return for directing the religious life of the people. In place of directing it causes confusion. It leads multitudes into a compliance with views about which its own clergy are divided, and which many of them—witness the Aberdeen Congress—would repudiate, yet to these old views the Church is, by its very constitution, bound hand and foot, and it cannot alter them without consent of Parliament. There is a picture of the working of a State Church. It is pledged to teach certain views. Yet to alter them it must get the consent of a mongrel collection of legislators of all views and no views at all. And so the tacit hypocrisy goes on. It is the old story of Egyptian, Greek, and Roman beliefs. There is to be a popular faith for the multitude, and a wholly different faith for the priestly and initiated class. Is that the ideal of Protestantism, with its grand appeal to the reason, the freedom, and the conscience of humanity? With so much of the old priestly principle still lingering it is clear the battle of the Reformation will have to be fought over again. In this conflict, the clergy will be nowhere; the laity will have to find new leaders" (From *The Edinburgh Evening News*).

"THEY WILL NOT ENDURE SOUND DOCTRINE."

Thus saith the Holy Ghost in 2 Tim. iv. 3, and the solemn charge given in view of that condition of things is "Preach the Word" (v. 2).

Not so say modern preachers. *Search for something men will endure.* That is the motto of the pulpit to-day. *The Daily Express* says:

"Preachers, like other men, have to be original nowadays if they wish to draw interested congregations; and certainly the Rev. M. L. Sornborger, of the Carondelet Christian Church at St. Louis, has hit upon a novel way of teaching his congregation.

"He is the first preacher to give his hearers pictorial sermons from oil paintings, and drawings which he has himself made. He draws maps, charts, etc., sketches Biblical scenes while delivering a sermon, and brings vividly before the people the life of Christ by showing them huge oil paintings—his own work—descriptive of the text from which he preaches.

"This new departure caused quite a sensation among the ministers and people of the town. At first the congregation was small, and composed chiefly of those who came from curiosity; but in a short time the curious ones became interested, and brought their friends, and in a few months the members had more than doubled in number.

The sermons were plain, simple, straight forward talks, illustrated in a beautiful manner.

"The taste of the people at the present time," said the preacher, "is inclined towards variety and the theatre. They want to be entertained and incidentally instructed. They object to being talked at or preached to, and after attending church for a few Sundays and hearing sermons preached in the same cut-and-dried style will become dissatisfied and spend the Sabbath either at home or at some place of amusement. These, of course, are the outsiders, those who are not regular members of the Church, but they are the very ones we want to reach—good people, most of them, leading upright lives and with a knowledge of the Bible."

The preacher then goes on to tell how he found something that men will "endure."

THE SUNDAY SCHOOL AND THE "HIGHER" CRITICISM.

Chicago prides itself upon being ever to the front, and it is, therefore, not surprising that it is in the city where assembled the Parliament of Religions that the first serious attempt has been made in orthodox Sunday-schools to familiarise youth with what is known as the Higher Criticism. In the quarterly lesson book issued for the use of the Congregational Sunday Schools of Chicago the children are taught that the Biblical account of the Creation is neither scientific nor historical, that the story of the fall is an allegory rather than a fact, that there is no scientific ground for accepting the statements in Genesis as to the age of Methuselah, and so forth, and so forth.

"CHRISTIANITY'S OPEN DOOR."

Under this heading, *The St. James's Gazette* again shows (April 14th, 1902) that its logic and insight is superior to that of Ecclesiastical Dignitaries. It says:

"People who are in the habit of thinking that the 'Age of Faith' has gone by and the evangelising energy of Christianity spent itself, will perhaps be almost startled by the boldness of the Archbishop of Canterbury's statement on Saturday, that, 'if ever there was a door open for the preaching of the Gospel, it was open more widely now than ever before,' and that it is only now that the injunction of the Founder of the Faith to preach the Gospel to every creature is beginning to be rightly appreciated by Christians. Not only did Dr. Temple assert that during the last century more had been done to widen the limits of Christendom than in all the preceding centuries. but he expressed the conviction that the next 200 years would witness greater results from missionary effort than all the past history of the Church. 'What a wonderful change,' says the Primate, 'has come over the relations, the commerce, the intercourse between the Christian and the heathen.' We wish we could believe that the change has been all to the credit of the Christian faith; but it is to be feared that recent events in China, for instance, have done little to convince the people of the East that the followers of Christ are superior to the disciples of Confucius and Gautama in mercy, forbearance, and honesty."

It hardly seems credible that an Archbishop should be so profoundly ignorant of the future of Sacerdotalism. "Two hundred years"—and then—we may see something.

It is for the Press to repudiate the Pulpit, while it manifests at the same time the predominating unbelief of the world. The only hope it sees, is in Christianity assimilating all that is common to it in Heathen Religions.

It is fast doing that!

OLD DECORATION SUNDAY

was another novelty at St. Mary-at-Hill Church on Sunday, August 10th, 1902, when persons were invited to bring their old decorations used for the Coronation into the Church, to be received there, and afterwards used to gladden the homes of the poor! What the House of God has to do with the matter, we fail to see; or what difference it could make to the Decorations, or to the Poor.

SACERDOTAL NOVELTIES

are on the increase also. We have now come to another use of the Mass. A cutting lies before us, headed:

"EXECUTION AT WORCESTER.

"Samuel Middleton was executed in Worcester Gaol yesterday morning for the murder of his wife, he having set fire to the house and burned her to death after a quarrel. The Bishop of Worcester celebrated Holy Communion *on the culprit's behalf* at the hour of execution, and a similar service was held at St. Martin's Church."

"WHISTLING FILLS A CHURCH."

A correspondent has sent us *The Chicago Tribune* for Sept. 7, 1902, from which we take the following latest step in the downward course toward the apostasy. It presents the most painful exhibition of man's ignorance of God and of His word that we have yet met with. Truly, it is "the unknown God" who is still worshipped, but it is a worship which begins and ends with pleasing man.

Sir Robert Anderson well expressed the truth, when he gave as his first question and answer of man's Catechism, "What is the chief end of man? To glorify himself and enjoy himself for ever."

The article referred to has the above heading, followed immediately by these sub-headings, and a portrait of the great "whistler."

"SOUTH CONGREGATIONAL EDIFICE PACKED WHEN ROBERT CHISHOLM BAIN FURNISHES MUSIC.

"The innovation of a professional whistler in church attracted to the vesper service of the South Congregational Church yesterday afternoon a crowd that filled every seat of the spacious auditorium and overflowed into the vestibule. Carriages stopped on the boulevard and passers-by waited outside the doors.

"Three numbers were rendered by Robert Chisholm Bain—Rubinstein's 'Voices from the Woods,' Lassen's 'The Loving Voice of Jesus,' and 'The Holy City.' At the close of Mr. Bain's last number many of the people standing at the back of the church left, but an unprecedented congregation for Sunday afternoon remained.

"Mr. H. H. Blake, the chairman of the church committee of music, was highly pleased with the result. He said:

"To anybody who doubts the propriety of innovations in the music of our churches I want to reply by pointing to that fine congregation we had this afternoon, the largest probably that gathered in any Protestant church in the city."

"A professional whistler, instead of the time honoured organ, will give forth the sacred notes of 'The Holy City' at the regular vesper services of the South Congregational Church, Fortieth Street, and Drexel Boulevard, this afternoon.

"The introduction of whistling solos into the devotional services of the South Church is regarded by some as a daring innovation, while others defend the novelty on the ground that it will attract people to church.

"In the formal announcement for the vesper services in the church at 5 o'clock this afternoon appears the following:

"Robert Chisholm Bain will whistle the following numbers: 'Holy City' (Adams), 'Voices of the Woods' (Rubinstein), and 'O Loving Voice of Jesus' (Lassen)."

"In musical circles Mr. Bain is said to have a 'sweet and penetrating' whistle.

"When the whistler's accomplishments were explained to the entertainment committee of the church an investigation was made, and he was engaged and advertised as the musical feature of the afternoon.

"Mr. Bain is expected to attract a congregation that will fill the building, and the hope is held out that all unable to secure admission to the church may hear the whistler by lingering in the neighbourhood.

"To convert a man," said H. H. Blake, chairman of the church committee on music, "you must first adapt yourself to the individual you are working on. You must come into contact with him from the outside. Musical features in the program of the church interest people in religion. Whistling solos have been introduced into the New York churches and have proved good features. They are in perfect accord with the discipline of the church."

"SUICIDE WHILE YOU WAIT."

Express Correspondent.

CHICAGO, Friday, Oct. 18.

Dr. Charles Jacobs, a nerve specialist, has asked permission of the authorities to establish a "Suicide Parlour," where those wishing to die may kill themselves comfortably on payment of a nominal fee.

He purposes to confer a boon upon those who are driven to the frightful extremity of the rope, revolver, or carbolic acid.

He has sent his advertising matter to the members of the twenty-three suicide clubs in the United States.

Mayor Harrison will not consent to license the "Suicide Parlour" at present.

We have heard of suicide clubs in this country. In America, it seems they desire to carry out the idea under legal protection. The daily papers show the terrible increase of this crime, and especially amongst the young it is very noticeable. This is another sign of the power that Satan is exercising over the mind, and the time is to come

when even the power to take life will be denied to man, for such will be the horrors of the closing up of man's day that men shall seek death and not be able to find it (Rev. ix. 6).

Editor's Table.

A CORRECTION.

THE STRUCTURE OF REV. ix. 16-21.

A curious mistake has crept into the structure of these verses on page 42 of our last number (October). The members "g" and "g" stood, originally, in our manuscript, "mouths." This was put into type as "months," probably from indistinctness in the writing. On reading this in the proof we took it as correct, without verifying it, and seeing the word "months" wrote "Time" against it. It should, of course, be "mouths," and has been corrected in the complete edition. Our readers can make the correction for themselves in their copies of *Things to Come* by striking out the word "time" and changing "n" into "u."

THE RICH MAN AND LAZARUS.

In response to many requests which have been made, we have at length written something on this Scripture (Luke xvi. 19-31). At first we intended it as an "Answer to Questions"; but it grew under our hands, until it would more than fill a whole number of *Things to Come*.

This has compelled us to issue it as a separate pamphlet, dealing with the whole subject of the so-called "Intermediate State."

Our pamphlet will be ready the first of December. It contains a wealth of information, and makes 48 pages. The price will be sixpence.

THE APOCALYPSE.

This work is now complete, and those who wish to have copies (in advance of the Papers in *Things to Come*) can be supplied by the first week of December.

It makes 750 pages; and contains Preface, Analytical Table of Contents, Appendix, and Four Indexes.

Through the liberality of a friend, the work can be supplied at

Five Shillings,

which is far below the price at which so large a book is usually sold.

Please order through the Editor; or the cost of production will hardly be covered.

The German translation is ready, in manuscript, and will, D.V., be published next year.

OTHER NEW PAMPHLETS

will be ready at the same time.

The October Editorial,

THE GREAT CONFLICT OF THE AGES

(price one penny, without cover),

and the Editorials for November and December, entitled,

THE CHRISTIAN'S GREATEST NEED

(price twopence, with cover).

NEW EDITIONS

of *The Potter's House* and *Knowing Christ after the Flesh*, and *Resurrection* have been called for, and will be ready at the same time. Price, one penny each.

All orders sent direct to Dr. Bullinger, 25 Connaught Street, London, W., will be delivered carriage paid; and 25% may be deducted by purchasers when remitting for orders amounting to half-a-crown and upwards.

Note also that,

UNUSED FOREIGN AND COLONIAL STAMPS will be received in payment, at their face value. Correspondents must not send these stamps to anyone else; as only *Things to Come* and its Editor (so far as we are aware) are able to offer this advantage.

REVIEWS.

THE BOOK OF THE YEAR

for all who value the Word of God, is Sir Robert Anderson's new work,

*The Bible and Modern Criticism.**

It has a valuable preface by the Bishop of Durham.

The work is all the better, all the fresher, and all the more interesting and delightful by not being the work of a theological expert. It derives its chief importance from the fact that it is written not only by "a man of God," but by a man of the world, in the very best and highest sense of that expression. For it is written by one accustomed to weigh evidence judicially; and one well versed in the great Book of which he writes, without having been tainted with modern theological training.

It is a popular book,—again in the highest sense of this word: *i.e.*, not being written to please the people, but for the protection of the people of God, who may have been unsettled or distressed by doubts; and to show them that the Bible may still be received with the settled and simple faith accorded to it in the past. He exposes the shallowness of Modern Criticism; and deals with the issues at stake with the earnestness and solemnity which those issues deserve. His own work therefore stands in great contrast with what he calls "the shallow and jaunty scepticism of the day."

We hope to give our readers a few extracts from it in our next number.

The Church's Forgotten Hope. Under this title, the Rev. William Bramley-Moore, M.A., has given some precious "thoughts on the Translation of the Saints."† It would have been well had the author treated this great subject on its Scripture merits alone. Unfortunately, he has mixed it up with the special Translation looked for by the members of what is known as "The Catholic Apostolic Church," connected with Edward Irving; and thereby its general usefulness has been greatly limited, if not altogether prevented. Apart from this, it is timely, as calling special attention to what the author well calls "the Church's forgotten hope." The Appendixes are interesting, and as soon as we can find space, we propose to give our readers the one containing "The Case of Mr. John Asgill," who in 1703 was expelled the House of Commons for believing and teaching that those believers who are alive and remain to the Coming of the Lord should not die at all, but be "Translated." The facts are practically unknown to the present generation, and are of special interest.

With Christ at Sea: A Religious Autobiography. By Frank T. Bullen. Fifth edition, completing twelfth thousand. Hodder and Stoughton, 27 Paternoster Row. A most interesting book, showing how the grace of God triumphs over every high thing that exalteth itself against the knowledge of God. The words of the writer best show how his tale is told: "One can at least try to be simple, truthful, and direct; one can refuse to be ashamed to own himself a friend of Jesus Christ." Many parents would be glad to know of such a book as a suitable gift to their boys.

* Hodder & Stoughton, 27 Paternoster Row, E.C., price 7/6.

† G. J. W. Pitman, 140 Gower Street, London. Second Edition, price 2s. 6d.

THINGS TO COME.

No. 102.

DECEMBER, 1902.

Vol. IX. No. 6.

Editorial.

THE CHRISTIAN'S GREATEST NEED.

PART II.

CONSIDER further, the effect of this great truth on our daily life. What rest and peace it brings. Look at its influence on our prayers. What is prayer for? Why are we told so often to pray? Why? Because prayer is intended to humble us by putting us into the place of helplessness and dependence. Prayer is meant to put us with our faces in the dust before the Mighty God.

Instead of that, what do we find? We turn that place which is meant to humble us and keep us in the low place, into a Throne, from which we dictate to God what he shall do in our affairs, how He shall help to carry out our plans, what He shall do among the governments and political affairs of the world. That is the outcome of the pride of the "old man" within us. So that we, who cannot manage our own affairs, do not hesitate to take on ourselves the management of the universe, and "move the hand that moves the world."

A true knowledge of God would lead to a very different condition of things. Our prayers would be frequent indeed, but we should be so filled with a sense of God's wisdom, and power, and goodness, that we should cease to pray as though we had more compassion than He had; as though we were more concerned about sins and sinners than He is; as though we were more interested in His work than He is.

We should be "definite" indeed, as well we may be, in many things where, *from His Word*, we know "what to ask." But we should be equally "definite" in leaving all our cares with Him. We should cease to take the responsibilities of life upon ourselves. We should say, 'Lord, what Thou wilt! Do not heed my requests if Thou seest they are not good. Do not do or give this or that because I ask it or think it good. Withhold it, if Thou, who seest the end from the beginning, seest it will not be for my good. I am so foolish and ignorant before Thee: and Thou art so wonderful, so wise, and so good: Goodness and mercy itself; and Thy love is so infinite that Thou canst do only what is right, and wisest, and best. Thy will is love itself. Oh that I may be filled with such a knowledge of Thy will, in all wisdom and spiritual understanding, that I may enjoy the perfect rest which that knowledge will give.'

In proportion as we have this knowledge of God and of His will, shall we thus pray without ceasing; and in this manner make known our requests unto Him.

When we pray definitely for our will to be done in any matter, it means (if we are honest enough to confess it), that we are willing to take all the responsibility if that request

be granted. Oh, what a solemn responsibility! and how unnecessary, when God has provided us with One who is our Surety, and who is responsible for us in life and in death (John vi. 39).

How much better to leave our affairs in His hands.

When we employ a person to do any labour for us, and we ask him how much we are to pay him? he replies, "*I will leave it to you, Sir.*" Why? Because he knows perfectly well that we shall be very likely to give more than he would dare to ask.

It is even so with our God. If we know Him well enough we can surely say, in making our request, 'I will leave it to Thee, Lord.' We have His assurance that He is "able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20). If *we* do the *thinking* we shall surely limit Him. How much better to leave the limit to Him: and we shall do this in proportion as we know Him.

Take another illustration. Here is a friend in great difficulties; and we have a plan that will lift him right out of them, and set him on his feet again. He, meantime, comes to us to borrow some small sum that will only give temporary relief, and leave him to struggle on still with his difficulties. *He limits our power.* His poor thoughts cannot rise to the extent of what we are able to do exceeding abundantly. If we answer his prayer, and grant him his request, and lend him what he asks, how small will be his blessing. Why does he not "ask or think" more "worthy" of our ability and love? Because he does not know us well enough! That is the secret, and that is why he is not delivered. He thinks he knows better than we do; and measures our willingness to give by his poor power to ask.

Oh to know the love, and power, and wisdom of our God. What a revolution it would make in our prayers, as well as in our lives.

But look again at another effect of this knowledge of God as applied to missionary work. What is the work of the missionary? He offers himself and is accepted. He is trained for his service, and he learns the particular language. The moment at length arrives when he is able to speak that language, and the opportunity comes to speak. Now, what is he going to say? What is the first thing that must come out from his opened lips? Is it not to explain his God to that heathen man or woman? Is it not to show how far the living God is above all their ideas? Is it not to tell how God has revealed Himself in His Word? and to explain that revelation, and to minister that Word.

We thus see how a true knowledge of God lies at the threshold of all missionary work. How can a man explain God unless he knows God? and how can God be known apart from His Word? Hence the supreme necessity of so studying that Word that we may not only enjoy but be able to speak of Him of Whom that Word is sent to testify.

So far we have spoken only of a knowledge of God—the Father. But it is also of the greatest importance that we should have a true knowledge of Christ.

This is the Christian's one object, as well as his greatest need.

This is set forth with remarkable clearness and force in Phil. iii.

In the ninth verse we have our standing in Christ expressed in the words

"FOUND IN HIM."

This is explained as not having our own righteousness, but that which is through the faith of Christ; "the righteousness which is of God by faith."

Clothed in this righteousness, nothing of self is seen by God. Like the stones in the Temple, they were covered over first with cedar-wood; and the cedar-wood was covered over with gold. Then it is added, "there was no stone seen." These words are not necessary either for the grammar, or for the sense; for how could the stone be seen if thus doubly covered up? No! the words are graciously added to emphasize the antitype, and to impress upon us the blessed fact that, when covered with Christ's righteousness there is nothing of self seen in our standing before God. We are already "in the heavenlies, in Christ"; and are comely in all His comeliness, perfect in all His perfection, accepted in all His merit, righteous as He is righteousness; yea, holy as He is holy, and loved as He is beloved. All this is included in those words, "found in Him."

And being thus "found in Him" for our *standing*, we have in verses 20, 21 our *hope*; which, is to be

LIKE HIM

in resurrection and ascension glory at His coming. Hence "we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

This is our "blessed hope." We have referred to it here, and not in the order in which it stands in this chapter, in order to show what it is that lies between the two—the beginning and the end of our Christian course. What is it that is to fill the place between these two? What is to occupy our hearts from the moment when we were in Christ, who is our life, to the moment when we shall be like Christ, who shall be our glory? What is the one *object* that is to ever fill our hearts and occupy our minds?

"THAT I MAY KNOW HIM."

This is henceforth the Christian's great object. Nothing but this aim to *get to know* Christ (for this is the word used here, in Phil. iii. 10).

As verse 9 contained the explanation of the words "found in him," so this verse (10) contains the explanation of how and why we are *to get to know* Christ.

We are henceforth no longer to know Him after the flesh, but to get to know Him as risen; the head of the New Creation in resurrection (2 Cor. v. 16, 17).

For this is how this knowledge is explained: "that I may get to know him and the power of his resurrection."

Not to know merely the historical *fact* of his resurrection, but the "power" of it: *i.e.*, what its wondrous power has done for us. But how can we get to know this "power"? Ah! only by experiencing "the fellowship of His sufferings:" by learning that when He, the Head of the Body, suffered, all the members of that Body suffered in mysterious and blessed "fellowship with Him." Thus shall we get to know how we were "made conformable to Him in His death." Only when we have thus learned that we suffered when He suffered, and died when He died, can we begin to learn how we have risen also with Christ; and "get to know the power of His resurrection."

How few of us know what this "power" is, as it takes us out of the old creation and sets us in the new creation, where "all things are of God" (2 Cor. v. 17).

This then is our object, to get to know all that Christ is made unto us in resurrection power.

How startling must these words have been as they fell upon the ears of Greeks (for this is the first city Paul set his foot in in Europe). They had been brought up on the great motto of Solon, the wisest of the seven wise men of Greece. His motto was supposed by them to embody in itself the essence of all wisdom; and it consisted of only two words, which were carved over the entrance to the schools and colleges of Greece:

γνώσθη σεαυτόν (*gnōsthe seauton*),

"KNOW THYSELF;"

But yet, how foolish are those words. For how can one know anything of himself by considering himself? If he looks at others, then he can see how different he is from them; and how much better or worse he may be than they.

But it is only when we compare ourself with Christ, who is the wisdom and glory of God, that we learn what we really are; and how far short we come of that glory (Rom. iii. 21). It is only as we see ourselves in "the Balance of the Sanctuary," or by the side of the plumb-line of that Perfection, that we see, and get to know, our absolutely lost and ruined condition. Hence this new motto was thundered from heaven into the ears of those who sought to know themselves—"THAT I MAY GET TO KNOW HIM."

Yes; this is our one object. This it is that will have the mighty transforming power over our lives. Every moment spent in seeking to know ourselves is a moment lost: and not only lost, but used to keep us from the one thing that alone can accomplish our object and teach us ourselves. Trying to know ourselves, we not only fail in the attempt, but we cease to learn Christ, which alone teaches us to know ourselves.

And yet, how many are spending their lives in this vain search? Running hither and thither to hear this man and that man. And, being constantly directed to this self-occupation, self-surrender, and self-examination, they are only led into trouble; or, into a joy which lasts only while the excitement is kept up.

Oh! to be occupied with Christ; to have Him for our object; and His resurrection power for our lives.

This we shall have; and have increasingly as we get to know Christ.

Again. What was it that led the heathen world into all its darkness, corruption, and sin? Just this: "they did not like to retain God in their knowledge. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into the likeness of corruptible man" (Rom. i. 22, 28).

Like people to-day who, ignorant of God as He has revealed Himself in His Word, make their god, some with their own hands, or out of their own heads, vainly imagining He is what they think He is, and worshipping, like the heathen, "the unknown God," such an one as themselves.

What was it that led Israel astray and brought upon them all their sorrows and sufferings? Isaiah opens with the Divine indictment, which gathers up in the briefest form the one great cause which lay at the root of all:

"The ox knoweth his owner,
And the ass his master's crib;
But Israel doth NOT KNOW,
My People doth not consider."

See how the Lord Jesus confirms this in Luke xix. 42-44, as He weeps over Jerusalem. All is summed up in the opening and closing words:

"IF THOU HADST KNOWN!

even thou, at least in this thy day, the things that belong unto thy peace."

And then, turning to the reason for that judgment, He adds: "Because thou KNEWEST NOT the day of thy visitation."

And what is to be the acme of Israel's glory in the day of her restoration?

Ah! then it shall come to pass that "they shall no more teach every man his neighbour saying, Know the LORD: for they shall all KNOW ME, from the least of them unto the greatest of them, saith the LORD" (Jer. xxxi. 34).

And what shall be Creation's glory; and the peace and joy of the whole earth? This sums up all:

"The earth shall be full of the KNOWLEDGE OF GOD,

As the waters cover the sea" (Isa. xi. 9).

And what is the secret of our being able to glory only in the Lord, and to enjoy His blessing in this the day of our visitation? It is given in Jer. ix. 23, 24.

Papers on the Apocalypse.

THE SECOND VISION "ON EARTH."

THE TWO WITNESSES.

y. (page 325), xi. 1-14. *The Two Witnesses.*

o. (page 346), xi. 1, 2. *The Measuring of the Temple.*

The second Vision "on Earth," which consists of the six Trumpets, is given to us in three parts.

- (1) The Immediate judgments or plagues which follow its sounding: (r. page 325. Chap. ix. 13-21).
- (2) The Episode of "another mighty Angel;" His oath and the little book: (s. and r. page 325. Chap. x. 1-11).
- (3) The Two Witnesses: (y. pages 325 and 346. Chap. xi. 1-14).

The connection of the three is continuous and close. It is the same angel who addresses John throughout: and the command "Rise, and measure" is only a sequel to "Seal up" (x. 4), and "Take, and eat" (x. 9).

Chap. xi., etc., is the fulfilment of the command "Thou shalt prophesy": taking prophesying as being witnessing in its widest sense.

The descent of "another mighty angel" (x. 1) is, as we have seen, the formal taking possession of the earth in the name of the King of Kings, before actual occupation takes place (which is not till chap. xix.), though it is celebrated by anticipation in the next Vision "in heaven" (xi. 15). Two earthly Witnesses are added to the making of the claim as the accredited agents of the throne. They are the link between the judgments and men's sins which are the cause of them. Their witness is a confirmation of the faith of God's people then on the earth, and a witness to the "dwellers on the earth" that the end is near, and the interval of delay will last "no longer."

- (1) The angel takes possession by planting his feet on the sea and on the earth;
- (2) John takes possession by measuring out part of the territory occupied; and
- (3) The Two Witnesses take possession by prophesying in Divine and miraculous power.

Just as after the sixth Seal there was an Episode relating the protection and deliverance of God's people then to be on the earth: so here, after or at the end of the sixth Trumpet, there is a similar Episode with a similar object, viz., to show that with all the external destruction that shall go on, there shall be the preservation of all that is essential to God's purposes, and to God's People.

This third Episode of the sixth Trumpet is one whole, and is recorded in chap. xi. 1-14, completing at once the sixth Trumpet and the second Woe. The seventh Trumpet, which follows, is expanded into, and consists of, the seven Vials of wrath, which speedily prove that there is no more delay, and bring on the consummation in chap. xix.

We do not propose, here, to trouble our readers with all the conflicting interpretations of this chapter. Some are half symbolical and half literal. Others are wholly ridiculous. Of course, the "The Temple is said to mean the church; the altar, Christ; the porch without means heretics and pseudo-Christians." Others hold that

John was "not only ignorant of the future, but that he designed nothing more than to express his *hopes*, and give vent to his remaining Jewish sympathies for the literal temple and its ritual" (Stuart, Heinrichs, Ewald, Bleek, &c).

The Structure of the whole passage tells us that we are dealing with something far more important than all this; even with what shall yet take place in connection with future judgment-scenes preparatory to the final ejection of the great usurper from God's Earth, over which he has so long held sway.

Let us therefore approach this scene, not with the view, merely, of interpreting it; but of receiving it and believing it as God's own interpretation of real events which are yet to take place. God is telling us of some of the "marvels" and of the "terrible things" which He will do in the Day of the Lord. Let us not bring it down to "man's day" and treat it as mere Ecclesiastical or Roman history. This it is which causes all the difficulty, combined with the yet greater difficulty which man ever finds in believing God.

The Structure of the whole passage is as follows:—

| | | | | |
|---|----|--------|---|--------------------------------|
| y | o' | p' | xi. 1-14. | The two Witnesses. |
| | q' | -1- | Person. John. | What he was to do. To measure. |
| | r' | -1- | Commencement. | |
| | o' | p' | -2- | Persons. The Gentiles. |
| | q' | -2- | What they were to do. To trample. | |
| | r' | -2- | Continuance: 42 months. | |
| | o' | p' | -3- | Persons. The two Witnesses. |
| | q' | -3- | What they were to do. To prophesy. | |
| | r' | -3- | Continuance: 1260 days. | |
| | o' | p' | -4- | Persons. The two olive trees. |
| | q' | -5- | What they were to do. To inflict judgments. | |
| | r' | -7-14- | Conclusion: "After three days and a halt." | "The second woe is past." |

xi. 1. And there was given to me a reed] by whom, t is not said. It is indefinite, as in vi. 11; viii, 2, &c.

like a measuring rod: and he* (i.e., the angel who continued speaking with him) said] Bishop Wordsworth imagines that it is the *reed* that speaks. He says, "The reed speaks: it is inspired; the Spirit

*G.L.T.Tr.A. WH. and RV. omit "and the angel stood," which are only in the Elzivir edition (1624) of the Received Text; and not in Stephens's edition, 1550.

is in it; it is the word of God, and it measures the church: that is, the Canon of Scripture is the Rule of Faith."*

Rise, and measure the Naos (or Temple) of God.] Observe the word is *naos* (naos), the holy place; not *hieron* (hieron), the temple-building as a whole. The two words must always be carefully distinguished. It is a pity that the AV. confuses both by rendering them "temple" indiscriminately.

This reed was a light measuring rod. The Heb. *shevet* (shevet), staff, also means a measuring-rod (Ps. lxxiv. 2. Jer. x. 16; li. 19). In Ezek. xl. 3, etc., the object was for the building of a new Temple. Here (v. 2) it is for destruction, as in Lam. ii. 8. 2 Kings xxi. 13. Isa. xxxiv. 11. Amos vii. 8, 9. It is also (v. 1) for protection, as in Zech. ii. 1-5. Part was holy and part profane. There is no difficulty whatever if we leave the Temple alone. But if we say (with Alford and others) that it means "the church of the elect servants of God, everywhere in this book symbolized by Jews in deed and truth," then we create difficulties which are insurmountable; for how John was to measure the Church we are at a loss to understand.

That there is to be a "Temple of God" in Jerusalem is clear from 2 Thess. ii. 4, for Antichrist is to sit as God there; and "the abomination of desolation" is to be there set up (Matt. xxiv. 15).

One would have thought that the words employed here would have effectually shut out the church from the interpretation. We read of the Temple, the Altar, and the Court of the Gentiles, which surely have nothing to do with the church of God. Even Dr. Adam Clarke admits that "this must refer to the temple of Jerusalem," though he confesses he does not know what to do with it! We confess that we have no wish to do anything with it. We know that it will be re-built, and once we recognise that, there is no need to fix the period at seven years after the church is caught up; but to understand that these seven years may be the *Telos* or last seven of some thirty or forty years of the *Sunteleia*. See pages 88, 89 and 249 where it is shown that there is ample time for all this and much more to be done in bringing about the fulfilment of all that is written in this book. God has not yet done with His people Israel. They are already, though in partial blindness (Rom. xi. 25), feeling their way back to their land, and to a restoration of their national Polity. Since the year 1896, the Zionist movement has been at work to this end. We regard this as the commencement of this longer period, the *Sunteleia* (ending with the seven years of Daniel's last week, the *Telos*), and after the church has been caught up the movement will rapidly develop and issue in the re-settlement of the Jews in their Land and City, in partial independence, but in unbelief. It may be at first under the suzerainty of Turkey, or the protection of the Great Powers; until he arises who will make a covenant with them,

* Lectures on the Apocalypse, in loco.

and bring on such events as will be the crisis or end of "the Great Tribulation."

and the altar,] By being mentioned separately from the *Naos* (in which was the golden altar of incense) it looks as though the brazen altar of sacrifice was intended. The word will suit either.

and take account of those who worship therein.] Although the Zionist movement does not openly profess to act under Divine authority, that is no reason why it should not be most *religious*. Hence there will be worshippers: and among the worshippers the 144,000 sealed for Divine protection; beside those who suffer martyrdom at the hands of the Beast, and those with whom he makes war.

Such a condition of things will need a re-survey when God is going to take action. He will separate the chaff from the wheat, Israel from the Gentiles, and His "servants" from the "dwellers on the earth."

In this command with regard to the worshippers, we must recognise the figure called *Zeugma*, by which one verb is used of two things, and is strictly appropriate only to the former. A second verb must be supplied for the second noun, properly related to it. We have here supplied the verb "take account of" (*λόγισαι*); for measuring, while quite appropriate to building, is incongruous when used of persons.

2. But the court that is without the *Naos* (or Temple) cast without, and measure it not; because it is given up to the Gentiles: and the holy city shall they tread under foot forty and two months.] The *Court* of the Temple is thus distinguished from the *Naos*. The former is owned by God; the latter is rejected (compare Luke vi. 22) and delivered over to the Gentiles.

We must again remind ourselves that we have here what relates to the *Earth*. Had expositors noticed that this was the third Vision of what takes place "on earth," they could never have supposed that the Temple, etc., here was the Temple in heaven. To apply this measuring and treading down by the Gentiles to heaven betokens confusion of mind, and brings hopeless confusion into the Scriptures, besides showing a very poor idea of what heaven is.

The outer court of this Temple is ordered to be rejected; and the reason is given. It is given over to the Gentiles. This, of itself, is sufficient to establish the fact that we are here in another Dispensation. During this present Dispensation Jews and Gentiles stand on the same level. There is "no difference" (Rom. iii. 22); both are equally sinners before God, and both need the same Saviour. The Church of God cannot be here, for in Col. iii. 11 we are distinctly told that now there is "neither Greek (*i.e.* Gentile) nor Jew, circumcision nor uncircumcision, Barbarism, Scythian, bond nor free; but Christ is all and in all." But here (in chap. xi.) the Jews are again in remembrance for the fathers' sake, and the Gentiles are put back to the place which they occupied in the former Dispensation. This measurement of the Temple, etc., is the formal

acknowledgment of the Jew again, and the re-grafting him on his own olive-tree; and it is the formal putting back of the Gentiles from the privilege and position which they hold under the present Dispensation. The "middle wall of partition," which is now "broken down" (Eph. ii. 14), is to be again built up, and this measurement is the proof of it.

The "court" of the Temple and the city is given over to be "trodden under foot" by the Gentiles. It is given over to the Gentiles for a special treading down, and for a definite period. The period of 42 months is connected with the measuring. It closely follows it in order of time. We dare not reverse the two events. This proves, again, that the Church cannot be here, because it could not be at one and the same time delivered from Papal oppression, and yet still be under that oppression. In other words the treading down of the true Church by Rome, preceded the Reformation (which is said by the Historicists to be denoted by the measuring); whereas, here, the order is opposite. This, at once, effectually disposes of the historical interpretation.

As to the period of "forty and two months" Alford truly says "no solution at all approaching to a satisfactory one has ever yet been given of any one of these periods. This being so, my principle is to regard them as still among the things unknown to the Church."* But why? Why does this period require any "solution" at all? When it makes known a fact to us as to the duration of a certain period, Why regard that period as "among the things unknown"? "Secret things (we read) belong unto the LORD our God, but those things which are revealed belong to us and to our children for ever" (Deut. xxix. 29). Surely this period of "forty two months" is among the things that are "revealed." It is not a "secret" thing; and therefore, being revealed, we are not to regard it as "unknown," but as among the things which we assuredly know; and that, upon Divine authority. The great "solution" of this (and similar difficulties) is to believe that the words mean what they say: that "months" mean "months"; and "forty-two" mean forty-two. There is no difficulty then. All is natural, simple and easy. The "city" is literal. The treading down is literal. The Gentiles are literal. Why is not the duration of their oppression of the holy city literal also? And when this duration is given to us as "forty and two months" (or 3½ years), why should it need any so called "solution"? It matters not how great or learned the men may be who offer us these solutions. They are all vain imaginations; and mere fancy-work, which only obscures instead of elucidating the word of God.

Something more than learning is needed when we come to His book. Faith is the great thing needed, and if we possess this we shall have to unlearn much that man has taught us.

y. (page 325), xi. 3-14. *The Two Witnesses.*

o^s (page 346), xi. 3. *Their Endowment and Testimony.*

In xi. 3-14 we have the account of the Two Witnesses, one of the most solemn and mysterious scenes of the

* Comm. in loco.

whole Apocalypse. It is the test of all interpretations, and one over which many make shipwreck. The particulars of the mission of these Two Witnesses are given with great detail.

In verses 3 and 4 we have, first, their Equipment and endowment; vv. 5, 6, their Judgments on their enemies and the elements; vv. 7-10, their Sufferings; vv. 11-12, their Reward; and v. 13, their Avengement. These divisions will be seen to be marked off by the Structures given below (see pages 357 and 359).

xi. 3. **And I will endow my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.** Literally, it is "I will give," but as there is the *Ellipsis* of the object, it does not say what is given. The AV. supplies the word "*power*." The RV. supplies nothing, but renders it baldly: "I will give to my two witnesses and they shall prophesy," etc. We have (with Tregelles) avoided both by rendering the word "endow," which includes "*power*," and whatever other gifts were necessary for their mission. The duration of their prophecy covers an exactly similar period as the 42 months: for it is 1260 days. We are not told that it is the same period as the treading down, but it reads as though the two periods were synchronous. The computation is given in *months*, for these seem to have a special relation to judgments. The beginning and duration of the Flood is given in months. The Plague of Locusts is to be "five months." The blasphemies and persecutions of the Beast are reckoned by months. But when it comes to *man*, the duration of his years are reckoned by "days" (Gen. xlvii. 9, 28; Ps. xc. 10, 12; cxix. 84, &c.). Our life is lived by days. And the testimony of these Two Witnesses is to be given by days, day by day.

The period is given in three forms in the Apocalypse.

Forty-two months—xi. 2; xiii. 5.

1260 days—xi. 3; xii. 6.

A time, times, and a half (3½ years), xii. 14;
and see Dan. vii. 25; xii. 7.

The duration of the period in which Elijah's prayer shut up the heaven corresponds with this, and is given as "three years and six months" (Luke iv. 25, Jas. v. 17).

Contributed Articles.

WHO IS "THE PRINCE OF THIS WORLD"?

BY JAMES E. MATHIESON.

AN unfading interest attaches to all that concerns the life and work of our Lord and Saviour Jesus Christ; whether the (for us) dimly lighted past in the eternal ages when He dwelt with the Father, and, after time began, made visits to the sons of men as the angel of God's presence; or in the fully narrated period of His incarnation, His wonderful life among men, his sufferings and death, his resurrection and ascension; or in His life now at God's right hand, and all that is therein involved of blessedness to His church and the hope of His reappear-

ing. How much we would like to penetrate many things that are still hidden from our view; but how blessed to have received so full a revelation; and what a satisfaction there is in appealing to the scriptures of truth when we are met by doubts and difficulties.

A question has recently arisen as to the present kingly place and power of our Lord, founded upon His remarkable utterance in John xii. 31: "Now is the crisis* of this world, now shall the prince of this world be cast out." Our Lord's approaching death as an atonement for the sin of the world was indeed to become the great testing and separating event in human history; with the death which he accomplished at Jerusalem would begin a series of miraculous and significant displays of power, which would weaken and ultimately overthrow the malign influence and power of the evil one, and make way for the permanent and manifest sway of God in Christ over the whole earth. We must remember that "Jesus was not yet glorified" (an expression used in John vii. 39); it was still, as He told the chief priests and elders, "your hour and the power of darkness" (Luke xxii. 53). Like His Father in heaven, Christ knew the end from the beginning; he looked across the intervening sufferings and death to the great issue of His well-won fight, when all things would be put under His feet, and Satan fully vanquished. But that was not to be yet. So far as I remember, our Lord never takes to Himself the title "prince of this world"; he leaves that to Satan, who was so and still is in a very real sense. It was probably no idle boast when he shewed our Lord "all the kingdoms of the world, and the glory of them," and offered them as his gift if Jesus Christ would worship him. I hardly think much can be made of the distinction between "prince of this world" and "god of this world"; they seem to be identical, though God's great enemy has many names and many disguises. The Christ of God, piercing through the gloom of the centuries of darkness in which "the god of this world hath blinded the minds of them that believe not" (Luke x. 18), could exclaim in exultant faith, "I saw Satan as lightning fall from heaven," though that great downfall seems still to lie in the future; and with equal faith, before His passion, He could and did forecast the day for which creation groans, when God's great enemy and man's will be an outcast from the earth which so long has been accursed by his presence and his rule.

I am not aware whether the use of the expression, "prince of this world," as applied to our Lord is meant to convey the idea of place and power subordinate to full kingly power, as is the usage in modern kingdoms. But we know that Christ's government is to be full and unlimited *when the time arrives for Him to reign upon the earth*; his rule will be no "dual control" but absolute sway. "But now we see not yet all things put under Him," (Heb. ii. 8). True, He is set down at the right hand of God in the heavens, yes, in the very throne of God; and we may well suppose that many things are put under Him, things in the heavenlies for example. But His attitude, at present, as regards this earth is not that of its King or

* I submit that the transliteration of the Greek word "crisis," rather than its translation into the word "judgment," would in this case be preferable.

Prince. He is "head over all things to his church"; He is never called King of His Church, not even "King of Saints," which the revised version properly translates "King of the ages" (Rev. xv. 3). His real attitude to-day is "expecting till his enemies be made his footstool" (Heb. x. 13).

Yes, this man, God's man, the God-man, is the man of great expectations; we say it with reverence, and we may say it with joy. What? this world at present under the rule of Christ! Take the very best "kingdom of the world" you can find upon earth; how do you like the look of it? What semblance is there of the Christ of God in the armies, the politics, the art, the commerce, the press of our own land, for example. Say not that Christ is Lord and Master here and now.

Even among those "who profess and call themselves Christians," how much is there of resemblance to the expectant Lord? Are they really expectant too? How few seem to be so, for love of Him and of His appearing has grown cold. Even in inner circles of missionary interest there seems grievous misapprehension of the Divine sequence of the revealed purposes; there is sometimes a spirit of bounce and boastfulness, little in accord with the actual advance the Church is making in bringing Jews and Gentiles into the fellowship of the Church; and men forget that it is *not until God has set His King upon His holy hill of Zion* that He says to His beloved Son, Now ask me for something, ask for something worthy of me to give, and worthy of your acceptance. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 6, 8). And this kingly rule, remember, is first and foremost over Israel, the central place of all the earth in God's reckoning, and it will be through Israel in that future time, rather than through the Church of this age, that "all the ends of the earth shall see the salvation of our God."

Christ is enthroned on high (Rev. iii. 21), but another throne is indicated: the earthly throne of David, predicted for Christ in Isa. ix. 7; promised again through the angel to Mary in Luke i. 32; and though so long waited for, the great day of His enthronement seems to be approaching as the signs of our Lord's coming seem to multiply around us. We add two texts which ought to suffice for all who hold the futurist view of the Book of the Revelation, as indicative that Christ's kingdom is *not yet*.

"And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. xi. 15).

"And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night" (Rev. xii. 9, 10).

Things New and Old.

GONE ASTRAY—NOW RETURNED.

"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—
1 Pet. ii. 25.

YE were as sheep going astray"; how distinctly this shows that those sinners that trust in the Lord Jesus for salvation were already His sheep, when as yet they had not been brought to know their need of the great salvation accomplished for them by their "good Sheperd."

"Ye are now returned unto the Shepherd and Bishop of your souls"; how distinctly this shows the sure results of grace, through the quickening work of the Holy Spirit. As the result of that work the Lord Jesus possesses the chiefest attraction for them. "My sheep hear My voice . . . and they follow Me." They now seek no other place of refuge, no other guide but Himself. They may possess but little comfort. They may have but a very faint assurance of their interest in His love. Great may be the depths of inbred evil over which they have to mourn yet withal they can truly say, that their eyes are toward Him, and the desire of their hearts is after Him. The sure evidence this, that His eyes were previously towards them, and His desire first after them, and that His voice has effectually called them to Himself. "Them also I must bring, and they shall hear My voice." How emphatic! How certain is the Shepherd's language! "I *must* bring"—"they *shall* hear."

How complete are the arrangements of the everlasting covenant! How irresistible are the workings of sovereign electing grace! So is it always. He begins the work in the soul of His beloved; and it is He who carries on that work unto the end. Both the beginning and the end shall evermore be to the glory of His matchless, free, and unmerited grace.—(From *Counsels and Thoughts for Believers*, by Thomas More, published by J. Nisbet & Co.)

Bible Word Study.

"SHEOL."

FEW words call for more careful study than this; because few words are more obscured in translation, or are more important in their teaching.

Moreover, it is peculiarly a word of Divine origin: a word coined, so to speak, by the Holy Spirit Himself. It can therefore be understood only by our observing the way in which He has used it; learning therefrom the meaning He has thus given it.

It is different with the Greek word *Hades*, which is used in the New Testament to represent the Old Testament word *Sheol*. *Hades* is a Greek word. It belongs to Greek mythology, and comes to us surrounded with heathen traditions. These are all discarded, and set for ever aside, the moment the Holy Spirit takes it up and

uses it as the substitute and equivalent for the Hebrew word *Sheol*. The Holy Spirit has, in doing this, "purified" it (in accordance with Ps. xii. 6). Whatever *Sheol* means in the Old Testament, that *Hades* means in the New Testament. In Greek works, of course, it still bears the meaning the Greeks put upon it; but *that meaning has no place in Scripture*.

It matters not, therefore, what Heathen Mythology may have imagined; or what Tradition has handed down; what man may say; or what we may think. There is only one question: and that is a matter of supreme importance—What does God say about it; and How does the Holy Spirit use it in the Word of God?

If we know this we know *all that can be known*. No one can get beyond this. If, therefore, we put our readers in possession of the facts, they will have all the evidence before them, and be independent of all earthly and human teachers.

This Hebrew word *Sheol*, about which there is so much misunderstanding and controversy, occurs *sixty-five* times in the Old Testament. We propose to give the list, complete, from the A.V., with the R.V. variations; calling attention to the fact that the American R.V. does not translate the word at all, but simply transliterates it thus: "Sheol."

To enable the eye to help the understanding, we have given the three renderings in three different types; and have referred to the R.V. text and margin in the notes. In all cases where not otherwise noted, the R.V. text is the same as the A.V.

The variations are indicated as follows:

| | |
|-------------------------|---|
| * R.V. marg., Heb. | R.V. <i>Sheol</i> ; marg., Or <i>grave</i> . |
| † R.V. pit; marg., Heb. | § R.V. marg., Or, <i>the grave</i> ; Heb., <i>Sheol</i> . |
| ‡ R.V. <i>Sheol</i> . | ** R.V. <i>hell</i> ; marg., Heb. <i>Sheol</i> . |

ALL THE OCCURRENCES OF THE WORD שְׁאוֹל *Sheol*.

1. Gen. xxxvii. 35, I will go down into **the grave** *
2. " xlii. 38,* then shall ye bring down my grey hairs with sorrow to **the grave**.
3. " xliv. 29,* with sorrow to **the grave**.
4. " xliv. 31,* with sorrow to **the grave**.
5. Num. xvi. 30,* they go down quick into the PIT.
6. " xvi. 33,* they went down alive into the PIT.
7. Deut. xxxii. 22,† shall burn unto the lowest **hell**.
8. 1 Sam. ii. 6,* He bringeth down to **the grave**.
9. 2 Sam. xxii. 6,‡ the sorrows (R.V. cords) of **hell** compassed me.

* This being the first occurrence of the word *Sheol*, the R.V. gives a note in the margin, "Heb. *Sheol*, the name of the abode of the dead, answering to the Greek *Hades*, Acts ii. 27." This note is altogether wrong. (1) It is *interpretation* and *not translation*. (2) It prejudices the word from the outset, fixing upon it the word "abode," which has a technical meaning applicable only to the living: thus anticipating the conclusion which cannot be arrived at until we have obtained all the evidence, and have it before us. (3) It has nothing in it "answering to the Greek *Hades*." *Hades* must have the same meaning as *Sheol*; and must answer to that. It must have the meaning which the Holy Spirit puts upon it, and not the meaning which the heathen put on it.

10. 1 Kings ii. 6,* let not his hoar head go down to **the grave** in peace.
11. " ii. 9,* his hoar head bring thou down to **the grave**.
12. Job vii. 9,|| he that goeth down to **the grave**.
13. " xi. 8,|| deeper than **hell**; what canst thou know?
14. " xiv. 13,|| wouldest hide me in **the grave**.
15. " xvii. 13,|| **the grave** is my house.
16. " xvii. 16,|| they shall go down to the bars of the PIT.
17. " xxi. 13,|| in a moment go down to **the grave**.
18. " xxiv. 19,|| so doth **the grave** [consume] those that have sinned.
19. " xxvi. 6,|| **hell** is naked before him.
20. Ps. vi. 5,‡ in **the grave** who shall give thee thanks?
21. " ix. 17,* the wicked shall be turned (R.V. returned) into **hell**.
22. " xvi. 10,‡ thou wilt not leave my soul in **hell**.
23. " xviii. 5,‡ the sorrows (R.V. cords) of **hell** compassed me.
24. " xxx. 3,‡ thou hast brought up my soul from **the grave**.
25. " xxxi. 17,‡ let them be silent in **the grave**.
26. " xlix. 14,‡ like sheep are they laid in **the grave**.
27. " xlix. 14,‡ their beauty shall consume in **the grave**.
28. " xlix. 15,‡ God will redeem my soul from the power of **the grave**.
29. " lv. 15,‡ let them go down quick into **hell**. (A.V. marg., **the grave**.)
30. " lxxxvi. 13,‡ thou hast delivered my soul from the lowest **hell**. (A.V. marg., **the grave**.)
31. " lxxxviii. 3,|| my life draweth nigh unto **the grave**.
32. " lxxxix. 48,|| shall he deliver his soul from the hand of **the grave**.
33. " cxvi. 3,|| the pains of **hell** gat hold upon me.
34. " cxxxix. 8,‡ if I make my bed in **hell** thou art there.
35. " cxli. 7,‡ our bones are scattered at **the grave's** mouth.
36. Prov. i. 12,|| let us swallow them up alive as **the grave**.
37. " v. 5,|| her steps take hold on **hell**.
38. " vii. 27,|| her house is the way to **hell**.
39. " ix. 18,‡ her guests are in the depths of **hell**.
40. " xv. 11,|| **Hell** and destruction are before the Lord.
41. " xv. 24,|| that he may depart from **hell** beneath.
42. " xxiii. 14,|| and shalt deliver his soul from **hell**.
43. " xxvii. 20,‡ **Hell** and destruction are never full.
44. " xxx. 16,* **the grave**; and the barren womb.
45. Ecc. ix. 10,* no device, nor knowledge in **the grave**.
46. Song. viii. 6,§ jealousy is cruel as **the grave**.
47. Isa. v. 14,§ **hell** hath enlarged herself.
48. " xiv. 9,§ **hell** from beneath is moved for thee. (A.V. marg., **the grave**.)
49. " xiv. 11,* thy pomp is brought down to **the grave**.
50. " xiv. 15,* thou shalt be brought down to **hell**.
51. " xxviii. 15,* with **hell** are we at agreement.
52. " xxviii. 18,* your agreement with **hell** shall not stand.
53. " xxxviii. 10,* I shall go to the gates of **the grave**.
54. " xxxviii. 14,* **the grave** cannot praise thee.
55. " lvii. 9,* and didst debase thyself even unto **hell**.
56. Ezek. xxxi. 15,* he went down to **the grave**.

57. Ezek. xxxi. 16,* I cast him down to *hell*.
 58. „ xxxi. 17.* they also went down into *hell*.
 59. „ xxxii. 21,* shall speak to him out of the midst of *hell*.
 60. „ xxxii. 27,* are gone down to *hell* with their weapons.
 61. Hos. xiii. 14,* I will ransom them from *the grave*.
 62. „ xiii. 14,* *O grave*, I will be thy destruction.
 63. Amos ix. 2,* though they dig into *hell*.
 64. Jonah ii. 2, out of the belly of *hell* cried I. (A.V. marg., *the grave*.)
 65. Hab. ii. 5, who enlargeth his desire as *hell*.

On a careful examination of the above list, we are almost bewildered with what looks like an utter absence of any settled plan or principle in the translation of the word *Sheöl*; in either the A.V. or R.V.

The American R.V. is alone consistent with itself, as it preserves the word *Sheöl*, uniformly, in each case

Not only are three renderings used in the other two Versions; but they are used almost at random. Now one is in the text and another is in the margin; then one is in the margin and another in the text.

If the confusion be so great with the Translators, How much more must it be so with the English readers?

The confusion will be further seen from the following Analysis:

Sheöl is rendered

| | |
|---------------------------|------------------|
| In the TEXT, by the grave | 31 times, |
| hell | 31 times, |
| pit | 3 times. |
| — | — |
| | 65 times in all. |
| — | — |

In the MARGIN "the grave" is put 4 times for "hell," thus neutralising 4 passages, by reducing the total of "hell" renderings to 27, and correspondingly raising the total of "the grave" renderings to 35 instances out of 65.

We leave the Analysis of the R.V. renderings to our readers; and go on to call attention to a few points which stand out clearly in studying the above list.

1. It will be observed that in a majority of cases *Sheöl* is rendered "the grave." To be exact, 54 per cent: while "hell" is 41½ per cent; and "pit" only 4½ per cent.

The grave, therefore, stands out on the face of the above list as the best and commonest rendering.

2. With regard to the word "pit," it will be observed that in each of the three cases where it occurs (Num. xvi. 30, 33; and Job xvii. 16), *the grave* is so evidently meant, that we may at once substitute that word, and banish "pit" from our consideration as a rendering of *Sheöl*.

3. As to the rendering "hell," it does *not* represent *Sheöl*, because both by Dictionary definition and by colloquial usage "hell" means the place of future *punishment*. *Sheöl* has no such meaning, but denotes the *present state of death*. "The grave" is, therefore, a far more suitable translation, because it visibly suggests to us what is invisible to the mind, *viz.*, the state of death. It must, necessarily, be misleading to the English reader to see the former put to represent the latter.

4. The student will find that "the grave," taken literally as well as figuratively, will meet all the requirements of the Hebrew *Sheöl*: not that *Sheöl* means so much specifically A grave, as generically THE grave.

Holy Scripture is all-sufficient to explain the word *Sheöl* to us.

5. If we enquire of it in the above list of the occurrences of the word *Sheöl*, it will teach

- (a) That as to *direction* it is down.
 (b) That as to *place* it is in the earth.
 (c) That as to *nature* it is put for *the state of death*.

Not the act of dying, for which we have no English word, but the *state* or duration of death. The Germans are more fortunate, having the word *sterbend* for the act of dying.

Sheöl therefore means *the state of death*; or *the state of the dead*, of which *the grave* is a tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-dom, as meaning the dominion or power of *the grave*.

- (d) As to *relation* it stands in *contrast* with the state of the living, see Deut. xxx. 15, 19, and 1 Sam. ii. 6-8. It is never once associated with the living, except by contrast.

- (e) As to *association*, it is used in connection with mourning (Gen. xxxvii. 34, 35), sorrow (Gen. xlii. 38. 2 Sam. xxii. 6. Ps. xviii. 5; cxvi. 3), fright and terror (Num. xvi. 27, 34), weeping (Isa. xxxviii. 3, 10, 15, 20), silence (Ps. xxxi. 17; vi. 5. Ecc. ix. 10), no knowledge (Ecc. ix. 5, 6, 10), punishment (Num. xvi. 27, 34. 1 Kings ii. 6, 9. Job xxiv. 19. Ps. ix. 17, R.V. RE-turned, as before their resurrection).

- (f) And, finally, as to *duration*, the dominion of *Sheöl* or the grave will continue until, and end only with, *resurrection*, which is the only exit from it (see Hos. xiii. 14, etc.; and compare Ps. xvi. 10 with Acts ii. 27, 31; xiii. 35).

Our readers can follow out the further study of this important word for themselves: and can judge as to the correctness of the few conclusions we have drawn from the above list; and thus be established in God's truth.

Questions and Answers.

QUESTION NO. 305.

THE RAPTURE AND THE TRIBULATION.

A. F., Tooting. "How can those who are believing Christ our Lord will very shortly come for His Church, and that the great tribulation is to commence *immediately* after, *during which* the literal city Babylon is to be suddenly destroyed, see that the coming is imminent, when the city is not yet begun to be rebuilt? In this case, it would have to become a flourishing city, during the next seven years, in order to be destroyed as foretold."

That the Tribulation will begin immediately after the Rapture; and that only seven years will run out before the

Advent of the Lord in glory, is only *an assumption*. There is nothing whatever in Scripture to warrant it. The Rapture will take place quite apart from any "times and seasons" (1 Thess. v. 1). It depends on no events on earth. It depends only on the Descension of the Lord into the air. On the other hand, the Tribulation depends on "times and seasons." The seven years of Dan. ix. 27 are connected with the end of "the times of the Gentiles," not with the Rapture.

Our belief is that there will be at least thirty or forty years between the two; and that the seven years will run out and end with the Apocalypse of the Lord (Rev. xix.).

In Matt. xxiv. 29-31 we read that "IMMEDIATELY after the Tribulation of those days shall the sun be darkened, etc. . . . And THEN shall appear the sign of the Son of Man in Heaven, and THEN shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

In Matt. xxiv. 3, the last of the three questions is concerning "the end of the age." The word here translated "end" is *συντελεία* (*sunteleia*), and means *ending together*, or *consummation*. It occurs only in Matt. xiii. 39, 49 (twice); xxiv. 3; xxviii. 20 and Heb. ix. 26.

"What will be the sign of the consummation of the age (or dispensation)?" *i.e.*, what will mark the beginning of the end?

This word "end" in verses 13 and 14 is not the same as in verse 3. It is there, *τέλος* (*telos*), and denotes *the end of the sunteleia*.

So that we may represent it thus:—

| | | | |
|---------|------------------|--|--------------|
| Rapture | <i>συντελεία</i> | | <i>τέλος</i> |
| | <i>Sunteleia</i> | | <i>Telos</i> |

The *Sunteleia*, commencing some years before ends with the seven years, which form the last section of it.

There will be plenty of time for the revival of Babylon, and for all that God has foretold during the *Sunteleia*, "the Lord's Day" of judgment; while the *Telos* or end of it will be "the great tribulation" covered by the Apocalypse.

QUESTION No. 306.

THE PROPHECY OF JOEL ii. 28, 29.

S. F., Sussex. "Do you think the prophecy of Joel belongs to this present dispensation, or is a promise made to the Church of God?"

The answer is clear, from the context, that the interpretation belongs to the days after "the day of the Lord," that "great and very terrible" day of the Lord's judgments on the earth (v. 11). To the time when "the LORD will be jealous for his land, and pity His people" Israel (v. 18). After the Lord shall have dealt wondrously with Israel (v. 26), and shall be dwelling "in the midst" of His people (v. 27).

There can be no mistake about this being the interpretation. And as to the application, no application can be made of this, unless it is clearly indicated by and in agreement with the promises made to the Church of God in the Church Epistles. There, instead of an outpouring of spiritual blessing and power, we are warned only of the perilous times marked by abounding and increasing evil. The only

hope held out is the coming of the Son of God. The model church (Thessalonica) is marked by three great characteristics: *viz.*, (1) the turning from idols (faith); (2) to serve the living and true God (love); (3) to wait for God's Son from heaven (hope). Compare verses 9 and 10 with verse 3.

It does not say that we wait for the Spirit of God, but for the Son of God. Not the third person of the Trinity, but the *second*. He is our hope, and His coming it is which, when judgment shall have been executed, will end in blessing for "the Jew, the Gentile, and the Church of God."

The special mission of the Holy Spirit now is to glorify Christ (John xvi. 14): "He shall glorify me," were the Saviour's words. And whatever is of the Holy Spirit now, will have this for its aim, and object, and end. This is the test for all books, all sermons, all movements.

The great enemy could never rob the Church of its hope by substituting something evil. It must be something that seems *good*; and the better and holier it is, the greater the certainty there is of its success.

What we need above all things is to know what God has purposed, and to have a "Thus saith the Lord" for our plans and methods. Instead of this we are offered extravagant *applications* of Scriptures, which have no relation to the Church of God.

God has *not* promised to pour out His Spirit upon all flesh until "AFTERWARD;" which is explained as being after "the Day of the Lord." And it is when we ask anything "according to his will, he heareth us" (1 John v. 14).

QUESTION No. 307.

"THIS GENERATION."

J. W., Manchester. "Please favour me with a reply to the enclosed in *Things to Come*. It is a subject that is always being brought up, and one that has troubled me very much."

The paper referred to is a copy of *The Agnostic Journal*, in which the writer says "That Jesus deceived his followers with regard to the promised Millennium is certain," and quotes Luke xxi. 32 in proof, calling it an "empty" promise.

We need not quote the blasphemy, nor do we write in answer to it. Never were we more convinced of the futility of speaking of spiritual things to "the natural man."

But if we can help the Lord's children, that is at once our task, our duty, and delight.

"Verily I say unto you, this generation shall not pass away till all be fulfilled."

The verb here (and in Matt. xxiv. 34) is rendered "fulfilled," and occurs over 630 times in the New Testament, but is translated "fulfilled" only *three* times. Is not this a remarkable fact? On the other hand, the English word "fulfilled" occurs 71 times, and is only represented by this verb three times!

The common verb for *fulfil* is *πληρῶω* (*plērōō*), and it occurs in the same chapter (Luke xxi. 24), "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Then a few verses further on we have the other word. "This generation shall not pass away till all be fulfilled."

Here it is *γένηται* (*genētai*), *shall have arisen*.

If *fulfilled* had been meant, the verb employed eight verses before (v. 24) would have been the very word to have used. But fulfilment is not the word required, and hence another word is used. This word is *γίνομαι* (*ginomai*), and it means *to become, i.e., to come into existence, begin to be*. It refers to *origin*, not to end; to *beginning*, and not to conclusion. Of occurrences, it means *to arise*, not to finish; of the day it means *to dawn*, not to die away; of events, it means *to become, come to pass, happen*, not to be concluded, or to end. It is rendered "arise" 16 times; "come" 53 times; "become" 42 times.

It is clear, therefore, that coming at the close of the Lord's description of what should take place from the destruction of the Temple (vv. 6, 7) to His appearing in glory, the words mean that before that generation which then listened to Him should pass away, those things which He had foretold should *begin to come to pass*. And so they did. Many came in His name saying, I am Christ (v. 8). Jerusalem should be trodden down of the Gentiles (v. 24). So it was, and so it is still. Those events have *arisen*, and have begun to be. They are not all accomplished or fulfilled, and *the Lord never said they should be!* So His words are truth.

In Mark xiii. 30 it is rendered "done," but this is not the meaning. It means *to arise*.

Other answers usually given are also true: viz., as to the use of the word "this" being used for that; and the extensive meaning of "generation" as meaning a *race*. All are true, and in what we have said we have given only *cumulative* evidence of the truth of God's word.

With regard to the words, "There be some standing here which shall not taste of death till they see the kingdom of God" (Luke ix. 27. Matt. xvi. 28. Mark ix. 1).

The Lord is here speaking, not of the last advent, but of an event that should take place a few days later: viz., the Transfiguration, which in each of the three gospels is dated from that saying, and thus connected with it. The Apostles so understood it. Peter was among the "some," one of three, who witnessed the "power and coming" (*i.e., the coming power*) of the Lord Jesus Christ on that holy mount (2 Pet. i. 16-18).

But we cannot expect the natural man to see the beauties of this great spiritual truth.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

DR. HERZL AND THE PORTE.

"The Jewish World gives the result of the visit recently paid by Dr. Theodor Herzl, leader of the Zionist movement, to Constantinople, where he made a stay of ten days. He went to the Turkish capital in response to a telegraphic invitation from the Sultan, whose guest he was during the visit. The Porte was desirous of knowing exactly the programme of the Zionists. On his previous visits Dr. Herzl had been received by the Sultan, but on this occasion regular conferences took place with high Government officials. On the Turkish side they were conducted by the Grand Vizier, Said Pasha, and by the First Secretary to the Sultan, Tashin Bey, the Chief Master of the Ceremonies, and Dragoman of the Imperial Divan, Ibrahim Bey, and the Sultan's Chamberlain, Aarif Bey. Dr. Herzl also had daily conversations at

Yildiz-Kiosk with other representatives of the Sultan. Eventually he prepared in French several statements of his views and ideas, which were translated by his own interpreter into Turkish, and were immediately submitted to the Sultan. In them Dr. Herzl explained the standpoint of the Zionists, and formulated the conditions of a Jewish settlement in a part of Palestine and elsewhere in Asia Minor, on the basis of a charter.

"The proposals having been duly considered, the Sultan commanded his representatives to express, in the first instance, his deep sympathy with the Jewish people, but no definite results were arrived at. Dr. Herzl expressed himself sanguine that the Turkish Government will, in the not distant future, perceive the advantages that would accrue to its Empire from a Jewish settlement on the basis of the Zionist programme."

With regard to this and other newspaper reports, we are in a position to state that the reports are quite misleading which speak as though there were any real hitch in recent negotiations beyond financial difficulties.

If the Zionists could only obtain two or three of the Baron Hirsch millions now being wasted in Argentina, the whole matter would be promptly settled.

The Sultan is impecunious, and sorely needs money. It is this that renders him helpless in the face of Russia's present encroachments.

Only recently Reuter's telegram said:—

"After extraordinary efforts in every quarter the Ministry has at last succeeded in raising the necessary money for the payment of a month's salary to State officials on the occasion of the anniversary of the Sultan's accession."

This, and this alone, causes the whole movement to stand still; not as to preparation of plans, or as to cultivation of interest and sympathy, or as to procuring the needed funds; but, only as to actual possession.

Meanwhile, we are at a loss to understand why some move does not take place with regard to the large tract of country between Egypt and Palestine. It is very sparsely populated, if it can be said to be really populated at all in the proper sense of the word.

Here there is ample room for a commencement, and work done here would not have to be abandoned when the land is occupied later.

The British Government could surely raise no objection. On the contrary, it would be the only effectual means of solving the sorely pressing difficulty caused by "Alien Immigration." This would be at once stopped through the stream being diverted, and the difficulties and troubles in Roumania would be ended by an exodus to a land so near.

Once let the Jews make a practical start here, and the British Government could hardly withhold a "Charter," if one should be appealed for.

A JEWISH UNIVERSITY.

A project is on foot among the leaders of the Zionist movement for the establishment of a Jewish university. The idea, it is said, has aroused not a little enthusiasm among some of the leading Jews both in England and on the Continent, and 1,000,000 francs have already been guaranteed by Jewish financiers towards the cost of the scheme, which will be altogether about 12,000,000 francs. Another scheme which is on foot is the preparation of a complete history of the Jewish people.—*St. James's Gazette*, Nov. 19.

RELIGIOUS SIGNS.

ANOTHER VIEW OF THE SECOND COMING.

In *The Contemporary Review* for February, 1901, Mr. D. Cairns takes exception to the criticisms of J. S. Mill and Mazzini that Christianity does not do justice to the claims of public life. After recalling the prophetic background to the Kingdom of God, Mr. Cairns goes on to treat of the Second Advent. He says:—

"In His teaching regarding it, I believe that Christ is really saying, 'I have not yet had my say out, and I am coming to say it and to do it. I have come in weakness, but I am coming again in glory, and in power. I have moved about among the weak and obscure, and I have dealt with common human personal interests, duties and privileges of the individual soul: but I have a law, too, for the great rulers, the great nations, the immemorial institutions of society, slavery, poverty, commerce, and war. I am coming to master and penetrate these great spheres by My providence, My spirit, and My truth. I shall then deal with the life of nations and society, and shall lay my hand upon them for God. I cannot speak of these things yet, for mine hour is not yet come, and ye cannot bear them now.'"

Could we have a stronger proof that the Word of God, the "words which the Holy Ghost teacheth," must be "spiritually discerned." This is why the natural man can neither receive nor understand them (1 Cor. ii. 14).

THE NEW "CINO-SERVICE."

"Cinematographs are announced to form a regular feature of the daily 1.15 service at St. Mary-at-Hill Church, Eastcheap. The Rev. W. Carlisle assures his congregation that only such representations as are appropriate to the sacred edifice will ever be allowed. On leaving the building, a free cup of 'best Mocha' is offered to all."—*Pall Mall Gazette*.

"CONVERSIONS GUARANTEED."

The following news must make "Religion" stink in the world's nostrils! No wonder the London *Globe* makes the following caustic remarks:

"There is an evangelist now going about from church to church in the northern part of Illinois on a tour of moral agitation. His terms, as stated by himself, are 'Forty dollars a week and fifty conversions guaranteed, or money refunded.' Converts are cheap in America. But nothing is said about permanent cures."

"VICAR'S PARISH THEATRE."

"SURPRISING SCHEME STARTED AT GORLESTON."

"The national theatre—the theatre to be subsidised by the State—is already in the air; but here comes the energetic vicar of Gorleston with a suggestion that every parish church should run its own theatre, with the vicar for manager and the parishioners for performers.

"Yes," he announced, "it is quite true. I have started my own company, and all I ask is that some millionaire will build me my theatre. We have 16,000 people—all poor—in my parish, and I must do something for them."

"Now, my suggested parish theatres, to be run exclusively by the parish church, will go far towards filling up gaps in dreary lives. . . . For the Church's seasons—Advent, Christmas, Lent—I propose reviving, as far as possible, the old miracle and mystery plays and moralities of the Middle Ages.

"I should wish, if it can be done with all reverence, that in certain high-class parishes, with an educated and cultured congregation, the great Ammergau Passion Play should be established in England for performance during Holy Week. People can still be taught by living pictures. There is nothing so powerful. . . ."

"Of course, I know I am in for a torrent of abuse. Music encountered a perfect storm of it before it took its place in Christian worship; so did painting; so did all art. After all, I am only leading back the drama to her ancient mother—the Church—of whom she has ever been a devoted and helpful, if now and again wayward, daughter."

Our readers will note what is said about music in Christian worship! It confessedly had no place in it originally, and it is evident that it was resisted by the spiritually minded, just as the introduction of Parish Church Theatres will be resisted at first; just as many other corruptions have been resisted.

But the resistance of the spiritual in the churches never held out long. The meek sheep of the flock were ever overpowered by the rough goats of the world, and it will be in the future as it has been in the past.

Christians within the Churches are either amusing or scratching each other; while the great enemy of souls is at the door and his emissaries are in their midst.

When we have regard to the machinations and conspiracies of Rome, is it too much to say that our position is like as it was at the Fall of Jerusalem? The Jewish factions within were tearing one another to pieces while the Roman armies without were battering down their gates.

Editor's Table.

THE ST. GILES' CHRISTIAN MISSION.

The forty-second annual report of this Mission lies before us, and is full of interesting particulars regarding the admittedly important and useful work which this institution performs.

It shows that during 24 years the Mission has provided 401,000 free breakfasts to discharged prisoners; 104,000 such have been assisted with tools, clothing, and employment; 92,000 have signed the pledge. That last year, 20,956 ex-prisoners were provided with a free breakfast; 5,085 were induced to sign the pledge; 4,836 ex-prisoners were assisted; 311 convicts were received and assisted on their release from penal servitude; 200 maternity cases were dealt with; 250 adults and children had a holiday at Maldon (some of them for from eight to twelve weeks; 4,167 gospel services were held. That every year about 500 friendless juvenile offenders are admitted into the Boys' Homes, and 500 homeless and destitute women are admitted into the Women's Home. And that every day a stream of deserving applicants is seeking urgently-needed assistance.

Further information can be obtained from Mr. William Wheatley, the Superintendent, 4 Ampton Street, Regent Square, London, W.C.

REVIEWS.

Good Work, Done, and to be done, by Mr. Alderman Inskip, J.P. We heartily commend this little tract on behalf of the good work to be done by the Church Association in Buckingham Street, Strand, London. Applications for copies, and contributions, should be sent to Mr. Henry Miller.

A False Vicar, by Katharine Richards. (James Nisbet and Co., Limited. Price, 2s. 6d.; paper, 1s. 6d.). A simple story, written with the aim of shewing that the Church of England is very largely manipulated by Jesuits and Jesuitism. Those who like to have such facts presented in this form will find that there is a true Protestant spirit through its pages. It will interest the young.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d.

Certain years can be had complete, unbound, 1s.

ACKNOWLEDGMENTS.

(For *Things to Come*.)

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THINGS TO COME.

No. 103.

JANUARY, 1903.

Vol. IX. No. 7.

Editorial.

"NEEDED TRUTH."

A READER of *Things to Come* writes to us of the visit to his town of one of the Brethren known as belonging to the "Needed Truth" section. He tells of how many Christians have been disturbed from their "simplicity which is in Christ," by teaching about "the House of God: what and where is it." He tells of how himself and others have much benefitted by God using *Things to Come* in their midst, and begs that we will say something on this subject.

We commenced to write as an "answer to a question," but the great question as to what the "truth" really is, that is so greatly "needed" grew into an Editorial, as demanding the earnest consideration of all true Christians.

"Needed Truth," according to Modern Brethrenism, is some truth that tends to bring about a corporate, visible union of Brethren on the earth.

Rome professes to have this Corporate Union, and arrogates to itself the claim and the pretension.

But this is quite contrary to the principles on which the leaders of that movement first started, as may be seen from the teachings of J. N. Darby in *Present Testimony*:—

"Government of bodies in an authorized way, I believe there is none. Where this is assumed, there will be confusion."

"The existence of the body, whatever its scattered condition, necessarily continues, because it depends on the existence of the Head and its union with it."

"If they said 'We are the body,' not owning all the members, in whatever condition, they would morally cease to be of it."

"I never felt my testimony, for example, to be the ability of the Holy Ghost to rule a visible body."

"If we think to set up the Church again, I would say: God forbid."

But to-day there is a growing desire for *Corporate Union* in all branches of the Professing Church. Original principles, as expressed by J. N. D., are being departed from.

All who look for *Corporate Union* on earth, are compelled to regard their own Union or "Fellowship" as THE true one. The two things must necessarily go together. The idea must have its counterpart in actual manifestation.

But the opposite of all this is the truth. Corporate Union was seen for a few brief years in Apostolic days, but it vanished in Paul's own life-time (2 Tim. i. 15), and has never been seen on earth since.

In 1 Tim. iii. 15. we read of "the house of God:" and, lest we should be in any doubt as to what it means, it is immediately explained to us by the Holy Ghost, "which is the church of the living God"; and then, to make it quite clear, this is stated to be "the pillar—yes, the foundation pillar of THE TRUTH" (not modern "Needed Truth"—but "THE Truth"). The Scripture goes on to explain that this important foundation truth, is "the great MYSTERY concerning Christ; personal, and mystical:

showing how this Mystery is manifested in the flesh—justified by the Spirit, made known to angelic beings (Eph. iii. 10), proclaimed among the Gentiles, believed on in the world, and received up in glory. This is not the order of Christ personal. He ascended up before being preached and believed on. But the Church of the Living God—the Mystery—ends by being received up in glory.

This is Christianity—for it is Christ. It is not a religion at all.

All who hold to Corporate Union on earth, turn God's Christianity into a Religion, which it is not.

Take the most recent movement of the Spirit of God, through which a blessed measure of the truth and simplicity of Christianity was recovered, and much blessing was brought to many souls.

When the Brethren's movement first began, it was a company of Christians without reference to denominational distinction. They came together to be helpers of one another—perhaps early in the morning, not to interfere with preaching engagements—and then separated to their different spheres of work.

We have heard that some carried their gowns in a bag, so as to be ready to appear in their churches at the proper time.

To make a "religion" was not in their thoughts; and yet what do we see in the present day? Is it not too painfully evident that it has become a "religion"? Some of the grosser things that had no pretence to being Scriptural, they have indeed laid aside; even as the Reformers had done before them; but, with all the very precious measure of heavenly truth which they enjoyed, it has become, in great degree, a *religion for earth*. Having come out so bravely from the Christianized *Paganism* of Christendom, how quickly and easily they have settled down into a Christianized *Judaism* of their own.

Thus, to-day, in all their *many sections*, they have their Synagogues or official places of worship: they have their holy days: they have their ordinances for the flesh: they have their Sacrament: they have their traditions—more binding among them than the Word of God: they have their *religious* rites, and rules, and regulations: they have their things holy or sacred, their things common or secular. Darby held that Baptism was a Christianized substitute for the Jewish circumcision which it superseded. While their "Breaking of Bread" is just the Jewish Passover robbed of its Divine simplicity; and Christianized under a new and more formal and more pretentious dress.*

* The "Breaking of bread" is used of the Lord's supper in ignorance of the fact that it was, and is, the common Hebrew idiom for taking a meal. The whole system is therefore based on a mistaken interpretation. See *Things to Come* for Feb., 1899, pages 92-94, and compare Ezek. xxiv. 17. Hos. ix. 4. Deut. xxvi. 14. Job. xlii. 11. Also Isa. lviii. 7. Lam. iv. 4. Ezek. xviii. 7. Matt. xiv. 19; xv. 36. Mark viii. 6, 19; xiv. 22. Luke xxiv. 30. Acts xxvii. 33-36.

The reference in Acts ii. 46, to the breaking their bread at home (margin) emphasises the fact that they no longer offered sacrifices and partook of them in the Temple, but they ate at home.

Is not all this *Religion*, rather than Christianity? Is it not foreign to the Gospel of the grace of God? Is it not a substitution of a "unity of the body," of which scripture says nothing, for "the unity of the Spirit," of which it does speak (Eph. iv. 3). Is there not only "one Body"? and are we not to endeavour to keep "the unity of the Spirit"? How can the flesh have any place in God's Christianity, where even Christ is known no more after the flesh?

Subjection to ordinances and obedience to religious rites and ceremonies had a Divine place in Judaism.

While God was dealing with man in the flesh; and had an earthly people, Religion had a place and it was of God. But in Christianity, not only are we not under the law, but we are "not in the flesh." Entirely apart from any other outward thing, we died with Christ, and were buried with Christ, and have been raised with Christ. How then, the Divine question is, are ye still subjecting yourselves to ordinances? (Col. ii. 20).

Is not Christ enough? Is not the Gospel sufficient? Are not all who believe standing in the full value of the Gospel? And is it not the Gospel that, Christ died for us, *was buried* for us, and rose again for us? And is it not true that the moment we believe God's Gospel we are livingly linked with Christ in Heaven—not by any outward ordinances, but by the indwelling of the Spirit, and the baptism of the Holy Ghost? So that we died with Him, and *were buried with Him*, and have been raised with Him, and are already seated in the heavenlies, in Christ; only waiting for actual resurrection and ascension at His coming.

Do we not believe and teach that the youngest convert is "complete in Christ"; that the burial of Christ is an integral part of the Gospel, according to 1 Cor. xv. 4; and that the moment the sinner believes, he stands in all the good of the Gospel; that he *was buried* with Christ, exactly as he died with Him, and has been raised with Him? And yet, while we assure our young convert of this, we tell him, in effect, in the same breath, that what God has effected for him in Christ *is not quite enough*; that the Gospel is not sufficient: that although, according to the Gospel, he has certainly been buried with Christ, just as he died with Him, and has been raised with Him—yet, in some way, this was not enough, for God requires him to be *buried over again* by a carnal ordinance (Heb. ix. 10).

We repeat that, Christianity is not a Religion.

Religion is the distinction between what is sacred and what is secular.

In the "Jew's Religion" this is very manifest.

In the Church of Rome, we see Religion full-blown. Hence, the Romanists have their priests, as distinguished from the people; and the clergy from the laity. They have their saints, as distinguished from ordinary mortals. They have their sacred buildings, and vessels, and vestments, and holy-days, and sacraments, etc., etc.

But surely, directly we reach Christianity, there is an entire reversal of all this. There is nothing common or (ceremonially) unclean. Everything that Christianity touches is most holy. The Veil of the Temple is rent from the top to the bottom (not torn half way). There is no division, now, between the holiest of all

and the rest of the building. Every day, to the true Christian, is a "holy day"; every Christian is a Saint; every coat, a vestment; every meal, a sacrament; every house, a house of prayer; every place, a place of worship; and all our work, whether in the pulpit, behind the counter or behind the plough is the Lord's work; nay, even our very bodies are "the members of Christ" and the "temples of the Holy Ghost."

To come down from Christianity to "Religion" is to come down from Heaven to earth, as if Christ were not enough; as if, having begun in the Spirit, we should be seeking to be made perfect in the flesh. And still further, that we should have actually made the Lord's Supper more official and formal than ever the Passover was among the Jews. Something much more distinctively part of our public *religion*.

There is a quiet but important movement going on now among the Brethren, confined at present to the South of England. Papers and pamphlets are in *private circulation*; and meetings are being privately convened to discuss the *order* that should be observed at "the breaking of the bread."

The new teaching is that the Lord's "This do" refers not so much to the eating (if at all), but to the *form* and order to be observed and followed in the ceremonial act of the breaking. *That*, in itself, is the remembrance of the Lord: and the Brethren seem as keen in the discussion of these ceremonial minutiae of Ritual as are the Ritualists themselves, and the Romanists in their celebration.

The Passover Supper was admittedly a *Divine ordinance* and an integral part of "*the Jew's Religion*." Yet, they never dreamed of anything so ostentatiously formal as we find in the Brethren's observance of the Lord's Supper. They never dreamed of converting their simple commemorative *evening supper* into a *Morning Sacrament*, which might only be partaken of when they were assembled together, formally and officially in their recognised public "*place of worship*." The Divine ordinance of the Passover was observed in all the simplicity of the home, apart from any external human authority; the poorer neighbours being called in who could not afford a lamb for themselves.

Why should the Lord's Supper, which has the same Divine Authority (though less emphasised and without such minute and reiterated ritual directions) be surrounded with mystery, and exalted into a higher position, varying in degree from the simplest known observance to the sacrifice of the mass? The bread and wine take the place of the Lamb. Both are symbolical of "Christ our Passover"; and there is no more inherent virtue in the one than in the other.

Of what we have above said the following is the sum; that Christianity is not a Religion; that carnal ordinances have no place therein: that all religion, under whatever garb, is a poor substitute for Christ: that Christianity is as much higher than religion, as Heaven is higher than the earth: and that it is our privilege—the unspeakable favour of God to us—to find all our fulness in CHRIST, and all our links with Heaven!

Instead of a system of outward ordinances (all of which are to perish with the using) (Col. ii. 21, 22), we have the living reality and substance.

Instead of things which are seen, which are outward and temporal, we look on things which are unseen, which are inward and eternal; and we thus walk by faith, and not by sight.

Instead of types, and symbols, and shadows, and figures, we have the Lord, the Spirit, come according to His own word, giving us "the fulness of the blessing of Christ;" the fulness of the light, and liberty, and blessedness, and grace, and power of God's Christianity as unfolded in the Gospel committed to Paul.

If these simple facts were to break with Divine power on the hearts of Christians everywhere, what would be the result? Would it not be a sweeping away of all the barriers that have divided the Church of God; and would it not be as "life from the dead"?

THE DIVINE PLAN OF THE AGES.

THIS was the subject of Dr. Bullinger's Bible reading at the Mildmay Conference, May 28, 1902.

It consisted of an exposition of the Diagram given below.

He commenced by calling attention to the late Ceci Rhodes's fundamental principle—"to find out the lines God is going upon, and then to follow the same lines."

There was great truth in that principle: but Mr. Rhodes failed to see that there is only one way of finding out the lines on which GOD is working, and that is from His own Word. It cannot be discovered by the outward observation of man's unaided reason; and he may easily be mistaken and draw wrong conclusions from observed facts and truths. In the Word of GOD alone we discover the Divine plan of the ages. "Known unto GOD are all His works from the beginning of the world" (Acts xv. 18). But we can get to know them only as He is pleased to reveal them to us.

One thing, however, we do know: and that is the truth of Isa. xiv. 24:—

"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; (Past tense).

"And as I have purposed, so shall it stand." (Future tense).

There is a Divine purpose in the Dispensations. (See Eph. iii. 11. R.V. margin, the purpose of the ages.")

Many have thought on this purpose, and have made plans and diagrams consisting of circles and lines, etc., etc. But another plan is now, and here, presented, in which the whole Bible is divided up into the various great subjects of which it is composed. Thus arranged, a correspondence is at once seen to exist, so beautiful and perfect that it may well be called "Divine."

The sixteen members of this structure embrace the whole Word of GOD. The capital letters prefixed to these members are purely arbitrary; and merely indicate that the

subject of the member with an *italic* letter corresponds with the subject of the member marked by the same letter in Roman type.

- A | THE PRIMAL CREATION. The first heaven and the first earth. Gen. i. 1. ("The world that then was," 2 Pet. iii. 6.)
- B | SATAN'S FIRST REBELLION. Gen. i. 2. (See Isa. xlv. 18.) "Was" means *became*. Gen. ii. 7; xix. 26.
- C | THE EARTH RESTORED AND BLESSED. Gen. i. 2—ii. 25. (See 2 Pet. iii. 7, "The heavens and the earth which are now" Ps. civ. 5-9).
- D | SATAN ENTERS, AND THE CONSEQUENCE. Gen. iii.
- E | MANKIND DEALT WITH AS A WHOLE. Gen. iv.—xi. 30.
- F | THE CHOSEN NATION CALLED, AND BLESSED. Gen. xi. 31 to Malachi.
- G | THE FIRST ADVENT. Rom. xv. 8. The Gospels.
- H | THE CHURCH TAKEN OUT. The Epistles.
- H | THE CHURCH TAKEN UP. See 1 Thess. iv. 13—v. 11. Comp. Mic. v. 2 with Zech. ix. 9.
- G | THE SECOND ADVENT. Rev. "The Day of the Lord." Isa. ii. 11, 17. Joel ii. Matt. xxiv.
- F | THE CHOSEN NATION RECALLED, AND A BLESSING. Rom. xi. 11-36. Acts xv. 16. Jer. xxx.; xxxi. Isa. lxi.; lxii. Zech. xii.—xiv.
- E | MANKIND DEALT WITH AS A WHOLE. Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.
- D | SATAN BOUND, AND THE CONSEQUENCE. Rev. xx. 1-3.
- C | THE EARTH RESTORED AND BLESSED. Rev. xx. 4-6. Isa. xxxv. The Millennium.
- B | SATAN'S FINAL REBELLION. Rev. xx. 7-10. Judgment of Great white Throne, and John v. 29.
- A | THE NEW HEAVENS AND THE NEW EARTH. Rev. xxi.; xxii. 2 Pet. iii. 12, 13. "The Day of God." (The "Third Heaven" and "Paradise," 2 Cor. xii. 2, 4. Compare 2 Pet. iii. 6, 7, and 13).

"The Times of the Gentiles," Lu. xxi. 24. Dan. ii. 31-47. Rom. xi.

A. In this member we have the Primal Creation. The description of it is given in a single verse. Everything in the verse implies order and beauty. It was what the Holy Spirit calls in 2 Pet. iii. 6, "the world that then was." The word rendered "create" implies *cutting* or *polishing*; and the word *κόσμος* (*cosmos*), the Greek for *creation* in the N.T., implies also that which is perfect and beautiful. It is rendered *ornament* in Ex. xxxiii. 4, 5, 6. Isa. xlix. 18. Jer. iv. 30. Ez. vii. 20. Isa. iii. 18. And *adorning* in 1 Pet. iii. 3.

How long this primal creation lasted, or what it was like we are not told. But we are told in the next verse

that in some manner, and for some reason, and at some time

B. It became a ruin. It was not created *tohū* and *bohū*. It matters not for our purpose now what *tohū* means, or may mean. The fact is stated in Isa. xlv. 18 that

"Thus saith the LORD that created the heavens;
GOD himself that formed the earth and made it,
He created it not *tohū*."

This is decisive.

Another fact is that there is no *verb substantive* in Hebrew. When, therefore, it is implied, the A.V. invariably prints it in italics. The Revisers abolished this rule. In their Preface they say they resolved that "all such words now printed in italics, as are plainly implied in the Hebrew, and necessary in English, be printed in common type." This was a great pity: as the object of the A.V. was to let the English reader know whether a word was or was not in the original. The R.V. therefore is useless for this purpose. But in the A.V. the ordinary reader can see at a glance that the word "was" occurs twice in Gen. i. 2. The first time in Roman characters, "was," and the second time in italic letters, "*was*." (So also in verses 3 and 4, 9 and 10, 11 and 12, etc.) This tells us that the second in each case is the verb substantive; and also informs us that the first must be some other verb; and so it is. It is the Hebrew verb commonly rendered "it came to pass" (see Gen. iv. 3), or became; see Gen. ii. 7, "and man BECAME a living soul"; Gen. ix. 15, "shall no more BECOME a flood"; Gen. xix. 26, "she BECAME a pillar of salt." In Ex. iii. 1 it is rendered "kept," *i.e.*, became keeper; in Sam. iv. 9. "quit yourselves like men," *i.e.*, be or become men.

All this tells us that GOD did not *create* the earth *tohū*, but that it *became* so; at some time, and for some reason and in some manner, that we are not told. For our present purpose it matters not what *tohū* may mean; the great fact is that GOD did not create it so, but that it *became* so.

We submit that this was in consequence of Satan's first rebellion. He is introduced to us in Gen. iii. 1 as fallen, and therefore his fall must have happened somewhere in Chapters i. and ii., or before them. We place it between the first and second verses of Gen. i. When geologists have settled how many years they want, there is ample room for them all, and more, between these two verses. Gen. i. 1 is "the world that then was" of 2 Pet. iii. 6. "Being overflowed with water it perished," and darkness was upon the face of the deep. This member B therefore occupies Gen. i. -2.

C. The next stage commences at Gen. i. 2, and runs on to the end of Chapter ii. It contains the record of how

THE EARTH WAS RESTORED AND BLESSED.

"The heavens and the earth which are now." (2 Pet. iii. 7.)

As though to preclude the possibility of our attributing creation to evolution, GOD is seen in the creation record (Gen. ii. 1—ii. 3) as the great moving cause of all things. Everywhere, and at every stage, we see the living GOD acting and speaking.

| | | |
|----|---------------|---|
| 4 | times we have | "God created." |
| 1 | " " | "God moved." |
| 10 | " " | "God said," i. 3, 6, 9, 11, 14, 20, 24, 26, 28, 29. |
| 7 | " " | "God saw," 4, 10, 12, 18, 21, 25, 31. |
| 1 | " " | "God divided," 4. |
| 3 | " " | "God called," 5, 8, 10. |
| 3 | " " | "God made," 7, 16, 25. |
| 1 | " " | "God set," 17. |
| 3 | " " | "God blessed," 22, 23; ii. 3. |
| 1 | " " | "God ended," ii. 2. |

34 in all.

Then if we add the pronouns—

| | | |
|-------|---------|------------------------|
| Twice | we have | "He created," i. 27. |
| Twice | " " | "He called," i. 5, 10. |
| Once | " " | "He made," ii. 2. |
| Twice | " " | "He rested," ii. 2, 3. |

Forty-one times in thirty-four verses we are told of GOD's own immediate, direct, creative acts, as though to shut out all possibility of any thought of evolution. But man's one effort is to get rid of the supernatural and the miraculous; in short, to shut out GOD from His Word and His works.

D. Next we come to the entrance of Satan, that old serpent. He is seen *loose*, in contrast to *D*, the corresponding member, where we see him *bound* (Rev. xx. 1-3). In Gen. iii. we see the consequence of his entrance. He is introduced to us as acting in *the religious sphere*, and not in the sphere of criminality or immorality. He simply calls in question the Word of GOD. That has been his great work from that moment to this. Opposition to the living Word (the LORD JESUS CHRIST) and to the written Word (the Scriptures of Truth).

E. From this point we see mankind dealt with as a whole, from Gen. iv. 1 to Gen. xi. 30: where

F. The Chosen Nation is called out in the person of Abraham; blessed in order that they might be a blessing. But alas! They were not a blessing. They "were mingled among the heathen, and learned their works." Gen. xi. 31 to the end of the Old Testament records their history, which is filled with blessed promises and prophecies of the coming kingdom, and of the King who should reign in righteousness. This brings us to

G. Where we have the First Advent. The King is presented; the Kingdom is proclaimed. But both are rejected. The Four Gospels are thus the awful record of that rejection; and are rather the conclusion of the Old Testament than the beginning of the New Testament. CHRIST came as "a Minister of the circumcision for the truth of GOD, to confirm the promises made unto the fathers" (Rom. xv. 8).

H. And then, the King being removed to the Right hand of GOD, "from henceforth expecting," the secret was made known concerning the Body of CHRIST. The mystery which had been "hid in GOD" was revealed to the Apostle Paul, and to us through him in the Epistles addressed to the Churches. See Rom. xvi. 25. Eph. iii. 1-12. Col. i. 24-29. The Epistles fill up this present Dispensation of

the Grace of GOD, and the Spirit of GOD, while the Church is being "taken out" (the Acts overlapping the transition period) Acts xv. 14.

Here, our lot is cast. We look back upon the previous Dispensations and we ask: How is the curse to be removed? How is the lost Paradise to be regained? How is the earth to be restored and blessed? The answer is that each of these *eight* great steps will be taken backwards, corresponding in every particular by likeness or contrast.

H. The Church will be dealt with as the first step: and, as it is now being "taken out," so we are waiting to be "taken up," according to the special prophetic revelation of 1 Thess. iv. 13—v. 11. 1 Tim. iii. 16, etc.

This is quite distinct from the Second Advent, and an altogether new revelation: unknown until specially revealed in these Scriptures. The *taking up* of the Church is thus seen to be quite distinct from

G. The Second Advent, which is the general testimony of the Old Testament Scriptures. Just as the LORD CAME "FORTH" from Bethlehem (Mic. v. 2); and thirty-three years after CAME "UNTO" Jerusalem (Zech. ix. 9); so will he presently "*come forth*" into the air to take up His Church to be with Himself for ever, and afterwards "*come unto*" the earth (with His Church) in power and great glory to subdue His enemies, which will then have been placed as a footstool for His feet. That will be the beginning of "the Day of the LORD," which will come "as a thief" on all that are on the earth. (Isa. ii. 11, 17. Joel ii. Matt. xxv.) But from this the Church is specially exempt, according to 1 Thess. v. 1-5.

F. Then will Israel be next dealt with. It will be "the Jew first" in judgment (Rom. ii.) as in grace. Read Rom. xi. 11-36. Acts xv. 16. Jer. xxx., xxxi. Isa. lxi., lxii. Zech. xii.-xiv. Israel will then be a blessing to all the world

E. Then mankind will be dealt with as a whole again. And the Apocalypse tells of the judgments through which they will be brought into blessing. See Joel iii. 2. Matt. xxv. 31-46. Rom. xv. 8-12. Acts xv. 17.

D. Satan will then be bound, in contrast with D, where he was seen loose (Gen. iii.). See Rev. xx. 1-3. As to the consequences of this binding of Satan, the great effect will be the introduction of the millennium, when

C. The earth will be restored and blessed, corresponding with Gen. i. and ii.

As none can picture the scene of corruption and wickedness when the Church shall have been removed; so none can picture the scene of blessedness, peace, and glory when Satan shall have been bound. (Ezek. xxxvi. 35.)

"Oh! what a bright and blessed world
This groaning earth of ours will be,
When from its throne the tempter hurled
Shall leave it all, O LORD, to Thee."

After "the thousand years" we have

B. Satan's final Rebellion (Rev. xx. 7-10.) Corresponding with B, his first Rebellion: and then we shall have

A. The New Heavens and the New Earth of Rev. xxi., xxii., and 2 Pet. iii. 13.

But why "MUST" Satan be loosed again after the

thousand years (Rev. xx. 3)? The answer to this question brings out a most blessed lesson for all our hearts.

From Eph. iii. 10 we learn that GOD is now using the Church as an object-lesson, by means of which (R.V. "through the Church") He is teaching angelic beings and powers something of His infinite and manifold wisdom. What is this lesson? We answer, the great lesson that, apart from the Creator no created being can stand. Not only by Him did all things exist, but "by Him all things consist" (Col. i. 16, 17).

Satan could not stand (B)

Adam could not stand (D)

Mankind as a whole could not stand (E)

Israel could not stand (F)

But the Church of GOD? Yes, *that* will stand for ever, because it is "IN CHRIST."

And Restored Israel. Will Israel stand? Yes, in virtue of the upholding power of the Creator, and His work in giving them the new heart and taking away the old, Israel will stand. (See Jer. xxxi. 31-37; xxxii. 40. Ezek. xxxvi. 24-35.)

And the nations after the millennium. What of them? Will any stand? No! Glory will not change the old nature. Not the manifestation of it for a thousand years. Nothing but infinite grace can do that. Hence, Satan (B) "MUST be loosed for a little season" to complete the great object lesson for angelic beings and powers, and to demonstrate the eternal truth, that, apart from CHRIST the Creator, no created being can exist or "consist."

Papers on the Apocalypse.†

THE SECOND VISION "ON EARTH."

THE TWO WITNESSES.

(xi. 4-14).

p⁴ (page 346), xi. 4. *The Two Olive Trees.*

xi. 4. **These are (or represent) the two olive trees, and the two lampstands which stand before the Lord* of the earth.]** The Divine title here used tells us that the events here recorded refer to the *Earth*; for this is the special title which the Holy Spirit uses when right to dominion and authority in the Earth is asserted. The title is first used in Joshua iii. 11, 13 where Jehovah claims the right to give the Earth to whom He will (Ps. cxv. 16). But the reference is to Zech. iv., where, in verse 11, the title is again used. Now, while Israel is *Lo-Ammi* ("not my People"), the title used with respect to Israel is "the God of Heaven" (See Ezra, Neh., and Dan. ii. 18, 28, 37, 44, &c.); *i.e.*, the God who no longer dwells between the Cherubim, in

*G.L.T.Tr.A. WH. and RV. read *κυρίου* (*kyriou*) *Lord*, instead of *θεοῦ* (*theou*) *God*.

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

the midst of His People; but who has withdrawn Himself from them and removed to a distance; God who is now known to Israel as "the God of Heaven." Hence, in Rev. xi. when He again assumes direct relationship with Israel and the Earth; it is as "the Lord of the Earth" that He will be known. The two Olive Trees in Zech. iv. are there explained as denoting ZERUBBABEL the prince, and JESHUA the high priest. And when it says here in Rev. xi. 4. "These (two Witnesses) ARE the two Olive trees, the Figure is Metaphor, and the verb "are" means represents. "These represent the two Olive trees," etc. This is the Spirit's own explanation of these two Witnesses. Just as Zerubbabel and Jeshua were raised up, and gifted, and Divinely endowed, and protected against Satan's assaults, so in the coming day of Israel's acknowledgment by God, two other great Witnesses from God will be raised up, corresponding to them, occupying a similar position as the depositories of Heavenly power and wisdom, and exercising a similar ministry.

The two Olive Trees represented two individuals then; and they represent two individuals here in this Scripture. They will be the "two Olive Trees" for their day, as Zerubbabel and Jeshua were in a former day.

The Angel gave the essence of the meaning to Zechariah; and the same is the meaning here. The secret Divine supply of oil to these two Trees and Lamp-stands illustrates the great reality—"This is the word of the Lord unto Zerubbabel, saying, Not by might (marg. armies), nor by power, but by my Spirit, saith the Lord of hosts" (Zech. iv. 6). That is to say, it was a material representation of mighty spiritual potencies which were coming forth from the Spirit of God to give success and power to Zerubbabel and Jeshua for the completion of the work in which they were then engaged. That work was the restoration of Jerusalem, its temple, and its worship. In like manner shall these Two Witnesses be spiritually endowed with still greater power for a greater work, which will be carried out in face of the opposition of more formidable enemies. In that day Satan was present to "resist" (Zech. iii. 1, etc.): and the Lord, who had "chosen Jerusalem," was present to "rebuke" him. So here, Satan will be indeed present; and his resistance will reach its highest point: hence these Two Witnesses must needs be equipped as witnesses never were before, in order to carry out and fulfil their testimony.

Expositors have exhausted their ingenuity in endeavouring to answer the question, which they all ask, "Who are the two witnesses?" We do not ask the question, and therefore we have nothing to answer. Why cannot we leave them alone? If God wished us to know He could have told us. The fact that He has not done so ought to stop our mouths. The wildest extravagances have been indulged in from the earliest times, and it would fill very many pages if we were merely to name them. They would require no refutation, for they are all mutually destructive of one another. Alford says: "No solution has ever been given of this portion of the prophecy." He means, of course, no satisfactory

solution, for the interpretations themselves are innumerable.

Malachi (iii. iv.) speaks of Elijah as coming to restore all things; and the Lord Himself endorses it in Matt. xi. 4; xvii. 11-13. In one sense (He explains) *he had come* in the person of John the Baptist who ministered in the "spirit and power" of Elijah (Luke i. 17). But this was conditional: "If ye will receive it." They did not receive it; and, therefore, in another sense *he was yet to come*. This undoubted prophetic truth has led some expositors to add another witness to Elijah, so as to make the "two" Witnesses here foretold. They are not agreed whether it should be Moses (as on the Mount of Transfiguration) or Enoch. So we must perforce wait. What is *certain* is, that in the coming day of Israel's recognition and in the days of the Beast, God will raise up two individual men, whom he will call "MY two witnesses," and will endow them with wondrous powers to enable them to carry out the commission which He will then give them. Beyond this it is neither necessary nor desirable for us to go.

We now come to their power to inflict judgments, which is given us in verses 5, 6. It is important, for the Structure of these two verses is as follows:—

| | Judgments on their enemies. | Judgments on the elements. |
|--|--|----------------------------|
| q ⁴ (page 346), xi. 5, 6. <i>The Infliction of Judgments.</i> | | |
| t ¹ 5. | Injury. "And if any man will hurt them | |
| u ¹ -5. | Retribution. "fire proceedeth out of their mouth . . . | |
| t ² -5. | Injury. "And if any man will hurt them, | |
| u ² -5. | Retribution. "he must in this manner be killed. | |
| t ³ 6. | Power. "These have power | |
| u ³ -6. | Object. "to shut heaven | |
| x ¹ -6. | Drought. "that it rain not | |
| v ¹ -6. | Time (total) "in the days of their prophecy | |
| t ⁴ -6. | Power. "And have power | |
| u ⁴ 6. | Object. "over waters, | |
| x ² -6. | Effect. "to turn them to blood, | |
| w ³ -6. | Object. "and to smite the earth | |
| x ³ -6. | Effect. "with all plagues, | |
| v ² -6. | Time (occasional) "as often as they will." | |

We have included the translation of the AV. in the Structure, but we give our own here, for the sake of uniformity:

xi. 5. And if any one desireth to injure them, fire goeth forth out of their mouth (2 Kings i. 10;

Jer. v. 14), and devoureth their enemies: and if any one desireth to injure them, thus must he be killed. (6) These have authority to shut the heaven (1 Kings xvii. 1), so that no rain may fall during the days (the 1260 days) of their prophecy: and they have authority over the waters to turn them into blood, (Ex. vii. 19), and to smite (xix. 15) the earth with every plague, as often as they will] It is impossible to make this harmonise with the powers and functions of any Ministry during this present Dispensation of "the gospel of the grace of God." Its ministers are to be "harmless" (Phil. ii. 15. Rom. xvi. 19). This is their characteristic. But this Vision refers to Judgment-times and Kingdom-scenes, affecting the Jew and the Gentile, but not the church of God. Alford's weighty comment on this is worthy of attention. He says * "this whole description is most difficult to apply, on the allegorical interpretation; as is that which follows. And, as might have been expected, the allegorists halt, and are perplexed exceedingly. The double announcement here seems to stamp the literal sense, and the *εἰ τις* [if any one] and *δεῖ αὐτὸν ἀποκτανθῆναι* [he must be killed] are decisive against any mere national application of the words (as Elliott). Individuality could not be more strongly indicated."

Interpreters talk about the "political heaven"! We may well ask what is political rain? We can only say that Scripture knows nothing of either.

r⁴ (p. 346), xi. 7-13. *The Completion of their Testimony.*

The completion of their testimony (xi. 7-14) marks a distinct portion of their history and description here given. It is as strongly emphasised as is the nature of it. This is shown by the beautiful Structure which sets it forth.

Three things are shown to characterise the completion of their testimony:

1. vv. 7-10. Their Sufferings.
2. vv. 11, 12. Their Reward.
3. v. 13. Their Avengement.

r⁴ (p. 346), xi. 7-13. *The Completion of their Testimony.*

| | | | |
|--------------------|-----|---|---------------------|
| r ⁴ a c | 7- | Time. "And when . . . | |
| | d | -7. Death. "The beast . . . | } Their Sufferings. |
| | e | 8, 9. The City. Bodies lie in its street. | |
| | f | 10. Enemies rejoice. | |
| | b | g 11-. The spirit from heaven. | } Their Reward. |
| | h | -11-. Resurrection. | |
| | i | -11. Enemies see. | |
| | b | g 12-. The Voice from heaven. | } Avengement. |
| | h | -12-. Ascension. | |
| | i | -12. Enemies see. | |
| a' c | 13- | Time. "And the same hour . . . | |
| | d | -13-. Earthquake. | |
| | e | -13-. The City. Tenth part falls. | |
| | f | -13. Enemies slain. | |

* Comm. in loco.

No harm can come to them during their witness. Not till their testimony is completed can they be injured or overcome. Till then they are invulnerable. As with "the Faithful Witness" Himself, so with them. Not till His hour had come could His enemies lay their hands on Him. (See John vii. 6, 8, 30; viii. 20; xii. 23; xiii. 1; xvii. 1, 11).

xi. 7. And when they shall have finished their testimony, the Beast that cometh up out of the abyss shall make war upon them (xii. 17; xiii. 7; xix. 19. Dan. vii. 21), and shall overcome them, and kill them.] This shows that these Witnesses are upon the earth during the thirteenth chapter; and that the Beast is on the Earth during the eleventh chapter. The account of the rise of the Beast is postponed till ch. xiii., but his actual revelation must already have taken place a long time before. The events recorded in the twelfth chapter must also have then taken place. We must remember, therefore, that when we come to chap. xii., we are, chronologically, taken back and told what will have previously happened. Just as an author to-day takes us by one line of events up to a certain point; and then goes back, and by another line of events reaches the same point again. All through these judgment scenes, or, at any rate, the greater part of them, the Beast is on the earth, and it is against him and his forces that the plagues of the Seals and the Trumpets are directed. This fact is often overlooked in the interpretation of chaps. vi.-xi., but it must be allowed its full weight in our present consideration of the Apocalypse. It is clear from this verse that the whole period of their testimony will be at an end when that which is here said shall take place. The allegorists attempt to escape this by assuming that it means any one complete delivery of it which other witnesses might have continued. But this is impossible; as is the interpretation of the Two Witnesses, as being the Old and New Testaments (as Bishop Wordsworth does). How these can become a corpse passes our understanding. For see the next verse.

8. And their dead body* (or corpse) shall lie on the street of the great city, which is called spiritually Sodom, and Egypt,]

Here, then, in the street of "the great city" Jerusalem, these two witnesses will be slain, and Ps. lxxix. will receive its fulfilment, for it is to this very time that it refers.

"O God, the heathen are come into 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 on every side of Jerusalem,

And there was none to bury them."

* All the Critical Texts read the singular instead of the plural. Wordsworth thinks this is mystical, and means "the two Testaments are one." But the plural is used in verse 9, which disposes of this conceit.

The whole Psalm should be read in this connection, as well as Psalms ix. and x., which relate to these very "times of trouble" (ix. 9; x. 1) when the "wicked man," or "the man of the earth" oppresses and slays the saints of God.

where their * Lord also, was crucified] So jealous is the Holy Spirit over His words, that He effectually prevents any allegorical interpretation here. Lest anyone should for a moment think He meant "Sodom" and "Egypt," He not only says it is only "spiritually" called by these names, but also immediately adds "where their Lord also was crucified"; and yet, in spite of this, interpreters—for example, Alford—say, "not Jerusalem, which is never called by this name"; *i.e.*, "the great city." But it is so called in Neh. vii. 3, 4. Jer. xxii. 5, 7-9. (Compare Jer. v. 1. 2 Chron. xxxii. 6.) One would think "where their Lord was crucified" would settle the matter. But, no! he says, "It is true, He was crucified at Jerusalem; but it is also true that He was crucified, not in, but outside, the city." Was ever such interpretation heard of? It is sufficient to notice that it does not say "in," but "where" (*ὅπου, ἧπου*). A Sunday-school child could tell us where the Lord was crucified; but these learned men cannot. They say "the great city" here means "the church of God"! Well, what is gained by this? Was "the church of God" the place where the Lord was crucified? And is "the church of God" spiritually called "Sodom" and "Egypt"? The fact is, that these proper names are used to describe the character and condition in a spiritual and moral sense. What the character of "Sodom" was, we know from Gen. xviii.; xix.; and 2 Pet. ii. 6. What that of "Egypt" was, we know from Ex. i.-xv.

Jerusalem is compared to "Sodom" in Isa. i. 9, 10; iii. 8, 9. Jer. xxiii. 14; and in the Song of Moses, which refers to these very times, Deut. xxxii. 30-33. It is also spiritually likened to "Egypt" in Ezek. xxiii. 3, 4, 8, 19, because of the adoption of the customs and vices of Egypt. There is another reason why they may be spiritually so called; and that is, because both were visited with judgments and plagues similar to those described in this prophecy. But, beyond this, lest there should be any doubt left in the reader's mind, or any danger of being misled by the use of these names, it is added, "where their Lord also was crucified."

9. And the peoples (*lit.*, by Hebrew idiom, "some of the peoples") and tribes and tongues and nations, look upon their corpses † three days and a half, and do not suffer their ‡ corpses to be put into a tomb. §] The "year-day" theory surely breaks down here, for corpses could hardly lie exposed or three years and a half! But to avoid this difficulty, we are told that these are not corpses! According to Elliott, the period is that which

* G.L.T.Tr.A. WH. and RV. read αὐτῶν (*autōn*) their, instead of ἡμῶν (*hemōn*) our.

† See above.

‡ So L.T.Tr.A. WH. and RV.

§ So G.L.T.Tr.A. WH. and RV.

elapsed between the ninth session of the Lateran Council, and the posting up of his Theses by Luther at Wittenberg. This fulfils the prophecy, he says, "precisely to a day." But, unfortunately, he has to take the three years (from May 5th, 1514, to May 5th, 1517) as years of 365 days, and the half year (from May 5th, 1517 to October 31st of the same year) as a year of 360 days; *i.e.*, two days and a half short of the "precisely to a day." And yet in the face of this he exclaims "O wonderful prophecy! O the depth of the riches of the wisdom and of the foreknowledge of God!"

Bishop Wordsworth is equally unfortunate, for he builds on the amended reading "tomb," or sepulchre (which he takes to mean *monument*), this fantastic interpretation, that Papal Rome (the Wild Beast) "has laboured that the two witnesses [*i.e.*, the Old and New Testaments] may not be committed to the immortal monuments of Editions, Translations, and Expositions." It is fatal to this theory, (1) that *μνημα* (*mnēma*) never means anything but grave, tomb, or sepulchre,* and (2) that we are indebted to Papal Rome for the only edition of the oldest published Codex of the Old and New Testament, known as the Vatican Codex (B). But such interpretations need no serious disproof.

The tenth verse, in which their enemies look upon their dead bodies, is thus constructed:

f (page 359), xi. 10. *Enemies rejoice.*

| | | | | |
|---|---|--|------|------------------------|
| f | k | | 10. | Dwellers on the earth. |
| | l | | -10. | Rejoicings. |
| | l | | -10. | Torments. |
| | k | | -10. | Dwellers on the earth. |

xi. 10. And they that dwell on the earth (the earth-dwellers) rejoice † over them, and make merry, ‡ and shall send § gifts one to another: because these two prophets tormented them that dwell on the earth.] The older commentators might have felt a difficulty in understanding how the whole earth could rejoice at an event happening at Jerusalem. But in these days of electric inventions, telephones, and wireless telegraphy, we all know how the next day the whole world sympathises and rejoices together.||

But "the triumphing of the wicked is short" (Job xx. 5).

11. And after three days and a half the breath of life (or life-spirit) from God entered into them, and they stood upon their feet; and great fear fell upon those who beheld them.] The Two Witnesses are

* See Mark v. 5. Luke viii. 27; xxiii. 53; xxiv. 1. Acts ii. 29; vii. 16, and so in all its twenty occurrences in the Septuagint: Ex. xiv. 11. Num. xi. 34, 35; xix. 16, 18; xxxiii. 16, 17. Deut. ix. 22. Josh. xxiv. 31. 2 Chron. xvi. 14; xxxiv. 4, 28. Job x. 19. Is. lxx. 4. Jer. xxvi. (Gr. xxxii.) 23. Ezek. xxxii. 22, 24, 26; xxxvii. 12 (twice).

† So G.L.T.Tr.A. WH. and RV., reading *present* tense instead of *future*.

‡ So L.T.Tr.A. WH. and RV.

§ T. reads "send."

|| Witness the death of Queen Victoria; the murder of President M'Kinley; or the American Yacht Race—all the stages of the latter were known the world over within a few moments of the passing events.

aised from the dead by the power of God (Gen. ii. 7. Job xxxiii. 4. Compare Ezek. xxxvii. 10). The rejoicing is soon turned into fear—great fear. Their Lord was raised to life in Jerusalem after three days, and they after a somewhat similar period. Like Him, too, they ascend up into heaven; but, unlike Him, this follows immediately on their resurrection.

The twelfth verse is constructed as follows:

b. (page 359), xi. 12. *Ascension.*

| | | | | |
|---|--|---|--|-----------------------|
| b | | m | | 12-. Hearing. |
| | | | | n -12-. Invitation. |
| | | | | n -12-. Reception. |
| | | | | m -12-. Seeing. |

xi. 12. And they heard a loud voice out of heaven, saying to them,

“Come up hither.”

And they ascended up to heaven in the cloud (Acts i. 9); and their enemies beheld them] The word they hear is “with power;” for immediately they ascend; and are for ever delivered out of the hand of their enemies. Their death, resurrection and ascension are all literal. This shows that the words, “first resurrection,” in chap. xx., refer to the contrast between that and the second; it is the first (or former) of those two, and not the first that ever took place. Nor is this the only ascension. The Church shall have ascended long before these judgment scenes commence; and during those times we have the ascension of the great multitude of chap. vii., and the 144,000 of chap. xv., besides that of the Two Witnesses here recorded. The “great fear” of their enemies is completely justified; for judgment speedily follows, and the death of the Lord’s Two Witnesses is avenged.

This is recorded in verse 13:

f. (page 359), xi. -13. *Enemies Slain.*

| | | | | |
|---|--|---|--|-----------------------|
| f | | o | | 13-. Killed. |
| | | | | p -13-. Number. |
| | | | | p -13-. Remainder. |
| | | | | o -13-. Affrighted. |

xi. 13. And in that same hour there was a great earthquake, and a tenth part of the city fell,] *i.e.*, of the great city mentioned above. But how can this be if this great city is “the Church of God”? Why should a tenth part of “the Church of God” be thus judged because of sins of “the peoples, and tribes, and tongues and nations”?

and there were killed in the earthquake seven thousand men:] “Names of men” is an Idiomatic expression for persons. Both in Scripture and in the Papyri, *ὄνομα* (*onoma*), *name*, is used of a *person*. The word *χιλιάς* always means the number 1,000, and yet Elliott interprets this of the seven Dutch republics which were lost to the Papacy by the Reformation! so he takes these “names of men” literally, and says they mean “titles of dignity and command,” such as Duchies and Lordships. Hence, perforce, the smiting down of these by the earthquake must denote the setting of them up,

and establishing them in a better and independent position!

and the rest became affrighted and gave glory to the God of heaven] This giving glory to God is not equivalent to praising or blessing God. It is extorted, not by penitence, but by terror. The idiom is well known. See Luke iv. 15, where those referred to in the words “glorified of all,” soon attempted to take the life of the Lord Jesus (v. 29). See also Josh. vii. 19 (Sept.). Ps. cvi. 12-15. Mark vi. 20. Luke v. 26; xvii. 12-18; xviii. 43; xxiii. 47. John ix. 24. Acts xii. 23; xxiv. 25. Rom. iv. 20. The context here clearly shows the sense in which this is to be taken—God is said to be glorified when His power is acknowledged in an emergency; just as the magicians said to Pharaoh, “this is the finger of God” (Ex. viii. 19). And just as the ungodly admit the same thing every day. Even the demons acknowledged the Lord Jesus, and confessed His Deity.

Here, it is only “the God of Heaven” who is acknowledged; not a covenant God (Jehovah), known and loved. Only a God at a distance, unknown and feared. We have already spoken of the title, “God of heaven,” and its significance as occurring only here, and in chap. xvi. 11. Ezr. i. 2. Neh. i. 4. Dan. ii. 18, 19, etc.

Thus ends the sixth Trumpet or “second Woe.” Hence it is added:

14. The second woe is past: behold, the third woe cometh quickly.] The second Woe consists of two parts: The Horsemen, and the Two Witnesses.

The third Woe, which is the result of the sounding of the seventh Trumpet, occupies four chapters (xv.—xviii.); and after the sounding of the seventh Trumpet three chapters are interposed (xii.—xiv.), taking us back (probably) to a time prior to ch. iv.; conducting us by a different route to the same point; describing to us how it is the Wild Beast is to be revealed; and telling us the causes and consequences of his revelation. Then the seventh Trumpet is taken up again in chap. xv.

The second Woe ends with the earthquake following on the ascension of the Two Witnesses. Theirs is a marvellous history. It comes upon us suddenly, as does the history of Elijah in 1 Kings xvii. 1, and the description of their course is soon told. In spite of all unbelief, misapplied learning, and fanciful interpretation, they will one day appear on the earth and fulfil their mission. Then this Scripture will be understood in all its simplicity and clearness.

Things New and Old.

A BIBLE ACROSTIC.

BY THE EDITOR.

MANY people are accustomed to make Acrostics on the Bible; but not all Bible readers know that the Holy Spirit has made some of His own.

There are thirteen separate Scriptures which are written

in the form of an Acrostic: *i.e.*, where there are twenty-two verses, or portions, and each begins respectively with the twenty-two letters of the Hebrew alphabet. They are Psalms ix. and x.; xxv.; xxxiv.; xxxvii.; cxi.; cxii.; cxix.; cxlv. Prov. xxxi. 10-31. Lam. i.; ii.; iii.; iv.

With the view of giving a specimen which will show the perfection, even of the "letter" of God's Word, we propose to present one of these Acrostic Scriptures here: viz.: Prov. xxxi. 10-31, of which the subject is

A MODEL* WIFE.

It is impossible to represent and reproduce the acrostic in English; inasmuch as we have twenty-six letters, and the Hebrew has only twenty-two. Moreover, those that agree with the Hebrew in character do not agree as to their position in the alphabet.

We will give first the Structure of the whole chapter from Thomas Boys; then our expansion of this part of it (*vv.* 10-31); with our own translation in the form of an acrostic. In order to get twenty-two letters, we shall treat I and J as being one; and also U and V. This is often done in Latin, and in old and middle English. Then, if we discard X and Z we shall leave twenty-two letters.

We will first give the Structures:—

PROVERBS XXXI.

The whole chapter in brief.

A | 2, 3. Woman. [The mother.]

B | a | 4. Wine. (יין, שֶׁכָּר).

b | 5. Judgment of the poor.

B | a | 6, 7. Wine (יין, שֶׁכָּר).

b | 8, 9. Judgment of the poor.

A | 10-31. Woman. [The wife.]

Expansion of A. Verses 10-31.

A | C | 10. The woman. Her worth.

D¹ | 11, 12. Her husband.

E | 13-22. Her work.

D² | 23. Her husband.

E | 24-27. Her work.

D³ | 28, 29. Her husband and children.

C | 30, 31. The woman. Her worth.

Before giving our own translation, it may be well to state that we have followed the A.V. in rendering all the Tenses as *Present*, though in the original they are nearly all Past Tenses. So marked is this that some have thought that the eulogy was meant to refer to some particular woman, living or dead.

But we need not venture on this speculation; as there is no certainty, and hence no satisfaction in so doing.

The Acrostic form, and the rhythm, forbid close verbal literality; but we have aimed at being literal to the spirit and sense of the Original.

PROVERBS xxxi. 10-31.

10. A model* wife: Ah! who can find? נ

Far beyond jewels is her worth.

11. Behold, her husband trusteth her, כ

And hence would feel no need of spoil.

* "Virtuous" hardly meets the case, as in English it is so commonly limited to only one aspect of its meaning.

- | | | |
|-----|---|---|
| 12. | Constant unto him all her days, She doth him good, (and never harm). | ך |
| 13. | Destly she seeketh wool and flax, Working them well with gleeeful hands. | ד |
| 14. | E'en like a merchant in his ships, From far she bringeth in her food. | ה |
| 15. | Forestalling dawn she riseth up And giveth food unto her house; Setting her maids their daily task, | ו |
| 16. | Going forth, she sees, and buys a field; A vineyard makes it with her hands. | ז |
| 17. | Her loins she girdeth up with strength, And putteth power into her arms. | ח |
| 18. | Judiciously she tests her goods: By night her lamp doth ne'er go out. | ט |
| 19. | Knowledge she hath to teach her hands Spindle and distaff well to ply. | י |
| 20. | Lading her palms for the oppressed, She holds them forth to ail that need. | כ |
| 21. | Makes winter's snow to be no dread: So well is all her household clad. | ל |
| 22. | New tap'stries for herself she makes: Purple and linen are her garb. | מ |
| 23. | Observed of all observers, sits Her lord, 'mid elders, in the gate. | נ |
| 24. | Profit she gets from all her wares; And girdles to the merchant sells. | ס |
| 25. | Queenlike, her robe is dignity: And at the future she doth smile. | ע |
| 26. | Ripe wisdom issues from her mouth, And words of grace are on her tongue. | פ |
| 27. | Strictly she notes her household's ways, And bread of sloth she ne'er doth eat. | צ |
| 28. | To call her blest her sons rise up; Her husband adds his eulogy: | ק |
| 29. | "Virtue have many daughters shown: But thou hast far excelled them all." | ר |
| 30. | What is mere beauty? It doth fade: But she who fears the LORD is blessed. | ש |
| 31. | Yea, she doth reap her hands' own fruit; And, in the gate her works find praise. | ת |

Questions and Answers.

QUESTION No. 308.

BORN OF A VIRGIN (Is. vii. 14).

- CHAPLAIN, Continent of Europe. "Very often Jews refuse to accept this passage as pointing to the Messiah, Jesus,
- (1) because they say *Alma*, translated "*virgin*" in our Bible, does not necessarily mean a *virgin*, but simply a *young woman*, who may or may not be married;
 - (2) because in Is. vii. 16, 17, the land will be forsaken, and the king of Syria come, before the *son*, called *Immanuel*, can distinguish between good and evil;
 - (3) because *Egypt* and *Assyria* are both to be in Palestine, vii. 18. Therefore, say the Jews, Is. vii. 10-25 is simply a warning to Ahaz of what would happen in his days; and was fulfilled in the days of Ahaz and Isaiah, when the ten tribes were taken prisoners and exiled by the Assyrians in 721 to 720 B.C."

In an argument of this kind, the premisses may often be true, and the conclusion false. We believe this to be the case here.

It is quite true, for example, that *almah* (עַלְמָה) is not necessarily a virgin in the technical sense. The special word for that is *bethūlah* (בְּתוּלָה). The use of the two words in Gen. xxiv. is conclusive on this point. The Holy Spirit used the latter word of Rebekah (v. 16) for He knew all things. But Eleazar was only able to use the former word of her in v. 43. Every *Bethulah* was an *Almah*; but every *Almah* was not necessarily a *Bethulah*. This is the lesson from the first occurrences of the two words respectively.

It is also quite true that there was a fulfilment of the prophecy in the days of Ahaz: a historic fulfilment. But it is equally true that that did not exhaust it: for only a part of the whole prophecy was then fulfilled.

The prophecy begins at Is. vii. 10, and runs on to Is. ix. 7. It is clearly wrong, therefore, to take a *part*, and put it for the *whole*; for it runs on into future Millennial times, and is connected with the glorious coming of Messiah.

The *whole* prophecy, therefore, is Messianic; and, notwithstanding the first part had a partial and preliminary fulfilment at the time it was spoken, it cannot be separated from the last part, which takes in the fact that the "children" are used as symbolical "signs." For it ends by declaring that they "are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in Mount Zion" (Isa viii. 18). The two parts are connected and linked together by the use of the word "Immanuel" (vii. 14 and viii. 8, 10, *marg.*).

Moreover, the fact that this prophecy is from Jehovah of Hosts, who is, and was, and ever will be, should lead us to believe that His words are like Himself, and have an interpretation or an application for the *past*, the *present* and the *future*. We are all too apt to narrow down the words of the Eternal, and confine and limit them to one of these, instead of uniting all three.

I.—THE PAST.

As to the *past*: It is clear from the prophecy that Ahaz, greatly moved at the confederacy of Ephraim (put by *Metonymy* for Israel) with Syria, was tempted to make a counter-confederacy with the king of Assyria. A sign was given to him that he need not yield to the temptation, for it would be withdrawn. A "sign" was given to Ahaz. And it must have had a signification for Ahaz that would convince him of the truth of the prophet's words. The sign was that a man-child would be born to some certain and known maiden (for it is *Ha-Almah*—"the maiden"), which man-child would be called Immanuel; and, before that child would know how to distinguish between good and evil, the kings of Ephraim and Syria would both be removed. No record of this birth is given; but it must have taken place, or the LORD never gave the sign he said He would give.

In chap. viii. another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a foreknown name—*Maher-shalal-hash-baz*; and, before he should be able to say "father" or "mother," both Syria and Ephraim should be spoiled by the king of Assyria.

II.—THE FUTURE.

In chap. ix. there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather that connects the first sign with this and with the future.

"Unto us a child is born,
Unto us a son is given."

This child is also forenamed; and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David, and his kingdom.

There were, altogether, four "children" which were set "for signs and for wonders in Israel by the Lord of Hosts" (viii. 18). Two were only "signs," but two were "wonders," and they are given and placed in alternate correspondence.

A | SHEAR-JASHUB, vii. 3 (The son of the Prophet) a "sign."

B | IMMANUEL, vii. 14, a "wonder."

A | MAHER-SHALAL-HASH-BAZ, viii. 1-3 (The son of the Prophet) a "sign."

B | "WONDERFUL," etc., ix. 6, 7, a "wonder."

Does not this point to the fact that the child of chap. vii. 14 is to be associated with the child of chap. ix. 6? and, though it was a "sign" of events then transpiring, those events did not and could not exhaust it, or the "wonders" to which it pointed.

All the names of these "children" are signs. The meaning of the name Isaiah, was itself a sign of that *salvation of Jehovah* of which he prophesied.

1. SHEAR-JASHUB (vii. 3) meant *the remnant shall return, i.e.,* repent, and stay upon Jehovah, and wait for Him.

2. IMMANUEL (vii. 14) told of the fact that salvation would come to Israel only when *God with us* should be true as a blessed and glorious reality.

3. MAHER-SHALAL-HASH-BAZ (viii. 1-3) tells of the Assyrian *hasting to make a prey and spoil* of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian," who, in Dan. ix. 26 is called "the prince that shall come." He will *hasten to make a prey* of the nation; but there is another (Emmanuel)—the Prince of the Covenant, who will destroy him, and bring in final and eternal salvation. His name is called,

4. "WONDERFUL"—"THE PRINCE OF PEACE."

III.—THE PRESENT.

But what is happening now—as a *present* application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (viii. 17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel," which causeth the LORD to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. vii. 14? And is He not the "Child born" of chap. ix. 6, 7?

Signs of the Times.

THE NATIVE JEWS OF CHINA.

It is well-known that when anything is lost it is best to look where it was lost if we wish to find it. The ten tribes are said to be "lost," but those who look for them are looking in the wrong place. They are looking in the West instead of the East, and they are interpreting prophecies as already fulfilled in Great Britain, whereas their fulfilment is still future, and will be presently seen accomplished on the people to whom and of whom they were spoken.

All over the East the children of Israel may be found. The very essence of the prophecy concerning them was that they should be "DISPERSED" among the nations. But man, with his usual perversity, says they are gathered into one nation—"British Israel."

But God's word is true, and we find them "dispersed"; "sifted" is the Inspired word—"sifted among all nations as corn is sifted in a sieve." Not gathered into one great nation. That Israel will be, in due time.

The mistake arises from not "rightly dividing the Word of Truth," and hence, interpreting of one people what is said to another; and interpreting of the present dispensation that which belongs to another yet future.

If we look for "the Dispersion" we find it in Ethiopia, Armenia, Afghanistan, and throughout the East. Yea, even in China native Jews are at this moment being discovered.

The discovery is not new, but the effort to bring them out from the hidden recesses of China is new.

In a copy of the *European Gazette and London Review*, dated May, 1816 (more than eighty years ago), we read as follows:—

"The Jews have found their way into the interior of China. They have a synagogue in the city of Kay-fong-fu, the capital of the Province of Honan, in the centre of the Empire. The date of their entry into China is uncertain—supposed to be 2,000 years ago. They have the Books of Moses, Joshua, Samuel, Kings, and others containing their Liturgy, &c. They knew nothing, neither had they ever heard of the Christian Era, or the events connected with it."

In *The Jewish Chronicle*, July 11th, 1902, a Jewish correspondent writes from Shanghai as follows:—

"The committee of 'The Society for the Rescue of the Chinese Jews' have taken a step in the right direction, all honour to them. The ceremony of the Bris Milah was performed on the two lads, whose portraits we are enabled to give, at the residence of Mr. D. E. J. Abraham, in whose house two of the native Jews are staying. Besides the Mohel, a medical doctor (Dr. Paulun), was present, and the name given to the youth was 'Israel.' The other young lad, I understand, will be initiated shortly. They have so far been receiving daily lessons in Hebrew, for which a special teacher has been engaged, and they are now able to recite fluently the first two lines of 'Shema Israel.' They attend regularly on Sabbaths, and occasionally on week-days, service at the synagogues. It can now be safely predicted that their ultimate regeneration is assured, and that better prospects are in store for them. It is to be sincerely hoped that, like the Bene Israel, the whole lot of the remnant of our native co-religionists of China will be restored to the faith of their forefathers.

"Although much has been done by the Shanghai community, much more yet remains to be done. First and foremost is the duty incumbent upon us to train the young ones as native teachers in the tenets of our holy faith. This being accomplished, some of them must be sent back to their native home with a mission to impart religious instruction to those who are entirely ignorant of our religion. Their synagogue, which is now a water hole, and for which they now hold a title deed, should be forthwith erected, and a leader elected, to whom should be entrusted the spiritual welfare of our native co-religionists.

"Jews in all parts of the world can help in the redemption of our native co-religionists who are steeped in spiritual darkness, by sending their mite to any of the members of the Committee of the 'Society for the Rescue of the Chinese Jews.'

"The Shanghai community in general, and the Committee in particular, are to be congratulated on the success they have so far achieved in rescuing some of the lost 'Ten Tribes' of Israel."

RELIGIOUS SIGNS.

EXTENSION OF THE HIGHER CRITICISM.

Even *The Jewish World* stands aghast at the rapid inroads of the higher criticism. In a review of *A Short Introduction to the Books of the Old Testament* (under the above heading), it calls attention to the fact of this book being recently adopted by the Sunday School Association.

"The Rev. J. Estlin Carpenter has included this volume among his Biblical Manuals which are published by the Sunday School Association. It is not for us to define the work which such an association ought rightly to publish, but we cannot suppress our astonishment at seeing this book issued under their auspices, unless they have taken stand definitely on the latest results of the so-called Biblical Higher Criticism. This is obviously limited to the Old Testament, and we are waiting to see a similar book on the New, representing the same extraordinary radical views as to date, age, and reliability of the books of which it is made up. It is seen from the above that the Introduction is a clear and conscientious summary of the results at which Higher Criticism has arrived. The late origin of the Hexateuch and its composite character; the different portions of the prophetic writings and of the Psalter, the hand R. Akiba had in the establishment of the Massoretic texts, and other similar figments which rest ultimately on theories that shift from day to day. As a summary, the book represents faithfully the leading views of the school of Higher Criticism."

Editor's Table.

THE SUNTELEIA.

Will our readers kindly make the following correction in the December Number, page 64, col. ii., line 9 from bottom. Strike out the words "the commencement of," and write in their place "leading directly up to."

Also, will all possessors of the complete volume kindly make the same correction on page 348, line 25.

Slip notices of this additional erratum have been posted to all known purchasers of copies; and, will be inserted in all the volumes ready for sale.

DISTRESS IN PALESTINE.

The Society for Relief of Persecuted Jews call attention to this among the 50,000 Jews at Jerusalem. It is brought about by the cholera in the South and the necessary Quarantine regulations. This has caused an enormous rise in prices and great privation. The Society is distributing food and fuel, and will be glad to receive help, which may be sent to the Secretary, 41 Parliament Street, London, S.W.

BACK VOLUMES.

All the back volumes of *Things to Come* can be obtained, except Vol. I., which is out of print.

Vol. II., having been reprinted, is sold at 3s. 6d.

Vols. III. to VIII., all 2s. 6d. each.

Vols. III., IV., V., VI. can be had in one Vol., cloth, 5s. 6d. Certain years can be had complete, unbound, 1s.

ACKNOWLEDGMENTS.

(For *Things to Come*.)

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THINGS TO COME.

No. 104.

FEBRUARY, 1903.

Vol. IX. No. 8.

Editorial.

ABIJAH.

THERE are some remarkable words uttered by God, through His prophet Ahijah, concerning Abijah, which will afford us some spiritual food that will nourish and sustain our spiritual life. They are found in 1 Kings xiv. 13:

"In him there is found some good thing toward the Lord God of Israel."

Our readers will be familiar with the Scripture in which these words occur, like a little oasis in the desert of history.

Jeroboam was the first King of Israel, and is known by the appellation that "he made Israel to sin."

His child, Abijah, is sick (xiv. 1), and Jeroboam sends his wife (xiv. 2) to the prophet Ahijah the Shilonite.

Ahijah is charged with heavy tidings: the child would die, and the best thing that could be said was that he only of all the seed of Jeroboam should be buried in the grave. The reason being given, "because that in him there is found some good thing toward the LORD God of Israel."

The interpretation belongs to the history, but there is an application to ourselves, because of certain great Divine and eternal principles involved in the words.

1. The first thing we may learn from the words is the truth: that "no good thing" is found in anyone by nature.

This is the great dividing line between Christianity and Religion. It is very important to be right here. If we are wrong here, we must be wrong throughout.

The opposite of this may be heard and read everywhere, every day. One can scarcely take up a book without being confronted with it.

Man's religion comes from his own imagination. It is only what he thinks. He has not the slightest foundation for it, beyond the vapourings of mystics and spiritists.

One of the leading "Theological" magazines for August last had an editorial, quoting, without condemnation, the words of some great preacher: "In my body, even now, there dwelleth many a good thing, in spite of consumption and St. Paul."

Ah, dear readers! That is just the point. St. Paul is no more of an authority than anyone else if he were not inspired by the Holy Spirit of God. It is God, who made man, who can alone tell us what He made, and how He made him.

Here comes in the prime root of all: and the dividing line between truth and error.

It is either Creation or Evolution, and a Spiritist magazine for last August has just declared itself for what it calls

"EVOLUTION ENTIRE."

It teaches that "soul, body, mind, astral life, as well as

planets, suns, systems, and nebulae, all have been evolved instead of created."

Here, then, is the issue, and we are in no doubt as to our choice.

Let us hear the Creator. Ecc. vii. 29: "God hath made men upright, but they have sought out many inventions."

Gen. v. 1. "In the day that God created man, in the likeness of God made he him." Contrast with this the third verse, "And Adam begat a son IN HIS OWN likeness, after HIS image."

In Gen. vi. 5 we have the total depravity of mankind: and in verse 12 we have universal depravity.

Indeed, the condition of men, according to God's estimate, is

"Dead in sins,"

"Far off from God,"

"Without hope,"

"Without God,"

"Without Christ,"

"Hating the light,"

"Loving darkness,"

"Alienated from the life of God,"

"Having the understanding darkened,"

"Enmity against God."

The issue is too clear to be avoided or evaded.

Look at the confessions of Divinely spirit-taught souls.

Ps. xxxviii. 3, 4. "There is no soundness in my flesh because of thy anger; neither is there any rest in my bones because of my sin."

Ps. li. 5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

Jer. xvii. 6. "The heart is deceitful above all things, and desperately wicked."

Rom. vii. 18. "I know, that in me (that is, in my flesh), dwelleth no good thing."

Then, if a good thing be "found" there, it must have been placed there by some Almighty power from without.

It is not that man has leaned a little on one side, and needs propping up. It is not that he has swerved, and requires putting right. It is not that he is crooked, and needs a little straightening out. It is not that he is sick, and needs a little treatment. It is not that he is "run down," and needs only a little "picking up."

No! "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 together become unprofitable: there is none that doeth good, no, not one" (Rom. iii. 10-12).

This, then, being the case, how is it, we may ask, that any good thing was found in Abijah? or can be found in anyone else? The only answer is that this good thing is of the "New Creation." It is not the improvement of the old, but the giving of something "new."

The author of this "new" thing is the Creator Himself.

Phil. i. 6, and "HE who hath begun a good work in you will perform it (marg. *finish it*) until the day of Jesus Christ."

Yes, it is indeed "good." All that He does is "good." Good in His purposes, and good in His performances. We can say "Thy loving kindness is good."

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud;
He near my soul has always stood,
His loving kindness, Oh, how good."

Then, this good thing was found "in" Abijah. This tells us that God's work of grace is within us. Not outside. Man's works are always the opposite. Man attends to the outside of the cup and the platter, and tries to work in from thence. But God begins at the innermost part, and works outward into the life. Man can produce a baptized sorcerer (Acts viii. 13): none but God can produce a son of God.

See how this is acknowledged in Ps. iv. 6: "Behold, thou desireth truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."

"Man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. xvi. 7).

"I delight in the law of God after the inward man" (Rom. vii. 25).

We are of those who, according to Phil. iii. 3,
"Worship God IN the spirit,
Rejoice IN Christ Jesus,
And have no confidence in the flesh."

The good seed fell "by" the wayside; "upon" the stony ground; "among" the thorns; but "into" the good, because *prepared*, ground.

This is further seen in the word rendered "found" (*ONS matzah*), *to receive, acquire*. Its first occurrence is in Gen. ii. 20, "but for Adam there was not found an help meet for him."

It is used of finding emphatically; finding in sufficiency; finding by experience; finding in possession or enjoyment. See Gen. xxvii. 12. "Then Israel sowed in that land, and RECEIVED (marg. Heb., *found*) in the same year, an hundredfold." Hence, when it says (Gen. vi. 8) "Noah found grace" it means that Noah *received* grace. In Ps. xlvi. 1, "God is . . . a very present help in trouble" it means, a *much found help*.

1 Chron. xxix. 7, "Now have I seen with joy thy people which are present (*i.e., found*) here before thee." And when David prayed in 2 Sam. vii. 17 he acknowledges that he is *finding* that which he had already *received* from God; and is working out that which God had already worked in. He says: "For thou, O LORD of hosts, God of Israel, hast revealed (marg. *opened the ear*) to thy servant, saying: I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee."

And note how small sometimes may be the evidence as to the possession of this "good thing." Nevertheless, it is a sign of life possessed.

In Neh. i. 11 it is only a *desire*. "O LORD, I beseech thee, let now thine ear be attentive to the prayers of thy servant, and to the prayer of thy servants, who DESIRE to fear thy name."

In Lam. iii. 56 it is only a *breathing*, when Jeremiah

looks up from his low dungeon, and sighs, "Thou hast heard my voice; hide not thine ear at my BREATHING, at my cry."

In Mal. iii. 16 it is only a *thought*. "A book of remembrance was written before him for them that feared the LORD, and that THOUGHT upon his name."

Have we no "desire," no "breathing," no "thought" towards the Lord our God? Here there is no great demand for higher life, showy works, or eloquent words. It is the more sure evidence of eternal life possessed and manifested. This is shown by the *tendency* of this good thing, it is "TOWARDS the LORD God of Israel."

As every "good thing" comes down from above, so every spirit-inspired desire, breathing, and thought wings its way upward to its Heavenly source, away from self and from earth.

All such are occupied with Jehovah-Jesus. They say, "O Lord, who is like unto Thee?" (Ps. xxxv. 10). "Whom have I in heaven but thee?" (Ps. lxxiii. 25). And the Godly remnant of Israel will one day say:

"Yea, in the way of THY judgments, O LORD, have we waited for THEE;

The desire of our soul is to THY name,
And to the remembrance of THEE.

With my soul I have desired THEE in the night:
Yea, with my spirit within me I will seek THEE
early" (Ps. xxvi. 8, 9).

All who are like Abijah to-day know the evil of all that is of our own natures. We know the vanity and vexation of spirit that attends all things under the sun. But we bless and praise Him for that "good thing" which we have "found" within us, because it has been put there by Almighty new-creative power, and we know that we have received it "from above."

Hence, with goodness going before; and goodness surrounding us; and goodness following us, and "some good thing" found within us, we wait for the coming of Him who will bring all good things with Himself.

A FOUNDATION TRUTH.

IT is very important that we should be established in the great truth that lies at the very foundation of Christian life in Rom. vii. 6.

If we are wrong here, there is no limit to the lengths we may go—even to holding and teaching the total eradication of sin in the believer.

The scope and argument of Rom. vii. 1-6 is that,

- (1) the law has dominion over a person as long as he is alive;
- (2) but the believer has died, in Christ;
- (3) therefore the law has no longer dominion over him.

And he is delivered from that dominion because he has died to that in which he was holden.

The A.V. gives this correct translation of verse 6 in the margin; and the R.V. and American R.V. give it in the Text.

Had this truth been understood, the *South African Pioneer* (Nov., 1902, p. 184), would not have spoken of the completed work in the Christian as being "the death of inbred sin or depravity."

Papers on the Apocalypse.*

THE THIRD VISION "IN HEAVEN."

⌘ (page 118†), xi. 15-19.

THE SOUNDING OF THE SEVENTH TRUMPET.

The Seventh Trumpet brings us back to Heaven and to the Third Vision seen there by John. For it is "in heaven" that the Trumpet is sounded.

After it is sounded, we again hear the heavenly utterances which tell us of the *design* of this sounding. In xix. 1-16, heavenly voices again tell us of the completion of its *effect*. After it is sounded, and its object unfolded, there is a break; and an episode occupying chaps. xii., xiii. and xiv.; the effects of the sounding not being resumed till chap. xvi. 1, and occupying chaps. xvi., xvii., xviii.

The Seventh Trumpet thus embraces the whole of the seven Vials, or last seven plagues, which make up the "Third Woe."

The Seventh Trumpet, therefore, really reaches from chap. xi. 15 to xviii. 24, or even to xx. 15, for it takes in the whole of the remaining judgments, and consists of the remaining five pairs of Visions "in heaven" and "on earth," and occupies about one half of the whole Apocalypse. This shows us the importance of the Scripture on which we are now about to enter. It tells us also why the heavenly utterances, which follow on its sounding, anticipate the end, including the setting up of the throne of earthly dominion, the raising of the dead, "small and great," and the final judgment. All is anticipated by these heavenly voices, which are answered by the concluding utterances of chap. xix. in the seventh and final Heavenly Vision.

In chap. x. 7, the mighty angel declared that "in the days of the voice of the seventh angel, when he shall sound, the secret of God should be finished": *i.e.*, that it will be finished during the days covered by his sounding (embracing, as we have seen, the whole of the seven Vials, and bringing us down to xx. 15). The whole of God's secret purposes, the details of which were known only to Himself, will be accomplished.

The whole of this great division, therefore, opens with the small section (xi. 15-19-), concerning the act of sounding the Seventh Trumpet. The structure is as follows:—

⌘ (page 118), chap. xi. 15-19. THE THIRD VISION "IN HEAVEN."

The Sounding of the Seventh Trumpet. (3rd WOE).

| | |
|------------------|--|
| ⌘ ³ A | xi. 15. The sounding of the Seventh Trumpet in heaven. |
| B | a -15. Loud voices in heaven. |
| | b -15. Their utterance. |
| B | a 16. The 24 Elders. |
| | b 17, 18. Their utterance. |
| A | 19. The opening of God's Temple in heaven. |

* These papers have been copyrighted in view of their future separate publication. † The pages belong to the book-form.

xi. 15. And the seventh angel sounded his trumpet; and there were loud voices in heaven;] Each seventh Seal, Trumpet and Vial is marked off from the preceding six by unmistakable signs, sufficient to show us that they are resumptive rather than continuous. Each going over the same ground to give particulars not contained in the others, bringing us up to a crisis; and giving the other events in the corresponding period, but from a different point of view.

This is called the "seventh" Trumpet, and it is the "last" of this special series. But it does not follow there will be none after: or, that a trumpet sounding before it may not also be called the "last," relatively to another subject. In 1 Cor. xv. 51, 52, we read of "the last trumpet: for a trumpet shall sound." In 1 Thess. iv. 16, we read that the Lord "shall descend from heaven with a shout, with the archangel's voice, and with the trump of God." This is the "last" Trumpet as regards the church of God, but not the last absolutely. It will be sounded long before these judgments begin, in order to raise His sleeping saints, and take them up with the living saints, to be with Himself for ever. There will be another great trumpet after the great Tribulation, immediately connected with the Lord's Apocalypse. See Matt. xxiv. 31. This is subsequent to this "seventh Trumpet," for that Apocalypse is recorded in Rev. xix. So that the seventh Trumpet in Rev. xi. 15 is not the "last Trumpet," absolutely, but only relatively; for it is only *the last of this series of seven*. Moreover, this is neither called "the last": nor is it necessary for us so to call it. The Trump in 1 Cor. xv. 51, 52, is called the "last" with reference to the church of God. It is the Trump which shall close our connection with the earth; it will end up all longing expectation, and therefore there is a true sense in which it is our last Trump.

The Trump of 1 Cor. xv. 51, 52, is the same that is mentioned in 1 Thess. iv. 16. We have had so many positive proofs that these "Seven Trumpets" belong to another Dispensation altogether, that we cannot confuse the Trump which shall summon the church of God to its ascension with the trumpet which shall bring on the last of God's plagues and end up His judgment of the earth.

The sounding of this Trumpet produces great activity and stir in Heaven, where it is sounded. It is nothing less than the proclamation of the coming Coronation of earth's rightful king (Compare 2 Sam. xv. 10, 1 Kings i. 39). It is the signal that, at length, the hour has come to herald the glorious news of the setting up and establishing of God's kingdom on earth. It is the announcement that the prayer of the ages—"Thy kingdom come"—is about to receive its wondrous answer. For this is the subject of the loud voices in heaven.

saying,

"The sovereignty* of the world is become the sovereignty† of our Lord, and of His Christ; and He

* G.L.T.Tr.A. WH. and RV. read the *singular* instead of the *plural*.

† Or "is become our Lord's and His Anointed's."

shall reign for ever and ever."
(Ex. xv. 18. Ps. x. 16. Dan. ii. 44;
vii. 14.)]

The whole subject is one of sovereignty. This is the whole matter which has been in question. And this question is now about to be settled by these final judgments of the seven Vials. The result is celebrated in this Vision "in heaven" by anticipation. It looks forward to the close of the whole book of Revelation. It is not till the events of chap. xx. have taken place that this change of sovereignty is consummated. "The kingdoms of the world" are represented as *wild beasts*, knowing no master and having no owner. This is God's view of all earthly governments. Government in the world, committed, for the present, to man, has never yet been exercised for God. Not only is His sovereignty not recognised, but even His suzerainty is rejected. It is folly to talk about "Christian kingdoms" or "Christian nations;" and it is worse than folly for ministers of the Gospel to occupy themselves with the taming of these wild beasts, instead of warning all of the coming judgments, which will destroy them altogether; and meantime witnessing of the "grace of God" to lost and helpless sinners. We are not referring to any lawful acts which we may do (as it were, in passing) to improve the condition of things, or to remove crying evils; but we are speaking of laying ourselves out for these things and of making them our great aim; and especially of ministers of the Gospel so doing. What is wanted is, not a "Citizen Sunday," but a Sunday for God, when men will be told of what God's verdict is on all these things; of what His remedy for them is; and of what means He is going to take to set right all that is so wrong. A Sunday when men will be told that there can be no Millennium without Christ, and that there is no hope for the world until it comes under the direct sovereignty of God and of His Anointed.

The very laws which God gave on Sinai, and the Divine Ritual of the Tabernacle and the Temple did not keep Israel from Religious Apostasy and political ruin. It ought therefore to be perfectly clear that there is no hope for the world in human laws or religions.

Righteous government is the one great want of the whole world. The obtaining of this is the mighty spring of all political movements for Reform; and of all national conspiracies, and revolutions. It is this that gives Anarchists the motive for their crimes. But man does not know or see (and there are so few to tell him) that there can be no righteous government for the world until the Righteous one shall come "whose right it is" (Ezek. xxi. 27) to rule in righteousness: and no peace for the earth until the Prince of Peace, whom man hath foully murdered, shall return to establish it. When he came, His object was angelically heralded as "Peace on earth" (Luke ii. 14); but when He had been rejected, His disciples knew there could be no "peace on earth" while the blood of the Prince of Peace cried for vengeance, and hence they sang of "peace in heaven" (Luke xix. 38). That is where our peace now

is (Eph. ii. 14-17); and peace is now preached to sinners and rebels.

All this, and more, is involved in this heavenly utterance. The coming kingdom is not "from this world" (John xix. 36). It is not "from hence." It comes from heaven, and from thence we look for the coming King. Here will be the fulfilment of the second Psalm and many other similar scriptures.

To the general utterance of the loud voices is added the special utterance of the twenty-four elders, which fills out the former with the details embraced in it.

16. And the twenty-four elders, who, in the presence of God sit upon their thrones, fell upon their faces, and worshipped God, (17) saying,

"We give thanks to thee, O Lord God, the Almighty, who art, and who wast,* because thou hast taken thy great power and hast reigned. (18) And the nations were wroth (Ps. ii. 1; xlvi. 6), and thy wrath is come, and the time of the dead, to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name (*i.e.*, Thee), the small and the great; and to destroy those who destroy the earth"]

There are seven things here celebrated by anticipation. And the seven is divided into *four* and *three*. The last *three* are marked off by their belonging to the special appointed season in which they are to take place. The first *four* relate to four actions on the part of God, and their effects.

The first act of taking His power is seen in the seven Vials (chap. xv. 8), where the temple is filled with smoke from the glory of God and from *His power*. The wrath of the nations, and of God, are both mentioned in Ps. ii. 1, 5. In connection with this we may read many of the Psalms, which are proleptic, and therefore in like manner celebrate by anticipation: *e.g.*, Ps. xciii.—xcix., Ps. lvii., and others, which ought all to be read carefully through with reference to the particular time referred to in this utterance of the twenty-four elders. There are other Scriptures which refer to this time of wrath. Read Isa. xxvi. 20, 21 (RV.):—

"Come, my People, enter thou into thy inner chambers,
And shut thy doors about thee,
Hide thyself for a little moment, until the indignation be overpast:
For behold, the LORD cometh forth out of His place
To punish the inhabitants of the earth for their iniquity:
The earth also shall disclose her blood,
And shall no more cover her slain."

* G.L.T.Tr.A. WH. and RV. omit "and art to come." The Text was altered here by some later scribe to make it agree with i. 4, 8 and iv. 8. But here the actual coming is celebrated, and therefore it forms no part of the original Text.

(So, Isa. xxiv. 17-21; xxx. 27, 28, 30-33. Ezek. xxxviii. 16-23. Zeph. i. 2, 3, 14-16; iii. 8).

In these judgments, under the seventh Trumpet, amendment or repentance is no longer looked for. All is wrath and vengeance. Jehovah at length replies to the reiterated cry of his people: "Arise, O God" Ps. iii. 7; vii. 6; xlv. 26. The time has come when the appeal of Ps. lxxviii. 1-3, &c., shall be answered:

"Let God arise, let His enemies be scattered:
Let them also that hate him, flee before him.
As smoke is driven away, so drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad; let them rejoice
before God:
Yea, let them exceedingly rejoice."

The last two great Witnesses of God will have finished their testimony, attested by miraculous evidences. Now, all further testimony is to be withdrawn, and vengeance is to take its course.

The last three statements of the Elders' utterance relate to the appointed season (*καιρός*, *kairos*), which has come for their fulfilment.

(1) "*The time of the dead to be judged.*"

This connects, therefore, the events of chapter xx. with the sounding of this Trumpet (See xx. 12, 13). Resurrection also is included, for the dead, "small and great," stand then before God for this judgment. Here we have more than mere avengement of the martyrs; or, righteous government.

(2) To give the Reward (a) "*to thy servants the prophets,*" as stated in chap. x. 7 (compare 2 Kings ix. 7). We have the same phrase in Dan. ix. 6, 10, as well as in 2 Kings xvii. 13, 23; xxi. 10; xxiv. 2, &c. The Old Testament prophets, have a pre-eminent place in the coming kingdom (not in the Church of God). See Luke xiii. 28. Matt. v. 10-12.

(b) "*And to the saints.*" This is a special term for the Old Testament saints, and is not to be confused with the usage of the word in the Church Epistles, where it is applied to the members of the Body of Christ; or with angels, of whom the word is also used in such passages as Deut. xxxiii. 2. In Ex. xxii. 31 it is used of holy men under the Law, as also in Ps. xvi. 3; xxx. 4; xxxi. 23; xxxiv. 9; l. 5.

The "saints" here are those spoken of in Daniel vii. 18: "the saints shall take the kingdom" (see verses 22, 27). These are the "saints" against whom the Wild Beast will "make war" (Dan. vii. 21, 25). These are the "elect" of Matt. xxiv. 31; Luke xviii. 7; and the "saints" elsewhere spoken of in the Apocalypse. (See xiii. 7, 10; xiv. 12; xv. 3; xvi. 6; xvii. 6; xviii. 24; xix. 8; xx. 9). These have their reward under this seventh Trumpet, and we see it actually bestowed on them in chap. xx. 4. This is the reward referred to in the Gospels, in such passages as Matt. x. 41, 42; xvi. 27; xxv. 34. Rev. ii. 23; xxii. 12.

(c) "*Them that fear Thy name, the small and the great.*"

Note, that the Elders do not say "us." They again distinguish themselves from human beings. It was the

special character of saints under the Law, to fear the Lord. See Josh xxiv. 14. 1 Sam. xii. 24. Ps. xxxiv. 9. But the words here probably include Gentiles (as distinct from Israel, who, as the "holy nation," are called "saints").

They are so distinguished in Ps. cxv., where we have first "Israel" (v. 9); then the "house of Aaron" (v. 10); then "ye that fear the Lord" (v. 11). Then in verse 13: "He will bless them that fear the LORD, both small and great."

The seventh Trumpet includes as its last object:

(3) "*to destroy them that destroy the earth.*"

This involves the destruction of Babylon, and of those who worship the Beast and receive his mark. It would also include the great destruction of the armies of Satan and the rebels who join it, in Rev. xx. 9. (Compare Isa. xxiv. 21.)

With the destruction of these God's judgments end, and the "mystery (or secret) of God is finished" (x. 7), as well as "the mystery of Iniquity."

This third vision "in heaven" closes with the words:

xi. 19. and the temple (Naos) of God which is in heaven was opened,* and there was seen the ark of his covenant in his temple:] We have already seen that heaven is a place of grand and glorious realities; and not a place of airy nothings, as popular theology pictures it. There is a heavenly Temple, and heavenly worship, and a heavenly priesthood, on the pattern of which the earthly was modelled (See Ex. xxv. 40. Heb. ix. 23).

The Apocalypse is the book of unveiling and of opening. Seven great openings characterise it.

In iv. 1: A *Door* is opened in heaven.

In vi. 1-9: The *Seals* are opened.

In ix. 2: The *Abyss* is opened. Here,

In xi. 19: The *Temple* of God is opened.

In xv. 5: The *Tabernacle* of Testimony is opened

In xix. 11: The *Heaven* is opened.

In xx. 12: The *Books* of judgment are opened.

The opening of the Heavenly Temple discloses the Ark of the Covenant, and speaks of the Covenant-keeping God redeeming His pledges of blessing to His People; and tells of judgment on His enemies.

It is from this Temple that the judgments which follow, proceed forth (xiv. 15, 17; xv. 5, &c.; xvi. 17).

This tells us that those judgments have respect to the restoration of His People Israel, and of the fulfilment of all His covenant promises, concerning the Land (Gen. xv.) and the throne (2 Sam. vii.), which were unconditional and therefore certain and sure. The Ark of the Old Covenant was concealed: this is revealed, and it is displayed as a token of Israel's salvation and of their enemies' destruction. The "secret" of God is finished (x. 7) because the Temple is laid open, and the Ark revealed.

The Ark of the Old Covenant had stood closely connected with the *Tabernacle* and Moses; with the *Land*

* So L.T.Tr. WH. RV. add δ (*ho*), which makes the Text read as above, and not as in the AV.

and Joshua; with the *Kingdom* and David; and with the *Temple* and Solomon. All are united here in connection with this Heavenly Ark of which the Earthly Ark was only a copy and a figure.

Under this covenant is at length to be fulfilled all that was announced in the Song of Zacharias (Luke i. 68-79); but which, owing to Christ's rejection, has been since in abeyance:

- A "Blessed be the Lord the God of Israel;
For He hath visited and redeemed His people
- B And hath raised up a horn of salvation for us
In the house of His servant David;
- C | As he spake by the mouth of his holy prophets,
Which have been since the world began:
- D That we should be saved from our enemies,
And from the hand of all that hate us;
- E | To perform the mercy promised to our fathers
And to remember his holy covenant;
- E | The oath which he swore to our father Abraham.
- D That he would grant unto us, that we being delivered out of
the hand of our enemies
Might serve him without fear,
In holiness and righteousness before him, all the days of our
life.
- C And thou, child, shalt be called the prophet of the Highest;
For thou shalt go before the face of the Lord to prepare his ways:
- D | To give knowledge of salvation unto his people
By the remission of their sins.
- A | Through the tender mercy of our God;
Whereby the Day-spring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death
To guide our feet into the way of peace."

The words printed in thicker type show us the great subject of each member. They may be more clearly seen if presented thus:

- A | 68. The visitation of God.
- B | 69. Its subject: Salvation raised up.
- C | 70. Foretold: by all His Prophets.
- D | 71. Its result: Destruction of Enemies.
- E | 72. Its basis: The Covenant.
- E | 73. Its basis: The Oath.
- D | 74, 75. Its result: Worship of Delivered Ones.
- C | 76. Fulfilled: The Fore-running prophet.
- B | 77. Its object: Salvation known.
- A | 78, 79. The Visitation of Christ.

Thus, beautifully, has God the Holy Ghost emphasised for us what is included in His Covenant, of which the manifestation of the Ark of His Covenant, seen in His opened Temple in heaven, is at once the token and assurance. The revelation of the Ark of the Covenant is at once answered on earth by signs which betoken its meaning for the earth.

That we reach a great crisis here, is evident. It anticipates the end, including the judgment of the great white throne in chap. xx. This Third Vision in heaven is followed by a Third Vision on earth, which fitly answers it. Before all that it involves and includes is fulfilled, we are taken back to the foundation of the world, in order to have various matters explained to us; and we are shown how the End is connected with the Beginning; and what the great Crisis really means.

This is why the Third Vision in Heaven is so solemn in its anticipation; and this is why the Third Vision on Earth is so brief in its response.

THE THIRD VISION "ON EARTH."

Ⓔ³ (page 118), chap. xi. -19.

This is very brief; the briefest of all. But, in reality it is the longest of all, for it anticipates the end of the Book. Before entering upon the judgment of the seven Vials, an Episode is to be given (as we have already shown) in chaps. xii., xiii., xiv., xv. Hence, before giving this Episode, the sounding of the Trumpet and the Heavenly utterances are briefly acknowledged by signs which betoken the coming judgments, which are to be taken up later and fully described in chaps. xvi. to xx.

xi. -19. **And there were lightnings, and voices, and thunders, and earthquake, and great hail.** That we have here a Vision relating to the earth is clear; though it is not, and need not be, so stated; for it is manifest that the *earthquake* must refer to the *earth*, as must the *hail* also. Similar phenomena are mentioned as the consequences of heavenly visions and announcements. (See viii. 5; x. 3; xvi. 18; xix. 6.)

The concluding words of the Elders closely connect the seven Vials as being the fulfilment of their prophetic utterance in xi. 18, 19.

The Temple is opened; so the opening of the Tabernacle in xv. 5 is the initiatory act of the seven Vials.

"*Thy wrath is come*," the Elders say. "Pour out the seven Vials of the *wrath of God*," cries the voice from the Throne, in xv. 7; xvi. 1.

The voices and hail, also, of xi. -19, correspond with the "voices" and "hail" which accompany the pouring forth of the seventh and last Vial in xvi. 17-21.

But before the account of this seventh Trumpet is resumed and its details set forth, we have three more visions "in heaven" interposed by way of parenthesis (viz., the *fourth*, *fifth*, and *sixth*, together with the *fourth* and *fifth* Visions "on earth"). The sixth Vision "on earth" takes up this third Vision, which, till then, is held over to allow of other information being given, which is necessary to the understanding of it.

Chapters xii. 1 to xv. 8 are, therefore, parenthetical as regards the actual sequence of the Judgment scenes.

Contributed Articles.

THE DIVINE PROVISION FOR "PERILOUS TIMES."

BY THE REV. J. J. BEDDOW
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LAST words are usually treasured. They carry with them a peculiar charm, and they bear a solemn import.

Few scenes in the life of the Apostle Paul are more affecting than that described in the twentieth chapter of the Acts of the Apostles. There we have a description of the occasion on which the beloved Apostle of the Gentiles addressed his last words to the Elders of the Ephesian Church.

At the close of that address we read that "when he had thus spoken, he kneeled down, and prayed with them all. And they wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more" (v. 38).

Written as they were whilst the Apostle was in prison, awaiting what he expected would be the "sentence of death," the Epistles to Timothy are usually regarded as among the last, if not quite the last, of St. Paul's *written words*. Timothy was the Apostle's "Son" in the Faith. He was also "overseer" or chief Presbyter of the Ephesian Church. There is therefore an interesting coincidence in the fact that the Ephesian Church was the recipient of the Apostle's "last words," both spoken and written.

In these farewell messages of the Apostle, we should naturally expect to find that attention would be directed to the most important requisites for the government of the Church. Especially should we expect warnings concerning existing and future dangers to the church's growth and spirituality.

It has frequently been noticed as very suggestive that in the Epistles to Timothy there is an entire absence of any reference to that which is now so often described as the "highest" and "central" act of worship, namely, the Lord's Supper. It has not been so often observed that, both in these Pastoral Epistles and in St. Paul's farewell address, there is a marked emphasis upon the importance of the inspired Scriptures. An examination of these passages will make this fact obvious to every reader.

In Acts xx. we read "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (v. 28). And how are they to feed the flock? Not with the Sacraments, nor with multiplied ceremonies.

Listen. "And now, brethren, I commend you to God, and to the *Word of His Grace*, which is

ABLE TO BUILD YOU UP,

and to give you an inheritance among all them that are sanctified" (v. 32).

He could claim for himself that he "had not shunned

to declare the whole counsel of God," and now that he is about to leave them, with a full realization of the fact, that after his departure "grievous wolves should enter in," "not sparing the flock"; and that from among themselves others should arise "speaking perverse things," from their own imaginations, he could think of no higher commendation than to "commit them to God and to the

WORD OF HIS GRACE."

It would be easy to shew how this thought also pervades both of the deeply instructive and earnest Epistles addressed to Timothy. Space will only permit us to glance briefly at a few passages in the second Epistle. These will abundantly prove how earnestly and persistently the Apostle enforced the importance of the knowledge of the written Word. In his estimate of the ministerial office, the workman "that needeth not to be ashamed" is not the one who is most cognisant with the postures and genuflexions of sacerdotalism, but he who "*rightly divides the word of truth*" (2 Tim. ii. 15).

After various solemn and specific warnings, the Apostle proceeds in the next chapter (v. 1), to affirm that "In the last days perilous times shall come." The Revised Version translates the Greek word here used by the English word "grievous." That is a much weaker term than "perilous" and certainly falls short of the force of the original as interpreted by Greek usage and Scripture analogy. Dr. Bullinger, in his Lexicon, translates the word, *viz.*, *χαλεπός* (*chalepos*), thus, "heavy, difficult, hard to bear; connected with toil and suffering; dangerous." Similarly, Dr. Young renders it, "*Hard, difficult, dangerous, perilous, fierce, injurious.*"

It only occurs twice in the New Testament, the other passage being Matt. viii. 28. There it is employed to describe the condition of the two Gadarenes who were "possessed with demons," and who are said to have been "exceeding fierce."

As this term fittingly described the condition of the "demon-possessed" Gadarenes, why should we hesitate to believe that the Apostle studiously adopted the same word with a similar force of expression in this, the only other passage where it is employed? As thus interpreted it is eminently descriptive of the "times of the end," the period of the "last days," which is to precede the Advent of the Lord Jesus Christ! In those days, says the Apostle (2 Tim. iii. 1-7), "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers (*διάβολοι*), incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Certainly the period to which such a graphic and alarming description applies will indeed be "perilous," it will even be "exceeding fierce." A reference to the first Epistle to Timothy (iv. 1-3) further connects the period with Matt. viii. 28, since it will be associated with a renewed exhibition of "demonology."

The pages of *Things to Come* bear ample testimony to the rapid approach of these "Perilous Times." Sometimes even the Secular Press raises a warning voice. Mr. George

W. E. Russell, writing lately in *The Daily News*, in answer to the question, "Is Society on the down-grade," concludes his article by giving the following paraphrase of the testimony of a friend "who knows Society as well as most men." He says, "We are living in an age of decadence, and we pretend not to know it. Not a feature is wanting, though the worst cannot be mentioned. We are Romans of the worst period, given up to luxury and effeminacy, and caring for nothing but money. Courage is so out of fashion that we boast of cowardice. We care nothing for beauty in art, but only for a brutal realism. Sport has lost its manliness, and is a matter of pigeons from a trap, or a mountain of crushed pheasants to sell to your own tradesman. Religion has degenerated into juggling and table-turning and philandering with cults brought, like the rites of Isis, from the East. As for patriotism, it is turned on like beer, at election times, or worked like a mechanical doll by wire-pullers. We have the honour of belonging to one of the most corrupt generations of society. To find its equal we must go back to the worst times of the Roman Empire."

This is a picture of "Modern Society"; and if we turn to the fashionable religions of the day, we shall find that they embody, not only the germs, but an advanced development of the *principles* which are given by St. Paul as marking the advent of the great Apostasy, and which he so appropriately describes under the name of "Perilous Times."

Leaving this line of thought for a moment, we may notice another peculiar feature of these Epistles which is deeply interesting and very instructive. They are the only portions of the New Testament Scriptures in which we find the expression

"MAN OF GOD."

In 1 Tim. vi. 11, it is applied personally to Timothy: "But thou, *O Man of God*, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." In 2 Tim. iii. 17, the name is applied generally to those possessing certain qualifications, "That the *Man of God* may be perfect, thoroughly furnished unto all good works." Though not occurring elsewhere in the New Testament the title is frequently met with in the Old Testament Scriptures. There it is used by the people as synonymous with the term "prophet." In Bible language, as well as in the old English significance of the Word, the "prophet" was a man who spoke for God, and witnessed for His truth. He was recognised by the people as the man whom God had called, and qualified, and whom he had sent forth to be His spokesman in the world. The people consequently gave him the name of the "Man of God." As Dr. Bullinger has shown,* all through the *historical* books of the Old Testament this is the popular term for the prophets. They were God's spokesmen, upon whom God had put His Spirit and whom He had taught what they were to say and write on His behalf. This gives us the key to the meaning of the title, "*Man of God*."

Reverting again to the point at which we diverged, *viz.*, 2 Tim. iii. 1-5, we notice that St. Paul continues to warn

* See, *The Man of God: a Bible Study*, by Dr. Bullinger. Price 1d.

the Church, through Timothy, that "*evil men and seducers shall wax worse and worse*,

DECEIVING AND BEING DECEIVED."

"But,"—and here is the Divine's remedy for "*Perilous Times*"—"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." The Revised Version has considerably weakened the force of this passage by its rendering of v. 17. The whole analogy of the New Testament, where a similar structure is employed, is in favour of the rendering of the Authorised Version, and we may therefore unhesitatingly accept it. That rendering is in entire harmony with what precedes in v. 15, *viz.*, "and that from a child (babe) thou hast known the *sacred writings* (*ἁγία γράμματα*) which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture"—the Greek phrase is never used in the New Testament except in the sense of the "Scriptures" as commonly understood—"All Scripture is given by inspiration of God." The word "*Theopnustous*," means "God-breathed," and gives a beautiful idea of "Inspiration." The Apostle had in his mind the "Sacred writings" in which Timothy had been nurtured, and he says they were "God-breathed" and hence they had a surpassing value. He gives this character to the "Law," no less than to the "prophets," to the "historical," no less than to the didactic and doctrinal portion of the Scriptures.

Read in the light of this passage we cannot but clearly perceive the appropriateness of the title given to Timothy. He was a child of faith, taught and quickened by the Holy Spirit. He was not only the Apostle's "dearly beloved Son," in the gospel, and overseer of the Church at Ephesus, but he was one, who from the first had possessed "unfeigned faith," which "dwelt first in his grandmother Lois and his mother Eunice." Through the divine blessing upon a godly parentage and training, he had from "infancy" "known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." He had thus the most complete qualifications requisite for a "Man of God."

But the great point here is the unique position assigned to the inspired Word of God. There is no other Book in the world which could claim such power and such authority as that which is here given to the Old Testament Scriptures. And the same position is by inference given to the Scriptures of the New Testament, for if the Old Testament writings are "able to make wise unto salvation through faith which is in Christ Jesus," they require the Scriptures of the New Testament as a necessary sequence and complement. This is implied in the Apostolic injunctions which will be seen below.

And how instructive it is to notice that the reference here is not to the inspired men, but to the inspired *Book*, and to the inspired Book *throughout*. The Apostle says,

"ALL SCRIPTURE IS GOD-BREATHED,"

and he proceeds to affirm its absolutely perfect adaptability for the objects for which it is designed: "It is profitable for doctrine" (or teaching) for "correction," for "instruction" (or discipline) "which is in righteousness," "that the Man of God may be

COMPLETE, FURNISHED COMPLETELY

unto every good work."

In 2 Pet. i. 20, we are told that "No prophecy of the Scripture is of any private interpretation"; that is to say, it did not arise or originate out of its own, or of the writer's own interpretation or imagination. St. Paul goes further and says that we are not "sufficient of ourselves to think anything, as of ourselves" (Greek, "not sufficient" "to think out anything original") (2 Cor. iii. 5). How important, then, nay, how absolutely essential, it is to have a perfectly reliable guide. The passage under consideration claims that special and honourable prerogative for the Scriptures. The Greek verb employed, "completely furnished," is used in reference to "furnishing" a house, "fitting out" a ship, and in "preparing" for a campaign. In these cases, especially the two latter, everything must be thought of, every requisite must be provided, and every emergency must be considered. Spiritually understood, like an empty house, we need to be "furnished" by the Holy Scriptures. We are not only like vessels launched upon an unknown sea, but we are engaged in a deadly conflict, "not with flesh and blood, but with principalities, with powers, with the rulers of the darkness of this world, with wicked spirits in heavenly places." How can we be suitably equipped, how can we effectually warn others, how can we build them up in our Holy Faith? By being, as Timothy was, "Men of God," "completely furnished" by the Holy Scriptures. "I charge thee, therefore," because these Scriptures are so perfectly adapted to the object in view, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead,"

"PREACH THE WORD."

That is to be the grand remedy, the panacea, for "perilous times"! "Be instant," continues the Apostle, "in season, out of season; reprove, rebuke exhort, with all longsuffering and teaching. For the time will come when they will not endure *the sound doctrine*; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears *from the truth*, and turn aside unto fables. But be thou sober in all things, suffer hardship, *do the work of an Evangelist, fulfil thy ministry*" (2 Tim. iii. 16 to iv. 5). "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in *the word* of faith and of *good doctrine* whereunto thou hast attained" (1 Tim. iv. 6).

Christ the living Word, proclaimed and set forth in the written Word, is the real food of the soul. It is exactly in proportion as the precious things of the Word of God are brought forth and dealt out in all their richness and profusion in the ministrations of God's ambassadors, that souls are fed, and nourished and sustained. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes," etc.

"*More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.* Moreover, by them is thy servant warned; and in keeping of them there is great reward" (Ps. xix. 7, etc.).

THE CHURCH AND THE STAGE.*

THE *North Mail*, Newcastle-on-Tyne, of Dec. 1st, 1902, contains the utterances of a Vicar as to the need of a closer alliance between the Church and the stage.

He first traces the modern drama from the Church itself, as springing out of the "Simple tableaux of Gospel events performed within the Church."

His efforts forcibly remind one of the doings of Balak, the son of Zippor, when he employed Balaam to curse Israel; but was pressed against his will to bless. But in this case the order is reversed. Instead of proving the stage to be a fit handmaid of the Church, and in this sense bestowing his blessing, he succeeds in showing that it is no way fit to engage in so high a calling.

In his article, he says "that the stage had begun to regain its rightful place in the social economy, and the actor to be regarded as an artist instead of a rogue and vagabond."

"In England, Church and stage had been very much together, and they would be again, he trusted, in the good times that were coming. This was right, because it was natural."

We agree. This is very NATURAL, using the word in the Apostolic sense, for "the natural man receiveth not the things of the Spirit of God."

The writer expands as he goes on, and leads us to expect great things from the stage. It does suggest itself to one, that if the Church is a "Mother," it must be a very bad one to require another *mother* to complete the education. He says:

"The Church was meant to be the *mother* of our souls, to mould our characters and change our *natures*."

"When we saw a play well acted we learnt a great deal more than we knew before about human *nature*. In most good plays there was no need to preach a moral: it was there in the play. The stage still did one side of the Christ's work on earth. He taught many things in parables; so did the stage teach in story."

We can quite believe that the play-goer gets a knowledge of human nature, but such a side of human nature, that, judging from what the writer goes on to state, had better not be known at all.

However, he shall speak for himself:

"The evils in the profession itself came from the greed of gold and the cupidity of speculators. *Most theatres*† and companies to-day are run by syndicates of money-grabbers, or by rich men who knew nothing of art, but wanted to know a lot of artistes."

Here the Balak side—the curses come forth. The writer's deductions are the very opposite to his preamble, for that which he finds common to *most theatres* he declares to be "Cupidity," money-grabbers, and those who care nothing for art, but want to know the artistes.

A further, and more serious indictment he brings against the stage in the following:—"There was, however, in the profession, a 'white slavery,' which was a disgrace to it and civilisation."

He had stated that "the stage still did one side of

* Rev. F. E. A. Leake, Vicar of St. John's, Sunderland.

† Our italics.

Christ's work on Earth"; but, afterwards, according to his own showing, it is being done by "money grabbers," "speculators," "suggestive plays," and "silly buffoonery," to suit the taste of the "general body of the public."

"The general body of the public failed to recognise the high calling of the drama, and were ignorant of what art was, and the great purpose it was meant to serve.

"They could not blame the profession, nor the managers, nor, altogether, the syndicates for the production of *suggestive plays*, for the silly buffoonery that was meant to be humorous, or for the unutterable bathos of the modern melodrama."

So the Mother Church, in casting about for a helpmeet to go on doing the work of the Christ on Earth, finds a "public" quite unwilling to sanction the alliance on such terms as having to put up with the loss of suggestive plays. "The public loved to have these things so. The public wanted educating, and they could not expect actors and managers to ruin themselves to do this, though one or two brave souls had done so."

And now comes the most damaging admission of all presented in this miserable and blasphemous effusion.

With a cut at the pretensions of aspiring amateurs, exhibited as characters of such meanness, that, "too often they only existed to minister to the vanity of the performers under the *mask of helping charities*."

"If capable and keen amateurs would combine to produce well the old or modern plays which made for art, and which, in the present state of things, spelt ruin to the professional managers, they would be doing a good and useful work."

He leaves off with the astounding admission that to produce plays of the character that would help the *mother* to train her children in the right way would "spell ruin" to those that made the attempt. We doubt whether this representative of the Church will receive much praise for his contribution on behalf of the stage, for he starts to bless, but closes with denouncing.

The upholder of the drama as a means of lifting humanity to a higher level, leaves off by declaring that the people that wish for better things do not frequent the theatre because its present constitution is BAD, and so must be left to go from bad to worse.

"The duty of the Church was to say, 'I frankly see the good the stage may do, and often does; I also recognise many abuses connected with it; but I know if all the people who wish for better things, shun the theatre and give the cold shoulder to the profession, things will only go from bad to worse.'"

America will not be left behind in this eagerness to find amusement for the votaries of pleasure under a religious garb. This is the latest from that country, as given in *The Daily Mail*, Dec. 13, 1902:—

"THEATRE IN A CHURCH.

"The Church of the Holy Sepulchre, New York, is to have its basement equipped thoroughly for dramatic representations. The Rev. W. E. Bentley, in announcing the fact at a meeting of 'the Actors' Church Alliance,' declared

that the Church needed the stage and the stage needed the Church."

These things are clear indications of "the last days and perilous times" foretold in 2 Tim. iii. 3, 4, "Lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof." N.

Things New and Old.

BABYLON.

PROF. HILPRECHT'S DISCOVERIES.

Prof. Hilprecht has just returned from his excavations of Babylon and Nippur. Since the discovery of Ashurbanapal's Library, at Nineveh, by the English, no more important antiquities have been handled than those he has excavated. A library composed of clay tablets, which belong to the age of Abraham, furnished this material. Twelve years ago Prof. Hilprecht, as he rode over the extensive mounds of the great and ancient city of Nippur, which is the Biblical Calneh of Genesis, pointed out a group which he regarded as the probable site of the library.

From the fact that the Assyrians had copied thousands of Babylonian tablets for their libraries, the professor inferred that a library of no small size would be found in connection with the great Nippur sanctuary of Bel. On the first campaign, about 2,500 tablets were discovered. Many additional inscriptions were revealed on the subsequent campaigns; but on the last, when Prof. Hilprecht again visited Nippur, he was able to fully establish the correctness of his theory. Only about one-twentieth part of the immense mound covering the library has been systematically excavated, yet about 20,000 inscribed tablets or books have been recovered from their hiding places. Twenty-five feet of debris rested on top of the library, which had been destroyed and thrown into ruins about the time Abraham left his home in Chaldea, 4,000 years ago.

Every tablet, therefore, found in the ruins, belongs to the third millennium before Christ, and, from a point of antiquity, the find must be regarded as the most valuable archaeological material ever recovered. Prof. Hilprecht expects to devote his life to the decipherment and publication of this unique literary library. He believes that among its treasures will be found copies of the Creation and deluge legends according to the Babylonians of Abraham's day.

Questions and Answers.

QUESTION No. 309.

HATH GOD CAST AWAY HIS PEOPLE?

M. E. G., Sutton. "Will you explain the meaning of the 'casting away' in the following two passages: Rom. xi. 1, 'Hath God cast away his people? God forbid.' Verse 15, 'For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'"

In verses 1 and 2, the word is ἀπόθρομαι (*apōthomai*) and

means to thrust away, reject. It occurs elsewhere only in Acts vii. 27, 39. 1 Tim. i. 19.

In verse 15 it is the noun, ἀποβολή (*apobolē*), a casting aside; hence, in Acts xxvii. 22, *loss* (the other of the only two occurrences of the word). It is from the verb ἀποβάλλω (*apoballō*), to cast aside, as a garment, which might or might not, on that account, be lost. The verb occurs only in Mark x. 50 and Heb. x. 35.

The meaning of these passages, then, is clear. God hath not thrust away or rejected His People, Israel. He hath only cast them aside for "a little moment": but they are to be found and received again, to their own great joy, and the world's great blessing.

QUESTION NO. 310.

L. E. L. THE TRIBULATION.

Your questions refer to the Book of Revelation, and you will find them all dealt with in due course if you will carefully read and study our papers on that book.

We may, however, add, with regard to your questions, briefly, the "dark ages" cannot be the "tribulation," for the simple reason that Christ comes "immediately" after the end of it (Matt. xxiv. 29). The times referred to cannot mean "years," because it says "days." We prefer to believe God rather than men.

Your second and third questions are answered by the first two words, "Some say." We prefer to believe and rest on what God says; and He says nothing of the kind.

There is nothing for us to "make of the beast" of Rev. xiii. He will be exactly what is said of him, and no one can tell us anything more than what Scripture says.

QUESTION NO. 311.

H. D., Ontario. "WITH THE LORD."

You will find an answer to your enquiry in *Things to Come* for July, 1902, and see that 2 Cor. v. treats of resurrection, and not death. The former (or Rapture) the Apostle was "earnestly desiring"; the latter, "death" was "not that" for which he was looking or desiring.

"CHRIST."

The word Χριστός, *Christos*, is the Greek word for the Hebrew, *Messiah*. Both have the same meaning, *anointed*. It tells us that He who was made flesh and dwelt among us was the Lord's Anointed, to carry out all that was necessary to accomplish Jehovah's purposes, whether these regarded Israel, the Church, or the World. The word has an official meaning; but it has more; for God hath made Jesus, in consequence of His atoning work, both Lord and Christ. Hence there is the glory which He had with the Father before the world was (John xvii. 5), and there is the glory which was given Him after His mediatorial work (John xvii. 22, 24).

"Jesus" is the name associated with His humiliation and shame. Hence we are never said to be "in Jesus," but always "in Christ."

There is something to be learned from the use of these names and the order in which they are used.

If it is "Christ Jesus," then the thought is of that glorious One who humbled himself as Jesus. If it is "Jesus Christ," the thought is of that humbled One who is now exalted and glorified. Example, Phil. i. 1, "Paul and Timotheus, the servants of JESUS CHRIST, to all the

saints which are in CHRIST JESUS." Man may use these wondrous titles at random, without design, thought or meaning; but the Holy Spirit uses them with Divine perfection and precision.

RAPTURE.

This word is non-scriptural, but not un-scriptural. In 1 Thess. iv. 17 it is not a noun, but a verb, and is rendered "caught up." Hence the noun would be a catching up or away.

It is a blessed fact, and it would be well for you to look up all the words used to describe it, in Phil. iii. 1 Thess. iv. 2 Cor. v. Rom. viii. 1 Cor. xv.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST CONFERENCE OF 1902.

The Annual Zionist Gathering in Oct. 1902, took the form of a conference of the leaders of the various branches of work, members of the Greater Actions Committee, the Directors of the Bank and Trust, and heads of Standing Committees. The time for talk has passed, and what is being transacted now is action and business. The yearly Conference which takes place in Vienna, will alternate with the Great Congress, which will, in future, be held every two years.

"Dr. Herzl, President of the Actions Committee, delivered the opening address. He said: During the past year Zionism has continued its victorious march, and not only has the number of its adherents everywhere increased, but in many fresh quarters it has taken strong hold, and it exists wherever Jews have a dwelling place. It is a matter for rejoicing that as the strength of the movement has increased it has gained in the respect and appreciation accorded it by general public opinion. Our idea is no longer the subject of ridicule, and in the most earnest circles this earnest movement is given its due. This is proved by the negotiations for the realisation of our idea, in respect to which, while up to now they have led to no positive results, which has been emphasised and greeted by our Jewish opponents with ill-concealed jubilation, the opponents have kept silence on the fact that, on the part of the Turks, our delegates and representatives met with the greatest consideration. The present deliberations will decide upon the line henceforth to be taken up. We are convinced that we are treading in the right path. If here and there obstacles confront us, we shall, as hitherto, ever strive to find new paths, until we arrive at the goal we have set ourselves to reach. Our immediate task is therefore once again the strengthening of our material auxiliary organisations. We have to develop our organisations with energy and foresight, and therewith to gain an influence, which will increase with our numbers, over the intellectual and social life of the Jews. With this end in view we must give our full attention to the resolutions of the Congress with regard to the physical, intellectual and economic uplifting of the Jewish people. The light which Zionism gives to Judaism must be kept burning ever brightly. The work of the Actions Committee, with the assistance of the party, will forge a way to the desired end, in the face of all obstacles and in spite of all eventualities.

"Dr. Herzl's remarks were warmly received."

The Report recorded the accession of enormous numbers of Jews to the Zionist ranks in all parts of the world.

"The most interesting feature of the Conference by far was contained in the report of the Cultur-Commission. This report emphasised the necessity of 'Cultur' work on the following grounds:—First, 'Cultur' work is necessary for the ripening of the people for the attainment of the ends of the movement; secondly, in consideration of the political position of the party; and, lastly, as a means of propaganda, which would have a greater influence on public opinion than the programme as at present constituted.

"'Cultur' work has been hitherto chiefly promoted by the democratic section of the party, but other groups have associated themselves in this work. 'Cultur' work does not sail exclusively under the colours of the party, but has claims on the most capable men, even if they be not party Zionists.

- "The achievements since the last Congress, include,
- "1. The Creation of a Jewish Statistical Bureau.
 - "2. The Jewish Publication Society.
 - "3. Courses of what will correspond with our University Extension Lectures.
 - "4. Reform of Religious Instruction.
 - "5. Jewish Exhibitions.
- "All these are subsidiary aids to extend, develop, and command the desired result.

"After a short *resumé*, the President (Dr. Herzl) closed the Conference with the following remarks: In these few days we have endeavoured to accomplish as much as possible. We have all comprehended our duty, and we will understand it further; that through clouded and dark days we must maintain the energy for our movement in anticipation of the day for which we all hope, and for which our hearts glow full of anticipation."

RELIGIOUS SIGNS.

THE VATICAN AND BIBLICAL CRITICISM.

The attitude of the Roman Curia, and in particular of the Congregation of the Index, towards Biblical criticism has attracted so much attention in England that the following information, which (says the Rome correspondent of *The Times*) reaches me from an unusually well-informed quarter, may be of interest:

"When, some months since, determined attempts were being made in France and at Rome to secure the condemnation of the Abbé Loisy, whom English Biblical students rightly consider the ablest of contemporary Catholic Biblical critics, the cause of the erudite Abbé, and of Biblical criticism in general, found defenders so active that the Vatican, in order to gain time and to quiet the controversy then raging, thought wise to appoint a Commission of Biblical Studies, ostensibly to examine the whole question of the compatibility of Biblical criticism with Catholic doctrine and discipline. The findings of the Commission are awaited with interest in Liberal Catholic and in Anglican circles, where it is respectively hoped and feared that an authoritative pronouncement on the part of the Vatican in favour of freedom in Biblical criticism might remove one of the obstacles which now impede the adoption of the Roman creed by many Protestant students of the Bible. Within the Vatican itself, where the spirit animating the majority of the Commission and those responsible for its appointment is apparent to all, the hopes of Liberal Catholics are not shared. The chief aim of those who appointed the Commission was to procure a respite from the pressure of a troublesome question by inducing Catholic Biblical critics, out of deference for the Holy Father, to keep silence pending the report of the commissioners. This aim has not been realised. A book entitled 'La Question Biblique chez les Catholiques de France au XIXe Siècle,' by Albert Houtin, has upset all calculations. The author deals with the history of modern Biblical criticism in Italy and England as well as in France, and presents to his readers a long list of the defeats suffered by the Roman congregations at the hands of Biblical critics. It will be difficult for the Congregation of the Index to condemn the book—which has been denounced to it from a dozen different quarters at once—because the author deals only with historical facts. Neither silence, nor finesse, nor blustering will suffice to stifle the question. Meanwhile, several cardinals, thoroughly alarmed by the impression which the book has created, are demanding the adoption of energetic measures against the critics, and, in particular, the immediate dissolution of the Commission of Biblical Studies. It is possible that one of the most influential German Catholic scholars may return without delay to Rome in order to try and avert such a catastrophe."

NONCONFORMIST "FRIARS."

And why not? And why draw the line here? The mad race of competition in Bazaars, "Harvest Festivals," "Musical Services," "Sisters of the People," "Guilds," "Church Houses," etc., is not yet ended. Let the Church set the fashion for any "new thing," and "Nonconformity" will compete with it. It must keep up in the procession, or it will fall behind unnoticed.

So now we are to have "Friars"!

The following notice is from *The Daily Telegraph*, of Sept. 10th, 1902:—

"Nonconformist friars are the latest religious novelty, preliminary steps for their enrolment having been taken on Saturday at Westminster Congregational Chapel. They are to be known as the "Brothers of the Common Life"—the name of a once well-known Roman Catholic Order, whose most celebrated member was Thomas à Kempis. The Rev. Richard Westrope, who has resigned the ministry of the chapel mentioned in order to devote himself to what he regards as a wider sphere of usefulness, is the founder and organiser of the fraternity, and has received many promises of support. It is intended

to take the simple rule of St. Francis of Assisi for a model, and the distinctive dress will consist of a plain black gown and cape. Vows will be terminable and renewable from time to time, and no denominational restrictions are to be made. Twelve years ago a similar order was formed in the Anglican Church, but it came to grief, and the fate of the new movement will therefore be watched with curiosity and interest."

Editor's Table.

PROPHETICAL CONFERENCES.

Some years have elapsed since a few friends conducted a series of conferences, having for their special subject

The Inspiration of Scripture,
The Prophecies concerning Israel, and
The blessed hope of the Church of God.

They were held in Liverpool, London, Nottingham, Carlisle, Bradford, Gloucester, Tunbridge Wells, Halifax, Edinburgh, Aberdeen, Inverness, Dundee, Dingwall, Paisley, Montrose, Dunoon, Elgin, Peterhead, Cullen, Findochty, Fraserburgh, Portessie, Boharm (Keith), Dublin and Belfast. Blessed fruits were manifested at those conferences, and proofs are continually coming before us that their effect is still being felt. We are constantly meeting with or hearing from one and another who received light and blessing, and have been used since to spread the light and minister the blessing.

Now the question has arisen as to how far it is the Lord's will that such a series of conferences should again be held.

If it be His will He will make the way quite clear by providing the means, which would be only partially met by the local gatherings.

He may put it into the hearts of some of His stewards to make His will known to us, or He may raise up local friends in various centres who would severally or jointly guarantee the local expenses.

We have received several letters of late which speak strongly of the writers' impression that the time has come for those who really love the Lord's appearing, to organise conferences in every considerable town in the United Kingdom to warn the world of its impending judgments; and quicken the Church to a livelier sense and reality of its blessed hope.

It would take some years to cover the whole country.

All we can say is, that if the Lord should manifest His will that such a work should be undertaken, we will open a special banking account in London in the names of the trustees of *Things to Come*:

{ Sir Robert Anderson, K.C.B., LL.D.,
Rev. Sholto D. C. Douglas, M.A.,
James E. Mathieson, Esq.,
Rev. E. W. Bullinger, D.D.,

who would hold themselves responsible for the due administration of such fund.

Cheques should be payable to "Prophetic Conferences Fund," and crossed London and Westminster Bank, Bloomsbury, London.

BELFAST.

Subscribers to *Things to Come* in Belfast are notified that the Agency has been taken by the "Religious Tract and Book Depot," 116 Royal Avenue.

The Publisher will be obliged to our friends if they will kindly make this known.

Mr. C. B. Miller, of 53 Thorndale Road, Antrim Road, will be glad if readers will put themselves in communication with him.

THINGS TO COME.

No. 105.

MARCH, 1903.

Vol. IX. No. 9.

Editorial.

"THE YEAR THAT KING UZZIAH DIED."

THERE must be something very significant and important in this apparently abrupt opening of Is. vi.

It was the end of the first of the periods during which his prophecies were delivered: viz.: "The vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem (not the Church) in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."

These four reigns were remarkable: and all seem to be specially and particularly associated with Jerusalem and the Temple.

JOTHAM seems to have prepared the way for the downward course after the wonderfully prosperous and blessed reign of Uzziah: for it is noted of him that he

"ENTERED NOT INTO THE TEMPLE OF THE LORD, and the people did corruptly" (2 Ch. xxvii. 2).

Of AHAZ it is recorded that he

"SHUT UP THE DOORS OF THE HOUSE OF THE LORD, and he made him altars in every corner of Jerusalem" (2 Ch. xxviii. 24; xxix. 7).

Of HEZEKIAH it is recorded how he commenced his reformation (2 Ch. xxix. 3), "He, in the first year of his reign, in the first month,

OPENED THE DOORS OF THE HOUSE OF THE LORD."

Isaiah lived through all these reigns, and his visions relate particularly to the events connected with, and linked together by, these three references to the Temple of the Lord.

Israel's troubles began with JOTHAM'S neglect of the House of the Lord, as is seen from Isaiah i. and the Gospel History. It had become "a house of merchandise" (John ii. 16), and "a den of thieves" (Matt. xxi. 13).

Now, at the present time, it is as it was in the days of AHAZ, "shut up," and "desolate." "Behold, your house [no longer the Lord's house] is left unto you desolate" (Matt. xxiii. 38).

Henceforth, it remains "desolate" till the greater than HEZEKIAH shall come to "open the doors of the House of the Lord," and they shall say "Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 39). Then, that will take place which did take place in Hezekiah's reign, and which is foreshadowed is Is. xxii. 15, etc. Shebna, "who is over the house," shall be violently driven out; and Jehovah says: "I will call my servant Eliakim . . . and I will commit thy government into his hand . . . and the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut . . . and he shall be for a glorious

throne to his father's house" (Is. xxii. 15-23). Ezekiel also tells of the days when the gate thus once again opened shall never be shut. "The Lord said unto me: This gate shall be shut, it shall not be opened. . . . It is for the prince; the prince, he shall sit in it. . . . he shall enter by the way of the porch of that gate" (Ezek. xlv. 2, 3. Compare chap. x.).

And then, "After these things, and the establishment thereof, (by Hezekiah) Sennacherib king of Assyria came, and entered into Judah" (2 Ch. xxxii. 1). So, in later days, and at a like time, Gog shall come up against Israel (Ezek. xxxviii. and xxxix). Antichrist shall have been already slain: and now, just before the actual commencement of the millennial glory as recorded in Is. lxii., Israel will be called by the name of Hezekiah's wife, "Hephzi-bah," i.e., "my delight is in her," because in that day the land shall be called Beulah (i.e., married), and the Lord God shall rejoice over His People. "as the bridegroom rejoiceth over the bride" (Is. lxii. 4, 5).

Thus these three reigns (Jotham, Ahaz, and Hezekiah), illustrate and foreshadow Israel's history in connection with the Temple.

But they are preceded by the reign of UZZIAH. Now Uzziah reigned for 52 years (four times thirteen*). His reign ended in his own fall (2 Chron. xxvi. 19-21), and was followed by the further failures of Jotham and Ahaz.

Uzziah's reign had been as great a time of blessing for Judah as Solomon's had been for all Israel. The nation had been overwhelmed with the manifestation of Divine favour; but the riches of Divine goodness had no more effect on the nation than the tribulations it had passed through before.

Hence it was that "the year that king Uzziah died" became such an important landmark in the history of the nation.

The time had come now to make the solemn prophecy as to the coming blindness.

The nation was to be left to itself; but not for ever. A time was set, and the promise of Restoration was given. But meantime Judah and Israel were to come under the Gentile yoke.

In connection with this, "the year that king Uzziah died" is said by Chronologists to be the very year in which Romulus, the founder of Rome, was born. At any rate, about that time Rome was founded, the very nation that was to destroy that city and temple, and disperse that nation.

The national glory died out with Uzziah, and therefore it is that this year is thus so emphatically marked; and this chapter (Is. vi.) is so solemnly introduced.

* For the significance of this number see *Number in Scripture*, by the editor, published by Eyre & Spottiswoode, Great New Street, London.

So important a place does it occupy, that it is *three* times quoted from "Isaiah" in the New Testament, and on each occasion at a great dispensational epoch.

1. In Matt. xiii., the chapter of the seven dispensational parables. "The same day" on which our Lord was rejected by His own family (xii. 46-50, compare Mark iii. 21 and 31-35), as well as by the people (Matt. xi. 16-24). Then it is that He begins to speak in parables, that they might not understand (xiii. 11-13), and goes on to quote Is. vi. 9, as His reason for so doing (v. 14).

2. In John xii. 39, 40. When His rejection was complete and His enemies had determined in council to put Him to death (xi. 47-53, and xii. 10).

3. In Acts xxviii. 25-7. When Paul closes his testimony to Israel with this solemn reference to the prophecy of the rejection of Israel, and the declaration that "the Salvation of God is sent unto the Gentiles, and they will hear it."

It is worthy of notice that in these three quotations, each has a special reference to one of the persons of the Trinity.

1. In Matt. xii. 14. It says "in them is fulfilled the prophecy of Isaiah, which saith," etc. Now, from Isa. vi. 8 it is "the voice of the LORD" (Jehovah), and v. 3 "the LORD of hosts."

2. In John xii. 41 we read "these things said Isaiah when he saw his glory, and spake of him," which seems to refer to Christ as the Second Person.

3. In Acts xxviii. 26 the prophecy is introduced with the words "well spake the Holy Ghost by Isaiah the prophet."

Thus the Old Testament reveals the Father,
the Gospel reveals the Son, and
the Acts reveals the Holy Spirit.

Another lesson is to be learned from this mention of the death of Uzziah here.

We have the contrast between "king Uzziah" (v. 1), and "the King, the LORD of hosts" (v. 5).

In the former, men saw "Uzziah, the king . . . a leper unto the day of his death . . . cut off from the house of the LORD" (2 Ch. xxvi. 21). This is what men's eyes saw. And what did the eyes of the man of God see?—"Mine eyes have seen the king, the LORD of hosts" (Is. vi. 5).

Ah! it is this revelation of God that puts man in his proper place. It is when we see ourselves in the light of His glory that we discover how far short we come.

All God's saints learn by this experience. The holiest men in Scripture are examples of it. Two of the three specially singled out for highest mention "Noah, Daniel, and Job" (Ezek. xiv. 14, 20), exhibit it.

JOB confessed, "I am vile" . . . "I have heard of thee by the hearing of the ear; but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes" (Job xl. 4; xlii. 5, 6).

DANIEL confessed, "I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength (Dan. x. 8).

ISAIAH confessed: "Woe is me! for I am undone;

because I am a man of unclean lips; . . . for mine eyes have seen the King, the LORD of hosts" (Is. vi. 5).

John the beloved also confessed: "And when I saw him, I fell at his feet as dead" (Rev. i. 18).

Yes! it is not until we thus see ourselves in the light of God's glory that our comeliness is seen to be only corruption.

When David "sat in HIS house" his thoughts of himself and God were all wrong. He was occupied with himself. "See now, I dwell," he said to Nathan. "WHO I AM" was his thought. God's house was compared with his own house.* But when God revealed Himself in all His wondrous grace, and showed how his purposes are far beyond what we ask or think, we read "THEN went King David in and SAT BEFORE THE LORD, and he said: WHO AM I, O LORD GOD? and what is my house?" (2 Sam. vii. 1-3, 18).

So, here in Isa. vi., Uzziah shows us that man, in his lowest estate, is "altogether vanity" (Ps. xxxix. 5). And the man of God, the Prophet in his best estate, is the same. Even as Nicodemus in John iii., and the woman of Samaria in John iv., both needed the same new birth; for before God, "there is no difference, for all have sinned and come short of the glory of God" (Rom. iii. 22, 23). Uzziah and Isaiah were alike "undone" and "unclean" in the sight of a holy and glorious God (Is. vi. 5). But man has no resources for remedying the one or the other. God must undertake for him. Hence we have the blessed answer to that cry "Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

"Then," Isaiah was qualified to be sent forth as God's messenger (v. 8, 9).

God's glory revealed the ruin: His grace revealed the remedy: and His power equipped for service.

His work is perfect, His word is faithful, and His power is wonderful.

He who trusts in the one, rests in the others, and is ready for the appointed service.

These are the lessons to be learned from "the year that king Uzziah died." Lessons of God's purposes and lessons of judgment on the one hand: lessons of glory, grace, and power on the other. May we learn them all: and, seeing ourselves in the light of His holy presence, confess our ruined and sinful condition, be the recipients of His unmerited grace, and go on to serve in His almighty power.

* This is always the thought of *religious* people:—Why should not God's house be more beautiful than our own houses? they ask; as though God dwelt in houses made with hands! (Acts vii. 48, 49). Nathan was like David—for he said, "Go, do all that is in thine heart: for the LORD is with thee." But Nathan was wrong! and the Lord was not with David in this matter; and Nathan had to go and tell David he had made a mistake.

No! when we do *what is in our own heart* we are sure to do wrong.

It may seem good, and sound right, but it is merely *religion*; and it is wrong.

Papers on the Apocalypse.*

THE FOURTH VISION "IN HEAVEN."

⌘ (page 118†), chap. xii. 1-12. *A Great Sign.*

We now come, not only to the great central subject of the whole Book, but to the central pair of the seven Visions, and to the actual *literary* centre of the Book.

All this shows us that we are on the threshold of an important part of Scripture which relates to the actual Revelation or Unveiling of the glorious Person of the Lord Jesus Christ.

The whole section (chaps. xii.—xv.) is not only Episodal in subject and Parenthetical in form, but is a good example of historical, or, rather, prophetic *Hysteroiogia*,‡ by which the events, though written down later, took place earlier than those which immediately precede in historical narration. That is to say, we have in chaps. xii.—xv. a prophetic record of events which will take place before chap. vi., and will lead up to, and run parallel with, what is recorded in chaps. vi.—xi.

Chaps. vi.—xi. thus give the *exoteric* (or *outer*) view of that portion of prophetic history; for the Beast and the False Prophet are on the earth all that time, as is clear from xi. 7, where the Beast that ascendeth out of the abyss made war against Two Witnesses. But how he came to be on the earth we have not yet been told. The course of the prophetic record is therefore suspended, while we are taken back to a point prior to chap. vi., and in chap. xii. are given the *esoteric* (or *inner*) view of the same period, and told of the causes which shall lead up to the revelation of the Beast and the False Prophet. Chap. xii. occupies much the same position with regard to chaps. xiii. to end; as chaps. iv. and v. do to chaps. vi.—xi.

First, the war takes place in heaven, and the Devil is cast out into the earth. Then "he" stands on the sand of the sea (xiii. 1 RV.), and John sees these two awful beings coming up—the one from the sea, and the other from the earth. There is no record of their doings except in chap. xiii., and what may be gathered from the judgments directed against them and their followers recorded in chaps. vi.—xi. and other Scriptures of the Old and New Testaments.

The Structure shows that the Woman and the Dragon are the two great subjects of the Vision, the "Man-child" occupying only one verse (the sixth).

* 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*.

‡ See *Figures of Speech*, by Dr. Bullinger, page 708.

⌘ (page 118), xii. 1-12. THE FOURTH VISION "IN HEAVEN."

A Great Sign.

| | | | | |
|---|---|--|-----------|---------------------------|
| ⌘ | A | | xii. 1-. | A great Sign in heaven. |
| | B | | a -1-5. | The Woman and the Dragon. |
| | | | b 6. | The Woman's flight. |
| | | | c 7-9. | The War in heaven. |
| | A | | 10-12. | A loud Voice in heaven. |

* * * With this structure should be compared that of the following scene "on Earth" (⌘), with which the part marked "W" (xii. 13—xiii. 1-) exactly corresponds. See page 414.

xii. 1-. And a great sign was seen in heaven:] Here, at length, for the first time in this Book, we have a "Sign." The word is σημεῖον (*sēmeion*) a sign; not τέρας (*teras*) wonder.* We are thus warned at the outset that we are not to take this literally, but to see in it a "sign" of something else. Thus does the Holy Spirit guide us as to what is *literal* and what is not. What it is that is signified by the Sign we must learn from the Scripture itself. If we are thus warned that we are to treat this as a "sign," we may assuredly gather that, when we are not so cautioned, we are not to treat the things in this Book as symbols, but as literal facts and events.

It is not only a Sign, but it is "a great sign," as important in its significance as it was vast in its appearance. It represented something remarkable in itself and momentous in its teaching.

The Sign itself is described in "a" (page 386), verses -1-5. The following is the structure:—

a (page 386), xii. 1-5. *The Woman and the Dragon.*

| | | | | |
|---|---|--|--------------|---------------------------|
| a | d | | e xii. 1-. | A great sign in heaven. |
| | | | f -1. | The Woman. |
| | | | g 2. | The travail of the Woman. |
| | d | | e 3-. | Another sign in heaven. |
| | | | f -3, 4-. | The Dragon. |
| | | | g 5. | The travail of the Woman. |

xii. -1. A woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:] This at once takes us back to Gen. xxxvii. It is the *only* scripture in the whole Bible where we have any thing corresponding to this sign. There we read of Joseph (v. 9): "he dreamed yet another dream, and told it to his brethren, and said, Behold! I have dreamed a dream more; behold, *the sun, and the moon, and the eleven stars* made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, what is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow ourselves to thee, to the earth" (Gen. xxxvii. 9, 10). Joseph thus saw a

* We are to distinguish these two words because they are often joined together; Matt. xxiv. 24. Mark xiii. 22. John iv. 48. Acts ii. 19, 43; iv. 30; v. 12; vi. 8; vii. 36; xiv. 3; xv. 12. Rom. xv. 19. 2 Thess. ii. 9. So in the Old Test., Deut. xxviii. 46; xxxiv. 11. Neh. ix. 10. Isa. viii. 18; xx. 3. Jer. xxxii. (xxxix.) 20, &c.

similar "Sign," and both he and his father Jacob understood it at once, and interpreted it correctly, as the sequel shows.

Now, when we have such a scripture as this, why go out of our way to seek for another explanation outside scripture altogether. That the same twelve stars are referred to in Genesis is clear, because Joseph himself made the twelfth. Here we have the earliest reference to the twelve signs of the Zodiac. These are the only "twelve stars," or asterisms, in the heavens. There are the "seven stars" meaning the seven planets; but the twelve stars can mean only the twelve signs (or stars) of the Zodiac, thus embracing the whole heavens.

The heathen nations, being ignorant of the written word of God, did not know the primitive truth preserved by the Antideluvian Patriarchs in the signs and constellations of the heavens before it was written down by God through Moses in "the scriptures of truth." Hence, the nations perverted it, and overlaid it with their own vain imaginations. This was the origin of the old Greek mythology; and before that, of the various ancient mythologies of Babylon and other nations. Those mythologies were not *invented* by those nations, but they were the corruption of primitive truth after that truth had been forgotten.

As Rom. i. 20, 21 declares, they were "without excuse," for the invisible things of God were clearly seen and understood by the things that are made. The heavens declared His glory and spoke of His purposes. This is what Rom. i. 19-23 refers to.

The Patriarchs had, long before the times of Jacob and Joseph, so mapped out the heavens, as to preserve the great foundation promise and prophecy of Gen. iii. 15, by making arbitrary configurations of the stars.

That this is no mere conjecture is shown by an important article in *The Nineteenth Century* magazine (for Sept., 1900), by Mr. E. W. Maunder, of the Greenwich Observatory, on "The Oldest Picture Book of all." He says: "There are some indications, which seem to have escaped notice hitherto, by which we may fix, roughly at least, the date of certain other constellations than those of the extreme South. These are the twelve commonly known as the Signs of the Zodiac, and which, beyond all controversy, were planned in order to mark out the Ecliptic. The division of the Zodiac into twelve signs is one of very great significance. . . . Now this perhaps was the most difficult discovery which up to the present date has yet been made in Astronomy."

"The interdependence of so many of the designs, and the fact that the sphere is thus manifestly the work of a single authority, furnish reasons for thinking that it was intended to be of the nature of a document. An examination of the individual forms supports this conclusion." . . . Again, he says: "We are sure that the Zodiac is not later than 1800 B.C., and does not date further back than to 4400 B.C."

He sums up the article by saying that "this oldest picture book of all was designed nearly 5,000 years ago" and that "Many of the constellations, then, were mapped out to express the religious belief of their designers.

No doubt the others, of which at present we have no explanation, had just the same purpose."

Mr. Maunder says also that the religion of those who designed the Zodiac and mapped out the Constellations "involved the erection of altars and the rite of sacrifice. They were acquainted with the stories of the Fall and the Deluge, substantially the same as those preserved to us in the early chapters of Geneses, and they devised many of the constellations to give appropriate and permanent record of them."

The italics are our own, and the parts thus marked confirm our conclusions, on the highest authority; while the date assigned places its origin far beyond the domain of heathen mythology, and throws great light on Psalm xix.

All readers of that Psalm are struck with the fact that the first part is about the Heavens, and that then, in v. 7, there is a sudden and abrupt transition to the written Word.

This is explained by the fact that the reference is, in the first part, to the primitive truth witnessed to by the Sun and Stars in the heavens (an expansion of Gen. iii. 15); and in the second part the reference is to the written Word of God recorded in "the Scriptures of Truth."

For some 2,000 years before Moses, the heavens declared the glory of God; and not only showed His handiwork, but from day to day uttered speech, and from night to night showed knowledge.

True, there was no speech nor language; their voice was not heard, and yet, their "line" (*i.e.*, their inheritance,* or sphere of teaching) is gone out through all the earth, and their words to the end of the world. In them (*i.e.*, in the heavens) hath He set a Tabernacle (or dwelling) for the Sun (*i.e.*, the path of the sun through the signs of the Zodiac, called the "Ecliptic") which the sun never leaves, but goes forth from one end of the heaven to the other, performing his annual circuit. See the whole of Ps. xix.† But these "words," and this "knowledge," after they were written down in Scripture, naturally fell into disuse, and in time were forgotten; and afterwards were overlaid by the traditions of men. If Moses wrote by the time of the Exodus, this would give about 1491 B.C., for the date of the books of the Pentateuch, and thus leave mankind for some 2500 years without the Word of God written. Thus, for all that long period, the Heavens would be showing their knowledge, and sending forth their words to the ends of the earth, and preserving the great primeval promise and prophecy of Gen. iii. 15 alive in the hearts of God's people; making known to the Coming one who, though bruised in the heel, should finally crush the serpent's head.

These twelve stars, therefore, were the Zodiacal signs, which are thus associated with Israel in the persons of Jacob, and the twelve Patriarchs. These constituted and represented the whole nation in embryo. Their presence here in Rev. xii. tells us that God is about to reveal His own truth, write folly on all devices of the

* See *Figures of Speech*, and *The Witness of the Stars*, by Dr. Bullinger.

† Where, after speaking of the teaching of the Heavens (vv. 1-6), it goes on to speak of the teaching in the written word of God (vv. 7-14).

heathen, expose their false use of His own handiwork; and, as He smote "the gods of Egypt" when He delivered Israel from thence (Jer. xliii. 12, 13; xlv. 20), so, when He is about to deliver Israel again, He will execute His judgment on the gods of the heathen, by showing that their perversions of His primal promise will not affect its fulfilment; but all their mythological gods shall be helpless and useless to deliver them out of His hand.*

Again we ask, Why introduce the Church here? Alford says "the whole symbolism points to it." On the contrary, the only like symbol in the whole Bible connects this woman, thus arrayed, with Israel. What has the Church got to do with Gen. xxxvii. ? Are we to look for the Church there? If not, then why look for it here, in Rev. xii. Jacob, his wife and his twelve sons, may well be taken as a most fitting interpretation of the sign of the sun, moon and twelve stars: but the Church has no connection whatsoever with these.

Further, Israel is again and again compared to a woman, and a married woman, in the Old Testament (Is. liv., etc.). Also, in her time of rejection, to a widow (Is. xlvii. Lam. i. 1. Luke xviii.); and a divorced woman (Is. l. Jer. iii.); but not so the Church. Nor can what follows be anywhere properly understood of the Church.

xii. 2. **And being with child she crieth out,† being in travail, and being in pain to bring forth]** When could this ever be spoken of the Church? What is the Church's travail? And what is the man-child which the Church brings forth?

On the other hand, this "sign" exactly expresses the position and condition of the true Israel all through the history of the nation.

The promise of Gen. iii. 15, as to the coming "seed" of the woman to crush the head of the great Dragon, was fundamental to the ground of Israel's faith.

This chapter, therefore, takes us back to the beginning of evil wrought by Satan, and carries us right forward to the great crisis of human history. It shows how "the mystery of God" and "the mystery of Iniquity" will be finished; and take some 6,000 years to work out.

The birth of that "seed" became, therefore, the object of Israel's hope; the subject of Israel's prophets; and the "joy" of Israel's mothers when a man was born into the world (John xvi. 21).

The "sign" of the travelling woman, and her being in pain to be delivered, signifies the expectant attitude of Israel—*de jure*, if not *de facto*. The promised seed was meant to be the one great hope of the nation; to which everything pointed and of which everything testified.

The first sign of the Zodiac was a permanent and constant reminder of this great primeval promise and prophecy.

VIRGO is always represented, in all the ancient Zodiacs, with a branch in her right hand. That branch

* See Appendix for the whole question of the relation of the Apocalypse to the ancient Astro-theology.

† Was crying. L.

has come down to us, with the name of the star, which is of the *first* magnitude, *Tzomech*. This is the Hebrew קֶצֶד , which means "branch," and is used of Christ, the promised seed, in Jer. xxiii. 5, 6 (signifying the "King," of Matthew); in Zech. iii. 8 (signifying the "Servant," of Mark); in Zech. vi. 12 (signifying the "Man," of Luke); and in Isa. iv. 2 (signifying the "LORD," or Jehovah, of John). As these prophecies of the coming seed, under the name of "the Branch," were read in the Scripture, it would be impossible not to connect them with this first great "sign" of the Zodiac. And until those Scriptures were written, this sign in the heavens told of the coming seed, "the Branch of Jehovah."

Of the great Creator it is written (Ps. cxlvii. 4, RV.):

"HE telleth the number of the stars,
HE giveth them all their names."

And this name *Tzomech* is inseparably connected with the Divine omniscience of Him who created and named the stars; and gave and fulfilled the promise.

In like manner the constellation of

"THE WOMAN AND CHILD."

was set as the first of the three constellations which are assigned to the sign "Virgo."* It is found in the most ancient Zodiacs, notably that from the Temple of Denderah, in Egypt. It dates from at least 2,000 B.C., and may be seen to-day at the Louvre, in Paris (whither it was taken in 1821). The Hebrew name of this constellation of "the woman and child" was called *Komah*, which means *the desired* or *longed for*. It is from the Hebrew קָמָה (*kahmah*) *to desire*, which occurs only in Ps. lxxiii. 1: "My flesh *longeth for Thee*." It is akin to חָמַד (*chamad*) *to desire* (Ps. xix. 10. Isa. liii. 2. Hag. ii. 7, &c). We have the word *komah* used by the Holy Spirit in this very connection in Hag. ii. 7: "The DESIRE of all nations shall come."

"The woman and child" was, therefore, part of the primeval truth revealed to man as a sign of Him who was to be the object of this desire.

That it was ancient is testified by Albumazar (or Abu Masber), an Arabian astronomer, who wrote in the eighth century.† He says: "There arises in the first Decan‡ (as the Persians, Chaldeans, and Egyptians, and the two Hermes and Ascalius teach), a *young woman*, whose Persian name is ADRENEDEFA, a pure and immaculate virgin, holding in the hand two ears of corn, sitting on a throne, nourishing an infant in the act of feeding him, who has a Hebrew name (the boy, I say), by some nations called IHESU, with the signification IEZA, which we in Greek call CHRISTOS."

This is, as we have said, the testimony of the ancient Zodiacs; otherwise this constellation was altered and corrupted in the third century B.C. by Conon, an

* Each sign had three constellations assigned to it, which further developed the central truth signified by the respective signs of the Zodiac.

† A Latin translation of his Arabic work is in the British Museum Library.

‡ The constellations were called *Decans*. The word means a *part*, and is used of the (three) parts into which each sign is divided; each of which parts, or Decans, is occupied by a constellation.

astronomer of Alexandria (B.C. 283—222).* Even Shakespeare refers to "the good boy in Virgo's lap."† So that the fact has not been lost, though the name of the constellation has been changed.

But long before the constellation had been changed, its real signification had been lost and perverted.

Naturally, when the promises and prophecies had been written down in the Scriptures of Truth, the meaning of the signs and constellations, and the very names by which God had called the stars, would fall into disuetude and became gradually forgotten. This would lead to the easy perversion of their meaning by those nations who did not possess the Word of God. Hence this constellation of the "woman and child" passed into the Babylonian and Egyptian mysteries under the names of "Isis and Horus"; and thence, from the pagan mysteries, the picture passed into Romanism, with many other symbols and doctrines.‡

Indeed, so closely is Romanism allied to Paganism, of which it is the outcome, that those who do not see the difference between Paganized Christianity and Bible Christianity,§ draw the false conclusion that Romanism is merely a corruption of Christianity, whereas it is little more than Christianised Paganism.

Hence it was that, the real meaning of "the woman and child" having been lost, the symbol was Paganized, and we are told that representations of it as being "Isis and Horus" were so common (long prior to Christianity), that "there was not a house or a crossway where it was not found."

Many of these Pagan symbols, rites, and ceremonies were brought into "Christianity" by the Greek Fathers, who were converts from Paganism, and had not lost their earlier teaching and training.

What we have here, therefore, in Rev. xii. is the fact that God is going right back to the beginning, and in spite of all the opposition of Satan and the perversion of Primitive Truth by Paganism, He is showing us His purpose in this closing book of Inspiration, which is to take us back to the causes of the great Apostacy, and onward through the great Apostacy, which is close upon us, to its final confusion and destruction.

* It appears that Berenice, the wife of Euergetes (Ptolemy III.), king of Egypt, made a vow that, if her husband returned in safety from a dangerous expedition on which he had gone, she would consecrate her wonderful head of hair to Venus. He did return in safety, and her hair was deposited in the Temple of Venus. Subsequently it was stolen, and Conon, to console her, gave it out that Jupiter had taken it and made a constellation of it. The similarity of the Greek word κόμη (*komiē*) hair, and the Hebrew *koma* facilitated the change (if it did not suggest it). And so it came to pass that in our Planispheres to-day *Coma Berenice (the hair of Berenice)* figures in the place of the woman and child—"the *Desire* of all nations."

† *Titus Andronicus*. Act vi. Scene 3.

‡ Whatever modern meanings of such symbols as I.H.S. may be given, the fact remains that it was part of the name of Bacchus: and, the letters I.N.R.I., which were changed by Rome into *Iesus Nazareus Rex Judæorum* (Jesus of Nazareth King of the Jews), originally formed the pagan symbol that by fire nature will be renewed in its entirety (*igne Natura Renovetur Integra*). See *The Rosicrucians: their Rites and Mysteries*, by Hargrave Jennings (Vol. ii. 1887), quoted by the authors of *The Computation of 655* (p. 70, published by James Nisbet).

This is why we have, here, His vindication of those "Signs" by which He first promulgated His great primeval promise, and His own Revelation as to its final accomplishment in the crushing of the serpent's head.

It is clear, so far, that the woman is the "sign" of Israel, viewed as representing the nation as a whole. Israel is thus personified, with the marks which characterise the nation in its constitution and in its hope.

Having thus given the great "sign" of the "woman," we next have "another sign in heaven"—the woman's enemy.

Things New and Old.

BABEL AND THE BIBLE.

A LECTURE given by Professor Friedrich Delitzsch, before the German Emperor, on Jan. 12, has caused considerable excitement. The letters we have received from our readers show that it calls for more than a passing notice. It is a solemn "sign of the times," and shows that we are in "perilous times" indeed, when we see 2 Tim. iv. 3, 4 thus fulfilled before our eyes. The whole aim of the higher criticism is to get rid of the supernatural in the Bible. That is why they bring down the dates of the Old Testament prophets, so that their writings may be regarded as having been written *after* the event, and therefore not prophecies at all. But what about this prophecy in 2 Tim. iv. 3, 4?

The date of this is unquestioned; and yet, more than eighteen hundred years after, we see the solemn fulfilment of that which no mortal man could possibly have foreseen. In the early years of the Church this prophecy was believed; and the integrity of the Bible was staked upon its being true. If, instead of what we see, men were *not* turning away their ears from the truth, and being turned unto myths, but giving more and yet more earnest heed to the things that are written there, we might well doubt its truth, and be pointed to the non-fulfilment of 2 Tim. iv. 3, 4, as a ground for our rejection of the Bible.

But the opposite of this is the case. Men *are* turning away their ears from the truth. They tell us that the Creation story of Gen. 1 is a "myth." They say that the story of the Fall in Gen. iii. is a "myth." And while they say this they turn to, and greedily swallow the Babylonian "myths," never questioning the date of a "tablet" or the truth of what it says!

Thus, they prove the truth of God's Word in their effort to destroy it! For "myths" (not "fables") is the very word used by the Holy Ghost in 2 Tim. iv. 4.

But now, a strange thing has happened: the Archæologists are attacking the Bible, and the Higher Critics are defending it.

While we leave them to fight their own matter out, we would add, that we prefer the father to the son. The great Franz Delitzsch would have been shocked at his son's pronouncement.

These Babylonian myths are no new thing. George Smith was the first to make known his find in 1875.

P. Jensen followed (1900), Roscher (1896-8), Gunkel (1895), and in England, Davis (1895), and Prof. Morris Jastrow, Jun., in 1901.

The *facts* as recorded by these scholars cannot be doubted, or even questioned. But we not only question, but entirely deny, the interpretations put upon them, and the conclusions drawn from them. The argument of the achæologists is as follows :

(1) On the one side they set the statements found on the Babylonian tablets, treating them as a true statement of facts.

(2) Then, turning to the Bible, they first declare their belief that it was not reduced to writing till "during or after the Babylonian exile; that is, that it dates at the earliest from the sixth century B.C."*

(3) According to this, it follows, according to them, that the Bible is "not of Israelitish, but of Babylonian origin."

But our readers will notice that the second premiss is a pure assumption; an hypothesis, as yet, "not proven." Some of the Higher Critics have been doing their best to furnish the Archæologists with their evidence, but, though they have not yet obtained it themselves, they are alarmed at this result of their labours.

Our own argument is

(1) That unless and until the Critics make good their case, we receive the Bible, according to its claims, as the Word of God: written through the inspiration of the Holy Spirit, by men who knew, and could know, nothing of the remote past or future, apart from inspiration.

(2) We receive and accept the facts recorded by the Archæologists as to their "finds" in Babylonia or elsewhere.

(3) But the conclusion we draw is that the Babylonian myths are the corruptions of primitive truth and perversions of facts handed down to them by tradition; while, in Genesis, we have the truth revealed by inspiration to Moses, at a subsequent period, so that the real truth might be known by us, and that we might not turn away from the words of God to the myths of men.†

This conclusion is just as logical as that set forth by Prof. Delitzsch, and equally worthy of credit.

The greatest proof of our conclusion is that furnished by *The Witness of the Stars*,‡ which shows that the ancient mythology was not the independent and original invention of man, but the corruption and perversion of primitive truth. And yet this is the book which some of our brethren in Christ have branded as having been written by us against the Bible! And it is also Babylonish corruption of Bible truth concerning "Paradise" and the "state of the dead," which has been handed down by tradition,§ which is held so tenaciously by so many Christians that not only do they cling to it themselves, but pursue and persecute as heretics (to be crushed if possible) those who are fellow members of the Body of Christ, whose one desire is to stand only by the teachings of the Word of God on these momentous subjects.

* Heinrich Zimmern, Ph.D., Leipzig. *The Babylonian and the Hebrew Genesis*, p. 7. David Nutt, London, 1901.

† See pages 100, 101 above. Also *The Computation of 666* (Nisbets), now out of print.

‡ By the Editor. Published by Eyre & Spottiswoode, London.

§ A very large proportion of the Babylonian Tablets and Egyptian Papyri are occupied with these subjects.

While they thus act toward their fellow believers they are dumb before this new attack of the enemies of God's Word.

The *Christian* papers content themselves with deploring it and condemning it; while the *Jewish* papers resent it as an attack on their Bible, which gives the Anti-Semites cause to scoff and taunt the Jews with having obtained their Bible from Babel. They, too, have no answer beyond saying (very truly) that it will do more harm to Professor Delitzsch than it will to the Bible.

Bible Word Study.

HADES.

(First Paper.)

NEXT to the Old Testament Hebrew word SHEOL, this New Testament Greek word, HADES, is one of the most important.

Our present object and desire is to discover the way in which the Holy Spirit uses it; and to find out the sense in which He intends us to understand it. Apart from this, all our study of the word is useless.

It matters not what men may say, whether Pagan or Christian. Heathen Mythology, Human Tradition, and Christian Theology have no place in this study. They will lead us astray instead of guiding us: they will hinder us rather than help us.

The Old Testament has one advantage over the New. Its Hebrew words are the words of the Holy Spirit—and all knowledge of Hebrew starts with the Hebrew Bible. It is the fountain head of that language; and there is no previous Hebrew literature behind it.

But when we come to the New Testament, the case is entirely different. Here, the Holy Spirit takes up *human words* which had been used among the Greeks for centuries, and had already acquired senses, and meanings, and usages; human in their development as they were human in their origin.

It is this that marks the great difference between the languages of the Old and New Testaments. Not only the difference between the two languages, as such; but the difference, also, as to their origin.

The Hebrew is, in this respect, Divine in its origin; the Greek is human. In the former case the Holy Spirit uses *His own* words in which to express His own revelation. In the latter case He takes *human* words, words pertaining to the earth. He uses "the tongues of men" and not "of angels" (1 Cor. xiii. 1. 2 Cor. xii. 4).

Now in "the tongues of men" there is this important phenomenon that, man, being a fallen creature, impresses that fact on the language he uses, as well as upon everything in which he comes into connection. He uses words suitable to his fallen condition. He has invented words to express his abominable sins; and words to express his filthy thoughts. Even words that *once* had a good meaning he has brought down to his own fallen level. This is true of all languages: but our examples may, with advantage, be taken from our own language.

1. APOLOGY meant, originally, a *defence*. Hence "Jewel's *Apology*" is the title of Bishop Jewel's *defence* of the Reformation. But, inasmuch as man's defences are so often only *excuses*, the word has come to mean a very poor sort of defence.

2. PREVENT meant to *precede* or *get before*. But, because, when one man gets before another, it is generally to oust him or hinder him, so the word has been lowered in its meaning, in order to correspond with this trait of man's fallen nature.

3. SIMPLE meant *honest, artless*; (lit., *without a fold*). But, because people who act on this principle in business, are in this fallen world looked upon as fools, so the word has come to mean *foolish*.

4. SILLY meant *innocent, inoffensive* (Ang. Sax. *saelig*). This is its meaning in 2 Tim. iii. 6, "silly women." But, because such are looked on as an easy prey by false teachers, the word has come to mean weak and foolish.

5. STORY meant a *tale* or *history*. But because such are more often false than true, the word has fallen to its modern meaning of *untruth*.

6. CENSURE meant simply *judgment* or *reckoning*. But because such, when used of men, generally has to be adverse, so the word is now confined to *blame*.

And so we might go on to increase our list.* But the above will suffice to show the deterioration of words in their use by fallen man. It was the same in the Greek, and examples could be given.

But our point is this: that man has made changes in his own language in the course of centuries, and has modified, and in many cases lowered and degraded, by his usage, the meanings of words.

This shows us the fallacy of judging New Testament Greek by Classical Greek. Those who do not know enough call the New Testament "bad Greek." But they do not allow for two facts. First, that while the words are Greek, the *idiom* is Hebrew; and *second*, that these words are to be understood, not in their former classical sense, but in the sense in which they were used in the time of our Lord; always excepting the cases where they are purified by the Holy Spirit.

For when He takes up human words and deigns to use them to make known Divine, Heavenly, and Infinite truths, it is clear that He will do so in an absolutely perfect manner.

Consequently (1) there are very many Greek words that He *never uses* at all. (2) There are words which He purifies, and uses in a *higher* sense than that in which the Greeks had ever before used them. (3) There are words which He purifies and uses in a totally *different* sense, and (4), there are Greek words which He Himself coined, which no man had ever used before, and which cannot be found in any human writings.

The Twelfth Psalm contains an important statement as to this difference between man's words and Jehovah's words; and of the necessity for the purification of the former before they could be used by the Lord.

* Those who care to follow the subject out will find further examples in "impose," "vagabond," "impertinent," "wretch," "sottish," "inquisition," "imp," "craft," "knave," "subtle," "cunning," "charity," &c.

This is shown, first by its Structure, which is as follows:

PSALM XII.

- A | 1. Decrease of the good.
 B | a | 2. Man's words (Vain, Flattering, Double).
 b | 3, 4. Their end. "Cut off."
 C | 5-. The oppression of the poor.
 D | -5-. The sighing of the needy.
 D | -5-. The arising of the LORD.
 C | -5. The deliverance from oppression.
 B | a | 6. Jehovah's words. (Pure).
 b | 7. Their end. "Preserved."
 A | 8. Increase of the wicked.

The correspondence of these members is perfect and complete. But the important one is "B" (vv. 2-4), and "B" (vv. 6, 7), where the contrast is shown between Man's words and Jehovah's words. The former are declared to be "vanity," "flattering," and "double"; and are to be "cut off": while Jehovah's words are "pure," and are to be "preserved for ever."

But there is more than this in verse 6. Not only are Jehovah's own words "pure" in themselves; but when He used earthly words, they had to be "purified" before He could use them.

There are one or two points to be noted in this verse in order to understand its lesson. There is no sense in the translation, "a furnace of earth." The R.V. renders this "a furnace upon the earth." But it surely is nothing to the point whether the furnace is made "of" earth or metal; or whether it is placed "upon" the earth or upon a stand.

The Hebrew preposition ל (*Lamed*) means *to*, and is frequently used of *possession* or *pertaining to*,* and may be translated by the word "of" or "belonging unto." †

Then verse 6 will read thus, in four alternate parallel lines; the first and third of which relate to *words*; whilst the second and fourth lines relate to *purification*.

Verse 6.

- a | c | The words of the LORD are pure words.
 d | As silver tried in a furnace.
 c | [*Words*] belonging to the earth.
 d | Purified seven times.

Here, we see that Jehovah's words *are* pure in themselves. But the words of this world have to be *made* pure; yea, with a great purification, a seven times repeated—or Divine and Spiritually perfect—process.

Now we can return to our statement, made above, and watch this purifying process as the great Refiner carries out His wonderful but necessary work.

Some words (we said above) He uses in a *higher* sense: e.g.,
 1. ἀρετή (*aretē*). Man used this only of *manhood* or *manly prowess*. But the Holy Spirit uses it in the far higher sense of Divine *glory* (Hab. iii. 3), and *praise* (Isa. xlii. 8, 12; xliii. 21; lxiii. 7). So also the only occurrences in the N. T.: Phil. iv. 8. 1 Pet. ii. 9. 2 Pet. i. 3, 5.

* Gen. xxxi. 1, "all that was to our father:" i.e., all that was our father's. So xxix. 9; xlvii. 4. So frequently we have "a Psalm of David," *lit.*, to David, i.e., David's, by or belonging to David (Ps iii. ; iv. ; xxv. ; xxvi. ; xxvii.).

† See 1 Kings xv. 31, "the chronicles of the Kings of Israel"; Ruth ii. 3, "the field of Boaz," which is rendered "belonging unto Boaz."

2. ἦθος (*ēthos*) was used only of the *haunt* of an animal; but in the N.T. it is used of moral custom or character (1 Cor. xv. 33).

Some words are used in a *different* sense: e.g.,

1. χορηγέω (*chorēgeō*) meant simply to *supply* or *furnish* a chorus. But the Spirit uses it of the Divine supply of all his people's needs (1 Pet. iv. 11).

2. ἐκκλησία (*ecclesia*) was used, by the Greeks, only of a town's meeting of its citizens (Acts xix. 39). But the Spirit uses it of the assemblies of God's elect.

3. παράκλητος (*paraklētos*) was used only of a *legal assistant* or *helper*. But Christ uses it of the Holy Spirit or "Comforter" (that we may *not* sin, John xiv. 16, 26; xv. 26; xvi. 7). And the Spirit uses it of Christ as the Advocate (if we *do* sin, 1 John ii. 1).

4. σκάνδαλον (*scandalon*) was used only of a snare to catch animals; but in the New Testament it is used in a moral and spiritual sense of that which causes anyone to stumble or fall (Matt. xi. 6); a sense in which the Greeks *never* used it.

Some words were coined by the Inspiring Spirit, and are never found in the work of any Greek author, e.g.,

1. σκανδαλίζω (*scandalizō*), to cause to stumble or fall; to give cause of offence.

2. ἐπιούσιος (*epiousios*), in the Lord's prayer rendered "daily"; but etymologically can be rendered only *coming upon* (i.e., *descending on us*, like the manna, *daily*); or *going upon* (i.e., for our going upon or journeying).

Now, when we come to the study of the Greek word *Hadēs* we are confronted with the fact that it had already been in use by the Greeks for some centuries; and was, of course, in harmony with their Mythological Traditions.

Idolatry was not an evil into which man gradually fell. It was a gigantic masterpiece of Satan, having its seat of origin and development at Babylon. It was a perversion of primitive truth, and passed thence through the Greeks into Judaism, and thence into Romanism.

Hadēs became the embodiment of Satan's lie, "ye shall not surely die." Hence, *Hadēs* was used of the world of *darkness*, or *spirit-world*; used indeed in much the same sense as Spiritists use it to-day.

The question, Whether this is the sense in which the Holy Spirit desires us to understand the word, is therefore one of the first importance.

Heathen Mythologists, Jewish and Christian Traditionists, Romanists, and Spiritists all agree in answering Yes.

But we answer without hesitation or doubt, NO! And there is one great proof that settles it. In Acts ii. 31 it is used by the Holy Spirit as the substitute for *Sheōl* in the quotation of Ps. xvi. 10. It must therefore mean in Acts what *Sheōl* means in the Psalm.

The word comes into the New Testament, therefore, not from the Classical Greek, but through the Septuagint and the Hebrew of the Old Testament. And we are prepared to see it purified, by the Great Refiner, from all Pagan Mythology and Human Tradition, and Romish corruption.

When He used it as the equivalent of His own word *Sheōl*, He settled once for all the sense in which He wishes us to understand it.

We must leave, for a second paper, the study, on these lines, of the eleven passages where the word *Hadēs* occurs in the New Testament.

(To be concluded next month.)

Questions and Answers.

QUESTION NO. 312.

WHAT IS WORSHIP?

W. O. B.

Worship is the activity of the new nature, seeking, as the sparks (Heb. *sons of the flame*) fly upward, ever to return to the Divine and heavenly source from whence it came.

Prayer is the vital breath of the new nature. Worship is one of the three great marks of the possession of this new nature, given in Phil. iii. 3; the three things by which Christianity is distinguished from Religion. "WE

worship God in spirit
and rejoice in Christ Jesus
and have no confidence in flesh."

There is no article in the Greek, either with "spirit" or "flesh." The one is the name for the new nature, the latter is the name for the old nature.

We worship God in spirit, i.e., with our new nature. We have no confidence or trust in our old nature, for worship or anything else.

Those who are in the flesh cannot please God, nor can they worship Him.

Worship is the act of a redeemed people. In Egypt, Israel could only *sigh*, and *cry*, and *groan* (Ex. ii. 23, 24). It was not until Israel was on the other side of the Red Sea "and saw that great work" which the LORD had wrought for them, that we read, in ch. xv. 1: "THEN SANG the children of Israel this song unto the Lord." That song was of REDEMPTION; for, in it, we have the word for the first time in the Bible—"Thou, in thy mercy, hast led forth the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation" (Ex. xv. 13).

That was worship. It was adoration and praise to God, from the hearts of those who could speak of themselves as "the people . . . which thou hast redeemed."

These, and such as these "the Father seeketh to worship Him" (John iv. 23).

Worship is the act of the worshippers in occupation of heart with a known God. It does not consist of being spoken to or being sung to; by man or woman; organ or choir. This latter is "entertainment," pure and simple. It is "making provision for the flesh," the old nature; and does not need or call forth the activities of the new nature.

The moment people are *sung to* or *played at*, it is the performance condemned by our Lord, in that solemn Rubrick—"then cometh the Devil," &c.

Even in what we may truly call "worship," our hearts and minds are such vagrants that they are off in a instant to the ends of the world on the slightest provocation. So subtle

is this that we cannot tell when we thus turn aside, no more than we can tell when we go to sleep. Yet so real is it that it is a question whether any one dare affirm that he has ever said the Lord's prayer through without a wandering thought.

This being so, is it not absolute cruelty, to allow anything to be done or sung to attract or distract any of our senses?

Everything outward that appeals to any of our senses, is destructive of true worship, seeing that worship must be rendered by the spirit to God who is a Spirit.

No one can estimate the sad havoc being made by means of music, in the present day. Churches and Chapels alike are running the mad race of competition. "The sentimentalism of carnal minds may be gratified with unmeaning sounds," but God is not glorified, nor is the church edified.

QUESTION No. 313.

THE GIFT, AND GIFTS OF THE SPIRIT.

C. W. R., Chicago. "A lecturer at the Moody Bible Institute, in one of his classes, taught that the great majority of *truly saved* people had never received the 'gift of the Holy Ghost.' Any light on this subject would be of great benefit to me and to a great many of your readers."

The confusion in such teaching comes from not dividing rightly between the "gift" of the Spirit, and the "gifts" of the Spirit; *i.e.*, "spiritual gifts." The first motions towards God are of the Spirit of God. He it is who first moves in the New Creation (2 Cor. v. 17; iv. 6), as in the old creation (Gen. i. 2). Until He moves all is "death" (Eph. ii. 1), "darkness," and "blindness" (Eph. iv. 18). No one can be saved or call Jesus his LORD, but by the Holy Ghost (1 Cor. xii. 3). This statement is made preparatory to speaking of the *gifts* of the Spirit which are subsequently mentioned.

You give the teaching of the "Moody Bible Institute." But *this* is the teaching of *the Bible*. We pray you carefully distinguish between the two. The former is of man, the latter is of God. The former is used as a lash for the Lord's dear people, to trouble and worry the poor of the flock; as though they were to blame for not having these gifts, unmindful of the teaching of the Bible, which says of these gifts of "wisdom," "knowledge," "faith," "healing," "miracles," "discerning of spirits," "tongues," "interpretation of tongues"—

"All these worketh that one and the self-same Spirit dividing to every man, severally,

AS HE WILL."

It is a sad proof that the flesh is in us (though we are not "in the flesh") when those who have any measure of spiritual gifts, blame others for the absence of them; because they thereby imply that their own possession of them arises from their own merit or power.

No wonder that the Spirit of God goes on to say,
"Covet earnestly the best gifts:

AND YET

show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not

CHARITY,

I am become as sounding brass, or a tinkling cymbal."

Do not separate 1 Cor. xiii. from 1 Cor. xii. The latter chapter (xiii.) is the grand conclusion of chap. xii.

Read in the light of these Scriptures, we fear we must characterise the teaching of which you tell us as

"SOUNDING BRASS."

QUESTION No. 314.

ENGLISH BIBLE TRANSLATIONS.

H. T. B., Kent. ". Is there any fundamental reason why the English Version (both A.V. and R.V.) should not be in conformity with accepted rules of literary speech and grammar?"

No; there is no reason whatever for this blot on English Bible translation, that, very often it is more or less unintelligible.

The fault does not lie in any defect of the originals: neither is the revelation of God affected by the literary qualifications of those whom He used as His pens, or as His mouth.

Peter may have been "unlearned and ignorant" as regards that which the world calls learning; but when he was, like the prophets, "moved by the Holy Ghost," all this was neither a help nor a hindrance.

The wonderful structures of the Epistles of Peter show that he could have known little or nothing of what he was writing.

The whole defect, so far as regards the English, lies in the fact that translators, as a rule, translate the *words* rather than the *sense*; the "*letter*" rather than the "*spirit*"; while they neglect the expression of the idioms of one language in the idioms of another.

So true is this, that scholars frequently call the Greek of the New Testament "bad Greek," because they do not know that though the language is Greek, the *Idiom is Hebrew*: and though the *words* are Greek, their meanings and usage are to be sought in the Septuagint, and not in the profane Greek authors; and their interpretation, in the Hebrew of the Old Testament.

In translating from any language into another, say into English, the *first* requisite is that it shall be English, coherent and conveying sense. The *second* requisite, in order to accomplish this, must be to translate the *Figure* of Speech, and the *idioms* of the foreign language into the corresponding *idioms* of the English language. So that the English reader, as he reads, shall have exactly the same thought conveyed to him as was in the mind of the foreign writer when he wrote.

It is the *sense* which is to be rendered into English, rather than the words. That is to say, it must be a *Version* rather than a *Transtation* and it must read as though it were itself the Original and not a schoolboy's "crib."

It is this that marks the excellence of the A.V., and its superiority over the R.V.: *i.e.*, it is a *Version*, while the R.V. is a *Translation*! Note for example, Ecc. xii. 5, where the R.V. translates literally, "and the caper-berry shall fail," not noticing that it is the figure called *Metalepsis* or *Double Metonymy*. When we say of a man that "he drank his house." We do not mean that he drank the building or its furniture; we mean that he sold it. And even then we do not mean that he drank the money, we mean that he drank the drink he bought with

it. First we put the *house* for the *money* it fetched, and then we put the *money* for the *drink* it bought.

So in Ecc. xii. 5. The caper-berry is put for the *condiments* made from it; and then the condiment is put for the *appetite* (or desire for food) created by it. The A.V. beautifully renders the expression "and desire shall fail." It is thus solemn and impressive. It is a Version. But the R.V. is school-boyish translation, and conveys no meaning, for it is not English.

For another example, suppose we are translating the French "*Mont de Piété*," we must not say *mount of piety*, but *pawnshop*. If we translate from the French, of a certain matter, *tomber dans l'eau*, we must not say it "fell into the water," but that it *fell to the ground*. The pedant would at once say "This is *not literal*. The French says *water*, and you have put *ground*, which is quite different." We reply, "Yes, my friend; but it is not the opposite in *sense*, for it exactly expresses what the French Idiom means."

In like manner for the French *tête-à-tête*, we must not put *head to head*, but *face to face*. For *ma bête noire*, we must not put *my black beast*, but *my aversion*, or *I hate the sight of him*.*

So, in translating the Latin *gratia*, *grace*, we must, render it, not literally, but idiomatically; e.g., *habere gratiam* means, not, *to have grace*, but *to feel gratitude*; *referre gratiam*, means, *to return thanks*; *reddere gratiam*, means *to requite a favour*.

These limits must not be exceeded, of course; or we shall get a *Paraphrase* instead of a *Version*.

We shall (D.V.) shortly give an example of our views on this whole matter, as we are preparing a series of Papers on the book of Job, in which we shall give our own "Version" of a great part of the book, embracing the whole of Jehovah's address to Job; a large part of Elihu's address, and considerable portions of those of Job and his three friends. We shall put the whole in Rhythm (not in Rhyme), in decasyllabic lines.

No book has language so grand or so stately, and no book is more badly treated as regards its English, which is often quite incoherent, conveying no sense whatever. This arises from a slavish attempt to make the translation literal rather than idiomatic.

In other books of the Bible the A.V. excels in its happy renderings of Hebrew idioms: but no Version does justice to the book of Job.

QUESTION No. 315.

BIBLE STRUCTURES.

C. J.

Your question as to the meaning of the letters, etc., used to explain these, you will find fully answered in the Introduction to *The Key to the Psalms*; also in our pamphlet on *The Vision of Isaiah*.

In brief, we may say that the use of these letters is perfectly arbitrary, and that anyone is at liberty to use any other method of identifying the various members, so that their *correspondence* may be noted.

Each member consisting of a sentence or several verses,

* So also the French say "to carry water to the sea," not as we say, "to carry coals to Newcastle." They say also, "as like as two drops of water," not, as we say, "as like as two peas."

as the case may be, is there, in the Text; and each has a certain subject. These subjects are repeated. Some persons connect them by ruling lines from one to the other, which they call "Railways." We connect them with corresponding letters in different types; or if there be more than one of the same kind, by numbering them.

Thus the *subject* of a member marked A corresponds with the subject marked A, and so on. If there are several of these, we say A¹, A², A³, etc.

If our readers would give a little attention to this matter, and master it once for all, they would find everything so much clearer afterwards.

Signs of the Times.

JEWISH SIGNS.

ZIONIST NOTES.

"THE JEWISH COLONIAL TRUST" has soon attained a firm and assured position. A dividend has been declared, and a branch is to be opened in Jerusalem.

"THE POSITION OF ISRAEL IN THE HISTORY OF THE WORLD." This was the subject of a lecture recently delivered by the Rev. B. J. Salomons, at the Lecture Hall, of the Montefiore College, Ramsgate. After tracing very ably the past and more recent history of Israel, he concluded a most able address, with the following eloquent and significant words:—

In all matters affecting the State they admit that for the time being they have ceased to be a nation, they are Englishmen first and Jews after, but should it in any wise touch their faith or race they exclaim "We are the people of the book as well as the people of the land, and we mean to die for our convictions, as numbers of our ancestors have done before." Thus, while their patriotism and loyalty as English, French, and German citizens daily increase, the spirit of Nationalism, their zeal for their own beloved land diminishes not in the least. The fire of hope, of a speedy restoration to "home and country," burns brightly within the Jewish heart. And now, although some 1,830 years have elapsed since the destruction of the Temple and the loss of their nationality, they still and ever will continue to regard the Holy Land, or as they still prefer to call it ארץ ישראל,* with a devotion and homage which during the storms and stress of the dark ages became invested with such a spirit of poetry and with such a bright halo of pious associations, that the eyes of the chosen race constantly turn from out of the gloom of the Ghetto, in wistful longing, to the refulgent brightness of beloved Jerusalem. At the present day, there is scarcely a Jewish congregation in Europe or America, that has not its local branch of some Zionist League or Society, with the immediate object to promote the agricultural colonisation of the Holy Land, which tends rapidly to unite all classes and sections of Jews in all parts of the civilised world into one bond of common brotherhood. Thus to the Jew the colonisation of ארץ ישראל† by the בני ישראל,‡ and the ultimate return of the bulk of the Jewish race is no longer a wild dream, the restoration of Jerusalem no longer an empty phrase. The Jew most hopefully looks forward to the day when the oppression of the tyrants will come to an end, and the pride of Kings will be humbled; when man's religion, to hate, despise, and persecute, will be abolished, and God's religion, that of love and brotherhood, will reign supreme.

RELIGIOUS SIGNS.

"TRUSTS."

The modern system of Trusts furnishes a sign of the times.

In themselves they show how easily large combinations

* *The Land of Israel.* (Ed.)

† *The Sons of Israel.* (Ed.)

may make it difficult, if not impossible, "to buy or sell," as foretold in Rev. xiii.

A further development is foreshadowed in some recent utterances of President Roosevelt, where he speaks of the necessity of a supreme central head which shall have power over all trusts. He says:—

"The nation must assume the power to control by legislation. The immediate need, in dealing with trusts, is to place them under the real, not nominal, control of some sovereign, to which as its creatures trusts shall owe allegiance and in whose courts the sovereign's orders may with certainty be enforced. This is not the case with ordinary so-called trusts to-day, for the trust is a large State corporation, generally doing business in other States also, and often with a tendency to monopoly. Some Governmental sovereign must be given full power over these artificial and very powerful corporate beings. In my judgment the sovereign must be the national Government. When it is given full power, that power can be used to control any evil influence, but that power should be exercised with moderation and self-restraint."

When we compare these words with Rev. xiii. 5, 8, 17, 18, surely we can see how things are pointing to the rising of him who will have and use that power which the world, by that time, will see to be a necessity. It will not come as a surprise or a coup—but it will be demanded by the circumstances in which the world will find itself.

THE PLAGUES OF EGYPT.

In *The Globe* of July 28th, there is an account of a remarkable manuscript, by W. St. Chad Boscawen, of the British Museum.

During recent years a great quantity of magical literature, consisting of charms, litanies and collections of tales have been recovered from Egypt. Magical literature was, it appears, the mental pabulum of the common people. In Ptolemaic times there was a great revival of these tales of "the things which the men of olden time knew," and many collections of these stories were made. One of these confirms the Biblical account of the Plagues of Egypt in a remarkable manner.

But all that Mr. Boscawen can see in them is "the true basis of the Moses legend," and that the writer of the book of Exodus appears to have been well acquainted with the popular literature of Egypt."

It would be just as easy to assume that these stories were written long after the Exodus history, and represent the changes and colouring necessarily made in the course of transmission.

This particular Papyrus is about A.D. 74, and is, without doubt, a copy of older MSS., which, themselves, were only traditional lore.

But this is the only use that "the natural man" can make of the Word of God.

AN IMMEDIATE ISSUE.

Cardinal Vaughan's organ, *The Tablet*, in a leading article, has again raised the question of the Royal Declaration, and contends that the Roman Catholics of this country cannot be content to fold their hands and do nothing, knowing all the while that the accession of a new Sovereign must necessarily bring a repetition of this public and mortal insult to all they hold dear. It urges that with the reassembling of Parliament the truce imposed by the Coronation ceremonies now disappears, and invites the Roman Catholic Peers to take counsel together as to the best way of bringing the question to an immediate issue.

Those who value their priceless liberties, and remember the cost at which they were secured, must be prepared to defend them for ourselves and do all they can to preserve them for others.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. R. W. (Birmingham). T. H. G. (Alsager). M. T. (Bonnyrigg). You will find an answer to your kind letters and enclosures on page 102, in our article, "Babel and the Bible."

C. B. (Dublin). *Prof. Drummond's* book, "*Natural Law in the Spiritual World*," proceeds on the basis of Evolution. Evolution proceeds on the basis of denying the Creation, as narrated in Genesis i. We must therefore give up one or the other. We have no hesitation in giving up the former, and strongly advise you and all other Christians to do the same.

A. N. (New Cross). When we say a missionary has to "explain God" to a heathen, we do not, of course, mean to explain what God is. No one can do that. But we mean that he is to explain to the heathen what God has revealed about Himself in His Word. No one can do more than that; and no one who attempts to minister for God should be satisfied with doing less.

G. S. (Guildford). We have not published anything on the Epistle to the Hebrews; and we know of no commentary superior to the lectures by the late Dr. Saphir.

G. A. L. (Wallington). Our Editorial on "Needed Truth" was written specially with reference to the section of the Brethren, so designated. No Brethren need apply what we said to themselves unless they can truthfully do so. We have received many letters from those who describe themselves as "Captives delivered from bondage."

F. H. (Middlesex). We thank you for your most encouraging words.

W. P. M. (Alaska). We are delighted to hear what you say as to the help *Things to Come* has been to you, and especially for your blessing from the Editorial for last January. We pray, and will strive, so that you may get still more help and blessing in the future.

J. C. (Reading). Thanks for your kind letter and corrections enclosed. Also for your questions, by which we shall profit.

S. W. (Manchester). We thank you for the paper you sent to us. It shows, as you say, what a worldly journal thinks of the new Theology.

T. W. (Surrey). You must distinguish between "existence" and "life." These two words are not the same. A thing can exist without being alive. We have carefully avoided the use of the word "existence," being very well aware of the quibble of all Traditionists. You have only to try and substitute one word for the other, and you will at once see the difference: e.g., "he that hath the Son hath existence; and he that hath not the Son of God hath not existence." This is *not* what Scripture says, but what it ought to say, if Traditionists are right in their use of this quibble. The body does continue to exist as dust; and the spirit continues to exist as spirit; but there can be no living again of the individual personality without resurrection. To hold the opposite view is to do away with resurrection altogether (2 Tim. ii. 18).

J. M. C. Thanks for sending copy of *The Believer's Magazine*. We note what you kindly point out; but the writer does not traverse or answer the reasons and proof we give; he only, in an uncharitable spirit, condemns what he says we "imply." He prefers what he calls his "view"—which he calls a "fact," that the epistles to the seven churches of Asia represent "the whole course of Christendom from the days of the Apostles until the church shall be taken away." Of this tradition of the founders of Brethrenism there is not the shadow of a shade of proof. It is a *theory* pure and simple, fantastic and preposterous. Readers must examine the Scripture grounds given for the respective teachings, and accept or reject accordingly.

ACKNOWLEDGMENTS.

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PUBLISHER'S NOTICE.

The publisher, Mr. Alfred Holness, 14 Paternoster Row, wishes us to say that he is trying to get all the Subscriptions to end with the volume, *i.e.*, with the June number. It will greatly facilitate his business arrangements if our friends can meet him in this matter.

THINGS TO COME.

No. 106.

APRIL, 1903.

Vol. IX. No. 10.

Editorial.

THE OLDEST LESSON IN THE WORLD OR THE LESSON OF THE BOOK OF JOB, AS SEEN IN "THE END OF THE LORD."

"Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy" (Jas. v. 11).

YES, we have "heard of the patience of Job." We have heard a great deal about it. But, the great and important question is this, Have we "seen the end" which the Lord had in view in all His dealings with Job? The "end" which He brought about in His own perfect way?

The object and purpose of the book are one. Whatever is said and done; whoever speaks or acts; all has reference to one person; and all is designed to bring about one "end."

It is a long book. It consists of forty-two chapters, relating to various events, and different agencies; all brought to bear upon one person, and all directed to one "end"—"the end of the Lord."

We see Heaven, and Earth, and Hell; Jehovah, and Satan; the Chaldeans, and Sabians; fire from heaven, and wind from the wilderness; Job's friends, his wife, and children, all engaged and employed in order to secure one "end."

It is a wonderful book in itself, apart from either the patience of Job, or the end of the Lord.

We might study it with reference to the history involved in the book; its national character; its place in the Canon of Scripture; the time when it was written; the various references to arts and sciences, to natural history, to astronomy, to various objects of nature, such as jewels, etc. We might study its eschatology; its knowledge of mineralogy, metallurgy and mining operations. We might notice the words and expressions employed, especially those that are peculiar to the book. All these and many other matters might well form subjects of separate study: but we leave all these; because, however interesting each subject might be in itself, it is not the "end" for which the book is given to us.

Ancient it is beyond all dispute. It probably belongs to the period covered by the book of Genesis; and, possibly, to the time of Abraham.* Its lesson, therefore, is the oldest lesson we could have; and it takes us back to the first lesson taught in the Bible itself.

* See note below.

In Gen. i. and ii. we have the creation of man. In Genesis iii. we have the fall of man, and the chapter ends with the statement that man was driven out from the Garden of Eden in judgment (v. 24). Then, in Gen. iv., what have we but *the way back again* to God, in grace? God's way, which Abel took; and man's way, which Cain invented.

This is therefore the oldest lesson in the world. It is the first great lesson which stands on the fore-front of revelation; and the lesson of the book of Job follows this up and expands it by answering the solemn question, "How should man be just with God?"

This is not only the oldest lesson, but it is the most important lesson that it is possible for us to learn. If we know not this lesson, it matters not what else we may know. Our knowledge may be vast, extensive, and deep on all other subjects; but it will not carry us beyond the grave.

But the knowledge of this lesson will serve us for eternity; and secure our eternal blessing and happiness. If we know this lesson, it matters little what else we do *not* know.

No wonder then that this oldest lesson in the world is thus set at the very opening of God's Word, following immediately upon the record of the Fall. No wonder that, thus, at the threshold of the Word of God, we have the foundation of Gospel truth securely laid.

The "end" which the Lord had in view in the book of Job was to enforce this lesson in the most powerful way; a way which should serve as an object-lesson for all time; and by the manner in which it is set forth should impress its importance upon the hearts and minds of all.

Its very structure is designed to attract our attention by exhibiting in a wonderful manner the perfect workmanship of the Spirit of God. The Structure itself speaks to us, if we have ears to hear. It says:—If the outward form of the book be so perfect, how perfect must be its spiritual teaching; and how Divine must be its one great object; viz., "the end," which Jehovah had in view from the beginning; "the end" which was so blessedly accomplished; and "the end" for which it is given to us.

The Structure of the book is as follows:—

THE BOOK OF JOB AS A WHOLE.

- A | i. 1-5. Introduction. Historical.
- B | i. 6—ii. 10. Satan's assault. Job stripped of all.
- C | ii. 11-13. The Three Friends. Their arrival.
- D | iii. 1—xxx. 40. Job and his friends.
- E | xxxii.—xxxvii. Elihu.
- D | xxxviii. 1—xlii. 6. Jehovah and Job.
- C | xlii. 7-9. The Three Friends. Their departure.
- B | xlii. -9, 10. Satan's defeat. Job blessed with double.
- A | xlii. 11-17. Conclusion. Historical.

We will now consider these members in this order; and watch the process by which Jehovah brings about His own "end"; and accomplishes His own purposes.

A. (chap. i. 1-5). *The Introduction.*

The introduction is exceedingly simple. A few brief sentences tell us all that is necessary for us to know about Job:—

Where he lived (v. 1).

What he was (v. 1).

What he had (v. 2, 3).

What he did (v. 5).

What he said (v. 5).

He was perfect: Heb., דָּם (*tām*), *blameless, sincere, without guile*. He did possess that wisdom and understanding which fears the Lord, and departs from evil; but the only true wisdom, which always *justifies God and condemns one's self*, he did not know.

True wisdom is to know what is "a broken heart" and "a contrite spirit." These are the sacrifices with which God is well pleased, and apart from these all other "wisdom" and all other sacrifices are worthless.

Until man knows this he cannot know either God, or himself.

To teach Job this important lesson is the "end" of all that we read in this book. All that is done and all that is said is intended to do for Job

What the "mighty famine" did for the lost son (Luke xv.);

What another famine did for Joseph's brethren (Gen. xlv. 16);

What Nathan's parable did for David (2 Sam. xii. 1-13);

What a glorious vision did for Isaiah (chap. vi. 1-5), and for Daniel (chap. x. 1-8);

What a wondrous miracle did for Peter (Luke v. 1-8).

The same work must be done for Job; and the same result must be produced in his case as in theirs.

As the lost Son confessed "I have sinned";

As Joseph's brethren acknowledged "We are verily guilty";

As David said "I have sinned against the LORD";

As Isaiah confessed "I am undone . . . unclean";

And as Daniel declared "My comeliness was turned into corruption";

So must Job be brought to say, "I am vile" (chap. xl. 4). "I abhor myself," "I repent in dust and ashes" (chap. xlii. 6).

This is "the end of the Lord," for the Lord Himself must be the teacher of this Divine lesson.

Man may be used by God to bring it about; but God alone can be the bringer near of His own salvation, and the bestower of His own righteousness.

All this is quite apart from mere "religion," as such. Job was religious; just as the heathen may be "very religious."* Religion is the attempt of man to become righteous by morality and ordinances; but, the moment God produces a broken heart and a contrite spirit, the sinner is lifted completely out of the region of religion, and

* See Acts xvii. 22, margin, R.V.

becomes the possessor of "the righteousness of God" Himself.

The book of Job, therefore, as we have said, is the illustration and the spiritual enlargement of the oldest lesson in the world as first taught in Gen. iv. 1-5. It is an object lesson which exhibits before our eyes the Divine answers to man's great question—the question of this book:

"How shall mortal man be just with God?"

The first time the LORD God speaks to man after the Fall, He sets forth in His brief question, "Where art thou?" the lost and helpless condition of man.

This is the first great lesson which man has to learn; and his attempt to answer this great question is that which forms the first step in his attainment of true "wisdom."

The first question of the Bible is intended to reveal to man his lost condition; and when he has discovered this, he asks the first question in the New Testament, intended to express this conviction, when he cries "Where is He?" (Mat. ii.). Where is the Saviour whom Thou hast provided for lost sinners? Where is the Saviour whom Thou hast given and sent?

The answer to this question is the oldest lesson in the world.

Unless we recognise this, as the "end" and design of the book, we shall never understand it, or learn its lesson for ourselves.

Jehovah dwells only "with him that is of a contrite and humble spirit" (Is. lvii. 15); to this man only, He says, "will I look" (Is. lxvi. 2). But neither the one nor the other is seen in the case of Job, until we have come to the end of the book, and have "seen the end of the Lord."

The "end of the Lord" was not merely to teach Job what man was, or what the world was.

The deceitfulness of man, and the hollowness of the world are soon discovered by all. It needs no special Divine process to learn that lesson.

The men who flattered him in his prosperity were the very ones to treat him with contumely in his adversity (see chaps. xxix. and xxx).

Those who shouted "Hosanna to the Son of David," shouted "Crucify Him" a few days later.

When the lost son had plenty to spend, he had plenty to share it with him; but when "he began to be in want, no man gave unto him" (Luke xv. 13, 16).

Sad it is to learn all this about the deceitfulness of man, if we have not previously learned the faithfulness of God.

True, we have "heard of the patience of Job;" and if that had been all there was to hear, it would have been only an additional ground for his self-confidence; and a ground for our own depression and disappointment; for we fail to produce such patience as his.

But there is something for us to *see* as well as to *hear*; and that is, "the end of the Lord;" even that "the Lord is very pitiful and of tender mercy." But this is seen only by those who have themselves been made broken in heart, and contrite in spirit, under His mighty hand,

The one who ends this blessed work is the one who begins it. He began it here with this question to the Adversary in the first chapter; and he ends it with His double blessing in the last chapter.—(To be continued.)

Papers on the Apocalypse.*

THE FOURTH VISION "IN HEAVEN."

WAR IN HEAVEN. Chap. xii. 3-12.

xii. 3. **And another sign was seen in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.]** This "sign" also is seen "in heaven," and we are not left in any doubt as to what it signifies. Verse 9 explains to us that "the great red dragon" is "that old serpent called the Devil (Slanderer) and Satan (Adversary)." He has seven heads and ten horns, and upon his heads seven diadems. These are the "signs" of the universality of earthly dominion: for Satan is the "prince of the power of the air" (Eph. ii. 2), "the prince of this world" (John xii. 31; xiv. 30; xvi. 11). As such, the Lord did not dispute his claim (Luke iv. 5-7). His colour is the colour of fire, and of blood. This is a "sign" of his cruelty and blood-thirstiness (John viii. 44. 1 John iii. 12), and of the war which he makes "in heaven" and "on earth." The heads and horns and crowns are manifestly the "sign" of earthly power, gathered up in himself: for to whomsoever he will he gives or delegates it (Luke iv. 6, 7; chap. xiii. 2). Thus briefly is the authority and power of the woman's enemy set before us.

xii. 4. **And his tail draggeth down the third part of the stars of heaven, and he cast them to the earth:]** Here we have further details concerning this "sign." The "woman," as we have seen, is the "sign" of the Jewish nation as a whole; and the object and action of the Devil could not be more clearly stated.

We are again taken back to the beginning of things; even to Satan's first rebellion, and to the angels who fell with him. This is surely the "sign" of Satan's power among the angels; as the heads and horns are a "sign" of his power among men on the earth. It seems clear from this that the third part of angels followed him in his great rebellion.

and the dragon standeth before the woman that is about to bring forth, that when she should bring forth he might devour her child] Here we have a sign indeed; far beyond any mere passing event; or, even far beyond what Alford suggests, "the whole course of hostility against the Lord during His humiliation."

We believe it goes much further back than this. These two Signs take us back to events which date "from the foundation of the world"; † and do not go beyond

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

† This phrase occurs seven times: Matt. xiii. 35; xxv. 34. Luke xi. 50. Heb. iv. 3; ix. 26. Rev. xiii. 8; xvii. 8. On the other hand, the phrase "BEFORE the foundation of the world" is very different, and concerns the church of God in its Head and members, and occurs three times (John xvii. 24. Eph. i. 4. 1 Peter i. 20), because it is an act of Deity, and flows from uninfluenced grace.

the question of the Government of the Earth, which the Dragon has usurped since the creation of man.

The verb is "stands," not "stood." It refers to a continuous act, and not to a mere passing event.

The moment the word went forth that the seed of the woman should one day finally crush the serpent's head, that old serpent, the Devil and Satan, took his stand before the woman in order to destroy her seed as soon as it should be brought forth.

Satan's object, from the going forth of that prophecy, was to prevent that "seed of the woman" from ever coming into the world. He does not mean to be crushed if he can prevent it, and hence it is that, just as we are about to be told of the serpent's doom and how it is brought about, we are thus reminded of the fact, and told how he took his stand so as to prevent His coming at all; or to bruise His heel, if He should come.

He has used, of course, various instruments and agents, and while these have had their own respective objects and motives, Satan's object has been one—and one only—and this has formed

THE GREAT CONFLICT OF THE AGES.

We see the first great attempt in Gen. vi. 1, when Satan strove to corrupt the whole of mankind. He succeeded so far, that only one family was uncontaminated. That is the meaning of the "perfect in his generation" in Gen. vi. 9. תמים (*tahmim*) means *without blemish*, especially as to pure descent, or blood (Ex. xii. 5; xxix. 1, etc.). It refers to genital perfection.* So vast was the corruption from the irruption of evil angels (2 Pet. ii. 4-7. Jude 6-8), that the whole race had to be destroyed. Noah and his three sons were alone pure from the awful defilement.†

Nothing but Divine interposition saved the race and preserved mankind from a total overthrow. In Shem, the line of "the seed of the woman" was continued, and the promise of Eden was preserved.

The second great attempt was made in Exod. i. to destroy the male children of Israel at their birth. Pharaoh's object was to prevent the increase of the people, so that they might not get up out of Egypt. Satan's object was to destroy the male line altogether, and thus make the birth of "the seed of the woman" impossible.

Again Divine interposition defeated Satan's plans. It was a spiritual conflict in which Heaven and Hell were taking part all along. It is the same conflict which we see here in Rev. xii. But it is written, "He taketh the wise in their own craftiness" (Job v. 13), and what Pharaoh had said with Egypt's "wisdom" (Ex. i. 10) was frustrated by a baby's tear (Ex. ii. 6): for when Pharaoh's daughter opened the ark of bulrushes, "she saw the child, and behold *the babe wept*."

* "generation" is not the same word rendered "generations" in the former part of the verse. Here it means *contemporaries*; there it means *family history*.

† If so, and his sons married the fearful progeny, we have a sidelight on the diversity of the great races, though originally descended from a single pair.

And she had compassion on him." Thus, Pharaoh's wisdom was made to end in having to board, lodge, bring up, and educate the very man who accomplished the very object Pharaoh had striven to prevent; for Moses delivered the nation out of his hand, and God overthrew his armies in the Red Sea.

We see another very special and determined attempt of Satan to break up the Royal Line, by which the seed of the woman was to come, in 2 Chron. xxi., xxii.

On the death of Jehoshaphat, his son Jehoram, made a beginning (to serve his own purposes, of course). He "slew all his brethren with the sword" (2 Ch. xxi. 4). So the Royal Line was reduced to himself—one life.

But he had children; and of these, we read that the Arabians came up against Judah, and slew all his sons, "so that there was never a son left him, save Ahaziah, the youngest of his sons" (2 Chron. xxi. 17). Mark the emphasis put by the Holy Spirit on this solemn fact. That they were slain, is clear from 2 Chron. xxii. 1.

Ahaziah was then the only lineal descendant of the Royal Line of the seed of the woman, through David, Abraham, and Shem. But Ahaziah had children. These, in their turn, were slain by Athaliah. She evidently left them all for dead, for it says (2 Chron. xxii. 10) she "destroyed all the seed royal of the house of Judah." That is what she meant to do, and would have done had not God again Divinely interposed and rescued the infant "from among the king's sons that were slain" (2 Chron. xxii. 11). For six years all the hopes of God's people rested on that one life. All the faithfulness of God depended on the life of that one babe. While Jehosheba, the wife of the high priest, was hidden, with the child, in one of the chambers of the House of God, her husband, Jehoiada, was going about among the people testifying and saying, "Behold, the king's son shall reign, as the LORD hath said, of the sons of David." That was the burden of the testimony—the faithfulness of Jehovah. And nothing but the Divine interposition frustrated the designs of Satan (and the plans of Athaliah) from succeeding in cutting off the Line by which the seed of the woman was eventually to come into the world.

In the book of Esther we see another attempt on the part of Satan to destroy the whole nation; and not merely the males, or the seed royal. He used Haman's pride as the secondary cause. But again a small thing was used to frustrate the design of "the Jews' enemy." A sleepless night: that was all; but it was enough (Est. vi. 1). And again Satan was defeated.

But he still "stood before the woman ready to devour her child as soon as it should be born." And at length the hour came when the seed of the woman entered into the world.

Herod was used this time; and having ascertained the *place* (Bethlehem) from the Scribes (Matt. ii. 4), and the *time* when the star appeared from the wise men (Matt. ii. 7), he slew all the babes in Bethlehem under two years of age, and thought he had devoured the seed of the woman. But again Heaven interfered and defeated his plans.

The suggestion of Satan that Christ should throw Himself down from the pinnacle of the Temple

(Matt. iv. 6); the attempt of the people of Nazareth to cast Him down from the brow of the hill (Luke iv. 29); the two storms on the Lake (Matt. viii. 24 and Mark iv. 37; Luke viii. 28), were all so many attempts of Satan to devour this man-child. And when he saw Him on the cross, and laid in the sepulchre, and the stone sealed, and the watch set, he thought he had his prey within his grasp. But again Heaven interfered. "God raised Him from the dead," and the child was "caught up to God and His throne" (Rev. iii. 21). But we are anticipating.

xii. 5. **And she brought forth a son, a male** (*i.e.*, a man-child), **who is about to rule all the nations with a rod of iron:**] The word rendered male is *ἀρσεν** (*arsen*), and is of the *neuter* gender. It is therefore of no sex, and is most appropriate here. It is He of whom it is specially prophesied that He should rule the nations with a rod of iron. Ps. ii. 9.

And her child was caught away to God, and to his throne.] This, again, is emphatically true of Christ (See Rev. iii. 21). But it is not true of the Church of God. We are to be caught up to meet the Lord Jesus in the air, when He shall descend thither, and thus, in this manner, shall we be ever with the Lord (1 Thess. iv. 16-18).

Moreover, the church is not born all at once; or born at all. Each member of the Body of Christ is *created*, and is "a new creation in Christ Jesus."

It seems a pity, almost, to have our minds disturbed by alluding to other common interpretations; but it is well for our readers to have the opportunity of judging for themselves, and of seeing the vagaries of expositors. We are asked to believe, for example, that the man-child is "a baptized Emperor, the son of Christ's faithful (!) church, elevated to the whole Empire, to an avowedly Christian throne" (Elliott).

Adam Clarke affirms that it is "the dynasty of Christian Emperors, beginning with Constantine." Some see "the Waldenses and Albigenses as sequestered from the pure worshippers generally." Others believe it is "the Nicene Creed"!

We thus see what comes of not "rightly dividing the word of truth"; and of interpreting of one dispensation that which properly relates to quite another.

This is the end of the second sign, and there is a break in the continuity.

xii. 6. **And the woman fled into the wilderness, where she hath a place prepared; there by God, that there they should nourish her a thousand two hundred and sixty days.]** This is said by way of anticipation: for the war in heaven occurs before the flight of the woman, and, indeed, leads to that flight. This flight, therefore, is consequent on the war, and not on the catching up of the child to God and His throne. This is clear from verse 14.

* According to L. T. Tr. A. WH. and RV.

† G. L. T. Tr. A. WH. and RV. repeat the word *πρός* (*pros*) *to*.

‡ The verb *ἑτοιμάζω* (*hetoimasō*) *to prepare*, occurs seven times in the Apocalypse (viii. 6; ix. 7, 15; xii. 6; xvi. 12; xix. 7; xxi. 2).

§ G. T. Tr. (marg.) A. WH. and RV. add *ἐκεῖ* (*ekēi*) *there*.

c. (page 386), xii. 7-9. *The War in Heaven.*

xii. 7. **And there was war in heaven: Michael and his angels going forth to war with* the dragon; and the dragon warred and his angels,]** The various reading here is abundantly attested by the best codices, and cannot be rendered as in the AV. Tregelles renders it baldly, "Michael and his angels to war." We have supplied the word "going forth," as in RV. This is absolutely necessary to make English. This reveals the fact that the initiative will be taken by Michael, and not by the Dragon: a very important point in the interpretation. The time has come in the Divine counsels for this great event of the ages. Satan, who has hitherto had access to the heavens is at length to be cast out.

We are not to think of Heaven as consisting of one place. The word is so often used in the plural, that, though we are not free to adopt the teachings of Jewish tradition, yet we are to think of many (it may be) different spheres. As the heavens are "higher than the earth," so we may look on them as being larger than the earth. And as the earth is divided into various countries and states, so may heaven have its various divisions. In one of them these mighty spiritual forces set themselves in battle array.

On the one side we have Michael, who is elsewhere described as "one of the chief princes" (Dan. x. 13); "your prince," *i.e.*, of Israel (Dan. x. 21); "the great prince which standeth for thy (Daniel's) people" (Dan. xii. 1); "the archangel" (Jude 9). He it is, with his heavenly hosts, who makes war against the dragon, and not the dragon who makes war against the man-child (as is so often stated). He does not do this at all, but makes war against the woman (verse 13); and that war is made on earth and not in heaven. So that the interpretation of this, as meaning Satan's opposing the rapture of the church, falls to the ground. The church will be removed long before these judgment scenes commence; and is therefore not to be looked for in any place in this chapter.

On the other side we have the Beast of chaps. xiii. and xvii. In Daniel ii. we have these powers in their earthly, human, mortal, successive and historical form. But in Daniel vii. and in the Apocalypse, we have the superhuman revival and contemporaneous concentration of them in the Beast.

The Dragon's dominion covers all the powers and governments of the world, and are here seen included in and controlled by one being—the Dragon. The sovereignty of the world is about to become the sovereignty of our Lord and of His Christ, as we have just heard it announced "in heaven" (xi. 15). We are here shown the source and the embodiment of this sovereignty. This is why the prophecy is suspended just at this point. It is in order to explain to us what this sovereignty is, whence it comes, and whither it goes. All is here gathered up into one head.

In 2 Thess. ii. we find further information as to the rise of this final embodiment of Satanic power. There

* So, G.L.T.Tr.A. WH. and RV.

we are clearly told that the revelation of that awful being has an appointed season. He cannot arise before his time. We are told why and how this is. In Rev. xii. we have the events which lead up to that revelation, and in Rev. xiii. we have the actual manifestation of the Beast himself.

2 Thess. ii. therefore forms an important link when studied in connection with Rev. xii. There we learn that the Beast could not be manifested on earth as long as he (*masculine*) now holdeth fast* [to his place in the heavenlies, Rev. xii. 7]. He will hold it fast until he be cast out.† This casting out is described in Rev. xii., and we are here told exactly how it will take place, and what will be its causes and consequences. When Paul wrote, worldly power was then being used, and has all along been used by Satan for the accomplishment of his secret purposes; and it is still thus working, but here (in Rev. xii.) we see it come to a head, and Satan is about to openly manifest it. Meantime, "Ye know what (*neut.*) holdeth‡ him (the lawless one) fast, that he (the lawless one) may be revealed in his time." Paul could write thus to the church of the Thessalonians, for he had previously told them and they knew; but we do not know. All we know is that it cannot be a *person* who holds the lawless one fast, for the word is in the neuter gender. It can only be a *place*, and we suggest that it is τὸ φρέαρ (*to phrear*) the pit of the Abyss, Rev. ix. 2, out of which he is to ascend. In any case, the popular view cannot be correct, which takes it of the Holy Spirit. What does the Holy Spirit "hold fast" (1 Thess. v. 21) in order that the lawless one may be revealed in his appointed time? This idea arose from a wrong translation of the verb κατέχω (*katechō*), which means *to hold something fast*.

We have given all the occurrences of this word in a note on the previous page, so that our readers can judge for themselves. That wrong translation of both the AV. and RV. arises from ignoring the fact that the verb is *transitive*, and must have an *object*. Something must be held fast. Further confusion is also introduced by not preserving the important difference between the *genders*, which is *neuter* in verse 6 ("THAT which holds him fast"), *i.e.*, the Pit of the Abyss; and *masculine* in

* This is the meaning of the word, as is clear from its use in the other epistle: 1 Thess. v. 21 ("prove all things, hold fast that which is good"). Here are all the occurrences of the word, so that our readers may judge for themselves:—Matt. xxi. 38 (G.L.T.Tr.A. WH. and RV. have a different verb here). Luke iv. 42; viii. 15; xiv. 9. John v. 4. Acts xvii. 40. Rom. i. 18; vii. 6. 1 Cor. vii. 30; xi. 2; xv. 2. 2 Cor. vi. 10. 1 Thess. v. 21. Philem. 13. Heb. iii. 6, 14; x. 23.

† This is the meaning of the idiomatic expression, ἐκ τοῦ μέσου γένηται (*ek tou mesou genetai*). See Matt. xiii. 49. Acts xvii. 33; xxiii. 10. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14. So in the Septuagint of Isa. lii. 11; lvii. 1. The same usage is seen in the classics: Plutarch (*Timol.* p. 238, 3); Herodotus (3, 83; and 8, 22); Terence (*Phorm.* v. 8, 30); and Xenophon (*Cyr.* 5, 2, 26). It is absurd therefore to take this idiomatic phrase literally (as B. W. Newton does) and render it: "until he (Antichrist) arises (or is revealed) out of the midst" †

‡ See Note (*) above. The verb is *transitive*, and *must* have an *object*.

verse 7 ("HE who holds something fast," *i.e.*, his position in the heavenlies, etc.

Having regard to these four facts—

- (1) The *meaning* and usage of the verb ;
- (2) The fact that it is *transitive* ;
- (3) The distinction between the two genders in verses 6, 7 ; and

(4) The undoubted idiom in *v.* 7—*cast out*, it is clear that 2 Thess. ii. 6, 7 has suffered much at the hands of translators, and needs to be entirely recast.

At the first advent the announcement was made "on earth, peace." But now, at the time of the Second Advent, it is "in heaven, war"; for the Dispensations have changed.

At the return of the remnant from Babylon, Satan was present to resist the restoration of the Nation (Zech. iii. 2), and was rebuked. So it will be again when the great restoration is about to take place: but war will be declared against him.

The mystery connected with this conflict is easy to faith, though hard for reason. A little insight is given into these spiritual realities in such passages as Job i. and ii. 1 Kings xxii. 19-22. Eph. vi. 11, 12. Jude 6.

Milton has described this war, but he only drew on his imagination, which was limited by earthly battle-fields. This war is wholly different in its occasion, its scenes, its combatants, and its weapons. This war has its foreknown and therefore its foretold ending.

xii. 8. **And they prevailed not; nor was even their place found any more in heaven.]** The great object with which that war is waged will be accomplished.

9. **And the great dragon was cast down, the old serpent; who is called the Devil, and Satan, he who deceiveth the whole world: he was cast down unto the earth, and his angels were cast down with him.]** There can be no doubt as to whom this "sign" refers. By four names is he defined, so that we might make no mistake. And yet, it will hardly be believed that, in spite of this, there are interpreters who maintain that it means the "Pagan Roman Empire," and Michael is the "Christian Roman Empire." There are others who understand it of no real war at all, but only a prolonged antagonism between good and evil. How refreshing to come back to the Word of God, and believe that we have here the climax which the Lord Jesus, looking forward to the result of His "sufferings," in "the glory" that should follow, already foresaw with His spiritual prophetic vision in Luke x. 18, and said: "I beheld Satan as lightning fall from heaven."

A. (page 386), xii. 10-12. *The Loud Voice in Heaven.*

Each of these visions seen in heaven are marked by heavenly voices and utterances. We have one in this Vision. The Structure is as beautiful as it is simple. The subjects of the utterance are two:

- (1) Rejoicing in heaven ;
- (2) Woe to the earth ;

and between them there is a call for universal rejoicing.

A. (page 386), xii. 10-12. *The Loud Voice in Heaven.*

| | | | | | | |
|---|---|---|--|----------|----------------------|------------------|
| A | h | k | | 10. | Rejoicing in heaven. | |
| | | | | -10, 11. | Reasons. | |
| | | | | i | 12. | Call to rejoice. |
| | h | k | | -12. | Woe to the earth. | |
| | | | | -12. | Reason. | |

xii. 10. **And I heard a loud voice in heaven, saying,***

"Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: because the accuser of our brethren is cast down, who accused them before our God day and night. (11) And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. (12) Therefore Rejoice, ye heavens, and ye who dwell in them. Woe to the earth and to the sea! because the devil is come down to you, having great fury, knowing that he hath but a short season."]

This is the song of victory sung in heaven. It will be sung by those who will have been caught up to heaven out of "the great Tribulation." (Ch. vii., xiv., xv.) For they speak of "our brethren." "Now is come" is the shout of triumph which celebrates, by anticipation, the results of Satan's being cast out of heaven. This is the first step arising out of Heaven's declaration of war. The emphasis is on the pronoun "they," in verse 11, for they who overcame on earth now call on all heaven to rejoice over the wondrous victory. When the fruits of this heavenly victory are fully reaped on earth, then there will be others to call for the new songs, which are already written down for the singers in Ps. xciii.—xcix., xcvi., cxlix. This call to rejoice finds its echo in the final song of triumph in Rev. xix. But all is traced up to and grounded on the infinite merits of "the blood of the Lamb": and the wondrous efficacy of His atonement.

Again, we see that the Church cannot be here, for no one can accuse the Church before God. See Rom. viii. 33.

We shall be indeed surprised if our readers are able to see, as the cause of that heavenly outburst of joy, the mere "casting down of paganism from the throne of the Roman Empire."

The result of that was blessing to the world.

The result of this is "woe to the earth" (*v.* 12) †

But such a difference as this does not count with the expositors of this Book. Nor does the fact that the result of that conflict has gone on for centuries, in

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

† G.L.T.Tr.A. WH. and RV. omit "the inhabitants of."

which the whole Reformation period is included; while this is to last for a very brief period—one of many great events occurring in the last 3½ years.

When Satan is cast down, "he hath but a short time," which is definitely stated to be 3½ years, during which he is wroth with the woman, and makes war with the remnant of her seed (xii. 14-17).

This "Woe" is the last of a series of three (viii. 13); and must, therefore, be *subsequent to the first two*, which at this stage will have passed (xi. 14). The third is proclaimed in chap. xii. 12, and consists of the casting out of Satan.

This conclusively shows that, though the *Vision of ch. xii.* is anticipative, the actual casting out cannot take place till the middle of the last of the seventy weeks (Dan. ix. 27). The Beast will be reigning on the earth during the first half of this week (Rev. vi.—xi.); but, in his human and *mortal* form; and acting "peaceably" (Dan. xi. 21). But now, in the middle of the week, the crisis or "Third Woe" comes (xii. 12). Satan is cast out. The Beast, having received his "deadly wound," reappears in his *superhuman* form, and "makes war with the saints" (xiii. 7). This last half of the week is "the great and terrible day of the LORD." But this brings us to the next, the Fourth Vision "on Earth" (xii. 13—xiii. 18).

Bible Word Study.

"HADES."

(Second and Concluding Paper).

WE are now in a position to continue our study of this Greek word.

In our last issue we showed that when the Holy Spirit took up *human* words, and used the words belonging to the earth, He purified them, like as silver is tried in a furnace, "purified seven times."

This word "*Hadēs*" was used by the Greeks, pretty much as Romanists use the word Purgatory. But the question is, Is the word *Hadēs* used in the New Testament in the Heathen sense which it had in the Greek mythology? We answer, *Undoubtedly it is not.* Christian Traditionists may prefer the Babylonian-Romish meaning; we prefer and are content with the Bible meaning as it is used by the Spirit of God.

The one fact that it is used in Acts ii. 27, 31 (compare xiii. 30-37) as a substitute and equivalent for the word *Sheōl* in Psalm xvi. 10, shows that it must be taken in the same sense in the New Testament as the Hebrew Old Testament word *Sheōl*; and not in the corrupt sense which heathen tradition had given it.

The only way to learn what this Bible-word *Hadēs* means; and the only way to arrive at the sense in which the Holy Spirit used it, is to study each place where He has used it. From this alone can we learn. Lexicons are useless; man's imaginations are worthless; his traditions are valueless; his theology is of no avail; his translations

are without divine authority. One thing, and only one thing, is necessary, and that is to find out what God says, and demand a "thus saith the Lord."

Discarding, therefore, everything outside the Word of God, we note,

(1) that the Greek word *Hadēs* occurs *eleven* times in the New Testament. As the occurrences are so few, we shall be able to examine each passage in detail; as we were not able to do in the large number (65) of the occurrences of the Hebrew word *Sheōl*.

(2) In the A.V. this word is rendered ten times "hell," and once "grave" (1 Cor. xv. 15). This has the marginal alternative "hell," while in Rev. xx. 13, the Text "hell" has "the grave" in the margin.

(3) In the R.V., and in the American R.V., every one of these passages is rendered uniformly "*Hadēs*" without any alternative rendering in the margin.

We now give the complete list:—

1. Matt. xi. 23. "And thou, Capernaum, shalt be brought down to *hadēs*."
2. Matt. xvi. 18. "The gates of *hadēs* shall not prevail against it."
3. Luke x. 15. "And thou, Capernaum, . . . shalt be brought down to *hadēs*."
4. Luke xvi. 23. "And in *hadēs*."
5. Acts ii. 27. "Thou wilt not leave my soul in *hadēs*."
6. Acts ii. 37. "His soul was not left in *hadēs*."
7. 1 Cor. xv. 55. "O *hadēs* (A.V. *grave*) where is thy victory."
8. Rev. i. 18. "I have the keys of death and of *hadēs*."
9. Rev. vi. 8. "His name . . . was Death, and *hadēs* followed after him."
10. Rev. xx. 13. "And death and *hadēs* (A.V. marg. or, *the grave*) delivered up the dead."
11. Rev. xx. 14. "And death and *hadēs* were cast into the lake of fire."

In our December number we showed that *the grave* (not *a grave*) was the only rendering which accurately represented the Hebrew word *Sheōl*. As *Hadēs* is used by the Holy Spirit as the New Testament substitute for the Old Testament *Sheōl* it follows that the same meaning must be given to *Hadēs* in the New Testament.

Our readers will see that there is not one of the eleven passages where this may not be done, with great advantage to the elucidation of the text, and to the understanding of its meaning.

But before we do this, let us note an important principle laid down in the twentieth of the "39 Articles of Religion."

"It is not lawful . . . to . . . so expound one place of Scripture, that it be repugnant to another."

This principle is true: because, as no one text *is* repugnant to another, it is clear that to explain one as being so repugnant, is what cannot lawfully be done.

If one passage appears to be repugnant to others, then there is something amiss as to the translation of it; or as to our understanding of it.

In this case it behoves us to examine it and see where the fault lies. The one must be understood and explained in the light of the many; the one apparently more difficult

passage must be made clear by the others which are quite plain.

If this method be not possible, then the difficult passage must be left unsolved for the present, with the prayer that God will, in his own time, bestow the needed grace and light. But in no case must we allow that one difficult passage to disturb all the others which are clear; nor must we give heed for a moment to any false teaching which Tradition may have founded upon its misunderstanding or perversion of that one passage, whether through ignorance or malice.

With these preliminary observations we will consider each passage in order:

1. MATT. xi. 23.

"And thou, Capernaum . . . shall be brought down to *Hades*."

This suggests but one fact, viz., the terrible judgment pronounced by our Lord against Capernaum: once a flourishing town in Palestine, but now (in proof of the truth of this prophecy) known only by a few insignificant mounds in which the ruins are actually *buried*.

What or where *Hadēs* is, is not stated. The word "down" is the only guide as to direction.

Isa. xiv. 14, 15 sheds further light, especially if we place the two passages side by side, and put the words as they are in the Original:—

MATT. xi. 23.

"And thou, Capernaum, which art exalted to heaven, shalt be brought down to *Hadēs*."

ISA. xiv. 14, 15.

"I will ascend above the brightness of the clouds; yet shalt thou be brought down to *Sheōl*, to the sides of the pit."

Here *Sheōl* is explained as "the sides of the pit" (Heb. *bōr**).

This is an inspired and authoritative definition, and explains that *Sheōl* means the place bored in the earth; in other words, *the grave*; and that Capernaum was to be brought down thither. Its proud and unbelieving inhabitants were buried in *the grave*; and its houses and buildings are now *buried* in ruins.

2. MATT. xvi. 18.

"On this Rock will I build my Assembly, and the gates of *Hades* shall not prevail against it."

Leaving aside the meaning of the word *Ecclesia*, or Assembly, we note that the word rendered "prevail" is exceedingly strong. It means to *prevail against* or *over*; to *overcome* and *vanquish*.

It occurs elsewhere only in Luke xxiii. 23 where "the voices of them *prevailed*, and Pilate gave sentence that it should be as they desired." They prevailed against Pilate; but, neither they nor the grave could prevail against Christ. He rose again from the grave. He gained the victory over Death and *Hadēs*, and His Assembly will be conquerors too. They will one day shout, "O *Hadēs*, where is thy victory . . . Thanks be to God

* The Heb. *בֹּר* (*bōr*) is a rock-hewn sepulchre, as in Ps. xxviii. 1; xxxiv. 3; lxxxviii. 5. Isa. xiv. 19. Our English, *bore*, is doubtless derived from it. It is rendered *cistern* 10 times; *dungeon* 10 times; *fountain*, once; *well*, 9 times; and *pit*, 42 times.

which giveth us the victory through Jesus Christ our Lord" (1 Cor. xv. 55-57.) This victory will be in Resurrection; and Resurrection will be the great and abiding proof that *Hadēs* will not prevail against "the dead in Christ;" even as it prevailed not against Him.

The expression "the gates of *Hadēs*" is further explained by reference to Is. xxxviii. 10. Job xxxviii. 17. Ps. ix. 13; cvii. 18.

3. LUKE x. 15

is the parallel of Matt. xi. 23.

4. LUKE xvi. 23.

"And in *Hades* he lift up his eyes."

Here we propose another punctuation. Not that there is the slightest difficulty if we take the words as they stand, and substitute "the grave" for "hell."

It is then merely a representation of dead people speaking in the grave, as in Isa. xiv. 9-20; and as trees are represented as speaking in the parable of Jotham (Judges ix. 8-15). The punctuation, as we know, is absolutely human. In the Greek manuscripts there is no trace of any punctuation of any kind whatsoever. Nor is punctuation a matter of precedent or of human authority of any kind. It is entirely a matter of the particular context, and of agreement with the general teaching of Scripture on the point in question.

Nor is the change we suggest made of our own imagination in order to support any theories of our own. It is adopted by the Vulgate translation,* which, though not the original text, and of no authority as a Text, is yet evidence of a fact. It is punctuated in the same way by Tatian, *Diatessaron* (A.D. 170) and Marcion (A.D. 145); as well as in the Ancient Jerusalem Syriac Version. And the fact is that the first three words of verse 23, form, instead, the last three words of verse 22; a full stop being placed after the word *Hadēs*, while the word "and" is treated by this as meaning "also." So that the whole sentence would read thus:—"But the rich man also died, and was buried also in *Hadēs*."

"Buried also," implies what is only *inferred* as to Lazarus, meaning that the one was buried as well as the other. Whether this punctuation be allowed, or not, does not affect the matter in the slightest degree. For that is where *he was buried* in any case. It affects only the place where he is said to lift up his eyes.

This is further shown by the fact that the three verbs, "died," "buried," and "he lift up," are not all in the same tense as they appear to be from the English. The first two are in the past tense, while the third is the present participle, *ἐπάρας* (*eparas*) *Lifting up*, thus commencing the 23rd verse with a new thought.

Those who interpret this passage as though *Hadēs* were a place of *life* instead of *death*, make it "repugnant" to every other place where the word occurs, and to many other scriptures which are *perfectly plain*, e.g., Ps. cxlvi. 4. Ecc. ix. 6, 10. Ps. vi. 5; xxxi. 17; cxv. 17.

In any case, all that is material to our study here, and now, is the one fact, that the rich man died, and was buried also in *Hadēs*, i.e., the grave.

* "Sepultus est in Inferno," was buried in *Hadēs*.

5. ACTS ii. 27.

"Thou wilt not leave my soul (*i.e.*, me) in *Hades*."

6. ACTS ii. 31.

"His soul (*i.e.*, He) was not left in *Hades*."

These two passages, being the quotation and interpretation of Ps. xvi. 10, must have the meaning that *Sheol* there has; and show that they speak "of the resurrection of Christ" (v. 31) from the grave. This is clear if we read the whole context, Acts ii. 24-35; and xiii. 30-37. *Hadēs* is, here, the place where "corruption" is seen; and "resurrection" is the only way of exit from it.

7. 1 COR. xv. 55.

"O *Hades*, where is thy victory."

This is translated in the A.V. "O grave," which is conclusive as to the meaning to be put upon the word *Hadēs*.*

Moreover, it is a quotation from Hos. xiii. 14, where the Hebrew is *Sheol*. The four lines in this verse are arranged as an introversion, where the first line corresponds with the fourth, and the second with the third. This shows that the word in 1 Cor. xv. 55 must be *Hadēs*, and not "death."

- a | I will ransom them from the power of *Sheol*;
- b | I will redeem them from death;
- b | O death, I will be thy plagues;
- a | O *Sheol*, I will be thy destruction.

8. REV. i. 18.

I have the keys of *Hades* and death."

This must mean that, in virtue of Christ's resurrection, He has henceforth the power over death and the grave. Satan will one day be deprived of his power over death, which he now has, according to Heb. ii. 14. When John sees Christ risen, not only from the dead, but risen up from His seat (Luke xiii. 25) for judgment in "the day of the Lord" (Rev. i. 10), he hears this wondrous proclamation of Christ's power, and of His intention then to put forth that power and to use it.

9. REV. vi. 8.

"His name . . . was Death, and *Hades* followed with him."

The grave is that which follows after death. There, all will be buried who shall be the victims of this "death," here foretold and personified.

10. REV. xx. 13.

"And death and *Hades* (*marg. the grave*) delivered up the dead which were in them."

This teaches us that *Hadēs* contains, not living people, but "the dead" who "lived not again until the thousand years were finished" (see verse 5). This truth we are to accept; and we are to explain the other ten passages so that they be not repugnant to it.

11. REV. xx. 14.

"And death and *Hades* were cast into the lake of fire. This is the second death."

This verse tells of the time when *Hadēs* or *Sheol*, *i.e.*, the grave, will no more exist; when the prophecy of Hos. xiii. 14, will be fulfilled.

Hadēs or the grave will be no longer needed, for the

* The RV. reads and repeats the word *θάνατε* (*thanate*) O death, and transposes the words "sting" and "victory." It is, therefore, neutral for our purpose.

all-sufficient reason given in Rev. xxi. 4, "there shall be no more death."

Thus, for the last time, we learn what may be gathered from all the other passages: *viz.*, that

1. *Hadēs* is invariably connected with *death*; but *never with life*: always with *dead* people; but never with the *living*. All in *Hadēs* will "NOT LIVE AGAIN," until they are raised from the dead (Rev. xx. 5). If they do not "live again" until after they are raised, it is perfectly clear that they cannot be *alive* now, at any rate in the same sense: and that is all we contend for. Otherwise we do away with the doctrine of resurrection altogether.

2. That the English word "hell" by no means represents the Greek, *Hadēs*; as we have seen that it does not give a correct idea of its Hebrew equivalent, *Sheol*.

3. That *Hadēs* can mean only and exactly what *Sheol* means *viz.*, the place where "corruption" is seen (Acts ii.

31. Compare xiii. 34-37); and from which, *resurrection* is the only exit.

Questions and Answers.

QUESTION No 316.

The FIRST and SECOND RESURRECTIONS.

C.J.M., Tiverton. "Please explain the teaching in Rev. xx., about the first and second Resurrections."

There was a note on these in Vol. II., page 182, and there will be much more when we come to chap. xx., in our Papers on the Apocalypse.

They are real, literal resurrections of dead people.

"First" and "Second" are relative terms: the first of two, means the *former*, and the second of two, the *latter*. The word "*former*" does not affirm that no resurrection has taken place before: for "the dead in Christ" (1 Thess. iv. 16, 17), will already have been raised and caught away, long before the former of the Resurrections of which Rev. xx. speaks.

The Church of God will be raised before "the great tribulation." No "times or seasons" affect that (1 Thess. v. 1).

But the *former* of the two in Rev. xx. takes place after "the great tribulation," and immediately before the millennium.

The *latter* of the two does not take place till after the millennium.

QUESTION No. 317.

DAN. xii. 2 AND RESURRECTION.

W.T., Kilmarnock. "Does Daniel xii. 2 teach Resurrection from the Grave?"

We believe it does. The sleeping and awaking are terms which are used specially of Death and Resurrection. See Psalm xvii. 15: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

Adopting the suggestion of the ancient Jewish commentator Rashi, we would prefer:

"I, in thy righteousness, shall behold thy face,
I shall be satisfied, at the awakening, with thy
similitude" (Num. xii. 8).

There can be no question about the fact that this must

refer to Resurrection; for awakening is the opposite of "falling asleep," which is the usual expression for death. Dan. xii. 2 may include the thought of Israel's national resurrection; and by *application* may refer to it.

QUESTION No. 318.

THE CHURCH AND THE BRIDE.

L. N. R. and A. B. H. both enquire concerning the Church and the Bride.

True, "the Jewish High Priest might not marry a divorced woman," but Christ is not a Jewish High Priest. He is of the Tribe of Judah and of the order of Melchisedec. See, for this subject, *Things to Come*, Vol. ii., page 154 and 166. Vol. iii. 122.

QUESTION No. 319.

BELIEVERS NOT PUNISHED.

C., Suffolk. "After the death of the believer, is there any Scripture to prove that one could in any way be punished?"

None whatever. All such questions arise because believers do not see their completeness in Christ (Col. ii. 10). If God has made us meet, even now, to be partakers of the inheritance of the saints in light (Col. i. 12), how can there be any reversal of this new creation work? "We are His workmanship," and all His works are perfect, and will be carried out and completed (Phil. i. 6). We, if alive and remaining, shall be caught up to be for ever with the Lord; or, if called to fall asleep, shall be raised with glorious bodies like Christ's own resurrection body. Where is there any room for punishment here? In fact we are positively assured that we "shall not come into judgment" (John v. 24 R.V.), and there is "no condemnation to them that are in Christ Jesus" (Rom. viii. 1). Whatever the *Bēma* of Christ may mean (2 Cor. v. 10), it is there we shall be "manifested," and "receive" rewards for service or works, certainly not punishment. It is not our standing in Christ that will there be in question, but our service for Christ.

Signs of the Times.

JEWISH SIGNS.

ZIONISM.

At a recent meeting of the West Central (London) Zionist Society, New Year's addresses were given by several speakers. Among these the following suggestive remarks were made:—

Mr. Joseph Cowen, after speaking of the persecutions of the Jews in Roumania, and the Alien Immigration Commission in London, said:

Although, as Zionists, they were in favour of freedom of immigration into this country, they could not, as clear-headed and far-seeing men, but perceive that there was a possibility some time or other of anti-Semitism appearing in England. No one would deplore that more than they. But the Zionist scheme was the solution of the English Jewish trouble, just as it was the solution of the general Jewish trouble. The Zionist solution pointed out fresh channels into which the stream of Jewish immigration might be diverted, channels into which they as Jews, would much prefer to see them going. There were some people who said that as Zionists they could not become good Englishmen. On the contrary, they were the best Englishmen. They were none the less good Englishmen because they had a love for Palestine. Mr. Chamberlain, in his letter to the Editor of the *Roumanian Bulletin*, had testified to the loyalty of Jews to the country of their adoption notwithstanding their clinging with extraordinary tenacity to their national characteristics. Some little time ago they had read the official communication respecting Dr. Herzl's last visit to Constantinople. In

that communication, which Dr. Herzl himself published, they had read the results of his last mission to the Turkish Court. He said he had been to Constantinople, and he wanted certain things; other things were offered him which he had had to decline; he had returned, but negotiations were not broken off. If they were going to believe Dr. Herzl that his last efforts had been unsuccessful they must also believe him when he said that negotiations had not been broken off. It proved the strength of his position that he was able to make the frank admission that he had not succeeded. If he knew that results never could be obtained from Constantinople, he would tell them that it was a barren cause in which they were engaged—let them drop it. Dr. Herzl could not accept anything else than the Basle Congress authorised him to accept. They said they wanted Palestine, and they did want Palestine. The Sultan knew what they wanted. They had the enthusiasm, they had the numbers, but they did not have the money. The way to get what they wanted was to be so united among themselves, so devoted to their cause and their leaders, that they might force the richer classes to join them. They had already achieved much by the founding of the Jewish Colonial Trust and the National Fund, and they had their Parliament. These were great things, and greater things could not be done in a moment. A large number of people had said that they would be with them if they substituted the Argentine for Palestine. But Zionism was not merely a charitable movement. It was a movement which depended on a strong sentiment, and that sentiment did not exist for countries other than the Holy Land. To have a successful issue they must have the people with them. There were several political justifications for Zionism. The owner of Palestine was the Sultan of Turkey, and the Turkish Government was in a very bad financial way. The Mahomedan people were friendly to the Jews. Palestine was the centre of the hopes and the wishes of the Powers of Europe. And because it was the centre of the hopes and wishes of the European Powers was one of the most cogent reasons why none of them could have it. Palestine must be in the hands of an absolutely neutral Power. The disturbed state of Turkey might give rise at any moment to a European conflict, and the most dangerous spot would be Palestine, and it was therefore politic to place Palestine beyond the danger of war. Mr. Cowen concluded by paying a tribute to the memory of Rabbiner Dr. Rülff and M. Emile Zola.

Dr. J. S. Füchs, the Editor of *Hamagid*, speaking in German, said that they had just celebrated what was traditionally the birthday of the world. In such a festival all mankind should have participated. All God's creatures enjoyed the world with, nay very much more than, the Jew. But only the smallest of peoples had celebrated the day. And in every prayer which they had uttered they had prayed not only for themselves, but they had prayed for the good, for the prosperity of the world at large. What had the great nations done for them that they should pray for their welfare? At the very moment that those prayers were on their lips, laws were enacted to bring about their extermination, and laws were being contemplated on which their whole future would depend. It would be magnificent if all nations and all races were united under the Kingdom of God, but such an ideal state of affairs did not exist, and they had to deal with things as they did exist. Many solutions had been brought forward for the solution of the Jewish question. The Chief Rabbi had told them recently that the trouble in England was due to their failings, and that they should better themselves. But the Jew had to bear a burden under which other races would long before have sunk. But if those burdens were removed, and the nations offered them the hand of friendship, they would not take it except it were in their own home, their own land. The only man who had ever made a resolute attempt to solve the Jewish question had been Haman—(laughter)—but no one could ever deprive the Jew of his existence. It was not sufficient, however, to exist as they existed at the present time, an existence worse than that of the most enfeathered slaves. The slave had his established rights, but what were the rights of the Jew one day were taken from him the next. They had to fight for the removal of the moral and intellectual restrictions which were imposed upon them, which brought them to a state of degradation which was advanced as an argument against them. In their own home the Jewish intellect would be untrammelled. Every Jew loved the Holy Land in his heart, and the Holy Land formed the theme of nearly all of their prayers. The Zionist movement would take them back to Palestine. Already miracles—for such he regarded the permission granted by the Russian authorities to hold the Minsk Congress—were being worked on their behalf. They owed a debt of gratitude to Dr. Herzl for putting into practical form of sentiment and the idea that they all had so much at heart. That practical shape was Zionism, the rallying cry of which was *לשינה הבואה בירושלים*.*

RELIGIOUS SIGNS.

THE HILL OF TARA SOLD.

The historic Hill of Tara was sold by auction yesterday in Dublin. The hill is situated on a farm at Castletown, Co. Meath, the owner of which recently died. The property was acquired by a lady for £3,700.

* "Next Year in Jerusalem" (Ed.).

On Tara Hill is said to have stood the great ball of the kings of Ireland, whose chief seat it was prior to the year 560. Up to a few weeks ago the hill was being dug over in the hope of disclosing some historic remains, many believing that therein the Ark of the Covenant was buried. But nothing of interest was discovered. (*Daily Mail*, Feb. 6, 1903).

A "BENEFIT" FOR A SOUTH LONDON CHURCH.

All Saints Parish Church, Rotherhithe, is bedecked with bills in large type announcing that on four days next week a "ticket benefit" will take place at the Terris Theatre, Rotherhithe, in aid of the church organ fund. Nonconformists view the innovation with dislike, and a section of the Free Churchmen have decided to approach the Bishop on the matter. The play that is to benefit the church organ fund is "Her Second Time on Earth." (*Daily Chronicle*, Jan. 28, 1903).

A VICAR'S PANTOMIME.

Last night the Rev. Forbes Phillips, vicar of Gorleston, produced his pantomime of "Dick Whittington" at the church schools before a crowded audience.

The vicar's little daughter took a prominent part in the performance, and the "company" included fifty school children. The church organist led the orchestra, while the parish clerk played the part of a Polar bear. Assistance was also rendered by the churchwardens.

The vicar himself supervised the arrangements, with a view of demonstrating the practicability of his scheme for theatres in connection with churches in hamlets and villages.

The idea has been taken up in the neighbouring parish of Caister, where the church schools have been transformed into a theatre on the same lines as at Gorleston. (*Daily Mail*, Jan. 30, 1903).

Editor's Table.

REVELATION XII. 10.

A correspondent (H. D. B.) send us a very interesting fact with regard to this verse. The verses of the Apocalypse have been counted, and this is the *central* verse of the book! And the word CHRIST in this verse is the central word of the whole book!

These facts confirm our statement as to the important place occupied by this twelfth chapter.

When we see microscopic perfection in all the other works of God, it is impossible for us to put this down to "chance." For His Word is the greatest of His works.

ANSWERS TO CORRESPONDENTS.

J. S. K. (Kent). Thanks for your cutting. We have not space to comment on the Sermon itself, but it stands self-condemned by such evil doctrines as these:—"If we will let Him, God will make the best thing possible out of every one of us . . . He will do the best with us if we surrender ourselves to Him!"

S. D. (Scotland). You are quite right. To speak of Ecclesiastes as being what Solomon said, instead of as being the words of the Holy Ghost, is to deny inspiration altogether. It is different when the sayings of others are recorded in Scripture. For example, when we have the words of Satan, or Job, or those of his three friends, we have a truly inspired record of what they said; but, it does not follow that what they said was inspired. With Balaam, of course, it was different; for we read "the Lord put a word in Balaam's mouth." *That*, was inspiration. But to take the books of the Canon of Scripture (like Ecclesiastes), and speak of its contents as being the imperfect knowledge of Solomon, we can scarcely distinguish between that and rank infidelity.

M. A. R. (Norfolk). Thank you for the newspaper cutting. Yes, it is very sad. It is getting quite common now to put on mourning cards, coffin plates, and tomb-stones "Born" such a day, and "ASCENDED" such a day. The word "Ascended" is used in Scripture only of a raised body; and it is little short of blasphemy to use it of *death*! It is practically to deny the doctrine of the *Resurrection* and *Ascension*! We first heard of this unscriptural use of the word "Ascended" on Dr. Parker's coffin plate. Traditionists, we suppose have no option but to accept this new fashion. At any rate they have no answer to it; as they have none to the Spiritists who deny the Resurrection altogether.

G. A. B. (Staffs.). Thanks for your communication: with regard to which we note: (1) When your enemies cannot answer what one has said, it is an old and well-known trick for them to deny, stoutly, something *one has not said*. This is the case with the magazine you send. Unable to answer what we have recently written, they controvert what they call our "theory of temporary annihilation." We have no such theory. We have made no such statement. We have used no such words. We believe in no such thing. But it is too much to hope that, in spite of this, the Brethren will desist from their wilful and libellous misrepresentations. It is too good a stick with which to beat their fellow-servants for them to throw it away! They seem more anxious to put a Brother in the wrong than to teach him the truth. (2) The two passages quoted (Matt. xvi. 3 and James iv. 13) are *quite different in their "construction"* from Luke xxiii. 43, and are therefore absolutely useless for the purpose for which they are quoted. (3) As to Paradise, we have said that everywhere in Scripture it is used of a place of earthly beauty and delight. It is useless to quote 2 Cor. xii. 2 against this fact. Because that is to make it oppose the other passages of God's Word. It does not oppose what we say, but what God says. This is a terrible thing to be guilty of.

A. C. (Teignmouth); D. M. (London, S.W.); E. B. (Swansea); R. T. (Huntingdon). We are deeply grateful to you for your kind, long letters on different and interesting subjects; but we find it absolutely and physically impossible to reply to each individually. It is the time (to say nothing of postage, etc.) of one against that of many. Twenty letters from twenty persons count only one letter from each; but in reply, one person has to write twenty letters. This, with our other imperative *duties*, makes it necessary for us to ask the indulgence and sympathy of many of our correspondents. If the letters are short and legibly written, and can be answered briefly, we do endeavour to write direct. But in other cases, it is impossible.

CORRESPONDENCE.

NEW ZEALAND, 20th Nov., 1902.

"DEAR BROTHER IN THE LORD,—Your letter of Sept. 19th came duly to hand, and I am deeply thankful to God for the way He is sustaining you in the midst of all the reproach and backbiting heaped upon you because of His truth.

"When you remember that it is not against the Lord's poor distracted and misled people that you are carrying on the warfare, but against the wiles of the devil, against the world-rulers of this darkness, you can well afford to see nothing of flesh and blood in the whole contest.

"Study to show thyself approved unto God' surely comes in here with great force, and is a real antidote against which all the fiery darts of the wicked one hurled at you by your brethren can have no effect.

"Work done for Him can stand all the rough handling and sifting of the enemy, and will in no wise lose any of its value thereby.

"I am deeply grieved at the attitude one of the Brethren's magazines has taken up against you. Having read all the articles carefully, both in *Things to Come* and in the *Witness*, I am fully convinced that our brethren have got much to learn (as well as unlearn) of the mind of the Lord.

"The enemy will be very wroth as the breaches begin to be stopped, and the "much rubbish" disappears (Neb. iv. 7-10), only go on building the wall, and in no wise come down from the great work to confer with the enemy. Go on stating and restating all of God's Truth that is necessary for the confirming and strengthening of God's people, even the body of Christ; enduring hardness as a good soldier of Jesus Christ. The Lord's servant must not strive, but be gentle unto all, apt to teach, patient UNDER EVIL, in meekness instructing those that oppose themselves, etc.

"Indulging in personalities, and otherwise throwing filth, adds in no wise to God's Word, and only hurts those who indulge in it, and will, eventually, come back on their own heads. Leave all this dirty work for the Brethren to do, and go on separating the precious from the vile, not even calling them traditionalists, and in the end you will have gained a great advantage.

"The Lord grant you great wisdom and grace to act

wisely in the midst of the abounding confusion, more and more apparent every day.

"I am very thankful to God for the deliverances from Brethrenism, and, we trust, every other ism; and may the reaction be a being more fully cast upon God and the Word of His grace."

We cordially agree with the words of our beloved brother in the Lord, unknown though he be to us in the flesh; and are resolved to abide by his advice, which he so sweetly, yet powerfully, gives.

We must, however, insert the following, which we have received, as it is from a (delivered) Plymouth Brother of fifty years' standing, and shows that the present day leaders have no mandate to speak for any beyond themselves:

TO THE EDITOR OF *Things to Come*.

"SIR,—I have been reading the criticism of your pamphlet, *The Rich Man and Lazarus*, by Dr. A. Berry. A friend desired to know my opinion of it, and these are the conclusions I have arrived at after reading his comments. The title the magazine bears in which it appears ought to be a guarantee to its readers that it is not capable of bearing false 'witness.' But I had to learn there was no security in that.

"He first states what is not the fact, by putting what he calls your 'hypothesis' in *his own words, not yours!* and then he gives three extracts from your pamphlet, putting his own construction upon the meaning he attaches to them, and which I am confident is quite opposed to the meaning you wished to convey. The Editor of the magazine takes the opportunity of casting a stone also at you in an emotional footnote; and with an air of superiority so noticeable in the writers of this particular school of controversy.

"The Editor says he inserts the papers 'in the hope that many who are thereby unsettled may be confirmed in the faith. . . . If ever it was needful 'earnestly to contend for the faith' it is now.'

"Coupled with this energy is one of another kind, and that seems to be to *earnestly contend for meetings*, which it must be presumed are the object of the Editor's care. He says in his note, 'the fact that meetings are being started on the basis of this teaching, calls earnestly for a refutation of the errors that are being thus propagated.' That meetings are *founded* on such a basis as he states, I respectfully venture to doubt. Information shows it is rather a revolt against the tight bonds of Brethrenism.

"My protest is against such violence of expression as that the tendency of your teaching is to overthrow the faith—to charge you with doctrines that you have always insisted you do not hold. But your teaching in the three passages quoted is *given in the words of Scripture*. So that it is not you, but the Word of God, with which your critic is contending. Clear and distinct charges are brought against this teaching, but not a single proof is supplied. All that is done, is Dr. Berry's interpretation that *he* puts upon your words.

"Anyone who dared to fling about such damaging accusations against another in other callings or professions, say, in the medical, or legal, or commercial world, or in the social sphere, would expose himself to an action at law for defamatory libel, and would have to present proof before an earthly judge to clear himself from being found a false accuser.

"Until either of these writers distinctly, categorically establish their statements (those enumerated above) many must look upon them as mere tale-bearers, and contentious persons that the apostle warns us to avoid.

"Such false witnesses may in their own estimation conceive they occupy an exalted position of censorship, while

others will consider they have placed themselves in a pillory of deserved contempt, to be an object lesson for others, as those who have slandered their fellow Christians.

"I may say that I am familiar with the tactics of this school. The chart of their history is marked with many names of true and Godly men who have been denounced, and excommunicated under the ban of heresy. I speak from a long and intimate experience of Brethrenism extending over fifty years. My reading of your book is this—and I say this without committing myself to any theory: Your intention is to show that Man, as man, at death ceases to live as such. The spirit goes to God who gave it; the body sees corruption. Of the powers, occupation, or apprehension of the spirit thus returned to God, you say nothing, and we know nothing, for nothing is revealed. At the Resurrection these are brought together again, at the voice of the Son of God, and then MAN 'lives again' (Rev. xx. 5), and comes into being again, fitted for the glory or else for the reverse. Can those who have ventured to rebuke you demonstrate anything beyond this?"

A READER OF "THINGS TO COME"
FROM ITS BEGINNING.

The following letter has also been received from a Brother in Scotland, which he begs us to insert as his appeal to his fellow Brethren:

"SIR,—I read your article about 'Needed Truth,' and I note some answers to correspondents on the same subject in the March number, especially one answer on a prophetic interpretation of the 'founders of Brethrenism.'

"Without identifying myself with all your views, will you permit me, through your columns, to appeal to the intelligent portion of the 'Brethren' to consider their position in regard to the traditions received from the founders of Brethrenism, and the traditions of 'Brethren' in general.

"Those of your readers who are acquainted with the Brethren's lofty pretensions to excessive Scripturalness in all things, may be surprised to learn that the Brethren are, perhaps, more enslaved to tradition than any other evangelical sect. In fact, the works of Mr. Darby and the 'Memoirs' of Anthony Norris Groves have, in many things, made the Word of God of none effect. This is a serious charge, but can be easily proved. To save space, I give only one example:

"During a recent controversy on 'church principles,' some leaders in the West of Scotland were being rather hard pressed for Scripture proofs to support their practice, and they appealed triumphantly to the customs of the 'first Brethren'—just as a Methodist would appeal to Wesley, or a Salvationist to 'General' Booth. Tradition, new or old, permeates all the thoughts of all their sects.

"Among the Brethren it is a prime virtue—or, rather, a necessity, if a man wishes to have anything but a dog's life, or even to get leave to remain—to mould one's whole theology and practice to the teachings of the 'leading Brothers,' no matter what doubts or certainties one may have about the difference between their teachings and the Bible's teachings. The results of such an intellectual atmosphere are seen in the fierce and unending controversies, the spiritual arrogance and ignorant conceit, the intolerance and narrow-mindedness, chronic in every sect of Brethren. Tradition, in fact, displaces the Bible, with the usual results.

"I appeal to the Brethren to consider this, and think of the evil it occasions to themselves and others; and to prayerfully follow Eph. iv. 15.

"Yours sincerely, SCOTUS."

THINGS TO COME.

No. 107.

MAY, 1903.

Vol. IX. No. 11.

Editorials.

THE OLDEST LESSON IN THE WORLD: OR "THE END OF THE LORD" AS SEEN IN THE BOOK OF JOB.

(Continued from page 110.)

The Adversary's Assault.

(B. chap. i. 6—ii. 10.)

WE now come to witness the process by which this wondrous work was carried out; and to see the "end" which was thus brought about.

It is opened with the Adversary's assault on Job. An assault permitted by God, and used and over-ruled by Him, in order to accomplish His purpose. He can make the wrath of man to praise Him; and He can make the enmity of Satan to serve Him.

This assault of the Adversary is given us in chap. i. 6—ii. 10, and is divided into two parts; one part corresponding with the other, member for member. The first affecting Job's *possessions*, and the second affecting Job's *person*. It is presented in the form of an extended alternation.

B. (i. 6—ii. 10). *The Adversary's Assault.*

- B F | a | i. 6. Presentation of the Adversary.
 b | i. 7. Jehovah's question.
 c | i. 8. His approbation of Job.
 d | i. 9-11. Calumniation of the Adversary.
 e | i. 12. Limited permission given.
 f | i. 12. Departure of Adversary.
 g | i. 13-19. Inflictions (Job's possessions).
 h | i. 20, 21. Job's patience.
 i | i. 22. Job not sinning.
- F a | ii. 1. Presentation of the Adversary.
 b | ii. 2. Jehovah's question
 c | ii. 3. His approbation of Job.
 d | ii. 4, 5. Calumniation of the Adversary.
 e | ii. 6. Limited permission given.
 f | ii. 7. Departure of Adversary.
 g | ii. 7. Infliction (Job's person).
 h | ii. 8-10. Job's patience.
 i | ii. 10. Job not sinning.

Job was tempted to "curse God";* but, he did not thus sin. Instead of falling under this temptation, he

*In spite of the fact that the current Hebrew Text, here, has "bless God," both the A.V. and R.V. translate it "curse God," under some fancied, but mistaken, idea that the word can bear both meanings. The real explanation is that, though they are incorrect as

uttered those memorable words, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (chap. i. 21). When tempted a second time to "curse God,"* he replied, "Shall we receive good at the hand of the LORD, and shall we not receive evil?" (chap. ii. 10).

Beautiful as this is, it is only partly true; because it assumes that all our *evils* and *losses* are ruled by the Lord. It is true that He rules; but, He also over-rules. He rules our good, and over-rules our evil. Job's words manifest wonderful resignation, but it is only *religion*. Such sentiments can be expressed, and yet the speaker may not know either God or himself; and he may be wholly destitute of a broken heart and a contrite spirit.

All that Job here uttered, could be said without these inward evidences of Divine workmanship; and of true wisdom.

It is this workmanship which we are to *see* in this book. It is this which manifests "the end" which the Lord had in view for Job, and for us.

Divine Love ruled and over-ruled all. It wounded that it might heal: it brought low that it might lift up: it humbled that Job might be exalted, for ever and ever.

To bring about this end Satan was allowed to disturb Job's nest, and be the willing instrument which God would over-rule.

There is much that is mysterious in these first two chapters. They lift the veil for a brief moment and show how it is "against wicked spirits in heavenly places" that our conflict is waged.

There is nothing here for us to explain. It is written to explain unseen things to us. All is blessedly clear and simple to *faith*, where *reason* is useless.

Job's is not the only case which Scripture gives us as to the activities of the great Adversary.

The Twelve Apostles were allowed to be "sifted:" and the Lord prayed, not that Peter might not fall, but that Peter's faith might not fail. It was the failure of Peter himself that was the trial of his faith, and proved it to be more precious than gold that perisheth.

To this end, Infinite love controls and permits and over-rules all, and causes "all things to work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28).

This is why Satan was allowed access to our first parents. It was to bring forth the precious promise of the seed of the woman, and the announcement of Satan's doom (Gen. iii. 15).

This was why he was allowed to bruise the heel of the Lord of glory and of life; not only that His people might be saved, but that "by death" he who had the power of translations, they are correct as to fact; for chaps. i. 5, 11, and ii. 5 9 are among certain of the "emendations of the *Sopherim*," which are carefully noted and preserved in the *Massorah*. See a further note on this in the new translation, which we have in preparation, and propose to publish later on.

death might be ultimately destroyed (Heb. ii. 14), and that his *head might be crushed* for ever.

This is why he is allowed to have a part in the destruction of "the flesh;" it is that "the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5).^{*} Satan intends one thing, but God uses him for another; and works out the very opposite of Satan's will. The man who was thus "delivered" to Satan for the destruction of the flesh (1 Cor. v. 5) was afterwards restored and blessed (2 Cor. ii. 1-11), and Satan got no "advantage."

This is why he is allowed to receive those who may be "delivered" to him; it is that such an one thereby may learn not to blaspheme (1 Tim. i. 20).

This is why he is allowed to send his messengers as a thorn for the flesh, to buffet the saints of God; it is that they may thereby learn and prove the sufficiency of Divine grace, and the fulness of Divine power (2 Cor. xii. 7-9). Satan may intend one thing, but God uses him for another. In all these things he is a minister—used for the comfort and help of the people of God, for their spiritual profit and blessing.

He cannot go beyond the limits assigned to him. This is revealed in these chapters: see "e," and "e," chap. i. 13; ii. 6.

He was allowed to be the author of Job's trials and losses: but all his labour was wasted; for it ended in Job's receiving a double blessing for earth, and being clothed with "the righteousness of God" for ever and ever.

May we have grace to learn the same precious lesson, and receive the same everlasting blessing.

May our eyes be opened to see the great lesson of this book, and the perfection of the Divine words and ways which brought about "the end of the Lord."

HAMMURABI, OR JEHOVAH?

THE circumstances which bring these names together are both new and old. The code of laws enacted by Hammurabi a king of Babylon, 2285-2242 before Christ, was dug up only about a year ago. Hammurabi is the Amraphel of Gen. xiv. 1; and his code was so highly regarded, that in Assyria in the seventh century B.C. it was made a text book of study under the title of *The Judgments of Righteousness which Hammurabi, the great king, set up.*

The monument was not found in Babylonia, but in Elam, at Susa, the old Persepolis. It was carried away as spoil by some Elamite conqueror from a Temple at Sippara in Babylonia.

We owe the discovery to the French Government, which has been making explorations at Susa for some years. The find was made in January 1902, and a Quarto reproduction in photogravure was published in October,† which enables the student to verify every word.

The monument itself is eight feet high; and on the obverse side it contains a representation of the king Hammurabi receiving his laws from the seated sun-god *Samas*, "the judge of heaven and earth." On the same side there are 16 columns of writing, with 1,114 lines;

^{*} See page 131.

† Paris: Leroux, 1902.

and on the reverse side there are 28 columns with more than 2,500 lines.

Seven hundred lines are devoted by the king to the setting forth of his titles, etc., invoking a blessing on those who should preserve this monument, and a curse on those who should injure or remove it.

The Elamite king erased five columns on the obverse, and repolished the stone in that part; but never carried out what he probably intended to insert there.

Gen. xiv. contains more about this Hammurabi or Amraphel king of Shinar than we know from any other source. But this is only regarded as tradition by the opposers of God's Word. Had no mention been made of this king, we should have been taunted, because of there being no reference to so important a man.

But this is just the way man acts and reasons when the Word of God is in question.

The only inference the natural man can make from the discovery of these laws is that, the Jews, during their Exile in Babylon worked up Hammurabi's laws and treated them as their own, ascribing them to Moses!

But this is only the merest assumption; and not at all warranted by the facts of the case.

The existence of one code does not deny the existence of another; the antiquity of the one does not necessitate a more recent date for the other; nor does it require that one should be an improved edition of the other.

It would be strange indeed if any nation could exist without laws: And it would be stranger still for laws to be given to Israel before Israel became a nation.

The Bible does not say that no other nation had laws. On the contrary, it assumes the existence of other nations and of other laws, when the divine Lawgiver asks

"What nation is there so great, that hath statutes and judgments so **RIGHTEOUS** as all this law, which I set before you this day?" (Deut. iv. 8).

This question institutes two comparisons, but they are comparisons only of *degree*. It is a question of likeness.

The *first* shows how God had blessed Israel, although a *small* nation, in giving it His Laws; while passing by the "great" nations of the earth.

The *second* question is very sweeping in its implication that, the laws of the other nations were not "righteous" in any sense worthy of the name.

The verse reads, more closely rendered:

"What great nation [is there], that hath righteous statutes and judgments like all this Law, which I set before you this day?"

It is remarkable that, on this very monument, Hammurabi calls his laws "the judgments of Righteousness," but Jehovah claims that His laws were "Righteous" which He gave to Israel; and that the laws of other nations were *not* righteous.

It is for us to examine this Divine challenge, now that we are able to do so. This is the use which we are to make of this new discovery. We need make no unnecessary assumptions: we need draw no unwarranted inferences.

We have both codes before us now, and are therefore in a position to answer Jehovah's question in Deut. iv. 8.

We see at once that the laws of Hammurabi, remarkable as they may be in some respects, are *unrighteous* and *unequal*.

For example, they prescribed the punishment of *death* for stealing,
for harbouring a fugitive slave (with a reward for capturing one: WHEREAS in God's law a fugitive slave was *not* to be given up (Deut. xxiii. 15, 16),
for burglary,
for threatening witnesses,
for appropriation of lost property, etc., etc.
They prescribed the punishment of *drowning* for a bad wife,
for the desertion of a husband by a wife.

They recognized slavery as an institution and legislated for it: whereas, under God's law, it was special in its nature and limited in its duration, while it extended certain privileges and protection; and even freedom if injured.

The laws too were *unequal*. For,

If any injury were done to a gentleman, the same injury should be inflicted on the injurer; but if it were a poor man who was injured, then a fine of one mina of silver would suffice.

If a gentleman's daughter were struck and death ensued, the striker's daughter (who was quite innocent) had to be put to death. But if it were a poor man's daughter who was struck, and died, then a half a mina of silver would do.

If a doctor operated and his patient suffered injury, losing, say, an eye, the surgeon's hands were cut off if the patient were a gentleman: but if the operator caused the death of a slave, he could put matters right by giving the gentleman another slave.

No wonder Jehovah asks "What great nation [is there] that hath righteous statutes and judgments as all this law which I set before you?"

This question demands an answer; and the answer shows that it is a preposterous assumption to infer that the Laws of Moses were derived from Babylon.

The object of the archæologists, like that of the "higher critics," is to eliminate the Divine, the Supernatural, and the Miraculous from the Bible.

But we, while thankfully accepting their ascertained facts, unhesitatingly reject their imaginary conclusions. Jehovah's laws were righteous: man's laws were and always have been more or less unrighteous and unequal.

The most cursory study of the two codes, at once places the matter beyond all doubt, and ends all dispute.

Hammurabi's laws, though graven in stone and protected by his blessing and his curse, have been lost for millenniums, and are now discovered in Persia after the nation had passed away: but the Word of the Lord which foretold the destruction of Babylon by Persia has never been lost, though written only on perishable parchment, papyrus, and paper; and the nation to whom His laws were given has survived unparalleled misfortune; and, though without a country and without a king, has been preserved to the present day as a witness to the truth of that Word. Truly "the Word of the Lord abideth for ever," and will abide when all its enemies shall have withered away like grass.

Papers on the Apocalypse.

THE FOURTH VISION "ON EARTH."

Ⓔ (page 118*), xii. 13—xiii. 18.

THE RESULT "ON EARTH" OF THE "WAR IN HEAVEN."

This Vision, as a whole, is occupied with the Result "on Earth" of the "war in heaven" (chap. xii.). It is two-fold: First, the effect is given as it concerns Israel, and then, the effect as it concerns the Earth as a whole; and all forming part of this parenthesis or Episode, which takes us back to the period before xi. 13, and shows us how the Beast came to be on the earth. It is he who makes war against the "Two Witnesses" (ch. xi.); and it is against him and his armies that the judgments and plagues of chaps. vi.-xi. are directed.

Now, we are taken back to have these prior events further made known and explained to us. The Episode does not end till chap. xv. 8.

The Structure of this fourth Vision "on Earth" is presented in two separate parts, because they concern two separate Peoples (Jew and Gentile), which are never "reckoned" together (Num. xxiii. 9). The two divisions are as follows:—

Ⓔ (page 118), xii. 13-xiii. 18. THE FOURTH VISION
"ON EARTH."

The Result "on Earth" of the "War in Heaven."

Ⓔ | W | xii. 13—xiii. 1-12. The effect as regards ISRAEL.
| X | xiii. 1-18. The effect as regards the EARTH.

Dealing first with the former of these two divisions, we have to give its expansion. It will be seen, by a reference to page 386, that its Structure exactly corresponds with the preceding Vision "in heaven," (chap. xii. 1-12); the correspondence showing that both parts of chap. xii. refer to the same subject, viz., Israel. The following is the expansion of W (page 413):

W (page 413), xii. 13—xiii. 1-18. *The Result of the War "in Heaven" as regards Israel.*

W | A | xii. 13-18. The Dragon cast unto the earth.
| B | a | 13. The Dragon and the Woman.
| | b | 14-16. The Woman's flight.
| | c | 17. War on the earth.
| A | xiii. 1-18. The Dragon standing on the sand of the sea.

The Dragon, as soon as he is cast down into the earth, at once proceeds to make war with the Woman, and the remnant of her seed. He does this by bringing up the Beast in his *superhuman* form.

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

xii. 13. And when the dragon saw that he was cast down to the earth, he pursued (or persecuted) the woman which brought forth the man-child.* (14) And there was given to the woman the† two wings of the great eagle, that she might fly into the wilderness, unto her place, where she is nourished there a time, and times, and half a time, from the face of the serpent.] Thus the wilderness will, as of old, afford a refuge for Israel; for the coming Exodus is to be like the first. (See Isa. xi. 16. Ezek. xx. 35-38.) "There will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt." These are significant words. And we have like words in Hosea ii. 14, 15, where we read that the valley of Achor (which was the first place on the road from the wilderness to Canaan), Josh. vii. 26) shall prove "a door of hope."

"Therefore, behold, I allure her,
And bring her into the wilderness,
And speak comfortably unto her.
And I will give her her vineyards from thence,
And the valley of Achor for a door of hope:
And she shall sing there, as in the days of her youth,
And as in the day when she came up out of the
land of Egypt" (Hos. ii. 14, 15, and see Ex. xv.).

"The woman fled into the wilderness." So of old "it was told to the king of Egypt that the people fled" (Ex. xiv. 5. Josh. xxiv. 6). That flight was literal. So will this be. And at that time such passages as Ps. xxxv. 1-5 and Lam. iv. 19, etc., will find their exhaustive fulfilment. They "shall be hid in the day of the Lord's anger" (Zeph. ii. 3). The Lord Jesus spoke of this "flight" in Matt. xxiv. 15-28 and Mark xiii. 14-23. This flight is not the same as that which He spoke of in Luke xxi. 20-24, for that took place at the destruction of Jerusalem, long "before all these things" (Luke xxi. 12) which the Lord spoke of in Matthew and Mark.

This "flight" is from Jerusalem and Judea, for this is the central point where the two witnesses had been slain; and the final testimony borne to the doings of the Beast. The woman (*i.e.*, the nation) flies because of the persecution of the Dragon. If none might buy or sell save those who have the mark of the Beast, some miraculous sustenance must be provided. And God Himself will again "furnish a table in the wilderness." Of old, He fed them there. In Ex. xix. 4, He appeals to them and says: "Ye have seen . . . how I bare you on eagles' wings and brought you unto myself." And so again, in Deut. xxxii. 11, 12, in the song of Moses, he mentions the same form of Divine help. The eagles' wings are "a sign" which signifies the miraculous swiftness, by which the Divinely given help will come to them. They are no "Roman eagles"! It does not say eagles, but eagles' wings. The Roman eagles possessed no wings, and had themselves to be carried!

Fleeing, first to the "mountains" and then on to the "wilderness," there the people will be fed for three years and a half. The period is expressed exactly as in

* ἀρσεν (*arsen*), T.Tr.A. WH., not ἀρρήν (*arrhēn*).

† L.T.Tr.A.^b WH. and RV. add the article, here.

Dan. vii. 25 and xii. 7. And it has already been mentioned in this book in different forms (see chap. xi. 2, 3, and page 412).

xii. 15. And the serpent cast out of his mouth after the woman, water as a river, that he might cause her to be carried away of the flood.] At the first Exodus it was the sea through which she went into the wilderness with its forty-two stations. It is "a flood" which drives her into the wilderness for forty-two months. The delivering from the sea was miraculous; so will be the deliverance from this "flood." Why should not one be as literal as the other? Where is the difficulty? Observe, it does not say "like a flood," as in Jer. xlvi. 7, 8. Nor does it say an army like water; but "water like a river." The first is literal, and its likeness is given. It does not expand into a lake, but rushes forward like a "flood."

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.] And why not? The sea helped the same woman when it swallowed up the armies of Pharaoh, and why should not the earth help the woman again by swallowing up the forces of Satan. It is to be again as it was at the Exodus. And it will be a time of earthquakes and great physical disturbances. (See Is. xi. 15, 16.)

In Isa. lix. 19, we read of the enemy coming in like "a flood," just before "the Redeemer shall come to Zion," and when Gentile times shall come to the full.

The earth once opened to swallow the host of Dathan and Abiram (Num. xvi.); and so it is written: "According to the days of the coming up out of the land of Egypt, I will show unto him marvellous things" (Mic. vii. 15).

17. And the dragon was wroth with the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have (or keep) the testimony of Jesus.*] Being baffled in his attempts to destroy the seed of the woman, who has been, ere this, "caught away to God and His throne," he turns his forces against the remnant of her seed. The description of this remnant is given, and agrees with that spoken of in other parts of this book; and while the bulk of the nation is safe and nourished, a faithful remnant on earth is having war made against it. We have these two seeds in chap. vii. First, the 144,000 sealed for testimony in the earth; and, afterwards, the great multitude caught away to heaven. In the next chapter they are called "saints"; and we have the two bodies again, the former in xiii. 15 and the latter in vi. 9.

In the *Textus Receptus* the first sentence of the first verse of chap. xiii. is the concluding sentence of the twelfth chapter, but the AV. wrongly transposes it, and puts it as the first sentence in chap. xiii. The translators were doubtless misled by the wrong reading of the *Textus Receptus*, which has ἐστάθη (*estathēn*) I stood, instead of ἐστάθη (*estathē*) he stood (*i.e.*, the

* G.L.Tr.A.WH. and RV. omit "Christ," which keeps this passage in harmony with the expression in other parts of this Book

dragon). The RV. (agreeing with L.T.Tr.A. and WH.) has restored the sentence to its proper place, at the close of chap. xii. 17; and given the correct reading, "he stood," in accordance with all the critical Greek texts and oldest and best manuscripts.

The structure (on page 414) shows that this must be right; as that sentence is necessary in order to balance the first sentence of xii. 13.

It is the dragon who has been cast into the earth (A. xii. 13-); and it is the same dragon who stands on the sand of the sea (A. xiii. 1-). Foiled in his attempts to destroy the woman's seed, as he had been foiled in his assault on the woman herself, he is now seen by John standing on the sand of the sea, and from thence, as it were, calling up the first of the two Beasts from the Abyss to carry out his final plans. So this section ends with the words:

And he stood upon the sand of the sea.] i.e., upon the shore. Daniel saw this same "great sea" and the four winds of heaven striving upon it (Dan. vii. 2).

Before proceeding to the second great division of this fourth Vision "on Earth," it may be well to read and study carefully Dan. vii. 7, 8, 19-27, which treats of the manifestation of Satan's power in the two powers of chap. xiii. in their final superhuman form, and in their obsessed spirit characters.

X. (page 413), xiii. -1-18.

The Result of the "War in Heaven" as regards the Earth at large.

We have seen and considered the result of the "War in Heaven" as it concerns *Israel*. (W. (page 414), xii. 13-17.) We have now to consider its further effect as it concerns the *Earth* at large.

This effect is twofold, inasmuch as it results in the rise of the Two Beasts:

The one from the Sea (verses -1-10).

The other from the Earth (verses 11-18).

The description of these two—the Beast and the False Prophet—occupies the whole of chap. xiii. The chapter is divided thus:—

X. (page 413), xiii. -1-18. The Twofold Result as regards the Earth at large.

- X | Y | xiii. -1-10. The Beast from the Sea.
- | Z | xiii. 11-18. The Beast from the Earth.

Y and Z are now to be expanded. They concern the last mighty form of Satanic re-incarnation.

The one is *Anti-Christ*.

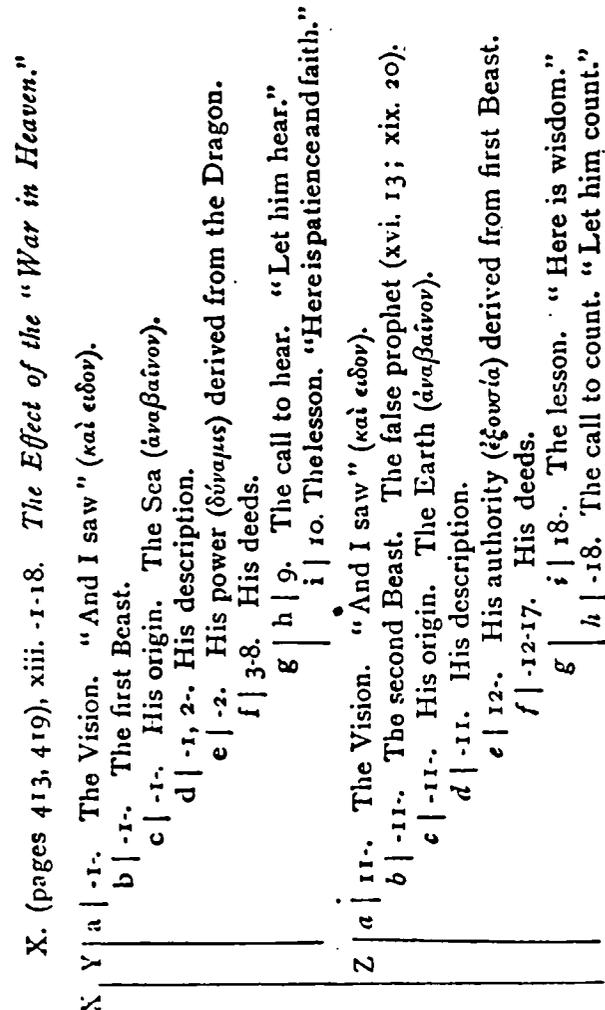
Another is *Anti-Spirit*.

The other is *Anti-God*.

Thus completing the Infernal Trinity.

These two (the Beast and the False Prophet) are described in seven particulars, and the two members marked Y and Z are arranged precisely in the same order. They are given in a corresponding *Extended Parallelism*, of which the last members of each are divided into two; these two being arranged as an *Introversion*—h, i; i, h.

The following is the Structure:—



This Structure is already so minute and exhaustive, that none of its members have (or need) any expansion. It completes the effect of the "war in heaven" so far as it regards the earth at large as distinct from *Israel*; and concludes the fourth Vision "on Earth."

After the failure of Satan's attempt to destroy *Israel* (the woman's seed), John sees him standing on the sand, or shore of the sea, as though pondering over, weighing, and forming his future plans. And while thus occupied, John sees the outcome, in the Beast which rises (as though at Satan's call) out of the sea.

The beasts of chap. iv. are (as we have seen) ζῶα (*zōa*), and are rendered by us as *Zōa*, and in the singular *Zōon*. This, is θηρίον (*thērion*), a *wild beast*, or a *beast of prey*.

The text supplies us with the Divine information given on this great subject.

* In our last issue we pointed out that xii. 10 is the central verse in the Apocalypse, and that "Christ" is the central word (i.e., in the Greek Text).

In connection with this, we may add that this fact gives completeness to the structure of the whole book.

The book begins with "The Revelation of Jesus CHRIST;" It ends with "The grace of our Lord Jesus CHRIST."

And then, in the centre, we have the consummation of the whole book summed up by "a loud voice saying in heaven,

Now is come salvation, and strength,
and the kingdom of our God,
and the power of His CHRIST;

for
the accuser of our brethren is
CAST DOWN.

Contributed Articles.

PSALMS I. and II.

BY THE REV. SYDNEY THELWALL

(*Vicar of Radford, Leamington*)*

THE place which the Psalter holds in our sacred calendar hardly needs pointing out. Hooker's reason for its holding this place is given at the end of one of the most magnificent passages that even that master of English ever penned. It is a passage to be committed to memory; to be dwelt upon; to be made known. "The choice and flower of all things profitable in other books the Psalms do both more briefly contain, and more movingly also express, by reason of that poetical form wherewith they are written. The ancients, when they speak of the Book of Psalms, used to fall into large discourses; showing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God; it magnifieth the holy meditations and actions of divine men; it is of things heavenly an universal declaration; working, in them whose hearts God inspireth with a due consideration thereof, an habit or disposition of mind whereby they are made fit vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known or done or had, this one celestial fountain yieldeth. Let there be any grief or disease incident into the soul of man, any wound or sickness, named, for which there is not in this treasure-house a present comfortable remedy at all times ready to be found. Hereof it is that we covet to make the Psalms especially familiar unto all. This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them, as other parts of Scripture he doth" (*Hooker*, E. P. v. 37, 2).

Thus Hooker. And after such a eulogy, and such an explanation, no apology can be needed for bringing a portion of such a book before our readers.

But there is more to be said yet.

Among the manifold titles which our blessed Lord assumes in the early chapters of the Revelation this is one: "He that hath the key of David." No doubt this may

* Read at a Clerical Meeting at the Rev. E. A. Parry's, Milverton Vicarage, Leamington, on Wednesday, April 13th, 1900.

recall Isaiah's expression, which tells us that one of the honours to be conferred upon Eliakim, Hilkiab's son, was that the LORD 'would lay on his shoulder the key of David's House; so that when he should open, none would shut; and when he should shut, none would open' (Isa. xxii. 22). But it is noticeable that our Lord leaves out the words "the house," and says, yet more widely, "the key of David"—"David's key"; while He continues, very like the prophet, 'He that openeth, and none shutteth; shutteth, and none openeth.' It is, moreover, in the message to the one "angel," about whom it is expressly said that, 'small as was the power he had, he had "kept," it is not said "understood," the Lord's "Word" [see John xiv. 23], and 'had never disowned His name' [Rev. iii. 8. See also 10, where 'the Word of Christ's patience' is spoken of], that this title is used by the Divine speaker. Hence, while we call to mind the phrase, "saying in David" (Heb. iv. 7), we may note the connection between the title; the words which soon follow, 'I have set before thee an open door, and none can shut it'; and Isaiah's prophecy; and also be reminded of those other words of our Lord, in which He charges scribes and Pharisees with "shutting up the kingdom of heaven against men"—shutting the door in their faces, as it were—(Matt. xxiii. 13), and lawyers with 'taking away the key of knowledge' (Luke xi. 52). With all this, then, before us, it seems permissible to ascribe to these words of our Lord, among their other meanings, this: That He holds the key which unlocks that treasure-house of David, David's Psalter; while, as a matter of fact, we see that such as do not find this key in Him, or seek it from Him (Jews, for instance), are baffled in trying to extract the treasures.

Further. The great Bishop Horsley has noted that, whereas, when our Lord asked His disciples whom people alleged Him to be, the response was general; when He further asked, 'But whom do ye allege me to be?' it was Peter that made reply. What followed? Peter (as the Bishop goes on to point out) received a special blessing: 'I shall give thee the keys of the kingdom of the heavens.' So far the Bishop. Now, what do we find, as matter of history, recorded in the Acts? Why, that it was Peter who had, and used, those keys. There were, it seems, but two; and, so far as memory serves me, two is the number of keys which painters and sculptors agree in assigning to Peter. There was the Jewish key, and there was the Gentile key. The wards, so to say, are quite different; but they both 'open the kingdom.' The Jewish key is used in the sacred capital, at a great Jewish feast, and in the most public manner; its immediate effect is magnificent. The Gentile key is used in the heathen capital, at no great feast, apparently, and in a private house it seems; its immediate effect is, as compared with that of the other, very limited. Yet, in the latter case, we read, "the Holy Ghost fell on all them which heard." In the former, we do not so read.

Now, what leading difference between the two keys strikes us at once? This: That the Jewish key is an Old Testamentary key; the Gentile one is not. About half of St. Peter's Jewish key consists of quotations from Scrip-

ture. In the Gentile one, what quotation of Scripture do we find?

And what lessons do we learn? Many: but among them this: *the true application of O.T. language.* Peter, "full of the Holy Ghost," tells us expressly, as he comes to speak of David, 'David speaketh concerning HIM': λέγει εἰς Αὐτόν, 'the ultimate meaning lies in HIM.' And, if you want evidence of the unity and consistency of God's word, and of apostolic teaching, turn to Acts xiii., and you will find the great "Apostle of the Gentiles," Paul, speaking, in a Jewish synagogue, to Jews and proselytes, teaching you the same doctrine.

Our Lord Christ, then, is the Great Figure, so to say, throughout the Psalms. Is it not natural, accordingly, that we should find Him at the very beginning of them?

This, it seems to me, is precisely what we do find.

We find, I mean, that the Psalter opens with two Psalms in both of which 'David speaketh concerning HIM.'

Let us look at them as they stand.

One of the first things to strike us is that neither has a title. The third has. And, just as the third chapter of Genesis speaks of man's revolt from his Maker, so the third Psalm has to do with a son's revolt from his father. The questions connected with these titles are, it is true, difficult—perhaps, at present, impossible—to settle. These questions may be among the things which, according to Jewish tradition—which may be thought to receive some support from our Lord's words recorded in Matt. xvii. 11, and Mark ix. 12—Elijah the prophet, when he comes back, will clear up. But, at any rate, some things are plain. They are counted, in Hebrew Bibles, as verses, or parts of verses, of the Psalms that have them. They were carefully preserved, though not always as we now find them, in the Lxx. version. Even the makers of that version seem to have found them difficult. And yet it has been abundantly shown, by such writers as Fenwick, in the earlier part of last century, and Horsley in the latter part of it, or the very early years of this, that, whatever other meanings they may bear, they are capable of deeply instructive spiritual ones. However, as has been said, the first two Psalms (which some, it seems, count as only one*), have no titles at all. They form, as it were, the introduction to the whole Psalter. And, in a sense, they epitomize its teaching. Anyhow, they both fix our attention on one Person. The first speaks of a Man. The second speaks of a King. And, on examination, it will be found that this Man and this King are the same Person. It will be found, too, that He unites in Himself two natures. And it will be found that He is Heir to vast promises and prospects. In short, the first Psalm sings of our Lord as the one Perfect Man; the second sings of Him as the one Perfect King.

Now, it is very interesting to find that even Aristotle (in the third book of his Politics, c. 13, §§ 13, 14), says that "if there is"—he does not even say 'if there *be*,' but 'if there *is*'—one so supreme in virtue, or more than one, yet not enough to form a city's complement, that the virtue of all the rest is not comparable to theirs, nor yet their political capacity, or to his alone in the case

of one; then these cannot be classed as a part of the city; for it will be an injustice to equalise them with unequals, so unequal as they are in virtue and political capacity; for it seems that one such person would be just like a god among mortals: . . . and "against such persons there exists no law: (κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος· αὐτοὶ γὰρ εἰσι νόμος), they are a law themselves": compare St. Paul's language in Gal. v. 23, and in Rom. ii. 14.

Again: in that same work and book (c. 17 §5), he says that "should it happen that a whole family, or that one person, should so excel in virtue that his virtue outtops that of all the rest, then it would be just for this family to be kingly and paramount, or for this one person to be King."

How much Aristotle learnt from that "very learned Jew," with whom, as Dean Prideaux tells us, he had much to do when at Hermias's court (though Blakesley, in his life of Aristotle, makes no mention, so far as I remember, of this remarkable story), we may not be able to tell. But what we can tell is that the Psalmist, in the Psalms before us, tells us of such a Man, and sets him before us as King.

He begins with His character as Man. 'O the man's blisses,' not the human being's merely, but 'the Man's,' 'who never walkt by wicked ones' advice; never stood in sinners' way; never sat in scorners' session.* But in the Lord's Law His delight; and in His Law will He meditate day and night.'

Here we have character, negative and positive. In the first verse, where the verbs are all in the past, we have absolute innocence past. In the second, where the first statement has no verb at all expressed (nor need we express one in English), we may, as very commonly in such cases, take the words as referring to all three kinds of time, past, present, and future (a similar instance or two we shall find lower down); while the second statement, which has a verb, has it in the future; and so speaks of habit, and of warrant for time to come.

Next we have a comparison.

'For he will be as a tree, planted, over-hanging water-runnels, which will give his fruit in his season; nor will his leaf fade: and all which he shall do he will make successful.'

By these words we may be pointedly reminded of one who, though never, apparently, specifically called so in Holy Writ, yet seems to be one of the most remarkable types of our Blessed Lord—Joseph, the man "separate from his brethren," as the Lord Himself was "separate from sinners": † Joseph, the 'fruitful bough o'erhanging a spring,' of whom it is twice said that what he did the Lord made successful. We are reminded too, by the bringing forth of "his fruit," his own proper fruit, "in his season," of the 'wheat-corn, which, falling into the ground, and dying,' 'brings forth,' never failing, never prematurely, never too late, His own fruit, and much of it; while the mention of "leaf" as well as "fruit" recalls to us that Tree of Life, "planted" beside the "pure river of water of life," which, in season, 'monthly,' to wit, yields not one

* And we need not, here and elsewhere, confine such words as wicked ones, sinners, scorners, to human beings.

† While, as this Psalm itself implies, He had to live among them.

* See Tregelles's Greek Testament at Acts xiii. 33.

fruit only, but fruits twelve, the very "leaves" serving 'for the heathens' curing.'

Then the contrast.

'Not so the wicked ones': where, as was hinted above, we have another instance of the absence of the verb; and again time past, time present, and time future are included. 'Not so ever have been, are, or ever will be, the wicked ones': no: but, again with no verb expressed—'they ever were, are, and ever will be, as the chaff, which wind will whirl.' Here we have character, negative and positive; the latter portion, at least, expressed by a comparison.

Next comes doom.

'Therefore wicked ones'—still, as always in this Psalm, in the plural—'will not rise up in the judgment: and sinners in the righteous ones' (here plural), Assembly.'

Then the reason.

'For the Lord knoweth'—the present participle—'righteous ones' way: and wicked ones' way will perish.'

We find, then, that, while one Righteous Man engages our attention all through the earlier portion of the Psalm, in contrast with all sorts of wicked ones, more righteous ones are spoken of before we get to the end; agreeably to the Prophet Isaiah's words:—'By His knowledge will My Righteous Servant justify' (or 'make righteous') "many"; perhaps more exactly, 'work righteousness for the many'; and to St. Paul's 'By the obedience of the One will the many be made righteous.' Also, as by the word "planted," of v. 3, so by the first clause of this verse, we are carried back to the Divine Planter and Predestinator, in whose wisdom and grace the whole scheme of salvation originated.

The word "For" presents some difficulty; it assigns a reason. But what is the train of thought? To what preceding statement or statements does the "For" refer?

Perhaps, as is so common in so intensely terse a language as Hebrew, we are to supply an ellipsis or two.

'Ungodly ones will not rise up in the Judgment'—'the Judgment'; the Judgment, it seems, for which we read the LORD is preparing His Throne (Ps. ix. 7. Heb. 8): for which, one day, He will rise up (Ps. lxxvi. 9. Heb. 10). They may rise up in man's courts *now*. They may seem to carry everything before them, as we sadly saw in last week's Scriptures. But they will not rise up *then*. 'Nor will sinners [rise up] in righteous ones' Mote,' or 'Tryst': in that 'general assembly and Church of first-born ones' of which St. Paul speaks. "But," we may supply, "righteous ones will." Yet, to rise up in that Judgment, to get to that Mote, they must take the road which leads to both. And that road (it is called "the way of holiness") they *will* take, and not err therein, nor miss its end; for the Lord "knows" that road, as having made it, and *being the Guide* into and in it; and so 'keeping the feet of His saints,' and 'holding up their goings,' He takes care that not one of them *shall* miss it, or fail to reach its end: that end being 'the assembly of the righteous,' of which we spoke. But 'no unclean one will pass over it; no ungodly one; no sinner "knows" it. No. There *is* a way ungodly ones and sinners know. But what becomes of it? The same LORD who "knows"

and guides in the way He has Himself made, 'turns' *their* "way upside down." Not only do they perish themselves, but their road perishes too; like the Tay Bridge, it collapses, and goes to ruin. Thus I venture to explain 'For the LORD knoweth the way of the righteous; and, as for the way of the ungodly, it will perish.' In the first verse, then, we read of a way to shun. In the last, we read of a way which itself becomes a wreck.

Proceed we to the Second Psalm.

'Why did heathens fume?

And why would peoples meditate vanity?

Why would earth's kings post themselves?

And why did statesmen find common ground?

'twas 'gainst the LORD;

And 'gainst His Anointed One.

'Snap we [say they] their thongs:

And fling we from us their shackles.'

Sitting in the heavens, He will laugh:

The Lord will mock at them.

By and by, He will speak unto them, in His anger

And, in His wrath, disconcert them:

'I, too, have anointed a King of Mine;

Upon Zion, My Sanctuary's Mount.'

'Let me rehearse for a statute:—

The LORD hath said unto Me.

My Son [art] Thou:

I, this day, have begotten Thee.

Ask of me; and let Me give heathens [as] Thy heritage:

[As] Thy holding, earth's ends.

Thou wilt shiver them with rod of iron:

As potter's vessel wilt Thou shatter them.'

And now, kings, show your wit;

Take warning, earth's judges.

Serve the LORD, [but] in awe;

And exult, [but] in trembling.

Kiss a Son, lest He be angry, and ye perish

Should His anger kindle just a little:

O their blisses that centre all their hopes in Him.

Here, again, it is plain that it is One Person on whom our thoughts are fixed. Who that Person is we know on the very highest authority. For the Holy Spirit, speaking through St. Paul, as we read in Acts xiii. 33, and writing by St. Paul, as we read in Heb. i. 5, and v. 5, has settled that point for us. St. Paul, speaking in a Jewish synagogue, and writing to Hebrews, teaches, as St. Peter had done, that 'David speaketh of Christ.' Moreover, the Holy Spirit settles yet another point for us. We might have been in doubt as to the "day" referred to in v. 7. But He defines it to be the Day of Christ's Resurrection.

Compare also St. John viii. 56 (with Heb. xi. 19); Col. i. 15 and 18; and Rev. i. 5.

If, moreover, we want further confirmation of the reference of this Psalm, we have but to look at Acts iv. 23-28.

You doubtless know that great controversy has arisen over the last verse. To that I hope to refer before closing.

But now, as time presses, let us begin winding up.

Other Psalms there are which, in our Bibles, begin with the word "Blessed." But you will, I think, find that, according to the Hebrew, there is but one other which

so begins: in every instance, that is, but two—Psalm i. and Psalm cxix.—a title, or the word Hallelujah, stands first. Now, of whom do the opening words of Ps. cxix. speak? Of the holy angels, “the elect angels,” I take it. They cannot, in the first instance, apply to man. For they speak of such as ‘have done no iniquity.’ (See v. 3 in the Heb.) And of what son or daughter of Adam can that be said? So, too, this first Psalm, as we have seen, speaks of one who never, in heart or life, declined from the Divine Law. And there has been but one man, the Son of Man, the Embodiment of the Divine Ideal of humanity, of whom that is true.

Again: what king has there ever been but One to whom the words of Psalm ii. about human opposition, as well as about Divine Appointment, can, in their fulness, apply?

Well, then, if the beginning of Ps. cxix. seems applicable to angels, the whole of Pss. i. and ii. apply to our Blessed Lord Himself:—Perfect Man: Perfect King.

That these Psalms may, with modification, apply to us sinners I grant. In this second Psalm, for instance, not to dwell upon other points in it, I seem to see a pointed reference to Solomon in that very verse (alluded to above) about which there has been so much dispute.

The dispute you know, is made over the word rendered “Son.” It is not the usual Hebrew word for son. It is, say the objectors, a Chaldee word. That may be.* It is found, in the sense of son, chiefly in Ezra and Daniel. Indeed, there is but one other place in the *Hebrew* Scriptures, beside this Psalm, in which it is so found. What is that? Prov. xxxi. 2. There we have it 3 times. And that chapter is called “The words of king Lemuel, the prophecy that his mother taught him.” And that seems to mean—‘The words of king Solomon’—the Divinely appointed successor to David—‘the prophecy that his mother taught him.’ And who was his mother? Bathsheba, Uriah the Hittite’s wife: who, probably enough, used this word instead of the more usual one designedly. She *had* had a son, by David, who was not a ‘pure’ one, nor a son ‘of Divine choice,’ you see. This one *was*. So, then, in this very word, so disputed, we may trace a significant *allusion*, and may find a helpful *hint*.

But applications are one thing: primary references are another

And, to sum up, while numbers of Psalms, perhaps all the Psalms, have their applicability to our Blessed Lord, there is between them generally and such Psalms as these first two this difference: the primary reference of many other Psalms is to the writer himself; to Christ they refer so far as the writer is a type of Him: these two, and (it may be) certain others, refer *primarily* to Christ; are, in strictness of meaning, applicable to Him alone; while they apply to others in so far as they resemble Him in the characters, offices, and circumstances; of which such Psalms speak.

Observe, too, how the Psalter ends.

‘David (throughout) speaketh concerning HIM.’

* What wonder if, since Abraham came from ‘Ur of the Chaldees,’ some few ‘Chaldaisms’ are to be found from Genesis onward?

Questions and Answers.

QUESTION No. 320.

SAMUEL AND THE WITCH OF ENDOR.

I. S. “Did Samuel rise at the bidding of the witch? [1 Sam. xxviii. 15].” Also asked by M. M., Hampstead; and W. T. L., Barking; W. E. H., China; R. N., Canada; R. M., Darlington; and other enquirers.

It is quite clear that we have in this chapter something unique. It describes a peculiar and exceptional phenomenon. It follows, therefore, that we cannot reason from this *particular* event to any *general* or universal conclusions; but must interpret it in such a way that it may not be repugnant to other passages of Scripture which are quite clear in their teachings on this subject.

It is interesting to notice the change of views which has taken place with reference to “death and afterwards.”

We have the Bible teaching clear enough. That was perverted in Babylon, from whence it passed into Judaism (after the Exile). Then it was taken over by Rome; and the Reformation found the church universal believing in Purgatory.

The Reformers and early Reformation teachers threw this over, and declared their belief that at death everyone went at once either to heaven or to hell. This was the popular Protestant teaching until within quite recent years. There has been a revolt against that belief, though it is still held by large numbers of Protestant Christians; some having gone so far as to invent a “larger hope” in a kind of Protestant Purgatory. The more modern belief has created what it calls an “intermediate state”; which, to say the least, is a non-scriptural term, and entirely human in its origin and use. Moreover, it is considered as *quite heretical by those who still hold the old view*. Those who believe in an “intermediate state,” base their belief on the literality of the parable of “the rich man and Lazarus.” This “intermediate state” is supposed to be divided by a “great gulf,” with Paradise on one side and Hell on the other; and that everyone at death goes to one or the other of these two.

The whole subject is so obscure, and Christians hold such divergent views that it is difficult to understand why one set of believers should be so bitter against another set of believers, while both profess the desire to hold only what they believe the Scripture teaches. But the hostility is so great that one would think the point were as important as the doctrine of the Deity, or the Atonement of Christ, or the Inspiration of the Scriptures; instead of being a subject which man knows nothing whatever about apart from God’s own revelation; and a subject on which undoubted Christians have held and do hold such varying views.

The account of Samuel and the witch of Endor will naturally be interpreted by each school in accordance with its own views. With some it will be held to be a real resurrection; and with others a vision,* or a spiritual (or

* Luther (*Abuses of the Mass*, 1522), and Calvin *Hom.* 100 in 1 Sam., “Nothing more than a spectre.”

spiritist) impersonation. Those who hold the latter view will be again divided on the point as to whether what was seen by the woman was Divine or Satanic in its nature and origin.

Before we are in a position to form any judgment on this Scripture, it is necessary that we should learn and bear in mind what is written in other Scriptures, as to the sin here committed by Saul and for which he was slain by the Lord (1 Chron. x. 13, 14).

"The soul that turneth after such as have familiar spirits and wizards . . . I will even set my face against that soul, and will cut him off from among his people" (Lev. xx. 6).

"There shall not be found among you . . . a witch, a charmer, or a consulter with familiar spirits," &c. (Deut. xviii. 10, 11).

This was a Divine ordinance for Israel. We must keep this in mind while considering the account of the interview of Saul with the witch of Endor.

The next step to help in the elucidation of the difficulty will be to look at the antecedents of Saul's career before we come to the closing act which ended in such disaster.

The people were under the direct government of God through the ministry of *angels* (Acts vii. 53). On the other hand, they were open to sinister influence through the ministry of demons: hence the laws against consulting these powers.

If we keep this in mind, it will explain many circumstances in Israel's history, and throw a vivid light on Saul's act of rebellion.

When God's word was rejected (as in the case of Ahab in his alliance with Jehoshaphat), first came the false prophets declaring the proposed battle would be a success: but in deference to the troubled conscience of Jehoshaphat Micaiah was sent for, being a *true* prophet of Jehovah. But Ahab had already made up his mind not to listen to him, therefore a *false* prophet was called for. "Who shall entice Ahab . . . that he may go up *and fall* at Ramoth Gilead" (2 Chron. xviii. 19)? The answer comes from a *spirit who said*, "I will go out and be a *lying spirit* in the mouth of all his prophets." We know the result. Ahab was allured to his death. To abandon God is to side with the Devil.

This act of Ahab is on parallel lines with the crowning act of Saul's history. Though he "had put away those that had familiar spirits," nevertheless he acted in defiance of God's law by going to consult one of those whom God had declared to be an abomination unto Him. God had withdrawn his Ambassador, and closed his account with such a rebel. "When Saul inquired of the Lord, the Lord *answered him not*, neither by dreams, nor by Urim, *nor by PROPHEETS* (1 Sam. xxviii. 6).

How can it be maintained, that, if God ceased to communicate by the *appointed* channels, one of them being "prophets," He did communicate after all, by the prophet Samuel, and this through a channel which He had Himself forbidden.

Surely, this is enough to prove that the form raised by the witch was not Samuel's at all. God would not stultify Himself in such a way. No prophet, either dead or alive,

would be permitted to break the silence which He had imposed. There was a living prophet at hand (in the person of Gad) had it been the Lord's will to reverse His decision.

"Should not a people seek unto their God? On behalf of the living should they seek to the dead?" These are the Divine words by the prophet Isaiah (ch. viii. 19). No! His decree must stand for all time. "If they hear not Moses and the prophets, neither will they be persuaded, though one *rose from the dead*."

Saul chose to take the course of Anti-Christ. In doing this, he laid himself open to Satan's lie.

This is quite in keeping with the whole of his life.

First, he was chosen in the self-will of the people.

"But we *will* have a King" (1 Sam. viii. 19.) This determination was to reject God. "They have not rejected thee, but they have rejected Me" (v. 7), consequently they were told that in the day of adversity, "Ye shall cry out in that day, because of your King . . . and the Lord *will not hear you in that day*" (v. 18). The Lord gave them the desire of their hearts (as He did when He gave the quails in the wilderness), and this is branded by the prophet in these words: "your wickedness *is great*, which ye have done in the sight of the Lord in asking you a King (1 Sam. xii. 17.)

And so it proved. Saul's whole course was one of wilful disobedience to the will of Jehovah until he was set aside (1 Sam. xvi. 1), and David was anointed to be king in his stead. His downward course is rapid. After repeated attempts to kill David, he turns his hatred upon the priests of the Lord, and determines to kill them: and because no one else would raise a hand against them, he got *Doeg the Edomite* to be the executioner, with the result that eighty-five that wore the linen ephod fell under the cruel hand of that murderer.

All who seek "to the dead" do so, necessarily, through what we now call a "medium," which is the same as the Bible "wizard," "witch," or "necromancer." "Seeking to the dead" therefore means seeking to the *wizard* or *medium*. It is he who "chirps and mutters," and not the dead. No one has ever heard any spirit communication except through the *medium*.

It is clear, from the narrative, that the king himself saw nothing. He recognised the form only by the woman's description. All the conversation seems to have been through the medium. She had already been informed that Samuel was the one required. The terror of the woman was not in seeing the supposed Samuel; but in *her discovery that Saul was her visitor* (v. 12). Her terror arose from the fact that Saul might carry out the law. She saw that her life was forfeited. Her "familiar" was able to tell her who her visitor was. All these facts make it unreasonable for us to suppose that God would set aside His decree. He had said, "I will cut him off." Saul's sin brought him within the power of Satan; and, as Saul had used Doeg to do Satan's work, Satan is permitted to be the instrument of executing the law which that sin and the apostate one deserved.

There is the undoubted fact that there is such a

thing as a man being "delivered unto Satan,"* and we may well believe that Satan would turn on a man and tell him the truth when he had fairly got him in his power. That evil spirits *do* personate deceased persons in materialized forms, as well as in what they say, is perfectly well known; † and it may have been so here.

There is one thing, however, perfectly certain, and that is that the difficulties created by the modern popular view of an "intermediate state" are much greater, if not well nigh insuperable. For upon this hypothesis,

1. If Samuel were actually raised from the dead, his spirit must have come back from God, whither it had "returned" at death; and that he would have come forth like Lazarus (John xi. 44) in his *grave clothes*, and not "covered with a mantle."

2. What was seen, was seen "ascending out of the earth"; not down from heaven, or from an "intermediate state," but *up* and *out* of the "EARTH."

3. He says, "Why has thou disquieted me?" So that he *was quiet* before. He does not say my body, or my spirit, but "me": *i.e.*, whatever was now "disquieted" was quiet before.

4. He said, moreover, "to-morrow shalt thou and thy sons be with me."

Now, if Samuel were in Paradise, or in Abraham's bosom, or in heaven, that is where Saul and his sons were to be, and where they went on the morrow.

If Saul was slain in judgment for this very sin, then he went to his own place, and Samuel must have been on the other side of "the great gulf."

Interpreters cannot have everything their own way; though they continually strive to do so—picking and choosing as to what they will take as figurative, and what they will maintain as literal. In this they are like Rome. Rome maintains that "This is my body" is literal, and will hear of nothing else. Rome will render *agere penitentiam*, "to do penance," instead of *repent*; though compelled to translate the same idiom *agere vitam*, to live, and not to do life. So these will have "the worm that dieth not" to be conscience, or anything except what it says and is explained to be in Isa. lxvi. 24; while they will have Samuel and the Rich Man, etc., all literal because it suits the requirements of their tradition.

This case stands alone. The circumstances are peculiar. And it is obvious that no one can appeal to this as the foundation of any doctrine. We must understand it in such a way so that it shall not be repugnant to other statements of Scripture which are perfectly clear and have nothing special or mysterious about them.

QUESTION. No. 321.

ENQUIRING OF THE LORD.

M. E. G., Sutton. "Will you kindly explain the following apparent discrepancy with regard to Saul's death? 1 Sam. xxviii. 6, 'And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.' 1 Chron. x. 13, 'So Saul died for his transgression . . . for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord.'"

Two different Hebrew words are used in these two passages.

* See page 131.

† See *The Dangers of Spiritualism*, Sands & Co., 12 Burleigh St.,

The one is דָּרַשׁ (*dārash*) to seek, and the other is שָׁאַל (*shāal*) to ask. The former (*dārash*) means to tread, hence to frequent, to seek or search. It is the common word in the phrase to seek the Lord. 2 Chron. xvi. 12 (See Deut. iv. 29; xii. 45. Gen. xxv. 22.

The other word (*shāal*) means to dig, excavate. Hence the noun is used of *Sheōl*. Then, from this comes the meaning, to search, explore, and hence to ask, to find out. There is not the same earnestness or depth of meaning in this word as in the other. See Gen. xxiv. 47; xxxii. 17 (the first occurrences).

The former is the word used in 1 Chron. x. 13, 14, and Sam. xxviii. 7; and it is what Saul did with regard to the witch of Endor: and it is expressly said it was what he did *not* do with regard to the Lord.

The latter is the word in 1 Sam. xxviii. 6 of the Lord, *i.e.*, He merely asked of Him to find out what was going to happen, but did not "seek the Lord." Neither Saul nor the people in his days really sought unto Jehovah. See 1 Chron. xiii. 3.

It is clear, therefore, that these two passages, instead of being in conflict, are strictly accurate, and absolutely perfect in their respective statements.

QUESTION No. 322.

"DELIVERED UNTO SATAN."

S. S., Glasgow; and A. Q., Loughborough. "Can you give any help in understanding 1 Cor. v. 5 and 1 Tim. i. 20?"

It is quite clear from these Scriptures that there is such a thing as being delivered over to Satan; and there are many Brethren who would deliver over their fellow-brethren to-day if they only knew how to do it.

The case, here, must be interpreted by its context. Here was one—a man in the assembly at Corinth, who was walking "after the flesh" (Rom. viii. 13). His sin is described in 1 Cor. v. 1-5, and the circumstances under which the Apostle Paul by the Holy Ghost formally "delivered such a one unto Satan for the destruction of the flesh," are set forth.

This deliverance is doubtless limited. In Job's case Satan's power was limited by Divine power. He might touch Job's possessions, but not Job's person. And afterwards, he might touch Job's person (his "flesh") but not his life.

Without doubt Satan gladly receives "such a one." But Satan's aim is one thing, while the Lord's "end" is quite another. Satan's aim is "destruction"; the Lord's end is *salvation*.

The Lord's end was brought about; and all that He designed was accomplished. In 2 Cor. ii., reference is again made to this same man; and we see the results of the whole process.

"I made you sorry," the Apostle says—for "to this end" did I write. And now, "lest Satan should get an advantage of us" (v. 11) do ye "forgive him, and comfort him, lest perhaps such an one should be swallowed up of overmuch sorrow. Wherefore, I beseech you, that ye would confirm your love toward him" (v. 7, 8).

London, pp. 146-148. Also *Things to Come* in several back numbers, but especially Feb., 1901, p. 96 where a spirit, at the enquiry of Stainton Moses, professed to come from Jesus Christ to give a new revelation of the truth. See also March, 1902.

The man had suffered and sorrowed, and now "Sufficient to such a man is this punishment" (v. 6). (See 2 Cor. vii. 11, 12).

Peter knew the power of such sifting, and his tears were the sign that all his fleshly confidence was taken out of him. "I have prayed for thee that thy faith fail not." If the shield of faith be lowered, some of the "fiery darts" of the enemy will hit their mark.

The assembly at Corinth was blamed because they had not mourned for such an one "that he that hath done this thing might be taken away from among you." So he had to be "put away," and put "without" (1 Cor. v. 12). But, for what was a brother thus to be put "without"?

This is clearly defined in v. 11: and it was not for one holding slightly divergent views or non-vital subjects, but for those who were openly immoral, *viz.*, for a fornicator, idolator, drunkard, extortioner or covetous. If the "covetous" were all put "without," instead of the godly who merely differ in their views, some of the assemblies would indeed be thinned out to-day.

This was an individual case. No general directions are given; and we must not argue from the particular to the general.

The sorrow in this case had taken the place of the lust; for both could not exist together. His fleshly appetite was purged, and now they were to forgive and receive him.

The Apostle was using an authority which had been committed to him. He had no power to transmit that authority to others. There is no such "Apostolic succession." Paul exercised this authority again in the case of Hymenæus (1 Tim. i. 20), who taught "saying that the resurrection is past already, and overthroweth the faith of some."

Hymenæus was delivered unto Satan that he might "learn not to blaspheme."

Signs of the Times.

JEWISH SIGNS.

ZIONISM AND COMMERCE.

The March *Magazine of Commerce*,* an illustrated monthly for men of affairs, is a very interesting number. One of its chief articles is an interview with Mr. Israel Zangwill on the commercial position of the Jews, illustrated with portraits of Lord Rothschild, Sir Samuel Montagu, Sir Edward Sassoon, Sir Francis Montefiore, Dr. Max Nordau, and Dr. Gaster. The special plates include portraits of Mr. Zangwill, Sir Edmund Barton, and a reproduction of W. L. Wyllie's "Oceanic."

"Mr. Zangwill's views on the commercial position of the Jews are well known. Taking their position throughout the world, he does not think they have a position at all. It is unfair to judge them by the standard of a small successful minority. The only proper way to see the question is to look at the mass of the Jews, from ten to twelve millions in number, scattered to the four points of the compass. "In most countries of the world the Jew is still persecuted, still confined, actually or socially, to the ghetto, forbidden to use his gifts, though they might add to the sum of the world's happiness and wealth." . . .

"Asked if there is a solution to all this, and if the Jews can achieve a

social and commercial position commensurate with their abilities, Mr. Zangwill replied:—

"I think so; nay, more, I am well assured that they can, and I have this belief with some of the most ardent workers and brilliant thinkers in the Jewish community. A very great movement is afoot, and if it succeeds, the Jewish problem may yet be solved, and Israel may take up a national and commercial position of the first importance. The Zionist movement will be known already to your readers. Practical business men, as I take the bulk of them to be, are quite cognisant of the enormous commercial developments that must result from a return of the Jews to Palestine and the establishment of a centre that will connect the market of the West with the peoples of the East. The Zionist movement seeks to solve the great Jewish problem of Jews and Gentiles alike."

"As to Zionism's commercial side, Mr. Zangwill said:—

"This is a commercial age; a movement like Zionism cannot exist without it. If we are to get the Jews back to Palestine there must be something for them to do when they get there. . . . By whom could Palestine's possibilities be developed so well as by the Jews, the people whose earliest history and most enduring hopes are centred upon it?"

"Moreover, says Mr. Zangwill, the Zionist movement is in every sense a practical working scheme,

"supported by hundreds of Zionist Societies in every part of the world, possessing a bank, the Jewish Colonial Trust, as its financial instrument, and a National Fund for the purchase of land and concessions."

"Questioned as to its financial prospects, independently of the assistance of Baron Hirsch's trustees, Mr. Zangwill said they were 'not unsatisfactory, but they will take longer time to develop, owing to the great poverty of Jews.' Mr. Zangwill concludes:

"Since you have only been asking me about the commercial side of Zionism, you will find I shall be reproached for my materialistic view of so lofty a movement. But, then, if I had dealt with the spiritual side, the same people would have called me a dreamer, ignorant of commerce and reality."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

ANON. Your question about "the Sermon on the Mount" you will find answered in our pamphlet on *The Kingdom and the Church*.

R. J. T. The word $\pi\upsilon\rho$ ($\rho\omega$) in Mark ix. 44 means *fire*, and the reference is to Isa. lxvi. 24.

R. McC. (Cambridge). The prayer in 1 Thess. v. 23 is that the man may be preserved alive *as one whole*: *i.e.*, not separated as in death, with the body seeing corruption, and the spirit with the Lord; but preserved alive, as a living soul, until or at the coming of Christ.

J. T. (Cannington). Before the gift of the Holy Spirit to be "with" and "in" the Disciples, it is always said in the Old Testament that the Spirit came "on" or "upon" individuals for special gift and service.

E. H. T. (Rochester). The Editorial on "Needed Truth" has not been reprinted in a separate form.

SPECIAL ANNOUNCEMENT.

We have had a map prepared for *Things to Come*—by Messrs. Stanford and Son—from the latest survey of Palestine, which will show the Holy Land as it will be inherited by restored Israel according to Ezekiel xlvi. It will be accompanied by a brief descriptive article, and will (D.V.) appear in our July number, commencing our new volume (Vol. X.).

"PAROUSIA."

We are glad to call the attention of our readers to an advertisement of an important pamphlet on this subject. We may add that the profits are devoted by the author to the Barbican Mission to the Jews.

MANCHESTER.

Things to Come can be obtained from Mr. S. Wheeler, Stationer, etc., 206 Stockport Road.

* *The Magazine of Commerce*. No. 5, vol. ii. March, 1903.

THINGS TO COME.

No. 108.

JUNE, 1903.

Vol. IX. No. 12.

Editorial.

"THE GREEN PASTURES."

IN the twenty-third Psalm we have the work of Jehovah-Jesus set forth as the Great Shepherd of His sheep.

By *interpretation* the Psalm belongs to the Old Testament dispensation, but by *application* it has a blessed lesson for the Church of God.

We are never called the Lord's "sheep" in the Church Epistles. We are members of the Body of Christ, and occupy a much higher position than "sheep." Though what is said of the sheep can never express all the blessings which are ours in Christ the Head of the Body; yet, whatever is spiritually true of the "sheep" is *a fortiori* much more true of us. And therefore, whatever is said of them can be *applied* by us and to us.

Let us see how this Psalm, or at any rate the second verse, can be applied to us for our instruction and blessing.

It takes us, at once, away from ourselves, and occupies our hearts and our thoughts with Jehovah. That in itself is a blessing.

It is all about Himself. Not about what he *has*, or what He has *done*, but what He *IS*."

It begins with one of the Jehovah titles, "Jehovah-Rohi": *i.e.*, "Jehovah my Shepherd."

The Shepherd is the one who does *everything* for the sheep. He not only feeds, but He leads. He has only two things, "a crook" and "a club." The crook is for the sheep; the club is for the sheep's enemies. And it is a "comfort" to us to know that He is at once our help and our defence. He feeds while He defends; and we may feast while He fights.

He undertakes all. We need be under no apprehension as to our food; and in no fear as to our foes. He gives the life, and He sustains it; and even in death He is pledged to bring us right "THROUGH" death's dark valley, and right out into resurrection light and glory (John vi. 39).

We need have no anxieties as to sustenance; and we may well leave all our enemies to Him and in His hands. As His sheep we need not defend ourselves. We have no "clubs." But He has one; and the knowledge of that "comforts" us.

He sought us when we were lost.

He restores us again and again after we are found (v. 3).

He provides for all our need (v. 1).

He not only leads in righteous paths, but "prepares" our good works for us to walk in (v. 3. Eph. ii. 10).

He sustains us at His table (v. 5).

And He makes us to lie down in "the green pastures" of His Word (v. 2).

His Word is the food of the new nature which He has given us.

It was the food of His people Israel; and it is our food to-day.

This second verse then comes with power to our hearts.

We are not forcing the meaning when we put great emphasis on the words "He *maketh* me." The verb in Hebrew differs from Greek, Latin, or English, and other verbs, in that it has not only moods and tenses as they have; but it has also different *forms*, expressing important differences of meaning. If, for example, a verb means *to be* wise, this form of it (in verse 2) means *to make* wise. (Compare Prov. xxx. 24 and margin).

The sheep do not lie down to eat, but to chew the cud. They stand to eat, but lie down to get the benefit from their eating.

Ah! the Lord's sheep need *making* to do this. When they have fed in the Green Pastures of the Word, they need to meditate upon it; to occupy their hearts with it, and with Him who tends them. None can do this *making* but Himself. The under-shepherds may make the people "*sit down upon the grass*" (John vi. 10); but they cannot *make* them to *lie down* in the green pastures of the Word, and occupy their hearts with Christ. The under-shepherds too often attract attention to themselves. They put pictures of themselves on their advertisements and their notices! This is one of the marks of the last days, "having men's persons in admiration because of advantage" (Jude 16).

Ah! it is true to-day that we need to heed that solemn but neglected command, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. ii. 22).

There is surely "one thing that is needful" to-day (Luke x. 42), and it is that we may, like Mary, choose "that good part." For she "sat at Jesus' feet, and heard HIS Word" (v. 39).

This is what we need. The feeding on His word; with the eye of faith fixed on His person, and on His work; the ear opened only to His voice, and to His Word: the heart responding in adoration and thanksgiving.

It is only when we are *made* thus to lie down in the green pastures; only "at His feet," that we can do this. Mary "fell down at His feet" (John xi. 32), Martha merely "went and met Him" (v. 20).*

Only "at His feet" can we digest that spiritual food which alone can nourish us and become a source of power.

We, too often, use these Pastures to run about in; and seek our own pleasure in them; instead of lying down and finding our own profit in them.

* It was so in earlier days, when the Gospel was preached to Abraham. He "*fell on his face* and laughed and said in his heart" (Gen. xvii. 17). But when Sarah heard it she stood "in the tent door . . . and laughed." The former, therefore, was the laugh of reverence and joy, the latter was the laugh of incredulity.

Hence, the word came to Timothy in later days :

"Meditate upon these things ;
Give thyself wholly to them ;
That thy profiting may appear to all (marg., *in all things*" 1 Tim. iv. 15).

Oh blessed lying down. Oh blessed compulsion. Oh blessed profiting: to be able to say with the lost and found sheep of Ps. xxiii., as he said (Ps. cxix. 103):

"How sweet are thy words unto my taste ;
"Yea sweeter than honey to my mouth."

Here is food for the mind,
food for the conscience,
food for the heart,
food for the life.

We need it all ; but it is only as we are *made* to lie down that we find all, in a happy experience.

Ah, "the flock of God" is not thus fed (Acts xx. 28, 29) to-day.

There is much excitement ; much running to and fro ; many laying hold of the truth, but the truth not laying hold of them, because there is so little lying down in the Green Pastures.

There are great organizings, great gatherings, eloquent discourses. But the Word itself is often hidden by the very means which ought to make it known.

The natural feelings are appealed to, rather than the Word of God ; the heart is appealed to, rather than the conscience.

Why does the Holy Spirit, by Paul, dwell on the wondrous *profitableness* of the Word of God, to the under-shepherd, Timothy ? (2 Tim. iii. 15-17).

Because of the character of the days described in chap. iv. 3, 4.

The one charge necessary for such days is "Preach the Word."

The sun is not for us to look at, but to show us our way. So the Word is not a lamp for our eyes, but a light for our paths, and a lamp for our feet (Ps. cxix. 105). And it is only as we dwell in that light that our consciences will be exercised, and our profiting appear.

The Great Shepherd it is who alone can make us to *lie down*. The under-shepherds make little pastures of their own, and put up high fences, lay down conditions of entrance, and make us pay for it. And if we go into the pastures of *other* shepherds, or eat what our own Pastors forbid, they will turn us out. The under-shepherds tether us by their traditions, and we cannot reach a blade of grass beyond the length of that tether. They make us to "sit under their ministry," but they do not *make us to lie down in the Green Pastures of the Word*. Hence the "hearers" are fed on the teachings of the Pastors, instead of in the Green Pastures of the Word. Hence the growth of the sheep is stunted ; their strength is weak ; they cannot stand alone. Hence, they have to use "aids to devotion," and all who use such "aids" are by that very use diverted from Him whom they profess to worship. Idols, images, books, music, or whatever the senses may be occupied with, are used as "aids to devotion," but they really destroy true devotion of heart.

When we are occupied with God Himself there is no parallax on our part (*i.e.*, no change of angle caused by

any other object) ; no turning of the shadow (*i.e.*, no shadow caused by the turning of the sun) on God's part (Jas. i. 17). When we are directly beneath the sun, there is no shadow, and there is no angle formed by any second body.

So with Him who should be the one object before our hearts. The moment a second object occupies our eye, there is an angle formed by our movement ; and there is a shadow formed by our turning aside from it. There is neither, with Him. No change ; no turning. All shadow is caused by our "variableness," and by our "turning."

All "aids to devotion" are *second objects*, and form this parallax ; and cause this shadow, by coming in between our hearts and Christ. Hence all who use them, lose all the spiritual vitality, all the strength of heart and character, which comes from direct communion with Him.

All, therefore, who use such "aids" become cowards ; and "God hath not given us a spirit of cowardice, but of power and of love, and of a sound mind" (2 Tim. i. 7). All idolators are cowards. Idolatry so weakened Israel that eleven tribes were at the mercy of one ; and that one unused to war (Ex. xxxii. 26-28). This is an invariable law.

No, there is strength for mind, and heart, and conscience *only in the Word of God*. All beside this are not "aids" ; they are positive hindrances.

Going about after knowledge is not lying down and feeding on the Word. Hence we read of those who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 7). Always on their feet : and never lying down.

We are on our feet whenever we are occupied with men's views and opinions ; whenever we uphold Tradition instead of feeding on the Word : whenever we lean on our own understandings, or trust in fleshly wisdom : whenever we turn into pastures made by the under-shepherds, instead of lying down in the Green Pastures of Jehovah-Rohi.

The sheep who is the subject of this Psalm could say,

"My soul shall be satisfied as with marrow and fatness :

And my mouth shall praise thee with joyful lips."

WHEN ?

"When I remember thee upon my bed,
And meditate on thee in the night-watches"
(Ps. lxxiii. 5, 6).

That is when. That is how. That is where—lying down ; divesting the heart and mind from all surrounding influences ; allowing no second thing to disturb the *digesting* of this heavenly food.

Oh, what a blessing that we have this Great Shepherd. It is necessary that He should be "great," so that He may be able to *make us* thus to lie down.

Oh, beware of all under-shepherds. They are true, only as they point to the Great Shepherd. They help the sheep, only as they lead in to "His pasture." Their own opinions are nothing worth. We cannot feed on them. There is no spirit and no life in their words. It is *the Word* alone which is Truth ; and hence, only that has power to sanctify (John xvii. 14). They help the sheep, only as they help to make them to lie down, and feed and grow. You may

judge them by this one test. Do they lead you to the Divine Word? Do you know more of it when you come out than when you went in? If not, it is useless to go in at all. Yea, it is worse than useless; it is positively injurious.

Thank God, we know of under-shepherds who *do* "feed the flock of God." Their trouble is not how to "get the people in," but *how to get them out!* We know of one place where this is positively the case. The grass is so green and the water so fresh, that after hours over the Word the poor sheep have to be asked to go home. They are not attracted by "brief" meetings, or "short sermons," which are so widely and loudly announced,* for they know the pleasures of that banquet which only the Great Shepherd can spread (Ps. xxiii. 5).

No attractions are needed for the Lord's sheep beyond His own "Green Pastures." His shepherds have no need to gild the hurdles, or to stand at the entrance and play on their pipes; for, the lost sheep are so miserable and hungry, that they are looking out for that which will satisfy the heart. They get enough and far *better* "entertainments" and "music" in the world; and they yearn for that which will meet a deeper need.

This can never be found until we can say with Jeremiah (ch. xv. 16),

"Thy WORDS were found and I did eat them,
And thy WORD was unto me the joy and rejoicing
of my heart."

THE OLDEST LESSON IN THE WORLD:
OR
"THE END OF THE LORD" AS SEEN IN THE
BOOK OF JOB.

(Continued from page 122.)

D. (chaps. iii. 1—xxx. 40). *Job and his Three Friends.*

WE may pass over the small member C (chap. ii. 11-13), the three verses which tell of the arrival of Job's three friends, Eliphaz, Bildad, and Zophar. That member is necessary to connect the threads of the history; but few words are used over the brief announcement of the fact.

We come, therefore, at once to the next member, "D." It is a large one, consisting of twenty-nine chapters. It contains and records the conference of Job with his three friends; the design of which is to show that man, apart from Divine revelation, has not true wisdom and cannot find out or know God: and cannot understand or know himself. Until man has this knowledge, he will neither justify God nor condemn himself. He may understand Jehovah's "works," but His "ways" cannot be known. His works are seen by all; but His ways are secret and hidden, and can be known only by revelation to His People. Hence we read (Ps. ciii. 7):

* Just as, in the world, "quick lunches" are now advertised as attractions to business men.

"He made known his WAYS unto Moses,
His ACTS unto the children of Israel."

It is this great truth which is now to be first shown us in this book. The first part of the lesson is *negative*: that man by searching cannot find out God; or attain to true or heavenly wisdom. This is the point of this member.

There are three series of these conferences, in which each takes part.

The following is the Structure:

D. (iii. 1—xxx. 40). *Job and his Friends.*

D | Z | iii. Job's Lamentation (Introduction).

G¹ | k¹ | iv., v. Eliphaz.
l¹ | vi., vii. Job.
k² | viii. Bildad.
l² | ix. x. Job.
k³ | xi. Zophar.
l³ | xii.-xiv. Job.

G² | k⁴ | xv. Eliphaz.
l⁴ | xvi., xvii. Job.
k⁵ | xviii. Bildad.
l⁵ | xix. Job.
k⁶ | xx. Zophar.
l⁶ | xxi. Job.

G³ | k⁷ | xxii. Eliphaz.
l⁷ | xxiii., xxiv. Job.
k⁸ | xxv. Bildad.
l⁸ | xxvi.-xxvii. 10. Job.
k⁹ | xxvii. 11—xxviii. 28. Zophar.*

Z | xxix.—xxx. Job's Justification (Conclusion).

We do not propose to expand or to further elaborate the respective utterances of the various speakers.†

Too much importance may easily be placed upon them; for, after all, they are merely the gropings of the human mind to "find out God": only the effusions of darkened understandings.

We must not quote the sentiments, either of Job or his friends, as though they were necessarily Bible-truth. We have the true, and truly inspired, record of what these men said: but it does not follow that what they said was necessarily either true or inspired.

No! Jehovah, when He speaks later in the book, distinctly declares that they had "darkened counsel by words without knowledge" (xxxviii. 2). They may have been aged men, and great; but, as Elihu says, "great men are not always wise, neither do the aged understand judgment" (chap. xxxii. 9).

At the "end" of the whole matter Jehovah tells the three friends that "ye have not spoken of me the thing that is right" (xlii. 7, 8). Neither had Job until he confessed himself a sinner. THEN Jehovah could add, "as my servant Job hath." But that is not yet; at this stage they did not know God; and Job did not know himself.

* We attribute this member to Zophar. For our reasons, see note on chap. xxvii. 11 in New Translation.

† This will be done exhaustively in our New Translation.

It would therefore, as we have said, take us too far from the end we have in view to go into detailed examination of all their utterances.

We must content ourselves with noticing the drift or scope of these gropings of the human mind; and in doing this we shall see that man has not changed during the course of centuries. Their imaginations are the same with those of men to-day, their reasonings, too, are the same.

Eliphaz reasons on human experience.

Bildad reasons on human tradition; while

Zophar reasons on human merit.

If we look at the three colloquies as a whole, the one great lesson for ourselves is this: that man, with all his wisdom, and all his powers, cannot get to know God, and cannot meet man's needs. He can neither satisfy the righteous claims of God, nor heal the wounds of the sinner's heart.

All these reasonings were wrong in their conclusions, as they were false in their logic. They reasoned from the *particular* to the *general*: *i.e.*, they argued that what they had seen and observed in their own respective spheres was true universally.

They may speak truly of the "works" of God, and of what they had seen in the case of individuals; but it did not follow that they could gather from these few cases what was the law which regulated the "ways" and dealings of God with mankind.

Eliphaz is the first to answer Job's complaints. His three utterances are given (1) chaps. iv., v., (2) chap. xv., and (3) chap. xxii.

His reasonings, as we have said, are based on human experience. He argued from the particular to the general, and hence arrived at a wrong conclusion. He based his argument on his own experience. "As I have seen" is the burden of his speech. As he had "seen" that it was the wicked who always suffer, and the righteous who prosper, so he concluded that as Job was suffering he must therefore have committed some dreadful sin. At first he only insinuates this. He asks Job if he had not noticed the same thing himself. He says (chap. iv. 7-9)*:

- iv. 7. Bethink thee, Job: when has the guiltless been
Destroyed? Or where the upright ones cut off?
8. I've always seen, that they who evil plough,
And wickedness who sow, e'er reap the same.
9. They perish, smitten by the blast of God;
And by His angry blast they are consumed.

Again in chap. v. 3-5, Eliphaz says:

* In all our quotations we give our own translation. It will be literal to the *sense*, and to the Hebrew idiom, though it may not be always so to the words. It will be literal to the "spirit," if not always to the "letter." It will at any rate be *English* which can be understood. It is by no means a paraphrase. It may be taken as faithfully representing the original, and will often be found more literal even to the *words* than some other translations. (See *Things to Come*, March, 1903, page 106).

As we propose to give the translation of the whole book by itself, we shall relegate all the *notes* to that, and not interrupt the flow of the words here. Anything necessary to explain differences between our translation and that of others will be found in the notes to our New Translation of the book as a whole.

v. 3. I—when I've seen the foolish striking root,
Have forthwith shown what would take place; [and
said]:

4. 'His children will be far from safety set,
'And crushed to death when passing in the gate,
'With no one near at hand to rescue them.
5. 'His harvest he will eat, still famishing,
'E'en though he take it from the hedge of thorns:
'A snare doth wait to swallow up their wealth.'

So, in his second address, Eliphaz again appeals to experience (chap. xv. 17-21).

- xv. 17. Give heed to me: for thee I'll clearly show;
And that which I have seen will I declare:
18. (Which wise men clearly have made known to us,
And have not hid—truths, from their fathers learned,
19. The men to whom alone their land was given,
And among whom no alien passed). [They said]
20. 'The wicked sorely labours all his days,
'His years reserved for the oppressor's greed,
21. 'A voice of terror ever fills his ears:
'And when he prospers, then the spoiler comes.'

And so Eliphaz proceeds to the end of his second discourse, to show how, according to his experience, it is ever the wicked who suffer and are cut off, while the good are rewarded and preserved.

In his third address (chap. xxii.), Eliphaz enforces the same argument; and appeals to Job, begging him to mark well that it is ever thus with the wicked and the good. He says:

- xxii. 15. O, that thou would'st mark well the way of old
Which wicked men [invariably] have trod.
16. They, who were snatched away before their time;
Their strong foundation swept, as with a flood.
17. Who, unto God did say,
'Depart from us'!
[And ask'd] 'What Shaddai could do to them!'
18. Yet, He it was who filled their house with good.
This counsel of the wicked's far from me.
19. Let just men see that THEY may well rejoice;
The innocent may well mock them [and say]
20. 'Surely OUR substance hath not been destroyed;
'While THEIR abundance is consumed with
fire.'

Job has not much difficulty in dealing with such arguments as these. After again bewailing his misery, he says (chap. vi. 22-27):

- vi. 22. Came ye because I said, Give aught to me?
Or, Of your substance bring a gift for me?
23. Or, From an adversary's power deliver me?
Or, Ransom me from the oppressor's hand?
24. Teach me, I pray, and I will hold my peace:
And make me understand where I have erred.
25. How forcible are words of uprightness!
But as for YOUR words, how will THEY convince?
26. Do YE reprove by fastening on MY words,
When one who's desperate speaks [at random] like
27. The wind? Orphans ye might as well assail;
And feed upon the miseries of your friend.

BILDAD proceeds upon similar lines: except that he reasons from the experience of many, rather than from his own (the experience of one). He goes back to antiquity, and leans on the authority of the "Fathers." He speaks, as Eliphaz had done, of the merited end of those who forget God: implying that Job's condition proved that his troubles were deserved. He says (viii. 8-14):

- viii. 8. Enquire, I pray thee, of the former age;
And of their fathers set thyself to learn.
9. (For we're of yesterday, and nothing know:
Yea, as a shadow are our days on earth).
10. Shall THEY not wisdom teach, and to thee tell
Wise things from their experience [such as these]:
11. 'The reed: Can it grow high without the mire?
'The flag: Can it thrive where no water is?
12. 'While yet 'tis green, and while it stands uncut,
'Sooner than any grass it withereth up'
13. 'So is the end of all who God forget:
'So perisheth the hope of godless men.

After elaborating this point, Bildad gives the other side of the picture (chap. viii. 20):

- viii. 20. But upright men God never casts away;
Nor will He take ill-doers by the hand.
- To all this JOB has ready his reply (chap. ix. and x.). Bildad's words had no more weight than those of Eliphaz; for Job answers:

- ix. 2. Most surely do I know that this is so:
But how can mortal man be just with God?
3. If man contend in argument with HIM,
Of thousand things he could not answer one.
4. However wise of heart, and stout of limb,
Who ever bravèd HIM, and prosperèd?

ZOPHAR next follows; and he repeats the same charges. But he does not appeal to experience; or to the past; he enforces the necessity of human merit more boldly than the other two. His teaching is exactly like that of the present day. He preaches the gospel of humanity. He talks of man "preparing his heart" and "putting away his sin," as the ground and means of securing God's favour; and that, without good works, there is no hope for man. Referring to Job's previous words, he says (chap. xi. 2-6, 13-15, 20):

- xi. 2. Will not a mass of words admit reply?
And must a man of lips perforce be right?
3. Thy talk may put to silence mortal men:
THEM thou may'st mock, none putting thee to shame.
4. Thou mayest say to one of THEM, 'Pure is
'My doctrine: I am guiltless in His eyes.'
5. But, oh! that Eloah would speak to thee:
His lips unclose; and, speaking, stop thy mouth,
6. And show thee some of wisdom's secret depths,
That they are far beyond all that is seen.
Then would'st thou know that God exacteth less
Than all that thine iniquity deserves.
- xi. 13. [But as for thee]: Hadst thou prepared thine heart,
And stretchèd forth thine hands to Him in prayer,

14. If in thine hand be sin, put it afar,
And let not evil dwell within thy tents;
15. Thou wilt thy face uplift without a stain;
Yea, thou shalt stand secure, and wilt not fear:
16. For all thy misery thou wilt now forget;
Or think of it as waters passed away. . . .
20. But as for wicked men, their eyes will fail,
And every refuge be of no avail.
Their hope will vanish like a puff of breath.

Brave words are these! but they are not the truth. They show that the speaker (like his companions) knew neither God nor Job.

No one with any knowledge of God would speak of Him as exacting anything of a poor, helpless sinner as a ground of merit.

No one who knew anything of man could adjure him to prepare his heart; for "the preparations of the heart are from the Lord (Prov. xvi. 1).

Doubtless man *ought* to prepare his heart; and, if he were right, he *would* do so. If he were not a fallen creature he *could* do so.

But this is just the very central point of the whole question.

Man *is* fallen. He "cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God.*

What then is he to do? Ah! that is the very thing that Job's friends cannot tell him. They can talk of everything else; but, when it comes to this, they stop short, or speak words that are utterly vain and useless.

"Natural Religion" is the burden of their theme. Though proceeding on different lines, using different arguments, and appealing to different evidences, they were all agreed, as all false religions are to-day, in one thing; and that is, that *man must do something* to merit God's favour. If he does it, he will be rewarded. If he does it not, he will be punished. They cannot agree as to what that *something* is to be; but they are agreed that it must be *something*; and, if your something is not like theirs, they may perhaps kill you! as Cain killed Abel. That is an important fact in this oldest lesson in the world. Hence, neither ELIPHAZ'S experience, nor BILDAD'S tradition, nor ZOPHAR'S merit, could bring relief to JOB. As Jehovah declared (chap. xxxviii. 2) they "darkened counsel by words without knowledge."

Yes, that was the secret cause of all their failure. "Without knowledge." They said many things that were true and sublime; eloquent and beautiful; but they knew not, and, therefore, could not speak the Truth of God.

Truth first wounds before it heals; but they only hurt, and, therefore, could not comfort. They produced complaint, but not conviction.

(To be continued).

* Article x. of *The Thirty-nine Articles of Religion*. See John vi. 44, 65. Eph. ii. 8.

Poetry.

THE SHEPHERD OF SOULS.

WHY hast Thou Me forsaken, Oh, My God?
Hark to the Saviour's cry;
What sorrow is like Mine? Thy face is hid!
The heavens send back reply,
Thou My Beloved art, My Spotless One;
Sore travail Thou hast borne;
But fully satisfied Thy soul shall be,
GOOD SHEPHERD of My sheep.

John x. 11, 14, 15. Ps. xxii.

The Lord hath said, Sit Thou at My right hand,
Exalted in the height;
A name is Thine above all other names,
Dominion Thine, and might;
The God of Peace, who owns Thy precious blood,
Thy ransomed Church will keep,
Working in her the image of her Lord,
GREAT SHEPHERD of the sheep.

Heb. xiii. 20, 21. Ps. xxiii.

Thine under-shepherds Thy reproach have borne,
Thy glory they will share;
They fed the flock of God for love of Thee,
Thy lambs with tenderest care;
No fame nor gain from man they sought, content
Thy righteousness to wear;
Unfading crowns will each receive when Thou,
CHIEF SHEPHERD, shalt appear.

1 Pet. v. 1, 4. Ps. xxiv.

J. E. M.

Papers on the Apocalypse.

THE FOURTH VISION "ON EARTH."

(continued).

THE EFFECT OF THE WAR IN HEAVEN (xiii. 1-10)

The First Beast (from the Sea).

xiii. 1. **And I saw a beast rising up out of the sea, having ten horns and seven heads,* and upon his horns (gen.) ten diadems, and upon his heads (acc.) blasphemous names.]** This is the Beast in his *superhuman* stage. Already he has been on the Earth for 3½ years, in his mortal stage. He then receives his death-wound mentioned below, in verse 3 (as the seventh head), and comes up out of the Abyss as the *eighth* king, comprising all the seven heads and the ten horns. These are, in their now *superhuman* form,

* This is the order here according to G.L.T.Tr.A. WH. and RV., and not as in AV., where the "heads" are put before the "horns."

crowned. In their *mortal* form they were not crowned. (See xvii. 12.)

It will be better to defer the interpretation of the heads and horns of this Beast until we come to chap. xvii., where we can consider it with greater advantage. The Holy Spirit has confined Himself here to an outline description, or brief statement, as to the general characteristics of these two Beasts; while in chap. xvii. He has explained them more fully.

It will be well, therefore, for us to follow on these lines, and content ourselves now by the general statement that we have here something far beyond Rome, papal or pagan; something far beyond the "fourth Beast," or Roman Empire, as it is called. We have all the world powers, and all dominion in the earth, gathered up and concentrated in this one sign. We see them in their *superhuman* form, here in the Apocalypse, as we see them in their human or *mortal* form in Daniel. It is the whole Image of Dan. ii. in its superhuman form which we see here, rather than one of its mortal parts. IT IS THE IMAGE REVIVED AS A WHOLE. It reaches to "wheresoever the children of men dwell" (Dan. ii. 38); it affects "all that dwell upon the earth" (Rev. xiii. 8; xi. 10; xiv. 6). When the time for these final judgments arrives the great stone falls. It smites the image upon the feet, it is true (Dan. ii. 34); but it is immediately added, "Then was the iron, the clay, the brass, and the gold BROKEN TO PIECES TOGETHER" (Dan. ii. 35).* This is far more extended than the Roman Empire.

It takes in the whole earth; in fact, all earthly power, and all worldly dominion, in its final consummation. Hence, all the heads and horns of the various successive powers are here combined and united in one, forming the embodiment of all political sovereignty on earth. There is to be no other during its existence; and there will be none but our Lord's and His Christ's after it is gone. In chap. xvii. we have them separately, and can so consider them when we come to that chapter.

2. **And the Beast which I saw was like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.]** We are at a loss to understand how this can be the Roman Empire revived! For the Beast itself is like a *leopard* (Greece) (Dan. vii. 6). Its feet are those of the *bear* (Medo-Persia); and its mouth is like a *lion's* mouth (Babylon). Where is the Roman Empire here in any form? If the Beast be the Roman Empire, does he have himself, intact, for one of his own heads? The notion is only a venerable, but vain, imagination. Rome cannot be at the same time one of the heads, and yet the whole Beast himself. "One is" (xvii. 10). That is said to be the Roman Empire. But it is added, "the other is NOT." Is this the Roman Empire, too? Clearly,

* The Figure of *Asyndeton*, or "no ands," hurries us on to the great final catastrophe, which affects all "the kingdoms of this world"; and bids us dwell, not on any one of them, but upon the whole of them as one. (See *Figures of Speech*, page 137.)

Not! What we have here is the embodiment and personification of the sovereignty of the world under Satanic power, for "the whole world lieth in (the power of) the wicked one."

When we say personification, we must recognise the spirit-being from the Abyss (xvii. 8), *i.e.*, the superhuman agent, through whom he works. As Satan delegates this special mission to the Beast (a superhuman being), so does the Beast act through a human being by obsession, or in some other way. God, here, takes us behind the scenes and shows us the Satanic machinery by which the whole thing is operated. While the people on earth see only a man,—“the Man”—they may know nothing of the power of the Abyss behind him, and out of which he comes.

This is exactly what is foretold by our Lord, in the parable of the strong man (Matt. xii. 43-45), when He tells how the unclean spirit returns to his house whence he came out, and "taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. **EVEN SO SHALL IT BE ALSO UNTO THIS WICKED GENERATION.**"

This shows that the Lord is speaking a parable with regard to the nation of Israel; and what does it teach if it does not show us that there will be obsession by evil spirits acting through human agency; not only with regard to Israel, but with regard to the whole world. Doubtless, the human agent will have already been alive some time on earth, working up to this point, when Satan takes him in hand and uses him henceforth for his own purposes; by rapid strides raising him to the pinnacle of earthly pride and power.

The moment will come when a human being will be found who is willing to accept that which the Lord Jesus rejected in Luke iv. 6, 7, when the devil, having shown Him "*all the kingdoms of the world*," said unto Him: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If, therefore, thou wilt *worship* me, all shall be thine." The Lord refused it, but he did not deny the truth of the words, or dispute Satan's authority or power. He merely says: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The whole question is one of worship, and it will never be settled till at last Satan finds one to worship him. In return, Satan will get for him, and give to him, the worship of the world.

xiii. 3. **And I saw* one of (*lit.*, from among) his heads as it were slain to death; and his death-wound was healed: and the whole earth wondered and followed after the Beast.]** What is said of the Lamb in chap. v. 6, is here said of the Beast.

It does not say *which* of the seven heads is thus characterised; or *when* the sword wound was given: but the Beast is repeatedly spoken of as "he whose stroke of death was healed." It is this last or seventh

* G.L.T.Tr.A. WH. and RV. omit this verb in the Greek, but nevertheless the *Ellipsis* has to be supplied and repeated from the previous verse.

head, this man himself who is killed and restored to life. The whole world wonders at him and follows after him, on account of this great satanic miracle worked on his behalf.

This is the hour spoken of in iii. 10, "which is to come upon the world, to try them that dwell upon the earth." "Satan's throne" will then be set up in the earth (ii. 13; xvi. 10), and a man, "the lawless one," will occupy it, and take the sovereignty of the world, obsessed and energised by satanic power.

xiii. 4. **And they worshipped the dragon because* he gave the† (*i.e.*, his) authority to the Beast: and they worshipped the beast, saying,**

"Who is like unto the Beast?"

And‡ who is able to make war with him?"]

It is clear from this that everything is combined in this man to make him not only acceptable to the world, but to call forth their wonder, admiration and praise. He is not in any way a terror to men, but full of blandishments, attractions, allurements, and activities which will be all put forth in the interests of human greatness and happiness. It will be Satan's brief millennium, in which mankind will, by every art and artifice, be made happy. It will be a time of peace and progress for the whole world. Great secrets of nature will be discovered; evil angels will be the teachers, and deceiving demons the guides of mankind. Great inventions and discoveries will be made, and turned to the utmost possible account. Philanthropy will be the governing principle of the world. It is fast becoming the dominant principle of the world and of the "Church." The great ethical revival is at our doors. Its advent is announced by the foremost preachers of the day. All this is preparing the way for the man of sin, and the lawless one, who shall be a law unto himself and unto the whole world. Men will delight in him, and regard him as the greatest benefactor the world has ever known. Kings will gladly owe him suzerainty; and behind all will be Satan himself, swaying the hearts, tongues and energies of thousands of willing agents.

xiii. 5. **And there was given to him a mouth speaking great blasphemous things (*lit.*, "great things and blasphemies." The Figure is *Hendiadys*; for the great things are his blasphemies); and authority was given to him to act thus forty and two months. (6) And he opened his mouth in blasphemies§ against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven]** This is the one great distinguishing mark of this wild Beast (see Dan. vii. 8, 11, 20; xi. 36. Ps. liii.), and it identifies him with the former of the two described in 2 Thess. ii. If we place the words side by side, this will be at once seen:—

* G.L.T.Tr.A. WH. and RV. read $\delta\tau\iota$ (*hosi*) because, instead of $\delta\epsilon$ (*hos*) who.

† They also add the article here.

‡ G.L.T.Tr.A. WH. and RV. add "and."

§ L.T.Tr.A. read this as *plural*.

Rev. xiii. 5, 6.
 "There was given to him a mouth speaking great blasphemous things . . . and he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle, and those who dwell in heaven."

2 Thess. ii. 4.
 "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, shewing himself that he is God."

Is it not clear from this comparison that the same person is the subject of both? and that 2 Thess. ii. 4 relates to the same judgment scenes as Rev. xiii. 5, 6? Indeed, the connection is closer than this; for in each of these Scriptures the same two beings are referred to. This will be more clearly seen if we notice

THE STRUCTURE OF 2 Thess. ii. 1-12 (in brief).

- A | ii. 1-3. EXHORTATION *not* to believe what the Apostle did *not* say.
- B | -3, 4. REASON. "For . . ."
- A | ii. 5, 6. EXHORTATION to believe what the Apostle *did* say.
- B | 7-12. REASON. "For . . ."

This may be set forth more fully as follows:

THE STRUCTURE OF 2 Thess. ii. 1-12 (expanded).

- A | ii. 1-3. Exhortation, etc. Negative.
- B | a | -3. The Apostasy: (open).
- b | -3. The Revelation of "the man of sin." The Beast from the *sea*, of Rev. xiii. 1-10.
- c | 4. The character of his acts. (Compare with Rev. xiii. 6 8).
- } REASON.
- A | ii. 5, 6. Exhortation, etc. Positive.
- B | a | 7. The Mystery or secret purposes of lawlessness.
- b | 8. The Revelation of "the lawless one." The Beast from the *earth*, of Rev. xiii. 11-18.
- c | 9-12. The character of his acts. (Compare Rev. xiii. 13-15).
- } REASON.

The two Beasts thus stand out very clearly. We have compared the character of the first, and may leave that of the second till we come to consider it in its place, below, in this chapter.

We are told, of this first wild beast, that his course will be limited in its duration. It will be as brief as it will be brilliant. Only for 42 months will be the duration of his superhuman career. "In the midst of the week" (Dan. ix. 27) will he break his covenant which he will have made with Israel, and make war against the saints (commencing, as we have seen, with the Two Witnesses, xi. 7), and persecute the woman (xii. 13-17) It is during this time that the martyrs will be slain (vi. 9; xx. 4).

xiii. 7. And it was given to him to make war with the saints (Dan. vii. 21; viii. 12, 24; xi. 31. Rev. xi. 7); and overcome them: and there was given unto him authority over every tribe, and people,* and tongue, and nation.] What do the great bulk of interpreters do with this when they teach that this is the Roman Empire revived within its old limits? It surely agrees with what we have said above as to this being the sovereignty of the world gathered into one head for "a little season" (x. 6; xii. 12; xvii. 10), and soon to become the sovereignty of our Lord and of His Christ (xi. 15).

But although authority was given him over all, all will not at once submit to it. Hence this war is to compel men to worship him and receive his mark.

8. And all who dwell upon the earth will worship him, each one whose† name‡ hath not been written from the foundation of the world in the book of life of the Lamb slain.] There is nothing to show whether the sentence, "from the foundation of the world," should be connected with the verb "written," or "slain." We have rendered the words in the same order as the Greek, which looks as though it should be read with the word "written." Moses knew of this book (Ex. xxxii. 32), and Daniel (xii. 1). Compare Is. iv. 3. But the latter connection is the most natural, and agrees with 1 Pet. i. 19, 20. The death of the Lamb was thus "foreordained before the foundation of the world"; while the names are written "from" the foundation of the world.

"All who dwell upon the earth will worship him." Is this worship given to the superhuman individual who will thus exalt himself, or to the Roman Empire revived? Few, if any, will be so bold as to maintain the latter; and in this case the revival of that Empire, as such, so confidently taught, cannot be looked for.

This worship of the Beast will be well-nigh universal. Even in the plain of Dura, only three out of all the Jews there present stood out true to God. But these days will be more terrible than those. See Matt. xxiv. 9-27. Flight is the only resource of the faithful (chap. xii.).

xiii. 9. If any one hath an ear let him hear] For the last time this appeal of the Son of Man goes forth. Assemblies are no longer in question. It has come down to individuals. The last of the Dispensations is about to end, hence this admonition is given for the last time.

10. If any one is for captivity,§ into captivity he goeth: if any one is to be killed with the sword, with the sword he is killed.] The Greek Text of this verse is very confused, and there are many various readings. But the sense is perfectly clear. The Hebrew idiom was not understood by the tran-

* G.L.T.Tr.A. WH. and RV. add "and people."

† So L.T.Tr.A.WH. and RV. who read οὗ (hou) of him, instead of οὐν (hōn) of them; i.e., singular, instead of plural.

‡ They also read singular instead of plural here.

§ L.T.Tr.A. WH. and RV.

scribers of the MSS. and hence they tried to correct it. It is a Hebraism expressing destiny, and denoting a certainty of approaching judgment, from whichever side it comes. See Jer. xliii. 11: "And when he (Nebuchadnezzar) cometh, he shall smite the land of Egypt, and deliver such as are for death, to death; and such as are for captivity, to captivity; and such as are for the sword, to the sword." And Jer. xv. 2: "And if they say to thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for captivity, to captivity." See also Ezek. v. 2, 12 and Zech. xi. 9. From these passages it is abundantly clear that Rev. xiii. 10 means that so sure and certain will these judgments be which are executed by the Beast, that none will escape them. Hence the need for the admonition of verse 9 and the words which follow.

Here is the patience (*i.e.*, patient endurance) and the faith of the saints.] These will be the three great requisites for those "times of trouble."

Flight (Matt. xxiv. 15-28. Mk. xiii. 14-23. Rev. xii. 14);
Patience (chap. i. 9; ii. 2, 19; iii. 3, 10; xiv. 9-12); and
Faith (chap. ii. 10, 13, 19; xvii. 14).

Things New and Old.

THE NATURAL MAN AND THE SPIRITUAL WORD.

SIR ROBERT ANDERSON, in his last new book, *The Bible and Modern Criticism*,* deals with a very solemn phase of the "Higher" Criticism, and shows how the spiritual Christian, as he reads their books is conscious of the fact that their authors are not spiritual men, and are, for the most part, without a true knowledge of the Word on which they sit in judgment.

In proof of this he reproduces a letter which appeared in *The Record* newspaper many years ago.† It made, he says, a profound impression on him, at the time; and it did on us also when we read it in his book. It will make a profound impression also on our readers; we therefore reprint it here, and commend its weighty words to their serious consideration.

It shows us that it is absolutely useless to bandy words about Holy Scripture with "the natural man." We can quote it to him, but there is nothing more that we can do so far as we are concerned. Our business is to protect and "feed the flock of God," and not to wage war with faithless shepherds.

The following is the letter referred to:—

"You will observe, in a recent article, that the public is becoming accustomed to the strange vagaries on the Bible

* Hodder and Stoughton, London, 7s. 6d.

† It was written by the late Rev. Robert Walker, who was Vicar of Wymeswold, Leicestershire, from 1856 to 1883.

which men of learning and high position in the Church seem so constantly falling into.

"I should be glad to express, through the medium of your columns, what appears to me the secret of all this; and I the rather desire to do so, because I am myself a monument of the delivering power and mercy of God in this very matter.

"It is very observable that almost all the men who have thus notoriously erred from the way of truth are men of some kind of eminence in natural ability. Of Mr. Maurice I cannot say I think that even in natural things he excels in distinctness of ideas, or the power of clearly discerning nice differences. But the errors of such men as Heath, and especially Bishop Colenso, cannot be attributed to any confusion of mind as to things which differ—their eminent honours at Cambridge forbid our taking that view. Besides, I know from past experience in the same gloomy school, that the possession of very considerable natural acumen does not in the least degree aid a man whose mind is perplexed about the foundations of Bible truth.

"As to the objections urged by the above gentlemen to the generally-received views of Scripture, and the doctrines which flow so immediately from its simple and spiritual acceptance as the Word of God, they know as well as we do that they are hackneyed and as old as our fallen nature, but then that does not remove them; they cannot receive the simple accounts of Scripture, because they have not divine faith. I remember when I first began to read the Bible (and I thought I was sincerely seeking the truth), I was miserable because I could not believe it; I dared not reject any statement I found there, but I could not fully believe it was true. The Bishop of Natal just expresses what I felt, and the fact that we took exactly the same university honours (in different years, of course) makes me sympathize with him peculiarly. My own history was just this:—I had read and studied deeply in mathematics, had mastered every fresh study I entered upon with ease and delight; had become accustomed (as every exact mathematician must do) to investigate and discover fundamental differences between things which seem to the uninitiated one and the same; had seen my way into physical astronomy and the higher parts of Newton's immortal "Principia," and been frequently lost in admiration of his genius till St. Mary's clock warned me that midnight was passed three hours ago. I had, in fact (as we say), made myself master of dynamics, and to become gradually more and more a believer in the unlimited capabilities of my own mind! This self-conceited idea was only flattered and fostered by eminent success in the Senate House, and by subsequently obtaining a fellowship at Trinity, and enjoying very considerable popularity as a mathematical lecturer.

"It would have spared me many an hour of misery in after days had I really felt what I so often said, *viz.*, that the deeper a man went in science, the humbler he ought to be, and the more cautious in pronouncing an independent opinion on a subject he had not investigated or could not thoroughly sift. But, though all this was true, I had yet to learn that this humility in spiritual things is never found in a natural man.

"I took orders, and began to preach, and then, like the Bishop among the Zulus, I found out the grand deficit in my theology. I had not the Spirit's teaching myself, and how could I, without it, speak 'in demonstration of the Spirit and of power'?"

"In vain did I read Chalmers, Paley, Butler, Gausson, etc.; and determined that, as I had mastered all the other subjects I had grappled with, so I would the Bible, and that I would make myself a believer. I found a poor, ignorant, old woman in my parish more than a match for me in Divine things. I was distressed to find that she was often happy in the evident mercy of the Lord to her, and that she found prayer answered, and that all this was proved sincere by her blameless and harmless walk amongst her neighbours; whilst I, with all my science and investigation, was barren and unprofitable, and miserable—an unbeliever in heart, and yet not daring to avow it, partly from the fear of man, but more from a certain inward conviction that all my sceptical difficulties would be crushed and leaped over by the experience of the most illiterate Christian.

"I was perfectly ashamed to feel in my mind like Voltaire, Volney, or Tom Paine. I could claim no originality for my views, and I found they were no comfort, but a constant source of misery to me.

"It may now be asked how I came ever to view Divine truth differently. I desire to ascribe all praise to Him to whom power belongeth. I desire to put my own mouth in the dust, and be ashamed, and never open my mouth any more, because of my former unbelief. I cannot describe all I passed through, but I desire, with humility and gratitude, to say I was made willing in a day of Christ's power. He melted down my proud heart with His love; he shut my mouth for ever from cavilling at any difficulties in the Written Word; and one of the first things in which the great change appeared was, that whereas beforetime preaching had been misery, now it became my delight to be able to say, without a host of sceptical or infidel doubts rushing into my mind, 'Thus saith the Lord.' Oh, I am quite certain no natural man can see the things of God; and I am equally certain he cannot make himself do so. 'It was the Lord that exalted Moses and Aaron,' said Samuel; and, 'By the grace of God I am what I am,' said St. Paul; and so, in a modified and humble sense, I can truly say.

"It used to be a terrible stumbling-block to me to find so many learned men, so many acute men, so many scientific men, infidels. It is not so now; I see that God has saved 'not many wise men after the flesh, not many mighty, not many noble'; I see, as plainly as it is possible for me to see anything, that no natural man can receive the things of the Spirit of God. Hence I expect to find men of this stamp of intellect coming out boldly with their avowals of unbelief in the written Word of God.

"The only answer I can give to them is: 'God has in mercy taught me better'; and never do I sing those beautiful words in the well-known hymn but I feel my eyes filling with tears of gratitude to the God of all compassion:—

"Jesus sought me when a stranger,
Wandering from the throne of God."

"So it was with me; so it must be with any one of them if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

"I feel very much for the young of this generation, remembering the conflicts I passed through in consequence of the errors of men of ability."

Questions and Answers.

QUESTION No. 323.

"THY CLOSET."

E. H. W., Dublin. "Would you tell me if the word in Matt. vi. 6, 'entered into thy closet,' can correctly be translated 'thy storehouse' and is it quite the same as in Luke xii. 24?"

The word "closet" (Matt. vi. 6. Luke xv. 3), "storehouse" (Luke xii. 24), and "secret chamber" (Matt. xxiv. 26), are all the translations of one Greek expression, viz.: *ταμειον*, *tameion*, which, according to circumstances, has two meanings. When the place mentioned contains grain, then it is a storehouse. When it has reference to prayer, of course it must mean a private room, where one can be alone for the time with God. In Luke xii. 24 our mind is directed to a storehouse. In Matt. vi. 6 our Saviour points us to a private room, where converse is held with God, secretly, not publicly.

QUESTION No. 324.

"THOU SHALT STAND IN THY LOT."

J. B. "What is the meaning of the last verse of Dan. xii. where it says 'thou shalt stand in thy lot at the end of the days'?"

The "end of the days" can refer only to the "days" mentioned in the previous two verses, which bring us to the end of the great tribulation and the "first (or former) resurrection," Rev. xx. 4. "Thou shalt rest," refers to Daniel's rest in death; and "thou shalt stand in thy lot," refers to Daniel's resurrection.

QUESTION No. 325

THE THREE HEAVENLY WITNESSES.

W. (Birmingham). "What is the truth about 1 John v. 7? and Why are certain words put in italics in the English Bible?"

The doctrine of the Trinity does not rest on 1 John v. 7. If Christadelphians could get rid of that passage it would not affect that doctrine in the least. It is part of the warp and woof of the whole Bible. The words are not found in any MS. before Cent. XVI.; nor in any ancient version. They are never quoted by the Greek Fathers even when writing in support of the doctrine of the Trinity; and are not included in any of the Critical Greek Texts. They are first found in the Complutensian Polyglot of Cardinal Ximenes, 1514. Erasmus asked the Editors whether there were any Greek MSS. with these words. One of the Editors replied that the Greek MSS. were corrupt, and that the Latin were true. Erasmus, unfortunately, pledged himself to include it in his Greek Text if one could be found. One was found (a "Codex Britannicus," Erasmus calls it). It is known as *Codex Montfortianus* (because it formerly belonged to Dr Montfort, of Cambridge), and is now in Trinity College

Dublin. Erasmus kept his promise, and inserted the passage in his third edition, 1522. It seems, therefore, that the passage was never in any Greek MSS. before Cent. XVI.; that it was first seen in some Latin copies in Africa—in the margin; and that from them it crept into the text of two or three Greek codices, and thence into the printed Greek text to which it had no claim.

The putting of words in *italics* in our English Bible is the work of the English *Translators*, and has nothing whatever to do with the Transcribers of MSS.

QUESTION No. 326.

HEBREWS ix. 27, 28.

J.F., Stockport. "Does this apply only to the Remnant, and that it has not a present application?"

Just the reverse. The *interpretation* belongs to the Remnant; but there is a present *application* for us. But even this application is limited, for it is *not* appointed unto us who are in Christ once to die." Having died already, in Him, there is no reason why we should ever die at all; and, in fact, if we are "alive and remain" until He comes, we shall not die at all, in spite of this *appointment* for "men."

At the same time we "look for Him." But our looking is that of 1 Thess. iv. 16, 17. Phil. iii. 20, 21. Col. iii. 1. whereas the looking of Heb. ix. belongs by interpretation to Isa. xxv. 9; compare Is. xii. and lxiv.

QUESTION No. 327.

ANGLO-ISRAELISM.

Several ask what has been said on this subject, under various headings, in *Things to Come*.

They will find it in

Vol. I., pages 11, 59, 100, 139, 200, 201, 212, 213, 219.

Vol. II., pages 6, 58, 153.

Vol. V., pages 76, 89, 101, 108, 112, 126, 123.

Vol. VI., page 12.

Vol. IX. pages 44, 118, 143.

Useful pamphlets have been written on the subject by the Rev. John Wilkinson (Central Hall, Philpot Street, London, E.), and Rev. A. Bernstein (London Jews Society, 16 Lincolns Inn Fields).

Signs of the Times.

STARTLING JEWISH SIGNS.

Our readers will remember that a few years ago (1896) the late Baron Hirsch gave and left something like ten million pounds towards the object of finding a refuge for his persecuted brethren.

At that time Dr. Herzl's Zionist movement had not commenced, and the highest thoughts of Baron Hirsch and Colonel Goldsmith were to found a Jewish colony in Argentina; although the latter declared that he regarded the Argentina only as a nursery ground for Palestine.

When we had the privilege of seeing Dr. Herzl last September in Austria, we spoke of this matter, and learned that there was some hope of securing the application of this fund to the great purposes of the Zionist movement.

That hope is, we believe, soon to be realised. "The Jewish Colonisation Association," who hold these millions in trust, has prepared a private Bill, which has been intro-

duced into the House of Lords with the object of getting legal powers to carry out their wishes. As the "standing orders" of the House of Lords were suspended in order to allow of the introduction of this Bill, we may expect that it will be carried through.

The Act itself is preceded by an unusually long preamble setting forth the original objects of the Hirsch Trust as contained in the proposed addition. That

"Whereas the Memorandum of Association contains an express power to obtain any Act of Parliament for the purpose of strengthening or extending the powers of the Association and the Council of Administration of the Association (hereinafter called "the Council") have resolved to apply for such an extension as the Act provides:

And whereas the objects of this Act cannot be obtained without the authority of Parliament:

May it therefore please Your Majesty that it may be Enacted and be it enacted by the King's Most Excellent Majesty by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled and by the authority of the same as follows (that is to say):—

1.—This Act may be cited as the Jewish Colonisation Association Act 1903.

2.—The following paragraph shall be added to the Memorandum of Association of the Jewish Colonisation Association and shall be deemed to have formed part of the Memorandum since the date of registration thereof (namely)—

To establish and maintain or contribute to the establishment and maintenance *in any part of the world* of educational and training institutions model farms loan-banks industries factories and any other institutions or associations which in the judgment of the Council may be calculated to fit Jews for emigration and assist their settlement in various parts of the world with power to contribute to the funds of any association or society already existing or hereafter formed and having objects which in the opinion of the Council may assist or promote the carrying out of the objects of the Association."

Under this all-embracing power, almost anything can be done which the Zionist movement requires to carry out its great object: which after the time of "Jacob's Trouble," and the removal of the veil, is to be "as life from the dead" for the whole world.

This is indeed one of the most startling of all the Jewish signs we have as yet been able to give.

There is nothing too startling for us to hear after this. We shall keep our readers fully informed of what is going on.

The Anglo-Jewish Association held an important meeting on April 8 at the Great Western Hotel, at which they formally approved of this Bill; but recommending the Jewish Colonisation to amend it by the addition of the words "except in Europe" after the sentence "in various parts of the world." The object of this addition is to remove any apprehension lest the Act might be used to aggravate the evil of "alien immigration" into England or other countries in Europe which might resent such action.

This amendment is quite in accordance with the objects of all the parties concerned, and has prevented any misapprehension of its motives: hence it was accepted at the meeting of the Jewish Colonisation Society, on April 22, and the Bill passed its second reading in the House of Lords on April 28.

* Our italics.

SOCIAL SIGNS.

THE INCREASE OF SUICIDE.

The papers have recently been commenting on the alarming increase of suicide. Whatever may be the cause, the increase is as serious as it is rapid. It is not merely in the Towns, but the Country Districts where it is greater than in the Towns.

The papers are at their wits' end to fathom the cause, and suggest all kinds of reasons; but, we know that it is only one of the proofs that man is hopelessly fallen and corrupt—and that the times are coming when man will seek death, and will not find it.

The Daily Mail finds a "crumb of comfort" in the fact that in other countries it is worse than in England.

The St. James's Gazette says:

"Civilisation is marching on, no doubt, but it is impossible not to notice the alarming growth of suicide, and the subject has been painfully before us of late. In all but two or three countries suicide has greatly increased during the last twenty or thirty years, and in some countries its growth has been almost incredible in extent. In France during a quarter of a century suicides have grown in proportion from 157 to 224 per million of the population; in Germany the increase has been the same; and in Belgium rather less. Russia, oddly enough, has no increase at all, but Austria has increased thirty-nine per million, and Hungary twenty-seven. In Australia the suicides are twenty-four in the million more than twenty-five years ago; in Ireland eight; in Scotland eighteen; and in England fifteen.

A WEEK'S SUICIDES IN ENGLAND.

"Suicide in England, however, is common enough, in all conscience. For fifty years there has been a steady and consistent growth of self-destruction. Every week between fifty and sixty people take their own lives in England and Wales, and the number has more than doubled in the last forty years. In 1860 the number of suicides was 1,357; in 1896 it had risen to 2,639. Of these 1,971 were men and 668 were woman. In all countries suicide is more common among men than woman, and the proportion of women is greatest in America and Spain. England, it is pitiful to see, comes next, with twenty-six women among a hundred suicides. In ten years down to 1897 over four hundred children under fifteen took their own lives, seventy-six being girls.

THE MODERN BOY

was descanted on in the *London Globe*, of April 18th. The Editor says:

"In one of the Radical newspapers a correspondence is proceeding on the moral condition of the English boy. 'Wherever I go,' says one correspondent, 'I hear the same report; they are beyond control. As a clergyman here said to me, I have to obey them, not they me. Not only are they insulting to their elders, but also to women. Not long ago two hundred youths of respectable parentage were prosecuted for constantly insulting ladies in Princes Park, Liverpool. Among others of their nice little ways is placing large stones on lines of railway in the hope of upsetting the trains.' Without committing ourselves to the dogma that boys of to-day are 'far worse' than their predecessors of another generation, we are inclined to think that rudeness and insubordination among a certain section of the community are largely on the increase. And the reason of this state of things, we think, may be traced to the leniency of modern punishments."

Ah, whatever the reason may be, we see in all this only a proof of the truth of God's Word. There we are told what the signs of the last days will be: And some of them are: "Disobedient to parents, unthankful, unholy, without natural affection" (2 Tim. iii. 1-5).

How should Paul have known that apart from Divine revelation?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

F. B. Thank you for your most cheering and encouraging words. We are thankful to hear that our work is creating such great interest in your assembly. You are right in saying "the Lord's approval will more than make up for all else."

C. F. T. Thank you very much for your sympathy. We are thankful if we have in any measure helped to keep you out of Ecclesiastical bondage. Keep to your happy Bible readings on Ephesians and Colossians. Our "place of worship" is in heaven. We need no other, and can find no better.

Col. E. H. T. Yes, we have noticed that when writers begin by saying "we have no wish to enter upon controversial argument," it is only a prelude to their at once proceeding to do what they do not wish. You do well to note that the Editorial you refer to, in favour of Tradition, follows close on the heels of another article which ends with the words "we dare not countenance anything which does not receive His dictum in this matter as the final authority"! We heartily endorse this. But we do not "play into the hands of Christadelphians and Annihilationists." It is Traditionists who play into the hands of Romanists and Spiritists and all who are now advocating "prayers for the dead;" and blasphemously speak (on their coffin-plates, &c.), of death as "Ascension."

Your answer to recent some criticisms is very good; and, indeed, is crushing. But we cannot use it, as we have far better work to do. We are not saying "My Lord delayeth His coming," and, therefore, take no pleasure in smiting our fellow servants. We thank you all the same for your willingness to defend us.

G. B. B. We are grateful for your kind sympathy, and are thankful for the many whom you speak of in Minnesota, "who are not satisfied with current traditional teaching."

G. D. We are rejoiced to hear of the increasing number of our friends in South Australia, who are "interested and strengthened" by our labours. The publisher will attend to the new subscribers whose names you send.

G. J. C. We are glad to hear of the "blessing and instruction received through *Things to Come*." And you will be pleased to hear that we have resolved to act as you advise, *viz.*, to witness for the truth, and not strive against persons or other magazines.

A. W. By all means, dear brother, do as you propose, and have slips printed with extracts from *Things to Come* or our other works, and circulate them. Always give the reference, so that others may become acquainted with the sources from which they are taken. Please keep us informed of what you do in this matter. We are glad to hear you say you are thankful for the day you ever saw our journal, and find it "soul-refreshing."

M. T. Your letter is very cheering. We are grateful for your sympathy. Please do not think too much of any opposition. "We count it all joy," and a privilege to suffer for His Name and His Truth. We will answer your question about Matt. xviii. 20, as soon as we can find space.

"A little child." We can take no notice of anonymous correspondents, who generally say that to which they are ashamed to put their name.

AN INTERESTING CASE.

An ex-missionary to the Negroes of Jamaica, who has since obtained a medical degree, is strongly led to go to the Transvaal to work as a medical missionary among the many thousands of natives that are bound to work in the mines in the near future. He is at present conducting a mission in England with acceptance. After paying for his own medical training, he has not sufficient funds to start the above mission, which it is hoped would soon become self-supporting.

About one hundred pounds is needed. He is personally known to the Editor, and will gladly furnish any further particulars to any desirous of helping. Such a mission would be of great blessing to the natives, the first aim being their conversion to God through Christ; and the next, to aid them bodily: Contributions should be sent to Editor, *Things to Come*.

LEYTONSTONE.

Mr. R. Cruickshank, of Forest Place, will be delighted to hear from any readers of *Things to Come* in that neighbourhood. His house is open for feeding in the green pastures of God's Word.

This number completes

THE NINTH VOLUME.

of *Things to Come*. The Index is published with it, and is now ready.

Vol. I. is out of print.

Vol. II. has been reprinted and is charged 3/6.

Vols. III.—IX. can be supplied at 2/6 each.

