

THINGS TO COME.



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

VOL. XIII.

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PREFACE TO VOL. XIII.

DEAR FRIENDS,

IT is with pleasure and heartfelt praises to "the God of all grace" that I am able to send out this, our Thirteenth Volume: for, on two occasions during the past year there were fears lest the superstitions of some might be justified, and that the *thirteenth* year would prove fatal to the existence of *Things to Come*.

One circumstance was my own serious break-down in health in the Spring; the other was the death of one of our readers in the Autumn whose generous support, for some years, made it unnecessary for me to bring the Financial needs of *Things to Come* before our readers.

This beloved friend (whom I never saw in the flesh) took the deepest possible interest in our Magazine and read all the many encouraging letters which have been received from our readers in all parts of the world, and which were sent on from time to time. This friend knew the joy of deliverance from the bondage of all "systems," including the one which boasts of being outside of them all; and whose bondage has broken more hearts than any of them. So great was the gratitude to God and to *Things to Come* for the liberty and "the bond of peace" which is the blessed experience of all who recognize only the spiritual unity of the "one body," that no offering was considered too great if it helped to deliver others from the inevitable "divisions" and "strifes," and "contentions" which are gendered by the attempt to make a corporate unity.

The other loss, that of health, has been graciously restored by God.

May He, who has done such things for us, do still more, and add the needed gifts of wisdom, and knowledge and patience that *Things to Come* may be still carried on without looking for the "praise," or heeding the "fear," or begging for the help of man.

I have been so wonderfully led and guided in preparing the Editorials for next year, and the writing came so easily that I "assuredly gathered" that, the God who was thus preparing the seed for the soil, had prepared also the soil for the seed, and would prepare the sower for both.

Having done so great things for us we may all, indeed, be "glad" and feel assured that the same God will give an abundant "increase" and continue to add His blessing to our labours.

Yours, in His happy service,

E. W. BULLINGER.

"BREMINGTON,"

NORTH END ROAD,

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November 11th, 1907.

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THINGS TO COME.

No. 151.

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Vol. XIII. No. 1.

Editorial.

THE KNOWLEDGE OF GOD.

(Continued from Vol. XII., page 136.)

II.—IN RELATION TO HIS CHILDREN.

HAVING considered the revelation of our God, in what He has made known of *Himself*, we are now in a position to know how He has revealed Himself *in relation to ourselves*, as His children.

And, if we include Old Testament Scriptures addressed to Israel and not directly to the members of the Church of God in the Epistles, it is because there is a blessed *application* which is infinitely more true of us as God's children. Thus while the *interpretation* belongs to, and remains true of Israel, it falls far short of what is true, now, of the Church.

If that which is spoken of God's favour to Israel is true; how much more true is it now of the members of the spiritual body of Christ?

Interspersed with dispensational truth and teaching addressed to Israel, and even to the Gentiles, there are Divine statements which are eternally true independently of all persons and all times. We may not give up these. That would be a very wrong way of dividing the Word of Truth.

Therefore, in quoting now and again passages from the Old Testament, it must not be supposed that we are forgetting or neglecting the Divine precept to rightly divide the Word of Truth (2 Tim. ii. 15).

In our former paper we confined ourselves to passages where Father, Son, and Holy Spirit were all equally engaged in the salvation and blessing of each member of the One Body.

But we now wish to approach the subject from another standpoint.

Instead of taking *one passage* with three different statements, we will take *one subject* or statement, with three different passages of Scripture. For example, as to

i. *The Family or Church of God.*

1. We have the FATHER blessing it with all spiritual blessings. "All," not some; not many; but "all." "All" that He hath wherewith to bless; and "all" that are needful for them to receive. These "blessings" are not entrusted to the keeping (or losing) of the individual members of that One Family, but

2. The SON is revealed as holding all these blessings in inviolable security. They are said to be not in us;

but "in Christ" for us (Eph. ii. 3). So that, He as the head of the body, fills "all" the members of the body with "all" blessings as they may need them, and as they are able to bear and to use them (v. 23). This is the filling up of the *ellipsis*, "all in all," which, otherwise, is a meaningless expression. Then we have

3. The SPIRIT revealing and communicating all these blessings to us, and in us, according to the will of the Father and the work of the Son (1 Cor. ii. 10).

ii. *The Quickening of God's Children.*

1. The FATHER quickeneth them (John v. 21).
2. The SON quickeneth them (John v. 21), and
3. It is the SPIRIT that quickeneth (John vi. 63).

iii. *The Relationship of God's Children.*

1. The FATHER says to each one of these, "thou shalt call me my FATHER, and shalt not turn away from me" (Jer. iii. 19). And we call Him "*Abba*," i.e., "my Father" (Rom. viii. 15).
2. The SON saith, "All that the Father giveth Me shall come to Me" (John vi. 37).
3. The SPIRIT assures us that all these are "kept by the power of God through faith unto salvation" (1 Pet. i. 5).

iv. *The Teaching and Training of God's Children.*

1. Of the FATHER, Christ said: "They shall all be taught of God. Everyone therefore that hath heard and hath learned of the Father cometh unto Me" (John vi. 45).
2. Of the SON it is written: "They came to Him again; and, as he was wont, He taught them again" (Mark x. 1).
3. Of the SPIRIT it is written: That the deep things of God can be learned only "in the words . . . which the Holy Ghost teacheth" (1 Cor. ii. 13).

v. *The Inheritance of God's Children.*

1. It is *provided* for them in the purpose of the FATHER; and "predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 11).
2. It is *procured* and possessed in the SON "in whom we have obtained an inheritance" (Eph. i. 11). Our right and title to it being only the merits of His righteousness.
3. The SPIRIT is the "earnest of our inheritance," the seal which we received on believing (Eph. i. 14).

vi. *The Searching in and for God's Children*

is similarly spoken of.

1. The FATHER: "O Lord, thou hast searched me out, and known me" (Ps. cxxxix. 1).
2. The SON declares: "I am He that searcheth the reins and the heart" (Rev. ii. 23).

3. The SPIRIT searcheth all things, yea, the deep things of God" (1 Cor. ii. 10).

vii. *The Salvation of God's Children.*

Oh! what a wonderful work Salvation is. It is a great, grand, definite fact; a work wrought out by the FATHER, wrought for us by the SON, and wrought in us by the HOLY SPIRIT.

Salvation is not a mere subject to be preached about; but it is a blessed reality to be enjoyed and experienced.

It is not the salvation of man, but "the Salvation of God" (Ex. xiv. 13; 2 Chron. xx. 17; Jonah ii. 9). It is God's Salvation which He has procured and secured for His people.

It is not an "offer" to be bandied about and rejected or accepted by man; but it is an accomplished fact, Divinely purposed, Divinely prepared, and Divinely imparted.

It flows forth for us from the Will of the Father.

It flows to us through the Work of the SON.

It flows in us by the Witness of the Holy Spirit.

This is the teaching of Hebrews x. 7-15.

There we see that

The will of the FATHER is the source of our salvation,

The work of the SON is the channel of it, and

The witness of the SPIRIT is the power of it.

This we have more fully set out in verses 5-15.

In verses 7 and 9 we learn that it was the WILL of the Father that His people who were chosen in Christ before the foundation of the world (Eph. i. 4) should be saved by the WORK of the Son; and that the WITNESS of the Holy Spirit should reveal this to them in the Word, and in their hearts: and thus be "testified in due time" (1 Tim. ii. 6).

This tells us that our salvation, as saved sinners, had its origin in the will of God in eternity past. It was no after-thought consequent on man's fall. "Lo, I come to do THY WILL." This was written of Christ "in the volume of the book."

Hence, when He came, this was His one great object. Not to "found a Church;" not even to save us because we were lost, or needed salvation; but because it was *the Father's will* that His people should be saved. The one recorded utterance of Christ that broke the silence of those thirty years was to bear witness of this great fact. Twelve years rolled by before we have one recorded word; and then eighteen more years passed away before another syllable is recorded. The first and only recorded utterance during those thirty years was addressed to Joseph and Mary: "Wist ye not that I must be about MY FATHER'S BUSINESS?" (Luke ii. 49.)

And when His last words were uttered on the Cross:—"IT IS FINISHED,"—What was it that was finished but the work which it was the Father's will that he should do; and the Father's business that He came to be about?

This tells us that our salvation did not depend on "the will of the flesh, or on the will of man, but on the will of God" (John i. 13).

Sinners are often exhorted: "Save your souls"; "Get right with God"; but, alas! what ignorance it displays both of God and of His great salvation.

The fact that the will of God is its source sends us back to eternity past, and to the volume of eternity's book, in which, what is true physically of the natural birth is infinitely more true of the spiritual. So that we can truly say, as saved sinners:

"Thine eyes did see my substance, yet being unperfect (not imperfect!); and in Thy book all my members were written which in continuance were fashioned when as yet there was none of them" (Ps. cxxxix. 16). In the margin it is: "*What days they should be fashioned.*" Yes, He knew "the days," "the due time," in which it should be testified: on the Cross by the Son, and in our hearts by the Spirit.

This lifts our salvation entirely out of the hands of man; takes our feet out of the miry clay; and sets them on the rock of God's will, God's work, and God's word.

To carry out that "will," and accomplish that "work," and fulfil that "word," the Son of God came forth from the bosom of the Father. And He accomplished all. This is why "it behoved him to suffer" (Luke xxiv. 46.; Heb. ii. 17). This is why "He must needs pass through Samaria" (John iv. 4). This is why He must "needs have suffered" (Acts xvii. 3).

He came not to do His own will, but the will of the Father (John vi. 38). And He did it. If He did not, then it is useless for us to attempt it; or to try and supplement it wherein His work is deficient!

The channel by which God's salvation comes to us is "through the offering of the body of Jesus Christ once for all" (Heb. x. 10). And even this body was "prepared" by the Father (*verse 5*).

It is not through the Church, not through the Sacraments; not through any religious rites and ceremonies and ordinances; not through any "works of righteousness which we have done;" not through our prayers or penitence, tears or trials—but "through the offering of the body of Jesus Christ once for all" (Heb. x. 10).

And the reality of it all, the means by which we realise this finished salvation, is "the witness of the Holy Ghost," in the Word, and in our hearts. "Whereof the Holy Ghost is a witness to us" (Heb. x. 15).

Thus our Salvation is lifted, at once, right out of our hands.

The more we consider this the more perfect and complete is the witness and the evidence.

viii. *The Faith of God's Children.*

For if we see that faith is the hand which takes what God gives, then we are left in no doubt about the fact that

It is the "Gift of God" the Father (Eph. ii. 8).

It is the "Grace" of Christ (Gal. iii. 22).

It is the "Fruit" (Gal. v. 22), and "Word" and "Will" of the Spirit (1 Cor. xii. 9-11).

Our readers must amplify, and dwell upon, all these threefold Scriptures, and feed on the precious truths which they reveal. We can only collect and present

them : we can do no more. Each must feed upon them for himself We ourselves are under the same great necessity.

ix. *The Hope of God's Children.*

If we have a good hope through grace,
It is owing to the Father's "abundant mercy"
(1 Pet. i. 3).

It is Christ Himself "who is our hope" (1 Tim. i. 1).
It is "through the power of the Holy Ghost" that it
abounds in us (Rom. xv. 13).

x. *The Love of God's Children.*

If we speak of love, and if we are the objects of
Divine love (Eph. i. 4), then

We are loved by the FATHER; for it is His love
which is shed abroad in our hearts (Rom. v. 5).

We are loved by the SON who loved us and gave
Himself for us (Gal. ii. 20; Eph. v. 25, &c.).

We are loved by the SPIRIT, by which love we are
to strive together in prayer (Rom. xv. 30).

xi. *The Life of God's Children.*

If we possess eternal life, then

Our *hope* of it is based on the fact that GOD (the
Father), that cannot lie, promised it before the
world began (Titus i. 2).

Our *possession* of it is because the life which God hath
given to us "is in His Son" (1 John v. 11).

Our *enjoyment* of it is secured to us by the fact that it
is wrought in us by the power of the SPIRIT
(John vi. 63).

xii. *The Comfort of God's Children.*

If we are, in any measure, enabled to enjoy the
consolations of the Gospel, it is because the whole God-
head is engaged in our behalf to bring us into the
blessings wherewith we are blessed.

It is the FATHER of mercies, and the God of all
comfort, who comforteth His children in all their
tribulations (2 Cor. i. 3, 4).

It is the LORD JESUS CHRIST who was sent on purpose
"to comfort all that mourn" and "heal the
broken-hearted" (Isa. lxi. 2; Luke iv. 18).

It is the HOLY GHOST who gives "rest" to all who
walk in "the fear of God and in the comfort of
the Holy Ghost" (Acts ix. 31).

Oh what a God we have! Oh what a God to
know! How important is the Word which thus reveals
Him to us; not in the form of a creed to be rehearsed,
but in all the blessed activities put forth

FOR us
TO us, and
IN us;

in the provision He has prepared *for us* Himself;
conveyed *to us* in Christ; and shed abroad *in us* by the
Holy Spirit.

From all this we learn that the Salvation about
which the multitude so glibly talk and sing is not some
wretched thing to be obtained or produced by us, but
is a grand reality.

Wrought FOR us by God the Father.

Brought TO us by God the Son.

Worked IN us by God the Holy Ghost.

It is a Salvation in which our every want is supplied;
our warfare is accomplished, our sin cancelled, our
preservation sure, fleshly ordinances abolished, and
final triumph assured.

It is a Salvation secured by the FATHER's eternal love,
by the SON's redeeming work, and by the SPIRIT's
regenerating power.

It is a Salvation in which GOD THE FATHER is the
children's portion; GOD THE SON is their title to that
portion, and GOD THE SPIRIT is the power to read
their title clear, and to enjoy their blessed portion.

It is Eternal Salvation; for the FATHER will never
forsake them (Heb. xiii. 5), the SON is always with them
(Matt. xxviii. 20), and the SPIRIT is ever in them.

It is a Salvation which is well called "the Way"
(Acts ix. 2; xviii. 26; xix. 9, 23; xxii. 4, 22; xxiv. 14),
for

THE FATHER's voice is heard *behind*, saying: "This is
the Way; walk ye in it" (Isa. xxx. 21).

THE SAVIOUR's voice is heard *before*, saying: "I am
the Way. No man cometh unto the Father but
by Me" (John xiv. 6).

THE SPIRIT's voice is heard *within*, witnessing of
the voice of the Father and the Son.

And what is the revelation of all this wondrous
provision for? And for what result is all this wondrous
work?

It is all to bring a poor lost sinner unto God.
"Through Him (CHRIST), we have access by one
SPIRIT unto the FATHER" (Eph. ii. 18; iii. 12;
Rom. v. 2).

"Christ hath once suffered for sins, the just for the
unjust, that He might BRING US TO GOD" (1 Pet.
iii. 18).

Yes! To GOD. Not to a Church, not to a Priest,
not to Sacraments, not to Ordinances, not to anything
short of Himself.

Not only is He "the Way" to God, but He leads us
in the Way; and actually brings us to God."

Through Him we, who "were once far off, are now
made nigh" (Eph. ii. 13).

"So near, so very near to God,
Nearer we cannot be;
For, in the Person of His Son,
We are as near as He."

THE TRANSFIGURATION.

III.—PRACTICAL CONCLUSIONS.

(Concluded from Vol. XII., page 138.)

IT remains for us now to add a few words by way
of Practical Conclusion to the results of our study
of the Transfiguration; and very practical they are:
for we do not evolve them out of our own imagination,
but from the sure words of Holy Scripture.

We gather them from the fact that the verb
rendered *transfigure* in the historic record is used twice
in our own Church Epistles. The *application*, there-
fore, is Divine in its origin. Hence it does not affect
the *Interpretation* of the Transfiguration, either as to its

circumstances or designs; and it is in the fullest possible harmony with what is specially written for and addressed to all the members of the Church of God, the One Spiritual Body of Christ.

The verb is μεταμορφῶω (*metamorphoō*) to change the external form, transform, transfigure. It is from this we have our Anglicised word *metamorphosis*.

The verb occurs in only two other places in the New Testament; in neither of which, unfortunately, is it rendered *transfigure*, as in the Gospels.

In Rom. xii. 2 it is rendered *transformed*; and in 2 Cor. iii. 18 it is rendered *changed*. But, if we bear in mind that in each case it is the same word used of the *Transfiguration* of our Lord, we have a connecting link between the Historic Interpretation, its Spiritual application, and its Practical Conclusion.

The history in the Gospels is the key to the *interpretation* of the Doctrine in the Epistles; and the interpretation of the two passages in the Epistles becomes the spiritual *application* of the event recorded in the Gospels.

Let us look at the two passages in the order in which they are presented to us.

(1) Rom. xii. 2.

The chapter begins "I beseech you, therefore, brethren." What is the force of this word "therefore"? The Structure of the Epistle shows that Rom. xii. 1 is the continuation of Rom. viii. 39—the Dispensational chapters, ix.-xi., separating (parenthetically) the practical portion from the doctrinal.

As some take ch. xii. to be the continuation of ch. xi. and thus are forced to interpret ch. xi. and the Olive Tree of the Church of God, it may be well to give—

THE STRUCTURE OF ROMANS.

- | | | |
|---|--|--|
| A | | i. 1-6. Introduction. The Gospel; always revealed: never hidden. |
| | | B i. 7-15. Epistolary. |
| | | a i. 16-viii. 39. Doctrinal (Church of God). |
| | | b ix.-xi. Dispensational (Jew and Gentile). |
| | | C a xii. 1-xv. 7. Practical (Church of God). |
| | | b xv. 8-12. Dispensational (Jew and Gentile). |
| | | B xv. 13-xvi. 24. Epistolary. |
| A | | xvi. 25-27. Conclusion. The Mystery; always hidden: never before revealed. |

From this it will be seen that our passage (Rom. xii.) corresponds with, and is the continuation from chap. viii. 39, of the subject of the Church of God; and that chap. xii. is the Practical Exhortation, based on the Doctrinal foundation of chap. viii.

The member marked "b" is thus, virtually, a parenthesis between "a" and "a."

The word "therefore" connects the two, and shows that true *practice* is the necessary outcome of true *doctrines*.

Seeing, therefore, your standing in Christ; that you are complete in Christ; and, that there is *no condem-*

nation for those who are in Christ (Rom. viii. 1), and no *separation* from the love of God which is in Christ Jesus (Rom. viii. 39)—"THEREFORE, I beseech you, brethren, by the compassions of God, to present your bodies as a sacrifice: living, holy, well-pleasing to God, [which is] your reasonable* service; and be not fashioned according to this world (Gr. age), but be ye *transfigured* by the renewing of your mind, with the view to your proving [by a blessed trial] what the will of God is—that good, and well-pleasing, and perfect [will]."

We cannot fail to trace and see the real and close connection of these words with the Transfiguration. For it was *there* that our Lord Himself presented His body, while yet alive, as "a living sacrifice!" It was on the holy mount that He proved how good, how well-pleasing it was to do that will of God.

He had said "I delight to do Thy will, O my God." And now that the moment had arrived for doing it, He proved that it was good and perfect: and he was Transfigured. At once He received the crown of "glory and honour" in token of the Father's acceptance of "the living sacrifice"; and the "Voice from Heaven" announced the fact of the Father's good pleasure. It was indeed an offering of "sweet savour." It was the meal offering aspect of the Lord's death; as "the whole burnt offering" was the aspect set forth by "the death of the Cross."

How exquisite and beautiful is the transition to ourselves, and the reckoning that, if we are in Christ, the logical outcome is that we also find and prove that good and perfect will of God in the same way: by presenting our bodies "as a living sacrifice," as He did. The ground of our being thus exhorted is that we are *already* "in Him." The exhortation is not given that we are to do anything in order to be saved; but that we are to do this because we are saved, and because it is the logical effect and result of our perfection and completeness in Christ.

If this be our standing before God, then we cannot logically fashion our walk according to the fashions of this age; but, having the spiritual mind, or New nature (Rom. viii. 6), this will lead us to the holy mount. There we shall experience "the renewing of our mind," and shall "behold His glory," and when we are thus "with Him in the holy mount," we shall say with Peter, "Master, it is good for us to be here." We shall find no place on earth so "good." Our New nature will be happy nowhere else; it will be constantly reaching forth to, and be set upon "the things above." This renewing of our mind by the heavenly atmosphere, and the constant breathing this mountain air of "the holy mount," will so improve our spiritual health and increase our spiritual strength, that we too shall be so transfigured that others will "take knowledge of us that we have been with Jesus."

If we do not thus reckon what our logical service is

Greek, λογικός (*logikos*), logical, i.e., deduced by reckoning or reasoning. It is the cognate word to that rendered *reckon* in Rom. vi. 11.

to be, then we shall be occupied with "the things on the earth;" and we shall find ourselves walking according to the fashions of this world. And while, it may be, we think and talk much of, and pride ourselves on, our *non-conformity with* a Church, we are all the time becoming more and more "conformed to this world."

Oh that we might rightly reckon and govern all by the force of this word "therefore:" and, seeing we are eternally safe and secure in Christ, we might be henceforth occupied with Him, and remain with Him "in the holy mount."

This application is still further emphasised in the other passage where the verb occurs.

(2) 2 Cor. iii. 18.

Here we have the same Moses, but another "holy mount," even "Horeb, the mount of God."

Moses had been there with God: and he had already begun to be transfigured, physically, by the power of that glory which he beheld. When he came down from the mount his face shone with the reflection of that glory. Even so shall we one day be physically transfigured, for "when He shall appear we shall be like Him." Why? "for we shall see Him as He is" (1 John iii. 2).

So is it, and so even will it be, psychically, now, in proportion as we are "with Him in the holy mount," and behold His glory now, as in a mirror which reflects it on our countenance and makes it shine with a spiritual and heavenly radiance.

Moses, whenever he was in the Mount of God, was there with unveiled face.* It was only when before the people that he put on the veil. It is even so now; the world wants us to wear a veil. It cannot endure any of the reflection of the heavenly glory. It would like us to wear a veil, so as to hide our light. It does not find it "good" to be even in our poor reflection of that glory.

But when we are, as Moses was, "with Him," then, like Moses "with unveiled face beholding the glory of the Lord as in a mirror," we find that glory which shines upon us is reflected by us, and we ARE transfigured into the same image, from the glory [above] to the glory [below], even as from the Lord [Christ who is] spirit, shining upon us here and causing us to reflect it on others.

Moses could not see the shining of his own face: neither can we see ours. But others can see it; and, while some will "take knowledge of us that we have been with Jesus," others will see it, and hate us.

Thus are the two passages so closely related that their teaching intertwines; the one supplements the other.

*Seven times Moses went up unto God and returned again to the people; in the book of Exodus:—

(1) Up: Exodus xix. 3.	Down: Exodus xix. 7.
(2) " " xix. 8.	" " xix. 14.
(3) " " xix. 20.	" " xix. 25.
(4) " " xx. 21.	
(5) " " xxiv. 9.	" " xxxii. 15.
(6) " " xxxii. 30, 31.	" " xxxiii. 4.
(7) " " xxxiv. 4.	" " xxxiv. 29.

If, in looking at the former passage (Rom. xii. 2), we are overwhelmed by the solemnity of the exhortation and ask: How am I to be transfigured? What am I to do? What step am I to take? How am I to set about so seemingly impossible a task? Then the answer comes to us from the latter passage (2 Cor. iii. 18); and, as such an exhortation could not be called "practical" unless it were practicable, we find that we are to be transfigured by simply "beholding-as-in-a-mirror the glory of the Lord" (*i.e.*, the LORD'S glory).

There is no work to be done to accomplish this "change." It is simply "we beholding . . ." There is no anxious effort; no restless toiling; no rushings hither and thither from convention to convention; no listening to this teacher or that, but merely "we, beholding." That is all.

If such a condition of perfection were to be reached only by the observance of "rules for daily living," and the following a "directory of a devout life," we might well despair. Even if we succeeded for a time, the work would have to be done over and over again. Like the priests of old, we should have to "stand daily" and "continually" at this work.

But, thank God, in this heavenly sphere all is "rest." Christ is "seated and henceforth expecting."

"As He is, so are we in this world" (Heb. x. 13).

Our hope is set upon Him (1 John iii. 3); our "heart is fixed" on Him; our minds are "set upon the things above," and thus, beholding BEHOLDING BEHOLDING . . . we

ARE TRANSFIGURED.

It does not say, as some teach us, that then we must "try and be changed." "We ARE changed."

When we behold ourselves in an Eastern mirror of burnished metal we see our face; but, while we do so, there is the *reflection of the mirror* on our own countenance. If it be a mirror of polished silver, then that reflection will be white, and others will see that white reflection on our face. If it be of burnished copper or gold, then it will be a yellow reflection on our face that will be seen.

Even so while we are beholding Christ with the eye of faith; and are occupied with Him; and have "our minds set on the things above;" then, while we behold something of the glory of His Person, and of His Work, and of His Word, there will be the blessed reflection of all this not only on our countenance, but in our life, and walk, and conversation.

(3) GOOD TO BE THERE.

There is just one other point of great practical value. The Lord [Christ] who is the *pneuma*, or spirit, which animates the written Word, and gives it life in our experience (2 Cor. iii. 18), will also surely make "the prophetic word more sure," and will quicken our hopes and desires for the coming day of "Glory," of which the Transfiguration was so grand a pledge.

If in the manifested glory of that day the three disciples were constrained to exclaim, "Master, it is good for us to be here," we, too, may truly say—resting on the sure prophetic Word which tells us of the day

when we "shall appear with Him in glory,"—Master, it will be good for us to be THERE.

And if that blessed One took the three up into the Holy Mount, in the fulfilment of His promise that they should see His glory before they tasted death, so surely will He make good His own prophetic word (1 Thess. iv. 15-17); and whether we "taste of death," or "are alive and remain," shall be caught up together to meet the Lord in the air, and so shall we be ever with the Lord.

This is "that blessed hope" of "the Church which is His body." The members wait to be united with the Head. We wait to be "received up in glory." We wait for resurrection (like Moses), or for ascension (like Elijah); or for both at once, as foretold and promised in 1 Thess. iv. We wait for these bodies of humiliation to be raised, and made like Christ's own glorious body (Phil. iii. 20, 21).

If the Transfiguration was a sample, or type, of the power and coming (*i.e.*, the coming power) of the Lord Jesus Christ, as it was (2 Pet. i. 16), then we may see in it a representation of the moment of the Transfiguration of His church; when He will come "to be glorified in His saints, and admired in all them that believe" (2 Thess. i. 10).

This will be the manifestation of His "power" in fashioning our bodies of glory; that power by which He will subdue all things to Himself (Phil. iii. 21).

It will be the "power" manifested at His "presence" with us in the air (for the word is *parousia* in 2 Pet. i. 16).

It will be before our manifestation or "appearing TOGETHER WITH Him in glory" (Col. iii. 4).

It will be before His apocalypse when He shall come with His mighty angels (the angels of His power) in the flaming fire of judgment (2 Thess. i. 7). Before that moment arrives we and the whole Church of God shall be "at rest" with Him. For He "shall have been" already glorified in His saints before His revelation in the fires of judgment.

This is the force of the word rendered "shall come" in 2 Thess. i. 10. It is not the simple Future Tense Indicative, but it is the Second Aorist Subjunctive, and can only mean *shall have come*.*

Through not noticing the tense of the verb here, many have been cruelly misled into supposing that the saints' rest will not have come until after Christ's revelation in judgment; and hence that they will have to pass into or through the great tribulation.

No, we have a more "blessed hope" than that. We have the hope of a glorious *Exodus*. An *Exodus* which, though it may include death, includes also Resurrection, Ascension, Transfiguration, and Manifestation in glory.

For having first been "received up in glory" BY

* The tense is so translated in A.V., 1 Cor. xv. 24 (*shall have delivered up: shall have put down*), and so it should have been rendered in the next verse *shall have put* (not "hath put").

So in Matt. x. 23 it should be *shall have come*—and xxi. 40; Mark viii. 38; John iv. 25; xvi. 13.

Luke xvii. 10. *Shall have done* (and is so rendered).

Rom. xi. 27. *When I shall have taken away*.

2 Cor. iii. 16. *Shall have turned, &c.*

Christ, we shall shine forth WITH Christ when He is revealed to remove the curse from a groaning creation.

When the three disciples descended from "the holy mount" they found the devil in possession; but saw the usurper ejected by the power of the Lord.

Even so will it be when we shall appear and shine forth with Him, and shall come with Him "in His glory." Not as in the earthly days of the Son of Man, when He came down to suffer: but when He shall come down to "sit upon the throne of His glory" (Matt. xxv. 31). Then, "as the lightning shineth out of the one part—under heaven—and shineth unto the other part—under heaven; so also shall the coming of the Son of man be in His day" (Luke xvii. 21-24). Yes! those will be "the days of the Son of Man" when He shall come to exercise "dominion" in the earth (Ps. viii. 4-6). Days of "glory and honour," not days of humiliation and shame. Days, when on His head shall be "a golden crown" (Rev. xiv. 14), and not "a crown of thorns" (Mark xv. 17). Days when He shall put in His sharp sickle and reap the harvest of the earth; that earth on which He once had not where to lay His head (Matt. viii. 20).

Those will be "the days of the Son of Man." But before then we shall have known something of the days of "the Son of God." As Son of man we shall come with Him to the earth: but as Son of God we are to be first "caught up to meet him in the air." It may be that "some standing here" will soon see the power and presence of the Lord Jesus Christ. The "six days" will soon run their course. On the seventh we shall be "at rest" with Him: but the "eighth" day will come, and then we shall descend with Him from the holy mount, and Satan will be cast out from a "lunatic and sore-vexed" world.

The disciples could not cast out the devil from that lunatic, and they were surprised at their failure. They asked "Why could not we cast him out?" (Matt. xvii. 14-18). Ah! it required the Lord's own power. None but He could do it then; and none but He can do it now. The Churches may try, but will try in vain to bring in a Millennium without Christ. It was then truly said—"Thy disciples could not cure him"—so it will be said of disciples to-day. The Lord Himself must descend from heaven. He alone can heal this sin-sick world; and cause the groans of creation to cease.

"O, 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.

O, blessed Lord! with longing eyes,
That blissful hour we wait to see;
While every worm or leaf that dies
Tells of the curse, and calls for Thee.

Come, Saviour! then o'er all below
Shine brightly from Thy throne above;
Bid heaven and earth Thy glory know,
And all creation feel Thy love."

"EVEN SO; COME, LORD JESUS."

Contributed Articles.

PAPERS ON BAPTISM.

THESE are few subjects which have divided the children of God more than *Baptism*. If divisions are as hateful as they are in God's sight, and as baneful as they are in Christian experience, there must be something grievously wrong in the traditional beliefs and controversies connected with baptism.

From the very beginning it has been the fruitful source of strifes and contentions and divisions. And, from the very beginning, the corruption of Christianity was caused by Judaising teachers, and by the introduction of Judaism into Christian teaching. This is clear on the very surface of the Acts and the Epistles, quite apart from what is still more painfully evident in Church history and present day experience.

From the first, believers failed to comprehend the blessed fact that "Christ is the end of the Law;" and failed to apprehend the fulness of the Gospel of Christ so clearly revealed in Romans and Ephesians.

The correction of the errors which sprang from this neglect, which is given in Corinthians, Galatians, and Colossians, was, in turn, not understood or heeded. Hence, the Reformation brought only partial relief. The doctrine of the Epistle to the Romans was recovered and justification by grace through faith brought light to dispel the blackness of the "dark ages." But the teaching of Ephesians and Colossians was not recovered; and, though the Romish Doctrine of Baptism was modified and reformed, Baptism itself has never yet been put in the place in which those Epistles had set it; nor have believers in any considerable number seen their true standing in relation to it.

In the Epistles to the Ephesians and Colossians, we have our perfection and completeness in Christ fully set forth; and not until we see this, can we be in the spiritual condition necessary for the reception of the Biblical teaching of the whole of God's word on this important subject.

Believing that our brother in Christ (A. E. K.) has been taught of God on this matter, and may be used by Him to give light, deliverance, and blessing to many of our readers, we propose to give his valuable paper, which comes to us from the great Western Continent, the United States.

It comes to us as a whole: but we shall have to present it in a series of some eight or nine articles; which, if the Lord will, we propose to issue later, in pamphlet form. We give the first portion in our present issue.

ON BAPTISM.

PART I.

(I). ITS ELEMENTARY NATURE.

(By A. E. K.)

"THEFORE, leaving the initial doctrines of Christ, let us go on to perfection; not laying again a foundation

of repentance from dead works, and of faith towards God, of the doctrine of baptisms and laying on of hands and of the resurrection of the dead and eternal judgment, and this will we do, if God permit" (Heb. vi. 1-3).

These six lessons comprised the elementary course God gave his earthly people. In the preceding chapter (Heb. v. 12) they are called the "first principles:" more literally the "elementary *ordinances*, that is to say, the beginning of the oracles of God." Elsewhere the word is translated "elements" (Gal. iv. 3, 9) and "rudiments" (Col. ii. 8, 20). It is customary in our schools to-day to offer the pupil an elementary course. The same subject may be taken up again in a complete course.

Even so it has pleased God, in His wisdom, to arrange His course of instruction. In the primary grades He taught by means of object-lessons. He addressed Himself to their senses by outward ordinances of material forms. He instituted a parallel between the material and the spiritual spheres. The removal of bodily defilement by water served to illustrate the cleansing from spiritual uncleanness by means of His Word. A tabernacle made of gold and silver and brass, of linen, of wood, and various other materials, typified His glorious dwelling place and the way of approach. (Exodus xxv., xxvi., xxvii.)

God dealt with His earthly people as with a child. He gave them the law for a schoolmaster, or rather a pedagogue to lead up to the true Teacher. Until Christ came there could be no complete course of instruction. All from Moses to Christ were in the primary grade, so to speak. The text book, composed of types and shadows, was elementary, and consisted of *στοιχεῖα* (*stocheia*), *elementary* or *outward ordinances*.

Christ came (Gal. iv. 4-7). He was the great anti-type. He revealed the heart of God fully and perfectly at the cross. Since then God has filled up His Word: and a complete course is offered. Christ Himself is our text-book. By Him there is perfection.

What gentle graciousness we see in the patient Instructor of His people! To have blazed upon them in the effulgence of His glory would have blinded them. So He led them by steps of elementary or *outward ordinances* (which is the meaning of the word rendered "elements" or "rudiments") up the high ascent to the knowledge of Himself. But it is not His purpose that they should always remain on the way and never reach the goal (Heb. v. 11-14).

THE MEANING OF THE WORD BAPTISM.

Among the elementary ordinances is the "doctrine of baptisms" (Heb. vi. 2), or, if we translate the word baptisms as in Heb. ix. 10, "the doctrine of washings."

But is there any ground for speaking of baptism as "washing"? We have been taught that it is quite separate and distinct from the washings under the law.

First of all what is the real meaning of the word? It is not an English word at all; but a Greek word with English letters. Its meaning, therefore, must be gathered from its *usage* by the Spirit of God.

It occurs in various forms, but all come from one root, βάπτω (*baptō*), which means *to dip* (John xiii. 26. Lev. xvi. 24 (Sept.). Rev. xix. 13). It also occurs as part of the word *dippeth* (Matt. xxvi. 23. Mark xiv. 20).

From this root arise four words:

βαπτίζω (*baptizō*)—*to make things "bapto."*

βαπτισμός (*baptismos*)—*the act of dipping or washing.**

βάπτισμα (*baptisma*)—*the result of "baptismos."†*

βαπτιστής (*baptistēs*)—*the one who does it.*

These words are seldom translated. The few cases where they are rendered otherwise than "baptize" therefore claim special attention.

Βαπτίζω (*baptizō*) is consistently transliterated "baptize," except in the following cases:

Mark vi. 14, "Baptist."

„ vii. 4, "wash."

Luke xi. 38, "washed."

The first is simply an incident of translation.

In the other two cases the action is clear. When a Pharisee came home from the market he washed himself before eating.

Βαπτισμός (*baptismos*), *the act of dipping or washing*, is only once transliterated, "baptism." This is in Hebrews vi. 2. The other occurrences are:—

Mark vii. 4, "washing."

Mark vii. 8, "washing."

Heb. ix. 10, "washings."

"The baptism of cups and pots and brazen vessels, and of couches" (Mark vii. 4), is not in harmony with the theological import of the word. Another discord is produced if we render Heb. ix. 10 as we consistently should: "[serving] only with meats and drinks and divers baptisms, carnal ordinances imposed until a time of rectification."

We are constrained to acknowledge that both the Authorized and Revised are correct here in rendering the word "washings." The reference is clear and unmistakable. It is to the *ordinances* of Divine service carried on in connection with the tabernacle.

So that the washings at the laver for the priests, and the various washings for the defiled of the people, were "baptisms." (Exod. xxix. 4; xxx. 18, 19, 20, 21. Lev. viii. 6; xi. 40; xvii. 15, 16; xiv. 8; xi. 25; xv. 8, 13, 16, 17, 21, 31.) Indeed the Septuagint renders Lev. xi. 25: "And whosoever beareth ought of the carcase of them shall 'baptise' his clothes, and be unclean until the even."

The root thought, then, of baptism, is washing.

It is evident however that this needs modification: for there are three other words in the Greek which also

*βαπτισμός, *the act of baptising*, does not occur in any Epistle except Hebrews. The four occurrences are as follows: Mark vii. 4; Mark vii. 8; Heb. vi. 2; Heb. ix. 10.

†βάπτισμα, *the result of baptising*, is used twenty-two times, thirteen of which refer to John's baptism, five to the Lord's, three occur in Paul's letters, and the last one in Peter. This shows clearly that it is not a special term used to distinguish so-called "Christian baptism" from "Jewish washings." The occurrences are Matt. iii. 7; xx. 22, 23; xxi. 25. Mark i. 4; x. 38, 39; xi. 30. Luke iii. 3; vii. 29; xii. 50; xx. 4. Acts i. 22; x. 37; xiii. 24; xviii. 25; xix. 3, 4. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

mean "wash." One, νίπτω (*nipto*) means *to wash* a portion of the body (Matt. xv. 2). Another, λούω (*louō*) from which we have *ab-lu-tion*, refers rather *to bathe* or *wash* the entire body (Heb. x. 22). Still another πλύνω (*plunō*) means *to wash* or *rinse* inanimate things (Rev. vii. 14). Ordinarily this would be used in speaking of the washing of clothes.

These three words fully cover the field. The verb βαπτίζω (*baptizō*) is used in place of each of them. It must therefore have a meaning in common with all, yet distinct from each.

A study of each case will reveal the fact that βαπτίζω (*baptizō*) was not used for the removal of bodily filth, but rather for the removal of *ceremonial uncleanness*. It is, in fact, *ceremonial washing*.

In the ordinary course of life contact with a carcase would not necessitate washing one's clothes. Marketing is hardly so defiling to the flesh as to require a bath. How could the Pharisee (Luke xi. 38) have expected the Lord to have done more than go through the formal act to which they were accustomed? (Lev. xi. 24.) To this day such baptism obtains among the Jews. The merest dipping of the hands in water is deemed sufficient.

Thus we see the force of the original root βάπτω (*bapto*) *to dip*. When cups were to be baptised they were not thoroughly washed, but (Matt. xxiii. 25) simply dipped in the water. Neither were pots scoured nor couches subjected to a continual and unnecessary scrubbing, but only formally or *ceremonially washed* (Mark vii. 4).

In Numbers xix. 18 the hyssop was baptised, or, as we know, *dipped* in water. Indeed in the first recorded baptism, that of the sons of Israel in the Red Sea, there was *no contact with water whatever* (1 Cor. x. 2). They went over dry-shod. *The Egyptians it was who were immersed.*

Washing may carry spiritual significance; "baptism" always does.

The cleansing though outward and upon the flesh, is not intended to remove its defilement. But the ideas associated with the cleansing of the flesh are transported into the realm of spirit. Access into the tabernacle was conditional upon the baptism ceremonial or cleansing of the flesh at the laver. (Lev. viii. 6. Exod. xxx. 20; xxix. 4.) Ananias charged Saul, "Arise and baptise thyself, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16).

Therefore as baptism is *ceremonial washing* and is applied to the formal cleansing under the law, and especially in connection with the tabernacle, it behoves us to examine the lessons there taught.

(To be continued.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Halifax).

THAT all revealed truth is important one need not here emphasise; but perhaps it would be well to remind ourselves occasionally that all revealed truth is not of equal importance. Truth may be regarded as an

imposing and beautiful structure firmly laid, finely erected, and perfectly finished; but although nothing could be taken from it without marring its completeness, yet we must distinguish between its stones for *beauty* and its stones for *basis*: and we can feast on the beauty only as we have felt the strength of the basis. Among these base-blocks of revealed truth may be named the eternity and supremacy of God, the deity of the Lord Jesus, the perpetual efficacy of His atoning sacrifice, justification on the ground of infinite grace alone, and through imparted faith; the perfect identification of Christ and His people, and the advents of our Lord. Some indeed have regarded this latter as among the lines of special interpretation which can never be expected to obtain wide currency in the Church, and which is suited only to mark off some "school of thought." We do not share that view; but regard the truth about the Lord's return as essential to, and necessitated by, all these great truths which have reference to man's redemption. For instance, His coming is necessitated by the Incarnation for which all the Old Testament dispensation was a preparation; and it is equally necessitated by the unfulfilled prophecies of that and this dispensation; and between these two points lie the truths and fact of Christianity. This thought finds full expression in four verses in Romans as follows:—

The Present Dispensation.	{	First Advent. "His Son, made of the seed of David according to the flesh" (i. 3)..... Incarnation. 1.
		"Christ who died, ...Crucifixion. 2.
		Yea, rather Who is risen again, Resurrection. 3.
		Who is ever at the right hand of God, Ascension. 4.
		Who also maketh intercession for us" (viii. 34) ... Intercession. 5.
Second Advent. "Now is our salvation nearer than when we believed: the day is at hand" (xiii. 11, 12) Presentation. 6.		

Our present object is to briefly outline what we believe to be the teaching of Scripture on this important subject; and to do so in freedom from controversy. We cannot but deplore the heat and bitterness with which this most blessed theme has been pursued throughout the history of the Church; a spirit which is wholly alien to the truth under consideration, and blinding to its real character and value. All intelligent students of the Word agree surely upon the fact that Christ is to come again; but exactly when, is a matter upon which all are not agreed. We can speak here only for ourselves, and we trust, in perfect submission to the will of God and the teaching of the Spirit. If others take another view, that should send us mutually to the place of Prayer to seek, as little children, the mind of our Father: and, my heart deeply yearns that these sacred subjects may, so far as we are concerned, at any rate, be lifted out of the region of cold and often cruel discussion.

Let us now consider:—

1. THE FACT OF CHRIST'S COMING.

There are no less than fourteen different words used

in the New Testament in speaking of His Advent, and they are each important in their respective connections, but as we cannot deal with them now, we would refer the reader to the Editor's "Greek Lexicon and Concordance," where the words are explained and the references given. It is very surprising, in view of the terrible neglect of this subject, to find how often it is referred to in the New Testament. It has been said that there are no less than 320 direct statements concerning it, or one in every 25 verses, and the writer can answer for at least 200 of these.

1. His Coming is DECLARED.

We can here point out only the sources of this declaration, and

(i.) The testimony of CHRIST HIMSELF.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself (John xiv. 2, 3).

(ii.) The testimony of ANGELS.

"And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken from you into heaven SHALL SO COME in like manner as ye have seen Him go into heaven'" (Acts i. 10, 11).

(iii.) The testimony of the HOLY SPIRIT.

"For thus we may say unto you BY THE WORD OF THE LORD." That is, by direct and special revelation, and the truth contained in the following passage occurs nowhere else in Scripture: "That we which are alive and remain unto the COMING OF THE LORD shall not prevent them which are asleep. For THE LORD HIMSELF SHALL DESCEND FROM HEAVEN with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet THE LORD IN THE AIR: and so shall we ever be with the Lord" (1 Thess. iv. 15-17).

(iv.) The testimony of the CHURCH.

"Ye turned to God from idols to serve the living and true God, and to WAIT FOR HIS SON FROM HEAVEN. (1 Thess. i. 9, 10). For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST" (Titus ii. 11-13).

You will notice the vast ground covered by these last two passages :

PAST . . . "Ye turned" "The grace - hath appeared"
 PRESENT "To serve" "Teaching us"
 FUTURE - "To wait" "Looking for"

so that the truth about the Coming is set down by the side of Conversion, Sanctification, and Service as an integral part of Redemption.

We will now be prepared to see that

2. His Coming is TYPIFIED

in Scripture. One need not more than say that the institution and ordinances, as also the offices and acts of the Old Dispensation, had an immediate and direct interpretation for those upon whom they were enjoined ; but it is sometimes forgotten that they had an application and a significance far beyond that primary one. "Now all these things happened unto them for types ; and they are written for our admonition, upon whom the ends of the world are come." "Whatsoever things were written aforetime were written for our learning." "All Scripture (manifestly the Old Testament Scriptures) is profitable for doctrine" (1 Cor. x. 6, 11 ; Rom. xv. 4 ; 2 Tim. iii. 16). These passages teach nothing if they do not teach that, beneath the historical and local, lies the spiritual and universal interpretation of the Scriptures. Thus we are not surprised to find the truth about the Lord's Second Advent prefigured in the Old Testament. In Lev. xvi. 11, we read : "Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself and for his house, and shall kill the bullock of the sin offering which is for himself."

Lev. xvi. 12(a) : "He shall take a censor full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small."

Lev. xvi. 12(b) : "and bring it within the veil."

Ex. xxviii. 35 : "And it shall be upon Aaron to minister ; and his sound shall be heard when he goeth into the holy place before the Lord, and WHEN HE COMETH OUT."

You will notice that in the first passage we have the High Priest's work at the BRAZEN ALTAR ; in the second, in the HOLY PLACE ; in the third, in the HOLIEST OF ALL, and in the fourth, his RETURN to the waiting people without : that is,

SACRIFICE.
 SERVICE.
 SUPPLICATION.
 SALVATION (complete).

Turn now to the Epistle to the Hebrews, where we have this special aspect of the Advent in relation to Israel.

Ch. ix. 14 : "Christ . . . offered Himself without spot to God."

Ch. ix. 6 : " . . . the priests went always into the first tabernacle, accomplishing the service of God."

Ch. ix. 24 : "Christ is . . . entered into heaven itself, now to appear in the presence of God for us."

Ch. xi. 28 : "Christ . . . shall appear the second time without sin unto salvation."

Thus all the previous four passages have their counterpart in Christ ; but with this notable difference that, in the Antitype, Service comes before Sacrifice ; for Christ had no need to Sacrifice for Himself, as had the High Priests of old ; so we get His Life before we get His Death : though, in the order of our experience we must have His Death before we can get His Life : He lived to die, but we die to live. He served during those wonderful years which preceded Calvary : then He was sacrificed ; rising from the dead, He ascended up to the Father's presence to make supplication for His People, and very soon He is coming out from that presence to bring them their full salvation (Rom. xi. 26-36).

Furthermore—

3. His Coming is ILLUSTRATED. (Mark vi. 46-50.)

We shall not only lay ourselves open to error, but to ridicule, if we do not wisely discriminate between "types" and "illustrations" of truth. Some have gone to great excesses in typical teaching, and so have not helped, but hindered the true understanding of God's Word. In the passage before us we have not a "type" of the Lord's return, but a very full and beautiful illustration of it.

Seven points are here discernible :

1. His departure to, and intercessory work in heaven.
 "When He had sent them away, He departed into a mountain to pray."
2. The Church meanwhile among the nations.
 "When even was come, the ship was in the midst of the sea, and He alone on the land. The sea is often used to symbolise the nations" (Dan. vii. 2, 3).
3. His continual observation of us from on high.
 "And he saw them toiling in rowing ; for the wind was contrary unto them."
4. His return for his people.
 "He cometh unto them."
5. The time of His return.
 "About the fourth watch of the night" (the last watch).
6. The whole Church sees Him, but some fear.
 "When they saw Him walking upon the sea, they supposed it had been a spirit, and cried out, for they all saw Him and were troubled."
7. He speaks to them the word of perfect peace.
 Immediately He talked with them, and said unto them, 'Be of good cheer, it is I, be not afraid.'

Thus by declaration, type, and illustration, the return of our beloved Lord is set forth for us, so that our hearts may be continually and only occupied with Himself : that throughout our short lives here, He may be our whole earth and sea and sky ; and that we may ever work and wait with His Advent light shining on our path. We now pass on to the doctrine of His Coming.

Signs of the Times.

JEWISH SIGNS.

THE INRUSH INTO PALESTINE.

One of the arresting features of the heavy exodus from Russia is the large number of those who are making for Palestine. The persecutions of the eighties had a similar effect. It has been computed that between the years 1880 and 1904 some 25,000 Russian Jews emigrated to Palestine. But at the present moment the movement seems to be proceeding at a far greater pace and in much greater volume. According to reports from Odessa, every ship bound for Turkey carries a hundred Jewish families from different towns of the Empire to Palestine. It is a wonderful fact, this turning of the Jewish heart, wrung with anguish, to the ancient fatherland. It is also a fact of which, as practical men, we should take due note. There can now, in spite of the exodus of those who have failed, be little short of 100,000 Jews in the Holy Land; and, with the indulgence allowed by the Sultan, and the pressure at the source of emigration, this large figure must inevitably grow still larger. Here, then, is a vast opportunity for the accomplishment of that wholesome regenerative work upon which Zionism and other agencies have set their hearts. This is the time for such agencies to redouble their efforts to help this growing population to become economically efficient and self-supporting, instead of merely another stratum piled on the existing strata of poverty and misery. An interview with Mr. Yellin in the present issue shows that good work is already being done. A Palestinian Jewry, numerous, prosperous, and fit to govern and obey, would be a living fact which diplomatists would not ignore if ever the map of Europe came to be re-drawn.—(*The Jewish Chronicle*, Sept. 14, 1906.)

THE NEW ERA IN PALESTINE.

A letter is published in the American Press from a young man who recently settled in the Colony of Rehoboth, which confirms what has been written in these columns from time to time as to the improving situation in Palestine. The writer of the letter states that "the life of the Jews in Palestine has taken another turn lately." "People say," he remarks, "that the city of Jaffa is unrecognisable. It is crowded with young, intelligent men and women. . . . clubs and reading-rooms have been opened, where people assemble several times a week. Many societies and circles bearing a social character have been organised." "There are many young, energetic engineers here," the writer says. He goes on to draw an alluring picture of life in the colony of Rehoboth, where all speak the Hebrew language fluently, and the prevailing spirit is modern." He describes the return of the Jewish labourers every day at dusk, "with songs and rejoicings from the fields and the vineyards." The labourers, he tells us, are all intelligent. "A good many of them are university students, pupils from the gymnasium, former book-keepers, men with education and full of the vigour of young life, who could live in far better conditions in the countries of their birth or in countries of freedom and liberty. Still they have chosen the land of their fathers, and are happy with 40 kopecks a day. And work is not obtainable every day." The young colonist, in his enthusiastic optimism, asserts that "the chaluka is dying out gradually." The system is out of date: for these are the days of the Bezalel school, with its technical classes. In times gone by this school would have been considered a curse. To-day the "Chaluka men" willingly send their offspring to the school.—(*The Jewish Chronicle*, London, October 5th, 1906.)

THE NEW EMIGRATION.

The writer of this letter attributes much of the new movement to the Zionist spirit, and there is no doubt that patriotic love of the soil is a powerful incentive to mere material interests. But he goes on to point out that Palestine still "needs men with capital to build factories and railroads and develop commerce." To some extent this is already being supplied. For not only are idealists, like the artist Lilien (one of the heads of the Bezalel School) to be found in the Holy Land, but M. Wilbusch, who will be remembered as one of the members of the East African Commission, has built and is successfully running an oil manufactory in the country. If we read the signs of the times aright, Palestine is likely to attract more and more men of substance and ability. Only last week, indeed, we chronicled the determination of sixty-five Jewish families in Siberia, possessing an aggregate capital of £16,000, to settle in Judæa. The truth is that, so far as Russian immigration is concerned, a new stratum of the Jewish population is being tapped. Men with a large

stake in the country are always the last to leave it. But the continued massacres of rich and poor alike have forced even these people to be gone from the blood-stained land—gone, to the benefit of Turkey and the lasting damage of Russia. The evidence of this new emigration abounds. The other day, for instance, an American journal, speaking of the arrival of 777 Russian Jews at Boston (U.S.A.), spoke of the surprise of the immigration officers at finding most of them "well supplied with money." The medical officer (Dr. Safford) remarked that "they were a better dressed and better educated lot than had come into this port for a long time." Most of these immigrants, it seems, came from the districts around Kovno and Bielostok. With such an excellent immigration beginning the Aliens Acts, which are now so fashionable, seem particularly ill-timed. Territorialists and Zionists, too, cannot be blamed if they try to seize the psychological moment for the furtherance of their plans.—(*The Jewish Chronicle*, London, 5th October, 1906.)

SIGNS OF THE APOSTASY.

"LIBERAL AND PROGRESSIVE CHRISTIANITY."

Last year the third Congress of this movement was held in Geneva, and its *Acts* have been recently published.

The editor of *The Expository Times* remarks (October 1906):—

"So far as this country's representatives can be identified, 'Liberal and Progressive Christianity' means Unitarianism. But this is not so everywhere. In Hungary perhaps it is so, and perhaps in the United States, but not in France, in Germany, nor in Switzerland itself. It means repudiation everywhere, but not repudiation of the doctrine of the Trinity. What it means everywhere is repudiation of the doctrines of Calvin.

"And its third meeting took place in Geneva! Could the crowd forget it? Could the exultant speakers forbear to refer to it? They did not forbear. 'And to-day,' says one of the speakers, 'we meet in Geneva! It is a unique, startling, and in some respects dramatic event. In no city in the world could our meeting be more indicative of the change that is going on in human thought. In this city Calvin gave to the Augustinian theology a new lease of life. His powerful genius impressed it upon nearly all the Reformed Churches. It took his name, and Calvinism dominated the most energetic sections of the Protestant world. And to-day, Calvinism, in Calvin's own city, is a negligible quantity. From the pulpit of the Cathedral where he preached, Dr. Minot Savage is to speak to us of a Truth and a Cause which to Calvin would have been detestable. Truly Servetus might say, 'I am at last avenged!' Our meeting in Geneva is enough to make Calvin turn in his grave.'

"This is repudiation enough. And there was repudiation of Calvinism in all the speeches that were made."

SATAN'S SPHERE OF ACTIVITY.

We have often called attention to the fact that Satan, the old serpent, is introduced to us in Gen. iii. as already fallen, and as calling in question the truth of God's word.

This has, ever since, been the sphere of his activities. We are not to look for it in the Police-courts or in the Papers; but in the Pulpits and Professors' Chairs.

Another proof was given of this on Oct. 11th, in "The Church House," by the Rev. Dr. Sanday, Professor of Theology, at Oxford. He said:—

"That when the Hebrew historian was writing of events that were still fresh in man's memory, and when he was drawing on good contemporary sources, he was an excellent narrator.

"But the first Book of the Bible went back beyond the reach of any continuous tradition. The resources of modern science, of geology and astronomy, were not then available for recovering the records of the past. Apart from a preternatural conveyance of knowledge of which there was no evidence, and for which there would be no analogy, the only method left for the reconstruction of the past was the exercise of imaginative intuition.

"It must have been in some such way as this that the authors, whose writings had been dovetailed into one another in the first chapters of Genesis, had framed their allied though not identical pictures of the first stage of the earth and of man."

This is the sort of matter which is treated as General Literature; and hence, not only finds a prominent place in our newspapers, but is copied and disseminated by the Press.

This is the Theology which is taught at Oxford, and uttered in "The Church House," in London.

In connection with this it is interesting to note the words of the Hebrew critic in *The Jewish World* (19th October, 1906):—

"GENESIS AND BIBLE SYMBOLISM.

"It has become usual for Christian divines to assume an attitude of sublime detachment when dealing with the Old Testament, in order to be able to infuse—so we must assume—into their utterance just that tincture of dispassionate impartiality befitting all condemnatory or depreciatory criticism. No part of the Bible has been subjected to keener scrutiny than the first chapters of Genesis. . . .

"But what is of interest to note is that all this apparatus of critical insight and judgment is so often reserved exclusively for the Old Testament. In dealing with the New Testament it is curious to mark the subtle change of the mental attitude—suddenly sympathetic and full of faith—in certain Christian apologists."

"YOUR HOUSE."

Well did the Lord at the commencement of His ministry call the Temple "My Father's House"; but at the close spoke of it as "YOUR House," and as being "desolate."

May not this be said of many of so-called Churches and Chapels in the present day.

Witness the following from the advertisement columns of *The Daily Telegraph* (London), 6th October, 1906:—

"BRIXTON CHURCH.

ORCHESTRAL SERVICE, TO MORROW, AT 3.30.

Full professional orchestra. Organist, Welton Hickin. Conductor Douglas Redman. Works by Gounod, Mendelssohn, Sullivan, Tchaikowsky, and Wagner.

FRED. G. DRAY. } Churchwardens.
ALFRED EDWARDS. }

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. S. (Ealing). As to your questions re the Genealogy of Christ, you will find all you need in our book on *Number in Scripture*. As to your Agnostic acquaintance, it reminds us of a young man who once said "I cannot believe the Bible because it does not agree with the facts of science." We asked him to define his term, "facts of science." As he attempted to do so, we were able to point out in each case that what he called "science" was only *hypothesis*. *Science* is the Latin word for *Knowledge*, (*scientia*); and he was putting what he *thought* for what he spoke of *knowing*. His own idea about the earth is only a "supposition."

ANON. (Colinton). We had not thought of reprinting our Editorial for September (on "The Vail") separately; but we would gladly do so if we were sure of selling a sufficient number of copies to pay for the expense of it.

J. H. We have answered your question re Ex. x. 11 in a back volume, as to seeing God. But as to what the Elders and others ate and drank, we cannot tell you. We know that in the case of the manna, "Man did eat angels' food" (Ps. lxxviii. 25). We know also that our Lord ate and drank with His disciples after He rose from the dead (Acts x. 41; Luke xxiv. 30, 43; John xxi. 13). We have to believe, every day, many things that we cannot understand. Our language is finite; our capacities are limited.

What is said in Ex. x. 11 is evidently *possible*. But "we know in part." Hence our difficulty in pursuing almost any subject for any great distance.

A. M. (London). Thank you for sending us a copy of Henry Varley's *Open Letter to the Bishop of London*. It is very good indeed, and ought to have a wide circulation. It can be obtained of Alfred Holness, 14 Paternoster Row, London, E.C. 50 copies, 1s. 6d.; single copies, 1d.

OUR NEW VOLUME.

WE hope to make this the best volume we have yet put forth. There is every promise of many useful and important papers.

The Word of God is inexhaustible. "There remaineth yet very much land to be possessed" (Josh. xiii. 1); "great spoils to be found" (Ps. cxix. 162); and, alas! there is "much rubbish" to be cleared away (Neh. iv. 10).

Our articles next month on "The Church Epistles" and "The Acts of the Apostles" will give some idea of what is opening before us; and Mr. Graham Scroggie's "Key to the Advents" will be the first of other keys. We hope to add a "Key to Dispensational Truth and Teaching."

We ask our readers to do their part, as we strive to do ours; and we hope our friends will obtain as many new subscribers as they can. We know the great difficulty of doing this; for the tether of tradition is strong, and the bonds of prejudice are powerful; and the claims of denominationalism blind the eyes; and together, they combine to hinder the childlike reception of new truth; and make it difficult to unlearn.

We make this appeal at the commencement of our new volume, for we are not without blessed evidences from all parts of the world of the power of the Truth to overcome all these obstacles and hindrances; and to turn some who were bitter opponents into our warmest supporters and advocates.

"THE SONS OF GOD," AND "THE VAIL."

Subscribers have asked us to publish the Editorials in our June and September numbers last year; and have offered to take 200 copies if we will do so.

We are quite ready to comply with these requests, and shall be glad to hear whether there are any others willing to take copies before we incur the extra expense.

ARTICLES HELD OVER.

We are very sorry to be obliged to hold over Mr. Jas. C. Smith's twelfth paper on "The Ages"; also the two important papers referred to above.

ACKNOWLEDGMENTS.

	(For New Work.)	£	s.	d.
Previously acknowledged	51	4	0
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THINGS TO COME.

No. 152.

FEBRUARY, 1907.

Vol. XIII. No. 2.

Editorial.

THE KNOWLEDGE OF GOD.

(Continued from page 3.)

IN our last two Editorials we have considered the revelation of God which He has given of Himself in the Scriptures of Truth, and in our experience.

We have learned also that salvation is a grand reality, and an accomplished fact: originating in the will of the Father; brought to us by the work of the Son; and wrought in us by the witness of the Holy Ghost (Heb. x. 17).

"Through HIM [the Son] we have access by one SPIRIT unto the FATHER" (Eph. ii. 18).

Yes, "through Him:" not through a Church: by one Spirit, not by a sacrament: brought unto the Father, and not into "a state of salvation." Yes, "through Him," through Christ, we have access; and "by one Spirit."

Without the work of Christ the will of the Father would not have been done for us.

Without the witness of the Spirit the Father's grace would not have been known by us; and the Son's love would have had no charm for us.

Of the Spirit's witness we sing:—

"And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone."

"By one Spirit we both have access"; *i.e.*, both Jew and Gentile.

And it is "by one Spirit" that, both "the Son of God" was led through suffering, and "the many sons are brought to glory" (Heb. ii. 10).

The Son was begotten by *pneuma hagion* (Luke i. 35. Matt. i. 18).

He was anointed by the Spirit of the Lord (Isa. lxi. 1. Matt. iii. 10).

He was led by the Spirit into trial (Matt. iv. 1).

By the Spirit He cast out devils (Matt. xii. 28); and, By the Spirit He offered Himself to God (Heb. ix. 14).

Even so with the "many sons."

They, too, are begotten by the Spirit (John iii. 5).

They are led of the *pneuma* (the new nature) which is begotten by the Spirit (Rom. viii. 14).

All their graces and gifts are the fruit of the Spirit (Gal. v. 22).

Their faith is the gift of the Spirit (1 Cor. xii. 11).

Their hope is through the power of the Holy Ghost" (Rom. xv. 13).

Their love is God's love shed abroad in their hearts by the Holy Ghost (Rom. v. 5).

Their prayer is by the Spirit (Rom. viii. 26).

Thus, again, we see how the whole Godhead is revealed, as engaged in procuring and securing the access of all His children unto Himself.

Here we have no presentation of dry doctrine; no assertion of empty dogma; no rehearsing of a lifeless creed; no following of tradition, or production of a theory; but a blessed and glorious and experimental reality.

It is all "through Him," through Christ, "by whom we have access into this grace wherein we stand" (Rom. v. 2).

It is in Christ that all our blessings are treasured up: it is through the power of the Spirit that they are conveyed and communicated to us: and it is by the Father's love they are given to Christ for us.

This is "the grace wherein we stand."

Now let us see how the two Epistles to the typical "Assembly of the Thessalonians" assume the knowledge of all this precious revelation as the present possession of the saints who were addressed.

They are not taught it as a doctrine; but they are to realise it, and experience it, and enjoy it as a prayer.

It is the knowledge of their election by God (1 Thess. i. 4; 2 Thess. ii. 13), and of His revelation of Himself in Christ by the Spirit, which made those believers so remarkable for holiness of life and for missionary zeal.

These two grand facts were the necessary outcome of the possession of all this Divine truth.

This truth, like a precious seed, brought forth this precious fruit.

Their *holiness of life* was not produced by holiness conventions, or by any outward methods of that kind.

Their *missionary zeal* was not produced by missionary Missions or Exhibitions; or by any working upon their natural feelings.

But both were the working out of that truth which had been first worked in (Phil. ii. 12, 13).

The power of such truth as this could not be stifled. It needed only guidance and control. It did not need exciting. It could be produced only by the Word of God received into the heart: and, fed upon there, and assimilated, resulted in spiritual strength, manifested in holiness of life, and witnessed in zeal for God's service.

It is instructive, therefore, for us to notice the closing prayer on behalf of the "Church of the Thessalonians" (2 Thess. iii. 5), which sums up their spiritual apprehensions and attainments:—

"The LORD [the Spirit] direct your hearts
Into the Love of GOD [the Father]
And into the patience of CHRIST."

It is the Lord, the Spirit, who is named first, because it is He who directs the "heart."

Jeremiah's prayer confesses this :

"O LORD, I know that the way of man is not in himself;

It is not in man that walketh to direct his steps"
(Jer. x. 23).

So also we read in Prov. xvi. 9.

"A man's heart deviseth his way ;

But the LORD directeth his steps."

And Prov. xix. 21.

"There are many devices in a man's heart ;

Nevertheless, the counsel of the Lord, that shall stand."

Here, we have man's natural heart laid bare ; the impotence of man to direct his own heart manifested ; and the need of the Lord the Spirit to direct it revealed.

It is this that raises the hostility of the natural man. It is very humbling to be told these truths. It is the very last thing that the natural man will admit. He thinks he can direct his own way. Yes, and in his long prayers he actually *takes upon himself to direct the Lord as to His way*, and as to what He ought to do : even implying that if he had the direction of the affairs of the world and of the church he would soon have things very different from what they are !

This cannot be denied : for it may be constantly discerned in prayer-meetings where the flesh bears sway.

Oh, how difficult is the lesson ; and how it needs the direction of the Spirit, the Lord of all power and might, to bring the natural man down to his knees, and to humble him in the dust. *This is where the very act of prayer is intended to put us.* But man (in his usual perversity) turns this low place into a throne, whence he would fain direct to the Almighty as to what He ought to do ! and, giving an onlooker the impression that, if God had half the compassion which those who pray have, all would soon be put right !

Such is the arrogance of the old nature even in the child of God. But it is the Lord alone who can lay us low and cause us to cry out—

I am ignorant—teach Thou me.

I am perplexed—Counsel me.

I am all astray—Direct thou me.

I am blind—Enlighten me.

I am weak—Strengthen me.

I am deceived—Deliver me.

Here comes in the Divine counsel :

"In all thy ways acknowledge Him,

And He shall direct thy paths." (Prov. iii. 6).

It is the one great work of the Spirit to *direct the heart*. The Lord's work is always heart work. Man's work always has regard to "the outward appearance." His effort is to direct *the life and the walk*. Man ever begins at the wrong end. He begins outside, in the vain hope of working inward. He cleanses "the outside of the cup and the platter," while within all is uncleanness. His aim is to reform the life. He sweeps and garnishes it ; but it is only to prepare the heart for the abode of evil

spirits (Luke xi. 24-26). All this is *religion* : and it is the one object of religion to *direct the flesh* : and by the use of Rules and Directories to try and make the flesh bring forth spiritual fruit. But it is all in vain. It is man's *heart* that is at fault. It is "*not that which goeth into the mouth defileth a man ; but that which cometh out of the mouth that defileth a man . . . for out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false-witness, blasphemies ; these are the things which defile a man ; but to eat with unwashed hands defileth not a man*" (Matt. xv. 11, 19, 20). This is what man would designate the "teaching of Jesus." But it is the teaching that the natural man will not have at any price.

Man directs not only his own way, but does his best to direct the ways of all others.

His religion belongs to the flesh, and is made up of ordinances on and for the flesh. "Touch not, taste not, handle not," are "the commandments and doctrines of men," and sum up his religion.

Oh ! how opposite to all this is the direction of the Lord the Spirit. He reveals to us our hearts. He can show us that we are not only lost sinners, but ruined creatures. He shows us our sins and follies, and frailties and infirmities, and weaknesses and errors, and faults and failings.

He causes us so to mourn over our sins, to be ashamed of our follies, and to hate all evil ways, that we have no desire to find fault with our brethren.

He directs our hearts to the righteousness of God which covers us ; to the wisdom of Christ which governs us ; to the holiness of the Spirit which adorns us ; to the power from on high which strengthens us ; to the newness of life which animates us.

Man's religion begins with the flesh ; continues in corruption ; and ends in death.

But the Lord the Spirit directs us to Christ. His work is to glorify Christ (John xvi. 14). That work begins with Christ in His grace ; continues in Christ in His life ; and ends with Christ in His glory.

It is all to do with the heart, and not with the flesh ; with the new heart, and not with the old heart.

The old heart is so defiled that it cannot be cleansed ; but the new heart, which the Spirit gives, is Divine, and needs no cleansing.

It is with this new heart that man believes unto righteousness (Rom. x. 9, 10).

It is in this new heart that Christ dwells by faith. (Eph. iii. 17).

It is the new heart which is "in the hand of the Lord, as the divisions of water [are in the hand of the gardener.]" (Prov. xxi. 1).

It is the new heart, which, having its Head and treasure in heaven, has also its home and seat of government there (Phil. iii. 20).

To our great and glorious Head in heaven the Lord the Spirit, ever directs our hearts. By this we may know whether we are under His Divine direction. By this we may test all that we hear, and all that we read

The measure in which we are occupied with Christ.

and with our completeness in Him, is the measure in which we are "filled by the Spirit."

By this we may test these words which are here written by the writer and read by the reader. The one question is: Do they glorify Christ?

"He shall glorify Me," were the Saviour's words (John xvi. 16). By this we may know, discern, and detect the Holy Spirit's handy-work.

Man's work will be ever found to direct our thoughts *to ourselves*; it will be always to direct our attention to our walk, or to our acts, or to our experiences; or *to introspection of some kind*. Man's work will ever end in reasons for glorying in ourselves.

But the Spirit's work will ever glorify Christ, and humble ourselves.

To all that we read, and all that we hear, we have to apply this touchstone. We have to ask the one question:—

DOES THIS GLORIFY CHRIST?

This is the one test. It will never fail to tell us whether we are under the *direction* of the Lord the Spirit, or not.

For there are "*other spirits*" who would control us. Yes, "control;" that is their own word for their work.

The Corinthian Saints were specially warned against "another spirit," *i.e.*, a different spirit, which (thank God) they had not received (2 Cor. xi. 4). This tells us that there *are other spirits at work for our deception and misdirection*. For can such a warning be groundless? Is there no such duty as the "discerning of spirits," and of "trying or proving the spirits" devolving on us?

These spirits would deceive us to-day, even as the old Serpent "beguiled Eve through his subtlety." Hence the apostle's fear lest our "minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 3).

We are dealing with realities, not with theories or hypotheses; and these warnings are actually needed in very truth in the present day. They "are written for our learning."

The vast majority of Christians, the moment they see any so-called "revival" work or any spirit-manifestation, immediately jump to the conclusion that it is, and must be Divine, and of the Holy Spirit; notwithstanding the fact that there is nothing in the Scripture with which many of these modern extravagancies can be compared.

Things are said, and seen, and heard, and done, wholly different from anything recorded in the Word as the work of the Holy Spirit of God.

"Confusion" is seen, of which "it is written," "God is not the author" (1 Cor. xiv. 32, 33).

The presence of certain individuals is often necessary to produce certain desired results; and these men and women are used in the same way as mediums are used. Doubtless they are often mediums for the work of "another spirit," which, let us pray God, we may never receive.

Oh, to be directed by God's own Holy Spirit, the Lord. His direction is utterly opposed to all the designs and desires of the natural mind. He may lead

us into trials and experiences in which our creature ruin may be discerned beneath our sinner ruin; and in which our faith shall be proved to be genuine.

This direction, here, is the special work of the Lord the Spirit, and yet the whole Godhead is engaged in it.

Of Jehovah the Father it is said He "will guide thee continually" (Isa. lviii. 11).

Of Jehovah-Jesus, the Great Shepherd of the sheep, it is said "He guideth me" (Ps. xxiii. 3).

Of Jehovah the Spirit it is declared that "He will guide you into all truth" (John xvi. 13).

Of His people now it is most blessedly true, as it was true of Hezekiah: of whom, and of his people it is written: "Thus the LORD saved them . . . and guided them on every side" (2 Chron. xxxii. 22).

So that, whether enemies abound, or days be dark, or Satan's assaults be many, or doubts and fears increase, even then we shall be, and must be, "more than conquerors" through Him who loveth us. And the Lord the Spirit will ever direct our hearts into His love, and not into our infirmities; and we shall say, not "When I sought to know this it was too painful for me" (Ps. lxxiii. 16), but,

So foolish was I, and ignorant: I was as a beast before Thee.

Nevertheless, I am continually with Thee.

Thou hast holden me by my right hand.

Thou shall guide me with Thy counsel,

And afterwards receive me to glory.

Whom have I in heaven but Thee?

And there is none upon earth that I desire beside Thee" (Ps. lxxiii. 22-25).

And we shall say again—

"This God is our God for ever and ever; and He will be our guide even unto death"

(Ps. xlviii. 14).

Contributed Articles.

THE ACTS OF THE APOSTLES CONSIDERED HISTORICALLY AND DISPENSATIONALLY.

THE writings of Professor Ramsay which re-affirm and emphasise the genuineness and authenticity of this important and unique Book of Scripture, and the more recent references to it in Professor Harnack's New Testament Chronology, interesting as they are from the point of view of the Higher Criticism, will be of even greater service to theologians generally if they help to draw attention to what is as yet a strange and widely prevalent misconception as to the real purpose of the Acts of the Apostles, the last of the historical books of Scripture.

In the Four Gospels we have portrayed in plain and

strikingly solemn language the rejection and crucifixion of the One who was and is the true King of Israel, the true Servant and Prophet of Jehovah, the lowly and yet glorious Son of Man; and the One who was and is the Eternal Son of the Living GOD.

This rejection is set forth in order, and by a number of historical incidents, in the Synoptic Gospels; while, at the commencement of St. John's Gospel, we are told what the solemn and tragic result of His Incarnation was; namely, that He came unto His own and His own received Him not. (i. 11.)

Regarded from the historical standpoint, we see that the Four Gospels have a very deep significance if we would rightly apprehend the full force of the expression, "the Gospel of the Grace of God." This expression is not met with in the Word of God until we come to the Twentieth Chapter of the Acts, verse twenty-four. Indeed the word "grace" does not once occur in the first two Gospels, while in St. Luke and St. John it is referred to only to show what it was that man rejected when he rejected Christ. "The law was given by Moses, but grace and truth came by Jesus Christ."

The well-beloved Son of GOD came and tabernacled among us, but they hated both Himself and the Father who sent Him in love and grace.

The Four Gospels mainly set forth Christ's gospel about GOD, whereas in the Epistles we have, for this present interval, GOD'S gospel about Christ, that is, "the Gospel of the grace of GOD" concerning His Son.

So, too, with the Book of the Acts of the Apostles, regarded from this same historical standpoint. It is not only the coming of the Holy Spirit to Israel with the "signs following," as in Joel, but we have the solemn record of the rejection of the Spirit and of the offer made with accompanying miraculous signs of the Return, or Parousia, to introduce the Kingdom of the Risen Christ, those "times of refreshing" which cannot come to Israel and the world generally so long as the "blindness" is upon the chosen earthly people.

"Ye do always resist the Holy Ghost," was the witness of Stephen; "as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." (Acts vii. 51, 52.)

Let us notice some facts recorded in the Acts which ceased when the period of thirty-three years was over: a unique interval in or between the "age-times;" the special character of which has not been sufficiently emphasised.

Just as Christ was offered to Israel and was deliberately refused, being a stone of stumbling to "both the houses of Israel," so too, was the offer made by the Holy Spirit, through St. Peter, that if there was a national repentance on the part of the Jews of Judæa and Israel in the Dispersion, those "times of refreshing" would come, and GOD would send back the Lord Jesus Christ (Acts iii. 19-21, R.V.).

Stephen saw Him "standing" at the right hand of GOD (Acts vii. 56). Not as yet had He sat down to wait "until His enemies should be made His footstool" (Heb. x. 12).

It was first of all to the Synagogues of the Jews that the Apostles Paul and Barnabas went. "Synagogue" occurs about twenty times in the Book of the Acts—not once in the Epistles of St. Paul.

The sentence of National blindness, foretold in Isaiah vi., seven hundred years before this critical point in Israelitish history, was impending over the favoured nation.

The Lord Himself had twice referred to this awful sentence of judicial blindness, but it was left to the Apostle Paul to follow in the steps of Isaiah and to say, "Here am I, send me" (to deliver this solemn message).

When at Rome, as recorded in Acts xxviii., he addressed the Jews for the last time as a corporate body at the close of his ministry, as far as going to them in their synagogues was concerned; he quoted that "one word"—that dreadful sentence of blindness which now for nearly two thousand years has darkened the eyes and hardened the hearts of that still rebellious and unbelieving People.

The Apostle had already warned them in the Synagogue of Antioch in Pisidia (Acts xiii). "Since ye judge yourselves unworthy of eternal life, lo, we turn to "the Gentiles." It was then that they were being provoked to jealousy by them which were no people, and made angry by a foolish nation, who asked that they might on the following Jewish Sabbath have the privilege of hearing for themselves those good tidings of the proffered return of Christ, and of the coming of that time when it was foretold that not only would the tabernacle of David be restored, but the Gentiles also should share in the blessings: as it is written, "Rejoice ye Gentiles with His people" (Deut. xxxii. 19-21, 43).

"The prisoner of the Lord for you Gentiles," after he had pronounced the sentence of blindness of Isaiah vi., was sustained in his prison at Rome; and he was soon afterward inspired to write the most profound of all the sacred writings—the Epistles to the Ephesians, the Philippians and Colossians, oracles of GOD which contain far deeper truth concerning Christ and the Church, the Mystery hidden during and from "the age-times," to which there is no allusion in the Acts of the Apostles.

The transitional and unique period of time—"the generation"—recorded in the Acts, was concluded before the Epistles of the Captivity were written, and so when it is affirmed that "the Church began at Pentecost," we must remember that Pentecost had its Jewish application first as in Lev. xxiii.: and not allow this partial truth to carry with it a wrong application.

And we must also bear in mind that the revelation of the Mystery "hid in GOD" was not set forth until "the age-times" were over;* and the period covered by the

*The Epistle to the Romans was written in A.D. 58, but the postscript (ch. xvi. 25, 27) in which the Mystery is mentioned was

Acts formed the closing epoch of those age-times before the present interval of grace began—Christ, “the Hope of glory.” This mystery among the Gentiles contains a deeper and fuller revelation of “the Gospel of the glory” than is revealed in the chapters of the Acts.

After the glorious translation of the Church (as in the Mystery) in Phil. iii., when these bodies of our humiliation will be transfigured into the likeness of the body of His glory, then, it may be, the broken-off events which commenced at Pentecost with the miraculous speaking with tongues and “Special signs,” will again begin to run their course, to be followed by the remaining portion of the unfinished prophecy of Joel: “And I will shew “signs in heaven above and in the earth beneath, blood “and fire and pillars of smoke. The sun shall be “turned into darkness, and the moon into blood, before “that great and terrible day of the Lord come. And “it shall come to pass that whosoever shall call upon “the Name of the Lord shall be delivered.” Yes, for even when GOD’S judgments are going on in the world the people of the earth will learn righteousness. But the Mystery which ran its course in the break in “the age-times,” as plainly revealed in the Ephesians and Colossians, will have been “preached among the Gentiles, believed on in the world, and received up in glory” (1 Tim. iii. 16).

Again, this recognition of the peculiar and unique nature of the thirty-three years history recorded in the Acts leads to a very important question as to the Dispensational teaching of the *Chronological* order of the Pauline Epistles.

The earlier Epistles, especially 1 and 2 Thessalonians and 1 Corinthians, were written before the close of the historical period covered by the Acts, when the Parousia, or return and Kingdom of Christ, was still being offered to Israel and the nations.

Have we not here an answer to the insinuation that St. Paul was mistaken in hoping that the Parousia might occur even while some of those who were then waiting for GOD’S Son from heaven were still alive, and who might therefore be actually “preserved in spirit, soul and body,” till the day of His then expected Parousia?

So long as the offer was being made, within those thirty years covered by the Acts, of *the possible immediate return of Christ*, is it not natural to suppose that those earlier Epistles of St. Paul, written before that offer was definitely and hopelessly refused by Israel (both in Judæa and in the Dispersion), and which contain special allusions to the Parousia, would be, *in their scope, in accordance with the then distinct offer and dispensational dealing of GOD?*

It is remarkable that it is only in these earlier Epistles, written before his imprisonment at Rome, and during the course of those thirty-three years covered by the Acts.

written later. Compare this postscript with the very similar words in Ephesians iii. 20, 21. This postscript has long puzzled transcribers and textual critics; and, not being understood, has led to putting out verse 24, as in the R.V.

that the Parousia is mentioned. The word “Parousia” does not once occur in Ephesians or Colossians, and the translation referred to in Phil. iii. is in connection with the “On-High Calling” and the Prize which was connected with the great mystery of Christ and the Church, and which mystery, or secret purpose of GOD, was not fully declared when the Parousia, which would more immediately precede the Kingdom, was the goal then offered to faith.

To His faithful and beloved servant when in prison in Rome, GOD would yet more fully reveal this wondrous glory of Christ as the future head of the Universe, with the Church as His fulness (plerôma); which, deeper and more exalted truth, followed that rejection of the Parousia and the Kingdom of 1 Thess. iv., which was now postponed indefinitely; and possibly to be taken up again as a distinct offer only when the Mystery, hid in GOD, (to which there is no allusion in Thessalonians) should have been consummated, or “received up in glory.”

That Parousia will surely come, notwithstanding the long postponement; for none of GOD’S words will fall to the ground: but may not the “blessed Hope,” as in Phil. iii., and 1 Tim. i., and Titus ii., be fulfilled even before that more public Parousia comes?

It will also be evident, when the foregoing historical aspect of the Book of the Acts is recognised, that the miracles and “powers of the world to come,” which were so distinct a feature of that exceptional period, naturally ceased when the testimony of the Holy Spirit, which they were intended to emphasise, was finally rejected by Israel, as Christ Himself had been.

To pray now for a renewal of Pentecostal gifts while the Mystery is still being preached among the Gentiles, though doubtless with pious intent, is surely not according to knowledge: for may not the “blood and fire and pillars of smoke,” and other celestial and terrestrial terrors, soon follow that renewal of Joel’s prophecy, which is only in abeyance so long as this wondrous Day of Grace is yet “preached among the Gentiles”?

J. J. B. C.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from Vol. XII., page 142.)

XII.—THE DAVIDIC ERA.—continued.

WE connected the Age of the Law with the name of Moses; and with the name of David we connected the Age of the Kingdom. It is concerning the latter that we have still further to write.

We saw good reason why we must make a division of time—a new age—“in David.” The demands of the Law of Moses did not cease; but the new revelations of truth, the new promises, the new covenant, that were given in connection with David, dominated the national life from his time.

All truth revealed before David’s day was illuminated by the truth of the Kingdom even as all previously

revealed truth must ever be studied in the light of the latest revelation coming from God.

It needs to be kept steadily in view that by far the larger number of the books of the Old Testament were written under the light of the truths associated with the Davidic kingdom and lineage.

The fact is that, up till now, in the study of Scripture, there has not been nearly sufficient attention given to the name of David and what it stands for in the unfolding of God's ways.

What is said in this concluding paper on the Old Testament History is to be regarded as a partial reparation of that neglect.

Five headings will express fairly fully the leading facts of the story of the Davidic Kingdom:—

I. *The United Kingdom in the Land.*

This time was but of short duration. It embraced the names of David and Solomon. Solomon was nothing more than the complement of David. Together they were one of the *double types* of Scripture.

Hence we see the kingdom undivided in these two, but no further. In the one (David), we see the kingdom in struggle, conflict and establishment; in the other (Solomon), we see the kingdom in consolidation, peace and plenty, glory and power. Both point to the everlasting Kingdom of our Lord Jesus Christ, and both aspects will be fulfilled in Him.

It is evident, to those who have eyes to see, that the presentation of the Kingdom in the four Gospels; the aspect of the same truth in the transition book called the Acts; and the final fulfillment in the Book of the Apocalypse; cannot be understood without reference to the historical and typical view of the kingdom connected with the double rule of David and Solomon.

The prophetic foreview, in this connection, is stated in the 72nd Psalm, whose closing aspiration is, "And let the whole earth be filled with His glory! Amen and amen!" and adding, "The prayers of David, the son of Jesse, are ended."

Just so: there was nothing more to ask.

II. *The Divided Kingdom in the Land.*

This covers the time from the death of Solomon to the capture of Zedekiah. Elements of corruption had been at work under the rule of Solomon: and, with Rehoboam, his son, there came a crisis and a crash.

The senseless arrogance of Rehoboam brought its own judgment in the rending from him of the allegiance of ten tribes, and the setting up of a rival kingdom, whose first king, Jereboam, by his character and policy, gave tone and tendency to the whole history of the ten-tribe movement.

The northern Kingdom was called "the House of Israel," while the southern was called "the House of David." Sometimes they were in open hostility, and sometimes in declared alliance; but, for the most part, they moved along their separate paths.

This contrast is very striking, viz., that the sequence of kings in Israel was often broken and confused in *many dynasties*; while the sequence in the South was an unbroken chain, in the one *Davidic dynasty*.

Thus God persevered and fulfilled His word in "the sure mercies" which He promised to David and his seed for ever.

David's new courses of service and of song found ample room for expression in the magnificent Temple of Solomon; but these things added nothing to the obedience or godliness of the nation as a whole. Corruption, oppression, idolatry, covetousness, drunkenness, and spiritism deepened and intensified.

Again and again godly kings and zealous prophets raised their voices and took measures to stem the tide of increasing apostasy, but in vain.

There was nothing for it but judgment. The ten-tribe kingdom was the first to break up, carried captive by the King of Assyria. The southern kingdom lingered on; but even the powerful ministry of Micah, Isaiah, and Jeremiah could not save it. With wicked kings, false prophets, faithless priests, and fickle people, the coming ruin was sure. At last, under Nebuchadnezzar, king of Babylon, Judah also was carried captive. The word of the Lord, through Jeremiah, was literally fulfilled: the city and temple were destroyed, the holy vessels were carried away, the king was captured, and the people, in thousands, were taken to the East.

Alas! every divine thing put into the hands of fallen man becomes a ruin.

God used powerful nations, to whom Israel ought to have been a blessing, to be a rod of judgment, because of Israel's disobedience.

Thus the whole of the twelve tribes came under the power of Gentile kings; and thus "the times of the Gentiles" began.

The sad breach, which began with Rehoboam, continues to this day. It has not been healed. Thank God! the day is coming when that breach will be ended, when the disrupted tribes will be blessedly united as they gaze on the pierced Messiah and enjoy New Covenant privileges under the glorious reign of the Prince of Peace, their Shepherd King.

III. *The Captivities out of the Land.*

These captivities have been only very partially recalled. The whole people of Israel was involved in a common catastrophe; but yet there was a difference. God's promises were bound up with the Davidic descent and the tribe of Judah. Hence it was that, though Judah was exiled, she was not forgotten or left alone. A remnant, at least, must return as a preparation for the advent of the Messiah. He was to be born in Bethlehem, not in Babylon.

Jeremiah had foretold that seventy years would be accomplished in the captivity of Judah, and then there would be a restoration. To fulfil this word of the Lord the captives in the Euphrates valley were ministered to by God-sent prophets. We never hear of anyone being sent to the ten-tribe captives; but, on behalf of the captives of Judah, we have the prophetic ministry of two unique witnesses, viz., Ezekiel and Daniel: the one testifying among the captives by the river Chebar, by scorching denunciations and by marvellous foreviews of coming judgments and glories; the other exercising an

equally necessary ministry at the courts of Babylonian and Persian kings.

This was how God stirred the hearts of the captives on the one hand, and kept His overruling power on political events on the other hand; and all for the sake of His oath to His servant David, to bring about an expected end.

Though Judah's harps were hung on the willows and her psalms were not sung in that strange land, yet Hope had not died. There were many who did not forget Jerusalem, or the solemnities of Zion; and when the time came they were ready to return.

The sad seventy years of exile came and went: and then the decree of Cyrus was issued, giving liberty to all whose hearts were sufficiently stirred to return to their own loved land.

The first company returned with Zerubbabel: another returned with Ezra the scribe: and a third company with the bold and faithful Nehemiah. We shall probably be right if we say that the number, all told, thus returning to Palestine did not exceed 45,000.

Many elected to stay where they were, thus perpetuating the dispersion among the Gentles; but for the returning ones it was a time of great joy and spiritual revival.

The writer of the 126th Psalm has given a truly sympathetic setting to this happy event:—

“When Zion's bondage God turned back,
As men that dreamed were we:
Then filled with laughter was our mouth,
Our tongue with melody.”

This Return reminds us of the Exodus: and it is anticipatory of the still greater Restoration in the coming day of the Lord, when

“All Israel shall be saved.”

IV. *The Returned Remnant.*

These returned ones were helped and guided by such men as Zerubbabel, Shealtiel, Ezra, and Nehemiah; and they were stirred to activity by the messages of the prophets Haggai and Zechariah; while, later on, their departure from God's ways called forth the searching rebukes of Malachi.

They erected a new Temple: they built a new city with its encircling wall; but the Temple had no Ark or glory cloud, and Jerusalem was not so secure a city as it was before the exile. Amid “troublous times” they endeavoured to lay the foundations of their future.

Two things call for special mention. The one is, that these returned exiles were entirely cured of idolatry by the captivity. That lesson, at least, they learned well and finally. The other thing is the sad fact that other sins clung to them, as may be seen in Nehemiah and Malachi: so that the last inspired prophet of the Old Testament has little to say save messages of remonstrance and rebuke.

While outwardly and nationally things were troubled enough, and morally the state of the people was far from satisfactory; yet, through the prophets Haggai, Zechariah, and Malachi, the Messianic Hope burned

brightly. The prophetic descriptions of the Messiah grew more definite, and the outlines of the future more distinct.

But it was the eventide of prophetic testimony, and a strange night of darkness fell on the people as, with the prophet Malachi, the voice of God ceased to be heard.

This brings us to—

V. *The Time Between the Books.*

What is meant is the time from Malachi to Matthew. Roughly speaking it is a period of 400 years: and it is full of the most important and far-reaching events. Many things in the New Testament cannot be fully appreciated without a knowledge of the history of this fateful time.

For the purpose of these papers it must suffice to state a few of the most salient events:

1. Faith was maintained, all through, on the part of a godly remnant who “feared the Lord and spake often one to another,” borne up by the prophetic announcements of Malachi concerning the “Messenger”; the Lord coming to the Temple; the rising of the “Sun of Righteousness”; and the mention of Moses and Elijah. Many suffered and many died for their faith, some notable examples being referred to in Heb. xi, 36-38.

2. The canon of Old Testament Scripture was finally fixed: and an event of rich consequences was the translation of the Old Testament into Greek—commonly called the LXX. or “The Septuagint.” This version was evidently largely used by the writers of the New Testament.

3. The establishment of Synagogues in various populous centres, for Jewish worship, was fruitful in familiarising the Gentiles with the Jewish religion, and in preparing the way for the spread of the Gospel in a later day.

4. Politically it was a troublous time from beginning to end, the sufferings and indignities of the Jews being often indescribable. The Maccabæan revival of Jewish power was a gleam of political sunshine, but the sky soon darkened again.

5. In spite of all this, by a succession of High Priests (who were sometimes in regal place and power) and notable rulers, the Davidic lineage was unbroken, and thus the Messianic descent was preserved. The links through this period are given by Matthew and Luke.

Much more might be said; but here we pause.

It was the last stage of the Davidic kingdom before the Advent. And though no book, from this period, was added to the Old Testament, yet it was a very definite preparation for the writing of the books of the New Testament. And it led up to the time when the glory was again to gleam, when the voice of God was again to be heard, when the Dayspring from on High was to visit Jew and Gentile, both sitting in darkness, and when, most blessed of all events, there was to be born, in Bethlehem, the seed of the woman, the Messiah of Israel, the Saviour of the World!

PAPERS ON BAPTISM.

II.—THE TYPICAL TEACHINGS OF THE OLD TESTAMENT.

(Continued from page 8.)

BEGINNING with the laver of the tabernacle (Ex. xxx. 17-21), let us compare it with the sea and the ten lavers of Solomon's temple (1 Kings vii. 23-39); and also with the river of Ezekiel (ch. xlvii. 1-12). The progress of its typical teaching during the ages will then be discovered to our view. If we then connect each type with its proper anti-type, the dispensational setting of each will be clear; and we shall be in a position to apprehend the truth which is present with us now.

The Tabernacle of Moses.

When Jehovah tabernacled among His people He made provision for their approach; for though He did indeed dwell in their midst, it was behind thick curtains and a veil (Ex. xxv., xxvi.). In the court of the tabernacle, right in the way between the gate and the door, stood two vessels: the brazen altar and the brazen laver (Ex. xxvii. 1, 7; xl. 29-34).

The laver is not included in the description of the tabernacle and its vessels (Ex. xxv.—xxviii.). After all has been described in minutest detail, after the atonement money has been provided for (Ex. xxx. 11-16), then the laver is added and set in its prominent place, intercepting every priest who would draw nigh to Jehovah (Ex. xxx. 17-21).

And even then, its description is most meagre: no dimensions, no shape, nothing to define its proportions. This is notable indeed where all else, with painful exactitude, followed the pattern showed to Moses on the Mount.

What was it for? "To wash withal" (Ex. xl. 30). How simple and beautiful a picture of the cleansing necessary for communion with God!

Moses bathes Aaron and his sons, thus fitting them for the presence of a holy God (Ex. xxix. 4). Such a cleansed condition speaks of nearness and communion, which is life. So we see that the laver was a "laver of regeneration" (Titus iii. 5). The initiatory washing of the priest led to a new life of nearness to Jehovah.

But why was the laver left out of the description of the vessels of the tabernacle? Why such seeming indifference as to its shape? Does not this proclaim with no uncertain sound, that it forms no integral part of the completed structure, but was added for the time being because of the tabernacle's own imperfection? If it was "imposed only until a time of rectification" (Heb. ix. 10), we can see why no importance attaches to its size or shape.

But is there any other evidence as to its transitory nature?

The Temple of Solomon.

The temple of Solomon, which replaced the tabernacle, had no laver between the altar and the house. In its stead we see the brazen sea and the ten lavers, five on

each side of the house (1 Kings vii. 23-39; 2 Chron. iv. 2-6).

The brazen sea is never called a laver. It stood upon twelve oxen (1 Kings vii. 25; 2 Chron. iv. 2-4), speaking of service. The altar before the house has grown to such proportions that it alone fills the court in front of the house, the sea being placed to the left of the porch.

The significance of these radical changes will come before us again.

The ten lavers were used to wash the offerings. Though permanently stationed on each side of the house, they were set on bases, each having four brazen wheels (1 Kings vii. 30). As the wheels have no other use we may call them tongues, for they tell us once more that the lavers are "imposed until a time of rectification."

The Temple of Ezekiel.

But again, let us make sure of our conclusions, and look at Ezekiel's temple. What place has the truth of the laver there?

We can hardly expect to find the single laver of the tabernacle, for that has already been taken out of the midst.

If we look on each side of the house for the ten lavers of the temple, surely enough, they are gone: they have been wheeled away!

If we look on the right shoulder of "the house" eastward over against the south (Ezek. xlvii. 1), where the brazen sea stood: that too is gone. But in its place, issuing from under the threshold of the house, flows the river of living water, which removes the curse and brings abundant life and fruitfulness (Ezek. xlvii. 8, 9).

Here is water indeed! Not a small laver full; not two thousand baths, the limit of the brazen sea: but a flowing living river, deepening as it flows (Ezek. xlvii. 3-5).

Thus we have pictured for us in the courts of God the metamorphosis of the laver, or rather of the truth which it inaugurates, for the laver itself, and the ten lavers, disappear, and are all alike finally lost in the river of living water.

THE ANTI-TYPES.

The tabernacle with its various ordinances was a type of that which was to come (Heb. ix. 9).

The temple of Solomon likewise spoke of a future glory to be realised, when He, who is greater than Solomon, shall inaugurate His reign of peace.

Ezekiel's temple—still future—will be standing in that Millennial day. It, too, will be a type, not indeed of the Day of Jehovah in which it will stand, but of the succeeding one, the Day of God (2 Peter iii. 12); in which the curse will be no more, and a new creation will proclaim that the time of rectification has come.

Types which bring before us such widely different thoughts must picture to us widely different anti-types. It is exceedingly important that we obtain God's mind as to the teaching of the type; and it is no less important that we connect each type with the anti-type which is proper to it.

The Tabernacle Period.

The tabernacle stood from Sinai to Solomon.

The Epistle to the Hebrews deals with the realities which the tabernacle and its ritual prefigured. In it God's Son is set forth as the Anti-type of Moses (Heb. iii. 2-6) and of Aaron (Heb. v. 4), and of Joshua (Heb. iv. 8). The Hebrews are in the wilderness. One worthy of more glory than Moses is their Leader. He is about to bring them into God's rest, which Joshua failed to do. His priesthood far transcends Aaron's, for it is founded upon better promises and is untransferable. The first covenant given at Sinai fades before the second (Heb. viii. 7-13).

The tabernacle itself is briefly summarised in the ninth chapter, followed by this significant statement (Heb. ix. 9): "Which is a parable for the *present time*," (instead of the "time then present," as in the Authorised Version. (See the Revised rendering.)

In the eleventh chapter the cloud of witnesses mentioned by name goes no further than the tabernacle days.

Mount Sinai of the twelfth chapter, and the "camp" of chapter thirteen, all bring before us truths connected with the tabernacle.

The days of the temple are not in view in his Epistle.

In the tenth chapter of 1 Corinthians we read: "Now all these things were our types." The warnings, both here and in Hebrews, are founded on the wilderness apostasy (1 Cor. x. 11).

But the Epistle to the Hebrews was manifestly written to those who are the subjects of Divine blessing (Heb. ii. 3, 4; vi. 5), as recorded in the book of Acts. In Acts xv. 16 we therefore read of the tabernacle of David as a present reality among them.

John's Baptism.

But before the true Tabernacle was manifested came John, baptising in Jordan. What, in the type, is a picture of this?

The Lord Jesus, as to His flesh, is the true Anti-type of the tabernacle. Until His glorious appearing, access into Jehovah's presence must be by means of the anti-type of the tabernacle ritual, so far as that nation is concerned. [For the moment it will greatly aid in our understanding these types to dismiss from our minds the ministry of the Apostle Paul to the nations.]

Christ was that Prophet like unto Moses (Deut. xviii. 15-18), who came to deliver His people from bondage (Acts vii. 20-39). Israel in Egypt corresponds to Israel under law: *i.e.*, to Hagar, Abraham's bondmaid (Gal. iv. 22-31). And the Lord came to lead them out into that good land He had prepared for them. But, like Israel of old, they tarried in the wilderness. How sadly true is the type in every way! Tens of thousands of them "believed," but they were "all zealous of the law" (Acts xxi. 20). They were not well-pleasing to God, and were strewn along the wilderness (1 Cor. x. 5).

The introduction to the wilderness was by baptism: *i.e.*, *ceremonial cleansing*. They all baptised themselves to Moses in the cloud and in the sea. This severed them from Egypt and united them to Moses. And so,

when John began to preach the Kingdom of the heavens, he too baptised them unto the true Moses, the Lord Jesus (Matt. iii. 6).

If a mother were to take her seven boys, who had been playing in the dirt all day, and wash the faces and hands of three of them, she would thus divide them into two companies. The clean ones would be "sanctified." She would be apt to call them "my" boys, in contrast to those who were not clean. And, besides this, the clean boys would have a common bond, which would distinguish them from the unwashed ones, making them a unit.

So it was both in Egypt and in the ministry of John the Baptist and our Lord. When the people "baptised themselves to Moses in the cloud and in the sea," they not only were separated from the Egyptians, but were identified with Moses.

All the prophets and the law prophesied until John: then the Kingdom of Heaven began to be preached. But John did not baptise in his own name. He was not the Prophet who was to come. "John verily baptised with the baptism of repentance, saying unto the people that they should believe on Him which should come after Him, that is, on Jesus (R.V.) And when they [*i.e.*, the people] heard this, they were baptised in the name of the Lord Jesus" (Acts xix. 4, 5).

What then did John's baptism signify?

The answer to this question must be left to our next paper.

(To be continued.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 10.)

II.—THE DOCTRINE OF HIS COMING.

As already stated, we believe this truth to be one of the basal truths of the Bible, and so we shall expect to find the teaching respecting it clear and comprehensive; nor are we disappointed. It is necessary, however, to take a survey of the whole content of Scripture in order to rightly apprehend that teaching, but we will endeavour to do so as briefly and simply as possible. Three words will suffice for our present purpose to tell the whole story—DEFEAT, DEATH, DELIVERANCE.

I. DEFEAT.

Adam, created in innocence, was put on probation; the issues of which, according to whether he obeyed or disobeyed God, would be Life or Death. We know that he deliberately transgressed the command of God, and thus brought upon himself, and those who were prospectively wrapped up in, and represented by him, the penalty attached to sin, which was Death, spiritual, physical, and eternal. We know that he did not eternally die at the time of the Fall; and we may rightly ask, for what reason? Was the penalty removed? No, but it was suspended, and we go straight on to learn the cause for this: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel." No sooner has man entered into the dark night of sin, than Jehovah flashes along his path a light that speaks of mercy given in infinite grace; and of provision made for the perfect realisation of the Divine Will: and in view of this the full penalty of man's sin was suspended.

2. DEATH.

We now come down the centuries to the time when the God-Man, the promised seed of the woman, has His heel bruised; and Who in turn bruises the Serpent's head: when He, Who was just, DIED for the unjust, gathered into His own Holy Soul all the bitter consequences of our sin, and thus fully met the righteous and eternal requirements of God. But let it be clearly understood that our sin did not NECESSITATE Christ's death, for if Salvation were in any sense necessitated, it would cease to be of Grace. Truly DEATH is necessitated by our sin, but OUR death, not HIS. What, then, did necessitate His death? The declaration made to the devil in Gen. iii. 15, which was the expression of the Eternal purpose, and which to Adam and Eve was a Divinely given promise of redemption, however dim their apprehension of it may have been. But Christ, as God alone, could not die; it was necessary to this end that He put Himself within the conditions of our life by becoming a Man, that is, by the Incarnation, and the Incarnation necessitated His First Advent. This is the point at which we wish to arrive. It is central and fundamental. Two great facts precede His Advent, and two follow: and these facts have a designed relation to one another thus:—

- (a) The Fall.
- (b) The Promise.
- (c) The FIRST ADVENT.
- (b) The Incarnation.
- (a) Christ's Death.

The Fall, necessitating death, Christ promising to die necessitating the Incarnation, and all necessitating the First Advent; which furnishes us with the key to history from the Fall to the Cross. Now let us look at the third point:—

3. DELIVERANCE.

Why did Christ die? "That He might deliver us" (Gal. 1-4). But that deliverance is far wider than the scope indicated in this verse. His death brings deliverance to all men (without distinction), of every dispensation, as also to the animal and physical worlds, for "creation itself shall be delivered from the bondage of corruption." And when the gracious and glorious work committed to the Son has been accomplished, then He will yield back His trust to the Father, "that God may be all in all." But how is this realised? His Death alone could not bring us Salvation, for death alone spells utter defeat; but he died to defeat death, and this He did *when He rose from the dead*.

When Israel for the time being is set aside, He reveals His gracious purpose to call out from all nations of the earth a special People for Himself, who shall form His Body, and this purpose being heavenly, and not earthly,

He departs, and sends the Holy Spirit to gather and indwell His Church.

During this dispensation of the Church, He is also preparing His people Israel for their coming deliverance. But they, being an earthly people, their deliverance must be earthly; and it will come, in their acceptance as King of the once rejected Messiah: and the presentation of Him, as such, *necessitates His reappearance, or Second Advent*. Thus, again, we have five great facts clearly related to one another, and of which the Advent is the central, thus:—

- (a) Christ's Resurrection.
- (b) The Ascension.
- (c) The SECOND ADVENT.
- (b) The Deliverances.
- (a) The Restoration.

And, as before, the first and last thoughts correspond; and the second and fourth and the central one is the key to them all.

But in order to see the full significance of this wonderful plan revealed in Scripture, we must place these two summaries together thus:—

- (a) The Fall.
- (b) The Promise.
- (c) The FIRST ADVENT.
- (b) The Incarnation.
- (a) Christ's Death.
- (a) Christ's Resurrection.
- (b) The Ascension.
- (c) The SECOND ADVENT.
- (b) The Deliverances.
- (a) The Restoration.

The correspondences here will be seen at a glance: the extreme (a's) go together; at the beginning, the Fall; at the end, the great Redemption-work accomplished, and the trust returned to the Father.

The central (a's) together: Christ's death and His Resurrection, occasioned by the Fall and eventuating in the Restoration.

The extreme (b's) together: the Promise of deliverance and the Performance of deliverance. The central (b's) together: The Incarnation and Ascension, as essential to the realisation of His Redemption purposes: and making all possible.

The (c's), His First and Second Advents: the first of which points back through the Promise to the Fall, and forward through the Incarnation to Christ's death and Resurrection: and the second of which points back through the Ascension to Christ's death and Resurrection, and forward through the Deliverances to the final Restoration of the Kingdom to the Father.

Eliminate the Advents and all its confusion; but recognise them, and their place in the whole scheme of Redemption, and you possess one of the great keys to the interpretation and understanding of Scripture. The doctrine of our Lord's Return has thus been set forth at length and with some repetition because of its great importance, and we can only now pray that the Spirit of God will use His Word

to the enlightenment of the believer and for the glory of Christ.

We will next consider what it is most important to understand, namely:—

III. THE STAGES OF HIS COMING.

Of these there are two, and in Scripture sometimes the one is referred to, and sometimes the other; and sometimes, again, they are referred to together, as though they were but one. This truth might be illustrated in a simple way thus:—Suppose I lived in London and had promised to go to Edinburgh sometime to see friends, and one day I start out to fulfil my promise. On the way I alight at Newcastle, where I have relatives, and I remain with them for one week, at the end of which I complete my journey to Edinburgh. How many journeys have I made? One, in two stages. When I left London, my objective was Edinburgh, not Newcastle, but on my way I remained awhile at the latter place with a view to my relatives there accompanying me over the latter part of my journey. This illustrates what I regard to be the truth about the Advents, and the language of Scripture bears it out. The first stage of Christ's coming brings Him to the air, and the second stage to the earth.

1. To the AIR.

Here four simple things may be said, namely, that this stage of the Coming is

(a) "FOR" His Saints. (1 Thess. iv. 16, 17; Phil. iii. 20, 21; 1 Tim. iii. 16.)

"The dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

(b) As the "Morning Star." (Rev. xxii. 16.) "I am the bright and Morning Star."

(c) Private. (1 Thess. iv; Phil. iii. 20-21; 1 Tim. iii. 16.)

The only people addressed here, or anywhere where the first stage of the Coming is concerned, are the Church of God, the members of Christ's Body.

(d) Never spoken of in the Old Testament.

This last is very important to mark in arriving at the facts, for, while the Gospel was preached under the old dispensation (Gal. iii. 8), the Mystery of Christ's Mystical Body was not unveiled, nor any of the truths concerning it declared. Hence, there is no reference whatever to Christ's Coming for the Church in the Old Testament.

The Second Stage of Christ's Coming brings Him:

2. To the EARTH.

And here also we will mark four points corresponding with the former. His coming is:—

(a) "With" His saints. (Zech. xiv. 4-5.)

"The Lord my God shall come, and all the Saints WITH Thee."

These are they whom He has gathered to Himself at the first stage of His coming, and they now accompany Him as He completes His journey, or a Week of Years having intervened.

(b) As the "Sun of Righteousness." (Mal. iv. 2.)
"The Sun of Righteousness shall arise with healing in His wings."

The context here will show clearly to what time this "arising" refers, a time of judgment and deliverances on the earth.

(c) Public. (Rev. i. 7.)

"Behold He cometh with clouds, and every eye shall see Him."

(d) Predicted throughout the Old Testament.

Careful search will reveal scores of such predictions, indicating that the history that is to be, when He comes again to the earth, will be a continuation of the history which obtained up to the time of Nebuchadnezzar (when a new era began, called the "times of the Gentiles") (Luke xxi. 24).

The second stage of Christ's coming is predicted also in the New Testament, in passages which have reference to God's earthly people. In the first stage He comes as the Head of His Body the Church, but in the second stage He comes as the Messiah of Israel to reign. Both these stages are spoken of in Titus ii. 13: "Looking for that blessed hope," that is, His coming to the air for the Church; "and the glorious appearing," that is, His coming to the earth on the behalf of Israel. As already indicated, several years intervene between these stages, which will be further explained later on. The practical value of this knowledge to us will be in our being led to full dedication of life and watchfulness of spirit in Christ Jesus.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. M. (Scotland). We cannot get rid of the fact that the "New birth" is used only in connection with "earthly things," and is not used of the members of the Spiritual Body of Christ in the Church Epistles. We can hardly say that "the thing is there," because "the thing" is explained in Ezek. xxxvi., 23-31, as the taking away of the Old nature altogether, and the substitution of a New nature. This is not "the thing" which takes place now in the members of the One body. The New nature is born of God (1 John v.), but the Old is not taken away. So that neither the *term* nor the *thing* is in the Church Epistles. Moreover, it is important to distinguish between *begotten* and *born*. The rendering of these two words is not consistent either in A.V. or R.V.

As to "the Kingdom of God," we have so fully explained it in our answer to J. W., in our October number, that it is hardly necessary to repeat it so soon here.

As to John iii. 5, no translation is "reliable" if it does not take into account Figures of speech. "Water

and spirit" is of course the literal translation. We say that, by the figure *Hendiadys*, water means *spirit* (spiritual water, as in John vii. 39). You say "water" means "word." That is making it a Figure of speech, but what figure is it?

As to Acts xiii. 33, we are of course aware that the English word "again" is superfluous, not being represented by a Greek word; but the fact that it refers to His resurrection from the dead is clear, being plainly so stated in the next verse. The *raising-up* mentioned in verses 22, 23, is another word altogether, and is used of quite a different kind of raising-up.

We do not say this was a "New birth"; nor can the expression be used of the Lord Jesus in any sense; but as His incarnation was His begetting as the Son of man, so, surely, His resurrection can be called a begetting also as the Son of God; *i.e.*, as marking His entrance on a new sphere of life—resurrection life.

G. B. (Sidmouth). We observe on the notice of the Mission recently held in Sidmouth, that the paragraph quoted as a reason for expecting a blessing on it, and explaining the conditions of the blessing, are all from the Old Testament, and one from the Gospels; not one from the Church Epistles.

It is only by wresting Scriptures from the Dispensation to which they belong, and interpreting them of another Dispensation to which they do not belong, that preachers and others can get what they want to support their non-scriptural doctrines and methods of the present day.

J. H. (Hants). We can hardly agree with you that we get many references to "the House" of 1 Tim. iii. 15 in the Psalms. The next verse explains what that "house" is, even the Secret which was not revealed to David, or in the Psalms.

The Psalms refer to quite another "house," which cannot be the Mystery. In Hebrews we hear of it again as the house in which Moses was faithful. Will not Christ fulfil all that was contemplated for Israel in the earth? Priesthood, Kingship, &c., &c. This will be an earthly rule, and Christ will be "over" that house, and not merely "in" it, as Moses was. There will be no failure then; no leading into idolatry under that faithful rule.

P. L. (Amsterdam, U.S.A.) Your questions re our definition of "a son of God," in the June number, 1906, are interesting, but they only show how true that definition is.

"A son of man" is one who is *begotten* by man. "A son of God" is one who is *begotten*, or created by God. "That which is begotten of the flesh is flesh; that which is begotten of the Spirit is spirit" (John iii. 6).

You ask (1) "Why are Jews called 'sons of God' (Hosea i. 10)." The answer is that they are not so called in Hosea i. 10. Hosea is a prophet, and he is foretelling a future day in which, the Old nature being taken away and a New nature given (Ezek. xxxvi. 23-31), they, who now (God says) "are not My people" shall be called "the sons of the living God." And this for the same reason that we are now called "sons of God" (Rom. viii. 14-17). In both, the New nature is begotten of God; only in Israel's case the Old nature will be taken away altogether, while, in our case now, it is left in us.

(2). Matt. v. 9 refers to the same future day when they "shall be called" the sons of God: for the Lord is continuing to teach concerning the Kingdom to His

disciples privately, as He had commenced to proclaim it publicly in chap. iv. 17. But that kingdom was rejected, and is now in *abeyance* (Heb. ii. 9).

(3). "In what relation does this expression sons of God stand to the 'Son of God?' (Jesus) Christ is not a created being (Heb. ii. 9). The answer to this is in Luke i. 35; and nothing we could say could make it more plain and clear.

C. P. As to readers of THINGS TO COME in Nottingham, please communicate with Mr. John Williams, Rose Cottage, Forester Grove, Carlton, Nottingham.

F. McL. (India). Thank you for sending the Madras *Christian Patriot*. It is sad reading, indeed, to see the young men of the Wesleyan Mission Kanarese Church giving an entertainment in behalf of the funds, the chief item being *the acting of the parable of "the Good Samaritan" in costume!* It began, we see, appropriately, with "a fiddle duett." And so Mission Churches abroad are being dragged down the same "steep place" as the churches at home!

R. K. (Scotland). Thanks for your calling attention to the blasphemous address of Mr. G. Bernard Shaw. Even an unbeliever is shocked at it in his letter to *The Times*. The significance, as a sign of the times, is seen in the fact that it was given under the auspices of a Church Guild, presided over by a clergyman, and unrebuked by the Bishop! The only comment we have to make is written in 1 Cor. ii. 14.

HITHER GREEN (S.E.)

Readers of *Things to Come* are invited to communicate with Mr. J. A. S. Jardine, 146, Torrison Rd., with a view to fellowship in Bible Study.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

THE KNOWLEDGE OF GOD.

(Continued from page 15.)

WE have seen how the true knowledge of God is revealed only in "The Scriptures of Truth;" and how it is imparted only by the *direction* of the Holy Spirit.

He who inspired this revelation in the Word must inspire it in our hearts also; or it can never be experimentally known.

Hence the importance of that Scripture which has already engaged our attention (2 Thess. iii. 5).

*"The Lord [the Spirit] direct your heart
Into the Love of God,
And into the patient waiting for Christ."*

(1). THE LOVE OF GOD.

It is the Spirit who is not only the Giver of life, but who is the Great Director of that life. And His great work in us is to glorify Christ by directing us into a knowledge of the will of the Father, and the work of the Son:

The Father's will of love, and

The Son's patient waiting to accomplish that will and manifest that love.

The love of God is a grand reality. But we can know it only by the *direction* of the Lord the Spirit.

Then we learn that this love to us is only in Christ; and, only to us as being in Christ.

Out of Christ, "The LORD is a man of war." Apart from Christ the guilty will be by no means cleared.

It is only misleading the poor world to tell it that "God is love," unless we tell it that this love is only in Christ. It is preaching only part of the gospel. The good news is that God is "a just God," and that though He is justice and righteousness itself, yet He is the SAVIOUR of all them that believe His testimony which He has given concerning His Son.

He cannot be known apart from the Son.

Hence it is that the direction of the Lord the Spirit is essential to the knowledge of the love of God.

It is only as He sheds this love abroad in our hearts that our enmity is slain; and that we are compelled to love Him, because He first loved us (Rom. v. 5; 1 John iv. 19).

As the Lord, the Spirit, directs our hearts into this love of the Father, we learn that

IT IS ETERNAL;

and hence knew no beginning; and is everlasting and knows no ending.

He tells us that we were "chosen in Christ before the foundation of the world," and that this was "in love," and was "according to the good pleasure of His will."

We could never have known this but by the further and later revelation of the Spirit in Eph. i. 4, 5. For if we direct our own hearts we always, and very naturally, direct them to ourselves; and then, of course, we see no reason why God should love us at all: then we become occupied with ourselves, and sink lower and lower in the slough of despond, until we end in despair. That is the end of our own self-direction. But when the Lord the Spirit directs our hearts, He never directs them to ourselves: no, nor to Himself, nor to His own work in us; but into the love of the Father to us; and the work of the Son for us.

Then it is that we receive His own precious revelation in Eph. i. 4, 5, and willingly confess that if God did not love us before we were born, He has certainly seen nothing in us to draw forth that love since we were born.

As we are thus directed, we are assured again and again that this love is not manifested towards us because of anything we have ever felt or done (Titus iii. 5); not because we first loved Him, but because "He first loved us" (1 John iv. 19).

In the ages of eternity past this love is revealed in its activity as going forth to us, while yet unborn. And after we were born, His care for us was shown, while as yet we cared not for Him; and while our hearts were as yet at enmity with Him.

As the Spirit directs our hearts into this love, we learn, further, that

IT IS SOVEREIGN:

that God never goes out of or beyond Himself for a reason why He should love us.

This was so even with Israel (Deut. vii. 7, 8). How much more must it be so with us?

Moreover, this love being to us, in Christ, there is no reason why it should ever change or be withdrawn. The Father is *always* well-pleased with the Son; and the Son does *always* those things which please the Father.

If the Father's love were shown toward us because of what we are in ourselves, the wonder would be, not why it should not be withdrawn, but why it was ever set on us!

But, being toward us, in Christ, we can understand why "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate from the love of God, *which is in Christ Jesus our Lord*" (Rom. viii. 38, 39).

We can understand, also, why the Lord Jesus, "having loved His own, loved them unto the end." To

the end of what? Not only to the end of time, but to the end of all their sins and weaknesses, frailties and infirmities, doubts and fears, sorrows and sufferings.

Though we may change a thousand times a day; though our circumstances and feelings and moods may change; though we may err and wander and go astray, yet "He abideth faithful," "He changeth not."

Moreover, the Father's love does not change merely because it is weak, but because it is strong. It sweeps every hindrance out of the way. It breaks down every barrier. It bears with the most impatient and rebellious.

Human powers fail to understand it. Divine utterances in human language fail to convey a true and full sense of it to our finite faculties.

We may rejoice in the fact; we may praise God for the revelation of it; we may give thanks for the communication of it; but we cannot apprehend it.

The Spirit Himself, the Giver, is the gift of the Father. Without this gift of the Spirit we should never be directed into the love of the Father, or the preciousness of the Son.

By this gift we are directed unto both the one and the other; and into the enjoyment of every needful blessing beside.

All praise and glory be unto the Lord the Spirit for His gracious direction into the love of God, and His blessed assurance that it is ours for ever and for ever.

(To be concluded in April.)

"THE NEW THEOLOGY."

IT is some time since we referred to the New Theology of the Rev. R. J. Campbell, the successor (!) of the late Dr. Joseph Parker. We refer to it once more in order to show how rapidly the great foretold Apostasy is advancing upon us. The daily Press has devoted large space to notices of it; which is of course denied to articles on the Grace of God and the Christ of God.

Mr. Campbell is about to throw down the gauntlet and challenge ministers of religion generally, thus compelling them to take sides for or against him; and forcing public discussion.

It will be observed that we have put the words "The New Theology" within quotation marks; for it is not our own title for it; nor do we use it as being correct. Mr. Campbell himself objects to it. He says* "he did not know how the term 'new theology' had arisen. The reason he disliked it was that it gave the impression that the beliefs it stood for were new in Christian experience. They were not new. They were the earliest of all."

Perfectly true! Those of his opponents who go back to Gnosticism, Pantheism, and Babylonianism, do not go back far enough. It was, truly, "the earliest of all." Instead of being "the New Theology" it is "the old Blasphemy." For it goes back to Gen. iii. 5, and comes from the old serpent, the Devil—

* *The Daily Telegraph*, London, Jan. 25.

"YE SHALL BE AS GOD."

For, adds Mr. Campbell, "*it was the Gospel of the humanity of God, and the divinity of man.*"

In fact this, and the other statement of the devil in Gen. iii. 4,

"YE SHALL NOT SURELY DIE,"

were the only two points of contact between "The New Theology" and the Bible as such.

It stands wholly on these two lies of the devil, and the thoughts of man; not on the Word of God at all. That is absolutely ignored.

It may be thus summed up practically in Mr. Campbell's own words (*see the Daily Mail of Jan. 12, 1907*):

1. There is no real distinction between humanity and deity. Our being is the same as God's.

2. Every man is a potential Christ, or rather a manifestation of the eternal Christ.

3. The New Theology looks on evil as a negative rather than a positive term. Pain is the effort of the spirit to break through the limitations which it feels to be evil. The only way in which the true nature of good can be manifested either by God or man is by the struggle against limitation.

4. The New Theology believes itself to be in harmony with the development of modern science. It handles the Bible as it would "any other book," and believes that the seat of religious authority is within, and not without, the human soul.

5. It occupies in the sphere of religion the same position as the Socialists in the sphere of politics; and that the Socialists "are one with us."

6. "The New Theology, of course, believes in the immortality of the soul" (Gen. iii. 4).

7. "The story of the Fall, in a literal sense, is untrue. It is literature, not dogma. The romance of an early age used for the ethical instruction of man."

8. Sin "is an offence against the God within."

9. "We wholly reject the common interpretation of the atonement."

10. "We believe not in a final judgment."

11. "We believe that Jesus is and was divine, *but so are we.*"

Here we have in a nutshell the creed of the New Theology.

Not a word is said about resurrection, because the New Theology "believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully or consciously one with its infinite source. . . . Ultimately every soul will be perfected."

Thus far the Rev. R. J. Campbell. All that we really know is that *these are the assertions which he makes*. But they are, and remain, *only his own assertions*. Like those of Mr. Trine in the United States, and others labouring in the same school, they are their *bare assertions*. As to evidence, or argument, or logic, or even reasoning, there is none.

The only answer they deserve is, "You say so"; or,

"So you say." For that is the end of the whole matter.

There is nothing to combat, nothing to disprove, nothing to argue about.

Most other systems of false religion do profess to be based on the Bible; and, however much they distort it, they do reckon with it to some extent.

But this new old blasphemy absolutely ignores the Bible altogether; it might be almost non-existent for aught that it has to propound.

We do not concern ourselves here with the man, nor with his teaching, beyond noting the fact that "the man of sin" himself will not go much further when he blasphemously declares that "he is God" (2 Thess. ii. 4).

We do not concern ourselves with the repudiations of other ministers or journals, though we may note that, on the whole, the world's newspapers have been more shocked and have spoken out more boldly than some of the church or religious papers or pulpits.

Above all, we must put on record the faithful words of Mr. Campbell's predecessor, the late Dr. Joseph Parker.

In a sermon preached at the City Temple (London), on Nov. 29, 1900, he used this language, which, in the light of present day developments, are almost prophetic. Dr. Parker said:—

"We have had our opportunities of meeting God here, of reading the Holy Word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a gospel without a Saviour, a salvation without a Cross; then write ICHABOD upon the portals of the place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the Throne of God."

In spite of all this, the multitude are readily gulping down this revival of satanic wisdom. But
"We believe God."

And therefore, we believe also that it is exactly such teachings as the above that are rapidly preparing the way for the universal religion of Antichrist.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 19.)

XIII.—THE AGE OF THE GOSPEL OF THE KINGDOM OFFERED TO ISRAEL BY CHRIST PERSONALLY.

WHEN the Word, the Son of God, who was with God and was God, "became flesh"—took a form He had never assumed before, even "the form of a bondservant"—we have signalised thereby the

greatest dividing line in the history of the human race. Christ's birth, as the Seed of the woman, at Bethlehem, was not only the greatest division in time, but it was the greatest division in the unfolding and delivery of revealed truth: and thus it stands as the first and chief fact, so to speak, at the beginning of the New Testament Scriptures.

It was *God's time* for His Son to appear; man had nothing to do with the fixing of it. Hence it was "when the fulness of the time came:" it was at "the consummation of the ages" that God "sent forth His Son made (or born) of a woman, made (or born) under the Law." The roots, therefore, of this greatest of historic events, were deep in the past.

The whole period of time covered by the Old Testament (and divided as we have seen into definite ages) led on and up to this miraculous birth. Every book in the library of the Old Testament contributed its quota to the filling of the time: so that, in a deep and far-reaching sense, we may truthfully say that the whole period before Christ's advent, in flesh, can be described as—

PREPARATION:

and the whole period of history after this event can, in like manner, be described as—

FULFILMENT.

This will be referred to again: enough here to note how it is corroborated by the statements in the Gospels: *by Matthew* (i. 1), "The book of the generation of Jesus Christ, the son of David, the son of Abraham," thus connecting Christ, in a sentence, with the two greatest genealogical names in Hebrew history, David and Abraham; *by Luke* (iii. 23-38), "The Son (as was supposed) of Joseph . . . the Son of Adam the Son of God," thus connecting Him with the head of the race, Adam; *and by John* (i. 1), "In the beginning was the Word, and the Word was with God, and the Word was God," thus going beyond all human genealogies and individuals, and connecting Him directly with God and declaring Him to be God, in an original and abiding fellowship of Godhead.

It is Christ that makes Scripture to be what it is. "The spirit of prophecy" is always pointing to Him: He is the object and meaning of all its utterances.

When we compare Matthew i. 1 with Genesis v. 1 an amazing wealth of suggestion opens up before us. There we have just two *books* and two *men*. There is Adam: and there is Jesus Christ. There is the book of "the first man, Adam," who fell: and there is the book of "the last Adam," who never fell. These are the two heads and the two records of two classes of people, lost and found. *In Adam* lost and guilty, all of us: and those who, by grace and by faith, are *in Christ*, found, saved, and declared righteous.

Hence the supreme importance of the coming into the world of the Son of God, clothed in "the likeness of men," to express and personally embody and convey the fulness of mercy and truth, righteousness and peace.

And so at last the clock of time struck the hour when

the Messiah should come (John iv. 25; when the Son should be given (Isaiah ix. 6); when the King of the Jews should be born (Matt. ii. 2); when the Seed, the Shepherd, the Star, the Sceptre, the Prophet, the Sacrifice should appear in the Holy Land to do the work predicted of Him. And the hour having come the silence was broken, and the angel messengers conveyed the tidings to one and another, the glory gleamed again in the Temple and in the open field, and the heavenly host sang out, in the hearing of men, the praises of God who only doeth wondrous things.

And in what estate was He born? Not only in the lowly condition implied in the "manger" bed; but of "the house and lineage of David;" born also, "a Saviour, Christ the Lord," and born "King of the Jews" (Luke ii. 1-11. Matt. ii. 2).

The shepherds of Bethlehem's fields found Him and went away and told it: the Magis from the East, where they had seen His star, appeared in Jerusalem with the startling enquiry, "Where is He that is born King of the Jews?" The first question of the Old Testament is expressive of God seeking lost man, "Adam, where art thou?" and the first question of the New Testament is expressive of lost man seeking his Saviour, "Where is He?"

It was no vain enquiry, for the Saviour had come. His name was to be called Emmanuel, for God was in the midst of men; and He was, also, to be called Jesus, for He was to save His people from their sins. Emmanuel: what He was: *His person*. Jesus: what he was to do: *His work*. Christ: what place He was to fill: *His office*. Lord: what claim He was to make: *His headship*. King: what rank He was to hold: *His Kingdom*. Son of God: in relation to God, sent; Son of Man: in relation to Man, come: *His mission*.

It was no marvel that the writers of the Gospels heaped proof upon proof of prophetic fulfilment and historic reality in the advent of the promised Messiah, when we consider how, through long centuries, the best and wisest and most God-fearing men had foretold, prayed for, and longed to see His coming.

And surely it may be safely said that, if a reader is not convinced by the united testimony of the four Gospels, there must be a barrier of prejudice and a density of darkness which no amount of evidence will dispel.

Having said this much, we now, by the help of God, would seek to set forth *the age-time intent* of Christ's physical, visible, tangible presence among men (see 1 John i.), during the thirty-three years which we may confidently designate as the *most important section of time* in the history of the world.

This is a great enquiry: and the present writer feels that if he fails to reach the true prophetic perspective of this subject the whole treatment of the New Testament will be nebulous and unsatisfactory; but if, on the other hand, by the grace and help of the Spirit of Truth, he reaches the indisputable testimony of Scripture, here, all else will work out, in natural sequence, with the precision of a mathematical problem.

The four Gospels must be studied afresh; and the final testimony of the Apostles must be compared therewith. Fancies and familiar opinions will not satisfy us; we must get to the bedrock of facts and soberly-interpreted passages of the Records.

Christ "came." He was "sent." He had a mission. He was the *Saviour-Missionary*. He was sent to a certain people: sent to the world, in the ultimate issues of His work, but sent first and chiefly to *Israel*. He had a message—one supreme note of testimony—and that was the *Gospel of the Kingdom*.

Thus we have:

The Messenger: The teaching Prophet, the suffering Servant.

The People: The remnant of Israel, God's elect nation.

The Message: The Gospel of the Kingdom, the Acceptable Year of the Lord.

Not that there was nothing else; there was a wider aspect expressed here and there, specially in the fourth Gospel, foregleams and announcements of a far more extended testimony, and preparing for further revelations of God's counsel; but we hold it to be beyond argument that first and foremost and of set purpose *the Age-Time intention* of Christ's ministry, in "the days of His flesh," was to the "lost sheep of the house of Israel."

Once this fact is grasped and applied, many puzzling passages will become clear and plain; we shall not, then, be constantly reading into the Gospels what was never intended to be read out of them. We shall see that there is a *definite epochal progression in New Testament truth* just as there was in the Old Testament.

And surely, by all the canons of reason and probability, not to speak of prophetic necessity, it was to be expected, when Christ came, that the appeal, in the first instance and with special definiteness, should be to the People with whom Jehovah had such close relations and covenant engagements from Abraham downwards.

Even after Pentecost the testimony was "to the Jew first;" how much more, before that event.

So was this the case in the personal ministry of the Messiah. But in this matter we are not left to conjectures, we do not rest in probabilities; there is only one source of infallible information; we must open and read and search and compare the written records of the New Testament.

Following on, this will be carefully and prayerfully done; but meantime let this epoch, with its beginning and its ending, be clearly before our minds. The great initial fact is

CHRIST'S BIRTH.

The concluding fact is

CHRIST'S ASCENSION.

Thus is bounded the age covering His personal visible presence and ministry among men. "He that descended is the same also that ascended."

His *descent* and His *ascent* are the boundary lines of the era. The facts given us in the Gospels according to Matthew and Luke leading up to His birth are

simply preliminary and subservient to the great event itself.

The structure of the epoch is of the simplest character. It is threefold, and is made up of three unequal periods of time, as follows:—

From His Birth to His Anointing.	From His Anointing to His Resurrection.	From His Resurrection to His Ascension.
About 30 Years.	About 3 Years.	About 40 Days.

PAPERS ON BAPTISM.

(Continued from page 21.)

III.

THE SIGNIFICANCE OF JOHN'S BAPTISM.

By A. E. K.

WHAT did John's baptism signify? First, it was a confession: they needed to be washed, or ceremonial cleansed: they confessed their sins (Matt. iii. 6).

It was unto repentance, the prime requisite for national blessing. The nation had become a byword and a hissing; they were scattered over all the earth; the nations ruled over them (Deut. xxviii. 37, 43, 48. 1 Kings viii. 46, 49).

The curses which were written in the law of Moses visited them in their disobedience. So then, in Deut. xxx. 1-5, we read: "And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy sons, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers."

Since the days when Moses consecrated Aaron and his sons (Ex. xxix. 4. Lev. viii. 6), *all baptism was performed by the person baptised.* The priest washed himself at the laver (Ex. xl. 31). The defiled clothes were to be washed by the man himself (Lev. xi. 40). Naaman dipped or baptised himself in Jordan (2 Kings v. 14).

But, when John came, he did the baptising (Matt. iii. 6). So they called him "the Baptist" (or, more lit., "the Baptist"). By his baptism, those who received it not only became a separate company, but were identified with the Coming One, and thus became a unit.

John came in the spirit and power of Elijah to prepare the way of the Lord (Matt. xi. 14. Luke i. 17). And this is why the Lord underwent John's baptism (Matt. iii. 13). He needed no cleansing. No defilement was there to be removed. But as Moses was with the sons of Israel in the cloud and in the sea, so He also identified Himself with those who had been baptised unto His name. And here, too, is emphasised the two grand methods of baptism which the cloud and the sea set forth. Here, too, there is a cloud, and its significance is clearly seen; for, through it comes the Dove, that Divine Spirit which is the true cleanser, sanctifier, and giver of abundant life (Matt. iii. 16).

We pause to grieve over the fearful hypocrisy which reigned in the nation in those times. John himself saw how superficial many of those were who came to his baptism. In his bold and fearless way he denounces them, saying, "O brood of vipers, who hath warned you to flee from the wrath to come"? (Matt. iii. 7). Repentance and baptism in name and form were not enough. Suitable fruit must be produced to prove its reality (Matt. iii. 8). The One to whom they had been baptised could not be deceived. He would not baptise with water, but by His baptism there would be a severing of the real and the unreal. Those would receive the baptism of holy spirit (*pneuma hagion*), but such as these the baptism of fire (Matt. iii. 11).

BAPTISM AND THE KINGDOM.

Repentance is always connected with baptism when administered to the sons of Israel (Acts ii. 38). The words of Moses, in Deuteronomy, are the long lost key to the right understanding of this much-abused word. Before Jehovah can bless His people Israel in the land, they must turn to Him. And to prove the sincerity of their repentance, they must also bring forth its proper fruits. None of them will ever inherit that earthly kingdom except they enter through this door. But, for the other nations, God opened another door—faith (Acts xv. 9; xiv. 27).

Baptism was the outward seal of repentance during John's ministry, and that of the Lord Himself while on earth. The Lord Himself never baptised with or in water, but left that to His disciples (John iv. 2).

The oneness of those thus baptised, and their separation from the rest, is seen when there arose a question between John's disciples and the Jews about *purification* (John iii. 25). They go to John, and tell him of the Lord, how He (or His disciples) *baptise*, and all come to Him. John's disciples were Jews; but now they are distinguished from other Jews. And this incident shows, too, how the ministry of John merged into the Lord's ministry, and how John's disciples formed the nucleus of the Lord's followers. These also, while one with the Jews by the fleshly rite of circumcision, were separated from them by the fleshly rite of baptism.

The same ministry is continued by Peter on the day of Pentecost. The kingdom had been proclaimed by John and the Lord. Israel refused it, and murdered the Lord's Anointed. But now, in resurrection, He is

proclaimed to them again as David's Son, whom God had raised up to sit on David's throne (Acts ii. 23, 29-31).

But, before the day of the Lord could come manifestly, God's hand must be displayed in judgment. Prophet after prophet had spoken of the opening of that terrible day. More awful than the judgments that delivered them from Egypt was to be the portion of His enemies in that day (Acts ii. 20. Joel ii. 1-11. Amos v. 18-20. Zephaniah. Dan. xii. 1. Isa. lxvi. 15; ii. 11, 12).

How then were they, who were guilty of that sin of sins, the murder of God's Anointed—how could they escape them? "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of holy spirit (*the pneuma hagion*). For the promise is unto you and unto your children, and to all who are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, 'Save yourselves from this untoward generation'" (Acts ii. 38-40).

He had shown how that generation was going on to the terrible judgments which would usher in the Day of the Lord. To be saved from these judgments was the end he desired for them. In order to "save themselves" it was necessary for them to repent. Nor this alone: but they must also be baptised. A priest (in the type of this period, the tabernacle) might have said: "The waters of the laver have no intrinsic value, I will not wash in it." But he would have been reminded of Jehovah's word "that he die not" (Ex. xxx. 20). So also none of His people Israel will enter into that Kingdom except by the way of repentance and baptism. This is the key to that strange word in Peter's epistle (who writes to the *Diaspora*, or scattered ones, who are in the wilderness and are about to enter the kingdom, and who are surrounded by the fiery trial he spoke of in his Pentecostal sermon): "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the response of a good conscience toward God) by the resurrection of Jesus Christ" (1 Pet. iii. 21). Baptism will be the entrance into the Ark of Safety in that day, whose tempestuous judgments will so much resemble the waters of Noah (Isa. liv. 9. Matt. xxiv. 37-39).

Two notable results of John's baptism have been noticed. (1) It separated its subjects from the nation as a whole, and (2) it formed them into a separate company.

These two thoughts continue to be seen both in our Lord's ministry and that of the twelve, as recorded in the book of Acts. When the proselyte Cornelius had received the gift of holy spirit (*the pneuma hagion*), and thus given evidence that God had acknowledged him, Peter could say, "Who should forbid water, that these should not be baptised?" (Acts x. 44-48).

Why should not these men of the nations become one with the baptised company at Jerusalem, since God had sealed them? Not even all of those who had been baptised in water had received the gift of holy spirit. In Samaria they were baptised, but holy spirit had fallen upon none of them (Acts viii. 15-17).

Simon Magus would have bought the right to impart this spirit with money. If, then, these who had not even received these gifts should be identified with the saints at Jerusalem, and be delivered from the wrath about to be poured upon that nation and the whole earth, why should not these men of the nations be baptised who had received the gift, even as the apostles themselves had at the first? (Acts xi. 15, 17).

So we see, God comes in and forms a new ground of unity which supersedes (and rules in a sense) that of baptism in water; though both continued together for a time.

Remarkable as was the fact that John baptised his disciples (instead of exhorting them to do it themselves as under the law), still more remarkable is the fact that, after this manner had become so thoroughly established, Saul should be *told to baptise himself** (Acts xxii. 16). Had he been baptised like the rest, then he would have been identified with the company at Jerusalem, just as the Samaritans and Cornelius had been. His self-baptism is but one of a variety of symptoms which afterward developed into a clear and definite line of cleavage between him and Jerusalem, and his ministry and that of the twelve.

As his ministries will come before us at length later on, we will not pursue them further now.

As to the temple, we know that the temple and its service speaks of the time when our Lord, like Solomon, will sit upon His glorious throne and rule in peace (2 Sam. vii. 12-16). It is a type of the millennial age. But the tabernacle preceded the temple. It stood during David's reign. The Lord would not suffer David to build Him a house (2 Sam. vii. 5-13. 1 Chron. xvii. 4). But now the tabernacle of David is fallen, as the prophet Amos foretold.

But after Israel has been sifted among the nations, and the sinners have died by the sword (Amos ix. 9), then will the tabernacle of David be built again (Acts xv. 16). From this we gather not that the tabernacle itself (as an earthly material structure), but the truth which it presents, the economy which it typifies, will continue until Israel comes into that good land promised to their fathers, and even after this, so long as the Lord, like David, deals in judgment. This is the latter boundary of the anti-type. Until then the laver holds its place midway between the altar and the throne. So long will the word go forth—"Repent and be baptised for the remission of sins" (Acts ii. 38).

While the tabernacle stood no one dared approach Him unless first he be cleansed at the laver. So, in Israel, when the Kingdom of God began to be preached by John, and was continued by the Lord and by Peter, and by the twelve at Pentecost, and as it will again be preached at the time of the end, all the way, until the Greater than Solomon is peacefully reigning on His throne, baptism in water will stand right in the midst of the way of approach.

*βάπτισμα, 2 pers. Sing. Aor. 1, Imperative *Middle*, as is also shown in the next statement, "and wash away thy sins."

All this is clear; but why a change?

The absolute need of cleansing denotes a state of distance from God. But a cleansed condition speaks of nearness and fellowship. So it was that the laver was "a laver of regeneration" (Titus iii. 5. Exodus xxix. 4). The initiatory washing of the priest was the new birth that introduced him to a life of nearness to Jehovah.

As the sacrifices were continually repeated because of their imperfection (Heb. x. 2), so also the washing was continually repeated, adding nothing to the meaning of the type.

In that glorious day when all Israel shall be saved, then all will have been born from above; all will have been cleansed at the "laver of regeneration." The whole nation will have been initiated into the priesthood. Hence there is no longer any need for the laver in this aspect. They all will be near (Rom. xi. 26. John iii. 3. Tit. iii. 5. Ex. xix. 6. I Pet. ii. 9. Rev. i. 6).

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 23.)

WITH earnest desire to know the will of our God, we now come to an aspect of our subject which is of great importance, but, we fear, little regarded, and which will ever require careful and reverent treatment; it is:—

IV.—THE TIME OF CHRIST'S COMING.

In speaking of the Advent under this head, we refer to the whole journey, and not to the stages of it as before indicated and distinguished. Such passages as I Tim. iv. 1-3; 2 Tim. iii. 1-9, and the Epistle of Jude reveal to us what condition of things we may expect in "the latter days": departure from the faith, spiritual seduction, false doctrine, hypocrisy, insensibility, fleshly prohibitions, self-loving with all that that entails, and over all,—a thin veneer of religionism which is perhaps its worst feature, for religion without righteousness is a shame and a sham. And when we look around us to-day, do we find anything corresponding to this forecast? Assuredly we do. Perhaps there never has been a day when there was more religion than there is to-day; the devil finds he cannot get on without it, for people MUST be religious; he knows, if men do not, that we were made for God, and that both heart and conscience require something of a spiritual or mystical character to set them, for the time being at any rate, at ease, and thus everywhere we find "a form of Godliness," but the power denied. As in the days of Cain, we are making the most rapid strides in science, art, and learning: civilisation and culture are being brought to the highest realisation of themselves, but to an appalling extent it is but veneered corruption and cultured develry, and, at the very best, it is in independence of, if not in outward antagonism to God. These are the signs of the time, and all speak of the approaching end of the age. But there is another passage of Scripture which we must study in fuller detail, if we would rightly understand the present situation as related to the Lord's Second Advent;

it is that which records the vision Nebuchadnezzar had in Babylon (Daniel ii.). We will first of all set forth in a simple form the Vision itself and the Interpretation, and then explain these as far as this is necessary, and as briefly as may be consistent with our present purpose.

(a) THE VISION.

(i.) AN IMAGE—A MAN.

1. A Head of Gold.
2. Breast and Arms of Silver.
3. Belly and Thigh-part of Brass.
4. Legs and Feet.
 - (a) Legs of Iron.
 - (b) Feet, part of Iron and part of Clay.

(b) THE INTERPRETATION.

(ii.) A PERIOD.—"THE TIMES OF THE GENTILES."

1. The Babylonian Empire.
2. The Medo-Persian Empire.
3. The Grecian Empire.
4. The Roman Empire.
 - (a) The Roman Empire—Former.
 - (b) The Roman Empire—Latter.

It will be at once apparent that we have here features according with one another in every minute particular, and leading us to certain knowledge in regard to the Lord's Return. The Image is that of a "man" who symbolises a "period," called, in Luke xxi. 24, "the times of the Gentiles." This period commenced with Nebuchadnezzar, who, we are told, was the "head of gold," and it will end when that "stone" is cut out without hands and cast upon the feet of the "image," bringing the whole thing down (vers. 34, 35). We know that this latter has not yet taken place, so that we are at present living in this period of the Gentiles. The head of gold, then, is the Babylonian Empire as summed up in its king; the breast and arms of silver consequently must be the Empire which succeeded the Babylonian, that is, the Medo-Persian, one Empire, hence the breast, and yet two, Median and Persian, hence the arms. The belly and thigh-part of brass is the Empire which followed the Medo-Persian, that is the Grecian, and the rest of the "image" symbolises the Roman Empire which succeeded the Grecian, but we must notice here the wonderful fitness of a man's image to foreshadow this last Empire in its very remarkable course. At first united, it was eventually separated into two great divisions, the East and the West, corresponding to the two legs; and it is at the present time so divided, for we are still in the Roman Empire period.

It might be well to say, at this point, that some believe there are five, and not four, Empires portrayed in this Image; and such, I think, has been the view taken in *Things to Come*. That is a matter for further investigation, and should not be overlooked: but it does not affect our present object, which is to show that we are, in either view, nearing the end of the Image-period.

*See June, 1904, Vol. x., p. 139, &c.

So, to continue: as we come down to the "feet" the power of the iron is weakened by the intermixture of clay. What this clay is will be determined by a discovery of what that is which it weakens. Iron, when used in reference to Government, is, throughout Scripture, a symbol of unity, of authority, that is, of monarchy. And that which weakens this form of Government is symbolised by "clay." What then is it which weakens, until it destroys, Autocratic Government? The question divulges its answer—Democratic Government. The rule of an individual and the rule of the people lie at the poles of Government, and represent irreconcilable principles. Thus apprehended, we see that the period of monarchical authority the world over, is, toward the end, to be corrupted by a rising of the people to power, resulting in a very brittle state of affairs, which is to be brought to an end by the fall of the promised "stone." Let us turn and look about us: what do we see? Just that which is here portrayed as the feature of the last days; it is all Democracy; Socialism in England and Anarchy in Russia. The whole movement of the present age is in this direction, in the home, the Churches and the State alike, indicating very clearly, in the judgment of many, that the last days are upon us.

"But what indication have we of this," some young believer may ask, "that the Coming of the Lord draweth nigh?" Simply this, if it is recognised that the spirit of democracy has set in and is already widespread, we know that we are living in that period of the "image" symbolised by the feet, and it is upon the feet that the "stone" is to fall; that is to say, upon our own age is this judgment coming. But what is the "stone," and how will it fall? The "stone" is He whom the builders rejected, the Lord Jesus, the promised Messiah; and His falling upon the feet of the "image" is His coming to the earth, at the end of the present age. "Then," it will be said, "we may know exactly when Christ will come." But this is not so, because we have no means of knowing how long the "feet" period of the "image" will last, and doubtless there will be great development of this modern spirit before it will be fully ripe for judgment; the ten toes, which are the kingdoms, are not yet clearly distinguishable, so that much may happen, although no doubt it will happen rapidly. That alone which we can affirm is, that we are to-day in neither the Babylonian, Persian, Grecian, nor early Roman stage of the "times of the Gentiles," but at the far end of the "feet," to which the Lord will come.

But now let us recall the two stages of the Coming, first to the air, and then to the earth. Which of these stages is pointed to by the falling of the "stone"? Certainly the latter, so that His coming to the air for His saints will have already taken place. Turn then to the ninth chapter of Daniel and read verses 24-27, where is unveiled to Daniel and to us somewhat of the Divine purposes of the chosen People, and which incidentally discovers to us the period which will elapse between the two stages of the Lord's Coming.

We will first of all read carefully the passage, and then look carefully at it in detail.

Daniel ix. 24-27.

"Seventy Sevens have been severed off upon the people and upon thy Holy City, to shut up the transgression, and to seal up sins, and to cover iniquity and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a Holy of Holies. Know, therefore, and understand:—From the going forth of a commandment to restore and to build Jerusalem unto an Anointed One, a Prince, there shall be Seven Sevens and Sixty and Two Sevens: it shall be built again with street and moated wall, even under pressure of the times. And after the Sixty and Two Sevens an Anointed One shall be cut off, and there shall be nothing for Him. And the City and the Sanctuary shall the people destroy of a Prince that shall come: and his end shall be in the flood; and until the end there shall be war, a decree of desolations. And he shall confirm a covenant with the many for One Seven: and during half of the Seven he shall cause sacrifice and offering to cease, and upon a wing of abominations he shall come, desolating even until the consummation, and that that is determined, which shall be poured upon the desolated."

First of all, mark the time-divisions of this passage:—

Seventy Sevens.

Seven Sevens.

Sixty-two Sevens.

One Seven.

Half a Seven.

Half a Seven.

Total—Seventy Sevens.

"Seventy Sevens are determined upon thy people and upon thy holy City." What these Sevens are we must discover from the passage itself: "FROM the going forth of a commandment to restore and to build Jerusalem, unto an Anointed One, a Prince, there shall be Seven Sevens and Sixty and Two Sevens." This command was given in the 20th year of Artaxerxes Longimanus the year 445 B.C., and the Messiah the Prince (Christ of course), was cut off 483 years later, exactly sixty-nine times seven, so that the "Sevens" are periods of years. These Sixty-nine Sevens, as already pointed out, are divided into two parts, Seven Sevens, or 49 years, that is, from the Edict to the close of the O. T. prophetic period with Malachi; and Sixty-two Sevens, or 434 years, *i.e.*, from Malachi to the Crucifixion, making a total of 483 years. At the end of this time we are told that the Messiah is "cut off," and then the last Seven, the Seventieth, is spoken of, but in between the 69th and 70th Sevens the whole of the present Dispensation falls: "Messiah shall be cut off and shall have nothing"—the Church dispensation—"and the people of the prince," etc. This significant omission of our dispensation in the prophetic forecast of the Old Testament Scriptures is of very frequent occurrence, and is doubly emphasised by the Lord's own method of interpretation as a comparison of Luke iv. 19 and Isa. lxi. 1, 2 will shew. It is at the end of this Seventieth Seven that the Lord will return to the earth, and as that last seven of years cannot commence until the Church is taken away, the time which elapses

between the first and second stages of the Coming must be seven years. Any who presume to fix a time for the Coming of the Lord go beyond the warrant of Scripture, but those who say that the signs of the times point to the speedy Advent of the Christ say what must be quite patent to every intelligent student of the Scriptures and of the times.

Much confusion of thought and teaching has arisen through no distinction having been recognised between that which concerns the Chosen Nation and that which concerns the Church, but wherever this key is applied it always unlocks to us the meaning of the Word: the great underlying principles are, I believe, the same in each, but the method and purpose differ, and must never be lost sight of.

Now to gather up the foregoing thought:—

1. We are at present in the period of "the times of the Gentiles."
2. This period began with Nebuchadnezzar, and will end when Christ comes to the earth.
3. This period is constituted by the rule of four, perhaps five, great Empires, the Babylonian, Medo-Persian, Grecian, and Roman.
4. We are now at the "feet" stage of the great Roman period, according to Nebuchadnezzar's "image."
5. Within this "times of the Gentiles" is another period relating strictly to the Jews, and covering 490 years, which began in the days of Nehemiah and will end when Christ comes to the earth.
6. This 490 years, or Seventy Sevens, are divided into three unequal parts, 49 years and 434 years, which are consecutive, and then seven years separated from the others by the whole of the Christian dispensation.
7. At the beginning of this last seven of years,* Christ comes to the air for His Church, and at the end thereof He comes to the earth for the sake of Israel.
8. Exactly when Christ will come to the earth we do not know, but He will come for us, His Church, seven years earlier,* which may now be at any time.

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH.

INTRODUCTION.

THE character and work of Jeremiah, as well as the political position in which he was placed, need a few introductory remarks.

The priest of Anathoth succeeded the scion of the Royal House of Judah as chief of the prophetic office.

Isaiah, son of Amoz, had guided national affairs for sixty years, during the reigns of four kings—Uzziah, Jotham, Ahaz, and Hezekiah. And of the last king he was the close friend and esteemed adviser. His policy all along

* Or some years before.—(E.D.)

was resistance to Assyria; he spoke to a people ready to obey, and whose principles of true religion were kept firm by a faithful government.

Jeremiah, on the contrary, was persecuted by Court, priests, prophets and people during the reigns of the last four kings of Judah—Jehoahaz, Jehoiakim, Jeconiah, and Zedekiah. Feared and hated alike, for his antagonism to their depravity and idolatry, and to their foreign policy of resistance to Chaldea, his life among them was one long martyrdom.

Regarded by the ancient Jews as a type of the Messiah, surely no man ever approached so near to Him as he in the fellowship of His sufferings.

Witness the tears and pain of heart over the sins of his countrymen, Jer. viii. 18; xv. 18; xxiii. 9; xiii. 17; Lam. ii. 11; iii. 48-51: the reproach and curses he had to bear for his faithfulness, Jer. xv. 10, 15: the slanders and general ill-treatment he endured, Jer. xxvi. 10-24; xi. 18, 19; xii. 6; xviii. 18; xx. 10; Lam. iii. 52-4: isolation, Jer. xv. 17; xvi. 1-8: the plots laid to kill him, Jer. xi. 18, 19, 23: the necessity of hiding from his foes, xxxvi. 19; the ridicule cast upon him, xx. 7, 8: his bodily anguish, Lam. iii. 1-15: his mental anguish, revealed so pathetically in his ten prayers, Jer. x. 23-5; xi. 20; xii. 1-3; xiv. 7-9; xiv. 19-22; xv. 15-18; xvii. 13-18; xviii. 19-23; xx. 7-13; xxxii. 17-25: and, perhaps the hardest thing of all to bear—snares laid to make him fall into sin—"My familiar friends watch for my halting" (Jer. xx. 10; compare Luke xx. 20).

But he, too, had a small band of loyal friends who nobly stood by his side through the worst crisis: the family of Shaphan, and Baruch, and Ebed-melech were men worthy of any hero's friendship.

Had Jeremiah merely denounced sin, while foretelling deliverance from national danger as Isaiah had done, princes and nobles would have ignored his plain speaking certainly, but he would have been popular. As it was, they showed him the most vindictive hatred on account of his persistent prophecies of ruin to Judah in Nebuchadnezzar's victorious campaigns.

Why then, did Jeremiah preach submission to Babylonia when Isaiah had enforced resistance to Assyria? Daniel answers this question in his prayer (chap. ix).

The history of ancient dynasties teaches us that the rise of one meant the downfall of the others; all subordinate kingdoms being gradually absorbed into that Power which happened to have the ascendancy. There was one important exception to this general rule, and this exception makes all the difference between sacred and profane history. The independence of the Hebrews was assured on condition of their faithfulness to God; and archaeological discoveries have made the very stones to cry out in vindication of Bible truth. The story engraved on Assyrian monuments corroborate sacred history and reveal the long buried past.

We now know that Assyria, originally a colony of Babylonia, led the van of power from the commencement of the 14th century B.C., to the year 1120—the time of Samuel's rule in Israel. It was then the foremost monarchy in the world: but, from that period, for

some inexplicable reason, it fell into obscurity for 150 years. This decline, therefore, occurred at the same time as the rise of the Hebrew State in Palestine. King David subdued the kings of the Syrian Confederacy, and he and his son Solomon, who succeeded him, took the place of supremacy.

After Solomon's death, Palestine sank, and Assyria again began to rise. From B.C. 940 the records abound in accounts of Assyria's encroachments, until at last the Syrian League was broken up, Damascus taken, 732, and the trans-Jordanic tribes of Israel carried captive (2 Kings xv. 29).

In the year 730 B.C. the ascendancy of Assyria was supreme. Its monarch, Tiglath-pileser III. (Pul, 2 Kings xv. 19), had extended his empire from Persia to Egypt (1,200 miles), and from the Persian Gulf to Armenia (800 miles). He was also proclaimed king of Babylonia; but although frequently worsted in its long struggles with Assyria, Babylonia was never long in subjection.

Hezekiah was now on the throne of Judah. At first under tribute, he threw off the Assyrian yoke B.C. 702. He had witnessed the downfall of Israel, when Samaria was taken in B.C. 721 by Sargon (successor to Shalmaneser, who died during its siege). Sennacherib marched into Palestine, took 46 cities and 200,000 captives. The Bible account gives a different ending to his campaign from that of the records, the reason being that it was not the custom of ancient nations to record their own disasters. Otherwise there is a close agreement between the Assyrian and Biblical records.

In the year 676, Judah, under Manasseh, was again in submission, and he, attempting to revolt, was ignominiously banished to Babylon.

From 670 to 626 reigned Assur-bani-pal, called by the Greeks Sardanapolis, and by Ezra Asnapper. He was the greatest of Assyrian monarchs. After his death Assyrian history is obscure. Media had become, out of a mere collection of tribes, an organised power, and revolted against Assyria. The Median king, Cyaxares (Ahasuerus, Daniel ix. 1), invaded the country and besieged Nineveh; but his enterprise was delayed by the descent of hordes of Scythians on his kingdom, compelling him to withdraw for a while.

In B.C. 610, Nabopolassar, an Assyrian general, and father of Nebuchadnezzar, was made king of Babylon. He joined Media, Egypt, and Armenia against Assyria. The following year, Necho, king of Egypt, on his way to join his allies, was met in battle by Josiah, king of Judah, at Megiddo. This was a terrible mistake for Josiah to make, for through this unfortunate interference the best of kings lost his life and ruined his country. Josiah's death sealed the fate of Judah (2 Kings xxiii. 29).

It was not until four years after the battle of Megiddo that a crushing defeat came to Assyria at Carchemish (Jer. xlvi. 2); and after the fall of Nineveh, B.C. 606, it was finally overthrown.

Assyria was now merged into the Babylonian Empire.

THE FULL PERIOD OF JEREMIAH'S TIME, CHRONOLOGICALLY ARRANGED.

Period I.—From the 13th year to the 31st or the end of Josiah's Reign—18 years.

2 Kings xxii. xxiii. 30; 2 Chron. xxxiv. xxxv.; Zephaniah; Jer. i.-vi.

Period II.—From the 1st to the 3rd year of Jehoiakim's Reign—3 years.

2 Kings xxiii. 31-37; 2 Chron. xxxvi. 1-5; Habakkuk; Jer. xxvi. 1-7; vii. to x.; xxvi. 8-24; xi.; xii.; xiv. to xx.; xxii.; xxiii.

Period III.—From the 3rd year to the 11th, or the end of Jehoiakim's Reign—8 years.

2 Kings xxiv. 1-17; 2 Chron. xxxvi. 6-12; Psalms lxxi; Jer. xlvi.-xlix. 33; xxxv.; xxv.; xxxvi.; xlv.; xliii.

Period IV.—From the 1st year of Zedekiah's Reign to the Siege of Jerusalem—11 years.

2 Kings xxiv. 18-20; 2 Chron. xxxvi. 11-16; Jer. xxiv.; xxix.; xlix. 34-39; xxvii.; xxviii.; l.; li.; Ezek. i.-xxiii.

Period V.—The Siege and Fall of Jerusalem, B.C. 588.

2 Kings xxv.; 2 Chron. xxxvi. 17-21; Jer. xxi.; Ezek. xxiv.; Jer. xxxiv.; xxxvii.; xxxii.; xxx.; xxxi.; xxxiii.; xxxviii.; xxxix. 15-18; Lamentations.

Period VI.—From the Fall of Jerusalem to the Migration into Egypt—4 months.

Jer. xxxix. 1-14; lii.; Psalms lxxiv.; lxxix.; Obadiah; Jer. xl.-xliv.; Psalms cxxx.; cxxix.; Ezek. xxxiii.

Questions and Answers.

QUESTION No. 382.

"IN THE DAY" (Gen. ii. 17).

R. J. G. "Will you kindly explain Gen. ii. 17: 'In the day thou eatest thereof thou shalt surely die.' Does this mean that that death would follow *on the day* of eating the fruit?"

The meaning of the expression "In the day" בַּיּוֹם (*b'yôm*), can be gathered from its usage. From verse 4 we learn that it corresponds with the word "when." In that verse there are two lines: in the first the time is expressed by "when"; in the next the same time is indicated by "in the day." We know it was *six* days and not *one* day (compare Lev. xiii. 14): "In the day that raw flesh appeareth in him. This is rendered in the A.V. "when," and R.V. "whenever."

Lev. xiv. 57: "To teach *in the day* of the unclean, and *in the day* of the clean." The A.V. and R.V. both render thus: "To teach *when* it is unclean and *when* it is clean." See A.V. margin, where the Hebrew is literally rendered (compare Deut. xxi. 16, and 2 Sam. xxi. 12).

1 Kings ii. 37 is an interesting example, because the expression is used in precisely the same connection: "It shall be that, *on the day* thou goest out, and passeth over the brook Kidron, thou shalt know for certain that thou shalt surely die."

But it was not until after Shimei had been to Gath to seek his servants, and come back again, that Solomon sent for him (v 41) and proceeded to carry out the threat that he had made.

Psalm xviii. 18: "They prevented me *in the day* of my calamity": *i.e.*, when I was in trouble.

In Isa. xi. 16 the whole period of the Exodus is covered by the expression "in the day," and

In Jer. xi. 3, 4, 7, the expression is used to cover not only the Exodus, but to include the period of the giving of the Law.

In Ezek. xxxvi. 33 it is used to include all the time of the re-building of the cities and wastes of Israel in the day of the Restoration.

The fact is that all the confusion about Gen. ii. 17 comes from translating a *Figure of Speech* literally. This Figure is called *Synecdochē*, by which a part is put for the whole, as when a part of the body is put for the person himself (when we speak of so many "hands" being employed), when the *flesh* (a part of man) is put for the whole person (Gen. vi. 2. Ps. lvi. 4; lxxv. 2. Is. xl. 5); when the *head* is put for the person (2 Kings ii. 3. Ps. vii. 16; lxvi. 12), etc., etc.

So, here, a portion of time is put for an indefinite time. Shimei lived some time after his act of disobedience; and Adam, we know, lived 930 years. This alone should have guided us to a true sense of the word *b'yom*, and not have incited some to find a discrepancy, and others to invent fanciful and unscriptural theories about death.

Our explanation has the merit of being grammatical; of giving the Figure of Speech its proper meaning; and being consistent with the usage of the word in all its other occurrences.

It is also simple and clear to all. (See further on *Synecdochē* in our *Figures of Speech*, pp. 613-656.)

Signs of the Times.

JEWISH SIGNS.

THE INFLOW INTO PALESTINE.

Although the figures given some time back in our Russian news as to the number of Jews who lately entered Palestine hardly came up to the level for which various reports had prepared us, they yet indicate a considerable increase over those of previous periods. Thus in the first half of the present year the Russian Jews who emigrated to Palestine were 1,747. This compares with a total of 1,222 for the whole of the preceding twelve months—an unmistakable augmentation. The reports as to the character of this emigration are amply confirmed. It has been stated, for instance, that the immigrants are not old men, but young and vigorous people. The figures show that only 6.25 of them are over sixty years of age, while nearly 50 per cent. are between the ages of sixteen and forty-five. Further, it has been stated that the emigration impulse had touched a richer class, and that Palestine was no longer merely the lode-star of the beggar. If we turn to the statistics we find that the immigrants possessed a capital of over three-quarters of a million roubles. Again it is satisfactory to note that 608 of the emigrants were masters of some trade or vocation, 277 being artisans. Palestine is clearly ripe for industrial and commercial revival, and one is glad to think that (as the lecture delivered by Mr. W. Marriott

at the Beth Hamidrash recently, and reported in our last week's issue shows) this great purpose is receiving some attention. The emigration to Palestine is, however, only part of what is described as "a wild flight" of Jews from Russia, a flight which is leaving its traces in the Russian towns in the shape of emptying houses. One would rejoice if the movement would bring home to the Government the stupidity of persecuting one of the best elements in the State, did it not also aggravate the gravity of the eternal question—the question "*Wohin?*"—(*Jewish Chronicle*, Dec. 28th, 1906.)

SIGNS OF THE APOSTASY.

THE SOCIALISTS' CHRIST.

There lies before us a copy of the 3rd English edition of a pamphlet by a prominent Socialist M.P. We do not wish to advertise it, but it is well to call attention to it in order to show how things are all trending to the goal of which Scripture so clearly warns us.

The title of it is

"THE CHRIST THAT IS TO BE."

We need hardly say that this is not the Christ of the Scriptures, or the Christ of God.

The use which this pamphlet makes of Scripture is just the same that Christians make when they read what belongs to a Past or Future Dispensation into the Present, and *vice versa*.

When a Christian reads the Church of God into Romans xi. and interprets of the believer that which is spoken of the Jew, he is doing only what the Socialists now do in taking what is said of the Church of God, in Epeshians, and interpreting it of the world!

The writer says that "men of every nation and colour, are joined, outwardly at least, in acknowledging that, without distinction of race or tongue, *they are all one in the sonship of Jesus Christ.*"

Notwithstanding this, their acceptance of the Person of Christ "in no way involves acceptance of everything that Christ taught, or is said to have taught."

Their Christ differs only "in degree, not in kind," from "all great teachers." "There is therefore a sense in which all—Christian, agnostic, and atheist—in which they can all believe in Christ, and all fervently accept Him as a teacher able to make us wise unto salvation. But these truths are not the laws of Christ, any more than gravitation is the law of Sir Isaac Newton," &c. "The value of their teaching lies in the extent to which human experience justifies the truth of what they taught."

The object of the book is of course to show the need of a Millennium, but their Christ has no part in bringing it about.

It is His teaching, developed in Socialism, that is to bring about a new earth.

The pamphlet closes with a vision of "what the world will be when this spirit of love and sacrifice shall animate all men. "I see" (he says) "that old things have passed away, and all things have become new."

But the writer does not finish the sentence and add "and all things are of God." No—because the things he pictures are *all of man*.

What we want to enforce from this is that the errors of such a treatment of "the teaching of Jesus" on the part of the Socialists is exactly the same treatment which most Christians give to it.

The Sermon on the Mount is taken and held by both. But neither of the two parties see that the Kingdom which it proclaimed, and of which it is spoken, was *rejected*; and that the King was *crucified*, and that now the kingdom is *in abeyance*.

* *i.e.*, *Whither*.

Neither of them know the Scripture, "*We see NOT YET all things put under Him*"—the feet of the Christ of God.

But we shall see it one day. Man will never get them under his feet, except for a brief moment under Antichrist; and it is to this that Socialism is leading, and advancing by rapid strides.

Not until Christians learn to rightly divide the Word of Truth will they have their eyes opened to its truth, and understand at once the Word of God, and the ways of man.

THE LATEST NOVELTY.

In *The Daily Telegraph* (of London), Jan. 31, was a communication from its "own correspondent" in New York (U.S.A.). It needs no comment, beyond calling attention to the fact that it concerns the Baptist denomination: and even in the eyes of the Press is headed:—

"CHURCH COLLECTIONS.

"A STRANGE METHOD.

"New methods of church-collecting were inaugurated last night at the City of Waterbury, Connecticut, rivalling in originality the resourcefulness of a New York Baptist minister, whose successful efforts to attract a congregation by introducing performances of a whistling lady and other music-hall turns during the interval of Divine service have already been reported in *The Daily Telegraph*.

"Zion Church, on Waterbury's outskirts, is poor and struggling. Its pastor, the Rev. J. M. Whitted, vainly appealed for aid, so he decided that something striking must be done to call attention to the church's needs. While his congregation sat pondering his powerful sermon all the lights in the church were put out suddenly, then a hundred candles were lighted, revealing the pulpit in a blaze of glory. The congregation was amazed, but it sat up and took closer notice, when a strange and beautiful procession appeared. First came Miss Ethel Robinson in shimmering white robes, with great golden wings fluttering on her shapely shoulders. Lovely Miss Robinson was the 'Angel of Light,' and looked the part. Then stepped Miss Carrie Foust, the 'Angel of Darkness,' clad in forbidden black, with wings of sombre plumage, but beautiful as night illumined by the moon at her full and all the stars. Then appeared the Twelve Apostles, Matthew, Peter, James, John, all a dozen matrons of the congregation, arrayed appropriately. Last walked the enterprising and resourceful pastor.

"Each of the fifteen persons in the solemn little parade bore a lighted candle. The clerk of the church called the roll of the congregation, and as he pronounced each person's name an apostle hastened to him or her, and said, persuasively, 'One dollar, please. The church needs money.' If the dollar, or an earnest promise to pay, were forthcoming, the Angel of Light approached the donor, and smiled on her or him. A young man who gave \$1 said afterwards, 'That angel's smile alone was worth the price of admission.' But if the dollar was refused, the disappointed disciple hastened to the Angel of Darkness, and she frowned on him or her, who lacked charity or a dollar, then blew out her light—that is, of course, the Angel of Darkness extinguished her candle.

"There was an unseemly incident when 'Bartholomew' asked an unregenerate person for a dollar. 'Go ahead, and blow me out,' he said, laughing very irreligiously. However, the earnest apostles collected £24, an average of £2 each. Other ministers have made no public protest against their brother's entertainment, nor will they tell what conclusion they reached at a special meeting called to consider what Mr. Aked calls a 'pleasing apostolic entertainment.'"

Editor's Table.

ANSWERS TO CORRESPONDENTS.

P. W. M. There should be no difficulty about the name "Dan" in Gen. xiv. 14. Why should we assume that it was the same Dan as in Judges xviii.? It is not only true that the same persons and places have different names; but it is equally true, as in this case, that the same name was given to different places. We have Cæsarea in Palestine on the coast, and Cæsarea Philippi. We have Antioch in Pisidia and Antioch in

Syria. Why not a Dan in Gen. xiv. 14, and the same name given to another place in Judges xviii., formerly known as Laish? There is no need for assuming it to be the same place; especially if an insuperable difficulty is created thereby. But this is one of the many points dwelt upon and dealt with in our new work, "*How to Enjoy the Bible*, or, the Word and the Words, how to study them."

A. M. A. (Buffalo, N.Y.). We thank you for your kind letter, and are much interested in hearing that you are using our work on the Apocalypse in conducting your Bible Readings.

The two cuttings you send, giving the lectures of Dr. Samuel Van Vranken Holmes, Pastor of Westminster Presbyterian Church, are sad reading. But we are amazed to hear that "some of the brethren here have been greatly exercised and astonished." We have read the accounts through, but all we know at the end is *what Dr. Holmes thinks and says*. That is all. There are no examples, no proofs, no Scriptures, no evidences. So that the only answer to be made is: "You say so" or, "so you say"; and there is the end of it. When he says "the facts show that the Bible as we have it is not inerrant," he neither tells us the facts or shows us the errors. When he says that the Bible "contains a record of racial evolution," which reaches "its zenith of disclosure in Jesus Christ," he asks us to accept the Christ of Evolution instead of the Christ of Revelation. When he comes to the Gospels he asks, "Have the Gospels errors in them?" and answers, "I do not know, nor do I care!" He says, while a story may be a myth it is not necessarily untrue: and that, though it may be legendary, it is not always without moral meaning or historical value. With Dr. Holmes, "Jonah is a work of fiction—Daniel is a work of fiction—composed by an unknown author about 150 years B.C." If these be a sample of "the successes and triumphs of the higher criticism," we can only say, for ourselves, that they are the successes of the great enemy of the Living and the written Word; for this is the very sphere of his activities, calling in question the truth of God's Word (Gen. iii.) It is a solemn sign of the times when Satan can move his camp from infidel platforms to church pulpits; when the subtle serpent is introduced into the sheepfold by traitorous shepherds; and when the roaring lion is transformed as an "angel of light," and his ministers pose as ministers of righteousness (2 Cor. xi. 13-15).

ST. HELENS, LANCASHIRE.

Mr. John J. Young, of 81 Horace Street, St. Helens, will be glad to hear from other readers of *Things to Come*, in that neighbourhood.

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THINGS TO COME.

No. 154.

APRIL, 1907.

Vol. XIII. No. 4.

Editorial.

THE KNOWLEDGE OF GOD.

(Concluded from page 26.)

BUT the direction of the Lord the Spirit is not only into the love of God, but into

(2) THE PATIENCE OF CHRIST.

This is the alternative rendering in the A.V. margin ; and the rendering in the text of the R.V.

Moreover, it is the literal and correct rendering of the Greek.

But this literal rendering of the words does not convey the fulness of their meaning.

The word "patience," in the Greek, is interesting and instructive. The etymological meaning of the verb is *to remain under* ; hence *to endure*, or *sustain*. It occurs seventeen times, and the various ways in which it is rendered will bring out its meaning more fully.

It is rendered *abide*, once ; *tarry behind*, once ; *endure*, 11 times ; *take patiently*, twice ; *patient*, once ; *suffer*, once.

Hence the noun (as in the passage we are considering), which occurs 32 times, is rendered *patient continuance*, once ; *enduring*, once ; *patient waiting*, once ; and *patience*, 29 times.

Even though we render it *patience*, we cannot eliminate the idea of *waiting* or *endurance*. Indeed, so strong is this underlying thought that it is akin to, if not almost equal to, *hope*. Compare 1 Cor. xiii. 18, "Faith, Hope, Love," with Titus ii. 2, where we have the same three, "Faith, Love, Patience (*i.e.*, Hope).

The *patient waiting* then, of the A.V., is a rendering which cannot be improved.

Next we note that the construction is exactly the same as in the preceding clause. "The love of God" is *God's love*, which He has to us. So the patient waiting of Christ must be *Christ's patient waiting*.

Until the renewed offer of the kingdom (Acts iii. 19-21) had been finally rejected (Acts xxviii. 25, 26), Christ is seen "standing" (Acts vii. 56). But, after the rejection was complete He is stated to have "sat down" (Heb. x. 12, 13), "from henceforth expecting till His enemies shall have been placed as a footstool for His feet."

This is "Christ's patient waiting ; and as we are directed by the Lord the Spirit, we shall enter into the full meaning of Christ's present position ; SEATED, and at *rest*, with reference to all His work in the procuring our salvation ; and *patiently* EXPECTING the realisation of all connected with our "blessed hope."

Hence this direction of the Spirit will include our own endurance and our own patient waiting. Christ's patience will be reflected in us. It will, like God's love, be shed abroad in our hearts. Our love is God's love shed abroad ; our patience is Christ's patience ; and it is the Spirit's work to manifest both in our experience, and to direct our hearts into them.

It is a blessed provision for poor impatient believers to be directed into "the patience of Christ." And it is done by the Spirit opening out to our hearts such a Scripture as Rom. xiv. 3-5.

"For even Christ also pleased not Himself ; but, according as it standeth written, 'The reproaches of those who reproached Thee fell on Me.' For, as many things as were before written for our instruction were written in order that through *patience*, and [through] the comfort which the Scriptures bring, we might have hope, now the God of [this] patience, and of this comfort, give you to think (or mind) the same thing with one another ACCORDING TO CHRIST JESUS."

Mark these last words, and the margin of A.V., "after the example of Jesus Christ." Ah ! there is no example of *patient waiting* like His, and our hearts need directing unto it, because there is so little of it in ourselves.

It is not merely the example of His patience when on earth. That was perfect, whether towards His enemies or towards His own disciples, ever so slow to learn.

It is not merely His patient waiting for the Father's will in doing the Father's business, though this was wonderful. In Matt. xi., when His ministry, from man's point of view, seemed to end in failure, in the doubt of John (*vv.* 1-6), in the accusation of the people (*vv.* 16-19), in the unbelief of the cities wherein most of His mighty works were done (*vv.* 20-24), it is then, and at such a moment, that we read (*vv.* 25, 26), "AT THAT TIME Jesus answered (*i.e.*, prayed) and said, 'Father, I thank Thee . . . Even so, Father, for so it seemed good in Thy sight.'" Here was patient waiting for the Father's time and the Father's will.

Oh ! what need have we to be directed into such patience as this of Christ's, when we seem to see no fruit of our labour.

But, as we have said, it is not merely such patient waiting as this which is in question here. What must it be now, while seated at the Father's right hand ? What patience must be needed now, while His enemies rejoice in His absence ; while the bulk of His people do not believe in His coming at all ; and while those who do believe in it know little or nothing of this waiting and expectation of His return, and, by their prayers,

imply that He has no compassion or care as to the results of His own work as they have?

Their hearts are not directed, either unto God's love or unto Christ's patience, by the Lord the Spirit.

They do not know the God whom they preach, or the God to whom they pray.

The God of the Pulpit is—

An *impotent* Father,
A *disappointed* Christ, and
A *defeated* Holy Spirit!

But the God of the Bible is—

An *almighty* Father,
A *satisfied* Christ, and
A *victorious* Holy Spirit,

able to break the hardest heart and to subdue the stoutest will.

Oh what need for this direction of the Spirit into a true knowledge of God, which He has revealed in the Scriptures, and manifested in our experience!

What need, we repeat, for us to be directed into fellowship with Christ, so that we may know something of what it means to be seated and at rest as to our works, and our peace with God; and hence to have our hearts set free and at liberty to go forth to Him, "from henceforth expecting" the long looked-for day when we shall be

"Received up in Glory."

May the Lord the Spirit direct our hearts ever more and more into this blessed experience, that we may know what is meant by "the patience of Christ," and apprehend something of what is meant by our own patient waiting for Christ.

THE PAULINE EPISTLES:

THE DISPENSATIONAL TEACHING OF THEIR CHRONOLOGICAL ORDER.

MOST of our readers are acquainted with the special importance of the "Pauline" Epistles.

We have shown, both in the pages of *Things to Come* as well as in our separate work on the Church Epistles, that they are given to us in the *Canonical order* in which we are to study their truth and learn their teaching (subjectively in our own selves).

But there is also something to be learned from the *historical or Chronological order* in which they were written.

From the former, the *Canonical order*, the teaching is *Experimental*.

From the latter, the *Chronological order*, the teaching is *Dispensational*.

In other words, they can be separately approached from these two standpoints, each of which has its own special and independent importance for us.

In this they correspond with other of the "ways" and "works" of God.

When He ordered the making of the Tabernacle He began with the Ark of the Covenant (Ex. xxv. 10); then the Mercy Seat (v. 17); then the Table (v. 23); then the Candlestick (v. 31); then the Tabernacle (xxvi.);

then the Altar of Burnt Offering, and the Gate (xxvii. 1, 9, 16). But that was the *historical order*, as originating only from God's side. He begins with and from Himself. But those for whom it was given, and who approached to receive its benefits and its blessings, experimentally, began at the other end, with the Gate; and then went on to the worship of God, ending with the communion of the Mercy Seat.

It was the same with the four Great Offerings. God begins (Lev. i.) with the whole Burnt Offering, setting forth the value of Christ's offering in relation to Himself; descending by the Meal Offering (Lev. ii.), the Peace Offering (Lev. iii.), the Sin Offering (Lev. iv.), and the Trespass Offering (Lev. v. 14), to the deepest needs of His people. But His people begin at the other end, and approached with the Sin Offering first, as setting forth the experimental sense of their need (Ps. xxxii. 1, 2).

Further, as it required four Great Offerings to set forth all the various aspects of Christ's death, so it required four Gospel records to set forth His earthly life; and it would be as reasonable to attempt to make the four Offerings into one as to vainly attempt to "harmonise" the four Gospels into one; as though there was any want of "harmony" in them.

It is the same with the two orders of the Church Epistles. Is it not that one is Divine and the other human; but that the teaching of the *Chronological order* is *Dispensational*, while that of the *Canonical order* is *Experimental*.

As we have written somewhat fully on the latter, we now give a few thoughts on the former. And here we must refer our readers to the article by a beloved brother in the February Number of *Things to Come* (1907), on "The Acts of the Apostles; considered Historically and Dispensationally."

The truth flowing from this is so important that, if it should compel us to revise our own views in some particulars, or even to re-write certain matters, let us together thank God for the light that reveals further truth, and for the grace which enables us to receive, believe, and use it.

The first key is found in the last words of Stephen (Acts vii. 55), who saw the Lord Jesus "STANDING at the right hand of God."

Many have wondered, and have asked us why the Lord was "standing?" And the answer was not seen, because we had not rightly divided the "times." This vision was in A.D. 33; but when Paul wrote in Hebrews x. 12 that the Lord had "SAT DOWN" at the right hand of God, it was in A.D. 68.

The Epistle to the Hebrews was probably the last Epistle that Paul wrote, for he was martyred in A.D. 68; and Jerusalem and the Temple were destroyed in A.D. 70.

We all know that after the appeal of Peter in Acts ii. to "the men of Judæa" (v. 14), to the "men of Israel" (v. 22), and "all the house of Israel" (v. 36), he was commissioned (in the next chapter) to make the *formal proclamation* that, on the repentance of the People, the

Lord would send Jesus Christ, and times of refreshing would come from His presence, and all that had been foretold by the prophets would be fulfilled (Acts iii. 19-21. See R.V.)

Now, the question is, How long was that offer of the King and the Kingdom left open? Is there a moment to which we can point, and say, that up to that moment the offer was still open, and from which it was closed?

Are we at liberty to fix that moment apart from the sure warranty of the Word; and in a Scripture as clear as Acts iii. 19-21? Certainly not.

We have the solemn pronouncement of judicial blindness in Isa. vi. But the question is, When was it formally put into execution?

Twice before the Lord had repeated it: once in Matt. xiii. 14, 15, Mark iv. 12, Luke viii. 10; and again in John xii. 40. But we cannot say that it was fulfilled and put into force until Acts xxviii. 25, 26, when Paul, for the third and last time, pronounced it once more, as the special mouthpiece of the Holy Ghost, changing the future words of the prophecy into a present declaration of its fulfilment:—"Well spake the Holy Ghost by Isaiah the prophet unto your (R.V.) fathers, saying, Go unto this People and say,

- a | Hearing ye shall hear, and shall not understand;
 | Seeing ye shall see, and not perceive;
 b | For the heart of this People is waxed gross,
 c | And their ears are dull of hearing,
 d | And their eyes have they closed;
 d | Lest they should see with their eyes,
 c | And hear with their ears,
 b | And understand with their heart,
 a | And should be converted, and I should heal them."

This declaration as to Israel was immediately followed by the new proclamation—"Be it known, therefore, that the salvation of God is sent unto the Gentiles, and they will hear it" (v. 28).

Now we come to the *Dispensational* lessons from the *Chronological* order of the Pauline Epistles.*

Up to the great demarcation of time in Acts xxviii. 25, 26, we have them thus, chronologically, according to the generally received dates:—

- 1 Thess., A.D. 52, from Corinth.
 2 Thess., A.D. 53, from Corinth.
 1 Cor., A.D. 57, from Ephesus (Spring).
 2 Cor., ,, 57, from Ephesus (Autumn).
 Galatians ,, 57, from Corinth (Winter, or Early Spring, 58).
 Romans, A.D. 58, from Corinth. (Spring).

— ACTS XXVIII. 25, 26. A.D. 62. —

- | | | | |
|--|-----------|----------|----------|
| Ephesians, A.D. 62 | } Spring. | } From | |
| Colossians, ,, ,, | | | } Prison |
| Philippians, ,, ,, | | | |
| 1 Timothy, A.D. 67, from Corinth. | | | |
| Titus, ,, ,, | | Corinth. | |
| 2 Timothy, A.D. 68, from Prison in Rome. | | | |

* Omitting from our list the Personal Epistle to Philemon, which comes after Colossians, A.D. 62.

It is obvious that there must be several great dispensational lessons to be learnt from this chronological order of the Pauline Epistles thus presented to the mind and eye.

We have the important epoch and date in the centre; the pivot on which the whole turns.

There are six Epistles on either side of it.

It will be noted that after the Epistle to the Romans in A.D. 58 we have a gap of four or five years of silence, in which no Epistles were written.

Then, out of the silence comes the final quotation of Isa. vi., and the formal pronouncement of the sentence of judicial blindness on the nation of Israel.

In Rom. xi. this blindness had been referred to. When first mentioned in Isa. vi. the *duration* of it was a secret which the prophet desired to know: for he immediately inquires, in the very next verse (Isa. vi. 11), "Then said I, Adonai, How long?" The answer then given was indefinite; but in Rom. xi. the *secret* as to the *duration* of this blindness is revealed, for the time had come when we were no longer to be "ignorant concerning it." This blindness is happened to Israel until the times of the Gentiles be fulfilled, when the Redeemer shall come to Zion and all Israel shall be saved (vv. 25-36). The distinction is even then, and now, made between the nation of "Israel," and "the election" from Israel (Rom. xi. 7).

We have to remember that these Churches, though among the Gentiles, were composed largely (and probably in some cases almost exclusively) of Hebrew believers.

It was in this way that the Gospel of Salvation was preached "to the Jew first."*

The Churches consisting at first solely, and later mainly, of Hebrew believers, must be distinguished from the Nation of Israel, inasmuch as they are spoken of as "the election," and "the remnant" (Rom. xi. 5, 7); "partakers of a heavenly calling" (Heb. iii. 1).

These two distinct classes of Israelites were clearly foreshown from the very calling of Abraham.

In Gen. xiii. 16 we have the *earthly* Israel, likened to "the dust of the earth," and in Gen. xv. 5 we have the *heavenly* Israel likened to the stars of heaven. In Gen. xxii. 17 both similes are used; and in Heb. xi. 12 also, where the line is very clearly and sharply drawn. If we read Heb. xi. 10-16 we find a very significant contrast between the "heavenly" and earthly; and the "city" and the "country."

These Churches, formed before Acts xxviii., were composed, as we have said, chiefly of the "elect remnant," the "heavenly calling" with some Gentiles;† And, we may ask, may not these believing Hebrews be "the Church of the firstborn ones" mentioned in the next chapter (Heb. xii. 23)? If they were not, then we may ask: *Where are we to look for that Church?*

* We are not to take these words out of their context and apply them to Jewish missions of to-day, and use them for quite a different purpose. God dealt with Israel first, in grace (Rom. i. 16); and it will be the same *when He deals in judgment*. It will be "the Jew first," and then the Gentile, in judgment as well as in grace (Rom. ii. 9, 10).

† Just as the Churches to-day are composed chiefly of Gentiles, with some believing Jews.

It is not that they had a different standing to the Church of God in our own day. They were the firstborn ones, and we are the later-born. To the later-born a precious secret was unfolded, which could not have been revealed to those who were earlier born. For, as long as the offer of the Kingdom to the earthly portion of Israel was open, the mystery could not be made known. Not until the sentence of judicial blindness had been finally pronounced, and the prophecy of Isaiah vi. fulfilled, could Paul be commissioned to reveal the great secret, and publish it abroad.

It had doubtless been already previously revealed to Paul himself; but he had not yet received authority to *make it known* by "prophetic writings" for the obedience of faith.

How was Paul to have known that the nation would not repent and turn to the Lord, and that God would not send Jesus Christ and fulfil all the Old Testament prophecies? How was Paul to know that he would not actually himself be among those who would be "alive and remain unto the coming of the Lord?"

This was the blessed hope revealed in the very first Epistle (1 Thes. iv. 15), to "the election of grace." But the nation did not repent, and that blessed hope, and more, is now ours, for it is still in abeyance. We have all that, and we have the wondrous secret of the Mystery beside.

It is not that, before Acts xxviii., the Church of God had one standing and hope, and that we have another; but that they had great things and we have greater.

It is a question of the *amount of knowledge* rather than *difference of standing*. Their standing was all of grace, as is ours; but our knowledge of the glory which is to be revealed is greater, for it is "full knowledge."*

This will be evident if we remember the fact that there was not a word about the Mystery in Thessalonians, or in the six earlier Epistles. There was nothing, in God's dealing in grace with the elect remnant, that would be incompatible with God's *then* Dispensational dealings with Israel as a nation.

Now there is.

The Revelation of the Mystery is incompatible with the fulfilment of the Old Testament Prophecies with regard to Israel. Not until the Church has been "received up in glory" will God commence again to deal with Israel as a nation.

It will be found that this Dispensational aspect of the chronological order of the Epistles will throw light on many words and expressions in the six earlier ones; for the language is chosen and used with the utmost perfection; and nothing is said which would in any way clash with the then Dispensational relation and action of God to Israel as a nation.

This is why the coming of Christ could be spoken of in 1 Cor. i. 7 as the *apocalypse*. But the use of this word in any of the six *later* Epistles, we can see at once, would be quite impossible and out of all harmony with

* ἐπίγνωσις (*epignosis*). Eph. i. 17; iv. 13. Phil. i. 9. Col. i. 9, 10; ii. 2; iii. 10. 1 Tim. ii. 4. 2 Tim. ii. 25; iii. 7. Titus i. 1. It is the word speedily associated with the "Mystery."

their scope. Many have noticed and called attention to the incongruity of this word being used in an Epistle addressed to the Church of God, when it is the word appropriate to the coming of Christ in "the day of the Lord" (Rev. i. 1-10).

Some will say that the Mystery is mentioned in Rom. xvi. 25. But the question is, Was this in the Epistle when it was written in A.D. 58 and sent from Corinth? May it not have been a postscript added by the Apostle after his arrival in Rome, and while in prison there? The Various Readings connected with it are well known. Some transcriber, not understanding the nature or reason of this postscript, evidently looked on the benediction in verse 24 as an interpolation, and omitted it in his manuscript. This gave rise to the fact that some MSS. contain verse 24 and some do not. The Revisers, like the transcriber, not understanding the Mystery, leave verse 24 out. But if our view be the correct one, then verse 24 correctly stood in the primitive text; and the postscript must have been added after the Epistle to the Ephesians was written, as suggested by the late Bishop Lightfoot and others.* Indeed, if the ascription at the end of Eph. iii. be compared closely with that at the end of Rom. xvi. it will be seen how the former is the source and foundation of the latter. We can well understand why it should have been added after Ephesians was written, to complete the structure of the Epistle to the Romans, notwithstanding the fact that Romans is, and properly, placed first in the canonical order.

As it stands chronologically, now, the postscript in Rom. xvi. is followed directly by the Ephesian Epistle; and the *first mention* of it thus immediately precedes the *first exposition* of it. These are the two Epistles which stand together in the centre on either side of the Dispensational dividing line of Acts xxviii. 25, 26.

The Mystery itself must have been known to the

* It seems to be perfectly clear that there were two postscripts; one after verse 20, and the other after verse 24. These are inserted in some MSS., and omitted in others. The R.V. omits the latter from the text and puts it in the margin. Renan thinks xv. 33 is another. But this is combated by Lightfoot and others; and clearly marks a definite break in the Epistolary portion, and is no more a Benediction than is xv. 13.

In the case of xvi. 25-27 there can be no doubt that is an Ascription or Doxology added at a later time, probably after his arrival in Rome, when writing Ephesians.

This likeness to Ephesians is noticed by Alford as well as Lightfoot, Dr. Hort, and Bishop Gore. We quote the words of the latter from his *Romans* (1900, vol. ii. p. 202).

"... The elaborate richness of the style, as well as many of the ideas, reminds us irresistibly of the Epistle to the Ephesians. This... has led some scholars to adopt the idea—accepted and elaborated by Dr. Lightfoot—that St. Paul first wrote the Epistle down to xvi. 23, as his Epistle to the Romans, and subsequently, perhaps during one of his sojourns at Rome, turned it into a circular letter, omitting for this purpose the two last chapters, with their personal matter, and adding the doxology in the rich manner of the Epistle to the Ephesians. Subsequently the doxology would have been added also to complete the Epistle... the rich style of the doxology is somewhat unlike both the rest of the Epistle and the other Epistles of this period... it forms a splendid summing-up of what is probably the greatest and most influential letter ever written."

(See also Lightfoot's *Biblical Essays*—Macmillan, 1894, pp. 287-320 and 327).

Apostle before Acts xxviii.: and it may have been mentioned more or less privately to individuals from time to time; but, the fact remains, that he was not permitted to put it into writing for public information until after Acts xxviii. 25, 26.

Even if the word "mystery" be the correct reading in 1 Cor. ii. 1, it is only to say that he could not then "declare" it.*

So in the same Epistle, there is teaching concerning the fact that all who are in Christ are "one body." But this does not take us much beyond the facts recorded in Acts ii. 44; iv. 32, as to their all continuing in one fellowship, and having all things in common. Nor does it take us as far as Ephesian teaching concerning the *Headship of Christ* over that Body; or the fact of there being *only* "one body," as revealed later in Ephesians.

It is the same truth in both Epistles, but in Ephesians we get the fulness of the doctrine, a greater measure of light, and deeper and intenser knowledge.

In Thessalonians we get the special revelation of the Rapture to meet the Lord in the air. We can see at once how out of place it would have been to speak of this as being "received up in glory" (as in 1 Tim. iii. 16); and of the change of our vile bodies into glorious bodies like that of Christ (as in Phil. iii.).

Again, in Romans, the Epistle immediately preceding, chronologically, the Epistle to the Ephesians, we have, in chap. viii., the *doctrine* which is the *foundation* of the Mystery. But the position of Christ in Rom. viii. does not go beyond the fact that He is "the firstborn among many brethren" (v. 29). It does not allude to the further and higher truth subsequently revealed in the next Epistle, that, as risen from the dead, He is exalted above all, and "made to be the Head over all things to the Church which is His body, the fulness of Him which filleth all in all" (Eph. i. 19-23).

When we remember how, in the later Epistles, the law of commandments contained in ordinances is abolished, and how our completeness is wholly in Christ, then we remember also that it is only in the earlier Epistles that we have any allusion to ordinances: and, to ordinances, only in the two Epistles 1 Cor. and Romans.

The second Epistle to Timothy will now stand out before us in all its solemnity, closing up as it does with Paul's last inspired words to him. It is in this Epistle that we learn what is to be the end of this Dispensation. Here we are told that it is only in so far as we rightly

* In our former writings on *The Church Epistles*, and *The Mystery*, we have erred in following the R.V. in reading "mystery," in 1 Cor. ii. 1, instead of "testimony;" for we find on closer examination that not one of the Critical Greek Texts adopts it, except Westcott and Hort; and of all the ancient MSS., only A (Alexandrian, London), and C (Ephræmi, Paris), read "mystery." In X (the Sinaitic MS. at St. Petersburg), a corrector altered "testimony" to "mystery," and a later corrector changed it back to the word "testimony," as it stood in the original text. On this slender evidence the R.V. inserts the word "mystery," and says in the margin, "Many ancient authorities read *testimony*." We agree with Alford, who suggests that the reading "mystery," in verse 1, crept into the Text from a gloss on verse 7.

divide the Word of Truth that we shall get the truth, and have the key, in this dividing, to the Dispensational teaching of these Epistles as well as the rest of the Scriptures.*

The Epistle to the Hebrews was the very last of the Pauline writings, written in A.D. 68, just before the destruction of Jerusalem, and the cutting off of the nation as such. It will now be read as the final word to believing Hebrews, who, having learnt, in Romans, the *fact* that "Christ is the end of the law for righteousness to every one that believeth," learn, in Hebrews, *how* Christ became the end of priests and sacrifices and all the types and shadows of the law.

This Epistle is written for *our* learning also, for without it we should be ignorant indeed.

Without detracting in the least from the importance of the *Experimental* teaching of the Canonical order of the Church Epistles, the *Dispensational* teaching of the Chronological order will be seen to be equally important.

Many questions are raised by what we have here written. Some of them will at once explain difficulties which have long perplexed all students of the Acts and the Epistles. Others will need further explanation, which will be forthcoming in due course; and these will be found most helpful, and lead to a still further recovery of lost truths.

Of course, several traditional beliefs will have to be given up; especially those which have to do with the general interpretation of Acts ii., on which huge theological edifices have been built.

For our own part we are prepared to learn; and to accept all the blessed results of the recovery of lost truths. For we are not among those who think we have exhausted the Divine Word, in which are still precious "treasures" hidden, "great spoils" to be found, and "things new and old" to be brought forth.

Contributed Articles.

PAPERS ON BAPTISM.

(Continued from page 31.)

IV.

SOLOMON'S TEMPLE, EZEKIEL'S TEMPLE, AND THE GOSPEL OF GOD.

By A. E. K.

SOLOMON'S TEMPLE.

THUS, in the Temple of Solomon, the laver is taken out of the midst of the way of approach (1 Kings vii. 25, 39).

In its stead is "the great sea" mounted upon oxen, and the ten lavers on either side of the house.

The great sea speaks of the abundant blessing and consequent holiness which will be the portion of Israel

* See article on "The Good Deposit," in *Things to Come*, May 1907 (Vol. xiii.).

in that day. They will no longer be exhorted to "repent and be baptised," for all will be regenerate. All that is needed is to maintain them in holiness in their priestly service for the nations.

The nations will approach through them. Solomon's temple was "a house of prayer for all nations." It was but a feeble type of that grand time when all the nations will approach through Israel (Is. lxvi. 23). These sustain no such relation to Jehovah as Israel: hence for them there are lavers. It seems to be the custom of the Spirit to count ten nations in that day (Dan. vii. 7, 24; Rev. xiii. 1; Rev. xvii. 3, 12), and so we have ten lavers. In that glorious Kingdom will be brought to pass the command of the King: "All power is given unto Me in heaven and on earth; go ye, therefore, disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even to the completion of the age" (Matt. xxviii. 18, 20).

EZEKIEL'S TEMPLE.

During the Day of Jehovah, the temple described by the prophet Ezekiel will be built in the holy oblation (Ezek. xl., xli., xlii.; Ezek. xlv. 1, 7). In many respects it is a counterpart of Solomon's temple. It speaks of a day beyond even the day in which it stands. The Day of Jehovah is characterised by the number seven. In Ezekiel's temple the unit of measure is one seventh longer than in Solomon's, speaking of the eighth day, or Day of God. Seven speaks of completion. Eight speaks of a new beginning. In the Day of God all things will be new. There will be a new creation.

Among the notable changes in Ezekiel's temple as compared with Solomon's we are most interested in the fate of the ten lavers and of the brazen sea.

The lavers were on wheels, and, as we have already seen, they are gone; they have been wheeled away. And why? In Rev. xxi. 3 we read, "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

The lavers entirely disappear, for there will be no sin to cleanse (Ezek. xlvii. 1). The priestly ministry of Israel for the nations is no longer needed. Israel no longer needs to cleanse the sacrifices of the nations, for two reasons: the sacrifices no longer need cleansing, and the nations no longer need the intervention of priests

They, themselves, are clean, and can draw nigh to offer for themselves. What need then for the ten lavers?

The brazen sea has its blessed counterpart. In its place, on the right shoulder of the house, is the river of life, which flows forth and destroys the curse.

The river proceeds out of the throne of God, an ever deepening stream, bringing life and fruitfulness wherever it goes (Rev. xxii. 1-3). Where there is abundant life there is no need for regeneration. Where there is holiness no cleansing is needed. No, not even a sea; for His servants shall serve Him. There will be no more curse. God Himself shall dwell with men. He will impose no carnal ordinances between Himself and men. *The time of rectification has come* (Rev. xxi. 3).

Thus have we traced, in the courts of God, the way of approach to Him. For His own great name's sake He put barriers between Himself and man. But by Christ He will yet break all the barriers down; and, by Him, bring man back to Himself.

The very existence of a tabernacle or a temple, or even Ezekiel's glorious house, is proof positive of a distant God. So in the end there is no temple, but God Himself comes out into the open (Rev. xxi. 22). Means of approach *seem* to speak of nearness: but they really proclaim estrangement. In the perfect and final state they are all done away.

THE GOSPEL OF GOD.

For clearness sake we have entirely omitted the consideration of our subject as set forth in connection with the ministry of the apostle Paul. The fact that he washed away his sins by baptising himself, is, as we have seen, one of a number of remarkable features that distinguished him from the rest of the apostles (Acts xxii. 16). They had companied with the Lord on earth. When one was to be chosen to supply Judas' empty place, the qualification was one who had companied with Him from John's baptism onward (Acts i. 21, 22). Paul had seen the Lord from heaven after His ascension, but was not qualified to have a part in the ministry of the twelve. They preached repentance and baptism he preached faith.

The Book of Acts is divided into two parts by these two ministries.* The incidents of the first half seem to be repeated in the second. Whatever miracle Peter wrought, Paul did the same. Compare—

Acts iii. 1	with	xiv. 8.
" ix. 34	"	xxviii. 8.
" ix. 36	"	xx. 9.
" v. 15	"	xix. 11, 12.
" x.	"	ix. 3, 12; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23.
" xii. 7	"	xvi. 26, etc.

"He who wrought effectually in Peter unto the ministry of the circumcision, also wrought effectually in me towards the nations," said the apostle to the Galatians. (Gal. ii. 8.)

This distinction is clearly marked in Acts xiii. 2: "Separate Me now both Barnabas and Saul for the work whereunto I have called them."

*See the Structure, *Things to Come*, November, 1906. Vol. XII. pp. 123, 124.—(Ed.)

Hitherto the gospel had come through the twelve apostles. But Paul (as his name now becomes) did not receive his gospel from them, nor from any man, but by revelation from God (Gal. i. 11, 12).

And not only so, but the time also was revealed to him when he should make it known to the twelve. And this he did separately, first of all to those of reputation, lest a conference should be fatal to his cause. And those who seemed to be of note did not add anything to him, but rather, when they saw that the gospel of the uncircumcision had been committed unto Paul as the gospel of the circumcision had been to Peter, they gave to him and Barnabas the right hand of fellowship. They would confine themselves to the circumcision, while Paul and Barnabas went to the nations. (Gal. ii. 2-9.)

Paul's account of this ministry is found set forth in Rom. xv. 8-21.* The doctrine which characterises it is justification by faith apart from works of any kind. This teaching is fully opened up in the first four chapters of his letter to the Romans, that to the Galatians, and his first letter to Timothy.

Paul calls it (in contrast to the other apostles) "my" gospel. (Rom. ii. 16; xvi. 25. 1 Cor. iv. 15; xv. 1. 2 Cor. xi. 4. 1 Thess. i. 5. 2 Tim. ii. 8.)

While it is not the fulfilment of the promises God had made, it is in perfect *accordance* with the prophetic utterances concerning blessing to the nations with His people Israel. (Rom. xv. 9-12, *according as*.) In it the Jew is first, and the nations get a secondary place. This accounts for the statements found in Romans i. 16; ii. 9; ii. 10; iii. 29, 30. Mercy to the nations was to accompany the blessing of Israel: "Rejoice ye nations with His people." There is not a hint that this ministry and grace *exhausts* such Scriptures. Indeed they await their *fulfilment* in Jehovah's Day. But the grace dispensed is in perfect *harmony* with the revealed counsels of God (Rom. xv. 9).

When Israel failed, and it seemed that the counsels of mercy for the nations would also fail, then God sends His Son in glory to turn Saul of Tarsus, His bitterest enemy, to work His purposes of grace (Gal. i. 15, 16; Acts ix. 1, 18). This was at once the pledge and type of Israel's future conversion.

Peter had said that the heavens must receive the Messiah until the times of restitution of all things (Acts iii. 21). While this remains true of the things spoken by the prophets, still, in a very real sense, He came forth from heaven and arrested Saul.

When He comes to Israel He will come in glory (Titus ii. 13; 1 Pet. i. 7; Matt. xxv. 31; Zech. xii. 10; Rev. i. 7). So He came to Saul.

The nation will get a sight of Him. So did Saul.

They will be born at once (Isa. lxvi. 8). So was Saul (1 Cor. xv. 8).

They will become a priest-nation. Saul offers up the Gentiles to God (Rom. xv.).

* It must be noted that the writer is dealing here only with the Apostle Paul's *Gospel of Salvation*, not with his later teaching concerning his revelation of the mystery.—(Ed.)

But Saul's birth and the glorious manifestation were all, from one point of view, premature. Hence, he says he was "born out of due time." Its full maturity and fulfilment will be witnessed once more in exact fulfilment of all the prophets have written.

What is manifest is this: God has not been balked by the failure of Israel. Had they been obedient (as human calculations go), then they would have been the channel of blessing to the nations (Acts iii. 19-21).

But since they will not even have His blessing themselves, God takes one man, His most malignant enemy, and uses him to do the work which Israel should have done. Paul takes their place. All that will fit them for it has been true of him *in spirit* (1 Tim. i. 11). For him the Lord has already come in glory, and His priestly ministry among the nations is after the style of that ministry which will be fulfilled by Israel in the day of Jehovah (Rom. xv. 16; Rev. i. 6; 1 Pet. ii. 9; Rev. xx. 6). It was for the nations in spirit, as though they were already blessed with faithful Israel.

In connection with this ministry, baptism in water still obtained (1 Cor. i. 14-16). But, like the case of Cornelius, the baptism of spirit preceded and ruled the fleshly rite. All were baptised in spirit. Only such as had undergone spirit baptism were eligible to water baptism (Acts xvi. 33; Acts xviii. 8).

In connection with the ministry of the twelve, all were baptised in water; but not all in spirit. Now this was reversed. *All were baptised in spirit*, but not all in water.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 33.)

BEARING the foregoing facts in mind, we will proceed to a consideration of

V. THE MANNER OF CHRIST'S COMING.

Here again we must distinguish between the two stages of the Coming if we are to understand the teaching of Scripture on this point. In Acts i. 11, where the whole journey is referred to, we learn that His Appearing again will be:—

I. PERSONAL.

"This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

It is difficult to understand the position of those who affirm that the Advents of the Lord, so frequently referred to in Scripture, are to be spiritually understood, for if that be so, words are rendered quite unintelligible, and interpretation impossible. It is true that spiritually He does come to us both in Grace and Chastisement. But that is not what is meant when the Spirit says "shall so come in like manner as ye have seen Him go." How did He go? Literally and visibly. And He will in like manner come. His Coming for the Church will be Personal, for seeing Him is held out as our hope; and His Advent to the earth will, of course,

be Personal, because it will be to fulfil His original mission as the Messiah of the Jews. If anything were needed in confirmation of this fact, we will find it in the use of the original words employed to denote His Return. Take one example:—

1 Cor. xv. 23. "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His Coming." The reference here is manifestly to the Coming of the Lord for His Body, and the word used is "PAROUSA." Now this word occurs only twenty-four times in the New Testament, being translated "Coming" twenty-two times, and "Presence" twice. Of these occurrences, seventeen (including the reference to the "day of God," in 2 Peter iii. 12) refer to the Lord's Return, and the remaining seven indicate beyond all question the manner of that Coming as Personal. They are as follows:—

- 1 Cor. xvi. 17 ...The coming of three brethren.
- 2 Cor. vii. 6-7 ...The coming of Titus.
- 2 Cor. x. 10 ...The bodily presence of Paul.
- Phil. i. 26 ...The coming of Paul to Philippi.
- Phil. ii. 12 ...The bodily presence of Paul.
- 2 Thess. ii. 9 ...The coming of the antichrist.

None of these instances will permit of spiritualisation, but point to the actual, personal, visible presence of those concerned; and in this same sense the word is used in the seventeen passages that refer to Christ.

Also in both stages of the journey His appearing will be

2. SUDDEN.

Of the first stage we read:—

"We shall all be changed in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51-52).

This passage is relating what will take place when He descends to the air, a descent announced by a trumpet blast, and as sudden. Also the whole significance of 1 Thess. iv. 13-17 bears this out.

Of the second stage of the journey we read:—

"The day of the Lord so cometh as a thief in the night."

Now the "day of the Lord" everywhere signifies that period of judgment and deliverance which immediately precedes the Millennium; and the simile of a "thief" is intended to express the unexpectedness and suddenness of that day, which is ushered in by His Return.

"As the lightning cometh out of the East, and shineth even unto the West, so shall also the Coming of the Son of Man be" (Matt. xxiv. 27).

This passage also signifies not only the universality of His earthly manifestation, but the suddenness of it, even as of a lightning flash.

"As in the days that were before the Flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and KNEW NOT UNTIL THE FLOOD CAME . . . so shall also the Coming of the Son of Man be" (Matt. xxiv. 38-39).

Nothing, surely, can be more direct or explicit than that "as" and "so."

Thus, whenever the manner of His Return is spoken

of, whether to the air or the earth, the teaching is that it will be Personal and Sudden.

Furthermore, in both stages of His journey His Coming will be:—

3. VISIBLE.

In the first instance, visible to the Church only, as is clearly to be inferred from the one passage in which the "secret rapture" is unfolded to us (1 Thess. iv. 15-17). There is here not the slightest reference to any effect upon the world by the removal of the Church, which surely we might have expected were the world to be made conscious of that removal; but there is nowhere any indication that it will be. Indeed, the thought of Scripture is exactly to the contrary, for we read:—"Yet a little while, the world seeth Me no more; but ye SEE ME: because I live, ye shall live also" (John xiv. 19).

And again: "A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to My Father (John xvi. 16).

It is perfectly true that the primary reference here, and that most likely to be understood by the disciples to whom it was spoken, was to the Lord's appearance to them in resurrection life; but that very fact becomes both a type and a prophecy of His appearing to all His disciples at the end of the Age, and just as during those forty days He never once manifested Himself to the world, so, when He returns for the Church which He then begat, He will be visible only to His redeemed people.

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 34.)

PERIOD I.

FROM the 13th Year to the End of Josiah's Reign.
Eighteen Years.

- 2 Kings xxii.—xxiii. 30. Zephaniah.
- 2 Chron. xxxiv., xxxv. Jer. i. to vi.

Fifty years before the fall of Jerusalem (B.C. 588), the measure of Judah's iniquity was almost filled up.

The city swarmed with idolatrous priests, burning incense to Baal, and to the twelve signs of the zodiac. Altars of the Baalim and sun-images abounded in the very streets, upon the housetops, and throughout the whole land.

The Temple was desecrated by the open wickedness of men and women. Its courts were polluted with Baal's altars and vessels, and its precincts were used as stables for the horses and chariots of the sun.

Society was abominably corrupt. Three classes of people were distinguished by Zephaniah.

- (1) Worshipers of false gods.
- (2) Worshipers of Jehovah along with other gods.
- (3) Generally godless men.

One might even traverse the city without meeting a citizen who had kept faithful to God (Jer. v. i.).

But at the worst of times God never leaves Himself without true witnesses. One or two He will choose as leaders, and around them will rally all the good, who otherwise might not have the courage to stem the tide of evil.

In the 13th year of Josiah's reign, and the 21st of his age, Jeremiah received his first call. History repeats itself in the lives of God's servants as in everything else. Like Samuel, he was a child; like St. Paul, he was a chosen vessel from his birth; and he was like Moses and Isaiah in his first objection, "I cannot speak."

The first lesson that this child prophet received was that God always keeps his promises. And when a child, great or small, learns that, he has learned the initial step to a life of trust. It was fixed on his memory by an object lesson, "What seest thou?" "I see a rod of an almond tree (shaked)." "Thou hast well seen; for I watch over (shoked) my word to perform it."

Such was the beginning of Jeremiah's call; but we know very little about him for the next eighteen years (Jer. i. 2; xxvi. 1). All his prophecy during this period is comprised in the first six chapters of the Book called after his name.

For further information of contemporary events we turn to the historical books and to the prophet Zephaniah.

During these eighteen years there were four great witnesses and leaders of righteousness. A woman's name stands first, by right of her superior age, prophetic gift, and the position of authority she must have held; for even the high priest submitted to her words, and her fellow-witnesses were probably her pupils.

- (1) Huldah, the prophetess (2 Kings xxii. 14).
- (2) Josiah, the young king who, at sixteen, began to seek the Lord.
- (3) Zephaniah, his second cousin, the young prophet prince.*
- (4) Jeremiah, son of Hilkiyah, the young prophet priest.

Josiah, at the age of twenty, commenced vigorously to carry out his reforms in City, State, and Temple, putting down all external signs of idolatry, breaking up altars, and smashing images throughout the land.

But his reformation wrought only outwardly on the nation (Jer. iii. 10.). Princes and prophets were all alike corrupt (Jer. ii. 27); the city was full of wickedness (Jer. iv. 14; v. 1); and the whole land as bad (Jer. iii. 6).

For six years he continued his drastic reforms on Jerusalem, Judah, and the desolated land of Israel. Then he commenced the restoration of the Temple. During the process of repairing it, Hilkiyah, the high priest, discovered a copy of the Book of the Law, apparently lost since the days of Jehoshaphat, 300 years before. This happened five years after Jeremiah's first call; but it was not to him, but to Huldah, that the deputation was sent by the king. Her answer to Josiah was this: "Evil from the LORD on a wicked nation, but mercy to its pious king."

*See Genealogical Table of the Kings of Judah. Notes, Period 1.

For a while there was a semblance of true religion. The people flocked to Josiah's great Passover, and attended the Temple services; but at best, it was only a semblance of the real thing. In the Psalmist's words, "they submitted to the LORD;" which really means, in the original, "a feigned obedience" (Psa. xviii. 44; lxvi. 3; R.V. mg.)

At last there came that disastrous expedition of Josiah against Pharaoh-Necoh, which ended in his death at Megiddo, four years before Pharaoh was himself defeated at Carchemish, B.C. 605.

With him perished the last hope of deferring the doom of Judah. His four successors were weak and wicked princes. During their reigns there were seven deportations of captives; one to Egypt, of Jehoahaz, deposed by Necho, after a reign of three months, and six deportations to Babylon.*

CHURCH AMUSEMENTS.

BY MR. D. M. PANTON.

"A GRAVE situation," says a Baptist minister† of Halifax, writing in the *British Weekly*, "has been created in the church-life of our country." Church amusements drove this godly minister from his Church. After card-playing, and other "attractions" equally objectionable, had been introduced into his vestry, "at last," he says, "the members of the choir arranged for an At Home at which was to appear a Star Pierrot Troupe. The deacons of the Church supported this arrangement in the face of my repeated protests; and I resigned in order to give the Church an opportunity of expressing her relation to the matter, which she did when she supported the deacons." He concludes:—"My brothers in the ministry, I count my sacrifice of £250 a year a matter of no moment as compared with my obligation to be loyal to my Master; but," he adds, "what concerns me most is the attitude of the National Free Church Council. The probability is, that if my action were submitted to the Council for judgment they would decide against me; nor am I without reasons for saying this."

It is a grave situation, and one fraught with peril to the Church of God. For it betrays a changed conception of the nature of a church. Apart from the taint that attaches to doubtful amusements, the home, and not the church, is the sphere where Christian recreation ought to be found. The sphere of the Church is to be a sphere of ceaseless toil, ceaseless worship, ceaseless prayer: and the idea that the assembly of God is to cater for anyone's *amusement* is not only foreign to the New Testament, but also profoundly beneath the dignity of a revelation of God. Dr. Gordon, of Boston, after enumerating a catalogue of rainbow teas, chocolate drills, operettas, bazaars, minstrel shows, and oyster suppers, says:—"Certain insects conceal their presence by assuming the colour of the tree or leaf on which they prey. Church amusements are simply parasites hiding

*See Notes, Period 1.

† The writer of the Papers of "The Key of the Advents."

under a religious exterior, while they eat out the life of Christianity." But the error is far graver than a misconception of the nature of a church, grave as such a misconception is. If the theatre is brought into the church, God's people will go from the church into the theatre: the Church will become the crowded vestibule of the world. "A woman," says Mr. Clement Scott, who endeavours to keep her purity [on the stage] is almost of necessity foredoomed to failure. It is an awful thing to say, and it is still more terrible that it is true, but no one who knows the life of the green-room will dare deny it." Every kindly heart will hope that a criticism so drastic is a gross exaggeration: nevertheless it is the solemn assertion of an acute worldling, and a foremost dramatic critic of our generation. Since it was uttered an English Bishop has said:—"The motto for everyone in the actor's profession should be, 'I play for Jesus Christ';" and London's leading Non-conformist Doctor of Divinity, on the death of Sir Henry Irving, said, "I should have enjoyed going to the theatre. *I have no doubt that I should have benefitted by it.*" It is extraordinary that a man of the world should warn of a peril which God's shepherds cannot see. And what are the dregs in this cup of pleasure? A dying girl recently exclaimed to a London preacher:—"For God's sake, raise your voice, and if you can save but one girl from the state I am in you will have done much; for I am in the misery and agony of hell."

Pleasure is peculiarly a temptation of youth; and youthful disciples, whose fresh, sweet, joyous heart-life we love, and only desire to *keep* it fresh, and sweet, and joyous, would do well to ponder certain facts. (1) Sin is always deadly in its nature; and pleasure which has a taint of sin in it, however slight the sin, produces a spiritual swoon. It is a law of the spiritual life. "Though I have never seen a sinner saved," says Mr. Archibald Brown, "I have seen any number of backsliders manufactured by this new departure." The death-plant of Java exhales from its blossoms a perfume so powerful as to overcome a strong man, and to destroy all insect life that comes under its aroma; and orange-blossom pickers often fall prostrate through syncope. This does not happen *often* with sin's sweet deadly blooms, it happens *always*. (2) Pleasure which has a taint of sin in it *never stops with the first sin*. Sin spreads like leprosy. It grows with the rapidity of a fungus. If unhindered and unforgiven it runs its course like a fever, and the fever ends in death. "The lust, when it hath conceived, beareth sin: and the sin, when it is full grown, *bringeth forth death*" (Jas. i. 15). An actress in Munich was given a casket of exquisite workmanship. She delayed to open it till the last act, when, as she did so, out sprang a viper. The box is sin; the viper is death; and the viper never fails to spring out of the box *at the last act*. "Fools make a mock at sin" (Prov. xiv. 9); but the wise know that to toy with it is death. (3) Pleasure with a taint of sin in it mars our fellowship with God, and our work for God. "This little hand," said Whitefield, "can hide the sun;" a little crack in a bell will spoil the silver

tone; a little sin can grieve the Spirit and ruin a discipleship. Returning from the Welsh Revival, a novel lay on the writer's sofa, and the moment he entered the room the Spirit said, *That must go*. The work of the Spirit can be done only in the atmosphere of the Spirit: to attain and keep that atmosphere we must sacrifice the doubtful indulgence, *or we sacrifice the atmosphere*. In a revival district a young man recently rose in a meeting to give a recitation. "Friends," he said, "I cannot give the recitation—*the room is full of the presence of God.*" A powerful address followed, and much blessing descended. Here is a fragment of an actual conversation:—"Why won't Mary come to the dance to-night?" "She has been converted, and is going to join the Church next Sunday. *She will come when the meetings are over.*" What will her unconverted lover think of her conversion? "From the depths of my heart," a correspondent wrote to Dr. Pierson, after an appeal for no compromise with worldly pleasures, "I thank you for your faithful words." God's Word showed me that it has been just those things about which I have had doubt that have hindered and paralyzed my spiritual life within. God's Word has burned in my heart like a fire ever since, and although I have been an earnest Christian for ten years, yet at times my life has been agony and torture with the awful unrest and dissatisfaction within. Definitely God placed His finger on each doubtful thing, and in each one He has given me grace to yield to Him; and I know I have deliverance as never before."

It is not that all pleasure is sinful, or always inexpedient; but each youthful heart must learn *from God* in what pleasures it may indulge without sin. "All my springs are *in Thee*" (Ps. lxxxvii. 7): the one supreme fact is that the young heart, as the old, is kept fresh, and sweet, and tender, by *dwelling in God*. "Train the young women to be *soberminded*: the younger men likewise exhort to be *soberminded*" (Titus ii. 4):—joyousness without levity, gravity without gloom. For "life" (so-called) is not found in drinking saloon and theatre: the pleasure-grounds of the world are the haunts of *death*. In North Walsham a lad of sixteen once entered a theatre. A coffin was brought on to the stage; and an actor, feigning death, was placed limply within, and the lid closed. In a few minutes the lid was raised, and lo! *the actor was a corpse*. The audience broke up in wild excitement, and the lad left the theatre, exclaiming—"Never shall I be found in such a place again." A few weeks later—his own daughter told the fact to the writer—he became a child of God, and died, after a long, honourable, and Christian life. More solemn, more irrevocable, more hopeless is the spiritual death too often found in the world's "life." "I never thought of going to the theatre," said a young man to Mr. Archibald Brown, in great agony of soul, "until my minister put it into my head by preaching that there was no harm in it. I went, and it has led me from bad to worse, and now I am a miserable backslider; and he is responsible for it." "She that giveth herself to pleasure is *dead* while she liveth" (1 Tim. v. 6). Every

hour spent in levity is an hour lost to eternity. The Law said, "Thou shalt not"; the Gospel says, "If thou lovest Me, thou wilt not:" Christ summons us to sacrifice the not unlawful for the incomparable best. Youth has got to meet the same God as the oldest saint, live for the same eternity, glorify the same grace, agonize for the same crown, and be gathered at any moment to the same Lord. Therefore, live in God, live for God, live with God. A deeper prayer-life, a more tender wooing of the lost, a grace toward all more patient, a yet more powerful mastery of the Word of God, a purity in which the Holy Ghost shall delight to dwell;—the blameless walk, the lowly mind, the Christ-like love:—*whatever assists to these, that indulge in, and that do.**

Extracts from Vol. I.

"THE COMING PRINCE"†

WE are thankful to welcome a new edition of Dr. (now Sir) Robert Anderson's important work, *The Coming Prince*. It is no mere reprint of that unanswerable volume. It has been carefully revised, and contains an "additional chapter" entitled "A Retrospect and a Reply," in which the author replies to adverse criticisms of former editions, especially to that which calls itself *The Fallacies of Futurists*. Dr. Anderson's views support our own, that the Divine Prophecies, while they have a Futurist fulfilment and interpretation, may have also a Historicist, and even a Presentist application; that neither is true to the exclusion of the other, all three being required to exhaust the meaning of the prophecy. Dr. Anderson speaking of this subject says (p. 292, etc.):

"The pages give proof how thoroughly I accept a historical interpretation of prophecy; and if anyone demands why then I have not given it a greater prominence, I recall St. James's answer when the apostles were accused of neglecting in their teaching the writings of Moses. 'Moses,' he declared, 'hath in every city them that teach him.' What was needed, therefore, if the equilibrium of doctrine was to be maintained, was that *they* should teach *grace*. On similar grounds the task I have set myself was to deal with the *fulfilment* of the prophecies. But I have no controversy with those who use their every talent in unfolding the 'historical' interpretation of them. My quarrel is only with men who practically deny the Divine authorship of the Sacred Word by asserting that their apprehension of it is the limit of its scope, and exhausts its meaning, and *The Coming Prince* is a crushing reply to the system which dares to write '*Fulfilled*' across the prophetic page. 'The real question at issue here,' I again repeat,

* This article, after the necessary delay of publication, will be obtainable in tract form, price one penny, from Mr. A. Holness, 14, Paternoster Row, E.C.

† From August, 1874. ; The Fourth Edition.

'is the character and value of the Bible.' Dr. Guinness asserts that the apocalyptic visions have been *fulfilled* in the events of the Christian era. I hold him to that issue, and I test it by a reference to the vision of the sixth chapter. Has this been fulfilled, as in fact he dares to assert it has? The question is vital, for if this vision still awaits fulfilment, so also do all the prophecies which follow it. Let the reader decide this question for himself after studying the closing verses of the chapter, ending with the words, 'FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?'

"The old Hebrew prophets were inspired of God to describe the terrors of 'the great day of His wrath,' and the Holy Spirit has here reproduced their very words. The Bible contains no warnings more awful in their solemnity and definiteness. But just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so these men would teach us to write 'Fulfilled' across the sacred page. They tell us, forsooth, that the vision meant nothing more than to predict the rout of pagan hordes by Constantine! To speak thus is to come perilously near the warned-against sin of those who 'take away from the words of the book of this prophecy.' But when our thoughts turn to these teachers themselves, we are restrained by remembering their piety and zeal, for 'their praise is in all the churches.' Let us then banish from our minds all thoughts of the *men*, and seize upon the *system* which they advocate and support. No appeal to honoured names should here be listened to. Names as honourable, and a hundred times more numerous, can be cited in defence of some of the crassest errors which corrupt the faith of Christendom. What then, I ask, shall be our judgment on a system of interpretation which thus blasphemes the God of truth by representing the most awful warnings of Scripture as wild exaggeration of a sort but little removed from falsehood?

"If it be urged that the events of fifteen centuries ago, or of some other epoch in the Christian dispensation, were within the scope of the prophecy, we can consider the suggestion on its merits; but when we are told that the prophecy was thus *fulfilled*, we can hold no parley with the teaching. It is the merest trifling with Scripture. And more than this, it clashes with the great charter truth of Christianity. If the day of wrath has come, the day of grace is past, and the gospel of grace is no longer a Divine message to mankind. To suppose that the day of wrath can be an episode in the dispensation of grace is to betray ignorance of grace and to bring Divine wrath into contempt. The grace of God in this day of grace surpasses human thought; His wrath in the day of wrath will be no less Divine. The breaking of the sixth seal heralds the coming of that awful day; the visions of the seventh seal unfold its unutterable terrors. But, we are told, the pouring out of the vials, the 'seven plagues which are the last, *for in them is finished the wrath of God,*' is being now accomplished.

The sinner, therefore, may comfort himself with the knowledge that Divine wrath is but stage thunder, which, in a practical and busy world, may safely be ignored! . . . With regard to the seventeenth chapter of Revelation, Dr. Guinness's argument is this: The eighth head of the Beast must be a dynasty; the Beast carries the Woman; the Woman is the Church of Rome. Therefore the dynasty symbolised by the eighth head must have lasted as long as the Church of Rome; and thus the Protestant interpretation is settled 'on a foundation not to be removed.'

"It is not really worth while pausing to show how gratuitous are some of the assumptions here implied. Let us, for the sake of argument, accept them all, and what comes of it? In the first place Dr. Guinness is hopelessly involved in the transparent fallacy I warned him against on p. 268 of this volume. The Woman is destroyed by the agency of the Beast. How then is he going to separate the Pope from the apostate Church of which he is the head, and which, according to the 'Protestant interpretation,' would cease to be the apostate Church if he were no longer owned as head?

"The historicist must here make choice between the Woman and the Beast. They are distinct throughout the vision, and in direct antagonism at the close. If the Harlot represents the Church of Rome, his system gives no account whatever of the Beast; it ignores altogether the foremost figure in the prophecy, and the vaunted 'foundation' of the so-called 'Protestant interpretation' vanishes into air; or if he takes refuge upon the other horn of the dilemma, and maintains that the Beast symbolises the apostate Church, the Harlot remains to be accounted for. He forgets, moreover, that the Beast appears in Daniel's visions in relation to Jerusalem and Judah. Suppose, therefore, we should admit everything he says, what would it amount to? Merely a contention that 'the springing and germinant accomplishment' of these prophecies 'throughout many ages' (I quote Lord Bacon's words once more) is fuller and clearer than his critics can admit, or the facts of history will warrant. The truth still stands plainly out that 'the height or fulness of them' belongs to an age to come, when Judah shall once more be gathered in the Promised Land, and the light of prophecy which now rests dimly upon Rome shall again be focussed on Jerusalem."

Signs of the Times.

THE COMING EVENT.

A WORLD EMPIRE.

In view of the coming Peace Conference at the Hague, movements are on foot which will, if they succeed, securely lay the foundations of the kingdom of the Beast. The movement extends to China, and it is in *The Celestial Empire* of Oct. 20, 1906, that we find the basis actually formulated by a Doctor of Divinity.

What is proposed is nothing short of a federation of Nations to secure universal peace. And whether in ignorance of the prophetic Word or not, a beginning is advocated "by the Federation of about ten of the principal nations, East and West"!

The number, "ten," is significant. Among the points

which it is hoped the Hague Conference will agree upon are these:—

1. All the Nations to federate with one supreme International Court.
2. One "World Ruler" to be elected for a given term, by the Powers, and to command the federated Army and Navy, to enforce the decisions of the Supreme Court.
3. The decisions of this Court shall be final, and thus the horrors of war will be avoided.
4. Each Federated Nation shall be defended by the others from invasion.
5. There shall be perfect reciprocity of trade; one universal *ad valorem* duty superseding all tariffs, and the full enjoyment of all privileges.
6. A general system of international university education shall be devised.

It is stated that several nations are already willing to embark on this project, and only wait for one to take the lead. The Hague Conference, it is hoped, will furnish this leading nation.

To those who are ignorant of prophecy all this will mean nothing; or, seem only good. But to those who know what God has revealed concerning this coming kingdom and its superhuman head, will read it with amazement, but without surprise; and need no words of ours to show in what way it is one of the most significant signs of the times we have yet recorded in these pages.

Editor's Table.

Our readers will be sorry to learn that the Editor is suffering from a temporary breakdown in health; and is obliged, under imperative medical advice, to take at least two months' complete rest from all literary work.

It is hoped there will be no break in the continuity of the issue of *Things to Come*. Sufficient matter is already in MS. or type for the May and June Numbers.

Our readers will not therefore look for any "Answers to Correspondents" for the present. We hope this is the only difference that will be noticed.

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THINGS TO COME.

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Editorial.

"THE GOOD DEPOSIT."

THREE times in the New Testament has the Holy Spirit used the remarkable word PARATHĒKĒ (παραθήκη)* each time by the hand of the Apostle Paul, and in the Epistles to Timothy: viz., 1 Tim. vi. 20, and 2 Tim. i. 12 and 14. The word *Parathēkē* means a deposit entrusted to one's care, and should be rendered simply *deposit*.

In 1 Tim. vi. 20 this one word (*parathēkē*) is rendered in the A.V. "that which is committed to thy trust." In the R.V. it is rendered "that which is committed unto thee." The word "thee" is put in italics, and in the margin is the note Gr., "the deposit."

In 2 Tim. i. 12 the Greek is "my deposit." The A.V. and R.V. render this "that which I have committed unto Him." R.V. in the margin says, "or that which He hath committed unto me." Gr., "my deposit."

In 2 Tim. i. 14 the Greek is "the good deposit." The A.V. and R.V. both render this "that good thing which was committed unto thee." But the R.V. puts "thee" in italics; and says, Gr., "the good deposit."

Our readers thus have all the facts before them: and are in a position to form their own judgment.

A careful study of these two Epistles will show that their special subject is "the great SECRET" (or Mystery).

In the first Epistle this was the *deposit* committed to Timothy. 1 Tim. vi. 20: "O, Timothy, keep in safe custody† thy deposit, avoiding the profane, empty babblings and oppositions of the falsely-named *gnōsis* (i.e., knowledge, or science), which, some professing, have erred concerning the FAITH."

Throughout these Epistles special emphasis is placed on "THE faith" and "THE truth."

In 1 Tim. i. 2 it is "the faith" into which Timothy had been begotten.

In 1 Tim. i. 11 it is "the GOSPEL OF THE GLORY of the blessed God" which was committed to Paul's trust. This is something more than "the gospel (or, good news) of the grace of God." Grace is wonderful indeed; but there is something beyond this.

* It matters not that in two of them (1 Tim. vi. 20 and 2 Tim. i. 14) the *Textus Receptus* has παρακαταθήκη (*parakatathēkē*), inasmuch as all the critical Greek Texts agree in reading *parathēkē*; and both words have practically the same meaning.

† In all three passages the verb is φυλάσσω (*phulassō*) to guard or keep in safe custody; not τηρέω (*tērēō*) to keep with watchful care.

Grace is only the seed; but glory is the fruit. Grace is the beginning; glory is the end. "The Lord will give grace and glory;" and not one without the other. But "the good news of the glory" with which God has blessed us is a further instalment of Divine revelation.

It was grace which gave Paul this glad message of the glory (1 Tim. i. 14).

It was this "gospel of the glory," or the Mystery committed to Paul, which Paul committed to Timothy (1 Tim. i. 13).

This doctrine was "according to godliness" (1 Tim. vi. 3); as defined in 1 Tim. iii. 16.

This was "the doctrine" of which Timothy was not to be "ashamed" (2 Tim. i. 3).

Paul tells him that he himself was not ashamed, though he had suffered many things in consequence of holding it and teaching it.

He says: "I know whom I have believed, and am persuaded that He is able to guard my deposit [which He hath committed unto me*] against that day. Hold fast the pattern† of sound words, which [words] thou didst hear from me, [hold them fast] in faith, and love, which [are] in Christ Jesus. Guard THE GOOD DEPOSIT which dwells in us by holy spirit [*pneuma hagion*, or Divine "power from on high!"]. This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. i. 12—15).

This "good deposit" is here closely connected with the special teaching received by Timothy from the Apostle Paul; and this again is shown to be concerning the Mystery of which he had spoken and written to the church at Ephesus over which Timothy presided.

Others had "turned away;" but Timothy was solemnly charged not to turn away, but to "hold fast," and safely guard that model of sound words which he had heard and received.

It was committed to Timothy by prophecies, which went before him, i.e., by the utterances of the prophets (1 Tim. i. 18), the special order connected with the reception and ministry of the Mystery (Rom. xvi. 26; Eph. ii. 20; iii. 5; iv. 11, 12). This "gift" was given in solemn form (1 Tim. iv. 14; 2 Tim. i. 6); and Timothy was exhorted to give himself to the study, and

* This is the alternative rendering given in the margin of the R.V., to which it adds, Gr., "my deposit."

† The Greek is ὑποτύπωμα (*hypotyposis*). The word occurs only in these Epistles, viz., 1 Tim. i. 16, and here, 2 Tim. i. 13. The A.V. renders it in the former "pattern," and in the latter "form." The R.V. renders it in the former "ensample," and in the latter "pattern." It is difficult to find the exact English word. Etymologically it means an *impress* produced by a *blow* from *type* or *die* placed *underneath*. Hence it denotes the *delineation* of the truth which was committed to Timothy, of which he was to reproduce a faithful copy as from an original or model.

‡ See *The Giver and His Gifts* on this passage, page 174. Also pp. 26-36.

the custody and ministry of "the doctrine" (1 Tim. iv. 16).

These things which he had heard from Paul he was to "commit to faithful men such as are competent to teach others also" (2 Tim. ii. 2).

It is most important that we should note this, for it is the key to these Epistles.

In the first Epistle, Timothy is told to be careful that officers of the assembly be not "neophytes" (1 Tim. iii. 6); *i.e.*, not those who have newly come to the faith; and this, for their own sakes.

The reason for this is that the apprehension of the Mystery is not merely intellectual; nor does it come, even to the spiritual, all at once. There are distinct stages in the apprehension of it after the reception of the reconciliation with God spoken of in Rom. v. 1-11.

Thus, the doctrine of Romans does not reach beyond the *individual* Christian. It views him as a sinner justified by God; and as being alive unto God in Christ; but not seated with Christ in the heavenly regions.

This latter teaching was reserved to be revealed in Ephesians and Colossians. In these Epistles there is a further advance. The individual believer is now seen as risen with Christ, as a member of the Church which is His body, and is able to realise the blessed truth that the supply comes from the Head over all, in heaven, to all the members collectively.

As the fruit of this position, the believer is seen as something apart from the world and distinct from it; so that he looks back upon his life as past; and, having died with Christ he is now "dead to the world": whereas, in Romans, he was first "dead" in the world, and then, as risen, he is "alive" with God in Christ; but he is still viewed as on earth, and not as in heaven (as in Ephesians and Colossians). In Romans he is "risen" with Christ and, as well as other Christians also risen with Him, he is viewed as still in the assembly on earth.

The third stage is Ephesians. We are *not viewed, in Ephesians individually, but collectively*, as "seated together in Him."

These were the truths which Timothy was to lay hold of, and teach, and guard, and commit to the proper sort of men.

But who, to-day, is to be seen occupying Timothy's position, and holding his trust?

The two Epistles addressed to Timothy are called "Pastoral Epistles," because they are the special Epistles addressed to pastors as such.

By both interpretation and application they belong to all who hold any office of ministry in the Church of God.

But, who, we ask, are making known "the gospel of the glory of the blessed God"?

We know of no pulpit or paper devoted to it.

Those who once saw the truth of the Mystery seem to have lost their hold on it, and have brought in the very thing that Paul told Timothy would be ruinous;

a lapse, which has taken the outward form of a lofty spirituality.

The result is they have gone back to what is seen in 1 Cor. i.—iii.

Those who are intent on making any kind of corporate unity or fellowship on earth, show by this very fact that they are not in a proper condition to be *initiated* into this special truth of the Mystery. They have lost the truth of the ONE spiritual body which God has already *made* in Christ, and which we are told to endeavour to "KEEP," not to make (Eph. iv. 1-4).

All who are taken up with making a corporate body on earth are declared to be "carnal" (1 Cor. iii. 1-4), and not spiritual; and therefore not in a proper condition to receive the truth of the Mystery.

The Mystery is based on Jesus Christ and Him risen (Eph. i. 19-23).

To know this, is to know "the *power* of His resurrection," and not merely the *fact* of it. But, to those who were carnal, the "power" of resurrection truth could not be declared, for such cannot get beyond "Jesus Christ and Him crucified." This, it is true, was wonderful, being the foundation of "the gospel of the grace of God." But *Jesus Christ and Him risen* is the foundation of "the gospel of the glory of God."

He could speak of this only to those who were *initiated*; for this is the meaning of the word *τελείος* (*teleios*) in 1 Cor. ii. 6.*

Paul could not teach the Corinthians "the power of His resurrection," for it is in resurrection that Christ is made "the Head of the body which is His church" (Eph. i. 17-20).

Even so it is to day. Few get beyond the *fact* of Christ's Resurrection. Romanism knows nothing of resurrection at all; but knows Christ only as a helpless infant, or as a dead man; and the Cross and the Crucifix which are the symbols of its corporate unity, are the symbols of death:—*the symbols of man's hatred of God, rather than of God's love to man.*

Even among Christians, if we may judge by their hymn-books, there is little apprehension of "the *power* of Christ's resurrection," and what it means to have suffered with Him and to be made conformable to Him in His death. This must be known before we can know what His resurrection means to us. This is why the Mystery can be taught only to those who are spiritual, and not to those who are carnal; that is to say, only to those who are endeavouring to KEEP the unity of the ONE spiritual body which God has MADE in Christ, and not to those who are endeavouring to MAKE a corporate unity of the body on earth.

This is why, in 1 Cor. iii., Paul goes on to say that each teacher must take care how he builds.

If the Mystery be taught or received only *intellectually*, it does not build up anyone.

The modern generation of the "brethren" have

* *Νεόφυτος* (*neophytos*) and *τέλειος* (*teleios*) were words familiar to the ex-initiates of the Eleusinian Mysteries, such as Paul would find among his hearers and readers.

seized hold of the beautiful truths of Ephesians; and, looking down on the denominations, have run into the very thing named in 1 Tim. iii. 6. *They* did know the Mystery: the denominations do not. Hence it is that one's heart aches to see the tons of Christian literature appearing in print.*

But let us notice particularly that, in Ephesians, Paul does not teach *how* the Mystery is to be *apprehended*: he declares only what the Mystery is. He prays, however, that that apprehension may come to them by "light" on "the eyes of the heart" (Eph. i. 18); and, in order to this coming about, "that they may be strengthened with might by His Spirit in the inner man" (Eph. iii. 16).

Where then, in Paul's Epistles do we get the *means* of this apprehension?

In Ephesians it *could not* be taught. To teach it there would be out of character with the whole Epistle. The great subject of Ephesians is the declaration of God's side of the Mystery, even the eternal purpose of God, manifested in His choice of the members of His Body before the world began (Eph. i. 4). The secret [purpose] of His will is that Christ is exalted to be the Head over all things to the whole Church in the heavenly regions (Eph. i. 9).

Ephesians is the beginning of the Mystery according to God's purpose: but Romans is the foundation of the mystery according to man's apprehension of it.

In apprehending the Mystery, therefore, ourselves, we do, and must begin at Romans; not at Ephesians. And to teach it to others we must not press the full truth upon neophytes.

In Ephesians we get the great secret set before us as a whole; even the truth as it reveals the great and glorious Head in heaven, and as it concerns the members of His body on earth.

In Romans we get the foundation and the component parts of the mystery. Hence, Paul, in writing to the Romans, does not speak of it as the Mystery, because it is only the foundation doctrine on which it is built. The Mystery commands consideration of the saints in a *corporate* aspect, as the joint members of the one body: but, as in Romans, this component part of the Mystery is not gone into, an element is wanting; and the Mystery itself is not *directly* taught therefore in Romans. The relation between the Head and the members of the body is not even named.

It is the eighth chapter of Romans that links that Epistle to the higher and later revelation of the truths taught in Ephesians, Philippians, and Colossians; for Romans is the Epistle which, chronologically, immediately precedes these Prison Epistles.

It is when we know the Mystery from these latter Epistles, that we see how the eighth of Romans contains the fundamental doctrines on which the truth of the Mystery is based; and how, apart from that

chapter, the Mystery cannot be spiritually discerned and apprehended.

Let us look at Romans viii. and see the wonderful relation of that chapter and of that Epistle to the three Prison Epistles, in which we have the Mystery directly revealed:—

Rom. viii. 1-39.

- A | 1-4. Foundation of the truth taught in EPHESIANS. Once dead in trespasses and sins, but now alive in Christ.
- B | 5-13. Foundation of the truth taught in PHILIPPIANS. The practical working of the flesh in those who have died in Christ, as it affects the members. Christ being in us.
- B | 14-27. Foundation of the truth taught in COLOSSIANS. Once alive in sinful flesh, but now dead to it; our minds set on Christ, the Head, our hope of glory.
- A | 28-39. Foundation of the truth taught in EPHESIANS. The purpose and love of God towards us, in Christ, predestinating us to glory in the sight of angels, principalities and powers.

If we read Rom. viii. carefully in the light of the above, we shall surely see the great point, *i.e.*, that the eighth chapter of Romans is the great link between the earlier and later Epistles; and is so framed that the foundation truths of the Mystery may be grasped "in the inner man." and be "spiritually discerned." Not until we have mastered the truths of Rom. viii. shall we be able to "apprehend" the actual declaration of what the Mystery IS, according to the mind and purpose of God, as set forth in Ephesians, Philippians, and Colossians.

What then is the responsibility of those who stand in the position of Timothy? For this is the point we wish to press home.

Surely we ought to be teaching those fundamental truths of Romans without which it is impossible for the revelation of the Mystery to be either *received as a doctrinal fact*, or *apprehended as a spiritual reality*.

We ought to be teaching the true purport of law-principle in the economy of the Gospel, *viz.*, to slay us, in order that there may be death to sin; and that we may henceforth serve God as alive unto Him in Christ.

This is the foundation of true holiness of life, as well as of soundness in the faith.

Once the fundamental teaching of Rom. v. 12—viii. 39 is apprehended, and its relation to the Mystery is discerned, all the other Epistles fall into their proper chronological order, and their place and teaching is at once seen in relation to the two great central and dogmatic Epistles: Romans and Ephesians.

THESSALONIANS, the earliest of the whole group, brings Paul's Gospel into focus; and gives us a model Church as the outcome of the preaching of the Gospel of salvation—Christ Crucified, Risen, and Coming again. (Compare Acts xvii. 1—3, 7, with 1 Thess. i. 9, 10.)

* When we contemplate this we feel inclined to use the words of Nehemiah when describing the condition of Jerusalem (Neh. iv. 10).

CORINTHIANS shows a practical falling away from this model Church, which is seen in their occupation with themselves and with their teachers, resulting in efforts to make corporate unity (1 Cor. i.—iii.).

GALATIANS shows a doctrinal falling away from Paul's Gospel of salvation.

ROMANS, which closes up the earlier Epistles, corrects what is false, lays the true foundation of "the Gospel of the grace of God," and prepares the way for the Gospel of "the glory of Christ," and the revelation of the Mystery, which is developed, referred to, and taught in the later Prison Epistles.

2 Tim. i. 15 marks the beginning of the present distress, turning away from Paul and his teaching. All was well as long as those in Ephesus held fast to the Apostle's teaching; but as soon as they "turned away from" Paul and his teaching concerning the Mystery (2 Tim. i. 15) trouble began, and the downward steps of apostasy are clearly stamped on and seen in the second Epistle to Timothy, who was living in Ephesus, and therefore knew all about it.

The loss of that precious truth was the beginning of the corruption in practice and doctrine in the Church which ended in the darkness of the middle ages.

If this be not the origin of the rapid corruption that set in, and of the darkness which followed, then we are entitled to demand a more satisfactory explanation. We need not go back to the "first six centuries," or to the "first three," for we cannot even go back to the first century itself. In the Apostle's own lifetime we see the beginnings of the apostasy: and, that he knew it, and foresaw the result of it, is clearly shown by the fact that the only successors he knew of were likened by him to "grievous wolves" (Acts xx. 29).

Only by going back to Ephesian teaching, and to the foundation of it as seen in the Epistle to the Romans, and by the recovery of the truths of the Mystery, can the Church regain what has been lost in doctrine and life.

In vain will other means be tried and other remedies applied. They will all end in failure, if not in disaster. Holiness conventions and missionary missions can never recover lost doctrines, which are the foundation of true holiness of life, and true missionary service; nor can they ever take the place or do the work of the truth of God, spiritually apprehended and bringing forth its precious fruit. They may produce results, of course, of a certain kind, but they will bear only a semblance of the reality, and be neither perfect nor permanent.

It was not by new methods in service, new fashions in worship, or new theology in the pulpit, nor by any such modern devices, that saints were led to see and know themselves as "seated in the heavenly regions in Christ" (Ephesians), to know "the power of His resurrection" (Philippians), or to apprehend that they are "complete in Him" (Colossians).

It was the working out of these precious truths

which had first been worked on by the Holy Spirit which produced such precious fruit.

Romans and Ephesians are the two great doctrinal and dogmatic Epistles, which Paul was alone in writing; * and, for the writing of which no reason is given. They stand at the head of the two Canonical groups, respectively:

<p>Romans. Corinthians. Galatians.</p>	<p>Ephesians. Philippians. Colossians.</p>
<p>Thessalonians.</p>	

They are the two separate *beginnings* of the Mystery, from two separate standpoints: the seed and the fruit; the doctrine and the revelation: and Thessalonians are the *ending*.

Corinthians and Galatians are two separate commentaries on Romans, the one practical and the other doctrinal.

Philippians and Colossians are two separate commentaries on Ephesians, the one practical, the other doctrinal.

If then Romans and Ephesians be the two separate *beginnings* and revelation of Church truth, of the "things of Christ" which the Holy Spirit was in due course to "hear" and "speak"; to "receive" and "take" of Christ and show unto us (John xvi. 13—15); then, in Thessalonians, we see the practical ending of the Epistles thus experimentally taught from their Canonical order; both as regards God's purpose in it, and man's responsibility to it.

Thus we combine the *experimental* teaching of the Canonical order of the Pauline Epistles with the *dispensational* teaching of the Chronological order.

It is in the Epistles to Timothy that we get, as it were, an appendix to both.

The Pastoral Epistles, as they are called, form a practical conclusion to the Church Epistles; for Timothy was living in the midst of those very scenes and at that very time in which we read so much of this "good deposit" which was "committed" by God to Paul, and by Paul to the Prophets and to Timothy. It is in the truths of the Mystery that we find the things that were committed to him; and it is in connection with this that we have the solemn charge to him to keep in safe custody—"the faith"—"the truth"—thus committed.

* In all the other Epistles to the Churches others were associated with him in writing:—

In 1 Cor. it was Sosthenes who was united with him in sending the Epistle.

In 2 Cor. it was Timothy.

In Galatians it was "all the brethren" who were with him.

In Philippians and Colossians, the other two Prison Epistles, it was "Paul and Timothy."

In both Epistles to the Thessalonians it was "Paul, Silvanus, and Timothy."



Kadesh Barnea.

Contributed Articles.

KADESH-BARNEA.

(Deut. i. and Numb. xiii. and xiv.)

WHAT a wonderful and blessed thing it is to believe GOD! To take Him at His word and so to please Him! For the GOD and Father of our Lord Jesus Christ, the Father of Glory, is calling many sons unto glory, and those whom He calls He justifies upon their believing what He promises.

Abraham believed GOD when He made him a wonderful promise, as in Genesis xv., and it was counted unto him for righteousness. He had been a *saved* man many years before, he had been called out of his own country and he had obeyed the call; he was a stranger and pilgrim, he worshipped the True GOD, the GOD of Glory, and in His strength he had overcome in the battle of the kings, and had delivered Lot and had been blessed by Melchizedec, the priest of the Most High GOD.

All this is written of him *before* Gen. xv., which records a special promise, a special act of faith; and the fact that GOD imputed *this* act of faith as righteousness. So that righteousness was imputed or reckoned unto Him by GOD in a way in which it had not been before.

In Deut. i. and Numb. xiii. we read of Caleb's faith, and of his whole-hearted confidence in GOD.

The *saved* and delivered people of Israel, after the giving of the Law and their stay in Sinai and Horeb, were told by GOD that they had been long enough in that mountain, and that they were now to go to the Land which He had given them.

It was but eleven days' journey, but they were an immense company—600,000 men besides women and children, and the mixed multitude that followed them out of Egypt. GOD had led them through that great and terrible wilderness (of Paran) and bare them on eagles' wings, and fed them with manna and quails,

and gave them the water they needed in spite of their murmurings at Meribah and at Kibroth-Hattaavah. So they came to Kadesh-Barnea at the foot of the mountain of the Amorites, to the south of Hebron and west of the Dead Sea, within 2½ years of their departure out of Egypt.

It is important to distinguish *this* wilderness journey from the subsequent *penal* wilderness wanderings in the Desert of Zin for 37½ years, during which period only three or four incidents are recorded.

The wilderness journey, before they reached Kadesh-Barnea the first time, did form part of GOD'S ways; they learnt there that "man does not live by bread alone," etc.; and they were humbled; and learnt dependence, so that pride might be taken from their hearts. But the *penal* wanderings were for those of whom it is written: "Forty years long was I grieved with that generation and said, they shall not enter into My rest, they do always err in their hearts, they have not known My ways."

Well, GOD told them to go up from Kadesh-Barnea, *i.e.*, straight up the hill-country of the Amorites, and take the whole land from the south to Lebanon, from the sea-coast to the Euphrates, as promised to Abraham. Note well, had they believed and trusted GOD, the 37½ years *penal* wanderings would have been unnecessary; and their children would have had no need to cross the Jordan in order to gain possession of the Land.

Caleb and Joshua alone pleased GOD, by full confidence in Him; and they alone survived according to GOD'S Word.

And what is the application for us? Before answering this let us remember that most of us have been taught the traditional typology, which reads the type of the crossing of the Jordan, as if Ephesians corresponded to the Book of Joshua; and as though all believers must needs pass through the river of death. But this, as well as other types, has to be re-studied afresh from the Word.

Rahab, the harlot, did not cross the Jordan, but what an honoured place in the line of faith was hers! She received Joshua's two spies, but Caleb and Joshua had been in and out of the Land forty years previously—

before she was born—and they did not then cross “by way of the fords.”

In short, is it not the case that if we do not go afresh to the Word we may after all be among those who cannot enter in because of unbelief?

We are nowhere taught in the Word that the Epistle to the Ephesians “corresponds to the Book of Joshua.” Twelve stones in the bed of the river and twelve at Gilgal may be *applied* to us, but the *interpretation* and fulfilment will be with the twelve-tribed people who cannot yet, after all these years, “enter in because of unbelief.”

Briefly then, if we, as “sinners of the Gentiles,” believe GOD, as in Romans; and if GOD imputes righteousness to us on the principle of faith, in addition to saving us, we should “be strong in the Lord and in the power of His might,” having gone up the mountain of the Amorites into the sphere of Ephesians without going round by the Jordan: which longer journey was the penalty of unbelief. Or, so to speak, we should believe what GOD says in Romans, and gladly in full faith accept His glorious *promise* as set forth in the plainest manner in Ephesians. Apparently 999 out of every 1,000 Christians have been taught to tread the long way through the Four Gospels and the Acts to the Epistles, instead of beginning with the Epistles, *which were written before the Gospels*; and written expressly for *faith-obedience* as stated in the post-script to Romans.

GOD, who had not added to His Scriptures since the days of Malachi, instructed and inspired Paul the Apostle to commence what we call the “New Testament” with His special message of grace and His gospel of glory to the Nations; and said that, as faith was counted to Abraham for righteousness, so He would be pleased, in His sovereign goodness, to impute righteousness on faith-principle to any Jew or sinner of the Gentiles (individually) who would take Him at His Word.

The Mystery, too, was to be set forth in “prophetic writings” for faith-obedience *as well as* the Gospel of salvation (see Romans xvi. 25—27). And, as it is on faith-principle that a sinner is acquitted and accounted righteous, so it is on faith-principle that GOD’S *promise*, as in the Mystery, is believed and joyfully accepted. All is of grace; and by faith, not by works.

We have, however, no authority to say that those who do not believe, and who do not act as if they believed, will be in the same position as those who have fully believed what GOD has said, and who have been led by the Spirit to take Him at His word.

Where there is *not* faith in GOD’S *promises* how can this lack of faith be imputed for righteousness?

I repeat: “Abraham believed GOD” as to *promises*, as well as in the matter of his salvation; and “his faith was counted to him for righteousness.” And this is written, not for his sake only, but for all of us who believe GOD in a similar manner.

The question for us is: Have we entered Canaan by way of the mountain of the Amorites? or, are we going with the multitude by the way of the Jordan?

The lesson of Kadesh-Barnea has been lost to many, and Caleb’s whole-heartedness has found but few imitators.

* * * * *

We must of course be careful not to press an Old Testament type beyond a legitimate *application*: and we must remember *contrast* as well as comparison.

Nor need a legitimate use of one special type necessarily exclude a proper application of another type which seems opposed to it. For instance, the inspiring lesson of going up by the mountain of the Amorites need not preclude the proper application of the type of crossing the Jordan and the lessons of the camp at Gilgal, and the true Circumcision of the Cross.

“Hid in GOD,” as the Mystery was, does not mean “hidden in the Old Testament,” and it is a suggestive enquiry to ask what type or symbol of the Old Testament would be altogether exhausted and fulfilled if GOD in His Sovereignty decreed that (Phil. iii. 20, 21, and 1 Tim. iii. 16) “received up in glory” were now to take place at any moment.

GOD means what He says. And it is most significant that we can find no quotation from the Old Testament in the *doctrinal* portion of Ephesians (i.—iii.), nor in Colossians; in which Scriptures the Mystery is specially set forth: for it was a *fresh* revelation, hitherto “hid in GOD.” Whereas, in Romans, where the Gospel of Salvation is unfolded, there are numerous quotations and references to what GOD *had* promised of old concerning His Son.

May we have spiritual understanding in all things, and strength given us through the comfort and guidance of the Spirit, to hold the truth of GOD in due proportion!

J. J. B. C.

PAPERS ON BAPTISM.

(Continued from page 43.)

THE TITLES OF CHRIST IN CONNECTION WITH BAPTISM.

VOLUMES of precious truth cluster around the names and titles of our Lord, or Master, Jesus Christ. To understand baptism in its various administrations we will need to notice how His titles are used in connection with it.*

JOHN’S BAPTISM.

John baptised unto the name of “the Lord Jesus” (Acts xix. 5). It was in view of the personal presence of the Master on earth, to prepare a people for Him. Those who owned the Man “Jesus” as their Master were His disciples.

**κύριος* (*Kurios*) is translated “Lord” as a rule. Eph. vi. 5 shows that the title means *Owner, Proprietor, or Master*. We have used the latter as a synonym for “Lord.”

Likewise *Χριστός* (*Christos*) is generally transliterated “Christ.” It means *Anointed*, but its force is best seen by rendering it “Messiah,” its Hebrew equivalent.

PETER'S BAPTISM.

Peter and the twelve baptised Israelites unto the name of "Jesus" (Acts ii. 38), the name associated with His humiliation and shame. The emphasis here is that the man "Jesus"—whom they had crucified and rejected—He was the Messiah. To be identified with Him was the object of that baptism.

But the Samaritans had no part in the Messiah; that was reserved for the priest nation alone. Jews alone were to be associated with Him in His anointing. To the Samaritans the Messiah sustained the relation of Master. But when on earth the Master had been among them as a man known as "Jesus," and so they were fittingly baptised unto the name and title "the Master, Jesus" (Acts viii. 16).

The proselytes of the nations, like the Samaritans, had no part in the anointing of Israel. Neither had they any personal relation to Him while in His humiliation. So they were simply and appropriately baptised unto the title "Master" (Acts x. 48).

Thus, while baptism united these three classes in one, it was a compound unity. Just as the space surrounding the temple was one, yet divided into various courts, so the Jews, the Samaritans, and the Nations were united; and yet preserved their distinctness. All were "brought near," yet some were near and some more distant.

PAUL'S BAPTISM.

But when we come to the baptism under Paul's ministry there is a change. The same name and title is used which Peter employs for Israelites (Paul's and Peter's "acts" always seem to have some point of correspondence) but the order is inverse. Peter used "Jesus, the Anointed." (Jesus Christ, *see* above.) Paul used the "Anointed," transliterated Christ (Gal. iii. 27), or Christ Jesus (Rom. vi. 3, according to the Received Text, and R.V.)*

The same as to words, yet widely different as to emphasis to the Jew, the great question which their baptism answered was that "Jesus"—the lowly, despised crucified One—was the Messiah. Their baptism was a confession of this.

But with the nations the circumstances were entirely different. Even as their apostle had known Him only after He was glorified, so they acknowledged Him by the title of His glory, "Christ," or "the Anointed." And to identify this glorious One with the lowly Man of Calvary, they [added] His name, "Jesus."

As their baptism identified them with Him in this new and glorious resurrection sphere it attained a vastly greater force and significance than it previously held. It spoke to them of His baptism on the Cross for their sins; and made them one with Him in His death. But it could not stop there, for He was risen. They too, were raised in Him. He lived a new, a resurrection life. And so they, too, in Christ Jesus, the Glorious One, had a life beyond the grave, beyond the reach of death. This life is everlasting, and has its counterpart in the Millennial age, when, not only in a moral sense, but also

in the physical sphere, the nations that believe on Him will be blessed with everlasting life (John xi. 26).

And here we near the summit of the "doctrine of baptisms." God marvellously develops the simple cleansing of the flesh into a rich and fruitful ordinance. It speaks of purification indeed, but not of the flesh. By His baptism on the cross there is cleansing from every defilement. This is the cleansing that sanctifies and makes meet; that fits for the fellowship of a Thrice Holy God.

As we have seen, then, Israel's failure does not hinder the blessing of the nations. They are not fulfilled, it is true, as they will yet be in due time; but they are transferred in part to a different moral sphere, and thus receive enrichment. Eternal life they have, but not on earth. They can draw nigh to God, but not at Jerusalem, through Israel. The Apostle Paul takes Israel's priestly place and offers up the sacrifices of the nations (Rom. xv. 16: "Minister," *leitourgos*, *leitourgos*.)

Baptism in water still obtains, no longer after the tabernacle type, but after the temple system. And it is ruled by the baptism of spirit.

THE TRANSITION.

But the time came when the Apostle had fully preached the Gospel of Christ (Rom. xv. 19-23). And so, in Acts xix. 21, we read, "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: 'After I have been there I must see Rome also.'"

This is a crisis of extreme interest to the saints of God of the present economy. At this juncture the Apostle wrote the Epistles to the Romans and Corinthians. In these Epistles this transitional period is clearly marked (Rom. xv.; 1 Cor. xiii. 10-13; 2 Cor. v. 16.) We are permitted to see him look back on the ministry which was "ended," and to look forward to perfection. Hitherto he had known Christ according to the flesh; henceforth he would know Him so no longer. He speaks of seeing through a glass dimly, but of future vision face to face. He speaks of knowing "in part," but of a perfection which would do away with any further revelation.

In another passage he speaks of being caught away to the third heaven, and having heard words which it is not expedient to utter. John, in his Patmos vision, speaks indeed of a new heaven as well as a new earth (Rev. xxi), but, while he details the blessings of this nether sphere, he merely records the fact of the new heaven, and does not enter there as Paul did.

From 2 Peter iii. 6-7 we learn that the heavens which are now are the second. Hence, the one seen by John is the third. This third heaven, then, was the subject of Paul's visions (2 Cor. xii. 2). It is at this juncture, too, that he shows that "if any man be in Christ there is a new creation; old things are passed away; behold! they are become new. And all things are of God" (2 Cor. v. 17).

* The Vatican MS. (B) omits "Jesus."

THE PRESENT DISPENSATION.

Does not all this lead us on in the parallel we have already discovered? If the blessing under Paul's ministry among the nations was on the style of the Day of Jehovah, and this ministry came to an end, what shall we look for next? Shall it not be followed by the Day of God, the perfect state which follows Jehovah's Day? Introduction to the Day of the Lord was by regeneration: but a new creation ushers in the Day of God. Old things will have passed away. All things will have become new. And all things will be of God.

Such is the new ministry upon which the Apostle now enters—the ministry of the Reconciliation (2 Cor. v. 18).

That will be the everlasting Day of God, when He will be the God of all the nations. He will no longer be confined to Israel. So, also, the gospel of the mystery is by the decree of the everlasting God, and is made known, not to one nation only, but to all nations (Rom. xvi. 26).

In that day there will be no laver, no sea, no ceremonies of any kind on the way to God. Life and nearness will be within each heart. It will be as a flowing river, for thirst as well as for cleansing (Rev. xxi. 3, and xxii. 1-5).

And so it is now.

The forms and ceremonies will have no place there, because the substance will have come which they but weakly shadowed forth.

So now, *in spirit*, perfection, completeness, fulness, entirety, satisfaction—call it what you will—*has come* (Col. ii. 9, 10).

Not the material, on the earth; but the spiritual, in the heavenly regions.

How restful it is to look upon a task all finished! And such a task! And so well done!

How we should charge our hearts to enter and enjoy this solid, satisfying portion. Whatever joys and glories the future may have in store, even though our bodies be changed at His coming, *nothing can add to our completeness in the Anointed*. No ordinances upon the flesh, no prayer, no worship, no service, nothing can make us more acceptable; nothing can remove defilement or any other barrier to approach, for now we are perfectly equipped for His presence. The Spirit of our God has cleansed us to His perfect satisfaction. Nothing can bring us nearer, nothing can make us dearer.

SPIRIT SUPREME.

But is there any hint as to the divergent quality of the blessings of this age as compared with that of the future perfect earth?

What right have we to transfer all to spirit?

The various baptisms illustrate this most clearly.

As we have seen in our Master's days upon earth, there was but one baptism—in water.

In the Pentecostal dispensation the baptism of spirit was *added* in some cases.

In Paul's first ministry to the nations *both* baptisms continued. But just the reverse of the days of

Pentecost; *all* had the spirit's baptism, and only *some* that in water.

But now, in this new economy, there is again but "ONE baptism" (Eph. iv. 5), as in our Master's time; only it is not in water, but in spirit.

So we see that gradually, a step at a time, the tendency has been away from the outward expression by means of water, towards the end—the inward reality, by means of spirit.

This may be shown graphically thus:



All the cleansing and sanctification (which the water only indicated) was really done by spirit. Water came first to instruct the lower forms in God's school. But now that spirit has replaced water, why should we cling to the outward semblance?

There are thus four distinct periods marked out in the Word. These differ from each other, not alone as to baptism, but along other lines as well. By rightly dividing off and apportioning to each the truth which God associates with it, we may hope for God's approval of our workmanship (2 Tim. ii. 15).

But the most important and weighty truth for us to apprehend is this: that, *in spirit*, the later ministry of the apostle Paul (subsequent to Acts xxviii. 25-28), as recorded in the later Epistles (Ephesians, Philippians, and Colossians), brings the saints to a stage corresponding to the new earth of the end of the Apocalypse. *In spirit*, I say, not as it will be in that day of physical marvels. Now, as it will be then, nothing remains to be done (Eph. ii. 10, 18; Eph. iv. 12, 13). Nothing can be added. Nothing can be improved. All is perfect, complete, satisfactory (Phil. iii. 15; Col. i. 20, 25; ii. 9-10).

By thus comparing the physical and spiritual, we are helped much in understanding many seeming difficulties.

Take, for instance, the manifestation of spirit in sign gifts (1 Cor. xii.). In the Millennial age these will be present to restore and bind up. But in the perfect state how can there be gifts of healing when there will be no sickness? How can there be gifts of tongues when all will speak one pure lip? (Zeph. iii. 9.) No lame man will be there to heal, no dead to raise to life again. The very glory and perfection of that age will make such gifts void.

These gifts abounded in Paul's ministry at the first, and in his earlier Epistles. They were common in the Corinthian assembly. But the apostle, at the crisis already noted, tells them that "they shall cease" (1 Cor. xiii. 8-10). How? *By the incoming of maturity or perfection*, just as will be the case in the day of God. The perfection of that age will make void many a Millennial blessing.

If Paul's earlier ministry corresponds with Israel's

Millennial ministry (only with a spiritual tendency and lacking the measure of material blessing that will obtain then) it is easy to see why they were done away in this succeeding ministry, which includes the present grace; and why they are not mentioned in his later Epistles.

In the apostle's own experience a great change is strikingly manifest. At one time the earth shook open the prison doors and set him free (Acts xvi. 26). But his last years were spent a prisoner of the Master in Rome. This fact, and contrast, is specially emphasised in each of the later Epistles written by him who was now the "prisoner of Jesus Christ."

At one time kerchiefs taken from his body availed to heal the sick (Acts xix. 12). Later he endures the thorn in the flesh (2 Cor. xii. 7, 9). Timothy suffers "often infirmities" (1 Tim. v. 23), and Trophimus is left at Miletum sick (2 Tim. iv. 20).

It is manifest that, if perfection has indeed come, it is not in the physical sphere; in fact the flesh does not receive the comfort that it once obtained. The only medicine for Paul's thorn was sufficient grace.

From all this it is clear that the tendency towards spirit which we have observed in the various baptisms is continued to perfection. *From the former extreme, where spirit seemed to have no place, we have arrived at the latter where flesh has none.*

All is spirit. The greatest glory of this spiritual completeness is its manifestation in the midst of the utter weakness of flesh. Let us then not look at our flesh to gauge God's thoughts towards us. Some day the spirit, of which we have but an earnest, will energize our bodies, too, and *they will become spiritual bodies*—perfect and complete as the bodies of those who will people the new earth, and with powers which will far transcend what even they will enjoy.

Till then let us enjoy to the full the exceeding riches of God's grace as shown in the high and overwhelming and superabundant spiritual blessings He has bestowed upon us in the heavenly spheres. Our home, our hope, our destiny is there. Let us drop those earthly concerns, which are fitted for a people whose hope is earthly, and set our hearts and minds on things above. We cannot be there in flesh, but we can in spirit. Just as in that future day His presence will be our Paradise, so now let us go in spirit to where He is, at God's right hand, and find our ALL IN HIM.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 44.)

THE BAPTISM AND THE TRIBULATION.

BUT another question here forces itself upon our attention: "Will ALL the Church see Him and be taken up when He appears?"

There are three positions assumed in relation to this question, as follows:—

(a) The whole Church will go through the Tribulation.

(b) The whole Church will be caught away before the Tribulation.

(c) The faithful and watching ones will be caught away before the Tribulation, and the remainder will be left to pass through it.

We have no intention here of combating any of these positions, but simply of stating our own belief, and the reasons for it. That belief lies in the second thought: (b) That the whole Church will be caught away before the Tribulation. But before stating the case, two things must be made clear:—

(1) What the Tribulation is.

(2) What the Church is.

(1) What is the Tribulation? The passages which make reference to this are numerous, and always point to a time of judgment and suffering; and furthermore, in connection especially with the chosen people; hence, in Jer. xxx. 7, it is called "the time of Jacob's trouble." We must ever bear in mind the difference which exists between discipline and judgment; the one, God's dealings with His people with a view to purification and honour; the other, God's dealings with His people in consequence of sin. Now, nowhere in Scripture do we read of God dealing with the Church in judgment upon the earth, but everywhere of His disciplinary dealings with her. On the other hand we never read that the purpose of God toward the Jew during the great Tribulation is disciplinary, but that it is the fulfilment of long predicted judgment in consequence of their having rejected their Messiah. This, then, gives the Tribulation a distinctive character.

(2) What is the Church? The Church, as the original word *Ecclesia* denotes, is the company of men, women, and children, who throughout this present dispensation are being "called out" from among the nations of the earth to form the Body of Christ. The word is not new, occurring a great many times in the Old Testament, always, however, with the same significance of separation, but in the Epistles it has the above distinctive and exclusive meaning, and when "churches" are referred to, it merely denotes separate groups of the Church the Body. Let us turn now to the word as used to-day. If we were to speak to anyone of "the Church," we should probably be asked, "Which one?" a fact that indicates there is much confusion of thought as to the Apostolic meaning of the word. There are the Roman Church, the Greek Church, the Anglican Church, and the Free Churches, and many others such; but the fact is, there is only ONE CHURCH, THE CHURCH OF GOD, and this Church is to be found amongst all the Churches, and outside of them all. The great religious machine in the midst of the world to-day is not the Church, but Christendom; the real Church of God plus a vast multitude of professing Christians, of adherents to Christianity, whose religionism for the time being acts as a sop to their consciences. To distinguish thus between the Church and Christendom is absolutely necessary if we are not to be led astray in our pursuance after the truth.

With these two thoughts in mind, the Tribulation, and the Church, we will now proceed to say why we believe that the Church complete will be caught away before the Tribulation.

(a) Those who constitute the conglomerate mass of Christendom, who are not truly "born again," will most certainly be left behind when Christ comes for His Church, and will share in the sufferings of the Tribulation.

(b) In 1 Thess. iv. 16 we read that, when the Lord descends to the air, "the dead in Christ shall rise first." Does the passage lead one to think that ALL the dead in Christ will rise, or only some of them, those who died in expectation of His return? There can be but one answer. Their rising to meet Him at His coming is in no way connected with any attitude assumed on their part toward that coming, but is based upon the fact that they died "in Christ." If this truth is applied, as it must be, to believers living at the time of the Lord's return, it is quite clear that none will be left behind, since their gathering together unto Him is not on the ground of Christian CHARACTER, but on the ground of their being possessors of Christian LIFE.

(c) There are but two resurrections, one before the Millennium, and one after: and as the one after is only of unbelievers, the one before must be of all believers. These of course must include all the redeemed from Adam up to the time of the Lord's descent; and we would point out that if living in the power of Pentecost, and in the expectation of our Lord's return, is the condition of our being caught away when He comes, in the nature of the case, all the Old Testament saints must be left behind, for on the one hand they did not live in the Pentecostal Age, and, on the other, they knew nothing of the Lord's coming to the air, that truth not having been revealed.

(d) Furthermore, for what purpose would any part of the Church be left behind? It could only be for judgment, as we have seen the Tribulation to be judgment, and not discipline; and if they are left for judgment, what need would there be for a "Judgment Seat of Christ?" (2 Cor. v. 10.) Such a seat, as we shall see later on, is precisely for the purpose of dealing with those whose life and service have not been according to the will of God. But this judgment in the heavens could never follow a visitation of judgment on the earth, so it is beyond question that those who are dealt with in the one are excluded from the other, and that all believers will be judged at the Bema of Christ. "We must ALL appear" there.

(e) Add to these facts at least two explicit statements in regard to the whole Church being taken away, and the evidence from Scripture is to us conclusive. They are: "They that are Christ's at His coming" (1 Cor. xv. 23). "We shall *not all* sleep, but we shall ALL be changed" (1 Cor. xv. 51).

The only question at Christ's coming will be "Are you His?" If so, you will be changed, whether you were watching or not, but unhappy they whom the Lord, when He comes, shall find NOT watching.

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 45.)

PERIOD II.

FROM the 1st to the 3rd year of Jehoiakim's reign.
Three years.

2 Kings xxiii. 31-7.	Jer. xxvi. 1-7; vii. to x;
2 Chron. xxxvi. 1-5.	xxvi. 8-24. xi.; xii.; xiv.
Habakkuk.	to xx.; xxii.; xxiii.

Josiah was dead, Zephaniah's prophecy had ceased, Josiah's son Jehoahaz was an exiled prisoner in Egypt, Josiah's son Jehoiakim was on the throne, and the word of the Lord came again to Jeremiah.

"Stand in the Court of the LORD'S House, and speak unto all the cities of Judah which come to worship in the LORD'S House."

At first sight, such a message sounded hopeful, as if the people had taken to heart the reforms of Josiah's reign. But the hypocrisy of their worship was quickly unveiled. Yet the Lord is ever ready to give, when possible, another chance: so He said: "It may be they will hearken and turn every man from his evil way." But the message was stern. City and Temple would be destroyed if there was no true repentance. The place would become like Shiloh.

An angry crowd gathered round to listen—people, priests, and princes. The priests, prototypes of Christ's accusers, shouted treason: "This man is worthy of death." Jeremiah retorted that the Lord had sent him, and appealed to the people to mend their ways. Then there was a division amongst his listeners. Some of the princes and people took his part against the priests and prophets, saying: "This man is not worthy of death; for he hath spoken unto us in the name of the LORD."

This sturdy defence of Jeremiah had weight. Certain elders took courage to remind the people that Micah the prophet had said the very same things in Hezekiah's reign, and that king did not put him to death; he rather besought the Lord for His favour, and was graciously heard.

Then a contrary case was cited. Uriah had a short time previously corroborated all Jeremiah's words, and had, in consequence, to fly for his life to Egypt. Thither King Jehoiakim had sent Elnatham to fetch him back, and had cruelly put him to death. Jeremiah's life would also have been taken had he not been saved by Ahikam, son of Shaphan.

Shaphan, his sons and grandsons, were all, with one exception, on the side of Jehovah.

Shaphan was scribe, or minister of finance, under Josiah. His four sons were Ahikam, Elasah, Gemariah, and Jaazaniah, and his two grandsons were the famous Gedeliah (son of Ahikam), and Micaiah (son of Gemariah).

Jaazaniah was the only apostate of the family (Ezek. viii. 11).

It was Shaphan who brought the recovered Law of the Lord to king Josiah. Ahikam, has we have seen, saved Jeremiah's life at a critical moment.

Elasah was entrusted by Jeremiah with an important letter to the exiles in Babylon (Jer. xxix. 3).

It was in Gemariah's room that the last terrible message was first read that Jehoiakim was to hear; and it was his son Micaiah who courageously paved the way for the king to listen to it (Jer. xxxvi).

And after the fall of Jerusalem, Gedeliah was the hope of the Jewish remnant; his murder was their despair and their subsequent ruin.

"Cursed be he that confirmeth not the words of this law to do them" (Deut. xxvii. 26).

When this last curse was sounded on the heights of Ebal, all the people said Amen. It was now repeated by the Lord in the ears of His prophet: "And I said, Amen, O LORD" (Jer. xi. 5).

A conspiracy had been already set on foot to restore the worship of Baal, and now his altars were again as many as the streets of Jerusalem.

"The LORD gave me knowledge of it and I knew it" (v. 18).

Something else, too, Jeremiah discovered which concerned himself. His own townfolk, of Anathoth, were seeking to take his life. For the third time he was in danger; but he naturally felt this the more bitterly, coming from such a quarter. He pleaded with God to maintain his cause, and the answer came immediately, with a special pronouncement of judgment upon that town. God knew how treacherous were even the prophet's own family (xii. 6), and He took care that none should hurt him until his work was done.*

A great drought now came upon the land of Judah. The nobles of Jerusalem were reduced to such a pass that they even sent out their little ones to search for water; but in vain. Their children returned with empty vessels.

Jeremiah interceded for them unsuccessfully; for he wrote: "The LORD said unto me, 'Pray not for this people for their good . . . I will not hear their cry . . . I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.'"

Then said I, "Ah, Lord GOD: Behold the prophets say, Ye shall not see the sword . . ." Then said the Lord unto me: "The prophets prophesy lies in My Name." And their punishment would come—sword and famine, upon them and their dupes (Jer. xiv. 16).

Another prayer, for forgiveness of sin: "Do not abhor us for Thy Name's sake;" and another answer from the LORD: "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." They would go into captivity; the sword and beasts would devour and destroy.

The awful theme of his mission seemed to bear down Jeremiah to the earth: "Woe is me, my mother," he cried, "for thou hast borne me a man of strife . . .

* A modern hero of the mission-field, the Rev. T. Paton, said amid his hairbreadth escapes from death: "I felt immortal till my work was done!"

everyone of them doth curse me." And he found relief again in prayer: "O Lord, Thou knowest . . . for Thy sake I have suffered reproach . . . Thy words were unto me a joy and the rejoicing of my heart . . . I sat alone because of Thy hand . . . Why is my pain perpetual? . . . Wilt Thou indeed be unto me as a deceitful brook?"

The answer, as always, immediately succeeded his prayer: "If thou take forth the precious from the vile thou shalt be as My mouth . . . I am with thee to save thee and to deliver thee, saith the LORD."

From this revelation given to us of Jeremiah's habitual communion with God, we have an insight into the very heart of Divine Love as the Hearer and Answerer of prayer. We see the workings of Jeremiah's "inward man;" his cry in the dark, amid the mysteries of pain, loneliness, mental depression, vicarious suffering, and man's injustice, and above all, of God's unfathomable ways. As in Job's case, Satan's part in the problem of life is left out of account, and the mischief due to him is attributed to the wrong source. Hence doubt creeps in and shows itself even in prayer; its earthliness spoils the beauty of the precious ore of fellowship, and of joy in His presence, His Word, and His Goodness.

Contrast with this prayer of Jeremiah that of Habakkuk written about the same time: Although everything should fail, "yet I will rejoice in the LORD." A disinterested joy: not merely because of His goodness to us; but because He is Good.

Three severe restrictions were laid upon Jeremiah by the Lord:

(1). He was to remain a wifeless, childless man—a witness to the evil parents who would soon see their children suffer for their guilt.

(2). He was forbidden to enter any house of mourning, or to sympathise with the bereaved.

(3). He was forbidden to enter any house of rejoicing, or to join in their feasts.

If they inquired, "What is our iniquity?" his answer was to be that their fathers departed from God, but they were worse than their fathers.

It happens very frequently in the prophets that in the midst of awful judgments there shines out of the cloud a glorious hope for the future—the Coming Messiah, and the final restoration of the nation.

After such a vision (xvi. 15) Jeremiah prayed. His faith at once laid hold on God's faithfulness, and endorsed the promise in His own words: "Unto thee shall the nations come from the ends of the earth."

But future glory never condones present evil. National sin must be punished in the fire of God's anger (xvii. 1-4). Individual sin brings its own retribution on the sinner (xvii. 5-11). Religion is a very personal thing. "All souls are Mine." God deals with every soul separately. Each has to choose—life or death; blessing or cursing; a well-watered land or a parched place in the wilderness; a life of trust in God or of confidence in the flesh. The "deceitful brook" is the human heart; not the "fountain of living waters." And Jeremiah now prays aright, as he now recognises the source of all fruitfulness: "Heal

me, O LORD, and I shall be healed; save me and I shall be saved: for Thou art my praise."

But contempt is hard to bear, and the hardest taunt of all is that God does not confirm our testimony. The mere possibility of it was the secret of Jonah's cowardice (Jonah iv. 2), and its reality the cause of so much anguish to Jeremiah: "Behold, they say unto me, Where is the word of the LORD? let it come now." And for the first time the limits of his forbearance is past, and he cries to God to punish his persecutors.

The sole answer he received was a command to bear fresh testimony, first at the gates of Jerusalem, against the Sabbath-breakers, and secondly, after a visit to the potter's house (xvii. 19).

The potter was making a vessel, Jeremiah was watching the process, and the LORD taught Jeremiah as he watched. "And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it." The Lord was the potter, and His people the clay. He could do what He liked, and change His methods if they changed their ways. When the vessel was marred, the fault was not in the workman but in the clay; but for all that, the marred vessel was not thrown away: a vessel of another pattern was made (xviii. 1).

The lesson learned at the potter's house was delivered to the citizens of Jerusalem. Another of Jeremiah's prayers shows how badly it was received. Finding their efforts a failure to be rid of him by the sword, they tried the sword of the tongue, and in some way to condemn him to death by a false charge (xviii. 18).

He had interceded for them on a former occasion: "Remember how I stood before Thee to speak for them;" but now his prayer was exactly the reverse words of Moses: "Forgive not their iniquity, neither blot out their sin from Thy sight."

The word of the LORD came to Jeremiah to testify in the valley of Tophet against the horrible rites performed there of child dedication to Baal (xix. 1).

Jeremiah bought an earthen bottle, according to command, on his way to it through the potter's gate, where vessels were made for the Temple close by, and he also took with him some of the Sanhedrin members. There, in their presence, he broke the bottle, saying: "Thus saith the LORD of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again . . ."

From Tophet he returned to the Temple, and renewed his prophesies against the city and her towns (xix. 14).

Pasher, a descendant of Immer, one of the original governors of the Sanctuary (1 Chron. xxiv. 14), was amongst his listeners, and he was the first to offer personal violence to the prophet. He struck Jeremiah and put him in the stocks, an instrument of torture with five holes—two each for the hands and feet, and one for the neck—and left him there for a day and a night. Upon his release Jeremiah gave him a personal message

from the LORD, changing his name from Pashur (security on every side) to Magor-miss-abib (terror on every side), and foretelling the place of his death and the fate of his friends.

Jeremiah felt this cruelty and indignity very sorely, coming as it did from one of the same family and order as himself: and he showed it in the following prayer: "O LORD, Thou hast enticed (R.V. mg.) me (to undertake my prophetic office) . . . Thou art stronger than I, and hast prevailed (Jer. i. 7): I am become a laughing stock all the day, everyone mocketh me. For as often as I speak I cry out; I cry, Violence and spoil! because the word of the LORD is made a reproach unto me, and a derision all the day. And if I say, I will not make mention of Him, nor speak any more in His Name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing; I cannot contain. For I have heard the defaming of many; terror on every side. Denounce, and we will denounce him, say all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we will prevail against him, and we shall take our revenge on him."

A very sorrowful prayer, with Job's curse on the day of his birth at the end of it. But again we see, encased within it, the precious ore of trust and praise in God (xx. 12, 13).

The most favoured saints of God have all had to learn the same hard lesson. Moses, Job, David, Paul, the Divine Son Himself, must take up the cross of unpopularity. The same expressions were used by them to illustrate the same experiences: "A laughing-stock," Job xii. 4; "A reproach," Psa. xxii. 6; lxxx. 20; "A burning fire within," Job xxxii. 18, 19; Psa. xxxix. 3; 2 Cor. v. 14; "Familiar friends," Psa. xli. 9; "Watch for my halting," Psa. xxxv. 15.

It is a good sign when all men do not speak well of us (Luke vi. 26).

King Jehoiakim must next receive his message. The LORD told Jeremiah to go to the king's house and deliver it there. King and princes were to hear what the LORD'S will was for them to do, and if they did not fulfil it their blood would be upon their own heads. The lamentations for Josiah had not yet ceased: "Weep not for the dead," cried the prophet, "but weep sore for the exiled Jehoahaz, he shall not return any more" (xxii. 10).

Two messages of woe end the prophesies of this period, one to Jehoiakim, for his oppression of the poor. He was at that very time building a spacious palace on forced labour with no wages. The manner of his death was told him, and he heard God's summary of his life (xxii. 21). As for Jehoiachin, the future captive in Babylon, he would have no successor to the throne. In the midst of the judgments to false shepherds appears the glorious hope of the True Shepherd, a righteous branch of David's line.

M. J. C. P.

THINGS TO COME.

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Editorial.

"THE PATH OF LIFE."

(PSALM xvi.)

THIS expression occurs in the 16th Psalm: and the Apostle Peter, in Acts ii., and the Apostle Paul, in Acts xiii., show that it *refers to Christ*. What was, what is the path of life to Him is the path of life to all who shall share the likeness of His resurrection.

By His ransoming blood He has procured the resurrection blessings to which all His redeemed are heirs. But He is not only the Redeemer; He is the *Witness* also to whom the disciples look for teaching; He is the *Leader* whose steps the sheep of the flock follow: He is the *Commander* to whose authority His followers bow and submit.

He is the norm or type of all blessing with which we are blessed. There is a "type of teaching to which we are delivered" (Rom. vi.). And Christ is that type.

But let it be clearly known that the Path of Life, as it refers to Him, and as it refers to us, is the "endless life" of the power He now exercises in resurrection. "We were reconciled to God by the *death* of His Son, much more being reconciled we shall be saved by His *life*." (His resurrection life at the right hand of God. See Rom. v.)

It is on this account that John the apostle makes those deep and blessed statements of truth when he writes: "As He is, so are we in this world." And again, "Which thing is true in Him and in you because the darkness is passing and the true light is now shining."

As He is, so are we. True *in Him*, true *in us*. He is the new, final, resurrection type, and our resurrection blessing conforms to that type. It does not yet appear what we shall be. No, it does not appear on earth, but it appears in heaven where He is. But even now, though it does not appear to mortal eyes, what is true in Him is true in us. Even in this world, "as He is so are we."

The spiritual blessings which are our heritage are in (and defined by) the risen glorified state into which Christ has entered, "before the face of God for us."

In this light alone can we fully enter into the blessed fellowship of the Lord's own words (in John xv.), "If ye keep *my commandments* ye shall abide in *my love* even as I have kept *my Father's commandments* and abide in *His love*." This love and this obedience will be true in Him and in us: they will be the joyful experience and

glad expression of this fellowship with the Father and with His Son, Jesus Christ.

And so, also, we shall be drawn forward and upward as we look away from the "cloud of human witnesses," and gaze on Him who is "the faithful Witness" and never-failing Leader—"the author and finisher of *the Faith* who for the joy that was set before Him endured the *cross*, despising the *shame*, and is set down at the right hand of the *throne of God!*" What a change it was from the strain of the narrow road, the suffering of the cross, the bitterness of the reproach, to the *rest* of the Father's House and the *reign* of endless life on the "Throne of Grace!"

Such was the Path of Life to Him: from a shameful cross and a human grave to resurrection; from resurrection to ascension; from ascension to session; from session to intercession; and through all these to the Leadership and Lordship of the endless life, the refulgent light and the unspeakable love!

And if this is the path of the Head it must be the path of the members. We too, must go, do go that way. Already in the deepest sense, spiritually and for ever, we are quickened, raised and seated with Him: already we have fellowship with Him in the ministry of intercession; and we are waiting to take the last step in this wondrous Path of Life, at His coming, when we shall be

RECEIVED UP IN GLORY!

Now, in the Psalm mentioned at the beginning (Psalm xvi.) there are five words used which give a striking framework to this picture of blessing in association with the risen and glorified Lord.

There is, first of all, the word

PORTION.

The Messiah says: "Jehovah is the Portion of my inheritance and of my cup; thou maintainest my lot." The reference points back to the priestly portion of the Levites which was the Lord Himself. They did not get a section of the Land, but they got the service of the Lord.

Even so, Christ: He had not where to lay His head; not so much as a bird's nest or a fox's hole; but His meat was, His drink was, to do the Father's will in the necessary work of declaring the Truth and ransoming perishing men. His Father's business was His Portion. Whatever the inheritance implied, or whatever the cup was filled with, to Him it was "the Lord." And such is our calling, too. "As He is so are we." It is in Christ we have our "inheritance"; in Him is assigned our "lot"; and whatever our "cup" is filled with, still it is "in the Lord." And now that He is ascended and glorified the "inheritance," and the "cup," and the "lot," they are all seen, both by Him and by us, in the fuller light and larger meaning of accomplished Redemption and coming Glory.

And so all this pertains to His and our resurrection

PATH.

How happy to walk with Him, and commune with Him, along this ascending way! It is here where He draws near and goes with us: here he opens the Scriptures and opens our understandings (results of the open grave); and here, as He talks to us of His past agony, and of His present risen Life and His coming glories, our hearts burn within us and burst forth in praise to His Name!

"I see the shining way He went,
To do the Father's will:
And follow on, in sweet content,
So glad He loves me still."

And thus singing as we go, and looking up to and after Him, we wait for His Descending, when the sleeping ones shall be wakened and the living ones changed and all caught up together to meet Him.

What a meeting, what a gathering, what a rejoicing that will be! It is the joy of our Lord we shall enter into. To this joy, set before Him, He looked, through the tears and shame and sinbearing-sufferings of the Garden and the Tree: and so, through the bewildering things of time and sense, and the suffering and decay which all around we see, we, too, look to the bright beyond, to the dawning of the Day which will never end!

The essence of the felicity of that new state will be that we shall be in His

PRESENCE.

"In thy presence is fulness of joy." Christ has entered into that presence, and He is now anointed with "the oil of gladness above His fellows." We, too, shall "see His face," and we, too, shall be filled of that endless and unutterable joy. Meantime we are no strangers to it: it has entered into us, even "joy and peace in believing," the *joy of the Lord* which is our strength: and it is fed by Christ's words, as He said: "These things have I spoken unto you that *my joy may remain in you and that your joy may be full.*"

How blessed to know that He is engaged to supply *all we need* out of the *all-fulness* that is in Himself!

The fourth word is—

PLEASURES.

The path of Life ends in "Pleasures for evermore." The wordling does not believe this. He does not associate God's presence and God's right hand with joys and pleasures. He thinks of the passing pleasures of sin and of this changing world. But how poor they are! At best they are only "for a season:" they crackle and burst up and vanish, leaving an aching void. But the pleasures connected with the Path of Life are like a river—the river of the water of life: clear as crystal, fresh and flowing, issuing from the throne of God and the Lamb.

Christ could say and every child of God can say: "Thou shalt make me drink of the river of Thy pleasures." This living stream of God's pleasures will never run dry: it flows on in its fulness—

FOR EVERMORE.

How pitiable is the condition of those whose portion is in this life; whose path leads to destruction; who will be banished from the presence of the Lord; and who, instead of pleasures, will have weeping and woe!

But the people who are "saved of the Lord will have a precious PORTION, and they will have it where Christ is, at God's

RIGHT HAND."

For, even as He could say—

"AT THY RIGHT HAND

there are pleasures for evermore" (v. 11), so can they also say.

But as He could say "I have set the Lord always before Me; . . . He is

AT MY RIGHT HAND" (v. 8),

so can they. For as He is so are they. They "shall not be greatly moved." They will tread "the PATH of Life;" the path that leads to everlasting life; the path that ends in Resurrection Life and Ascension Glory.

There they will enter into the joy of their Lord, and in His PRESENCE they will be abundantly satisfied with His

"PLEASURES FOR EVERMORE."

J. C. S.

"THE LORD'S DAY."

(REV. i. 10):

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

THE object of this paper is to give proof that the expression, "the Lord's Day," in Rev. i. 10, means "the day of the Lord" of the Old and New Testaments.

But we would premise that if any still cling to the popular belief that it indicates "the first day of the week," such a belief in no way affects the decision of the larger question—the scope of the Apocalyptic Visions, and how they are to be interpreted.

The subject before us is, however, intimately bound up with that larger question, and therefore cannot fail to be of interest to all students of prophecy; and is one worthy of, if not calling for, patient investigation.

There are few subjects on which Tradition speaks so confidently; or diverges more definitely from the recognised principles governing Bible study. For it will be readily admitted, as a fact, that this Day, as a day of the week, is, in the Old Testament, from Gen. i. 5 onward, generally known as "the first day"; while in the New Testament it is called, without an exception, "the first day of the week." (See Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx 7. 1 Cor. xvi. 2.)

Here we have its usage in all the four Gospels, in the Acts of the Apostles, and in the Epistle to the Corinthians.

In any other case this would be deemed conclusive;

and anyone who ignored such a fact would be regarded as not proceeding on Scriptural lines of investigation.

And yet, if we look at the book, at the opening of which the expression stands, there can be no doubt that it speaks of judgment. This is the great scope of the book. Its subject is set forth in its opening words: "The Revelation of Jesus Christ" (not "the Revelation of St. John the Divine").

The word Revelation is, in the Greek, *Apocalypse*, or *Unveiling*, of the Lord Jesus, as explained in verse 7: "Behold He cometh with clouds, and every eye shall see Him." This can mean nothing but the personal appearing of our Lord Jesus Christ in judgment, power, and glory.

The book is a record of what was "shown by signs" to John, as promised in verse 1.

The first nine verses lead up to verse 10; and they all foreshadow coming judgment. The succeeding visions all lead up to the grand Unveiling which is reached in chapter xix.; where the Lord Jesus is seen coming with the armies of heaven to execute judgment on the Devil, the Beast, the False Prophet, and their followers.

If Tradition had not assumed to have settled the matter, we should naturally have looked for some connection between these judgments and the Day when they would take place.

Ezekiel tells us (Ezek. viii. 3) how he was lifted up by the Spirit and brought "in the visions of God to Jerusalem." In chap. xi. 24, 25, he says "the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea." In chap. xl. 1-3 he tells us how he was brought again "into the land of Israel," and saw "visions of God." In these visions he was shown the Temple yet to be built there. These visions, which extend from ch. xl. to ch. xlvi., were not only then all future to Ezekiel, but they are still future, to us, to-day. Ezekiel nevertheless saw them as though they were then present to him nearly 2,500 years ago.

This is (we submit) exactly what took place in the case of John in Rev. i. 10. John says, "I found myself (or, lit., I became, or came to be) by the Spirit* in the Lord's Day."†

* Or simply, *in spirit*.

The words *ἐν πνεύματι* (*en pneumati*), *in spirit*, may mean either *by the Spirit*, implying the action of the Holy Spirit (the Article not being necessary after the Preposition). Or, they may also mean in a *psychical condition*, as they appear to mean in Rev. xvii. 3, and xxi. 10, "He carried me away in spirit;" just as we speak of a person being lost in thought. Either sense will be in accord with our position as to "the Lord's Day."

† The word "day" does not necessarily mean a day of 24 hours; but it is used of an extended portion of time.

And the preposition *ἐν* (*en*) does not necessarily mean "on." "In" is its normal rendering in such a connection:

See Rom. ii. 16, "in the day when God shall judge."

Matt. vii. 22, "many will say to Me in that day."

1 Cor. i. 8, "blameless in the day of our Lord Jesus Christ."

" v. 5, "Saved in the day of the Lord Jesus."

2 Cor. i. 14, "ours in the day of the Lord Jesus."

2 Tim. iii. 1, "in the last days perilous times shall come."

The translation "in" is therefore perfectly appropriate to the sphere covered by the duration of the judgment period.

We have a similar statement in chap. iv. 2; which, so far from being opposed to chap. i. 10, is in perfect harmony with it.

In chap. iv. 1 John hears a voice calling, and saying, "Come up hither." What happens? John says, "Immediately, by the Spirit, he came to be" whither he had been called: in other words, he finds himself "in heaven;" where, "in the visions of God" he sees the throne set for judgment (according to Ps. ix. 7, 8; ciii. 19. Dan. vii. 9). He came to be in the future judgment scenes "in heaven," just as, in ch. i. 10, he came to be in the same judgment scenes of "the Lord's Day," and not on a day of the week. Such a day has nothing whatever to do with either passage.

We are therefore prepared to approach the subject as being a question of *fact*, and not as a matter of *opinion*.

The question is this: Have we any warrant for assuming that, *before* John wrote the Apocalypse, "the first day of the week" had already come to be so well known as *ἡ κυριακὴ ἡμέρα* (*hē kuriakē hēmera*) *the Lord's Day*, as to be perfectly understood without any explanation being necessary?

It matters not how many writers so used the expression *after* John.*

The name, "the Lord's Day," has become, by tradition, and by usage, so identified with "the first day of the week" as to be practically synonymous with it. People are born and brought up in this belief; and it is no marvel that, as in the case of the mistake of the four years in the commencement of *Anno Domini*, this belief as to "the Lord's Day" has crystallised almost into an Article of Faith.

But this does not alter facts, or affect our position.

It is not that we take the unreasonable position of relying on any argument which is based on silence. It would be just as illogical to base any evidence on the silence of Christian writers as to assume that there were others who did mention it, whose writings have not come down to us.

But, at the same time, it is not unreasonable to ask for evidence of *some kind*. For, in the absence of this, if the only name for this day, in the Gospel of St. John (xx. 1, 19) is "the first day of the week," what right have we to suppose that he means "the first day of the week," when in Rev. i. 10 he uses the expression, "the Lord's Day"? If he meant us to understand the first day, why did he not say so? Why introduce another and quite a new name—"the Lord's Day"?

Dr. Hessey,† in discussing the general question of "Sunday" (1) asks of "the Lord's Day," "What was

The translation of *ἐν* (*en*) by "on" is inconsistent; for, out of 113 times in the Rev. it is rendered "in" 112 times, and only once (here) "on"! Three times we have it in verse 9, and twice in verse 10. To render it only once "on," and four times "in," in these two verses is a sad example of the power of tradition to prevent consistency in translation.

* No more than it matters how many people to-day call Christmas Day "the Nativity of Christ." No one who has given that day serious consideration will admit, for a moment, that the Nativity was our Dec. 25th. It is exactly the same with "the Lord's Day."

† *Bampton Lectures*, 1861, pp. 44, 45.

this day?" and says, "Could it have been the Sabbath-day? But, if so, the presumption is that the Apostle would have called it by that name, which was not obsolete, or even obsolescent."

Dr. Hesse (2) asserts that "John calls it by the name which had become usual in the Church to designate its Divine origin and institution, 'the Lord's Day.'"

These, then, are the two issues.

As to the *first*, and the principle of interpretation involved in it, we perfectly agree; for it is our own contention that, if John had meant "the first day of the week" (*i.e.*, our Sunday), "the presumption is that the Apostle would have called it by that name, which was not obsolete or even obsolescent."

It was not "obsolete:" for it had not long before been used by Luke (Acts xx. 7), and by St. Paul (1 Cor. xvi. 2); say A.D. 59 or 60: or only some thirty years prior to John's then present writing.

It was not "obsolescent;" for it was the name by which John had himself called it within some four or five years before, or (as some think after), in his Gospel.

The date which is, by general consent, assigned to the Apocalypse is about A.D. 95 or 96.

As to the *second* issue: Is it the fact that the expression, "the Lord's Day," had "*become usual*," in the sense of our Sunday, at the time John wrote?

This is the point which we have to investigate. We have to ask, What is the very earliest evidence, so far as we know, that has ever been adduced from post-Biblical writers as to the use of the expression "the Lord's Day?"

The earliest original and Biblical expression for our Sunday, from Gen. i. 5, was confessedly

"THE FIRST DAY" OF THE WEEK.

If the expression "the Lord's Day" had already taken the place of this, and had "become usual" in the Church when John wrote, we shall certainly find some evidence as to its being so used by those who wrote during the first two centuries: especially when they are treating of the observance of this Day.

But, do we?

This is just the question. Those who hold the common view content themselves with making the assertion, and mentioning names. But, as it is a matter of documentary evidence (and not of argument), it is possible for us to examine, sift, and test this evidence.

Let us then do so.

The earliest writer who is supposed to refer to the expression "the Lord's Day" is—

1. IGNATIUS, Bishop of Antioch. He was martyred, some say in A.D. 107. (But Jerome says 109; while Bishops Pearson and Wordsworth say 115.)

Elliott, in his *Horæ Apocalypticae*, gives three quotations from what are taken to be his writings. But this is the preliminary question, which must first be settled, before we can properly and correctly estimate the value of the evidence.

"The Epistles ascribed to Ignatius have given rise to more controversy than any other documents con-

nected with the primitive church." With these words the translators of *The Writings of the Apostolic Fathers** commence their "Introductory Notice." They continue: "There are in all fifteen Epistles which bear the name of Ignatius . . . It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters were spurious. They bear in themselves indubitable proof of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome make the least reference to them; and they are now by common consent set aside as forgeries, which were, at various dates and to serve special purposes, put forth under the name of the celebrated bishop of Antioch." "None of them are quoted or referred to by any Christian writer previous to the 6th century" (p. 451).

As the most important of the three quotations given by Mr. Elliott is from one of these eight epistles—that to the Philippians †—we need not refer further to it. It is enough to record the fact that, in it, there are references to heresies and events which did not take place till the close of the 2nd century!

Of the other seven, which are acknowledged by Eusebius, ‡ there are two Greek originals, a shorter and a longer. "It is plain that one or the other of these exhibits a corrupt text, and scholars have, for the most part, agreed to accept the shorter form as representing the genuine letters of Ignatius" § (p. 140).

As the second quotation relied on by Mr. Elliott occurs in the *longer* recension of the *Epistle to the Magnesians* (cap. ix.), we need not attach the slightest importance to it. ||

In 1838-42 a Syriac version was discovered, and was published by Dr. Cureton in 1845. But this contained only the Epistles to St. Polycarp, the Ephesians, and the Romans. This opened the controversy afresh, and it was argued that these three alone were authentic.

If this be so, then the first quotation referred to above, from the Epistle to the *Magnesians*, and from that to the *Trallians*, are not among these three, and need not trouble us further.

But there is another point connected with these three Epistles. Ignatius makes no mention of the Apocalypse. This had been used as an argument against the genuineness of the Apocalypse. To meet that argument Mr. Elliott refers to "the ancient and trustworthy Syriac version of Ignatius' Epistles, which only recognises the three Epistles to the Romans, Ephesians, and Polycarp, as genuine." "This," he urges, "weakens the argument derivable from their silence (if silent they be) about it, for Ignatius' non-recognition of the Apocalypse" (vol. i. p. 16).

* The Revs. Dr. Roberts, Dr. Donaldson, and the Rev. F. Crombie, in T. & T. Clark's *Ante Nicene Library*. Vol. 1, p. 139.

† Cap. xiii. wrongly quoted by Mr. Elliott as the Epistle to the Philadelphians.

‡ Hist. Eccl. iii. 36.

§ The authenticity of even the shorter form was more than questioned by such scholars as Lardner (1743); Mosheim (1755); Griesbach (1768); Rosenmüller (1795); Neander (1826); and many others.

|| There is another reference to "the Lord's day" in the *Epistle to the Trallians*, cap. ix., but this occurs in the longer recension also.

Mr. Elliott refers to this again in a note on page 604, vol. iv. He says, "Dr. Maitland sets aside the quotation from Ignatius to the Magnesians as not Ignatius' own, and probably so far with reason: an exception applicable also to the quotation from the Epistle to the Philadelphians.* But we must remember that, though they were not Ignatius' own, they were probably written in his name by some writer prior to Constantine's time."

This settles the whole question as to the evidence of Ignatius: for we fully admit the use of the expression, "the Lord's day," prior to Constantine's time; though, as we shall show, it was so called for very different reasons than those which are usually supposed.

It is, therefore, unnecessary for us to take any of the quotations from Ignatius seriously.

But, lest we may be supposed to shirk the question, we will give one (the first), the only one occurring in the shorter form of the Epistles—that to the Magnesians (cap. ix):—

We give the whole passage, in order to show what Ignatius is writing about. The part usually quoted we have put in italics; and given the original of it, and of the words that follow, in a note.

"Be not deceived with heterodox opinions, nor old unprofitable fables. For if we still live according to the Jewish Law, we confess that we have not received grace. For even the most holy prophets lived according to Christ Jesus. [κατὰ χριστὸν Ἰησοῦν.] On account of this they were persecuted, being inspired by His grace, in order to assure the disobedient that there is one God, who manifested Himself by Jesus Christ His Son, who is His eternal word. . . . If they then who were concerned in old things arrived at a newness of hope, *no longer observing the Sabbath, but, living according to the Lord's Life*, by which our life also sprang up [within us] through Him, even [through] His death † which some deny How can we live without (or apart from) Him?"

The chapter (ix.) of which this passage forms a part is headed "Let us live according to Christ."

The whole scope of the context is entirely about living a Christian "life," and not about keeping a Christian *day*. It is about walking according to "grace," and not according to Judaism. It is about living "according to Christ's life," and not according to Jewish Law."

It will be observed also, that he uses neither the expression, nor even the word "day."

This passage, so far from being evidence as to the expression, "the Lord's Day," being in common use, cannot be used as evidence as to the observance of any day at all. Even supposing that the word ζῶην (*zōēn*), *life* be not found in certain MSS. of Ignatius, the internal evidence is of itself sufficient to show that it must be the correct reading: for the adjective, "Lord's," must

* He means the Philippians. See note above (p. 64).

† "μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶην ζῶντες, ἐν ἧ καὶ ζῶη ἡμῶν ἀνέτειλεν δι' αὐτοῦ, καὶ τοῦ θανάτου αὐτοῦ."

have a noun, expressed or implied. And if the noun "life" be disallowed, where is our MSS. authority for substituting any other noun, or, the word "day?"* It is unknown to the MSS. of Ignatius and foreign to the subject about which he is treating.

Thus the evidence which is supposed to be furnished by Ignatius as to the use of the title, "the Lord's Day," must be ruled out; as his evidence does not refer to the matter which is under consideration.

Some may ask: Why, then, was Ignatius ever introduced as an evidence of the change, or of the common use of the name "the Lord's Day" instead of "the first day of the week?"

But this is the question we ourselves ask.

2. BARNABAS is the next dated writer who is quoted. Some think he was the companion of St. Paul mentioned in the Acts. Others hold that he was a writer of the same name, living in the second century.†

But, be that as it may, it does not affect our question at all; seeing that he does not use the expression, "the Lord's Day," although he is actually speaking of the observance of a day of the week for Christian worship.

So far from the name having "become usual" in John's time, we find this Barnabas, commenting on Isaiah i. 13; and, speaking of the seventh day or Jewish Sabbath, he writes:—"See how He (God) says, Your present Sabbaths are not acceptable to Me; but that one which I have made; in which, having finished all things, I shall make a beginning of an eighth day: *i.e.*, a beginning of another world. Wherefore, also, we keep the eighth day for joy, on which Jesus rose from the dead, and after being manifested, ascended up into the heavens."‡

Here, again, we have a writer (whoever he may be: and the earlier he wrote, the more valuable is his evidence): speaking on the very question of the observance of days; when he would naturally have chosen the expression, "the Lord's Day," for our Sunday if it had "become usual" at that time.

But he does nothing of the kind. Nor does he even call this day for worship "the first day of the week;" but he calls it "the eighth day."

Thus, the second writer must also be ruled out.

He is good evidence if one's object were to prove the "eighth day" to be the name in common use; but not for any other name.

* We note that Dr. Ince, Regius Professor of Divinity in Oxford, does this in his Sermon on *Sunday Observance* (Parker's, Oxford, 1901), page 5. He thus translates the Greek as given in the above note: "No longer keeping the Sabbath; but living after the manner of the Lord's Day, on which too our life rose again."

But what about the preceding context?

What of the fact that ἀνατέλλω (*anatellō*) is never used of resurrection, but only of clouds, the rising of the sun, stars, etc.?

And what about the words that follow—"through Him, even through His death?"

We must leave this to the judgment of others.

† See Farrar's *Lives of the Fathers*, Vol. I., pp. 5, 6.

‡ Barnabas, *Epistle* c. 15.

(To be continued.)

Contributed Articles.

KADESH-BARNEA.

(Continued from page 54.)

(Numb. xiv. 24.)

"**B**UT my servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

(Joshua xiv. 13, 14, 15.)

"And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh, the Kenizzite, unto this day, because that he wholly followed the Lord, the GOD of Israel.

"Now the name of Hebron beforetime was Kirjath-Arba, the City of Arba, which Arba was the *greatest* man among the Anakims."

In a previous paper I endeavoured to derive encouragement in our present low estate in the path of remnant recovery of truth, in these closing days, from the stirring incident in Israel's history in which Caleb, the son of Jephunneh, played so conspicuous a part.

Joshua was, as we are aware, a more typical or representative man, being, in a marked manner a type of Christ—in leadership—yet, as I have suggested, in *individual faith* in this wilderness journey, Christ, as in all things, has preeminence, as we see from Heb. xii. 2.

So that we may take to ourselves the conduct of Caleb for individual encouragement when relying on the Lord's strength (our true Joshua). He blesses us (as Joshua blessed Caleb), and stands at our side that we may be overcomers.

For, are we not now, in these days of complete corporate failure, overcomers only as *individuals*? for our brethren, instead of helping us, are often a hindrance, as in Caleb's case.

Let us then, as *individuals*, not as a Church or "assembly," hear once again what GOD said to Caleb.

"But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Hebron, the city of *Abraham* and *David*! What blessed and encouraging associations! ("Seven years reigned he in *Hebron*, and thirty and three years reigned he in *Jerusalem*." 1 Kings ii. 11.)

Now Abraham's and David's faith are pointedly referred to in the Epistle to the Romans—the great inspired treatise which teaches us what faith-obedience is in GOD'S sight; and how, as *individuals*, we are not only saved and acquitted from all guilt and imputation of sin or sins—but also how GOD imputes righteousness to us on faith-principle, even as Abraham's faith in GOD'S *promise* was counted unto him for righteousness. For he gave glory to GOD and was fully assured that what He had *promised* He was able also to perform. If we would wholly follow the Lord and please

Him, after the same manner as Abraham, David and Caleb, we must not wait for our brethren to urge us on or encourage us; nor must we put faith in any assembly in these days of utter and complete failure.

But all types and shadows must be studied with care and in true Scriptural proportion, remembering that "circumstances alter cases" in Divine things as well in human affairs: *i.e.*, we must remember we are in a different Dispensation.

I have before remarked that in the *doctrinal* portions of Ephesians (i.—iii.) and in Colossians there are no Old Testament Scriptures quoted, because they contain a *fresh* revelation. When we have once *applied* the types of Israel's wilderness journey to ourselves spiritually, as taught in 1 Cor. x. 11, we must leave the closer fulfilment and interpretation to Israel and to others when we are gone to be "for ever with the Lord," and have been "received up in glory."

The crossing of the Jordan, and the twelve stones left in the river, and the twelve stones set up in Gilgal, are for our application truly, as I have said—but the interpretation of the type is left, to be fulfilled hereafter in the, as yet, uncompleted history of Israel.

Now Caleb was a *man* and a *hero*, but Rahab was a woman, and Tamar, and Ruth, and Esther, and the one of Luke vii., and the one at Sychar's well, and Mary of Bethany were all women.

The saved remnant of Israel in the last days will learn a woman's weakness, and Jacob will have his hands on his loins as in travail before deliverance comes.

In recent years, the last phase of remnant recovery in the Church's history, the line of hero deliverers, Gideons and Jephthahs, was, as it were, being continued; but what shall we say *now* that so great a failure has again supervened?

At the close of Israel's wilderness journey the institution of the sacrifice of the Red Heifer (Numb. xix.), as well as that of the lifting up of the Serpent, has a very deep lesson for us.

Creature ruin and *creature weakness*, when realised, leave us in appearance, and in actual state, very far from heroes. Leprosy and issues and "the body of this death" do not set us free to talk of being "out of the seventh of Romans," of our "exclusiveness," and of the "errors of the denominations" of our "true ground of gathering," and of our assembly being "the assembly of GOD," etc.

Nor again, can we wear "the ribband of blue" as we give out "truth for the times," and talk of "faithfulness to the Lord." Nay, if we would be "allured into the wilderness" to hear the words of Divine Love, in our utter faithlessness and ruin, that we may remember "our first love," we must be led by Him and be shielded by His Strength, as we lean on His arm, who was alone the True Caleb as well as the True Joshua.

"By strength shall no man prevail." It was a *woman* who was inspired to tell us that "He will keep the feet of His saints, and that by strength shall no man prevail" (1 Sam. ii.); but leaning on His strength, on His arm, who then shall say us nay? "Be strong in the Lord and in the power of His might."

"Who is this that cometh up from the wilderness leaning on her beloved?" And who is uttering these words of love and dependence? "Set me as a seal upon Thine heart as a seal upon Thine arm?"

Creature ruin, the Brazen Serpent, and the Ashes of the Red Heifer have all important lessons for us, which surely must not be *dissociated* from the bright and inspiring example of the hero Caleb's whole-heartedness.

J. J. B. C.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 58.)

SCRIPTURE makes it quite clear also, that the return of the Lord to the Earth will be likewise Visible, but with this difference, that it will be to all and not to some only. The following passages may be cited in proof of this:

"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Him Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10-12).

"For as the lightening cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be" (Matt. xxiv. 27).

"Then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 30).

"The Lord Jesus shall be *revealed* from heaven" (2 Thess. i. 7).

"Behold He cometh with clouds; and every eye shall see Him" (Rev. i. 7).

These and many such passages leave no room for doubt as to the Personal and Visible return of the Lord in glory to the Earth; nor can we see that such an event should be deemed any less credible than the fact that He has already been here in Person, and moved about among His people. Moreover, the same prophets who predict the First Coming, predict also the Second, and it is a sound principle of interpretation to apply to the further reference the meaning proved, in its fulfilment, to belong to the nearer. For example:

In Zech. ix. 9, 10, we are told that the Messiah King will ride into Jerusalem amidst the shouts and rejoicings of the daughter of Zion. How are we to interpret this prediction? Does it mean that in some spiritual sense He will come to the hearts of His chosen people, and give them great joy? Let history decide. "And they brought the colt to Jesus, and cast their garments on Him; and He sat upon him: and many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying Hosanna, Blessed is He that cometh in the name of the Lord: blessed be the kingdom of our father David that cometh: Hosanna in the highest. And Jesus entered into Jerusalem" (Mark xi. 7-11).

That can be nothing but a plain literal fulfilment of the prophecy of Zechariah. But turn back to that once

more, and read also verse 10, which tells us that when the Messiah enters Jerusalem in this way, it will be to purify Israel and Judah, to seek the peace of the heathen and to have dominion "from sea to sea, and from the river to the ends of the earth." Now let me ask, were these predictions realised at the time of this triumphal entry into the city as recorded by Mark? We know very well that they were not, and equally well, that they must be realised. This prophecy then, was not fulfilled in the historical passage, but only partially, leaving the whole prophecy yet to be fulfilled, an event which will be as *literal* in its fulness as in its part. If some doubt is left in the minds of any as to the rightness of such exegesis, I would point you to a passage of a different order, about which there can be no doubt.

"The Lord shall reign over them in mount Zion, from henceforth even for ever" (Micah iv. 7).

Is this prophecy to be *literally* fulfilled, or only *spiritually*? The answer we may find in the method of fulfilment of another prophecy in chapter v. 2.

"Thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel."

"Joseph and Mary went up from Galilee . . . into the City of David which is called Bethlehem."

"Unto you is born this day in the City of David, a Saviour, which is Christ the Lord" (Luke ii. 4, 11).

Such passages might be largely multiplied, but these will suffice to show that the Old Testament predictions of the Coming of Christ to the Earth are not pictures of a coming state of felicity merely, but are to be understood really and literally: nor shall we have any difficulty in accepting them as such, when we are prepared to lay down *what we think ought to happen*, and to take simply *what God has said*.

It is to be feared that behind much questioning about Christ lies a deal of haziness and indefiniteness of thought in regard to His person. We have met with Christians who had never definitely realized that Christ is a Man *to-day*, and at this very hour; they had vaguely thought that at His ascension He merged back again into the Godhead, into immateriality and intangibility. But I need hardly say that this is not so, and could not be so. He is still, and ever will be the *God-Man*, (*θεανθρωπος*) the One who brought this deity down to the earth, and who has taken our humanity up to the heaven, and who, when He returns, will be Man as well as God, and whom we shall be like when we see Him. (1 John iii. 2).

Strange indeed it is, on the other hand, that very many believers imagine that some day they will see GOD, "whom no man hath seen at any time," and are much disconcerted when told that they never will or could. The only visual manifestation which we shall have of God throughout eternity will be in the person of the incarnate Son, who is the brightness of the Father's glory, the very express image of this Person (Heb. i. 3).

Yes, praise God, we shall know Him, and may now know Him as we had never thought to, for an apostle has come forth from Him to us, and a Great High

Priest has gone forth from us to Him; and the Man who went in and out amongst His disciples for 40 days in resurrection life is now within the veil for us, and is soon coming again to take us thither to be with Himself. Shall not our hearts await with joy His reappearing, knowing that it will be,

“Face to face to see and know,
Face to face with our Redeemer
Jesus Christ who loved us so.”

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 60.)

PERIOD III.

FROM the 3rd year to the end of Jehoiakim's Reign.
Eight years.

2 Kings xxiv. 1-17.
2 Ch. xxxvi. 6-10.
Psalm vi.

Jer. xlvi. to xlix. 33,
xxxv.; xxv.; xxxvi.;
xlv.; xliii.

More than twenty years had now elapsed since his first call, and during this period Jeremiah delivered the Word of the LORD concerning the surrounding nations—Egypt, Philistia, Moab, Ammon, Edom, Damascus, and Kedar (the Ishmaelites).

The incident of the Rechabites originated in one of Nebuchadnezzar's threatening movements on Jerusalem. They had come into the city for safety, and the LORD told Jeremiah to test their obedience to their forefather Jonadab (2 Kings x. 15), who, 300 years ago, forbade them to touch wine or to settle in cities. These Rechabites belonged to the Kenites of the family of Jethro, and, as Jonadab commanded, they were always a nomadic tribe dwelling in tents. Jeremiah brought them into the temple, into the room of the grandsons of Igdaliah, the man of God, and set wine before them. Upon their refusal to take it, they were dismissed with a commendation, and their example of obedience set in contrast to disobedient Judah (Jer. xxxv.).

In the latter part of the third (Dan. i. 1), or early in the fourth year of Jehoiakim, Nebuchadnezzar was preparing for an attack on Jerusalem, but did not actually besiege it for nineteen or twenty months. This period was commenced by Jeremiah giving the first definite prophecy of the seventy years captivity in Babylon (xxv. 2). All these years the Word of the LORD had come to him. He had spoken and they had not hearkened. Now he was bidden to write down all the LORD's words against Israel, Judah, and the other nations, from the time of his call (Jer. xxxvi. 1). “It may be” (said the LORD) “that the House of Judah . . . will return . . . that I may forgive.”

Jeremiah employed Baruch as his amanuensis, and when the roll was finished he said, “I cannot go to the LORD's House: I am shut up (excluded), therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's House upon the fast day . . . It may be they will present their supplication before the LORD, and will return everyone from his evil way.”

“It may be.” Again and again is this sorrowful refrain concerning a people whose heart would not turn. “I would,” said their Messiah, when He came in the flesh, “I would . . . but ye would not.”

Baruch obeyed and read aloud the words in the Temple.

In the fifth year and ninth month of Jehoiakim's reign, Nebuchadnezzar came down upon Jerusalem. The result was a panic; and, all the people flocking into the capital, proclaimed a fast before the LORD. The princes sat for deliberation in the king's house. Shaphan was probably dead, for Elishama was now scribe; and it was in his room that the princes met. At the same time there was another party assembling in Gemariah's room, in the upper court of the Temple, and here Baruch was reading aloud Jeremiah's roll to the people gathered beneath. Gemariah's son, Micaiah, volunteered to go down to the princes and tell them about it. He went, and the princes sent for Baruch to come and read it to them. “Sit down now,” they said, “and read it in our ears.” The words frightened them. They turned in fear to each other, and finally asked how was it they were written. Baruch explained: The prophet spoke, and he wrote down his words with pen and ink. Then said the princes, “Go hide thee, thou and Jeremiah; and let no man know where ye be.”

Then leaving the roll behind them, they went into the king's winter house to tell the king. He sent off Jehudi to fetch it, and made him read it aloud. Jehoiakim listened as he sat warming himself by the fire burning in the brazier; but three or four columns were all that he heard. Snatching the roll from Jehudi, he cut it with his penknife and threw it into the fire. Three men rushed forward to intercede for its preservation, but the king was deaf to their entreaties. He commanded Baruch and Jeremiah to be delivered up; “but, the LORD hid them.”

After the destruction of the roll, Jeremiah was bidden by the LORD to re-write it, adding a special clause concerning Jehoiakim's fate.

Jeremiah did so, dictating to Baruch all the words of the first roll, “and there were added besides unto them many like words” (xxxvi. 32).

Baruch's heart grew sad as he repeated his former task, and the LORD saw it and read his thoughts,—“Thou didst say, woe is me now! for the LORD hath added sorrow to my pain! I am weary with my groaning, and I find no rest” (xlv. 3). The LORD reminded him that to Him belonged the power to undo whatever he did; that, in this awful time of coming trial, all personal ambition must be laid low, even though the “great things” desired might be for the good of others; evil was near, and his life alone would be the only thing secured to him.

This incident recorded of the burning of the roll is the last connected with Jehoiakim. All we know of him further is from a few words in the historical books, and in Dan. i. 1. Directly afterwards he was taken captive by Nebuchadnezzar, and with Daniel and other members of the royal family was brought to Babylon; but, on taking

the oath of allegiance he was allowed to return. He remained tributary three years (2 Kings xxiv. 1), and then withheld it. Nebuchadnezzar was on his way to punish him when he died—perhaps killed in a conflict with his nobles, for his body was cast out and buried without the city walls (xxii. 19; xxxvi. 30).

The remaining four years of this period were spent by Jeremiah near the Euphrates (Jer. xiii.), so he must have gone to Babylon at the same time as the others, when Jehoiakim was taken captive. This, very likely, was the Lord's hiding-place for him during the rest of Jehoiakim's reign. The Chaldeans were friendly to a prophet who had always preached submission, and he was well known to Nebuchadnezzar and Nebuzar-adan (xxxix. 11; xl. 1-5).

The LORD told him to buy a linen girdle, wear it for a while, and then hide it in a hole by the Euphrates. A long time elapsed, and then he was bidden to take it out again, only to find it spoiled and fit for nothing. This object lesson was to teach that as the girdle did cleave to Jeremiah before it was spoiled, so did the LORD make His people cleave to Him, to be a praise and a glory; "but they would not" (xiii. 11).

His son Jehoiachin was on the throne three months when Nebuchadnezzar arrived at Jerusalem, deposed him, and put his uncle Zedekiah on the throne instead, making him swear by Jehovah to keep his allegiance. Jehoiachin, the queen-mother, Nehushta, with many thousands of captives were carried to Babylon, Ezekiel and Mordecai being among them. Jeremiah breaks out into lamentations over them—"My soul shall weep in secret for your pride." And over Jerusalem he cried: "O Jerusalem, thou wilt not be made clean: how long shall it yet be?"

M. J. C. P.

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

UNDER this title a small book (by Philip Mauro) has been recently published in New York. It is of vital importance at the present day in view of the New Theology in England, and the kindred teachings of Mr. Trine in the United States.

As this small work is practically unobtainable by our many readers in various parts of the world, we propose to give the substance of it in a series of five papers.

It is from the pulpits of Christian Churches that the teachings of "science falsely so called" are put forth as though they were to be unquestioned, while all the time they are only the speculations of past generations of infidel philosophers.

Mr. Mauro does well to quote on his title page the following passage from Jer. viii. 9: "*The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?*"

I.

THE ORIGIN OF THE WORLD-SYSTEM ACCORDING TO GENESIS.

Man's physical organisation is such that he cannot obtain, by any investigation he is able to make, the slightest information concerning the causes of social

conditions as he finds them in the world, or concerning the origin of the human family, or concerning the end towards which the world movements are hastening. Of these and kindred matters he cannot possibly *know* anything except by Divine revelation. To speculate touching such matters is foolish and irrational in the extreme; for, apart from revelation, we have no data from which inferences may be drawn, and no possibility of securing such data. Therefore, to one who inquires concerning things spiritual and unseen, concerning the mysteries of sin, sickness and death, and concerning the tendency of the human heart to evil, the first question to be settled is, Have we a revelation? If he answers that question in the negative, the inquiry is logically at an end.

We are not here entering upon a discussion of the question whether or not the Bible is true. Even the man who has not for himself decided that question in the affirmative may nevertheless profitably examine the explanation which Holy Scripture gives of the great complex world-system in which he finds himself. By so doing he will be able to test that explanation by the results of his observation, by the whole state of human affairs as revealed to him in his intercourse with his fellowmen and in his daily paper, and by what he finds in his own heart. And it may be that, as the Scriptural explanation sheds its light upon the mysteries and perplexities of human nature and human history, he may come not only to comprehend those mysteries, but may also (which is of greater importance) come to realise that the light whereby he has explored them is indeed Divine.

Scripture says that the state of humanity in all its phases is the result of an experimental career upon which the parents of the race embarked without the sanction of God and in violation of His express command. It tells us further that the conception of this experiment did not originate with man, but was prompted by a spiritual being of great wisdom and power, who aimed to be man's leader in spiritual matters and to direct his career. We were not told what were the full results which Satan hoped to accomplish by alienating the human race from God and attaching it to himself, but we do know that he seeks to be worshipped (Luke iv. 6, 7; Rev. xiii. 4). It is, moreover, evident that his plan did not have for its object the destruction or the injury of the race, but that, on the contrary, he is solicitous for the well-being of humanity, and for the achievement by it of the best possible results that are attainable apart from God.

Because of ignorance of what the Scriptures teach about Satan many people would violently resent the statement that the world is following his leadership. This, however, is not an occasion for a show of resentment. No candid person will deny that the enterprise upon which men are engaged consists essentially in the attempt to organise the best possible world, and to achieve the best possible conditions that can be attained *apart from God*. Who, then, is the god of this world; that is, its spiritual leader and organiser, the person

according to whose ideals its activities are planned and its course directed? Satan himself declared that all the kingdoms of the earth and the glory of them are his, and that he *gives them to whomsoever he will* (Luke iv. 5, 6). This is a startling statement, and is not one of his lies, for Scripture repeatedly confirms the statement that Satan is the prince and god of this world (John xii. 31; xiv. 30; xvi. 11; Acts xxvi. 18; 2 Cor. iv. 4). We wish to grasp the import of this statement, and then to test its probability by our observations of the great and complex world-system which envelops us.

Scripture tells us further that the parents of our race were attracted by the supposed advantages of the career upon which Satan urged them to embark, the chief characteristic of that career as set forth by the tempter being the opportunity for *progress or self-improvement through the pursuit and acquisition of knowledge*. The first human pair exercised their power of choice by accepting the career thus offered to them, thereby committing the race to the consequences of that choice, the first consequence being death or separation from God. Here again we pause to note that the Bible is the only Book which offers an explanation of the stupendous fact of death. Infidel philosophy can but ignore it. Why should man die? Infidel philosophy can give no answer.

According to Scripture, therefore, we have in the world-system around us the consequence of the acceptance by the human family of Satan's program and leadership, it having pleased God in His wisdom to permit the working out of this experiment until *His* time shall come for bringing it to its inevitable end. It is particularly to be observed in the Scripture narrative that the Satanic program spread before the first man and woman contained only what the natural mind adjudges to be a desirable and legitimate object of pursuit. Only one thing stood in the way, namely, a Divine commandment which to all appearance was arbitrary. Under the force of plausible reasoning that restraint was overcome, God's wisdom and His love in imposing it was called into question. Man then, for the first time set himself to do what he has been prone to do ever since, namely, *to question and pass judgment upon the expediency of a Divine commandment*. He became, in a word, a "higher critic;" that is to say, a man who assumes to criticise the Word of God. Thus it was that the human family entered upon the stupendous experiment of devising a world-system according to Satanic principles.

The account of this momentous event given us in Scripture is exceedingly brief, but every word is charged with a Divine wealth of meaning. The brevity of the account is one of its Divine characteristics, since no human author could have dealt with such an event in that fashion. God does not tell us why, in the moral government of His universe and in the sight of His spiritual creatures, it was necessary that the great human experiment should be suffered to unfold itself through long centuries, until its failure should be

demonstrated at every point; but He has seen fit to give us in concise form the history of the event which is the cause of all that confronts us in the world around. Let us study that history, and the more attentively because it is, as a rule, grossly distorted and grievously misunderstood. And let us not fear to *scrutinise* it with the utmost rigidity, knowing that, if the account be true, we have here *the germ from which all human history*, with its cries and tears, "its oceans of blood and continents of misery," has unfolded. If God has given this account it will not be an allegory. He will not mock us in detailing the tragedy of His creation. If it be true, we shall read its truth in the social conditions of all the ages, and in the nature of each human heart. If it be true, its impress will certainly be observable upon the whole course of human affairs.

The narrative which we read in the third chapter of Genesis is severe in its brevity and is quite unadorned. The Narrator described this tremendous event with superhuman simplicity and calmness. He is not man, to delight in the account of great wickedness or of a great calamity. This is the tragedy of the universe, and the heart of God is grieved. Hence, the account is given in the smallest compass. It is devoid of comment, moralising, and exhortation. There is no attempt to paint the scene, no indication anywhere of the human propensity to heighten the effect by a single superfluous word.

THE GENERATION OF THE DOUBT.

At the outset God's command is brought under discussion, and a question is asked: "Yea, hath God said, Ye shall not eat of any tree of the garden?"

Turning from this question to the state of human nature we find that man recognises himself as a moral creature who is somehow invested with a sense of *accountability*. We find a universal tendency of the heart of man to appease that sense of accountability by debating whether God has really forbidden the desired thing. In the life of every son and daughter of Eve this scene has been many times repeated, with the result that the clearly defined commandment has been lost sight of in the fog of discussion, question, and argument. But this is precisely what we should expect to find if man's present state has resulted from giving entrance to doubt and suspicion of God. Either that is the explanation or we have none.

The tendency to disbelieve and to question God's Word is undoubtedly the common legacy of the descendants of Adam and Eve. This inherited trait is not usually exhibited in an uncompromising rejection and denial of the Word, but (as in the incident given in the text whereby the human heart was first inoculated with the microbe of unbelief) the inherited trait is usually manifested in the form of a disposition to shade the meaning of the Word, to enlarge or diminish it, or to evade by interpretation, professing all the time a laudable regard for the *spirit* (which may be anything the interpreter likes) as a pretext for disregarding the plain *letter*.

Many religious teachings which find favour with man

rely for their acceptance upon *plausibility*. How often we hear the echo of this conversation: "Has God *really* said?" "Surely God, who is all love and tenderness toward his dear children, could never have meant it; for God doth know," etc., etc. This has a very familiar sound. Where did it originate, if not in the scene described in the third chapter of Genesis?

THE CONTRADICTION.

Doubt having been generated as the result of bringing God's command under discussion, the adversary sets up his own word in direct opposition to what God had said: "Ye shall *not surely die*, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as God, knowing good and evil." (Am. R. V.)

This doctrine is very comprehensive, and its acceptance by the parents of our race has produced effects bearing unmistakably its imprint—effects which are everywhere and most palpably evident in their descendants. The doctrine seems to defend the character of God against an implication of harshness and severity. "You are unjust to God," says the great questioner, "in supposing that He would visit with death a thing done with a laudable motive." Eternal death is yet disproved to the satisfaction of many by arguments professedly based upon the character of God, upon His love and tenderness. This is a religion that commends itself to the natural heart. It has many forms and millions of adherents to-day. Small wonder is it that men wish to discard or gloss over that part of the Word of God which says plainly that these religions, though they be termed "Christian," were received, not from God, but from Satan.

Then again, what trait is there which is more common among men than the inclination to believe the first article in Satan's creed, "Ye shall not surely die"? That article of faith has been incorporated into many of the religious systems of mankind. Its influence may be traced in all the manifold attempts of man to disguise to himself the real nature of death, and in all his attempts to make that grim and hideous enemy—the wages of sin—appear to be something different from what it is. "There is no death; what seems so is transition," says the poet, and men quote this, and like phrases, with almost religious fervour. What is this but an echo of the first lie which was imposed upon mankind? We place flowers on the coffin and speak of the "angel" of death, endeavouring with such vain expedients to disguise the character of this, "the last enemy" that shall be destroyed. This lie has, indeed, eaten deeply into human nature, and where is there any explanation of this significant fact save in the Holy Scriptures?

Again, the inducement which impelled the woman and the man to commit the forbidden act was the desire for self-improvement. The promise was that they should become God-like.

As we look within and around us we cannot fail to perceive that this inducement is still held out as the great incentive to mankind. The gospel of self, and

particularly of self-improvement, is vigorously promulgated, not only by the leaders of the world-movements who make no religious professions, but even by "eminent divines." Improve yourself, strive ever, upward and onward, make something of yourself, rise to your highest possibilities, get knowledge, *be as gods!* Is not this the burden of the exhortations that are incessantly sounded in the ears of men? Philosophy takes note of the liability of *repetition* of an act once committed, and of the effect of repetition in the formation of *habit*. What more plausible or satisfactory explanation can we have of this fixed habit of devotion to self-improvement than that given us in the Bible, viz., that it is traced directly back through innumerable repetitions to an act committed at such an early and plastic stage of the race as to influence its entire development? Put against this the equally striking fact that the Bible is the only Book which directly *opposes* this gospel of self-knowledge and self-improvement, and we have data from which a mind not impaired by the effect of sin could conclusively deduce the Divine authorship of the Bible. If uninspired men could conceivably produce a collection of writings containing a central teaching so radically opposed to the deepest-rooted human tendencies, it would yet require an exercise of Almighty power to give that Book an influence exceeding that of all other books combined.

Whence, then, came this gospel of self, which is in such direct opposition to the Gospel of Jesus Christ? The existence of the gospel of self-improvement is a fact, and it is the province of philosophy to account for that fact. But again, we have not here a choice between several explanations, any one of which may be the true one. Either that gospel was delivered to the human race in the persons of its parents, or we know nothing about its origin.

And does not the Divine origin of the Gospel of our Lord Jesus Christ appear from its direct opposition to the gospel of the natural man? The teaching of our Lord is to *deny* self (Matt. xvi. 24; Luke xix. 23), instead of exalting or improving self; not to be as gods, or even "to make a man of oneself," but to become as little children (Matt. xviii. 3). He teaches, not *self-reliance*, but self-distrust, and reliance solely upon God. According to His instruction, we are not to develop our faculties to the utmost, but to mortify the members which are on the earth (Col. iii. 5). His witness is ever willing to say "I must decrease" (John iii. 30), even to the very extinction of self, until he can joyfully exclaim, "Not I, but Christ liveth in me" (Gal. ii. 20).

(To be continued.)

Questions and Answers.

QUESTION No. 383.

"IN THAT DAY YE SHALL ASK ME NOTHING."

J. E. M. (London). In our Lord's discourse to His disciples (John xiv., xv. and xvi.), referring to answers to prayer, Christ uses the expression (chap. xvi. 23, 26), "in that day," which must surely mean the day of His return to the earth? Is there, therefore, any limitation as to the period in time when they might expect reply to their petitions? I note that in the margin of v. 23 an explanation is so far suggested "ye shall ask me no question."

The explanation lies, as you suggest, in the verb translated "ask" in A.V. and R.V.

It is ἐρωτάω (*erōtaō*), to question or interrogate; (not αἰτέω (*aiteō*) to request; or beg). The context, however, is the best aid to interpretation.

The Lord is no longer speaking to the world, but to those chosen out of the world, who had been given to Him by the Father—the Father who loved them because they had loved Him. His well-beloved Son whom He had sent into the world.

They could not understand the Lord's words as to the "little while"—namely, how it could be possible for Him to go away from them and in a little while to come back to them.

The Lord explains that when He would be back again in resurrection life—as their life and the secret source of all their joy—that then there would be no need to ask or repeat their present question.

When GOD, in love and grace, gives us answers to our spiritual difficulties, we have no need to ask questions as if we did not understand or believe him.

When their much-loved Lord and Master was back with them again in resurrection life and joy, had they then any further need to repeat their question as to the "little while?"

"In that day" refers to that "Coming" to them in His spiritual body after His resurrection, not to the literal (but postponed "Coming" or Parousia) at the end of the Age.

QUESTION NO. 384.

PAUL'S TURNING TO THE GENTILES.

A.S. (Scotland.) "The views propounded in your most interesting paper on 'the Pauline Epistles,' in the April number of *Things to Come* are well worthy of the earnest attention of the thoughtful reader. But to the present writer a difficulty suggests itself which may be capable of candid explanation consistently with the main thesis and argument of the paper. The difficulty is this: Paul's declaration to the unbelieving Jews of Rome (Acts xxviii. 25, 26), on which the argument is grounded, was not the only occasion on which a similar sentence was uttered by him. On at least two previous stages in his ministry he delivered himself to the same effect, viz., at Antioch in Pisidia (Acts xiii., 46, 47), and later at Corinth (Acts xviii. 6)."

Here again, a reference to the context will supply the answer to the question raised, and remove the difficulty which seems to be presented.

In both cases (Acts xiii. and xviii.) the action of the Apostle is local, and not national; ephemeral and not Dispensational.

In Acts xiii. note the words, "the whole city," and in v. 49 "all the region," which limits the action to Antioch in Pisidia.

In Acts xviii. it is limited and localised to "this city" (v. 10); i.e., Corinth.

The words of Paul are inspired, but not all his actions. See Acts xxi. 4, 12, 14, 15, where, in spite of direct messages by the Holy Spirit, he persisted in going up to Jerusalem.

But in Acts xxviii. 25, 26, we have a special message delivered at an appointed time, and in the most solemn manner, to the elders or representative Jews.

This was truly Dispensational and National, for it is followed immediately by the declaration and proclamation that the salvation of God was to be sent to the Gentiles.

In the previous chapters of the Acts we have nothing like this, but we have, instead, the fulfilment of Deut. xxxii. 20. Indeed, where else have we the fulfilment of that solemn prophecy, if not there?

"And He said, I will hide My face from them,

I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved Me to jealousy
With that which is not GOD;
They have provoked Me to anger
With their vanities:
And I will move them to jealousy
With those which are not a people;
I will provoke them to anger
With a foolish nation."

This, as we have said, was fulfilled in the earlier chapters of the Acts; for the hour had not yet come, in the long-suffering of GOD, for the solemn sentence of judicial blindness of Isaiah vi. to be actually pronounced on them by the Apostle Paul, as the mouth-piece of the Holy Ghost, until the time of Acts xxviii.

We trust that our readers will recognise the momentous importance of this great dividing line in the Ages or Dispensations of GOD.

We are not now historically or dispensationally in the Acts of the Apostles any more than we are in the historical period when the Blessed Lord was here in the flesh as portrayed in the Four Gospels. How necessary for us, if we will really "bow," (as they say), to GOD'S Word—to be willing to acknowledge that we have one and all been wrong in asserting that "the Church, as the Pauline Mystery of Ephes. iii., began at Pentecost."

Editor's Table.

THE LORD'S DAY.

In our "Papers on the Apocalypse" a few years ago, in the pages of *Things to Come*, we endeavoured, in a few paragraphs, to show that it did not mean a day of the week; but the Day of the Lord.

Since then we have re-examined the whole subject; and, the result was read, as a Paper, before, and at the invitation of "The Prophecy Investigation Society," of London, Nov., 1906. We propose, if the Lord will, to give it to our readers in the June, July, and August numbers of *Things to Come*.

THE EDITOR

thanks his readers for all their kind sympathy. He is gradually regaining his former health, and trusts that in the course of another month he will be quite restored. His

NEW WORK

is quite ready for the printer; and as soon as he is able to resume his literary duties and correct the proofs, it will be put in the printer's hands.

ACKNOWLEDGMENTS

(For New Work).

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THINGS TO COME.

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Editorial.

"MY WORDS"—"NOT MINE, BUT HIS."

"Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, hath everlasting life."
John v. 24.

THESE words were spoken by our Lord at a time of crisis in His life. They were addressed to men who were already by intention and in heart His murderers. Full of mistaken zeal for God they had decided that He whom the Father had sanctified and sent into the world was a deliberate breaker of the great law of the Sabbath, and that by making Himself equal with God He had become guilty of blasphemy. Men decreed death for Him, whose words alone imparted life.

The repeated "verily" here, as elsewhere, indicates the great importance of the truth enunciated. Let us direct our attention to this for a little season, seeking by the aid of the Holy Spirit to gather from it something of strength and comfort to help us in these troublous times on our heavenly way.

As soon as we begin to consider this utterance of our Lord we are conscious of something being implied beyond that which is expressed. It is not "he that heareth My words and believeth them"—or "believeth Me"—but "he that heareth My words and believeth on Him that sent Me." Our minds naturally ask, "What is the connection here indicated, between the words spoken by Christ and our belief in God?" And we are not left to our own conjectures or fancies in regard to so important a matter.

Seven times at least did our Saviour, between his Baptism and Crucifixion, make an emphatic and formal declaration that His words, all of them, are in the fullest sense the words of God.

1. My doctrine is not Mine but His that sent Me (John vii. 16).
2. As my Father hath taught Me I speak these things (John viii. 28).
3. Why do ye not believe Me? He that is of God heareth God's words (John viii. 47).
4. The Father which sent Me He gave Me a commandment what I should say and what I should speak (John xii. 49).
5. The words that I speak unto you I speak not of Myself (John xiv. 10).

* Sermon preached at Karinzawa, August, 1906, by Rev. A. B. Hutchinson, C.M.S., Fukuoka, Japan.

6. The word which ye hear is not Mine, but the Father's, which sent Me (John xiv. 24).

7. I have given unto them the words which Thou gavest Me (John xvii. 8).

Surely, in view of the above passages, nothing can be clearer than that *all* of our Lord's utterances, when teaching His disciples or answering his opponents, *all* His enunciations of doctrine, His parables and promises, His statements and declarations, are the very words of God the Father.

And this was nothing new or unexpected, but entirely in harmony with predictions well known to everyone who heard Him speak.

Of old, God Himself had promised by Moses to raise up a Prophet, saying (Deut. viii. 18), "I WILL PUT MY WORDS IN HIS MOUTH, and he shall speak all that I command him."

This is obviously the very teaching of the seven sayings of the Lord already quoted. Then some seven hundred years after Moses, Isaiah indicated that servant of God in whom the promise should be fulfilled (Isaiah li. 16).

"I HAVE PUT MY WORDS IN THY MOUTH"—and the Lord Himself, when He had come, "taking upon Him the form of a servant," claimed to be the fulfiller of these promises, saying (John vi. 45), "It is written in the prophets they shall all be taught of God. Every man, therefore, that hath heard cometh unto Me."

How full of encouragement the assurance that, as we read in the Gospels the record of parables and prophecies and promises, we can say, "This is God's own teaching, this is God's word to me." For me to live by, and for me to hand on to others; that, believing, they also may have eternal life.

Again, we remember that our Lord, while teaching, emphatically deprecated the idea of being in any sense the originator of the statements and declarations which He made, saying (John vii. 18), "he that speaketh of himself seeketh his own glory:" *i.e.*, not "he that speaketh about himself"—but "he that speaks out of his own mind—he who originates the doctrine or the statement which he is making"—is thereby discredited as a teacher of truth, as being a selfish seeker of the honour and glory which come from men (John viii. 50; v. 41). Again and again does our Lord insist on this absence on His part of a motive so common to man. With marvellous self-effacement, beyond our powers of comprehension, He absolutely, as we have seen, refused all credit for the great truths He was commissioned to proclaim.

He traverses some of the most cherished beliefs and ingrained prejudices of his countrymen, and of their religious leaders; and silences opposition by His appeals to their own sacred volume, yet, in doing this He insists that He is simply identified in mind and will

with God, to Whom alone belongs the glory of originating the doctrine.

Thus He ever presents himself as "the SERVANT of Jehovah;" the *Mediator* and not the *Originator* of the New Covenant, uttering, not His own original ideas on any subject, but the things taught to Him by the Father—things which had been given to Him and which He was commanded to speak.

As we ponder these things we feel (do we not?) that surely there must have been some reason, some cause for such strenuous endeavour to impress upon men's minds the fact that the teachings of the Christ are the very words of the Father. At the time, doubtless, the intention was to make clear to the Jew that Jesus of Nazareth was indeed the Prophet that should come. But to us, now, in this present day, is not the fact which we are considering one of profoundest significance?

We are living in a time when, in the Christian lands from which we come,* there is a perceptible loosening of the bonds of society, a lowering of the standard of morality, a disregard of discipline in the state and in the family, an ostentatious ignoring of God's claims on every side, which tell us that the ceaseless and persistent attacks of the last half century upon the Bible and the Saviour have been perilously successful. These have been so continuously disparaged that it is no wonder to find on every side their authority disputed, denied, and disregarded.

Out here, in the Mission fields of India and Japan especially, men are found hesitating to receive the Bible as the Word of God, or the Lord Jesus Christ as their Saviour, while preachers give an uncertain sound on these great truths, because of disastrous concessions made by eminent teachers in Christian lands. At times we fear that the very foundations of God's city have been so undermined that destruction threatens the faith itself.

Take for instance the assertion so often seriously made that our Lord, in order to become really man, limited Himself in knowledge concerning the Old Testament to the mental condition of the men of His day, so "emptied" Himself that he was as ignorant of the authorship of the Pentateuch and the Psalms as they were, and that therefore we can attach no weight to what He says on such subjects. What a relief it is to our minds to know that He has lifted the whole question to a higher plane altogether, by the simple fact that the words he spake were *not His own*, but the words of God. In the case of a human messenger we do not challenge the range of his information; if assured of his fidelity to him who sent him it is sufficient, and the Messenger of the covenant distinctly says, "The word which ye hear is not Mine, but the Father's which sent Me." In this region there is no room for *Kenosis* theories; they are altogether beside the question, and therefore may be safely disregarded.

Again, when men assert that the Pentateuch was written partly in the days of Ezra, and partly in the reigns of Hezekiah and Josiah, and is therefore not

history but pious fiction—that the stories of the patriarchs are myths, and that prophets such as Jonah and Daniel are to be dismissed as mere human inventions and traditions—then how reassuring is it to turn to the words of Christ—words "given" to Him by the Father, and to note that to Him the story of creation, the institution of marriage, and of the Sabbath, are true records of Divine working.

That Abraham and Lot are real historical personages, and not solar myths.

That Moses wrote both Leviticus and Deuteronomy, and these books are indeed "words of God," words which his hearers were making of none effect by their traditions.

That the incident of the Exodus from Egypt; the burning bush in the desert; the uplifting of the brazen serpent; the giving of the manna; are not mere poetic fancies but actual facts, soberly related; and moreover that, in recording them, Moses really "wrote of Christ."

That Jonah was really miraculously preserved for three days from a living death; and that the Assyrians, both Monarch and people, did truly repent at his preaching, whilst Daniel truly prophesied concerning the Messiah; and King David must himself have written the 110th Psalm, so that by the aid of the Holy Spirit he predicted the coming of a Son who should also be mysteriously his Lord.

For on all these and many like points we are listening not to the words of the Man Christ Jesus alone—but as certainly as human language can make any affirmation at all—we are taught these things in the very words of the living and true God Himself.

God has, as it were, set to His seal that the Bible, as it was in the days of Christ, and as it has come down to us, is the very word of God, true, unchangeable to all eternity: so that we may fearlessly and hopefully search the Scriptures, for in them there is *eternal life*.

Nay, more, if in craven subjection to the arrogant demands of this day's scholarship we give up Moses and the Prophets, and refuse any longer to believe them, we shall find that we have parted also with the life Eternal, for we can no longer believe in Christ even though He rose from the dead.

But, brethren, what response do our hearts give to these words of Christ which we are considering? He claims that we should trust Him—Him, above all and apart from all other of the sons of men—Him as we trust God—and so He ought to be trusted—He must be trusted, if trusted at all, even to the uttermost. He is infinitely worthy of our trust. We grant this, do we not? But are we really so trusting Him and believing His words? Does that trust fill us as it ought to do with joy and peace in believing?

Let us then settle this point firmly in our minds: that all of our Saviour's utterances—all that He said—teaching, exhortation, parable or prophecy or promise—were spoken, not at His own initiative, but because given to Him to speak by the Father. Then we begin to understand how natural it was for Him to make those tremendous claims concerning Himself which,

* See note on page 73.

if made by any other teacher—however great his intellect or commanding his influence—would be absolutely incredible. Jesus of Nazareth says, simply and directly, "I am the Light of the world;" "I am the Way, the Truth, and the Life;" "I am the bread (the sustenance) of Life;" "I am the door (of salvation)." He claims to be "one with the Father"—appropriates the sacred name of Jehovah, "I am;" adopts the very language of the Old Testament regarding the all Holy One, as expressing His own relation to his believing people. "It is I, be not afraid. I give the living water. Come unto Me all ye that are weary and heavy laden and I will give you rest. Ye believe in God, believe also in Me, and Let not your hearts be troubled. To see Me is to see the Father. To know Christ Jesus and the only true God is Eternal life."

Why is it that as we read or hear such like words concerning Jesus of Nazareth we are sensible in His case of nothing which savours of conceit or pride or vanity—nothing of assumption or self-seeking—nothing but the simple truth?

Is it not that in so speaking He was literally obeying the very command of God the Father: speaking that which the Father had taught Him—giving to men the *words* first given to Himself.

Brethren, the Saviour comes to you and to me, like the Book which, in all its parts, bears witness to Him—comes as a marvellous union of the human and the Divine; comes with a guarantee, so to speak, of the living God. What are we doing with Him? Are we receiving Him? Do our hearts respond gladly to His words? Do we believe in very truth in the God and Father of our Lord Jesus Christ?

If we believe the witness of men—and we do that every day—our lives, our success, our all seems often to depend upon our so believing. If we believe the witness of men the witness of God is greater—he that believeth not God hath made Him a liar, because he believeth not the record which God gave of His Son. "But he that heareth *My words*," saith Christ, "and believeth on Him that sent Me, *hath* everlasting life."

That in the Holy Gospels we have those words in very deed is absolutely certain. The great question for us is: Do we with all our hearts believe them, and live them out in our lives? Have we that everlasting life now as our most precious possession?

These things may seem at times transcendental, dreamy, impracticable: a kind of mental luxury to be taken up or left alone, as we like now. We all mean to look into them—perhaps accept them some day. We excuse ourselves now by various pleas of business or pleasure—or renounce them, like one who went away because he had great possessions. But be assured of one thing, the day will come to each one when they will be the supreme need of our souls. "My soul crieth out for God, even for the living God," and there can come no satisfying answer save by "Jesus only," the Incarnate Word of God.

We may go along quietly and peacefully in conform-

ing to the conventionalities of our little circle in things both secular and religious, observing the custom of everyday life, with no keen sense of need or of aught lacking, but let some sudden accident or terrible calamity, some reverse of fortune, or bitter bereavement or crushing sorrow befall us, then, in the presence of death, which ends all the present, bringing to nought our cherished plans, and making eternity a present reality—then what shall we do without the Master and the Master's strong words of truth and love on which to rest ourselves for stay and comfort?

He who "learnt obedience by the things which He suffered," who knew by experience of a life of thirty years in a small country town, amongst men of narrow prejudices, sordid ambitions, degrading vices, whose meannesses and cruelties, and Godlessness, were all ever visible to Him, so that He knew what was in men, as none other ever did; He in perfect sympathy with those He would fain save from self and sin, "a merciful and faithful High Priest, able to have compassion on those that are out of the way," and "to succour them that are tempted." He is ready to interpret to us the visitations of utmost trouble, sorrow, loss and bereavement, bidding us know that "This is all for the glory of God: that the Son of God may be glorified thereby." Yes, that even death itself may be by God's wondrous working a very revelation of love and wisdom; an unveiling of a hitherto but feebly realised presence, to strengthen and enable us for full consecration and entire self-sacrifice, so that, over tears here below, there may be joy amongst the angels of God above, because, by new-found faith in Him, the Apostles' response to the pathetic enquiry of Jesus—"Will ye also go away?" becomes the very expression of our own hearts' decision.

Lord, to whom shall we go but unto Thee. *Thou* hast the words of Eternal Life.

Rev. A. B. HUTCHINSON, C.M.S., Fukuoka, Japan.

"THE LORD'S DAY."

(REV. i. 10):

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 65.)

3. The next evidence which is adduced is the *Didachē*, or *The Teaching of the Twelve*. This is supposed by some to be older than even Ignatius; being put in the last quarter of the first century, or shortly after.

But this is only supposition. The earliest actual evidence of its date is that it must be as early as Clement of Alexandria, who wrote about A.D. 194 (he died about 220), and is the first to refer to it.

The writer's name is wholly unknown; and editors and critics are divided as to whether it be the source, or the copy, of Barnabas.*

Clement's date (A.D. 194) does not take us beyond

* The only manuscript of it is dated June 11, 1056, but it was not discovered till 1883.

Dionysius, A.D. 175 (see below); and therefore does not add to the value of this evidence. And as to the quotation itself, Clement does not mention the *Didachē* by name; and the two sentences he is supposed to quote are not at all exact.*

We need not dwell upon this however; for, when we turn to the text of the *Didachē* itself, we again look in vain for the word "day." We find the adjective "Lord's;" and, as in the case of Ignatius, we have *κατὰ κυριακῆν*, according to the Lord's. This is followed by the word *κυρίου*, of the Lord, which makes no sense at all:—"according to the Lord's of the Lord!"

Some word or words must evidently be supplied: for the adjective must qualify a noun expressed or implied. Without such noun here, we are faced with an insoluble puzzle.

If we supply the word "day," it is not the usual way of expressing *ἡμέρα*, or *ὄν*, any day: nor does it make any sense. What are we to understand if we translate the words "*κατὰ κυριακῆν δὲ κυρίου*," "and on the Lord's Day of the Lord?"

The only suggestion we can make is that we should supply some other noun than "day," and take the adjective "Lord's," here, as having the meaning which it had acquired by this time, as evidenced by the recently discovered *papyri* belonging to centuries B.C. 1 and A.D. 1. The discovery of these *papyri* is revolutionising both Lexicons and Grammars, and throwing quite a new light on the meaning and usage of many words.

κυριακός has been hitherto supposed to be a purely Biblical and Ecclesiastical word, having no place in Greek literature: but from these *papyri*, the adjective *κυριακός* is shown to have been in common use, and was used of what pertained to the Emperor.†

Prof. Deismann has shown‡ that *κυριακός* was commonly used in the sense of *imperial*, as belonging or related to the Lord: *i.e.*, ruler, or emperor.

In A.D. 68, *κυριακὸς λόγος* was used in the sense of *Imperial treasury*:§ the *κύριος* to which the word related being the Emperor himself. So, in the Berlin Royal Museum (I 15 f Fayyûm), we read: "These aforementioned sums have also been paid into the *Imperial Treasury* from the poll-tax of the priests."

* See *Stromata* I. c. 20. In *Strom.* V., Clement is writing on the subject of the day; but, though he refers to Plato, he does not mention the *Didachē*.

† The Holy Spirit has used it of what related to Christ, who is Lord of all. Hence we have in the New Testament "the Lord's Supper" (1 Cor. xi. 20); and it was so used by Ecclesiastical writers.

‡ *Λογίων κυριακῶν ἐξηγήσεις*, *Expositions of the Lord's Words*, is the title of a lost work by Papias, Bishop of Hierapolis in Phrygia, about A.D. 140, quoted by Eusebius (H. E. iii. 39).

Other writers rightly used the adjective in a far higher sense than it had been used in the *papyri*. We use it to-day of the Lord's "house," of His "people," of His "Supper," etc.

§ *Bibelstudien*, Marburg, 1895; and *Neue Bibelstudien*, 1897. So also A. Julicher, *Einleitung in das Neue Testament*, Freiburg and Leipzig, 1894, p. 31. And Stéphanus, *Inscr. Rich.*, p. 416.

§ Deismann quotes the Decree of Titus Julius Alexander, Prefect of Egypt, A.D. 68 (*Corpus Inscriptionum Græcarum*) 4957, 18; Elkargeh, or Ghirge, in the great oasis.

κυριακὴ ὑπηρεσία is used of the *Imperial service*.*

κυριακὸς φόσκος was used of *Imperial taxes*; or public or fiscal property subject to Imperial taxation.†

If this sense of *Imperial* may be given to the adjective, as used here in the *Didachē*, we may then supply a noun which makes sense, instead of the noun "day," which makes no sense. The natural word to supply seems to be "command," or "ordinance." Either of these will be seen to agree with the context:—

"And according to the Imperial [*command*‡] of the Lord, coming together to break bread and give thanks, after confessing your transgressions, that your sacrifice§ may be pure."

To say "according to the Lord's [day] of the Lord," makes no sense at all: and, what is more, when the *Didachē* speaks of other days, it always calls them by their number, as the "second," "fourth," and "fifth" days (chap. viii. 1).

It is true that the first day of the week is in question here, in chap. xiv. 1; but it is the Lord's *command* or *ordinance* which is to be observed on that day; and not that day which is so called.

The *Didachē* therefore affords no evidence as to the use of the expression, the Lord's Day, for any day of the week.

There is no dispute that the adjective *κυριακός* (*kuriakos*), "Lord's," was *known* and *used* by St. Paul and St. Luke. The question is, Was it used in connection with *a day of the week*?

In 1 Cor. xi. 20 we have the words, "the Lord's Supper." But a little further on, in the very same Epistle, the Apostle, when speaking of the day (which is now our Sunday), does not say "the Lord's Day," but "the first day of the week" (1 Cor. xvi. 2). A little later St. Luke, so historically accurate, uses the same current phrase, *ἡ μία τῶν σαββάτων*, "the first day of the week:" and it cannot be doubted that this was the phrase in common use at that time.

We are still destitute of any knowledge or evidence to the contrary.

4. The fourth authority who is referred to is JUSTIN MARTYR. He flourished about A.D. 140-155; but we shall have to rule him out also; and for three reasons:

First, he does not use even the Adjective "Lord's" at all; and he says not one word about the expression "the Lord's Day."

Second, he speaks of the day of the week (*i.e.*, our Sunday) twice: but he calls it the "first" day, and also the "eighth" day (as Barnabas does). Speaking

* Berlin Royal Museum 216, 17 f (Fayyûm). Also *Corpus Ins. Græc.* 3490 (at Thyatira in Lydia).

† *Corpus Insc. Græc.*, 3919 (Hierapolis in Phrygia) 2842 (Aphrodisias in Caria).

‡ In this case, of course, it would be the Divine command, or ordinance of the Lord Jesus.

§ This is actually the word used: and Mal. i. 11, 14, is quoted in connection with the breaking of bread, in *v.* 3. This, and the mention of "first-fruits" (chap. xiii.), and "fasting before baptism" (chap. vii.), and "redeeming sins by a gift of the hands" (chap. iv. 6), &c., prove either the lateness of the document or the earliness of the corruption of the so-called *Didachē*, or *Teaching of the Twelve*.

of the day on which Christians worship, he says that it is the antitype of circumcision ; and the reason he gives is as follows :—

“The command to circumcise infants on the eighth day was a type of the true circumcision by which we were circumcised from error and wickedness through Jesus Christ our Lord, who rose from the dead on the first day of the week. Therefore the first day of the week remains the chief of all the days. According to the number of the circuit of all the days, it is called the eighth ; but it remains always the first.”*

It would appear then from Justin, that the name that had “become usual” was “the eighth day.”

Third, he is the first writer to inform us that this day was called ἡ Ἡλίου ἡμέρα (*he Heliou hēmera*) *the Day of the Sun ; or the SUN'S Day*.

This brings us to the next name which we find in common use. But, it is not “the Lord's Day.” It is

“THE DAY OF THE SUN,” or “SUN'S-DAY.”

JUSTIN MARTYR says, “On the day called the Day of the Sun, there is an assembly of all who live either in the cities or in country parts ; and the memoirs of the apostles, and the writings of the prophets are read . . . Sun's-day is the day on which we all hold our common assembly ; since it is the first day on which God, having wrought a change in darkness and matter, made the world ; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturn's-day) ; and on the day after that of Saturn, which is the Sun's day, having appeared to His apostles and His disciples, He taught them these things which we have submitted to you also for your consideration.”†

This is, of course, good evidence for the early observance of “the first day of the week” for Christian worship : but so far from that day being called “the Lord's Day,” it would appear that “the Sun's-day” was the name which was usual ; for up to this we have not as yet heard anything of “the Lord's Day ;” or seen any sign of it.

Whatever other divisions or cycles of days the Babylonians and other heathen nations may have had, it is certain that the Biblical and Jewish Septenary Cycle was well known to them. Latin classical writers, as well as Josephus, speak of the Jewish Sabbath as being universally known.

Dion Cassius,‡ writing at the close of Cent. II., declares that, before the death of the Emperor Hadrian (A.D. 138), *the Egyptian names of the days of the week had, in matters of common life, almost universally superseded, in Greece and Rome, the national divisions of the lunar month.*

The Egyptian nomeplature, passing into Latin, called :—

- The 1st day, *Dies Dominica*, the day of the Sun.
- The 2nd „ *Dies Luna*, the day of the Moon.
- The 3rd „ *Dies Martis*, the day of Mars.
- The 4th „ *Dies Mercurii*, the day of Mercury.

* *Dial. with Trypho*, § 41.

† Justin, *Apol.*, pp. 65, 66, T. and T. Clark's edition.

‡ *Hist.* xxxvii. 18. Born about A.D. 155, and died after A.D. 230.

The 5th „ *Dies Jovis*, the day of Jupiter.

The 6th „ *Dies Veneris*, the day of Venus.

The 7th „ *Dies Saturnis*, the day of Saturn.

Even Tibullus,* a Roman elegaic poet, writing just before the commencement of the Christian Era, already calls the 7th day “the day of Saturn ;” and speaks of it as a day of bad omen.†

And, not long since, these names were discovered scratched in this order on the wall of a dining-room in Pompeii,‡ which, as we know, was destroyed in A.D. 79.

While most of these names have been retained by the different nations of Europe, the “first” and the “seventh” are witnesses to the struggle which they have survived.

“Saturn's day” has not been able to displace entirely the Hebrew name “Sabbath.”§ But the “Sun's-day” has held its own all down the ages ; though it shows traces of the struggle through which it has passed.

We have seen the evidence of this from Justin Martyr and Dion Cassius above.

There is also the evidence of the Emperor CONSTANTINE : who, in A.D. 321, four years before the great Council of Nicea, ordained the general observance of the day by resting “on the venerable day of the Sun” (*venerabili die Solis*).¶

It was because the Christians worshipped their Lord on the Sun's-day that they were accused of being Sun-worshippers ; and were defended by Tertullian ; who says : “they made the *diem Solis* a day of joy, but for other reasons than to worship the sun, which was no part of their religion.”**

A hundred years after Constantine, the Emperor Theodosius still calls it “Sun's-day (*dies Solis*), which is

* Born B.C. 54 ; died A.D. 18.

† Book I, 3rd Elegy, lines 17, 18.

‡ *Atti della R. Accademia dei Lincei*, A.D. 1901. *Notizie degli Scavi*, p. 330, quoted in *Astronomy in the Old Testament*, by Prof. Schiaparelli, Milan Observatory ; Oxford, Clarendon Press, 1905.

The names appear thus :—

SATVRNI
SOLIS
LVNAE
IOVIS
VENERIS

This is the order afterwards adopted by Ptolemy, the astronomer, in the first half of Cent. II.

§ As witness the Italian *Sabato* ; also the Spanish and Portuguese, which are similar. The French *Samedi* is an abridgment of *Sabbati-di* (just as *Mardi* is of *Marti-di*, and *Vendredi* is of *Veneri-di*). The Journals of the British House of Commons still preserve *Dies Sabbati* for Saturday.

In German, *Samstag* is a contraction of *Sabbatstag* ; while, in the names *Dienstag* (*Tuesday*), *Donnerstag* (*Donar*, Thunder), and *Freitag* (*Freya*) the Scandinavian gods supplanted *Mars*, *Jove*, and *Venus* ; and *Mars* has since been replaced by a more modern name, *Mittwoch* (or mid-week).

In English, the Anglo-Saxon name of Mars, *Tiwes*, has supplanted *Mars* (*Tiwes-däg*) : while the Scandinavian gods, *Wodin*, *Thor*, and *Frige*, have ousted the Roman and Pagan names of the planets, *Mercury*, *Jupiter*, and *Venus*, as the names of the respective days. But we still retain the names of the *Sun*, *Moon*, and *Saturn*.

¶ Eusebius, *De Vita Constantini*, iv.

** Tertullian, *Ad Nationes*, Bk. I., Cap. xiii. ; and *Apol.*, c. 16. latter half.

the first day of the week;" showing that this was the name which had "become usual."

Porphyry (A.D. 233-304)* has left a prayer to the Sun, in which he speaks of him as "*Dominus Sol*," the lord Sun.†

No accusation of any kind is brought against Justin or any one else of having Paganised "the first day of the week." On the contrary, they are to be commended for having *Christianised* the Pagan name.

Bingham,‡ though he does not agree with our conclusions, is compelled to bear witness to the truth of our premises, when he says: "It was the custom in the primitive church to replace heathen days and festivities by those that were Christian."

This is exactly what, we contend, was done in this case. The Pagan name, "*Sun's-day*," was in common use; and, inasmuch as on the same day on which the heathen worshipped their "lord," the Sun (*Dominus Sol*), and the Christians worshipped their own Lord, Christ, we can understand how these Christians would naturally transfer the meaning from the sun of the heavens to "the Sun of righteousness," who rose from the dead on "the first day of the week." The transition would be as simple, and as natural, as though the change had been (in English) from "the S-u-n's day" to "the S-o-n's day."

Indeed, the change was soon apparent; for, it is just about this very time (A.D. 138) that (according to Dion Cassius) this name, the Sun's-day, became universal in the Roman empire.

Valentinian II. (Emperor of Rome A.D. 375-392) speaks of "*Solis diem*, which our forefathers have rightly and customarily called *Dominicum*" (c. xi., tit. 7).

(To be continued.)

Contributed Articles.

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

(Continued from page 71.)

JUST as was done in Eden, this gospel of self-improvement has been proclaimed throughout the ages, and is to-day proclaimed in the name of God Himself, and by those who profess to speak as His apostles. Of all this we have been duly warned. "For such are false apostles, deceitful workers, transforming themselves into the *apostles of Christ*. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers be also

* He was born at Tyre, and studied under Origen and Longinus, but afterward wrote against the Christians.

† The Oriental nations call the Sun "lord." The Persians call it *Mithra*. The Syrians, *Adonis* (which is from the Hebrew, *Adonai*). The Hebrews called it *Baal*, and *Moloch*. No one suggests that the word "*Sol*" means *lord*; but only that the Sun was worshipped as *lord*.

‡ *Antiquities* xx. §§ 2 and 5.

transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. xi. 13-15).

The world is peopled to-day by worshippers of the "progress" and "destiny" of humanity—a progress which is effected, and a destiny which is to be achieved, through the very means commended by Satan to our first parents. Even those who try to live according to the Word of God are not free from the disposition to give praise and glory to man for his wonderful achievements, and for the supposed success which has attended his strivings after progress in the direction chosen by the first man at the instigation of Satan.

As we contemplate the complex world-system which has resulted from the zealous pursuit, continued throughout the period of six thousand years, of the Satanic doctrine of self-improvement by the acquisition of knowledge, do we wonder that here and there a voice is raised in appeal for the "simple life"? And, as has been well said, "what is the simple life but to follow Christ"? The true man of God has always been the man of the tent and the altar. He has no part or interest in the multitudinous affairs, pursuits, interests and pleasures of the world-system. His citizenship is in heaven, and he looks ever ahead to a city that hath foundations, whose Maker and Builder is God. And the only *Perfect Man* who has yet trodden this earth is One who in this world-scheme had not even where to lay His head. He was cut off and had nothing (Dan. xix. 26, R.V.); and on the other hand, He could say, "The *prince of this world* cometh and hath *nothing in Me*" (John xiv. 30). The prince of this world had nothing in Him, and He was cut off and had nothing in that world-system whereof Satan is prince. They that are His are content to be like Him in "this present evil world" from which He came to deliver them (Gal. i. 14).

With the acceptance by Adam and Eve of the doctrine presented by Satan, and defined in Gen. iii. 5, he became the spiritual and religious leader of the human race. He is still, and through all the ages has been, the religious teacher of every child of Adam who has not been born again of the last Adam. Accustomed as we are to associate the prince of this world with what is vicious and depraved, and with the crimes and vices to which the baser part of humanity become addicted, we form a totally erroneous conception of the character of Satan, and are completely misled as to the nature of his designs for and upon his subjects. We freely admit that the Devil of Christendom is an utterly preposterous individual, in whose existence it is impossible to believe, and who never could have gained ascendancy over mankind. The Devil of Scripture, the highest of all created intelligences, greater even in dignity than the Archangel (Jude 9), is a *very different personage*. The latter is more necessary to the explanation of the condition and history of humanity, and of the contradictions and mysteries of human nature, than is the ether to the explanation of the phenomena of light and electricity. Not only is belief in the existence of such a spiritual personage a thoroughly rational

belief, but, on the other hand, it is irrational to believe otherwise. No explanation has ever been brought forward which is capable of accounting for the conditions, contradictions and mysteries referred to, except that given in the third chapter of Genesis.

The moment we recognise the true character of that being with whom our first parents closed their bargain, we receive light upon the problems that perplex the human soul. The first man, by the exercise of his power of choice, committed the race to Satan's leadership. The latter has done and is doing his very best, not to drag men down, but *to lift men up*, and to aid them in working out for them the happiest results. The fact that he has not succeeded better demonstrates that his wisdom and power are not those of Deity. That fact proves also that God is *necessary* to the life and welfare of man. This is the first lesson for the individual man.

Satan, doubtless, believed thoroughly in his own system, and in his ability to lead this newly-created race into conditions of self-satisfaction and self-enjoyment. Doubtless, too, he is chagrined and disappointed at the corruption, blemishes and failures which everywhere appear, and annoyed by the folly and perversity of his followers in choosing vice, crime and dishonesty in preference to "high ideals" and "noble aspirations." Knowing God in a way that we do not, he could form an estimate of the scope and chances he would have in assuming the leadership of this race, should he succeed in attaching it to himself. What he could *not* foresee was, first, the follies into which the poor, helpless creatures would blunder when deprived of communion with God; and second, the marvellous work of redemption which Infinite wisdom would evolve and Infinite love would execute.

Consider the results of this great experiment, this joint-adventure of Devil and man, as those results are spread before our eyes! Surely they are great and impressive in their abundance and variety, and notwithstanding all the failures, disappointments and ruins, and all the sad, dark and ugly features which cannot be hidden out of sight, we must admit that "the god of this world" is a personage of great intelligence and resourcefulness.

The world-system, apart from God's agencies and people, who are in, but not of it, is marvellous in its complexity and detail, as well as in the character and variety of its activities. Its grandeur is undeniable, and it challenges our admiration, although we perceive everywhere an incurable tendency in the various parts of the system to fall into disarrangement, disorder and decay. This wonderful system has worlds within worlds. We hear of the world of business, the world of politics, the world of fashion, the world of pleasure, the world of science, the world of sport, the world of finance, the world of music, the world of literature, the dramatic world, the social world, the industrial world, the commercial world, the religious world. Everyone can have a share. This prodigious world-system includes monarchies, republics, despotisms, laws, customs, traditions, corporations, syndicates, trusts, banks, clubs,

brotherhoods, colleges, theatres, race-tracks, gambling halls, trades unions, philanthropies, liquor saloons, brothels, inebriate homes, Keeley cures, sanitariums, reformatories, temperance societies, jails, libraries, cemeteries, insane asylums, courts, legislatures, lobbies, stock markets, divorce mills, department stores, insurance companies, newspapers, magazines, automobiles, philosophies, fashions, cults, factories, railroads, navies, armies, high explosives, diplomacies, peace tribunals, hypnotism, spiritualism, Christian science, higher criticism, new thought, and religious systems to suit every shade of opinion. To all these and other restless, stirring, feverish activities, organisations and contrivances, is given the imposing title "CIVILISATION," whose glorious mission is to go forward and conquer the earth for man.

In such a system it should be possible to suit everyone. There is something for the moral man, something for the religious man, something for the thoughtful man, something for the benevolent man, something for the ambitious man, something for the industrious man, something for the cultured man, something for the idle man, something for the vicious man. In a word, there is something for everyone, *with a single exception*. In the entire system there is nothing for the Perfect Man. For Him this system had nothing; no place at the inn, no place to lay His head—nothing but a manger, a cross and a tomb. Between Him and this world-system there was *nothing in common*. Consequently, when the time arrived for Him to say "this is your hour and the power of darkness" (Luke xxii. 53), the leaders and representatives of the world's culture, the world's intelligence, the world's progress, the world's power, and the world's religion, led Him with expressive ceremony "outside the camp" and nailed Him to the tree.

"*And sitting down, they watched Him there*" (Matt. xxvii. 36).

And now, dear reader who has read thus far, perhaps merely from curiosity to see how the writer sustains a somewhat novel proposition, let me put a question in deep seriousness: "What do *you* think of this world?" *you* who perhaps call yourself by the name of that crucified One. Are you quite sure that you are not one of that religious throng who, on that day (and ever since) have considered Him only to the extent of turning aside during a brief period of leisure in order to contemplate, while sitting at ease, the spectacle of His dying agonies? To what extent are your hopes and interests wrapped up in this evil world, whose leaders placed Him there; and how far are your affections set upon it? How much of *yourself* would perish if this world-system were swept off the earth the next moment? Is there any possibility that you, too, are an indifferent spectator of the scene which the world enacted on Calvary?—that scene wherein were revealed both the true nature of the world and also the limit of the love of God? And you, all you others who do not call yourselves "Christians," yet who cannot avoid seeing, however much you may try, that Figure

nailed to the cross, "is it nothing to you, all ye that pass by?" Indeed, it is *everything* to you.

That, indeed, *was their hour* and the power of darkness. *His hour* had not yet come; *but it is coming*. As surely as we have had Satan's leadership and the very best world that men could fashion upon his principles, so surely will we have Jesus Christ and a world arranged and governed upon His principles. "Be patient, therefore, brethren, unto the coming of the Lord" (James v. 7).

Truly, this world-system is a marvellous affair; stupendous, gigantic, remorseless, terrifying. Seemingly composed entirely of human elements, it is yet strangely unmanageable and perverse in human hands. If we study any number of the individual human beings of which this prodigy is composed, we will be utterly unable to discover in them an explanation of some of its characteristics and of its behaviour as an organisation. Though composed apparently of human beings, and existing presumably for human beings, it nevertheless devours men women and children placidly and for trifling considerations. Society will do what individual members of society would be incapable of doing. The world has been aptly compared to a slave-ship in which a few favoured passengers dance and make merry on deck, utterly oblivious to the groans of a dense mass of suffering humanity beneath.

Those who occupy the positions of worldly advantage are for ever soliciting the admiration of mankind at large for this gigantic world-machine. They never tire of calling attention to the wonders of its construction and operation, and to the many ingenious improvements which are from time to time introduced into it. To bow down and worship the Thing is, with many, an act of religion; and the multitude are intellectually sand-bagged into accepting the doctrine of the "progress of man." If anyone ventures to question this creed, and to call attention to facts tending to show that the progress of the world is not upward but downward, he is instantly denominated a "pessimist," *i.e.*, one to whom no heed should be paid. And yet observers do note that the machinery of the vast affair creaks fearfully at times, and manifests strain at every joint; that there is a woeful lack of harmony and co-ordination among the various parts, and that only by the most vigilant attention and by incessant repairs is the thing kept in operation at all. It is undeniable that, in spite of expedients and experiments, and of all the care and labour bestowed upon the affair, its parts are constantly getting out of gear and working havoc with human life and human projects. The only reason why centrifugal forces of evil have not long ago disrupted the whole affair is because their tendencies have been checked by the Divine agencies which are in the world, but not of it. These restraining influences are reserved for consideration in a later chapter; but it is pertinent here to remind the reader that He "who now hindereth will hinder until He be taken out of the way" and that then shall come the full disclosure of evil in the person of "that wicked one" (2 Thess. ii. 7, 8).

Why, then, and notwithstanding the manifest imperfections and failures of the system, does the gospel of "progress" find such ready acceptance among men? Upon the assumption of the truth of Scripture the answer is clear and satisfactory. It is because that is the Gospel which was accepted by humanity at the beginning of its present career. Having chosen it, man is reluctant to confess the error of his choice. He rather clings to it with all the tenacity of superstition, and tries to persuade himself that he likes the result of his choice.

But even so, the true character and tendency of the world-system would be recognised by the majority of thoughtful men and women if they were not under the blinding influence of the egregiously erroneous notion that *God, and not Satan, is running the world*. Ignorant, but well-meaning persons, evolve such pleasing sentiments as that "God is in His heaven and all's well with the world"; or they misquote (by partly quoting) Romans viii. 28, saying that "all things work together for good"; and the careless multitudes accept these as Bible truths. There is no deliverance from the bondage of such errors except in embracing the truth (clearly taught of Scripture) that Satan, and not Jehovah, is the god of this present evil world, and that Satan, not Jehovah, is directing its present activities. This teaching accounts completely for everything which, on any other hypothesis, is mysterious and perplexing.

The god of this gigantic world-system displays great ingenuity and fertility in devising new expedients for curing temporarily the innumerable defects which crop out in all parts of the organisation. We see activity on all sides, a patient building-up in one place while another falls into decay, a never-ceasing but never-successful effort to prevent the decay of nations, the failures of government, the oppressive use of power, the moral decay of the prosperous classes, and the universal spread of selfishness and corruption. Chiefly are the activity and ingenuity of Satan exercised in the multitude of expedients whereby the minds of men are occupied and diverted from contemplating and inquiring the reason of the inherent rottenness of the world-system, and the certainty of its ultimate destruction. It is evident enough to those who will but give themselves a chance to think that *something is vitally wrong with the system*. Death is entrenched at its heart. Crime and cruelty and misery in many forms pervade it. Nothing is permanent. "Change and decay in *all* around we see." The presence of these grim advance-agents of destruction is detected in all things wherein man has a part. Yet somehow the presiding genius of this world-system contrives to keep men busy in one way and another, and to keep alive the delusion that, as a general proposition, "things are getting better." Thus do the sons of Adam continue to exhibit their inherited predisposition to the acceptance of that pleasing doctrine: "Ye shall not surely die; ye shall be as gods."

How admirably are all these world-activities and occupations (which those who should know better are

accustomed to ascribe to Almighty God) calculated to accomplish the great Satanic purpose of hiding from men the gospel of Jesus Christ! How admirably do they serve the end of confirming men in the fatal belief that humanity does not need a Saviour! Let anyone try to conceive a state of things which would better accomplish this object than that state of things which prevails in the world to-day, and he will speedily give it up as an impossibility. How illuminating then are the words of the apostle in 2 Cor. iv. 3, 4:

"But if our gospel be hid, it is hid to them that are lost" (or rather, as in the R.V., "them that are perishing") in whom the *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

This is the meaning of it all; and we never could have discovered that meaning for ourselves. God alone could reveal it to us. But now that He has done so we are without excuse if we refuse to believe Him; and we have miserably failed in the use of our natural intelligence if it does not upon examination of the conditions around us confirm His revelation.

(To be continued.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 68.)

WE must now pass on to a consideration of:—
VI.

THE CONSEQUENCES OF CHRIST'S COMING (a) TO THE AIR.

Taking the Scripture, as it is, to be a statement of plain facts, the first consequence will be:—

I. THE RESURRECTION OF "SLEEPING" SAINTS.

And here three thoughts will suffice:—

(i). That when the Lord Jesus comes again, He will bring with Him the spirits of departed believers.

"Them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

Mystery envelops the truth about the intermediate state, and though our hearts may wonder, they cannot affirm in advance of what is revealed. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever" (Deut. xxix. 29).

Three such things are revealed in connection with those who sleep in Jesus:—

(a) That when they depart, they are with Him (Phil. i. 23; 2 Cor. v. 8).

(b) That the spirits of those who depart are "*unclothed*" until He returns (2 Cor. v. 3).

(c) That when He returns, He will bring with Him those who have slept in Jesus (1 Thess. iv. 14). I know not that we need any fuller assurance than this, that to depart is blessed, and other questions must remain for the present unsolved.

Of this aspect of our subject, more is concealed than revealed according to the wisdom of God, so that specu-

lation is altogether worthless. Three things, however, are taught directly or incidentally in Scripture in this connection:—

(a) That the spirits of the dead in Christ shall be clothed again with bodies. "He that raised up Christ from the dead shall also quicken your mortal bodies" (Rom. viii. 11).

(b) That those bodies shall be raised out from among the dead, and that, simultaneously. One need hardly say that when the Lord, in the days of His flesh, spoke of a resurrection, He was not declaring something new and unknown; the people were quite familiar with the truth, and readily understood Him when He said: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." And in reply to Jesus, Martha said: "I know that he shall rise again in the resurrection at the last day." Yet, in Mark ix. 9-10, we read: "He charged them that they should tell no man till the Son of Man were risen from the dead. And they kept that saying, questioning one with another what the rising from the dead should mean." How is this seeming contradiction to be accounted for? By the difference which lies between the words "of" and "from." In Matt. xxii. 31 it is, "περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν," but in Mark, "τί ἐστὶ τό ἐκ νεκρῶν ἀναστῆναι." In other words, they thought of a resurrection of all the dead; but had never thought of some rising FROM AMONG the dead; this was new truth to them. What happens then, when the Lord comes to the air, is that from among the dead of all the ages the bodies of the saints shall together rise and clothe again their spirits.

That those newly-clothed spirits will reassume their identity. Of this fact we have two conspicuous instances in Scripture, those of Moses and Elijah, the latter who was caught up without dying, and the former who was raised from the dead, and over whose resurrection the devil quarrelled with Michael (Jude 9). Both these men appeared on the Mount of Transfiguration, and held conversation with Christ, and who they were was known and seen by the three disciples, for Peter said: "Let us make three tabernacles: one for Thee, and one for Moses, and one for Elias." And not only was their identity manifest, but manifest to those who had never seen them in the flesh on earth; indicating surely that in that day for which our hearts wait, we shall know even as we are known, and be as familiar with Paul and Luther, and Wesley, as though we had stood side by side with them in the days of their sojourn here. There will be no sectarianism then, but Paul and Apollos, and Cephas will be brothers in a big family, and sons of a Father Who knows no favourites, and all truth will be the common possession. But blessed as such community will be, the soul of bliss will be in my knowing, and being known by my Saviour and Lord Jesus Christ; and if we may alter in one word the verse of George Müller's daughter, found amongst her papers after her decease, we shall then say:—

"I have seen the face of Jesus,
Tell me not of HEAVEN beside;
I have heard the voice of Jesus,
All my soul is satisfied."

Then, one deep long draught of His Divine love will compensate for all the pains and sorrows of the longest life.

There will then be, with these raised ones.

2. THE ASCENSION OF LIVING BELIEVERS (1 Thes. iv. 17)

"We which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."

At that moment the Church militant will cease, and the Church TRIUMPHANT be completed, and with the departure of the Church, the Spirit of Pentecost will go from the earth in His dispensational capacity.

3. THE TRANSFORMATION OF ALL THOSE "CAUGHT UP."

We shall have bodies, "but with what body shall we come?"

To this we make four simple answers from the Scriptures.

(i.) It will be a REDEEMED body.

When the Lord Jesus died and rose again to redeem mankind, the entire man was taken into account. In creation he reflects the Trinity in his tripartite nature, from below, a body, from above, a Spirit, and these in conjunction constitute him a soul. "The Lord God breathed into his nostrils the breath of lives, and man became a living soul" (Gen. ii. 7). Then what is a human soul? A spirit in a body; and Jesus came to redeem that soul and spirit and body, and to redeem them in that order. The entire man is redeemed at the Cross, and then his component parts are redeemed, his spirit during his earthly life, and his body when Christ comes.

"By grace ye have been saved by faith" (Eph. ii. 8).
The SOUL.

"Work out your own salvation, for it is God who worketh in" (Phil. ii. 12, 13). The SPIRIT.

"Now is our salvation nearer than when we believed" (Rom. xiii. 11; 1 Pet. i. 5). The BODY.

A redeemed nature, a redeemed character, and a redeemed medium of communication. Oh, glorious redemption! Is your Soul saved by the Blood? Then let the Spirit save your life, and when Christ returns He will perfect what He has begun, and will save your Body.

(ii.) It will be a SPIRITUAL body.

"Spiritual" is set over against "natural," and means that, whereas the latter is constituted and acts according to a law of nature, the former is constituted and acts according to a law of spirit. In 1 Cor. xv. 50 we read, "Now this I say—that FLESH and BLOOD cannot inherit the kingdom of God." And in Luke xxiv. 39, "Behold My hands and My feet, that it is I, Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have."

From these two passages it is clear that there can be no "natural" body without blood, and no "spiritual" body with blood, for "the life of the flesh is in the blood," and that life, is not ours in the future estate, for

we who are sown in corruption are raised in incorruption; we are sown in dishonour and raised in glory; sown in weakness and raised in power; sown a natural body and raised a SPIRITUAL body.

Furthermore, the limitations within which our natural body must work, will not be able to hinder our spiritual body. Take, by way of illustration, the example of our Lord in resurrection life:

When the disciples were behind closed doors, for fear of the Jews, we read that "Jesus Himself stood in the midst of them." There is nothing here said of how He CAME to them; but the fact only is stated that He was there. In John xx. 19 we are further told that "the doors were shut where the disciples were assembled," and this must mean that they were fastened, for otherwise the Jews whom they feared could have entered. It is clear, then, that without opening door or window Jesus just WAS in their midst, these material limits affording no cause of obstruction to Him in His resurrection body. So will it be with us, every way will be an open way, and we shall

"Speed o'er land and ocean, without rest;"

free physically, as well as spiritually, in God for ever.

(iii.) It will be a GLORIFIED body.

Not only is Christ's resurrection the foreproof of ours, but His resurrection state is the fore-presentation of ours. "When He shall be manifested, we shall be like Him" (1 John iii. 2).

That there should be a perfect humanity was the will of God, and this He made possible in the gift to our race of a perfect MAN. Yet even Christ's pre-resurrection state does not represent the ultimate purposes of the Father for us: for He wept, was weary, was assaulted by men and attacked by Satan; but after the resurrection there was no more weariness or weeping, and neither men nor demons could then assail Him; so that it is in His resurrection life that we see fully realised what God intended, and intended through Christ for us, and to this we shall attain when "the Saviour, the Lord Jesus Christ, shall change the body in which we are humbled, that it may be fashioned like unto the Body in which He is glorified" (Phil. iii. 21). "We shall be like Him." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

(iv.) It will be an IMMORTAL body.

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (1 Cor. xv. 50-54).

Such a condition as this our slow hearts can hardly understand; perfectly free from the taint of sin, perfectly free from the possibility of sinning, perfectly free from all sickness and infirmity, in a perfect, immortal body, filled with the Holy Spirit—this is difficult for us to conceive, but this is the blessed and sure prospect of all

whose trust is in the Lord Jesus, and the time of its realisation is nearer perhaps than we think.

"For ever with the Lord
Amen, so let it be ;
Life from the dead is in that word,
'Tis immortality."

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 69.)

PERIOD IV.

FROM the 1st year of Zedekiah's reign to the Siege of Jerusalem. Eleven years.

2 Kings xxiv., 18-20.	Jer. xxiv., xxiv., xlix.,
2 Chron. xxxvi., 11-16.	34-39; xxvii., xxviii.,
Ezek. i.—xxiii.	1., li.

Jeremiah was once again at Jerusalem, and he saw a vision of two baskets of figs set before the Temple (Jer. xxiv.).

"What seest thou, Jeremiah?" and I said, "Figs, the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad."

Then the LORD showed him that the good figs represented the captives in Babylon. "I will give them a heart to know Me," and, "they shall return to their own land." But the bad figs were those that remained in Judah, Zedekiah and his subjects.

At the commencement of his reign, Zedekiah had occasion to send an embassy to Nebuchadnezzar. Jeremiah took this opportunity to send with the embassy a letter to the captives in Babylon. He told them that it was the LORD'S command for them to settle down contentedly in the land of their captivity, and await the seventy years of His appointment, until the time should come for their return. Referring to the vile figs of his vision, he told them that the remnant at Jerusalem would only be the prey of sword, famine and pestilence. His letter also contained a warning against the false prophets at Babylon who were contradicting his (Jeremiah's) words. Two of them, Ahab and Zedekiah, would be burnt alive by Nebuchadnezzar's orders. A third, Shemaiah, would never behold the good that would come to his people, and would die without posterity.

Shemaiah's punishment was owing to his audacity. He had sent letters in his own name to the citizens of Jerusalem, and one of them was addressed to the priest Zephaniah as representing the priestly party. Zephaniah read it out to Jeremiah. It profanely gave the LORD as the writer's authority, appointed Zephaniah to the high priesthood, and suggested the stocks for Jeremiah (Jer. xxix.).

It was also early in Zedekiah's reign (xxvii. 1, R.V.mg.), when the Word of the LORD came again to Jeremiah. This time it was to teach the surrounding nations an object-lesson. He was to make a number of wooden neckbands and distribute them to the kings of Edom, Moab, Ammon, Tyre and Zidon, through their envoys, who were then in audience with Zedekiah at Jerusalem.

Nebuchadnezzar was at this time engaged in a struggle with the Elamites, and Zedekiah thought it a good opportunity to break his oath of allegiance. He was encouraged by the Egyptians, and plans were now being formed to unite, under the leadership of Egypt, in a revolt against Babylon.

But the King of all these kings, unacknowledged as their God, would not leave them in the dark about His Will, and His servant gave His message, the LORD of Sabaoth, Owner of the earth, had given all these nations into the hands of the Babylonian kings; Nebuchadnezzar, his son, Evil-Merodach, and his grandson, Nabonadius (who associated *his* son Belshazzar with him in the kingdom (xxvii. 6-7; 2 Kings xxv. 27; Dan. v. 1).

They were not to hearken to their false prophets, and that nation who submitted to the Chaldean yoke, would be kept in peace in their own land.

Zedekiah received the same warning and the same promise if he too would submit. He was told not to listen to the prophets who prophesied of the speedy return of the spoil of the Temple. It would remain where it was until the LORD'S time. One of these prophets, Hananiah, was present in the Temple as Jeremiah spoke. He immediately repeated his lying prediction, saying, that within two years everything would come back from Babylon, the ex-king also, and all the captives.

Hananiah had taken the LORD'S name on his lips, therefore Jeremiah answered him solemnly, "Amen; the LORD do so . . . Nevertheless . . . when the word of the prophet shall come to pass, then shall the prophet be known that the LORD had truly sent him." Hananiah was not done with his farce. He took the bar of wood off Jeremiah's neck, and broke it, saying: "Thus saith the LORD, even so will I break the yoke of Nebuchadnezzar within two full years from off the neck of all the nations." Silence followed this falsehood, and Jeremiah went his way. It was not for him to retort. He waited until God spoke, and soon the command came to him to go and tell Hananiah: "Thus saith the LORD, Thou hast broken the bars of wood, but thou shalt make in their stead bars of iron. . . . I have put a yoke of iron upon the neck of all these nations that they may serve Nebuchadnezzar."

Jeremiah was now free to tell Hananiah that the LORD had not sent him; that he made the people to trust in a lie; and that he would die that very year as a sign of his rebellion against God. In two months Hananiah was dead (Jer. xxviii.).

In the fourth year of Zedekiah, Jeremiah wrote the LORD'S judgments upon Babylon (Jer. li.). His first prophecy against it had been eight or nine years previously (Jer. xxv. 12). Chaldea was not to escape the fate of other nations. The ten tribes had been absorbed by Assyria 126 years ago. The Syrian League was at an end for ever; Assyria had, in its turn, to succumb to Chaldea; Judah, and all the small surrounding kingdoms were doomed; and Egypt's ruin was soon to follow. Babylon was Queen of the world; but her time was yet to come when she too must fall, and Persia

prevail (xlix. 34). The "battle-axe" of the LORD would work His will as His instrument of punishment, and would then, in its turn, be punished. The prophetic description of the surprised city, taken by Cyaxares in B.C. 538, is very graphic. Judgment upon Babylon and upon her *idols* (l.2). Jeremiah twice mentions God's definition of an idol as "a work of delusion," and God's definition of Himself as "the former of all things" (x., 15, 16; li. 18). The Persian conquerors of Babylon were Zoroastrians and Iconoclasts, as Isaiah also had foretold 150 years before (Isa. xxi. 9; xlvi. 1, 2).

This prophecy was written upon a separate roll, and given into the care of Baruch's brother Seraiah, the chief chamberlain, who accompanied Zedekiah on a visit to Babylon a short time before he openly rebelled. Seraiah received injunctions to bind a stone to the roll after first reading it in Babylon, and then sink it in the Euphrates, saying: "Thus shall Babylon sink and shall not rise again."

Two hundred miles north of Babylon, Ezekiel the captive had been prophesying for the last five years. He was, like Jeremiah, a prophet priest; and while the one was God's witness in Jerusalem, the other was His witness in the captivity. Five more years were yet to run before the Fall of Jerusalem, and all those ten years he was exhorting, without avail, to repentance (Ezek. i.—xxiii.).

M. J. C. P.

Editor's Table.

OUR EDITORIAL

this month is a sermon preached in Japan on "My Words," by the Rev. A. B. Hutchinson, C.M.S. missionary. Mr. Hutchinson is a reader of *Things to Come*, and has recently translated the Editor's *Ten Sermons* and *The Mystery* into Japanese, and collected the money so as to enable him to place a copy in the hands of nearly every Japanese missionary and teacher.

Our readers may be sure that Mr. Hutchinson has something to say worthy of their deepest attention.

"HOW TO ENJOY THE BIBLE."

The Editor is thankful to announce that his health is sufficiently restored to enable him to take up some of his duties; and is glad to say that his *New Work* is already in the printer's hands. It is estimated to make about 350 pages demy octavo; and, at the rate of a sheet of 16 pages a week, it will be ready in time for Christmas.

The donations so kindly sent by many friends guarantee him against loss; and, unless otherwise desired by the donors, their contributions will be applied to cheapen the price, and enable it to be published at 5/-. Thus, the ultimate benefit will be received by its purchasers and readers; and the greater usefulness of the work will be assured.

NEW YORK CITY.

Readers of *Things to Come* in N.Y. city are requested to communicate with:—

Mr. Alan Burns, 2 Shakespeare Avenue, Bronx, N.J.

Dr. B. Brown, 88 Bowers Street, Jersey City Heights, N.J.

Mr. A. Somerville, 43 Orchard Street, Elizabeth, N.J.; or,

Mr. W. C. Lewis, 42 Fort Greene Place, Brooklyn, N.J.

These names cover four principal districts.

ANSWERS TO CORRESPONDENTS.

T. S. (N.Y. City). You will find your question about being "baptised with the Holy Ghost and fire" in our work *The Giver and His Gifts*, or in our papers on "S" and "s" in the back volumes of *Things to Come*.

F. S. (Surrey). Your enclosure is startling, and will surprise and sadden many of our readers. It is a bold advertisement in the *Daily Telegraph* (London), of April 12, 1907, of R. J. Campbell's work on *The New Theology*. We are dismayed to see quotations from Dr. John Clifford, Dr. R. F. Horton, and Rev. F. B. Meyer commending the work.

J. W. A. (Watford). 1 Sam. ii. 25, "because" is the Hebrew כִּי (*ki*). At the beginning of a sentence it means *for*; in the second member of a sentence it means *therefore*, or *because*. It may be rendered: "therefore it pleased the Lord to put them to death."

C. J. (Wiltshire). With reference to 1 Tim. vi. 16, it does not say *will never see*; but the Greek is "no one of men did see, or is able to see." In Matt. xviii. 16 the Lord says "angels continually behold the face of my Father who is in Heaven." 1 Tim. vi. 16 refers to men, in this present creation; not to God's redeemed sons when in His own Home with Him.

G. (Germany). We thank you for calling our attention to the magazine *Our Hope*, published in U.S.A. We are so accustomed to the methods of such Christians as the editor and his friends, that we are quite unmoved by them. The Old Roman Pagans far outshone these modern professors of Christianity. It was "not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him" (Acts xxv. 16).

The Editor of *Our Hope* accused our teaching as being "unsound and not Scriptural." As that was denied by some of our friends in U.S.A., what course did the Editor of *Our Hope* adopt? Did he allow us to "answer for ourselves?" Oh no! no such straightforward honesty and justice as that shown by Pagans; but, he says "we wrote to one of the best known Bible teachers in England, a brother in whom we have full confidence. We desired his *judgment* in this matter, and to know what he and other English teachers *think*."

Exactly so! and on what his English brother "thinks" (for he says "I think,") we are judged and condemned. So be it!

On the testimony of Acts xxv. 16 that Editor stands judged. And there can be little doubt as to what all who read this will "think."

ACKNOWLEDGMENTS.

(For the Editor's New Work.)	£	s.	d.
Previously acknowledged ...	111	1	10
B. A. (Staffordshire) ...	5	0	0
H. (N. Devon) ...	1	0	0
J. O. (Essex) ...	0	7	6
C. A. H. (Cape Colony) ...	0	5	0

THINGS TO COME.

Editorial.

HEBREWS XI.

I.—THE SCOPE OF THE CHAPTER.

WE trust that our readers are by this time duly impressed with the fact that we must not give an interpretation of any passage of Scripture, or even a chapter, apart from its context.

We have learnt also that the *Scope* of the passage must be gathered from its *Structure*. In other words, we must know what it is all about before we can find a clue to the meaning of the words: and we can find this out only by getting the *Structure* of the whole context.

As our subject here consists of a complete chapter, it will be necessary for us to see the exact place in which it stands in relation to the Epistle as a whole. We must therefore give the structure of

The Epistle to the Hebrews as a whole:—

- A | i. ii., Doctrinal Introduction.
- B | iii. 1-iv. 13. The Mission of Christ.
- C | iv. 14-16. General Application ("ΕΧΟΥΝΤΕΣ οὖν. "Having therefore.") Boldness of access to God in heaven.
- B | v. 1-x. 18. The Priesthood of Christ.
- C | x. 19-xii. 29. Particular Application ("ΕΧΟΥΝΤΕΣ οὖν. "Having therefore.") Boldness of access to God in heaven.
- A | xiii. Practical Conclusion.

The first thing we learn from this Structure is that the chapter we are to consider has not been "rightly divided" by man.

Its subject does not begin at the first verse of chapter xi., but at the nineteenth verse of the previous chapter (ch. x.), the member of which it forms part. That is to say, it begins at chap. x. 19, and ends with chap. xii. 29.

Heb. xi. therefore comes in the middle, and forms part of a larger portion of the Epistle. Consequently no exposition of it can be complete which treats it as beginning only at ch. xi. 1. We must go back to ch. x. 19 if we would see the part it bears in relation to the whole.

The commencement of this member, C, is marked off by the catch-words "Having therefore;" these are the same words which commence the corresponding member C (chapters iv. 14-16). The former of these two members (ch. iv. 14-16) contains the conclusion which follows from the establishment of the argument concerning *The Mission of Christ* (ch. iii. 1-iv. 13); while the latter

(chs. x. 19-xii. 29) contains the conclusion which follows the argument concerning *The Priesthood of Christ* (ch. v. 1-x. 18).

It will be necessary now for us to note the Structure of the second of these conclusions, so that we may, by its being broken up, see what is the scope of the whole, and what is the special place of the chapter we are to consider.

The Structure of C (Heb. x. 19-xii. 29).

Particular Application of ch. v. 1-x. 18.

- C | D | x. 19-23. Exhortation to draw near to God, and to "hold fast the confession of our faith without wavering," because Christ the High Priest is accessible in heaven and "faithful that promised."
- E | x. 24-25. Duties as brethren, to endure exhortation.
- F | x. 26-31. Warning in view of God being "the living God."
- G | a | x. 32-37. Exhortation to patience, in view of the promise.
- b | x. 38, 39. Living by faith.
- G | b | xi. 1-40. Examples of living by faith.
- " | xii. 1. Exhortation to patience in view of the examples of faith in the promise.
- D | xii. 2-3. Exhortations to look away from the above examples to Jesus, the Foremost and Last "example of faith," because He endured, and is accessible in Heaven.
- E | xii. 4-24. Duties as sons, to endure chastening.
- F | xii. 25-29. Warning, in view of God being "a consuming fire."

From the above Structure we see the true place of chapter xi.

We see also its true reference.

The Scope of the whole passage is an exhortation to patient endurance in view of the promises. This exhortation is based on the faithfulness of the Promiser (ch. x. 23), and the Examples of faith are shown in those who "lived by faith" (ch. xi.)

The pivot on which the whole turns is the quotation from Habbakuk ii. 4, "The just shall live by faith."

This is quoted three times in the New Testament, and each time the emphasis is on a different one of these three words:—

- Rom. i. 17. "The just shall live by FAITH."
- Gal. iii. 11. "The JUST shall live by faith."
- Heb. x. 38. "The just LIVE by faith."

*Heb. "The just shall live in (or by) his faith (or faithfulness").

In the *first* of these (Romans i. 17) the subject is Faith or *Faith-principle* as being the principle of Justification, in God's Gospel, which is there being revealed.

In the *second* (Galatians iii. 11) the subject is *Justification*, which is by Faith-principle in contrast with law-principle.

In the *third* (Hebrews x. 38) the subject is *Living* by faith in God's promises, so as to be able to wait and watch with patient endurance.

This is the subject of Hab. ii. 1, 3, 4, which begins "I will stand upon my WATCH, and set me upon the tower, and will WATCH what he will say unto me. . . .

For the vision is yet for an appointed time . . .

But at the end it shall speak, and not lie:

Though it tarry, WAIT for it;

Because it will surely come, it will not tarry. . . .

The just shall LIVE through his faith."

This context is clear. Faith in God's word can alone enable us to wait with patience for the fulfilment of His promise.

This is the burden of the context of Heb. xi., and hence, in Heb. x. 37, the third verse of Hab. ii. is quoted as well as verse 4, while, in Romans and Galatians, this verse (v. 3) is not quoted; because, patient *Waiting* is not the burden and object of the context in those two quotations of Hab. ii. 4.

The exhortation (Heb. x. 32-37) is to patient waiting through faith: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Then it goes on to quote Habakkuk: "for yet a little while," etc.

The whole burden of Heb. xi. is the patience of those who endured by faith, "not having received the promise" (v. 13); and of those who, "having obtained a good report through faith, received not the promise" (v. 39).

Now we are prepared to understand and appreciate

(1) The Definition of faith in vv. 1-3, and

(2) The Exemplification of faith in vv. 4-39.

THE DEFINITION OF FAITH.

In Heb. xi. i. Faith is defined as being

"The FOUNDATION of things hoped for,

The CONVICTION of things not seen."

There is no question as to the meaning of the word rendered "substance" in the A.V.; which, in the margin, gives "ground, or confidence," as an alternative.

In the R.V. it is rendered "assurance," with "giving substance to" in the margin. The word is *ὑπόστασις* (*hypostasis*) a setting or placing underneath. Hence, its primitive meaning is *foundation*. The rendering "substance" comes from the Latin, *sub stans* (standing under).

We all hope for many things, but the question is, What foundation or ground have we for our hope? Everything turns upon this. All depends upon it.

As to our hope for eternity, it all rests on the faithfulness of God's promise. If there be no God; or, if His promise be not true, then we have no foundation

whatever for our hope; all is baseless. Everything, therefore, depends upon the fact that God has spoken, and that what He has said is true.

Hence, the definition of faith in Romans x. 17.

"Faith cometh by hearing,

And hearing [cometh] by the word of God."

If we have heard nothing, there can be nothing to believe. There is neither place nor room for faith. We may think it, or imagine it, or hope for it; but we cannot possibly *believe* it, because we have not *heard* anything about it. Our hopes and thoughts and imaginations are all vain, being without any "foundation."

Hence, of Abraham's faith, the "father of the faithful," it is said.

"ABRAHAM BELIEVED GOD."

God had spoken; Abraham had heard; and he believed God.

What he had heard came "by the word of God: and his faith came by this hearing."

Abraham believed what God had said; God had "caused him to hope;" and hence, believing God, his faith in God's Word was the *foundation* or ground of that for which he hoped.

None can hope in vain who believe God.

This is why the common question, Do we believe? is so senseless. The real question is, not Do we believe? but WHAT do we believe? or rather, WHOM do we believe.

We believe many things that man says, and that man promises. But the question is, are they true?

It is not a question of the *sincerity* with which we believe, but of the *truth* of what we believe.

The more sincerely we believe what is not true, the worse it is for us. This holds good in every department of life. If what we hear be not true, then, to doubt it, means our safety.

When we give ear to man, we can never be certain that what he says is true. But when we give ear to God, we can set to our seal that "God is true" in what He says; and that "He is faithful" in what He promises. Faith is hearing God and believing what He says. This is the simple definition. But there are various expressions connected with this faith.

It is used with the Preposition *ἐν* (*en*) *in*. This means that our faith rests *in* the truth of what is said (Mark i. 15, etc.). It is the same when used with the Dative of the person.

It is used with *ἐπί* (*epi*) *upon*, which means that faith rests *upon* what we hear; and that what we hear is the *foundation upon* which our faith rests (Rom. ix. 33; x. 11, etc.).

It is used with *εἰς* (*eis*) *unto*, which means that faith goes *out to*, and is *directed to* Him of whom, or that of which we hear (John ii. 11; iii. 15, etc.)

There can thus be no mistake as to the meaning of the first part of the definition of Heb. xi. 1.

As to the second:—Faith is said to be

"THE CONVICTION OF THINGS NOT SEEN."

The A.V. renders this, "evidence," while the R.V. renders it "proving," with "test" in the margin.

The word is *ἔλεγχος* (*elengchos*) a proof, that by which anything is proved or tested; logical proof, proof that conveys a satisfying conviction to the mind. Hence, this is the best meaning to give the word here. It is the conviction produced by demonstration. In John viii. 46 the Lord says, "Which of you convicteth Me of sin?" (not "convinceth," as in the A.V., but "convicteth," as in the R.V.); so in John xvi. 8, "When He [the Holy Spirit] is come, He shall convict the world in respect of sin," (not "reprove," as in A.V. margin, *convince*), but *convict*, or *bring in guilty*. None could do this of Christ; but the Holy Spirit does this of the world. He brings it in guilty, and convicts it of sin. Why? For this very reason: "Because they believe not on Me."

This is the great sin. And this brings us back to our subject.

God hath spoken; and the sin is defined as not believing what He hath said: for He was the Living Word, and through Him we believe in the Living God.

Hence the opening words of Isaiah i., which is the great indictment of Israel's sin:

"Hear, O heavens,
And give ear, O earth:
For Jehovah hath spoken."

This is the great fact for us who possess the Word of God.

GOD HATH SPOKEN.

Do we believe what He hath said? This is the one abiding question. He has given to us, and made us exceeding great and precious promises. Do we believe Him? If we do, then, this faith is the "foundation" of all we hope for. It is the "conviction" of what we have heard but *do not see*. Thus Faith is the opposite of sight. Man says that "seeing is believing." This is one of his many fallacies. Faith is the demonstration to us of what we do not see. Hence, we live in, and by, this faith, "we walk by faith, and not by sight" (2 Cor. v. 7).

What we see is what we *know*.

What we believe is what we *hear*.

Hence the examples of faith given us in Hebrews xi. are those who, having heard God, believed what He said; though they saw not the things of which He spake, and which He promised. They were beyond the limits of physical eyesight.

Noah believed the truth of "things not seen as yet" (v. 7).

Others by faith saw the promises "afar off" (v. 13).

Moses "endured as seeing Him who is invisible" (v. 27).

This is faith. This was Abraham's faith. He "rejoiced to see Christ's day; and he saw it and was glad" (John viii. 56). But he saw it by faith, "afar off."

(To be continued.)

"THE SONGS OF DEGREES."

I. — THEIR VARIOUS INTERPRETATIONS.

OF all the titles of the Psalms those of the so-called "Songs of Degrees" have received the greatest variety of interpretations: and, of all these, only one can be considered as really satisfactory.

Even this was only thrown out casually as a suggestion more than two hundred and fifty years ago, and has never received, so far as we can find, the slightest examination. It was too good; and too Scriptural a solution to attract attention from those who regard the Bible like "any other book;" and who consequently feel at liberty to fall back on imagination and conjecture.

All other interpretations are trivial when compared with the dignity and solemnity of the subject treated of in the Psalms themselves.

Most of them agree in treating them as Post-Exilic; and interpretations which do not tend to bring the date of these Psalms down to later times are treated with scant respect.

(1) David Kimchi and some of the later Jewish expositors refer to the Talmud as supporting the view that these fifteen Psalms were sung on the fifteen steps of the Temple, one on each; but the Talmud only *compares* the fifteen Psalms with the fifteen steps,* and gives a different explanation of the title elsewhere.†

But there is no trace in the Bible, or in history, no authentic tradition of any kind, that there ever were fifteen steps! They exist only in imagination; and it looks as though the number of steps was an invention in order to make the comparison possible; and to explain the supposed practice of singing these Psalms upon them.

Equally beside the point is the reference, by later writers, to the flight of *seven* steps of the outer court, and the *eight* steps of the inner court: for, though these are mentioned in Scripture, yet they refer, not to Solomon's Temple, or to Herod's, but to the yet future Temple of which we read in the prophecy of Ezekiel xl. 22, 31. So confidently is this reference made that proof of the conclusion is found in the fact that the first of these fifteen Psalms (Ps. cxx.) consists of *seven* verses, and the second (Ps. cxxi.) consists of *eight*.

But, we ask, Is there anything in this ingenuity to interest the mind, to touch the feelings, or to satisfy the heart?

(2) Luther,‡ followed by some modern interpreters, renders the title, "A song in the higher choir:" the choir being in an elevated position, "on the stairs or some high place," that they might be better heard.

(3) Calvin's idea was that the name was connected with music; and that they were so called because they were sung in a higher key; not that the musical notes rose by degrees in succession.

(4) Bishop Jebb associates these Psalms with the "going up" of the Ark to Mount Zion.

* *Middoth* (Temple Measures) ii. 5. *Succah* (Tabernacles), 1b.

† *Succah* 53a.

‡ *Commentary on the Psalms of Degrees*, 1577.

(5). Tremellius says the title means "a most excellent song," *i.e.*, a song of high degree (quoted by John Trapp).

(6). Gesenius, De Wette, Franz Delitzsch, Dr. Edersheim, and others suppose that the term "ascents" refers to a gradation in the synthetic arrangement of the parallel lines, by which a word or thought in one line is repeated or expanded in the following line.

This latter is very interesting as a philological fact; but whether it has anything to do with the word "ascents" is quite another matter.

However attractive the fact may appear in itself, it is certainly inadequate as an explanation of the word "ascents," inasmuch as (1) that not all of these Psalms possess this feature: and (2) that the same feature is found in other Psalms which are not in this collection.

(7). A very popular, and perhaps the commonest view is that they are all Post-Exilic; and related only to the return of the Exiles from Babylon.

(8). Another view refers them to the going up of Israel to the Feasts at Jerusalem three times in the year. This view is referred by some to the Temple of Solomon, and by others to the Second Temple. This interpretation is as old as Aquila (about 130 A.D.), Symmachus (Cent. II. A.D.), Chrysostom (Cent. IV. A.D.), Theodoret (about 450 A.D.), and Euthymius (about 1118 A.D.) And among Moderns by Ewald, Hengstenberg, Christopher Wordsworth, and others.

It is reflected in the titles of works upon these Psalms: *Songs of the Going-Up*; *The Gradual Psalms*, (Rev. H. T. Armfield, Lond., 1874); *The Pilgrim Psalms* (Dr. N. McMichael, 1860; and Samuel Cox, 1874); *The Songs of the Temple Pilgrims* (Dr. R. Nisbet, 1863); *The Caravan and the Temple, and Songs of the Pilgrims* (E. J. Robinson, 1878); *The Book of Psalms* (Bishop Perowne, 1868); *The Land and the Book* (W. H. Thomson, 1881); *The Treasury of David* (C. H. Spurgeon, 1882).

But this view may be summed up in the words of Professor Cheyne: "The majority of these Psalms, ['Songs of Degrees'] however, have, as it seems, *nothing at all to do with pilgrimages*. The meaning of the expression cannot be regarded as finally determined."

(9). A variation of this interpretation is greatly in favour with teachers among the Plymouth Brethren, who see in these Songs of Pilgrimage a reference to the future return of Israel to their Land and Temple, when these Psalms will receive their real application or fulfilment. There may be this future *application*, but it does nothing towards furnishing us with the *interpretation* we are seeking.

(10). There is the School of Commentators, who, leaving all conjectures as to the "letter" of Scripture, find only spiritual references in them to the Church or to experience, as they do in all other Scriptures, though they plainly speak only of Israel, Judah, Jerusalem, and Zion.

This view is reflected in such books as "*Ascents of the Soul*,"* which sees in these Psalms only language which sets

**The Ascents of the Soul: or, David's mount towards God's House.* The book is in Italian, by Geo. Francesco Loredano, Venice, 1656. Englished by Lord Coleraine, 1681.

La Scala Santa: A scale of Devotion, Lord Coleraine.

The Golden Diary of Heart Converse with Jesus in the Book of Psalms, by Dr. Edersheim, Lond., 1877.

forth the rising of the heart from deepest distress of mind to the highest joy and delight.

Of one and all of these interpretations we may well ask, *Cui bono?* What if any one of them be the correct solution? What then? What is the interpretation associated with their setting? What is the lesson to be learnt from it? What is there worthy of being handed down to us, as "written for our learning"?

Nothing! we cannot be satisfied with such views as these; which are "views" and nothing more.

We must look further for the key to something more instructive, more substantial, and more satisfactory.

It is only now that we can form a true judgment as to the value of Dr. J. W. Thirtle's discovery as to the other titles of the Psalms.* Not that the correct interpretation of this title comes in the same category, or is to have its mystery unlocked by exactly the same key.

The key is quite different. It was suggested more than two hundred and fifty years ago (as we have said), but, not until Dr. Thirtle's discovery, were we in a proper condition to use the suggestion. Not until we realised how much there is in all these titles were we disposed and ready to see how much there must be in this.

Indeed it is not many years since Dr. Thirtle himself came across the key in a book by Abraham Wolfson, published in Warsaw, 1882, and referred to at length in the Quarterly Magazine *Hebraica* (predecessor of the *American Journal of Semitic Languages*). He saw it, but put it aside.

Quite recently we came across it ourselves in reading Dr. John Lightfoot's Works; and we should doubtless have passed it by without further thought but for Dr. Thirtle's discovery as to the importance of the titles in general.

Although thus twice anticipated by others, Dr. Thirtle's discovery is absolutely independent, causing us to notice Lightfoot's reference, and himself to remember Wolfson's book.

In his work on "The Titles of the Psalms,"* Dr. Thirtle said of this title ("A Song of Degrees"), in a footnote to Ps. cxx. on page 361:—

"The title is a problem: and the specific purpose of these Songs still awaits satisfactory explanation."

Much has been said in the two years since those words were written; and an "explanation" is now forthcoming which is not only perfectly "satisfactory," but which does honour to the Word of God, and is worthy of the great subject of these Psalms.

In a word, the explanation has been advanced and made secure by such a discrimination of the Inscriptions as was contended for by Dr. Thirtle, and made clear to readers of *Things to Come* in a series of papers on the Psalm-Titles in 1905 and 1906.

This explanation we propose to give in our six succeeding Numbers.

*"*The Titles of the Psalms: Their Nature and Meaning Explained*," by James William Thirtle, LL.D., D.D. London, 1905: Henry Frowde. Price 6s.

"THE LORD'S DAY."

(REV. I. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 78.)

It is not until after this that we have the unquestioned evidence as to the first and earliest use of the expression,

THE LORD'S DAY,

as meaning "the first day of the week," or our Sunday.

From this point, therefore, we are all at one; for it is not until now that we find any trace of the expression, "the Lord's day."

We have had the adjective *κυριακός* used in connection with various nouns, implied or expressed; but not yet in connection with the noun "day."

The earliest writer to use the expression is DIONYSIUS, Bishop of Corinth, A.D. 175.

In a letter to the Church in Rome (a fragment of which is preserved in Eusebius*), he says: "To-day we kept the Lord's holy day, in which we read your letter."

IRENÆUS, Bishop of Lyons (about A.D. 178; died 202), is the next to use it. He discusses the point whether Easter should be kept as in the Eastern Churches, "on the Passover day, or on the Lord's Day."†

THE GOSPEL OF PETER is an apocryphal writing,‡ of which only fragments remain.

It is the subject of a letter, written by Serapion, Bishop of Antioch, during the last decade of Century II., which is preserved by Eusebius.§ It was condemned by Serapion, both because it owed its origin to the *Doceta*,|| and because it contained additions to "the true teaching about the Saviour." Nevertheless, it is good evidence of the fact that the adjective, *ἡ κυριακή*, is used for the actual day of Christ's resurrection: and hence, as he says also, "He that observes the precepts of the Gospel makes that to be the Lord's day, while he casts away every evil thought, and takes to him the true *gnostic* thoughts of wisdom and knowledge, thereby glorifying the resurrection of the Lord."¶

But, as his date is A.D. 194, his testimony needs no comment: and, as the Rev. Newport I. D. White remarks, in *Hastings's Dictionary of the Bible*,** it "betrays at once, by the anachronism, a second century writer."

Though some put the date of this fragment as early as A.D. 150, it can hardly be regarded as earlier than DIONYSIUS.

CLEMENT OF ALEXANDRIA (A.D. 194), is the next

* *Hist. Ecc.* iv. 23.† This also is preserved and quoted by Eusebius. *Hist. Ecc.* v. 23.‡ Which has a place with other similar works: e.g.: *The Acts of Peter, The Preaching of Peter, The Apocalypse of Peter, and The Judgment of Peter.*§ *Hist. Ecc.* vi. 11.

|| Heretics of Century II. who, believing the Oriental philosophy as to the impurity of matter, denied the real humanity of Christ.

¶ See Clement, *Strom.* vii.

** Art., "Lord's Day," vol. iii., p. 139.

writer quoted. He thinks* he discovers a reference to the Lord's Day in Plato's expression, "the eighth day."†

TERTULLIAN of Carthage (A.D. 200) is the next. He writes in Latin; and hence, his evidence is not decisive; for he uses the Latin expression *Dies Solis* (day of the Sun) as well as *Dies Dominicus*; ‡ so that the latter expression may be used in the same sense and with the transferred synonymous meaning.

It is hardly necessary to multiply these examples, because the practice became more and more general. Moreover, it is impossible to tell, in the case of the Latin Fathers, the exact sense in which they use the word "Lord's"; seeing the Pagan expression, *dies Dominica*, is at least neutral; and it is sometimes difficult for us to decide whether it refers to the Lord Sun, or to the Lord Christ.

One thing is certain: and that is: *that these Fathers never base their use of the expression on Rev. i. 10.*

It is hardly fair, therefore, for others to do for these Fathers that which they never did for themselves.§

The three names, "Sabbath," "Sunday," and "the Lord's Day," have struggled on in our own country. Shakespeare makes Shylock, the Jew, speak of the *Subbath* (*Merchant of Venice*, iv. 1, 36); and Hamlet, as a Gentile, speak of the *Sunday* (*Hamlet*, Act i. Sc. 1).

At the Savoy Conference in England, in 1661, the Presbyterians desired that the expression "*the Lord's Day*" might be everywhere used instead of *Sunday*." The reply of the Episcopalians was that "the word *Sunday* is ancient, as may be seen from Justin Martyr (*Apol. prim.* pp. 97, 98), and therefore not to be left off."||

This, then, is the result of our historical investigation: and it may be thus summed up:—

1. The original New Testament name was "the first day of the week."
2. It was sometimes called the "eighth" day by post-Biblical writers of Century II.
3. It was also called the Sun's-day.
4. Then, as it was "the day of Lord Sun" (*Dies Domini Solis*), the transition easily passed into "the Lord's Day." But this was never based on Rev. i. 10:

* *Strom.* v.† Plato, *Rep.* Bk. x. c. 14 (p. 616 B).‡ *Apol.* c. 16; *de Corona* c. 3 and 13.§ We may mention the names of ORIGEN (about 230), *adv. Celsus* viii. 22.JULIUS AFRICANUS (about 220), *De Temp.* v.COMMODIAN (about 270), *Instruct. adv. Gentium Deos*, 985.EPIPHANIUS (368-403), *Har.* 75.

PETER, Bishop of Alexandria (about 300).

CYPRIAN, Bishop of Carthage, beheaded A.D. 258, has been quoted: but he is evidence only for the "eighth" day and the "first." (*Epist.* lix.).

But all these are subsequent to A.D. 175, our admitted date. It is needless, therefore, to dwell on their evidence, or to lengthen the list.

|| There is a strange confusion of the titles in the Report of the Committee of the Lambeth Conference (1888). Article 2 says: "That, from the time of our Lord's resurrection, the first day of the week was observed as a sacred day of joy by Christians, and was ere long adopted by the Church as the Christian Sabbath or "the Lord's Day."

but, either on the heathen or Pagan name; or, on Psalm cxviii. 24, "This is the day which the LORD hath made: we will rejoice and be glad in it."

Dr. Hessey bears witness to the well-known fact that the Fathers often quote Ps. cxviii. 24 as a direct prophecy of "the Lord's Day;"* and Hengstenberg animadverted on the employment of this Psalm as an argument by Dwight and others.

It is very strange that the Fathers should have referred to Ps. cxviii. 24, when Rev. i. 10 would have served their purpose so much better, if the name, "the Lord's Day," had "become usual" when John wrote the Revelation (say A.D. 95).

So far is this from being the case, that we do not meet with it at all until eighty years later. That is to say: that, even though several of the Fathers wrote on the very subject of the observance of a special day as a day for worship, they employ the expressions in common use; but the name, "the Lord's Day," is not one of them, until nearly a century had passed away.

Even then, there is evidence to show that it was used from quite a different reason altogether.

After it was once so used, it matters not *how many* Fathers used it. We have given the names of all who wrote in the first two centuries; and this is sufficient: for, that the name was freely used later is not in dispute.

What is in dispute is that, if John used an expression (the Lord's Day), which as a matter of fact is shown to be *not in common use*, for "the first day of the week," the presumption is that he *did not mean* "the first day of the week;" seeing that expression, as a name for that day, was "neither obsolete nor even obsolescent;" but was used by himself in his Gospel, by St. Luke in the Acts, by St. Paul in the Epistles, and by *all the Fathers down to A.D. 175*.

When, therefore, we find John using the expression, "the Lord's Day," we must seek for an explanation more in accordance with historical facts, and better attested by documentary evidence. Moreover, we must look for an interpretation more worthy of the dignity of Holy Scripture itself.

The objections to the interpretation here advocated may be thus summed up:—

(1) That John, having mentioned the *place* (Patmos), would naturally connect with it the *time*. It may seem "natural"; but this can hardly be admitted as evidence in itself; and certainly fails to nullify all the positive evidence that has been adduced.

(2) That there are writers quoted *prior* to the date we concede (A.D. 175). But some of these do not use either the adjective or the noun; while others use the adjective with *another* noun implied or expressed.

(3) That writers *later* than A.D. 175 use the expression. But these do not, of course, affect our position, or strengthen that of objectors.

(4) For the same reason the unbroken Ecclesiastical

* Dr. Hessey himself so uses Ps. cxviii. 24 as the text of one of his Lectures; and quotes Athanasius, Bp. of Alexandria, A.D. 326 (*De Sabbatis et de Circumcisione*). See pages 5, 91; and Notes on pages 345, 390.

usage is without any weight; as it is admitted, and is unquestioned. But it does not affect Rev. i. 10.

(5) The objection that seems to be most relied upon is that the writer of the Apocalypse would not have used the Adjective, κυριακός (*kuriachos*), *Lordly*, had he meant the Day of the Lord; but would have used the full expression, as it is invariably in the Old Testament.

This, which is supposed to be the most conclusive objection, becomes, in fact, the weightiest evidence of all in favour of our position.

In the first place, it must be remarked that, as regards the Old Testament, there is no adjective for "lordly" in the Hebrew language.* Hence, whatever is spoken of as being "the Lord's" is always expressed in Hebrew as being "of the Lord."

This is generally translated literally "of the Lord": but frequently, also, it is rendered by the adjective "*Lord's*." Hence, the Hebrew "on the side of the LORD" is translated "on the LORD's side" (Ex. xxxii. 26); "the portion of the LORD" is translated "the LORD's portion" (Deut. xxxii. 9); "the anointed of the LORD" is rendered "the LORD's anointed" (1 Sam. xvi. 6, &c.); "the doing of the LORD" is rendered "the LORD's doing" (Ps. cxviii. 23); "the Passover of the LORD" is rendered "the LORD's Passover" (Ex. xii. 11).

There is no reason whatever why, in every case, "the Day of the LORD" should not have been, in the same way, rendered "the LORD's Day."

Indeed, in many cases, in the R.V. as well as the A.V., we have examples of *both modes of rendering when the very same Noun is in question*.

Thus, though we have the Hebrew, "the house of the LORD," generally and literally so rendered, yet we have, also, the rendering "the LORD's house" (Ps. cxvi. 19. Isa. ii. 2. Jer. li. 51. Hag. i. 2).

In like manner, we have "the people of the LORD" (Ezek. xxxvi. 20), but we have also "the LORD's people" (1 Sam. ii. 24. 2 Kings xi. 17).

We have "the mercy of the LORD" (Ps. ciii. 17), but, also, "the LORD's mercies" (Lam. iii. 22).

We have "the vengeance of the LORD" (Jer. l. 15), but, also, "the LORD's vengeance" (Is. xxxiv. 8. Jer. li. 6).

We have "the Table of the LORD" (Mal. i. 7, 12), but, also, "the LORD's Table" (1 Cor. x. 21).†

We have, generally, "the name of the Lord," but, also, "the LORD's name" (Ps. cxiii. 3).

We have "the messenger of the LORD" (Mal. ii. 7), but, also, "the LORD's messenger" (Hag. i. 13).

So far, then, from furnishing any evidence as to a difference of meaning of "the Lord's Day" in Rev. i. 10, that meaning is conclusively shown to be *the exact equivalent of the Hebrew* "the Day of the LORD," as

* In English we have the adjective *lordly*; but usage does not allow us to employ it in this sense: we are therefore forced to use the possessive case of the Noun, *Lord's*.

† Notwithstanding the fact that the Greek is exactly like the Hebrew:—"the Table of the Lord."

witnessed by the alternative renderings of both the A.V. and R.V.*

Indeed, if the Translators or Revisers had chosen to render it "the Lord's Day" in every passage, as they have in many, this objection could never have been made.

(To be concluded in our next.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 84.)

PERIOD V.

THE SIEGE AND FALL OF JERUSALEM, B.C., 588.

2 Kings xxv.

2 Chron. xxxvi. 17-21.

Jer. xxi.; Ezek. xxiv.

Jer. xxxiv.; xxxvii.; xxxii.;

xxx.; xxxi.; xxxiii.; xxxviii.;

xxxix. 15-18 & Lamentations

IN the 9th year of Zedekiah's reign, the 10th day of the 10th month, the siege of Jerusalem commenced, and lasted until the fall of the city—exactly one year and six months.

The most detailed account is given to this period which proved to Jeremiah one long tremendous strain on mind and body. It was a forecast of another period to come, in which the last terrible week of his Messiah's life-story would be the most minutely recorded in the Gospel Narratives.

The last king of Judah was more ready to listen to Jeremiah than his predecessors, and would have followed his counsel only he was afraid to do so. He sent Pashur and Zephaniah to request him to enquire of the LORD, and Jeremiah's answer was definite. God was against both city and people, and Nebuchadnezzar would succeed. All hope of saving the city was at an end; but its inhabitants would be secure if they deserted to the Chaldeans, and a last appeal was made to the House of David to act righteously (Jer. xxi.).

Far away in Mesopotamia Ezekiel was writing the name of the day on which the Babylonians commenced the siege. As a sign of the approaching desolation, he was told that the desire of his eyes would be taken from him at a stroke. In the morning he spoke to the people, and in the evening his wife died. By command he showed no external signs of grief. The mystified people asked:—"Wilt thou not tell us what these things are to us that thou doest so?" He replied to them that when the news would reach them of the destruction of "the desire of their eyes" they would be unable to

* As a matter of fact, there is *one* day in the week which the Lord has claimed as His own: but that is the "seventh day," not the first. (Is. lviii. 13. Mark ii. 28.)

mourn outwardly in the conqueror's country, but should "moan one toward another."

During the whole of the siege, eighteen months, Ezekiel spoke no more concerning Judah by the LORD'S appointment (Ezek. xxiv.).

And now the Chaldean army had closed round the fated city, and the word of the LORD came again to Jeremiah with another message for Zedekiah. He was told that the city would be taken and set on fire, and that he himself would be caught and taken a prisoner to Babylon; but the mode of his death would not be attended with the indignities that happened to Jehoiakim. He would die in peace and be buried with honour.

These words were spoken to the king just when all the cities had fallen into the enemies' hands, except Lachish, Azekah, and Jerusalem.

Zedekiah, now thoroughly aroused and frightened, endeavoured to propitiate the people who had been so miserably oppressed under him and his predecessors. They were leaving the city in numbers and falling off to the enemy, preferring the protection of the Chaldeans to the tender mercies of a proud and cruel nobility. The broken Law of Moses was re-enacted, and liberty to all Hebrew slaves was proclaimed; but this leniency was of short duration. News came in that the Egyptian army was advancing to the relief of the city, and that the Chaldeans were withdrawing their forces in order to go and meet it. This change in the aspect of affairs without, changed also the conduct of the nobles within; the masses were again enslaved, and their insincere covenant with God broken (Jer. xxxiv.).

Jeremiah was, at present, free to go in and out among the people. For the second time he received a message from the king, saying:—"Pray now unto the LORD our God for us." Zedekiah, weak and wicked as he was, by no means despised the word of God through His servant, and would have followed Jeremiah's counsel had he not been in servile fear of his own subjects. His only answer was that the Egyptians would soon retreat back to their own country, the Chaldeans resume the siege, and finally take the city and burn it with fire.

During the short time the siege was raised, Jeremiah took the opportunity to attempt to get to his native Anathoth, about three miles distant, upon business matters connected with his property there. The way to it led through the gate of Benjamin, and here he was seized by one of his enemies, Irijah, grandson of that Hananiah who had died by his prediction. Irijah, delighted to have an excuse to bring a charge against him, accused him of falling away to the enemy, and Jeremiah's denial, "It is false," was not listened to. He was brought before the princes, who wreaked their malice upon him by a cruel beating and imprisonment in the house of Jonathan the scribe. He remained here in the worst part of the prison, the dungeon house, for many days, until Zedekiah sent to him for the third time. He did this secretly, for fear of the princes, and fetched the prophet into his own house. Then he asked him, Was there any word from the LORD? Jeremiah said: "There is," and he told

him that he would fall into the hand of Nebuchadnezzar. It speaks well for the king, inasmuch as he never resented Jeremiah's plain speaking, or ever treated him badly; on the contrary, he befriended him whenever he could. On this occasion he did so. The miseries endured by Jeremiah in the dungeon had been so dreadful that he implored the king not to send him back to it. Zedekiah accordingly gave orders for him to be placed in the court of the guard, and that he was to receive daily a loaf from the bakers' street so long as there was bread to be had in the city (Jer. xxxvii).

But the king, although secretly favouring Jeremiah, dared not seem to befriend him openly, so shut him up in the court of the guard in pretended anger, saying:—"Wherefore dost thou prophesy . . . ye shall not prosper?"

While he was here, Jeremiah had a visit from his cousin, Hanamel, who came to ask him to buy his land at Anathoth, as the right of redemption was his, being the nearest kinsman. Jeremiah bought the land from Hanamel, and then, having signed the deed of purchase, he gave it to Baruch, saying:—"Thus saith the LORD, take these deeds . . . and put them in an earthen vessel, that they may continue many days. For thus saith the LORD of Hosts, the God of Israel:—'Houses and fields and vineyards shall yet again be bought in this land.'"

The prayer that followed his signing of the deed of purchase is a model of a prayer in perplexity. We would do well to imitate it when the ways of God seem especially incomprehensible. He communed with God about His Majesty and power:—"There is nothing too hard for Thee; His past mercies and wonderful works; His fulfilment of His promises, and of His threatenings of woe to the city by the Chaldeans; "and now Thou hast said unto me, O Lord GOD, 'Buy thee the field for money, and call witnesses; whereas the city is given into the hands of the Chaldeans.'"

In answer, the Lord repeated Jeremiah's words in the form of a question: "Behold, I am Jehovah, the God of all flesh: is there anything too hard for Me?" It was quite true the fate of the city was sealed on account of the iniquity of Judah. "They have turned unto Me the back, and not the face;" but there would come a time when "I will gather them out of all the countries . . . and I will bring them again unto this place . . . and I will put My fear in their hearts that they shall not depart from Me . . . and fields shall be bought in this land . . . for I will cause their captivity to return, saith Jehovah'" (Jer. xxxii.).

Yet deeper revelations were unfolded to the prophet while still imprisoned in the court of the guard. (Jer. xxx., xxxi., xxxiii.). Visions, not only of the Restoration to the land, but to the favour of God through the Mediatorship of their Prince (Glorious One), of "themselves;" "of David's Line;" His name, "Jehovah our Righteousness" (chap. xxiii. 5).

Messianic predictions of a Divine Man were indeed "great and difficult" things to Jeremiah (xxxiii. 3). The most difficult of paradoxes and yet the explanation of

them all. The solution of God's healing power over against "incurable hurt;" of His "tempest of fury" sweeping to destruction, over against His "everlasting Love" drawing on to Salvation.

The "Great Light" that has arisen upon us has cleared away this mist of perplexity—why the God of Love, in the midst of His people, became their destroying Angel; while the Son of LOVE rebuked his disciples for their reference to that very attribute (Luke ix. 54).

If Christ had not taken our humanity upon Him, His holy nature could not have endured that daily contact with sin (Mark ix. 19) without an outburst of wrath upon the sinner (Deut. ix. Psalm lxxviii. 31. 1 Cor. x. 9, 10). He became Man to save men; but He also became Man as the only way He could live in the presence of man's sin without becoming a consuming fire (Heb. xii. 29).

Jeremiah was now openly preaching the policy of non-resistance, and advising the people to save their lives by joining the deserters outside. Four of his enemies listened to his words and reported them to the princes. They appealed to the king: "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city." Desertions were growing alarmingly frequent, even among its defenders. Zedekiah was too weak to go against them, and told them so. Then they took the prophet and threw him into the dungeon of Malchiah, the king's son. It was a filthy hole under the floor of the court of the guard, and into this was he lowered by cords and sank in its mire. He was left there to die; but one friend he had, brave enough to face consequences for his sake—an African, with a hero's heart. This man, Ebed-melech, hunted the city for the king. He found him, sitting in the gate of Benjamin, where Jeremiah had been arrested as a deserter, and informed him of the prophet's danger. There was now no more bread to be had in the city, and he would soon die of hunger. The king at once gave him leave to rescue him, bidding him take thirty men to help him in case of opposition. Ebed-melech was a man of thought. He guessed that the poor prisoner was by this time too faint to help himself; so first he went into the king's house to search for old pieces of cloth which he found under the treasury: by his directions they were fixed to the loops of the cords and let down to Jeremiah, who placed them under his arms, and in this way he was drawn up out of his living death (Jer. xxxviii.).

His terrible experience was not easy to be forgotten, and in his great Threnody, he alludes to the time when he was gasping for breath in that horrible pit, the name of which in the original means "to bend oneself."

But so long as there was life at all in Jeremiah, there too was the spirit of prayer, and the consciousness of the Divine Presence: "I called upon Thy Name, O LORD, out of the lowest dungeon. Thou heardest my voice; hide not Thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not" (Lam. iii. 53-57).

For the fourth and last time, Zedekiah summoned Jeremiah to a private interview, choosing the Temple

that they might be free from observation. "I will ask thee a thing, hide nothing from me." "If I declare it unto thee," said Jeremiah, "wilt thou not surely put me to death? and if I give thee counsel thou wilt not hearken unto me." The king replied with a solemn asseveration, "As the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." The conversation between the two is most interesting and pathetic. If Zedekiah had only taken this, his best friend's advice, even now, all would have been well. The king acknowledged Jehovah as his true God, and He who listens to all mens' words, graciously warned him once more: "Thus saith the LORD, If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; but if thou wilt not go forth . . . then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." "I am afraid," answered Zedekiah, "of the Jews that are fallen away to the Chaldeans lest they deliver me into their hands and they mock me." Jeremiah insisted that they would not do so, and besought the king, at all costs, to obey God, pointing out the disastrous results of the siege.

It was all of no use; the king would not make up his mind; and so the conversation ended, with a glimpse into the real cause of his vacillation. He was, in truth, afraid of the princes, and cautioned Jeremiah to keep silent. If he were asked any questions he was to say that he made petition to the king not to send him back to die in Jonathan's house. No sooner had Jeremiah left the king's presence than he was seized upon by the princes on the alert to cross-question him: and he told them what the king bade him. He remained in the court of the guard till the city was taken (Jer. xxxviii.).

The last incident recorded before its fall relates to the faithful Ethiopian who saved Jeremiah's life. "I will deliver thee in that day," said the LORD to Ebed-melech, "and thou shalt not be delivered into the hand of the men of whom thou art afraid." King and eunuch both received the same promise; but only the one proved its truth: "Because thou hast put thy trust in Me saith the LORD" (Jer. xxxix. 15-18).

The state of the city was appalling. Famine stalked the streets. The nobles, haggard and withered, with hollow-cheeked discoloured faces, were unrecognisable in the thoroughfares. The children fell for weakness, and died of hunger as they lay. Their mothers, crazed with want, fed upon the poor little corpses. And exactly the same scenes, the same horrors, were described by Josephus, 660 years later, as were depicted by Jeremiah in Lamentations.

Oh, self-willed nation: the world learns a lesson from such needless suffering: the Messiah's tears over that self-same city, His anguish and death, re-echo the same truth as it ever did through the past ages: "I would . . . but ye would not."

The great Lord of Love, having done his utmost to

save, must stand aside weeping when man's will rushes him blindly on to ruin.

(To be concluded in our next.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Sunderland)-

(Continued from page 83.)

THE Fourth Consequence of the Coming of the Lord to the Air will be:—

4. THE JUDGMENT OF THE SAINTS AT THE SEAT OF CHRIST.

"We must all appear before the Judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

In order to rightly understand the setting of this verse, we will go back a little and obtain the drift of the whole passage, iv. 8—v. 10. There are here seven divisions of thought:—

(1). PRESENT TRIAL (iv. 8-18).

We are troubled, perplexed, persecuted, cast down, and delivered unto death, always for Jesus' sake, because we do not, and will not fix our gaze upon the visible and temporal things. But this will not last for ever; for us there is

(2). A BLESSED PROSPECT (v. 1).

"We know that if the earthly house of our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

The word "if" does not introduce any doubt as to the fact stated, but has the force of "when." When this dissolution comes, then—There are here, at least seven distinct thoughts bearing upon our prospect, as follows:

(i.) When the earthly house of our bodily frame is dissolved,

Then it will be dissolved as we have seen.

(ii.) We have a building, a house;

Not a temporary tent, but a permanent home.

(iii.) Not made with hands.

What hands can make, hands can destroy.

(iv.) In the heavens.

We are a heavenly, not an earthly, people.

(v.) Eternal.

We have seen that our glorified body is such.

(vi.) From God.

He will give it us when Christ comes.

(vii.) We know that we shall have it.

(3). AN EARNEST DESIRE (2-4).

So long as we are in the tent, we do groan, being burdened; not that we want our tent to fall away, unless indeed we may go straight into our new house; but it is for this very thing we long, that between the tent and the house our spirits may not have to be unclothed.

Now it seems clear that three states are presented to us here:—

The Present state—our spirit in a temporary tent.

The Intermediate state—our spirit unclothed.

The Future state—our spirit in a permanent house.

The Apostle earnestly desires to go right out of the

first into the last, without passing through the second, and this will be the blessed portion of all who are alive when Christ comes.

“Oh joy, oh delight, should we go without dying,
No sickness, no sadness, no dread, and no crying;
Caught up through the clouds with our Lord into
glory,
When Jesus receives His own.”

(4). AN ETERNAL PURPOSE (5).

“He that wrought us out for this very thing is God,
Who gave unto us the earnest of the Spirit.”

This is proof of what has already been said, that the redemption of our bodies was an integral part of the work of redemption, from all eternity, and God has given us the assurance of it, not only in the Word without, but by the Spirit within.

(5). AN ENCOURAGING ALTERNATIVE (6-8).

But if the Lord does not come while we wait, all is well, for we shall be with Him, and in His Presence we shall not be sensible of our nakedness. Therefore, we are always of good courage. It is good to be in the body; it is better to be absent from the body; and it is best to be in the glorified house: but if we cannot just at once obtain the best, we are willing to exchange the good for the better.

(6). A PERPETUAL AIM (9).

“Wherefore also we are ambitious whither at home or absent, to be well-pleasing unto Him.”

It may not be the Divine will to grant us even the better, just now; very well, we will accept the good, and live only to be well-pleasing to Him.

(7). A GOVERNING MOTIVE (10).

“For we must all be made manifest before the Judgment Seat of Christ.”

It will now be seen how vitally connected is this verse with all that has gone before, and in the light of that it must be interpreted.

To ask and answer four simple questions may help us to better understand this passage.

(i.) WHO are the persons here referred to? “WE—all.”

The same people who are troubled, distressed, perplexed, persecuted: the same who know that they have a house in the heavens when they quit their tent on earth, and who make it their ambition to be well-pleasing to Christ. And who are they? Manifestly, only redeemed men and women: none others are included in this Judgment.

(ii.) WHERE will these believers be judged? “At the Judgment-seat of Christ.”

We may at once distinguish this judgment from two others spoken of in the New Testament, the Judgment of nations (Matt. xxv.), and the Judgment of the lost (Rev. xx.). Between these three Judgments there are at least three lines of marked difference, which should have for ever preserved us from confounding them.

The First, is a Judgment of Believers;

The Second, of Nations;

The Third, of “the Dead, small and great.”

The First, is before the Judgment-seat of Christ;

The Second, is before a “Throne of Glory;”

The Third, is before “the Great White Throne.”

The First, is before *Christ*;

The Second, is before the *King*;

The Third, is before *God*.

Once come to think of all these as being but one thing, and you will have lost a key to the interpretation of the New Testament. It is to be feared, however, that the majority of Christians are not in a position to lose it, for the simple reason that they have never found it; but it is to help such that we now write.

The First of these Judgments is that of the Believers, further dealt with below; the Second is that of the Nations, and is set up when Christ comes again to the Earth, at the dawn of the Millennium; the Third is set up between the Millennium and the time when the Son delivers up the keys of the Kingdom to the Father (I Cor. xv). We see, then, that they are different, not only in character, but separated from one another by over a thousand years, as follows:—



(iii.) WHEN will this Judgment take place?

We have already spoken briefly of Daniel's Seventy-sevens, but for the answer to our question we must return to it again. From the time that the decree went forth to rebuild the walls of Jerusalem, to the time of the Lord's death, was 483 years or sixty-nine times seven: there remain therefore seven years to complete the Seventy. It seems clear to us that that seven commences when the history of the Jews recommences, and we know that to be when Christ returns for His Church. Of the Seventy-sevens of Daniel, John, in the “Revelation,” deals only with the Seventieth; and there, the Spirit through him reveals side by side the events of two spheres, the heavenly and the earthly. At the time that Antichrist is rising and deceiving the Jews on earth, the Church of God is appearing before the Judgment-seat of Christ. Nothing is said in Scripture of the duration of this Judgment, so that we cannot speak of it, but the fact of it is clear, and at the time pointed to.—(To be continued.)

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

THIRD PAPER.

(Continued from page 81.)

THE BIBLE SOLUTION.

IT is entirely safe to assert that, if any infidel or agnostic philosophy offered an interpretation of the world which explained the facts so clearly as does this Scriptural explanation, it would have received and

would have retained universal acceptance. Why, then, is the explanation given in the Bible so widely rejected? Here again we have an extraordinary phenomenon, and we must look into God's Word to ascertain that this is another effect of the fall of man, namely, the inherited tendency of the natural heart to unbelief.

Yes, the vast system spread over the earth is a perishing system, containing in itself the seeds of decay. "The world passeth away and the lusts thereof" (1 John ii. 17). That fact is plain enough without the statement of Scripture. But what if it be also true, as the Scripture declares, that they who commit themselves to this system and its leader shall surely perish with it and with him! Are you, dear reader, trusting for your safety to your good character, to your pure motives and kindly deeds? or are you perhaps trusting to the chance that it will all come out right somehow? Is your heart occupied with the affairs of this world, its projects and ambitions, and are you, for your future happiness, looking forward to the working out of some detail of the world-system? This, unless Scripture lies in its central part, is the *very purpose* of that world-system; whereas the purpose of God is that our hearts should be occupied with the invisible and eternal things, and our outlook should be for the glorious appearing of the great God and our Saviour Jesus Christ (Titus ii. 13).

In Scripture, then, we find a complete answer to every question which arises in the mind concerning the presence, at all times and everywhere in human nature and human affairs, of sin, sickness, and death, and concerning the presence in the world of accidents, corruption and decay. The answer to every such question is that this is not God's world but Satan's. The characteristics which we observe in the world's organisation, and in the way in which its functions are discharged, are just such as would be expected in an organisation planned and managed by a personage such as the Satan of Scripture is described to be; namely a fallen spiritual being of consummate wisdom, the highest of all created intelligences, the head of vast powers and principalities, but coming short of the power and wisdom of Deity, and existing in a state of rebellion against God.

The great truth that Satan is "the god of this world," which is absolutely needed for the understanding of the existence of evil in the world, and which Almighty God has revealed for the very purpose of guarding us from the manifold dangers arising out of ignorance of it, is missed by many who accept the Bible as the Word of God. These are consequently in much danger, and in needless perplexity, because of the abundant manifestations of evil and imperfection in the world. In the light of this important truth all such perplexity disappears; since it is obvious that those grievous things for whose presence we could not account in God's world, are quite in place in Satan's world.

We read in Scripture that "the *earth* is the Lord's and the fulness thereof." He sends the rain and the sunshine, and gives the increase of the field and the fruits of the earth. But the *world* is Satan's. His ownership of the

world, so far from being questioned in Scripture, is strongly asserted and acknowledged. Satan displayed to the Lord Jesus "all the kingdoms of the world and the glory of them" (Matt. iv. 8), and offered to give them to Him upon one condition. Jesus refused the offer, but did not question the ownership. Consequently the world is still Satan's. Jesus acknowledged this at a later time, saying: "The prince of this world cometh and hath nothing in Me" (John xiv. 30), and the last of His apostles, near the close of his long life, described the condition of affairs, saying, "The *whole world* lieth in the evil one" (1 John v. 19). Jesus declared that the world hated Him because He "testified of it that *its works are evil*" (John vii. 7). He did not distinguish or bestow praise on *any* of the works of this world-system upon which men pride themselves, but pronounced them all uncompromisingly and unequivocally *evil*. The man who dares do that is still hated.

It is well at this point to have in mind a further and very striking characteristic of this great organisation which we call "the world." That men should admire it is natural, considering the part which men have played in elaborating and running it; but each individual knows full well that the part he has performed has been largely *forced*. He has been only to a very limited extent a free agent, feeling always, and frequently recognising, *the force of some one, or some thing, unseen and yet potent in the affairs of the world*. This is clearly recognised in that very common expression, "the force of circumstances." What is the force referred to in this conventional phrase? Our object is to identify the person or the thing by whom or by which is exerted the force that makes the world what it is, and that compels men and women to act as they do. Therefore, we take due note of the many evidences of great wisdom, ingenuity, skill and energy which are displayed in the conduct of the world's affairs. We must acknowledge that, by these indications, the great ability of the presiding genius of the world's affairs is fully established. But our observations do not stop there. The evidences on every side of want of foresight, and of failure to anticipate undesirable events and to provide for emergencies, are too numerous and too striking to be overlooked. They are also much too serious to be made light of. Nations arm themselves and make war against other nations; conflagrations sweep over large cities; plague and famine devastate widespread populations; invisible germs of disease strike men, out of the very air and water; buildings collapse and overwhelm multitudes; vessels at sea collide and sink; men oppress their fellows; society separates into hostile classes, whereof the upper stratum can always hear the mutterings of the discontented and oppressed beneath; trusted officials of financial institutions default or enrich themselves by fraudulent practices; commercial organisations thrive by systematic knavery; legislation is almost openly bought and sold; municipal corruption increases more than the population of our large cities; and social morals decay with the increase of wealth and culture.—(To be continued.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. J. S. (Croydon). We have before fully explained such passages as you inquire about, viz., 1 Tim. ii. 4, 10, and 1 John ii. 2, etc. The word "all" must mean either "all" *without exception*, or "all" *without distinction*. It is the latter in all these passages; and must be, because His "will" in 1 Tim. ii. 4 must be done; and in v. 10 His work must be effective.

As to 1 John ii. 1 this meaning is enhanced by the Greek words used for "our" and "ours." The word *our* occurs twice in this verse, as you will observe; the former is the Genitive plural of the personal pronoun ἡμῶν, *hēmōn* (lit. *of us*): the latter is a special word; viz., the Possessive Pronoun used only of the first person plural (ἡμέτερος, *hēmeteros*), and means, very emphatically, *our own, what is peculiarly our own*, in distinction from all others. This is its constant usage, as you may see by referring to

- Acts ii. 11, our tongues.
- xxiv. 6, our law.
- xxvii. 5, our religion.
- Rom. xv. 4, our learning.
- 2 Tim. iv. 15, our words.
- Titus iii. 14, ours.
- 1 John i. 3, our fellowship.

Hence, in 1 John ii. 1 it must be, not our sins as Jews, but for the sins of the whole world without any distinction as to Jew and Gentile. It does not mean "ours without exception," or there would be no occasion to use this possessive pronoun when the personal pronoun would have served better.

It is not a matter of opinion, but of *fact*. With all this, compare John xii. 32, which is constantly misapplied. "I, if I be lifted up from the earth (speaking of the death He should die) will draw all men unto Me." This is not true if you take the word "all," as meaning *without exception*; but it is blessedly true if we take it as meaning "all" *without distinction*.

You must apply this test to many other passages in which the word "all" occurs; also to the word "world," and "every."

The great contrast is that, whereas heretofore all revelation, atonement, and favour had been confined to the limits of the People of Israel, henceforth these blessings were to be extended to all peoples without any such distinction being made.

D. L. (London). Do not be perplexed about "the Virgin birth" of Christ. It is only another of Satan's attacks on the Living Word. There is no question of Various Readings, as a correspondent of *The Record* recently supposed. Luke ii. 48 is perfectly correct. Mary did say, "Thy father and I have sought Thee." But note the Lord's immediate correction of His mother's mistake, and the gentle but emphatic manner in which His correction was made when He asked (v. 49), "Wist ye not that I must be about MY Father's business?" Nothing could be more pointed or more clear than His correction of Mary's words.

And yet there was a measure of truth in them; for in Luke iii. 23 the word rendered "supposed" is νομίζω (*nomizō*) to reckon according to law, to hold according to legal

custom, or usage. According to the Law, the Lord was, by the marriage of Joseph the son of Jacob, with Mary the daughter of Heli, *legally reckoned* as the son of Joseph.

E. d'O. (Italy). There is nothing in Scripture as to the frequency of taking the Lord's Supper. Hence we find its observance ranges from once or twice a year to six or more times a day.

The Brethrens' weekly act is based on a misconception as to the meaning of "breaking of bread," as we have often shown (see vol. v. pp. 92, 93).

In 1 Cor. xi. 26 "as often as" does not mean *often*; moreover, it is qualified by the Greek particle ἀν (*an*) which is untranslatable, but makes what is said *hypothetical, i.e., "as often as (supposing you do it)."*

For anything that is said, once a year would satisfy the text. The Passover (of which it formed a part) was an annual celebration.

"THE SONGS OF DEGREES."

For some time past (as long ago as last year) we promised our readers a series of articles on what are called "The Songs of Degrees." We are very happy to be now in a position to put them in print. The articles have been ready a long time in MS., but we have waited for the issue of Dr. J. W. Thirtle's new book on *Old Testament Problems* before commencing them, so as not to anticipate some of his important discoveries on which we had held happy converse.

Our articles on "The Songs of Degrees" will embrace—

1. Their various Interpretations.
2. Their Origin.
3. Their Authorship.
4. Their Examination.

This latter will take up four articles, making seven in all, and ending (D.V.) in February, 1908.

INSETS.

We have received many letters complaining of the "inset" in our last issue. Will our readers please remember that we are not responsible for these. Local newsvendors can put in anything they please, and no one can say them nay. In the present case, the July inset was inserted, through inadvertence, by our own Publishers, and they have written to say how much they regret the incident.

HEBREWS XI.

After a promise, long delayed, the Editor rejoices that he is well enough to commence a series of Editorials on this important and interesting chapter.

Truly "the well is deep:" but, unlike the Samaritan woman, we have something "to draw with." May the Holy Spirit enable us to draw much of the living water for our refreshment and edification.

NOTTINGHAM.

Readers of *Things to Come* in or near Nottingham may be pleased to hear that a meeting for Bible Study is held at Rose Cottage, Forester Grove, Carlton, on Sunday evenings at 6 o'clock. Communications to be made to Mr. John Williams.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No 159.

SEPTEMBER, 1907.

Vol. XIII. No. 9.

Editorial.

HEBREWS XI.

(Continued from page 87.)

II.—RECKONING BY FAITH (v. 3).

HAVING given the true definition of faith, the Apostle proceeds to give examples of it; showing how men of God in past days lived by it: *i.e.*, how they conducted their lives according to it.

Those whom he calls "the elders,"* in Heb. xi. 1, he speaks of as the "great cloud of witnesses" in ch. xii. 1.

The scope of the whole passage (of which this chapter forms part) is, as we have seen, an exhortation to patience in view of the great tribulations these Hebrew believers were passing through, and of the faithfulness of God to His promises which He had made to them.

God's word was the foundation of all that they hoped for; His faithfulness was all that they had to rest upon.

He points his readers back to the great cloud of witnesses† who had borne such wondrous testimony to the power of a living faith in the living God: to those who had borne witness, not only in their faithful life, but in their martyr-death.

The word rendered "obtained a good report," in Heb. xi. 2 and 39, and "witnesses," in Heb. xii. 1, are cognate.

In the former chapter it is the verb, and in the latter it is the noun. There is no word in the original about "good."

Verse 2 tells us that by (or through) this faith [of theirs]; or by such a faith as this, they were *made witnesses* (by God), or *became witnesses* (for God), and could thus be called, in chap. xii. 1, "a great cloud of witnesses," by faith in the promises which they had received from God, and believing what they had "heard."

They were enabled to bear such wondrous witness; and were strengthened to suffer, and conquer, and to wait patiently for the fulfilment of the promises which they saw, by this faith, "afar off."

* The word is used in its Hebrew sense עֲדָרִים *ancients* (*zekunim*). See Isa. xxiv. 23, which thus implies the *resurrection* of those who are referred to, *i.e.*, not older in age, but people who lived in olden times.

† The word is μάρτυς (*martus*), and is always used of a *judicial witness*, or *deponent*; *i.e.*, one who witnessed with his lips and not with his eyes. Hence the word comes to be limited, to-day, to the greatest of all such witness, a martyr's death.

The word for eye-witness is quite different. It is ἐπόπτης (*epoptēs*), a *looker on*, *spectator*.

It was this, and "by such faith as this," that their example was so necessary, and was such an encouragement for those to whom the Apostle was writing.

The scope of the whole section is (as we have seen), an exhortation and warning against apostasy; and the words immediately preceding are, "We are not of those drawing back to destruction, but of faith, to the saving of the soul."

What it is to be thus, "of faith," is the subject of what follows in chapter xi. Faith has to do with that which is "not seen." The things we hope for are "not seen": as it is written: "Hope that is seen is not hope: for what any one seeth, why doth he yet hope for? But if we hope for what we do not see, then do we with patience wait for it" (Rom. viii. 24, 25). It is to this patient waiting under trial that these Hebrew believers were being exhorted.

Faith is thus the opposite of sight (2 Cor. v. 7). This is the essence of the whole of chapter xi. It begins, in verse 3, with the statement that the events which we see going on around us spring from things that do not appear, but from the fact that God rules and over-rules, and that He has prepared and ordered the ages.

The word rendered "worlds" is not used of the created world, which is κόσμος (*cosmos*), or of the inhabited world, which is οἰκουμένη (*oikoumenē*); or of the ploughed and trodden earth, which is γῆ (*gē*), but it is αἰών (*aiōn*) *age*, which is here in the plural, and means *ages*, or *dispensations*. This is its proper rendering.* It is by faith we perceive (νοοῦμεν, *nooumen*) that the events we see happening around us do not happen by chance.

Even worldly wisdom can see this and say that "there is a hand that shapes our destinies;" that "things are not what they seem;" and that "we cannot judge by appearances."

We see Babylon replacing Israel, Medo-Persia rising up in the place of Babylon; Greece succeeding Persia; Rome succeeding Greece. To the human eye, all these things are seen merely as historical events, but faith can see beneath the surface. It can perceive what the human eye cannot see. It can see the things that are invisible. It can see the "things not seen." How? By "hearing," *i.e.*, "by the word of God." And here, note that the word rendered "word" is not *Logos* (as in Psalm xxxiii. 6 (Sept. xxxii. 6), but *Rhēma*; *i.e.*, not the creative Word, but the *revealed words*. By believing the prophetic words we grasp the fact that these ages were all foreknown to God, and all perfectly ordered by Him.

* This is the sense in which αἰών is used in this Epistle (as elsewhere). See Heb. i. 3, where the verb ποιέω (*poieō*) is used in the sense of *appoint*, as in chap. iii. 2. See also Heb. vi. 5, where it is used of "the age to come"; and Heb. ix. 26, where the first word "world" is κόσμος (*cosmos*) and means the *created world*, and the second is this word αἰών (*aiōn*) *age*.

This is the force of the word rendered "framed," as may be seen by studying all its occurrences.* It will be at once observed that in no other place is it rendered "framed," while all the other renderings taken together show that the best meaning to give the word in Heb. xi. 3 would be *prepared*, as in the previous chapter (Heb. x. 5). So that the sense of the verse would be, that while the events which we see with our eyes taking place around us do not happen by chance, as judging by appearances, or from the outward phenonema, they seem to do; but are *prepared*, ruled or over-ruled by God, who has, in His own ordering, "the dispensation of the fulness of times" (Eph. i. 10); and orders all "according to the purpose of the ages which He purposed in Christ Jesus our Lord" (Eph. iii. 11. Compare R.V).

It is by faith in what God has revealed in the "faithful sayings" of the prophetic word that we perceive and "understand" this great fact which, to the outward eye of mortal man, is neither seen, nor understood, nor even acknowledged.

The rendering of the third verse, according to this, would be as follows:—

"By faith we perceive (by the word of God) that the ages were prepared, so that, the things we see, come to pass not from things that appear." That is, as we said above, as we walk by faith and not by sight, we understand that we cannot and must not judge by the outward appearances, because in one of His weighty "words" God has told us that He "seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. xvi. 7).

It was by such a faith as this that these elders knew that things were not what they seemed, and therefore did not judge by sight of the outward eye.

Though the Flood *appeared* to be delayed, and the unbelief of others seemed to be encouraged by it, Noah did not judge by those appearances, but believed the words of God as to "things not seen as yet."

It was by such faith as this that Abraham and Sarah, though at first staggered by the words of the angel, yet as soon as they "understood" that they were "the words of God" they considered not the outward appearances of their natural physical condition, but waxed "strong in faith," and believed God as to what they could not see.

It was by "such a faith as this" that Joseph did not consider the circumstances as they appeared to him in Egypt, but believed God as to their going up thence at the set time that He had prepared, even to the very year.

It was by "such a faith as this" that Moses was not deceived by the outward splendour of his royal surroundings in the Court of Egypt, but voluntarily

* *καταρτίσω* (*katartizō*) occurs in the following passages, and is rendered *mend* in Matt. iv. 21. Mark i. 19. *Perfect* (*perfected, made perfect, be perfect, &c.*), in Matt. xxi. 16. Luke vi. 40. 2 Cor. xiii. 11. 1 Thess. iii. 10. Heb. xiii. 21. 1 Peter v. 10; *fitted*, Rom. ix. 22; *restore*, Gal. vi. 1; *framed*, Heb. xi. 3; and *perfectly joined together*, in 1 Cor. i. 10; *prepared*, Heb. x. 5.

surrendered all; *refusing* the treasures; *choosing* the sufferings; and *esteeming* reproach for Christ as better than all. For he judged and "endured as seeing Him who is invisible" (v. 27).

But we must not anticipate.

The whole chapter and all its parts must be studied in the light of this third verse.

It does not carry us back to Creation, and divert our thoughts into such a totally different channel; but, it lays the foundation in no uncertain way for all that is to follow.

This foundation has been hidden from the readers of the Word

- (1). By rendering *αἰῶνες* (*aiōnes*) "worlds" instead of *ages*.
- (2). By rendering *καταρτίσω* (*katartizō*) "framed" instead of *prepared* as in Heb. x. 5; "framed" being a rendering which is not given it in any other of the thirteen passages where it occurs.
- (3). By rendering *γεγονέαι* (*gogonēnai*) "made" instead of *happened*, or *came to pass*, which is its usual meaning. There are words for *creating* and *making*, but this is not one of them.

It will be seen that verse 3 is not written to teach that there are "more worlds than one;" or that they were created out of nothing; but it is written to give us, at the outset, the secret of the elders' wondrous witness, which consisted in this; that they walked "by faith and not by sight"; and that, therefore, they did not look on the outward appearance or judge by outward phenomena; but, understanding that the ages and dispensations were all prepared by God, they rested on the prophetic Word, and believed that He was overruling all for the accomplishment of His own counsels in them and through them.—(*To be continued.*)

"THE SONGS OF DEGREES."

Psalms cxx.-cxxxiv.

(Continued from page 88.)

II.—THEIR ORIGIN.

WE will first show how the discovery was independently made, and then the steps by which the conclusions were reached.*

All the honour and glory belong to the wondrous perfection of God's Word. There is no need to go beyond its covers. All the wisdom and knowledge necessary are treasured up there. There is no need to go to Tradition, or to the Fathers; no need for us to draw on man's imagination; or for him to exercise his ingenuity. There is no need for deep learning or great thoughts. All that is required is a child-like mind and a spiritual understanding. This latter is the gift of God (1 John v. 20); so that all the praise belongs alone to Him. With this spiritual eyesight even a child can understand; without it the wisest man can know nothing; because "the things of the Spirit of God are . . . spiritually discerned."

The first act of the spiritual mind of one who believes

* As developed in Dr. Thirtle's book OLD TESTAMENT PROBLEMS, described on a subsequent page (108).

God would be like Ezra, to "open the book" and look and see what God has said.

And, on looking at the Titles of these fifteen Psalms, we notice at once the use of the definite article. The Hebrew is—

שִׁיר הַמַּעֲלוֹת (*Shir hamma'aloth*).

"A Song of THE Degrees."

The importance of this fact cannot be over-estimated; for it is evident that certain special and well-known "Degrees" are alluded to. So well-known, indeed, that no further explanation was deemed necessary by the writer.

Those who first used such a Title, and those who were accustomed to read it, knew perfectly well that it was common to take something in a certain Psalm or Song, or some circumstance connected with it, and call the song by that name.*

"A Song of THE Degrees" would therefore be a song about the Degrees, a song relating to certain well-known "Degrees" mentioned in the same Word of God, and therefore likely to be associated with such a song in the mind of the reader.

It is this circumstance to which we owe the otherwise obscure expression, ἐπὶ τοῦ βάρου (*epi tou Batou*), upon, or about the Bush (Mark xii. 26). "Have ye not read in the book of Moses how, in the Bush, God spake unto him saying," etc. The preposition "ἐπὶ" (*epi*) does not mean "in," but *on*, as being connected with. The R.V. renders it "at."

It means, "Have ye not read in the book of Moses, how [in the Scripture] relating to the Bush, God spake saying?"

WHAT "BUSH"?

The answer is self-evident; and the reference to Exodus iii. 6 was so obvious that there was no occasion to add anything further by way of explanation.

So also in 2 Sam. i. 18, where it says that David "bade them teach the children of Judah the — of the bow." What of the "bow?" we may ask; but the usage was so well known by those who read it at the time that the Ellipsis would be automatically supplied by all who heard the expression.

Not seeing this idiom, the A.V. supplies the Ellipsis by adding, in italics, the words "the use of" the bow. There must be but few readers who have not stumbled, and asked themselves how it could be that, because David lamented over the death of Jonathan and Saul, the children of Judah were to be taught "the use of the bow."†

The R.V., seeing the idiom, rightly supplies the words "[the song] of the bow."‡

Again we ask:

WHAT "BOW"?

and the answer is clear, viz., "the bow of Jonathan,"§ mentioned in verse 22.

* Just as we do to-day. When we speak of "the Song of the Shirt," we mean the well-known song about the shirt.

† As though our English expression "a coach and four" could ever be misunderstood as meaning anything but horses!

‡ We should have preferred to supply "the lamentation of the bow," for that is what this "song" is called in the previous verse.

§ Not "the sword of Saul," be it observed.

So, with regard to "a Song of THE Degrees," we ask:

WHAT "DEGREES"?

And the only "Degrees" of which the Scripture tells us are the Degrees by which the shadow of the sundial of Ahaz went back, as a sign of the fifteen years which were added to the life of Hezekiah.

The record is given in 2 Kings xx. 8-11 as follows; and the emphasis is placed by repetition on the word "Degrees," which is exactly the same Hebrew word in the history as in the titles of these fifteen Psalms.

When Isaiah went in to Hezekiah in his sickness to assure him that he should recover, Hezekiah asked: "What shall be the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah the third day?"

And Isaiah said: "This sign shalt thou have of Jehovah, that Jehovah will do the thing that he hath spoken: Shall the shadow go forward ten degrees, or go back ten degrees?"

And Hezekiah answered:—"It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

And Isaiah the prophet cried unto Jehovah, and he brought the shadow ten degrees backward, by which it had gone down in the degrees (marg.) of Ahaz."

What so reasonable as to conclude that these are THE "degrees" or *steps* of the sundial referred to in the Titles of these fifteen Psalms. No others are mentioned in Scripture to which they can be referred.

We give a view of an ancient sundial, such as was doubtless set up by King Ahaz, and known by his name. The reign of Ahaz immediately preceded that of Hezekiah; and the sundial which he set up would be well known, and in the minds of all. There could be no doubt as to what "degrees" were referred to in these Psalm-Titles.

Our view (on next page) shows the steps on which the shadows fell, thus indicating the hour of the day.

But not only have we this evidence. We have the declaration of Hezekiah's purpose recorded in Isaiah xxxviii. 20.

"Jehovah was ready to save me;

Therefore will we sing my SONGS to the stringed instruments

All the days of our life in the house of Jehovah."

Again may we ask:—

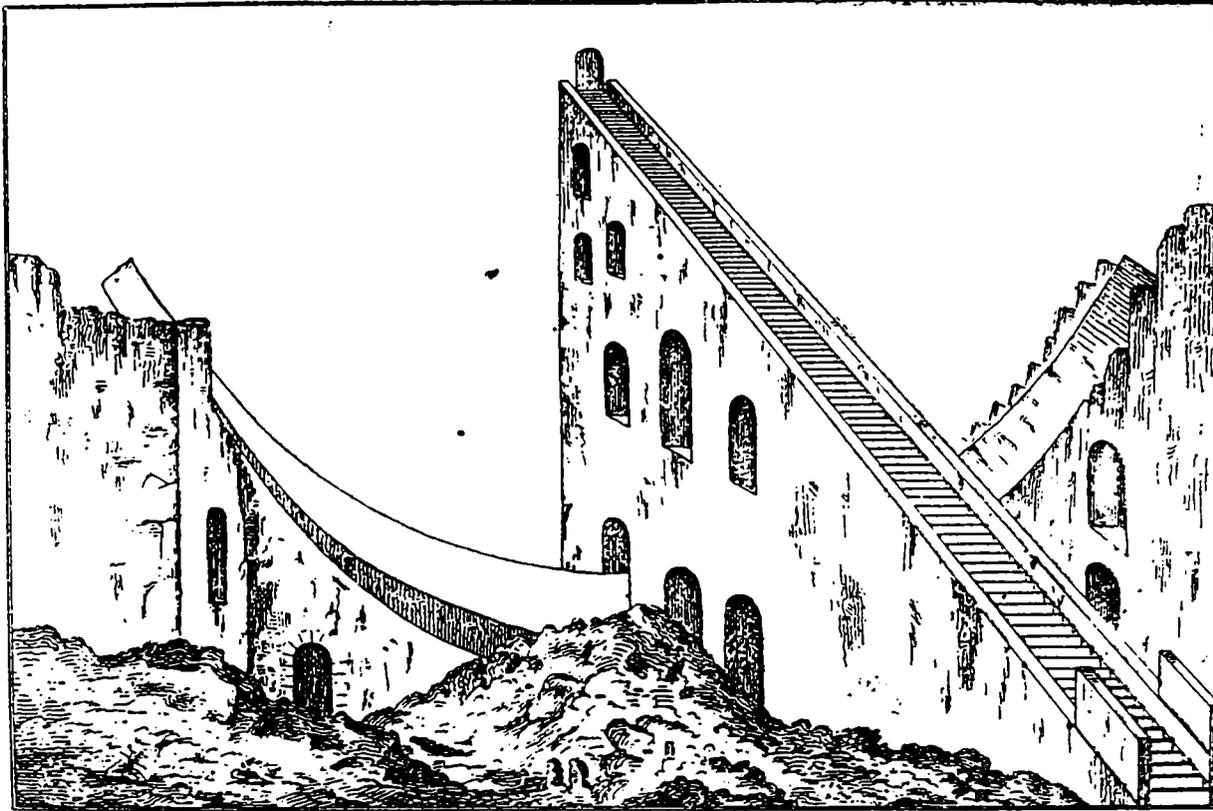
WHAT "SONGS"?

Where are these songs? and where are they to be looked for if not here? Can this resolve of Hezekiah mean anything but "therefore will we sing my songs*"

of, or about the Degrees?"

* We are aware that the Hebrew word for "song" in 2 Kings xx. is not the same in Isaiah xxxviii., and in these Psalm Titles. But this is no argument against our conclusion, for the word "song" is clearly implied.

In the Titles, the word is שִׁיר (*shir*) a song. In Isa. xxxviii. 20 the verb is נָגַן (*nagan*) to perform music, and the noun is cognate נְגִינָה (*neginah*) meaning (1) music, (2) a song, and (3) by the Figure of Metonymy, the subject of a song.



ANCIENT EQUATORIAL SUNDIAL AT THE OBSERVATORY, DELHI.

Instead of reading "A song of the Degrees," we should treat the Genitive as the Genitive of *relation*, and render it "A song relating to THE Degrees."

The shadow of the sundial went back *ten* degrees; and the years added to Hezekiah's life were *fifteen* years. These numbers are reproduced and preserved in these Psalms; for there are fifteen Psalms altogether, corresponding with the fifteen years; ten of which were by Hezekiah, corresponding with the ten degrees.

It went without saying that they were by Hezekiah. He spoke of them as "MY songs." There was no occasion for him to put his name.

The remaining five, already written by others, and thus ready to his hand, he must have selected as being suitable for his purpose in his arrangement of their order, and he found four of David's and one of Solomon's which answered his purpose, and exactly

Job xxx. 9. "Now am I *their song*." This refers to *words*, and not merely to an instrument, as is clear from the next line, "Yea, I am their byword."

Psalms lxix. 12. "I was *the song* of the drunkards."

Psalms lxxvii. 6. "I call to remembrance *my song* in the night." It could hardly be a *tune* that he called to remembrance.

Lam. iii. 14. "I have become. . . *their song* all the day."

In verse 63 we have the word שִׁיר (*shir*) a *song* (the word of the Psalm Title) translated "musick." "I am their musick." (R.V. "I am their song.")

The use of *neginah* in Isaiah, and *shir* in the Psalm Titles merely indicates the manner in which Hezekiah's songs were to be sung. They were to be accompanied by an instrument. The expression being cognate it is difficult to reproduce it in translation. We might say:—"Perform Thy performance;" but the rendering of the A.V. and R.V. cannot be excelled—"sing my songs."

It should be noted that *neginah* is used with *shir* in the *super*-scription of Psalm lxvi. and Psalm lxvii., which latter is of course the *sub*-scription of Psalm lxvi. The same is seen in connection with Psalm lxxv. and lxxvi.

fitted in with the plan on which he was arranging his songs.

That there is a perfect order is evident. It appears to be as follows:—

There are *fifteen* of them:

Ten by Hezekiah.

Five by others (David (4) and Solomon (1)).

There are *five* groups of *three* Psalms each:

Two in each group are by Hezekiah.

One by others (David's, in the first two and last two groups, and

Solomon's by itself in the centre group).

The *subjects* of each group correspond:

The first Psalm of each group is *Affliction*.

The second is *Jehovah our help*.

The third is *Blessing and peace in Zion*.

We need not particularise further, as the reader will easily trace for himself this correspondence.

Surely the miracle Hezekiah was celebrating was worthy of being commemorated. It was one of the most wonderful that the world had ever seen; for it was not merely the sun standing still, but the actual reversal of the sun's motion.

And Hezekiah was the most remarkable man that ever lived. He was the only man who ever knew for certain that he had fifteen years to live; the only man who lived for that long period in no fear of death.

The miracle itself was stupendous; and evidently produced a deep impression, not only on Judah but on all the surrounding nations, as it was calculated to do. Hence we find the king of Babylon sending letters, and a present, to Hezekiah; for (it says) "he had heard that Hezekiah had been sick and was recovered" (2 Kings xx. 12. Isa. xxxix. 1); and "sent unto him to enquire of the wonder that was done in the land" (2 Chron. xxxii. 31).

Indeed, some who are very clever and quick enough to discover discrepancies, have quibbled at the fact of Hezekiah being in a position to show the messengers of the king of Babylon "his" treasures of gold and silver (2 Chron. xxxii. 27, 28) so soon after he had stripped the house of the Lord, and his own house, in order to appease the king of Assyria (2 Kings xviii. 13-16), though it really deferred the siege only for a short time!

Such objectors have failed to notice one little verse

(2 Chron. xxxii. 23), where we read: "And many brought gifts unto the LORD to Jerusalem, and presents (marg., Heb., *precious things*) to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth." And they fail to remember also that all the treasures found in the camp of the Assyrians would become the property of Hezekiah.

But this one verse is enough to explain how Hezekiah's treasuries were replenished: and, indeed, furnishes us with the only satisfactory reason which can be given for his showing them. It was no arbitrary act of pride in the possession of his treasures, as such; but the pride was shown in *exhibiting them as the evidence of his magnificence* when it was the LORD Who had so signally both healed him and magnified him.*

The miracle itself is recorded in 2 Kings xx., and Isa. xxxviii.

We have already seen enough to justify us in connecting these "Songs of THE Degrees" with that miracle.

It is interesting for us to note, as we have mentioned above, that this connection was more than suggested two hundred and sixty years ago by Dr. John Lightfoot (1602—1675), and, strange to say, it occurs not in a work on the Psalms, but in connection with the chronology of the Old Testament history.†

Lightfoot, in discussing the chronology of Hezekiah's reign, and the fifteen years added to the life of that king, says:

"Hezekiah lived these fifteen years in safety and prosperity, having humbled himself before the Lord for his pride to the ambassador of Babel. The degrees of the sun's reversing, and the fifteen years of Hezekiah's life-prolonging, may call to our minds the fifteen Psalms of Degrees; viz., from Psalm cxx. and forward. These were Hezekiah's songs that were sung to the stringed instruments in the house of the Lord (Isa. xxxviii. 20); whether these were picked out by him for that purpose, be it left for censure‡ [*i.e.*, examination, see note below.] The Jews hold they were called 'Psalms of Degrees' because they were sung upon the fifteen stairs that rose into the Courts of the Temple. Whoso, in reading these Psalms, shall have his thoughts upon the danger of Jerusalem by Sennacherib and her delivery, and the sickness of Hezekiah and his recovery; shall find that they fit those occasions in many places very well. But I assert nothing, but leave it to examination."

The astonishing thing is, not that this suggestive

* Note the emphasis placed on the words "his" and "and" in his showing his treasures to the ambassador from Babylon (Isa. xxxix. 2).

† *A Chronicle of the Times and the Order of the Texts of the Old Testament*, 1647, Works (Pitman's edition, 1822), Vol. ii., 268, 269.

‡ "Censure," 200 years ago, meant only *examination* or *opinion*. It is only in recent times that it has acquired the lower meaning of *blame* or *condemnation*. It is thus, with many other words, a witness that falling and falling man drags down and lowers the meaning of words in his use of them. For, we cannot find one which has ever acquired a higher meaning. (See *Figures of Speech*, p. 856-860 and *How to Enjoy the Bible*, Part ii., Canon iii., Section 2.)

remark should have been made; but that it should have lain so long neglected. It shows how strong are the bonds of tradition when once they obtain a hold on the human mind; and how they positively blind the eyes of the understanding.*

Another writer, Abraham Wolfson, has also connected the miracle with these Psalms in a work (written in Hebrew) published in Warsaw so recently as 1882,† but, though he merely discusses it, he fails to grasp the matter; being misled (as so many are in the present day) by confining the term "Israel" in these Psalms to the Ten Tribed Kingdom, instead of extending it to "ALL Israel" as Hezekiah himself insists on doing, so significantly, in his keeping of the Passover.

Wolfson does not seem to have heard of Lightfoot's suggestion; so that, like Dr. Thirtle's, his discovery was an independent one.

It does not appear that even Lightfoot himself ever gave the matter the "examination" which he suggested; or, if he did, that he ever published it.

That "examination" has now been made; and having read these Psalms again and again, and compared them with all the facts and circumstances of Hezekiah's history, we may prove the truth of Lightfoot's promise that we "shall find that *they fit those occasions in many places very well.*"

In making this "examination," we shall, happily, be leaving the unsatisfactory conjectures and imaginations of men, and shall discover, instead, a wealth of treasure in the Word of God, and find "great spoil" (Psalm cxix. 162).

(To be continued.)

"THE LORD'S DAY."

(REV. i. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 91.)

IN the New Testament the case is quite different; for the Greeks have the adjective *κυριακός* (*kuriakos*), *Lord's*; and therefore the Translators had the choice of rendering it either way ("Lord's," or, "of the Lord.")

Now there are two ways of qualifying a Noun:

(1) When there is no unusual emphasis required to be placed on the Adjective, the Adjective is used, and the emphasis then falls naturally on the Noun.

(2) But, when a special emphasis is to be placed on the Adjective, then the writer goes out of his way to employ instead (by the figure *Enallage*) the cognate noun in the Genitive case.

For example: there are the adjectives *ἀληθής* (*alēthēs*) and *ἀληθίνος* (*alēthinos*), *true*: and there is the noun

* Tradition is like a *tether* which prevents an animal from reaching a blade of green grass beyond its length. It effectually shuts us up to what we may have received from man, and compels us to interpret in accordance with it, whatever we may afterwards learn from the Word of God.

† It is noticed in *Hebraica*, a magazine devoted to Semitic research, Chicago.

ἀλήθεια (*alētheia*), *truth*. (In the Genitive case this will be "of truth.") Now, it so happens, that both these words are used in connection with the same Greek word rendered "sayings," or "word," as being true.

When the *Adjective* is used, the emphasis falls, in the usual course, on the Noun; and we have "true WORDS," or "sayings" (Rev. xix. 9; xxii. 6).

But when the *Noun* is used to do the work of the adjective, it is done in order to emphasise the Adjective, and to call our attention to it; and we then have "TRUE words" (as in Acts xxvi. 25); or "word" (as in 2 Tim. ii. 15, "the word of truth").

In the former case, the emphasis is on *what is said* or written; and in the latter case, it is on *the truth* of what is said, and not on the matter.

Now, in the case of Rev. i. 10, we have the Adjective, "Lord's," and the emphasis falls therefore, naturally, on the Noun "day"—"the Lord's DAY."

But when it is desired to express the Old Testament thought of the Day being prophetic and future, and as having the emphasis on the word "Lord," then the *Noun* is used (in the Greek) instead of the Adjective, and the emphasis falls on the Adjective "of the Lord," *i.e.*, "the LORD'S day." (This is done in 1 Cor. i. 8. 1 Thess. v. 2. 2 Thess. ii. 2 (R.V.), and 2 Pet. iii. 10).*

In the latter case (that of the Noun) the day is viewed as being "the LORD'S Day," revealed by Him in the prophecies of the Word of God.

In the former case (that of the Adjective: Rev. i. 10) the day is viewed as "the Lord's DAY," seen by John as being then present to him "in the Visions of God."

There is an exact parallel to this use of the Adjective in 1 Cor. iv. 3, where we have the correlative word ἀνθρώπινος (*anthrōpinos*), *man's*, with the Noun "day." The emphasis here, therefore, is on the noun,† "man's DAY;" because this present time is the day when man is judging; and forming and executing his judgments.

This is why the Greek word "day" is actually, rightly, and necessarily translated "judgment," in both the Authorised and Revised Versions.

Ἀνθρωπινὴ ἡμέρα (*anthrōpinē hēmera*), in 1 Cor. iv. 3, is rendered.

"Man's judgment (margin, Gr. day)."

So we contend that, in Rev. i. 10, ἡ κυριακὴ ἡμέρα (*hē kuriakē hēmera*) should in like manner be rendered.

"The Lord's judgment (margin, Gr. day)."

* 1 Cor. x. 21 is interesting: for in the Greek we have "the LORD'S cup" and "the LORD'S table," because the contrast is between "the Lord" and "demons." The Greek has the noun in both Clauses "the cup of the Lord," and "the table of the Lord;" and the R.V. so preserves them. But the A.V. renders the former "the cup of the Lord," and the latter "the Lord's table."

On the other hand, in the next chapter (1 Cor. xi. 20) the adjective is used in the Greek and is preserved both in A.V. and R.V., "the Lord's SUPPER;" because the emphasis is on the *present manner of eating*, and not on the fact that it was originally ordained by the Lord.

† If the emphasis had been on the adjective (translated MAN'S), then a second noun would have been used instead, as it is in Luke xvii. 22: where we have μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*mian tōn hemerōn tou wihou tou anthrōpou*), *one of the days of the Son of Man*; because it means "one of the SON OF MAN'S days:" *i.e.* the days when Ps. viii., Rev. xiv., &c., will have their fulfilment.

In both passages the same word "day" denotes the time or period when the judgment spoken of is being carried out. In the former it is the day now present, when "man" is judging; in the latter it is the future day, when "the Lord" will be judging.

Indeed, this is the exact contrast as shown by the conclusion in 1 Cor. iv. 5: "Therefore judge nothing before the time, until the Lord shall have come."*

This coming is the great subject of the whole book of Revelation, as is proclaimed in its opening words (Rev. i. 7). And John is taken by the Spirit into the judgment scenes of that day.

This leads us to ask, whether there may not be a further reason, and a deeper meaning, in the choice and use of the expression, which thus places the emphasis on the word "DAY," rather than on the word "Lord"?

May it not be intended to cover *the whole period* of the Lord's action from the moment when the Church is removed, until *the latter portion* of that period which will indeed be "the great and terrible Day of the LORD"?

May not the expression "the Lord's DAY" cover the whole *συντελεία* (*sunteleia*) or *end* of the age or dispensation† concerning which the enquiry was made by the three disciples in verse 3; and the expression, "the Day of THE LORD," be limited to the τέλος (*telos*), *the end* of the *sunteleia*, referred to in verse 14?

After the Church is "received up in glory" (1 Tim. iii. 16) many things have to take place; and much has to be done by the Lord with Israel, and with the nations, long before the seals are broken, the trumpets sounded, or the vials of God's wrath are poured forth. The *whole of this period* is covered by the *sunteleia*, or end of the age, *i.e.*, "the Lord's DAY."

Hence, if in Rev. i. 10 the term "the Day of THE LORD" had been used, it would have limited the whole of the Apocalypse and all its visions to the *telos*, or final and concluding years of the *sunteleia*.

The part of the *sunteleia* at which the *telos* begins and the transition takes place, is indicated in Rev. xi. 7-11: "in the days of when the seventh angel . . . begins to sound," and when "the little book" is handed to John.

May not this "little book" (βιβλαρίδιον, *biblaridion*) of Rev. xi. 8-10 refer to the *shorter* period, or *telos* (the Day of THE LORD)? and, be set in contrast with the larger "book" (βιβλίον, *biblion*), of Rev. v. 1, which refers to the *longer* period, or *sunteleia* (the Lord's DAY)? If so, then we can understand why this latter expression is used in Rev. i. 10 in order to cover the whole period; and why the former is not used, so that it might not limit the whole book to the closing years of that period, afterwards spoken of (under the sixth Seal) as "the great day of His wrath," and (under the sixth Vial) as "that great day of God Almighty."

* ἔλθῃ (*elthē*) 2nd Aor. Subj.

† Note the three words rendered "world" in Matt. xxiv.: viz.: αἶων (*aion*) *age* in v. 3; οἰκουμένη (*oikoumenē*) *the inhabited world, Roman Empire*, in v. 14; and κόσμος (*cosmos*) *the (created) world*, in v. 21.

Thus, "the Lord's DAY" (Rev. i. 10) stands in emphatic contrast with "Man's DAY" (1 Cor. iv. 3); for, in this present day ("man's day") man is exalting himself and rejecting God. But there is another Day coming.

In that day (the Lord's Day) this will be reversed: For then,

"The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that day" (Isa. ii. 11, 17, and Zeph. i. 14-18).

This is the one great subject of the Book of Revelation. This is its scope. All the events and judgments which John sees and describes have that one great object and end: the abasement of man and the exaltation of God. Hence it was that John "came to be by the Spirit in the Lord's Judgment [day]," and sees, in "the visions of God," the end of God's controversy with man.

(To be concluded in our next.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

FOURTH PAPER.

THE BIBLE SOLUTION.

(Continued from page 95.)

LOOKING backward through the eyes of history to the events of past generations, we observe that while man has always tried to put the best face upon the social condition of his day and has always given the most favourable account of his times, nevertheless, failure has been ever the record of the human race. Nations rise and fall; and whenever (as in our own country) another fair experiment in government is attempted, under new conditions and with all past experience for a guide, it is only a matter of time before the very ends sought for—*increase of wealth and power*—show that they are but agents of destruction.

What can explain all this so clearly as the fact that the god and prince of this world, with all his transcendent abilities, lacks the power and wisdom of the Infinite.

As we write these lines the attention of the public is being drawn to surprising revelations of dishonesty in the management of large insurance companies, revelations which would certainly shock the moral sense of the community if the community had any residuum of moral sense to be shocked. One who looks at all beneath the surface of these shameful disclosures cannot fail to realise that they are but indications, surface

eruptions, of diseased conditions which lie deep in human nature and human society. Once again, as in the days before the Flood, the Lord God, looking down from heaven, sees that "all flesh has corrupted its way upon the earth." Is it not so? And is it not also true that the very worst and most significant feature of these revelations is that they produce no expression of deep or widespread public indignation? A few caustic editorials appear in the newspapers, and a few denunciations are heard from the pulpit; but the people, as a whole, are indifferent, unmoved, or, what is even worse, are merely entertained. Meanwhile, the blind and fatuous leaders of the enterprises of the age, and the exponents of the much-lauded "spirit of the age," continue to prate of progress and improvement, of the conquests of civilisation and of the great strides of science. Only the few who have sought and obtained wisdom from the sole Source of wisdom recognise that the state of things around us now is "as it was in the days of Noah."

And this is the result which a little over a century of free government, under the most favourable natural conditions, has accomplished. This is the outcome of the free application of human genius and intelligence, backed up by the amplest natural resources, and aided by every factor which is supposed to make for progress. What conclusion is to be drawn from it, and what remedy is to be applied? We hear "enticing words of men's wisdom," such as "legislation," "education," "culture," "publicity," "honest enforcement of laws," etc. But who is so shallow and ignorant as not to know that these have all been tried, have done their utmost, and have failed? The corruption now appearing in the "highest circles," where education and culture have done their utmost, where every experiment of legislation has been attempted, and where every natural incentive to honest dealing exists, has its source *in the heart of man*. It flows from that fountain of sin which sprung from the transgression of the first Adam, and which can be purified only by the fountain of life which springs from the blood of the last Adam.

What sane conclusion, then, is possible but this, that man's experiment has been tried out *to the very end*. And what remedy remains but that which the arrogant and unbelieving heart has always sought to avoid, but which God has always urged in such words as these, "Look unto Me and be saved, all the ends of the earth; for I am God, and there is none else"? (Isa. xlv. 22.) And do we not see written large and clear upon the events of our day that but little time remains wherein to learn wisdom, to heed the oft-repeated warnings and to turn unto Him before He leaves His mediatorial throne, before the day of grace is ended, and He comes again to shake terribly the earth?

At this moment the chief executive of the nation,* in the course of a series of speeches, feels called upon to take notice of these things, and here is his comment upon them:—

"The man of great means who achieves fortune by

*The writer speaks of America.

crooked methods does wrong to the wholly body politic. But he not merely does wrong to, he becomes a source of imminent danger to other men of great means, for his ill-won success tends to arouse a feeling of resentment which, if it becomes inflamed, fails to differentiate between the men of wealth who have done decently and the men of wealth who have not done decently.

"The conscience of our people has been deeply shocked by the revelations made of recent years as to the way in which some of the great fortunes have been obtained and used, and there is, I think, in the minds of the people at large a strong feeling that a serious effort must be made to put a stop to the cynical dishonesty and contempt for right which have thus been revealed. I believe that something, and I hope that a good deal, can be done by law to remedy the state of things complained of.

"But when all that can be has thus been done, there will yet remain much which the law cannot touch, and which must be reached by the force of public opinion." (Speech of President Roosevelt, Oct. 2, 1905.)

The fact is that the conscience of our people has *not* been shocked in the slightest by these revelations, and the best that a well-meaning man, imbued with the so-called optimism of the time, can give us is the hollowness of conventional phrases, the futile suggestion (in which he can hardly believe himself) that something "can be done by law to remedy the state of things complained of," and the reluctant confession that there will yet remain "much which the law cannot touch." It is safe to say that not one intelligent person who reads this comment upon the most *important existing condition of our national life* will have the least confidence in the remedial effect of "the force of public opinion," to which dubious agency our President commits this hideous and loathsome disease in the vitals of the body politic. It would be just as sensible to rely upon the force of public opinion to arrest and turn back the ravages of cholera or smallpox. But what else can be suggested? Would it not seem that men would be compelled at least to appeal to the power of God, by reason of the manifest failure of every other remedy? Will anyone say that it is the act of a rational and enlightened mind to look rather to the force of public opinion than to the return of our Lord from Heaven to bring in everlasting righteousness? Are we not at last justified in receiving this as our "blessed hope," and acknowledging that there is none beside?—(To be continued.)

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Concluded from page 93.)

PERIOD VI.

FROM the Fall of Jerusalem to the Migration into Egypt.

Four months.

Jer. xxxix. 1-14; lii.
Psa. lxxiv.; lxxix.
Obadiah.

Jer. xl.—xliv.
Psa. cxxx.; cxxix.
Ezek. xxxiii.

In the 11th year of Zedekiah, the 4th month, and the 9th day, the first breach was made in the city. Nergal-sharezer (Neriglassar, who afterwards usurped the throne of Babylon) was commander-in-chief, and he and his officers at last entered the city. But Zedekiah and the remaining garrison had effected their escape the night before, through an opening made in the wall of the king's garden. Three hundred miles away, Ezekiel had described the whole scene ten years before it happened (Ezek. xii.).

The escape was made in great haste. As many valuables as they could carry were secretly removed by day into the garden, and they dugged through the wall in the dark. This opening let out the fugitives into a narrow passage between two walls which ran alongside the king's garden. At the end of it was a gate, and through it they went on their way to the plains of Jericho. So far they reached before the Chaldean pursuers overtook them.

Nebuchadnezzar had not conducted the siege in person. He had stationed himself at Riblah, north of Damascus. To him therefore was Zedekiah brought. Judgment was passed upon him for his determined resistance. His two sons were killed in his presence, and then his eyes were put out. All the princes that were with him were slain, but he was carried to Babylon.

A month after the Fall of the city, Nebuzaradan, Captain of the Guard, arrived at Jerusalem, and finished the work of destruction. The Temple furnishings were all sent on to Babylon, and then he set on fire all the chief buildings—Temple, palace, great houses, and broke down the city walls. The total city population, including the poorest classes, were sent on to Babylon. The country poor were given fields to cultivate, and left behind under the governorship of Gedeliah.

Seventy-four of the most determined resisters were also put to death at Riblah—amongst them, Seraiah, chief priest; Zephaniah, second priest; three Temple door-keepers; a chief officer; the general's scribe; and seven of the king's personal attendants.

To the captives settled in the conqueror's country, and to the peoples who readily submitted, the Chaldeans were usually lenient; but they were the cruellest nation on earth to prisoners who had exasperated them by a lengthy resistance. No mercy was then shown, even to women and children. Women captives, even of high rank, had to endure awful hardships and indignities (Isa. iii. 24; xlvi. 1-6). Isaiah, Jeremiah, and Habakkuk all allude to their cruelty (Jer. vi. 23).

The author of Psalms lxxiv. and lxxix. was probably Jeremiah himself, being an eye-witness of the destruction of the Temple. He describes, how, before they fired it, they hacked down its beautiful carved work.

There was one nation, and that the nearest to her in ties of blood, that acted unconscionably towards the vanquished Judah. The prophets unite in expressing the special vengeance of God on Edom (Isa. lxiii. 1-6), and Obadiah who wrote shortly before its conquest (B.C. 583), expressed, as Dean Stanley said, "the Divine malediction on the sin most difficult to be for-

given, the desertion of kinsmen by kinsmen, of friends by friends, the readiness to take advantage of the weaker side, hounding on the victorious party, and standing on the other side in the day of the sorest need."

As soon as the Babylonians had effected an entrance into Jerusalem, some of the officers sought for Jeremiah, apparently by direct orders of Nebuchadnezzar. The best thing for his protection was to chain him along with the other captives on their way to Ramah, five miles north. Here Nebuzaradan found him a month later, when he arrived from Riblah (2 Kings xxv. 8) charged with a special message concerning him from Nebuchadnezzar, and treated him with marked favour and respect. The king's charge was to look well after him and do whatever he wished; he accordingly knocked off Jeremiah's chains, and gave him leave to go where he pleased—if to Babylon, he himself would take care of him; or if to remain in his own country, he would provide him with food and money. As Jeremiah chose to remain, Nebuzaradan advised him to put himself under the protection of Gedeliah, who was only three miles off, at Mizpah.

This most interesting interview between Jeremiah and the Chaldean general is only one of many other incidents illustrating, not only the importance of individual life, but of heathen individual life in the eyes of the God of nations. Monarchs of Egypt, Gen. xx.; of Tyre, 1 Kings v.; of Arabia, 1 Kings x.; of Assyria, Jonah iii.; of Chaldea, Dan. iv.; and of Media, Dan. vi.; priests of Philistia, 1 Sam. vi.; women of Canaan, Josh. ii.; of Moab, Ruth; and of Phenicia, 1 Kings xvii.; an Egyptian steward, Gen. xliii. 23; an Ethiopian eunuch, Jer. xxxviii., xxxix.; a Syrian general, 2 Kings v.; all gave more or less testimony as to their belief in the God of Israel. But of them all, none realised so clearly as he the evil of sin and its sure punishment by Jehovah—"The LORD thy God pronounced this evil upon this place: and the LORD hath brought it, and done according as He spake; because ye have sinned against the LORD, and have not obeyed His voice, therefore this thing is come upon you" (Jer. xxxix. 1-14; xl. 1-6).

Gedeliah, at Mizpah, was soon joined by all the fugitives who had taken refuge in Moab, Ammon, and Edom. Amongst them was Ishmael, a member of the royal family, who had fled to Baalis, king of Ammon. He, jealous of Gedeliah's authority, very soon set on foot a conspiracy against him. Johanan and the other captains warned Gedeliah of his danger, and the former even went so far as to offer to put Ishmael to death before he had time to do further mischief. But Gedeliah, unfortunately, would not believe in Ishmael's treachery. In two month's time the plot was ripe: Ishmael, with ten other conspirators, arrived at Mizpah, ostensibly to pay a visit to the Governor, and while being entertained by him, rose up and killed him, together with his other guests—Jews and Chaldeans. This was done so secretly that it was not discovered at once. The next day there arrived at Mizpah eighty Israelites on their way to Jerusalem to offer meal offerings on the site of the

ruined Temple. They had all the signs upon them of mourning for the national woe, and Ishmael also pretended to weep as he advanced to meet them. He led the way to the Governor's house, but as soon as they were well inside the town they were surrounded and killed. Ten of them, however, saved their lives by divulging the whereabouts of hidden stores of food. The bodies of the slain were thrown into a trench which had been made three hundred years ago when King Asa built the town (2 Chron. xvi. 6).

Before the news of the massacre reached the other towns Ishmael carried off all the residents of Mizpah, including some of the king's daughters who had been left under Gedeliah's care. He intended to make his way back to King Baalis, but was circumvented by Johanan, who overtook him with a strong force at Gibeon. The captives with Ishmael deserted him for Johanan's camp, and he made his escape, with eight others, to the Ammonites.

Johanan, being afraid to return for fear of the Chaldeans' vengeance for the men killed by Ishmael, went to Bethlehem and there made plans with his captains as to their future course (Jer. xl. 7; xli. 18).

Egypt seemed their only hope in this extremity, and to Egypt they determined to go; but first, they might as well enquire of God through Jeremiah. They all therefore appealed to the prophet: "Pray for us . . . that the LORD thy God may show us . . . the thing that we should do." "I will pray," said Jeremiah, "and what the Lord shall answer you . . . I will keep nothing back." They were "keeping back" their real mind. Outwardly they professed obedience to the Word of the Lord, and waited for His answer. It came in ten days. They were to remain in the land where they were; the Babylonians would not be allowed to hurt them; they were not to go to Egypt; and if they disobeyed, they would only meet with fresh disaster.

"Ye have dealt deceitfully against your own souls," thundered Jeremiah, "for ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according unto all that the LORD our God shall say, so declare it unto us and we will do it: and I have this day declared it unto you, but ye have not obeyed" (Jer. xlii.).

The same scene repeated itself here as it did at Shechem, eight hundred years before (Josh. xxiv.). Joshua had the same experience as Jeremiah had. They presented themselves *before* God, but not *unto* God (Rom. vi. 13, R.V.). They gave pious ejaculations and good resolutions which were not kept; for they were not made with a perfect heart. And both servants of God knew that they did not want to keep them.

When Jeremiah had ceased speaking, it was quickly seen that he spoke the truth about them. They burst out into proud resentment: "Thou speakest falsely," they said, "the LORD our God hath not sent thee to say, 'Ye shall not go into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans' . . ." Many a good man has to bear unjust slander as a cover

for other people's wrongdoing. The end of it was that Johanan compelled Jeremiah and Baruch to go with him and all the people into Egypt, and they settled at Tahpanhes, a frontier town.*

Here the word of the LORD came to Jeremiah concerning Egypt. He was to take some large stones and hide them in mortar in the brickwork which was at the entrance of Pharaoh's house while in process of some repair. This was done in sight of the Judean refugees as a sign that Nebuchadnezzar's throne would be set on the very spot of those hidden stones, which came to pass four years later, when Egypt was conquered by the Babylonians (Jer. xliii.).

The last act of Jeremiah, by command of the LORD, was to visit the various places in Egypt wherever the Jews had a settlement. They had kept up their idolatry, especially the worship of Astarte, queen of Heaven, to which the women were particularly devoted. Jeremiah's words were listened to by a vast crowd in Pathos (Upper Egypt). He reminded them that they were living witnesses of God's truth; that all His threatenings were fulfilled upon them because of their wickedness; that He had pleaded with them through his prophets, saying: "O do not this abominable thing that I hate;" and they would not hear: that all of them would share in the ruin of Egypt, save those few who, like himself and Baruch, were there against their will.

For answer, the people deliberately said that they would pay no heed to his words; that when in the moonlit streets of Jerusalem they offered up the crescent-shaped cakes to Astarte all went well with them, and that evil came upon them when they ceased her worship.

Jeremiah vainly pointed out that all their disasters were the consequences of sin, and he gave them for the last time the word of the LORD. They and their wives had vowed allegiance to Ashtaroth:—"Therefore . . . I have sworn by My great Name saith the LORD, that My Name shall no more be named in the mouth of any man of Judah in the land of Egypt, saying, As the Lord God liveth . . . and they shall know whose word shall stand, Mine or theirs" (Jer. xlv.).

Of Jeremiah's further history we know no more than what tradition tells us—that he was stoned by the Jews at Tahpanhes. Psalms cxxix., cxxx., were possibly penned by him in the darkest hour of the captivity.

Ezekiel shows that the state of the lives of the captives elsewhere, were not much better than those in Egypt. The few left in Palestine did not reform their ways, and the captives in Babylonia, although attracted by his eloquence, had no desire to amend. Their sensibilities were pleased; but their heart was untouched. "And, lo, thou art unto them as a love-song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not" (Ezek. xxxiii. 32).

The story of Jeremiah, and of this sad epoch, is finished. To Jeremiah and Ezekiel was given a sad and disheartening task. But against the dark background of

* They returned to Egypt by ship, as foretold in Deut. xxviii. 68.

their prophecies of woe there flashes out in relief the bright visions of future good—not merely the brief interval of Maccabean rule, but what is yet to happen in the days to come, of their Messiah's reign upon earth—a time when they shall dwell in the land that the LORD gave them "from of old and even for evermore."

M. J. C. P.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 94.)

IV. WHAT WILL BE THE CHARACTER OF THE JUDGMENT IN 2 COR. v. 9, 10?

IT is a test of Christian character and service, but these we must look at separately:—

I. THE JUDGMENT SEAT IN RELATION TO CHRISTIAN CHARACTER.

And we would ask first of all:—

1. What is Christian character?

(i). It must not be confounded with Christian standing in Christ. Since believers only appear in this Judgment, it is certain that no question as to their standing in Christ can possibly arise. We have been saved, not on the ground of anything that we have been or done, could be or do; but on the ground of the Sovereign Grace of God. He was under no obligation to offer us salvation, and we had no claim upon Him, but "by Grace we have been saved through faith; and that (faith) not of ourselves, it is the gift of God." So that we repeat and affirm that at the Bema of Christ the question as to whether or not we have been saved, have been born again, or are children of God, not only will not, but cannot arise; for it is by virtue alone of that life possessed that we are there. The solemn truth needs to be rung to-day into the ears of the people of God the world over:—

IT IS POSSIBLE TO HAVE A SAVED SOUL AND A LOST LIFE.

If our souls were saved at Calvary, and our bodies are to be saved at His Coming, when do you suppose our spirits, our characters, our lives are to be saved? Certainly, if at all, in the time between, during our sojourn here, and day by day. It is the crucified Christ who saves our bodies, but it is the interceding and indwelling Christ who saves our lives.

(ii). It must not be confused with Christian service.

Character produces service, and service breaks forth from character; but they are essentially different. One may be in and used in the service of Christ and yet possess very little Christian character. To be preaching the Gospel, teaching believers, winning souls, and making sacrifices are all excellent; but none of them is a test of Christian character. Service is works; works in the power of God it is true, but works nevertheless: whereas character is fruit, and I know not that we ever read of character as works, or of service as fruit. What God has put asunder we must not put together.

If then, Christian character is neither our standing in Christ, nor our service for Him, in what does it consist?

(iii.) It is the conformation of our spirits to the image and character of Jesus Christ. And this is presented to us in its threefold aspect in Gal. v. 22, 23.

- (a) GODWARD. Love. Joy. Peace.
- (b) MANWARD. Longsuffering. Kindness. Goodness.
- (c) SELFWARD. Faithfulness. Meekness. Self-control.

If the life of Jesus is regarded in this light, it will be easily seen that the above is but a picture of Him in His relation to the worlds above, around, and within: and he has left us an example that we should "follow His steps" (1 Pet. ii. 21).

Christian character, therefore, is the character of Christ wrought in us by the Holy Spirit, until we come "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). And no assurance of salvation, as no amount of Christian service, can compensate for the lack of this. But further;—

2. Christian character is progressive.

In all our Bible study we must be careful to distinguish between crises and processes, especially where a thing is both a crisis and a process.

Two passages may serve to illustrate what is meant.

(a) Rom. xii. 1, 2. In the first of these we are exhorted to a very definite crisis. "Present your bodies." The verb here is in a tense which indicates an act done once and for ever; and teaches clearly that the body of a believer once "presented" to God can never a second time be presented, for at that moment by an act of faith we acknowledge it to be God's, and dedicate it to Him; He accepts it, and the crisis is past. But in the very next verse we are exhorted to the full consequences of such a crisis in these words:

"Be not configuring yourselves to this Age, but be transfiguring yourselves."

The verbs here point to a double process, which must be for ever going on: less and less configuration, more and more transfiguration, and the one is always in the measure of the other. The process is built on the crisis, as the superstructure on the foundation. Once again:—

(b) Heb. x. 10, 14. In both these verses we read of Sanctification. In the first (10), "by the which Will we have been sanctified." This is the perfect indicative passive, pointing out something done to us in the past, by another, and, once and for ever. This sanctification by the will of God took place simultaneously with our regeneration, and is a completed reality, altogether independent of our Christian character. But look now at verse 14: "By one offering He hath perfected for ever them that are being sanctified." This is the present participle passive, and points to an unceasing process resulting in Christian character. All this is too apparent to require any further emphasis, but we would apply it to the subject before us by saying that the salvation of the soul is a crisis; but the salvation of the life, which is character, is a process.

In the main, there are three stages of growth:—

Mark iv. 28.	1 Cor. iii. 1.	Heb. v. 11-14.
1. First the blade.	Infancy.	When one is fed.
2. Then the ear.	Youth.	When one feeds himself.
3. Then the full corn in the ear.	Maturity.	When one feeds others.

And it is the purpose of God, in the provision of Christ, that each believer shall attain to maturity.

Bearing in mind, then, what constitutes Christian character, and that it is progressive, we are in a position to say that:—

3. At the Bema of Christ the reality and extent of our Christian character will be discovered, and awards imparted accordingly.

This is not a penal judgment, but a judgment of loss or reward; and this word Bema is used by the ancient writers with reference to the seat or chair on which the president sat at the Olympian games in Greece, and from which he presented the reward to the winner of the race or the contest. The man who lost the race did not lose his life but his crown, and in like manner those who at the Judgment Seat of Christ fail of reward do not in consequence lose Divine life, though there is much that they do lose.

The fact then that Christian character is to be tested must be faced by that widely prevalent spirit of anti-nomianism which proposes, in worldly wisdom, to make the best of both worlds. Many Christians, who would not like to announce it in so many words, believe, nevertheless, if we may judge from their lives, that it is enough to have one's soul saved, and to scrape into heaven at last as best they can, and that the time in between does not count for much. But it is precisely to judge of the time between that the Bema of Christ is set, and an awful judgment will it be for those who have lived their lives in the wilderness of carnal desire instead of going over into the land of spiritual fulness. In the glorified state nothing will be of any account but Christ, and the knowledge of Him; so that Heaven will be Heaven to us just in the measure in which we apprehend Him. But let it not be thought that all will equally apprehend Him. In speaking of the leper's cleansing, in Lev. xiv., we read, "if he be poor and cannot get so much; then he shall take one lamb" (21), "such as he is able to get" (22), "such as he can get" (30), "such as he is able to get" (31), "whose hand is not able to get" (32). What does this five-times-repeated thought signify? My own belief is that it points to soul-apprehension: in each case cleansing was the end in view, but that was wrought in some instances by a bullock, and in others by a lamb, and in others by turtle-doves and pigeons, each of which represents Christ in His Death, but the apprehension of Christ on the part of some is in measure of a "lamb," and on the part of others only in the measure of a "pigeon": each has a complete Christ, and will be completed in Christ, but Christ will be very much more to some than to others in the future, even as He is now, and though all will be perfect, yet it will be in different degrees. A child may, as a child, be perfect; a man,

as a man; and it would seem that, when our Lord comes, we shall be perfected only in the stage at which we have arrived in Christian character and spiritual apprehension here. This, I need not say, must affect all our future life, for that cannot be given to the child which is entrusted to the man, and our privileges beyond will vary according to our apprehension of Christ, yet without anyone being sensible of any lack, or conscious of any greater possibilities, for the child does not appreciate the pursuits of the man, and therefore does not covet them.

Must this not mean very much to us, and shall we not live as we have never lived, in the light that flashes from the Judgment Seat of Christ, where what we really and truly ARE will be made manifest? It is to be feared that thousands of the Lord's people are sadly deceiving themselves, thinking that if they are regular and busy in the service of Christ, and are therein made a blessing, that therefore they are making spiritual progress, and are well-pleasing to Him; but, as we have seen, that by no means follows. That which, in the first place, is well-pleasing to God, is the "fruit of the Spirit." Fruit-bearing is not something negative, but positive: not to do wrong is not fruit-bearing, but the production in us of the graces of our risen Lord.

The purpose of God for me is not the observance of a cold abstinence from sin, but a life of daily progress in practical righteousness, apart from which our course below will be reckoned a blank.

TIME LIVED OUTSIDE THE CIRCLE OF GOD'S WILL
IS NOT RECKONED ON HIS CALENDAR.

Of this we have two painful illustrations in the history of Israel:—

(a) Of their doings during the 37 years of wandering after their rebellion at Kadesh-Barnea there is no record, but only a bare recital of some of the places at which they camped.

(b) In Acts xiii. 18-22 the Spirit tells us, according to the HUMAN CALENDAR, how many years elapsed between the time that Israel came out of Egypt and the building of the Temple of Solomon, viz., 573 years: but in 1 Kings vi. 1, speaking of the same period, he tells us how many of these years were marked on the DIVINE CALENDAR, viz., 480 years. Now the difference between these, as you will see, is 93 years; how are they to be accounted for? If the time spent in captivity during the period of the judges is collected and added, you will find it amounts to exactly 93 years, shewing clearly that such time was not reckoned by God.

And shall we not ask what proportion of our time has been lived outside the circle of His will; or whether we are at this very time living unto ourselves, instead of unto Him Who died for us and rose again? It is this which will be dealt with at the Judgment-seat, and only the measure of Christ in us shall abide the fire of the all-searching eye. Surely this should send us back to the Throne with renewed intensity in prayer, that the Holy Spirit would work in us, unhindered, the character of Christ, in love, in righteousness, in grace, in wisdom, and true holiness, so that He may be able when He sees to accept.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. S. W. We thank you for your kind note on "The Virgin Birth" in connection with our answer to D.L. (London) in our last issue. We find it so interesting that we take the liberty of giving it in full:—

"I think you can make your answer to query *re* the calling Joseph the father of the Lord Jesus, stronger (Luke ii. 39): 'When they had performed *all things* according to the law of the Lord.'

"If they did *this*, then Joseph paid the five shekels redemption money. The five shekels gave Jesus to Joseph for a son, hence, according to custom having the force of law, this *made* Jesus Joseph's Son. On this account, when they afterwards (when about 12 years old) *claimed* his obedience, he returned with them, and was subject to them until he was of full age.

"The five shekels redemption money may possibly explain the two genealogies; the one genealogy giving the natural father, the five shekels, if paid by one who was not the natural father, would put him who redeemed into the position of father."

"OLD TESTAMENT PROBLEMS."

We are glad to call attention to Dr. J. W. Thirtle's new work. Under the above title Dr. Thirtle has given us his

"CRITICAL STUDIES IN THE PSALMS AND ISAIAH," as a sequel to his former work on *The Titles of the Psalms*. (Published by Henry Frowde, London, 6s.)

It is written for a slightly different class of readers from our own; being (as its sub-title implies) "critical," and therefore dealing with the whole subject from a much higher literary standpoint, and designed more as a complete answer to the vain imaginings of the Higher Critics.

Dr. Thirtle begins with "the Songs of Degrees," and goes on to discuss the problems connected with "The Formation of the Psalter," and "King Hezekiah in the Book of Isaiah."

It covers different ground from that occupied in our own papers on "the Songs of Degrees;" for, while the conclusions are the same, the subject is approached by opposite lines of investigation and reasoning.

Our own papers arose out of friendly conversation with Dr. Thirtle, and therefore could not appear until the publication of his work.

Moreover, starting with "the Songs of Degrees," Dr. Thirtle was led on to further discoveries, which he has dealt with in his own inimitable way.

We have not yet examined his work, at the time of writing this; but shall hope to return to the subject.

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THINGS TO COME.

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Editorial.

HEBREWS XI.

(Continued from page 98.)

III.—FAITH [COMETH] BY HEARING.

IN our last paper on this chapter we saw that the third verse was not a digression from the subject which the chapter had introduced, but it laid the foundation still deeper.

In verse 1 we have the definition of faith—as to its nature.

In verse 2 we have fact that it was by the exhibition of such a faith as this that the elders obtained a good report. Having borne such witness themselves, they obtained witness from God, and thus became a great cloud of witnesses (ch. xii. 1) for our example and encouragement.

In verse 3 we are told that faith, in its nature, always has regard to the things which are not seen: and that those who exercise such a faith as this do not walk by sight; they do not judge by outward appearance, and they “understand” that the things we see do not happen from chance or from things of which the outward human eye takes cognisance.

But this to a certain extent is negative.

Before we pass on to the first example of these elders—to the faith of Abel—we must go deeper, and seek for some positive information as to the origin of “such a faith as this.”

This is something beyond the definition of faith or its nature, characteristics, results, and manifestations.

Whence does it come?

To this question there is only one answer,

IT COMES FROM GOD.

We read in Eph. ii. 8: “For by grace ye are saved through (*i.e.*, by means of) faith: and this not of yourselves. [It is] God’s gift: not of works, in order that not any one might boast.”

This language is unmistakable, and will be thankfully received by those who do not stumble at the freeness of that grace (Matt. xi. 6).

If we go further, and seek to know how this gift comes from God, then we find the answer in Romans x. 17, and here we have no verb. The A. V. and R. V. both supply the verb “*cometh*” in italics; and probably no better could be supplied.

To see the argument of the context of Rom. x. 17 we must go back to v. 13.

13. “Whosoever shall call on the name of the Lord shall be saved.

14. How then shall they call on him whom they have not believed?

And how shall they believe on Him of whom they have not heard?

And how shall hear apart from one proclaiming?

15. And how shall they preach if they be not sent?

According as it standeth written “How seasonable [are] the feet of those announcing glad tidings of good things”! (Isa. lii. 7).

16. But not all obeyed the glad tidings. For Isaiah saith (ch. liii. 1) ‘Lord, who hath believed our report?’

17. So then, faith [cometh] by hearing [the report], and the hearing [cometh] by means of the word of God.”

Thus the manner in which faith cometh is graphically explained and illustrated. It believes that which comes from God. Hence it comes as “the gift of God.”

In this seventeenth verse there are three words which call for further notice.

The word rendered “hearing” is not the *sense* of hearing, or the *act* of hearing, but it is the *matter* which is heard. Hence in verse 16 it is rendered “report.” “Who hath believed our report?” *i.e.*, what they have heard from us.

The word is ἀκοή (*akōē*). And what they had heard was concerning Christ, as is clear from the concluding words of the previous chapter (Is. lii. 15).

“That which they had not been told them shall they see (or perceive).

And that which they had not heard shall they consider.”

That which they had been “told” was about Christ,* and it came from God.

In Hab. iii. 2, we have the same word: “O LORD, I have heard Thy speech;” *i.e.*, what Thou hast said. The Heb. is *Thy hearing*. (See margin).

In Gal. iii. 2., the Apostle asks, “Received ye the Spirit? (*i.e.*, the New nature) by the works of the law, or by the hearing of faith?” *i.e.*, by believing what ye heard from God through me (compare v. 5).

The next sentence tells us that, that which faith (“such a faith as this,” Heb. ii. 2) believes cometh by hearing “the word of God.”

The word rendered “word” here is not λόγος (*logos*) but ῥῆμα (*rhēma*). This is important, and significant: for these words must be distinguished from each other.

The former means a *word* which is made up of letters; while the latter is an utterance which is made up of

* Hence the various reading in Rom. x. 17, which the Revisers have adopted, “and hearing [cometh] by the word concerning Christ.” This reading is supported by Lachmann, Tischendorf, Tregeller, and Alford.

words. Hence it means *saying*, and includes the whole of *what is spoken*.*

Finally the word "by" in Rom. x. 17 is not the same in both parts of the verse: "Faith [cometh] *out of* hearing." Here the word is *ἐκ (ek) from, or out of* denoting *the source* whence it comes. But when it says: "Hearing [cometh] by means of what God has said," the word is *διὰ (dia)* with the Genitive case, which denotes the *cause, or instrumentality*. We have no need to alter the translation so long as we understand and remember the significance of the two words, thus rendered "by."

From all this we learn that the faith that saves comes from God, because there can be no such faith at all apart from what He has spoken.

He is the first great cause of faith. Unless He had spoken there could have been no place for faith.

Now from Heb. i. 1 we learn further that God has spoken "at sundry times, and in divers manners." Or, according to the R. V. "by divers portions and in divers manners."

We may render the opening words of Hebrews thus: the Epistle begins: "In many parts and in many ways, of old, God, having spoken to the fathers by the prophets, at the end of these days He spoke by His Son."†

This statement finds its illustration and explanation in our chapter.

God spoke to Abel, to Enoch, to Moses's parents, to Rahab and others, of which speaking we have no historic record given. We know that He must have spoken, or there would have been nothing for them to believe.

Furthermore, what He spoke to each was not the same, God spoke *of many matters*, as well as many times and in many parts, and many ways.

What God spoke to Noah He spoke not to Abraham. He did not tell Noah to get him out of his own country and go into another, Nor did He tell Abraham to prepare an ark.

God spoke on many subjects, and each one who heard His words, and believed what He said, exercised saving faith and pleased God. For "without faith it is impossible to please Him."

We all love to be believed in what we say; and there is no surer way of giving offence to others than by disbelieving their word.

Now had we been called to make a list of the elders of old who had "such a faith as this," it is certain that we should not have selected the names as given to us in this chapter. We should probably have left out some whose names are here given; and we should have included others which the Spirit of God has omitted.

Our list would differ, because our object in forming the list would not be the same as the Divine object.

God, in His infinite wisdom, has caused the

* See Luke i. 38; ii. 29; iii. 2; v. 5. John iii. 34; v. 47; vi. 63-68. Acts v. 20. 2 Peter iii. 2.

† The article not being necessary after the preposition *δι (en) by*.

Chronological order to coincide with the *Experimental* order.

The Chronological or Historical order in which these elders lived, coincides with the Canonical order in which they are presented to us, because that is the order in which we are to learn the great lessons thus set before us.

Abel's faith is put first not merely because he lived before the others, but because he believed God as to the first great fundamental truth that comes before all others: peace with God; access to God; worship of God; and all this through the blood of an accepted substitute.

We will not anticipate what we have to say on this; but mention the great salient points which distinguish these first three.

Enoch's faith comes next, not because he lived next (for other of the Patriarchs must have had "like precious faith"), but because we are to learn the experimental truth that "two cannot walk together except they be agreed" (Amos iii. 3); and that we cannot *walk* with God unless we can *worship* Him. We must know what it is to have "peace with God" before we can enjoy "the peace of God." Hence Atonement comes before Communion. Worship comes before Walk.

Noah's faith comes next, not because no others after Enoch believed God, but because we are to learn, experimentally, that we cannot *witness* for God, unless we know what it is to *walk* with God.

It was because of this great eternal principle that we read of the Lord Jesus, that "He ordained twelve that they should BE WITH HIM—and—that he might send them forth to preach" (Mark iii. 14).

None can be "sent forth" by Him till they have been "with Him." We must know what it is to *walk* with God, before we can *witness* for God.

Thus, these first three elders lay down for us these three eternal principles. They are "written for our learning."

In Abel we have faith's WORSHIP.

In Enoch we have faith's WALK.

In Noah we have faith's WITNESS.

This order cannot be reversed or changed without disaster. Many try to *walk* with God who do not know what it is to enjoy peace with God: hence they try to be saved by their walk; instead of by faith through God's grace. Many try to *witness* for God who do not know what it is to enjoy a "walk with God."

But all this is doing; and it ends in death.

It is works, and not grace.

It is sight, and not faith.

Let us learn these great lessons which lie at the threshold of Hebrews xi. so that we may better understand the examples and illustrations that are given.

Before we consider these we have to look at the second part of Romans x. 17.

We have learned that "faith [cometh] by hearing." We have yet to learn that hearing [cometh] by means of what God hath spoken.

(To be continued.)

"THE SONGS OF DEGREES."

(Continued from page 101.)

III.—THEIR AUTHORSHIP.

BEFORE we commence the examination suggested by Dr. Lightfoot, and fully justified by the researches to which we have called attention, there is one other matter of intensest interest which arises at this stage.

If Hezekiah was the author of ten of these Psalms, and the editor of the five others; and, if he took the position of being his own "chief musician" or director of the Temple worship, settling what should be sung in the house of the Lord (Isa. xxxviii. 20), may we not conclude that his authorship and editorship did not begin and end there?

Did the Lord lengthen Hezekiah's life for no special purpose? Was Hezekiah the man to devote those fifteen years to his own selfish interests? Surely the zeal with which he commenced his reign by carrying out the reformation of the house of the Lord, would not all die out suddenly, as soon as it was completed. There is evidence that the same zeal was manifested in the worship of the house of the Lord; and in obeying the Word of the Lord. Care was taken that all was done "according to the commandment of David" (2 Chron. xxix. 25); "with the instruments of David" (v. 27); and praise was given to the LORD "with the words of David" (v. 30).

The Word of Jehovah was evidently his delight; and was at once his authority, and his guide in all the service which he undertook.

It is recorded of Hezekiah, that, "In every work that he began in the service of the house of God, and in the law, and in the Commandments, to seek his God, he did it with all his heart, and prospered" (2 Ch. xxxi. 21).

The reformation and the service of the Temple having been completed, and the enemy defeated, how could those fifteen years have been better occupied than in bringing together and editing the sacred books.

This work would need the same Divine guidance and inspiration. And who so qualified for this great work, or so worthy of it, as Hezekiah?

It is recorded of him "that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings xviii. 5). If human instrumentality was to be used by God, who was more suitable than Hezekiah? and what time more suitable than those special, God-given years?

In any case, it was the first and prime duty of a king to make for himself a copy of the Law, by writing it out with his own hand.

This duty was provided for in Deut. xvii. 18: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites."

The Law had been given by Moses into the care and keeping of "the priests the sons of Levi" (Deut. xxxi. 9): and, independently of any copies made by

these priestly custodians, the king must make his own copy.

It is certain that Hezekiah would have made his own copy of the Law, in which he took such delight; and, from the study of which he was so impressed with the importance of the Passover being for "all Israel."

And as to qualification for his task; if Sennacherib was able to record his siege of Jerusalem on a cylinder of stone,* surely Hezekiah was able to record his deliverance from that siege, in "the writing," of which he speaks.

It is certain also that he had a guild of men in his employment specially set apart for this work. They are called "the men of Hezekiah," and their work is clearly intimated in Prov. xxv. i.:—"These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out."

From this we learn that these men were copyists, transcribers, and transmitters of the Sacred Text. Their work, as a guild, would scarcely begin and end with the "Proverbs of Solomon." It would surely extend to other books; and Hezekiah himself would, without doubt, take special interest in and oversight of their work in securing, collecting, and settling the Sacred writings.

At any rate, there are three "majuscular" letters which, to this day, are found at the end of many of the books of the Old Testament. No scribe or compositor has dared to ignore these three letters, or word, if it be a word. There they stand to-day, preserved and transcribed, and transmitted in the manuscripts, and even in the printed editions of the Hebrew Bible.

No one can tell us how these three letters came there, or what they mean.

The three letters are *Cheth* (ח-H); *Zayin* (ז-Z), and *Koph* (כ-K).

חזכ

Strange to say, these three letters are the first three letters of the Hebrew name of Hezekiah; and they would stand well for the abbreviation of his name (HeZcK.) just as we use our initials to-day.

What is more reasonable than to believe that when "the men of Hezekiah" completed their work of copying out the different books, Hezekiah should himself have affixed his own sign-manual at the end; thus completing and confirming and establishing their work. This, in a word, is Dr. Thirtle's suggestion.

True, there is a verb *חזק* (*chazak*), which means to confirm or establish; and it may have originated in Hezekiah's own act of confirmation: or, if not, the existence of this verb might well have suggested the initialling to Hezekiah, and thus serve a double purpose.

It was time that such a work should be done, for the days of Judah's kings and kingdom were numbered.

Twelve years before, Shalmaneser, king of Assyria,

* This cylinder may be seen in the British Museum in London. A further account of it, with photographic reproductions, will be found below.

had taken Samaria, carried away the Ten Tribes, and made an end of the kingdom of Israel.

It looked as though the kingdom of Judah was about to share the same fate as Israel, and to suffer a like calamity at the hand of Sennacherib.

Jezebel had corrupted the kingdom of Israel, and Athaliah had done the same work for the kingdom of Judah. Jezebel's work had already borne its fruit in the casting aside of Israel; and Athaliah's work was fast ripening for the fatal harvest for Judah.

The recent siege through which Jerusalem and Judah had passed would surely serve as a sufficient warning that it was time something should be done to collect, transcribe, and preserve the several sacred books, to bring them into order, and give them their place in the Sacred Canon.

These fifteen years so miraculously given would surely be the very time, of all others, for such a work.

No other man was so qualified as Hezekiah, and no other time so suitable as those God-given years.

We have, in all this, more than a hint as to the authorship of many of the anonymous Psalms.

We have no more authority to *insert* the name of David over a Psalm where it is absent, than we have to *remove* it from those Psalms over which it has been placed.

It is true that "the second Psalm," though it is anonymous, is assigned to David in Acts iv. 26. And it is implied in the word "also" in Acts xiii. 35. But this does not warrant us, *in the absence of any such authority* in assigning any other Psalms to David which have not his name associated with them.

It is common to speak of "the Psalms of David," but this is a non-scriptural expression. It can neither include those which are distinctly stated to be by others, nor entitle us to include any that are not designated as by David, or that are without a name.

In saying this, we are only putting honour upon the exactitude of Holy Writ.

We cannot, of course, be certain how many of these anonymous Psalms were by Hezekiah himself. There were weighty reasons why he should not put his own name. A proper sense of humility would account for its absence, apart from all other considerations.

Unlike modern writers and composers, Hezekiah would naturally abstain from putting himself or his own compositions forward, though he would be punctilious in inserting the names of others.

Moreover, it would not be necessary for his contemporaries, for it would be a well-known fact for a long time after his death.

To return again to the tri-grammaton (HZK.); no proper explanation has ever been given of it, or its use in Scripture. There are, of course, no vowel points in the MSS., but some later transcribers have pointed the word חזק (*chazāk*), making it into the imperative mood, and translating it "Be strong." But this is quite arbitrary, and is destitute of authority.

Moreover, the tri-grammaton has been sometimes treated as though it were the heading of the *clausula*, appended to each book by the Massorites centuries after. Each of the *clausula* contains a summary as to the number of verses in the book, the number of divisions, words, letters, etc., etc.

What connection, the admonition, "Be strong," has with the arithmetical information of these *clausula* is not stated; nor is it clear. In fact, it is senseless; and that, we suppose, is considered good enough for a solution of a problem such as this.

The Bible is treated as though any meaningless notion or vain conceit will suffice for an explanation; without inquiry or examination as to its subject-matter, or whether it makes sense or nonsense.

It is true that there are other books, later than Hezekiah, which have these same three letters at the end; but, What is more likely than that Ezra, or the men of the Great Synagogue, or any other editors of the sacred Text, should continue to use this formula, even though the knowledge as to its primary use and significance had been lost?

If only for the sake of uniformity, without knowing its origin or meaning, nothing would be more natural than that the Nakdanim, Sopherim, or Massorites should not depart from a practice which had thus come down to them.*

There are several Psalms which could be pointed out as undoubtedly the work of Hezekiah;† the internal evidence connecting them very closely with himself, his life and his times. Among these are assuredly Psalms xliv., xlvi., xlvii., xlviii., xci., cxix. and many others.

* The use of this tri-grammaton is uniform and continuous at the end of each book, until we come to the death of Hezekiah. Not until after that, at the end of the book of Kings, do we meet with any departure from the addition of these three letters. There, for the first time, we find a different formula. Instead of the simple sign we find two words, making a sentence—instead of forming the initials.

At the end of Kings, we have חזק ונתחזק (*chazāk venith-chazzēk*) be strong, and we will be strong.

This looks as though the subsequent editors, whether Josiah, Ezra, or others (for, of all Judah's kings, none can be named who had greater love for God's word than these) understood the *tri-grammaton* as a solemn injunction transmitted to them; and that they took up the work and carried it out in the same spirit in which it had come down to them, as though Hezekiah being dead yet spoke to them, and said, "Be strong," and they responded, "We will be strong." This same form (of two words) is used at the end of Isaiah and Jeremiah. The one word is used again after Ezekiel, at the end of the Minor Prophets, the Psalms, Proverbs, and Job.

We do not find it after the Song of Solomon, Ruth, Lamentations, Ecclesiastes, or Esther (the five books called the *Megillōth*, or little rolls).

We meet with it again after Daniel, and after Ezra-Nehemiah (always as one book).

After Chronicles (which is the last book in the Hebrew Bible) we find a longer form, which, being translated, means "Be strong and we will be strong. The Lawgiver is not straitened."

† For further information on this important subject we must refer our readers to Dr. Thirtle's work, and to our remarks on Psalm xlvi. above, under "Selah."

This brings us to the examination of these Songs of the Degrees to see what evidence we can find to prove that they are the work of Hezekiah; the songs which he said he would sing in the House of Jehovah.

This, when proved, will take these "Songs of the Degrees" back far beyond the Babylonian Captivity, and give them their place in the History; effectually disposing of the theories of the "Higher" critics who have laboured so zealously to bring them down to later times; and done their utmost to demolish them as the Word of God, and to discredit them as the work of man.

(To be continued.)

"THE LORD'S DAY."

(REV. i. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Concluded from page 103.)

THE scope of the Apocalypse is, of itself, sufficient to determine the interpretation of the expression "the Lord's Day" in chap. i. 10.

And the historical evidence as to the usage of the expression agrees with this.

But there is nothing in the Book that has the slightest connection with Sunday. There is no conceivable reason why John should have received this revelation on that or on any other particular day. The day of the week has no more relation to the great and solemn subject of the Book than the day of the month. Nor has it any bearing on the great issues contained in the expression itself.

And, why the day of the week more than the day of the month,* or the year? The latter would seem to be much more important for us to know than the day. The expression should be one which would explain itself, and explain the book to us: and not one which needs explaining, as it does if it be merely a day of the week.

And it does explain the Book: for when John was taken by the Spirit into the scenes of the Day of the Lord, no wonder the words immediately follow (in the same verse): "And I heard behind me a great voice, as of a trumpet." This is exactly what John heard subsequently when he came to be in Heaven and saw the throne set for judgment (chap. iv. 1).

There was something in the call of that "great voice of a trumpet" that was suited to the judgment to which it was the summons: but it seems altogether trivial to associate it with a particular day of the week, whether "the first" or any other.

If we may be permitted to indulge, as others who oppose our view have done, in what seems "probable" or

* It is worthy of note that, in the Visions of Ezekiel, it is always the day of the month which is given, and never the day of the week. See ch. i. 1; viii. 1; xx. 1; xxiv. 1; xxvi. 1; xxix. 1; xxx. 1; xxxi. 1; xxxii. 1; xl. 1.

"natural," then we may be allowed to say that the traditional view seems to be unworthy not only of this solemn Book, but of the God of the Bible.

Godet, who supports the traditional interpretation, is obliged to confess* that the expression "the Lord's Day," as meaning a day of the week, so far from having become usual in John's day, "is of purely Christian origin, belonging to the Ecclesiastical and technical language of later times."

And Dr. Deismann, Professor of New Testament Exegesis, Heidelberg, while admitting that the traditional view "has much to be said in its favour," yet, is compelled to add: "Usually Rev. i. 10. is cited as the earliest instance; but the article before κυριακῆ, and the connection, both favour the interpretation according to which 'the Day of the Lord' here stands for the Day of Yaweh [Jehovah], the Day of Judgment; in the Septuagint 'ἡμέρα τοῦ κυρίου'; also in the New Testament, as in Rev. vi. 17; xvi. 14: the Great Day. This view is supported by a weighty minority of scholars."†

Among that minority, led by such a scholar as Wetstein, in 1753, we are content to be found. Truth does not rest upon the names borne by individuals, or upon their number, but entirely upon the weight and the value of the evidence which they bring.

The issue is brought down to the narrowest possible limits.

On the one side we have the *Biblical* usage; and on the other side we have what Godet calls "the *ecclesiastical usage of later times*." We have to choose between these two.

But, in such an issue, it will be agreed by all, there is really no choice.

In the one case, we are to believe that John used the expression, "the Lord's DAY," according to its Biblical usage—"the Day of the Lord;" and, in the other case, we are asked to believe that John merely *anticipated* by some eighty years the "ecclesiastical language of later times."

And, what is more, we are asked to believe that, without a word of warning, the Holy Spirit forsook His own invariable usage in the Old Testament, and adopted another, so strange that no reader could have possibly understood it; and that He Himself went out of His way to anticipate a usage which, as we have seen, arose from quite another reason, connected with the Pagan term, *dies Domini Solis, dies Dominica*, or the Sun's-day.

We turn with relief to the Word of God; and accept, for ourselves, a verdict in harmony with the depth of its teaching, and the height of its dignity.

We are thankful for a solution, worthy alike both of that Word and of its Divine Author; a solution which associates the Visions shown to St. John with the great Day in which their grand and solemn fulfilment will take place.

* *Studies on the New Testament* (London, Hodder), page 339.

† *Encyc. Bib.* III. 2815.

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE WORLD AND ITS GOD.

By PHILIP MAURO.

THE FULFILMENT OF THE PROMISE.

(Continued from page 104.)

THE promise of Satan began immediately to be fulfilled, though not, we may be sure, in the manner understood and expected by his dupes. The woman ate of the fruit, and the man, who stood by during the colloquy (for the account says that she gave unto her husband, who was with her), immediately followed her example. The man apparently was prudent, and willing to listen to, without taking part in, the discussion between the woman and the first higher critic of the Word of God. Apparently he watched her experiment, and, seeing that no visible harm followed, imitated her action. Have we here the explanation of woman's influence over man in spiritual matters and in affairs wherein the affections are concerned? The result was, indeed, the immediate acquisition of knowledge.

"The eyes of them both were opened, and they knew that they were naked."

Moreover, this newly-acquired knowledge was immediately applied to practical use, and mankind forthwith entered upon its career of activity.

"And they sewed fig-leaves together and made themselves aprons."

In this short sentence the Divine source of the narrative may be clearly perceived by all who have eyes to see. The two concise statements of this sentence set forth the subjective and objective consequences flowing from man's disloyalty to God and his acceptance of the leadership of Satan. Contained within this brief sentence, which is devoid of comment and phrased with superhuman simplicity, is an epitome of human nature and human history. What the man and woman immediately acquired was the now predominant trait of *self-consciousness*. "They saw that they were naked." Previously they were naked, but "were not ashamed" (Gen. ii. 25). *God-consciousness* has now been lost, and in its place has come *self-consciousness*; and henceforth *self-contemplation* is to be the characteristic and bane of mankind, laying the foundation for those inner feelings or mental states comprehended under the term "unhappiness," and for all the external strivings whereby effort is made to attain a better condition. And what are all these efforts and activities but further endeavours of the same sort as the very first human

effort, which history has thus recorded for us, after man's departure on his career of self-reliance? Is it not plain that the act here recorded is the germ of all the subsequent human activities? Becoming conscious of self and feeling the pressure of need of exertion, no longer having a present God to supply all necessities, and being, moreover, under the delusion of the possibility of better conditions, man begins to invent and contrive. He makes himself an apron to cover his nakedness; and this has been the occupation of his descendants to the present day. The occupation thus handed on from generation to generation takes a great variety of forms, but through them all the nature and object of the occupation remain the same.

Man was obviously not made for self-contemplation, but rather to look away from himself. This is apparent from his very anatomy. Man is, as to all his vital organs, practically hidden from himself. The important functions of the body are carried on by concealed apparatus and engines, marvellous contrivances whose operations and processes still remain, after all these centuries of self-examination, unsolvable mysteries. The processes of the mind are absolutely inscrutable to the mind itself. The senses are adapted to giving man information concerning external things; but concerning themselves or how they transmit information from without they can tell him practically nothing. Consciousness, that mysterious reservoir wherein is gathered all man's knowledge, contains no knowledge whatever of its own nature. What a calamity, therefore, has befallen a creature so organised in becoming *self-centered* and addicted to *self-contemplation*! To this cause we may trace all morbid, unwholesome and depressing mental states. This is commonly recognised, and yet, despite his own efforts and despite all the manifold contrivances wherewith the world is equipped, how difficult it is for the natural man to avoid lapsing into self-contemplation! Indeed, knowing nothing better, nothing higher and more important than *self*, his thoughts must naturally gravitate to that object as a centre when released from the control of the will. There is nothing more attractive than childhood in its freshness and *unconsciousness of self*; but when self-consciousness begins the charm disappears. Do we not see in this the profound reason why the Lord Jesus Christ pointed to a "little child" as the type of those who shall compose His kingdom?

And what is it that spurs men along the many lines of human activity? Is it not the same subjective condition which prompted the making of the apron of fig-leaves, namely, man's consciousness of some deficiency and the desire to supply it by his own efforts? This is only putting in another form the oft-stated incentive to human exertion, namely, the so-called "duty" of the individual to develop what is in him, and thus to rise to his "highest possibilities."

There is, indeed, and it must not be ignored, because it comes from God Himself, another reason for activity on man's part, namely, the daily recurring needs of the body. God declared it, as one of the consequences of

man's disobedience, that in the sweat of his face he should eat bread. But this is not the career, nor was it included in the career, Divinely appointed for man. On the contrary, it is a penal consequence of his departure from the Divinely appointed career. Man does not by any natural impulse accept, nor does he without protest accept, the "gospel of work." It is not God's Word that declares incessant toil to be the purpose for which he was created. This again is a doctrine which proceeded from a very different source.

Moreover, it is one thing to labour for the necessities of the mortal body, and it is another and very different matter to labour for the success of Satan's world-scheme. Following but a short way down the stream of human history, which had its source in the Garden of Eden, we observe that it was Cain's descendants who builded a city, who invented metal-working, who devised musical instruments, and who first composed poetry in praise of the doings of man (Gen. iv. 17-24). Those whose occupation is "to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 10), have no share in the occupation which absorbs the great mass of humanity, namely, the futile attempt to make earth a satisfactory habitation for man apart from God. Recognising that the experiment to which Adam committed his family was the attempt to achieve a destiny without Divine aid, those who have received the truth of God into their hearts, and have been made thereby wise unto salvation, understand that the end will be a failure which will be recognised by all in the light of His presence, and the destruction of all the works that men have so laboriously wrought.

If, then, one admits the truth of God into his heart, which every man may do if he will, the real state of the world's affairs will be made plain to him, and he will understand from the drift of those affairs, as well as from the revelation of God in the Scriptures, the end to which the world is hastening. His concern will then be to know if God has a remedy. Manifestly, our knowledge of God's remedy can come only through revelation; and again we are confronted by the fact that, if the Bible be not God's written Word, we have no revelation, and consequently no remedy. The inquiry, therefore, cannot be pursued except upon the assumption that the Bible is God's revelation to His creature, man. If that Word be true, then we know that God began immediately after man's departure to seek his recovery; and the unfolding of the Divine plan of redemption is most satisfying to the regenerated mind and heart. The very first words of Him Whose holy law had been broken, and Whose love had been suspected and spurned, reveal Him as seeking His fallen creature. "Where art thou?" is the question; and from that moment to the present we have the redemption of man proclaimed as the purpose of Jehovah, to be fulfilled in the person of the Eternal Son, Who in the fulness of time came "to seek and to save that which was lost" (Luke xix. 10). He came also to destroy all the works of the devil (1 John iii. 8), and, since man learned his way from the devil, we are not surprised to learn that God's ways are very

different. "For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah" (Isa. lv. 8). Accordingly He bids us no longer to contemplate self, but to contemplate *Him*—"looking unto Jesus" (Heb. xii. 2), to consider the Apostle and High Priest of our profession, Christ Jesus" (Id. iii. 1), and to look "not at the things that are seen, but at the things that are not seen" (2 Cor. iv. 18). He bids us to cease from the vain attempt at the improvement of the old nature, which cannot be made fit for the presence of God, but is hopelessly corrupted and doomed to death, and offers instead to all who believe on Him a *new* nature, born not of corruptible seed but of incorruptible (1 Pet. i. 23); for "if any man be in Christ he is a *new* creature" (2 Cor. v. 17). He bids us cease from the futile attempt at supplying our own deficiencies and covering ourselves with our own righteousness; for *Christ* is of God *made* unto us righteousness (1 Cor. i. 30). He would have us all, as did His servant Paul, count all things that the world can offer us as refuse, in order that we may gain Christ and be found in Him, not having a righteousness of our own, but that which is from God by faith, that we may *know Him*, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death (Phil. iii. 8-10). In one word, God's remedy for the havoc wrought by the first Adam is *Christ*, the last Adam, in Whom all the purposes of God in the creation of man will be fulfilled, and in Whom all the promises of God are yea and amen (2 Cor. i. 20).

God assures us that He Himself has undertaken and accomplished the *work* of redemption, and that our part is, not to work, but to *believe* and accept the work done for us. For justification is "to him that worketh not, but believeth on Him that justifieth" (Rom. iv. 5); or as elsewhere stated by our Lord Himself, "This is the work of God that ye *believe* on Him whom He hath sent" (John vi. 29). The original sin was unbelief and distrust. Eve disbelieved *in her heart*. Hence belief *with the heart* is the turning point of man's conversion (Rom. x. 10). Man must turn with his heart to God and confess the crucified and risen Saviour. More than this is not required for salvation, *but less will not serve*.

It is possible, alas! to have an intellectual comprehension of all this and yet not be united with Christ through faith. One may arrive at the conclusion, upon examination of the conditions within and around him, that the record of Genesis is, indeed, that of an actual historical event. He may even thereby become satisfied that the Scriptures are inspired throughout, and yet he may have no real knowledge of Christ, and may belong wholly to this perishing world. For saving faith is of the heart. One must be brought by the Spirit of God under conviction of sin (the sin of unbelief) and be born again by acceptance of Jesus Christ as the Saviour, and as the one and only way of coming to the Father.

The foregoing pages have not been written for the purpose merely of vindicating the historical character of the third chapter of Genesis. To convince the intellect of the reader as to this would be of no advantage, unless the conviction goes farther and reaches his *heart*. Th

best and most convincing of human arguments affords no certainty to the mind and no peace to the soul. One may to-day be persuaded by argument to give intellectual assent to a doctrine, and begin to doubt its truth to-morrow when the steps of the argument that wrought conviction slip from his memory. The Word of the Living God alone can impart absolute conviction, and afford a permanent basis for certainty. When belief in the Lord Jesus Christ, the incarnate Word of God, is admitted to the heart, *which any man can do at any time by the exercise of his free will*, faith comes to abide eternally; for it is accompanied by such a work of grace, such conviction and light, and such manifestations of Divine Presence and power, that the heart necessarily surrenders itself with full confidence to His keeping.

"I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand" (John x. 28).

Nevertheless, an appeal to the reason should not be in vain, for as the result of intellectual conviction one may be induced to *act upon* the truth which has been intellectually apprehended. The object of these pages, therefore, is to rouse the indifferent and callous soul to action—to the making of a *choice* between Satan's world and God's, between the way of life and the way of death. "Behold," says Jehovah, "I set before you the way of life and the way of death" (Jer. xxi. 8). You have a will, my friend, and you have the power to exercise it in this matter. If persuaded in your mind of the truth of God's Word, or if only partly persuaded, *call upon Him!* Say, "Lord, I believe, help Thou mine unbelief!" Ask Him to show you whether these things be true, to give you His Holy Spirit according to the promise (Luke xi. 13), and to reveal the Lord Jesus to you, not only as the Saviour of the world, but also as the Saviour of your individual soul. Ask Him for *faith*, which is not, as many seem to suppose, believing something without foundation, but is the very "*evidence of things unseen*" (Heb. xi. 1), evidence of the highest value because proceeding from God Himself.

"Where, then, is *the seat of faith*? Not in the intellect, which sees the logical connection or the historic evidence; nor in the imagination which "recognises the beauty and organic symmetry, and reproduces the pictures; not in the conscience which testifies to the righteousness and truth of the revelation; but in a something which lies *deeper than these*, in which all these centre, and to which all these return. It is *with the heart*, as Scripture teaches, that man believeth. There, whence are the issues of life, emotional, intellectual, moral, spiritual, in that secret place to which God alone has access, God's Word as a seed begets faith, God's Word as a light kindles light, and the man becomes a believer" (Saphir on Hebrews, New Am. Ed., p. 701).

Such is the nature of saving faith, which all may have who will seek it from the Author of faith, and which they only who possess it can comprehend. We cannot impart our faith to another, but we can witness to God who gave it, and can tell to others how they may obtain "a like precious faith with us in the righteousness of our God and Saviour, Jesus Christ" (2 Peter i. 1).—(To be continued.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 108.)

II.—THE JUDGMENT SEAT IN RELATION TO CHRISTIAN SERVICE.

HERE, as before, we must first discover the foundation and principle of service, and then we shall better understand the purpose of the Bema. First then:

I. WHAT IS CHRISTIAN SERVICE?

The simplest answer that one can offer is:—

(i.) The service of Christ; and anything that does not serve Christ is not Christian service. No doubt it will be felt that that definition limits the range of service, and truly it does, according to our standards; but the fact remains. Another question which must follow closely on this, is:—

(ii.) Who can be engaged in Christian service?

And here, again, the simplest answer is: Only they who are Christ's. There is hardly a fact that requires to be more persistently reiterated than this, in a day when almost anybody may be yoked in the service of Christ. We are in the last days, and according to prophecy we are witnessing the growth of a great religious system which is rightly designated Christendom, and which is built up to shelter any and all. Thus we find leaders of schools and classes who have had no experience of the saving power of Christ: members and officers of churches who have never been convicted of sin, and have never looked to the wounds of the Saviour for healing; and although one shrinks from saying so, yet it is sadly true, that there are many engaged in the work of the ministry who have never been "born again." That the intentions of these are good, or that they have ability in this direction or that, is no warrant whatever for their assumption of the fellowship and service of Christ, for these can be known and enjoyed only on the farther side of the Cross. But to-day, to a large extent, the standard of God has been displaced by the standard of man, who believes that if one has executive ability he should be made a church secretary, or a member of a missionary board; if another has a good voice his services should be sought in the choir; if another has money, he should be made a church treasurer, or asked to preside at the annual meetings designed to raise money: and thus indiscriminately the services of those are sought and obtained, young and old, who have never been raised from spiritual death by the quickening touch of the Spirit. The door into the service of Christ is the Blood of Christ, and of all without, it is truly said, "Ye have nothing to do with us to build an house unto our God."

It is pitiable beyond words that material means for the up-keep and extension of Christ's service are to-day readily taken from those who by nature and by practice are Christ's enemies: but who, by way of a sop to their consciences like to have some slight connection with religion.

Yet, such is the fact. The Church has solicited the help of the World, and the World has been only too glad

to negotiate with the Church, for, be it understood, it is not religion that the World hates, but *Christ*. The Church sets out to spiritualize the World, and the World sets to, to secularize the Church, and it is the World that has succeeded. The compromises that are being made to-day by the professed people of God, are an open scandal and a glaring shame, and for them Christ will hold us wholly accountable at the coming Judgment Seat. But that all this should pass as the service of Christ, and these people as His servants, is but the accumulation of sin. But let me here, in the name of God, solemnly repeat, no man or woman, who is not a child of God by faith in the completed and saving sacrifice of Christ has anything whatever to do with the service of Christ, neither does Christ regard anything that is done by such.

But to speak of those who are Christ's, we have yet further to ask:—

(iii). Is all the service of Christians Christian service? Surely not. There is sadly much to-day that passes as Christian service which the Lord cannot own, although wrought by those who are truly His children: and we shall better understand this as we consider:—

2. THE PRINCIPLES WHICH GOVERN CHRISTIAN SERVICE.

And we would say first:—

(i). It is determined and directed only by Christ.

We are not left to judge of what is His, and what is not, neither of what He wishes, or does not wish, for all is revealed. Our natural good-will, kindly desires, and amiable intentions do not, and never can determine either the character, limit or scope of the service of Christ. He whose service it is, must alone say what its character is to be, and where its limits are to be placed, if limits there are. And having determined this by the revelation of great principles, He alone can direct His own work. Then:—

(ii). It is wrought only in the energy of Christ.

Were our Lord to say what His service is, and promise ever to direct it only, we should be as powerless as ever to render that service for Him. He must become the dynamo of the service He determines; having pointed out the path, He must then become the power; and He does. One great test therefore as to whether or not we are engaged in the service of Christ, is, are we ceaselessly conscious of our need of the power, and are we ever obtaining it? If our service is rendered without this power, it is ours and not His, for His energy alone can perform His will. Furthermore:—

(iii). It is intended only for the Glory of Christ.

Perhaps it is here that we all shall most be put to shame. We cannot think back over much of our service-life without being made painfully conscious of how mixed our motives have been; sometimes bad and sometimes good, but how rarely, solely and only for the Glory of Christ. We have served because we have had joy in serving, or because we were blessed in serving, or because souls were saved through our serving; and whilst it is true that all these things are glorying to Christ, we have unwittingly made the joy, the blessing, and the

result our motives, instead of His Glory. Yet this must be the all-dominating, all-encompassing motive of all true serving.

“Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once for self I laboured, now for Him alone.”

It is just and only as Christ Himself becomes the motive of both our life and service that we shall learn His secret and possess His power.

But it may be asked, what has this to do with the judgment seat? Just everything, for:—

(iv.) *At the Bema of Christ, the Character and Motive of our Christian Service will be revealed, and rewards given accordingly.*

“Every man's work shall be made manifest: for the day shall declare it, because it shall be declared by fire; and the fire shall try every man's work of what sort it is. And if any man's work abide which he hath built there-upon (*i.e.*, upon the foundation, Christ) he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through the fire.” (1 Cor. iii. 13—15.)

“We must all appear before the Judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10.)

These passages leave no doubt as to the true character of this Judgment which is set to test every believer in regard to his Progress in the assimilation of Christ, and his faithfulness in the service of Christ.

Alas, how low and slow our progress in things spiritual: at the end of years it is still with us, “the petty done, and the vast undone.”

We have gatherings without number, local and general, continual and periodical; Christians in large numbers are infrequently brought together from every part of the world, presumably in the service of Christ: yet what result is there? God forbid that we should minimize the good that is being done, or forget those who in the sacrifice of themselves are filling up that which is behind of the sufferings of Christ; and yet with the substantial result, or rather the lack of it, we are appalled. Nearly 2000 years have passed since we received the commission to evangelize the world, and yet about three quarters of mankind still remain unreached.

Do not let us be blind to the true situation, but rather should we “examine ourselves” in the presence of God, by the light that gathers about the Throne. Do we honour the Spirit? Do we vanquish the Devil? Do we trust the Word? Are we conformed to Christ? Are we despised by the World? Are we deepening and ripening in God? Are we faithful in service? “An unexamined life is not worth living,” and these questions must be dealt with sooner or later.

Oh my heart, answer this voice of God: how shall I stand at the Judgment Seat of Christ? Naught that I have done in the energy of the “flesh” will be of any avail there, but what I have hindered the Spirit from doing must be reckoned with. What store we set by

scope and publicity, and applause, and how little we estimate reality and depth. But these things must be dealt with, and better now than at the Judgment Seat of Christ. We are to-day busily engaged in adjusting ourselves with one another, in building up an external unity, and much of our time is spent in mutual admiration and congratulation.

But at the Judgment Seat of Christ all mere appearance will be torn away, all carnal energy revealed, all selfish motives discovered, and all the fair structure of our powerless service pulled down. Our sects and creeds and spiritual hobbies will all come in for the fire which leaves only that which cannot be burned. Believe that all God wants you to do is your best, and disbelieve in a coming judgment of Christian Character and Service, and you will be doing more to tighten the hold of Satan upon men, than the world can ever hope to do.

If these are not burning realities, I do not understand the Scriptures, but we have the witness of God in our hearts. Shall we not then live henceforth in the light of His return, Who is both Lord and Christ?

Questions and Answers.

QUESTION No. 385.

"THE BIBLE NO SAVIOUR."

CANON G. We gladly give you our answer to your question. With regard to the rhyming lines you enclose, headed:—"The Bible no Saviour."

We quite agree with you as to their dangerous character, and deplore with you their wide circulation.

It is difficult to conceive how any Christian can adopt such an attitude toward Scripture. A half truth when put forth for the whole is more misleading than an unconcealed lie. The idea is that the Bible is merely *an account of things*.

"Now, an account of things, as done or said,
Is not a LIVING letter, but a DEAD:
A picture only, which may represent
But cannot give us what is really meant."

These lines are full of potent mischief. Satan will be glad to get them circulated by Christians. They will serve his purpose well. According to these lines we have no way of knowing what they themselves mean: what is "really meant" must be found out by some mysterious inward spirit. What the lines say is practically nothing. But how solemn this is when applied to Scripture! It is simply a falsehood to say that Scripture is not living but *dead*. We read that "the letter killeth": and kill it does, as every child of God knows; but that it is *dead*, far be the thought! Let Scripture itself answer this Satanic teaching. The Saviour said: "The words that I speak unto you, they are Spirit and they are life." Are they less His words and less living when *written*? Again He said: "The words that I have spoken unto you the same shall judge you at the last day." Are these dead and ineffectual words? And not only so, but the Spirit of Truth has inspired an Apostle

to call Scripture an "incorruptible seed," even "the word of God that *liveth and abideth*." And again it is written: "The Word of God is *living and active* . . . dividing as under . . . and is a Critic of the thoughts and intents of the heart." And the Apostle Paul writes: "All Scripture is God-breathed." It goes forth out of His mouth, on a living mission, and prospers as it goes. (See Isaiah lv.) And the unfortunate title of these lines, "The Bible no Saviour," is flatly contradicted by the Bible itself; for it says the Holy Scriptures are *able to make wise unto salvation*. And again they are called "the ingrafted Word, which is *able to save your souls*." The Scriptures are not a mere "account of things." God has linked His grace and power with His Word. We must try the spirits in *men* as well as in *books*: and how else shall we try them but by the Word of Truth, which is a "Critic of the thoughts and intents of the hearts?"

Signs of the Times.

JEWISH SIGNS.

PALESTINE.

BRITISH OFFICIAL REPORT.

The British Consular report on the Trade of Palestine, which usually gives interesting and trustworthy information on the situation in the Holy Land, has just been issued. This year the report is written by Acting-Consul Freeman, and it continues the tale of progress told in earlier documents. The total value of the imports and exports at Jaffa, which practically represent the whole of Palestine, was, it says, about £1,160,000 last year, showing an increase of £330,000, or 40 per cent., as compared with the preceding year. Both the import and export trade of the country increased—the former from £464,000 to £660,000, and the latter from nearly £370,000 to £500,000. (If the figures from Gaza are added, the imports and exports amount to about £700,000 each.) The average of the previous years was about £300,000 for each of the two categories at Jaffa, with an upward tendency, rather more marked in the case of the imports than in that of the exports. The very large increase recorded for 1906, says the Acting-Consul, was due mainly to the good crops throughout the country (except in the case of barley in the Gaza district) and the large profits realised in consequence. The increase in the imports he attributes to a great extent to the needs of the steadily growing number of immigrants, pilgrims and tourists. The chief imports showing increase were cotton goods, hardware, petroleum, timber and building materials, sugar and coffee. Had it not been for the high prices of almost all commodities and articles of manufacture in Europe there would, it is thought, have been a far greater increase in imports than actually took place. The imports of cotton goods have more than doubled in quantity and quadrupled in value within the last seven years.

THE JEWISH INFLUX.

The increase of the Jewish immigration is having its effect on trade. In consequence of the growth of the population by the continuous influx of Jewish immigrants from Russia and elsewhere, says the report, the importation of building materials, such as iron and steel girders for roofing, corrugated iron sheets, tiles, planks and cement is increasing considerably. A very marked change is coming over Jerusalem and other towns through the substitution of girders and tiles for the time-honoured dome roofing. There is thus an opening, of which German, French and Belgian exporters have not been slow to avail themselves. The "Société du Chemin de Fer Ottoman de Jaffa à Jérusalem et prolongements," which is in French hands, appears to be in a prosperous condition financially. This prosperity is attributed to the steady increase of the population of Jerusalem, which may now be reckoned at 70,000, as well as to the annually-increasing number of pilgrims and tourists who visit the Holy City.

The Acting-Consul mentions an interesting innovation. Several gas-engines for motive power generated in the suction-producer,

with anthracite nut coal as fuel, have, he says, been imported into Palestine during the past year with successful results. The principal advantage that producer gas has over steam is economy in both fuel and water, and as Jerusalem, like other towns in Palestine, depends on rain for its water supply, the gas engine is obviously desirable.

The increase in exports was most marked in respect of oranges, soap, sesame seed, colocynth, and religious ornaments. There has been a continuous and steady expansion of the orange trade, the export having more than doubled in ten years. The manufacture of religious ornaments forms another thriving industry, the value of the exports having quadrupled since 1902.

JAFFA.

Here, too, great progress is reported. Mr. Acting Vice-Consul Falanga states that, notwithstanding the rise in the prices of nearly all goods imported from Europe, the trade of Jaffa last year showed a very sensible improvement on that of the preceding year. This progress is attributed to the increase of money in the country in consequence of the good crops in general in 1906, and the profits realised by the shippers. The population of Jaffa is increasing. It is now reckoned at 45,000, of whom 10,000 are Jews. Besides these 10,000 in the town itself, says the Acting Vice-Consul, there are some 3,000 Jewish Settlers in nine colonies in the neighbourhood of Jaffa. "These last are all cultivators, and own some 15,000 acres of land, on which they grow oranges, vines for wine making, and cereals of different kinds. The orange crop is in a very prosperous condition, as many as 503,000 cases are expected to be exported—an increase of more than 150,000 on the previous year's shipments. Other crops prove very satisfactory all round."

A SUCCESSFUL JEWISH EXPERIMENT.

The Acting Vice-Consul states that there are better prospects this year for the development of cotton cultivation in the country. Of the various trials during the last three years, he remarks, one that was made by the Jewish colonists at a village ten miles from Jaffa succeeded very well; 400 kilos of cotton were picked by them from scarcely one acre of land. This produce was sent to Liverpool, and, after having been "ginned" there, proved to be of very superior quality, being sold at 7d. per lb. This cotton was grown without irrigation, but it was properly attended to during its growth, whilst the other trials were made with little knowledge or discrimination. The success of this trial has attracted the attention of many land-owners, who have prepared land for sowing cotton during the coming season.

The final touch of modernity is reported to have been put to latter-day Jerusalem by the introduction of the motor-omnibus. According to the *Yorkshire Post* a service of these 'buses is shortly to be inaugurated between Jerusalem and Bethlehem. This, however, will only be the forerunner of other services, chief among which will be those from Jaffa and Jerusalem, Jerusalem and Jericho, and Jericho and Jordan. This is progress, indeed.—*Jewish Chronicle*, London, June 7th, 1907.

SIGNS OF THE APOSTASY.

THE NEW THEOLOGY.

The Higher Critic and Romanising Bishop of Birmingham recently delivered six addresses on "the New Theology and the Old Religion" in the Cathedral Church of Birmingham:—

"He said there was no doubt that we were passing through a period of religious unsettlement—an unsettlement largely due to the great change which we had undergone in our conceptions of the universe. It was aided by the fact that the Press was not alive to what had already gone on in theology. Dr. Gore thought the New Theology represented an immense gain. It was built up on the breakdown of the old materialism; it represented an immense approximation, and so far it was a matter for undoubted thankfulness."—*Daily Telegraph* (London), March 16, 1907.

THE NEW THEOLOGY CONVENTION.

At a Convention of "The New Theology, Alpha Union" (August 3-10), held at Penmaenmawr, as "A Summer School to advance the New Theology," its founder described it as "a re-asserting of the essential divinity in man;" and as being "the most determined attempt that had ever been made in history to realise the kingdom of God on earth. It was a greater movement than the Reformation. It would end, he hoped, in the establishment of God's kingdom of universal brotherhood, righteousness, peace and good-will."

On the following day (Aug. 4), the same preacher "held that our conventional notions of sin and salvation were mistaken and misleading, because they were not Christian. The day of redemption was not far off, yet he felt the first Christians were right, and that when that day did dawn, the veil between the seen and the unseen would be taken away."

This is one of the plainest proofs we have yet had that the New Theology is practically the foundation of the kingdom of Anti-Christ. For "The Alpha Union" is the letter A of the alphabet.

It ignores and denies the Scriptures.

It blasphemes God.

It dethrones Christ.

—It seeks the removal of the veil between the seen and the unseen, and hence is at once the direct work of "deceiving spirits" and "the teachings of demons."

Concerning these "latter times" as being marked by these very characteristics the Spirit has spoken expressly (1 Tim. iii. i.), and it behoves every true child of God to give earnest heed to the things which He hath spoken; and to treat these men and all their associates and dupes as "false apostles, deceitful workers transforming themselves into the apostles of Christ. And no marvel; for Satan himself has transformed himself into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. xi. 13-15).

"DECAY OF THE CONSCIOUSNESS OF SIN."

This is indeed a sign of the times. Not only is it a fact, but it is proclaimed from the Professors' Chairs.

We have before us *The Literary Digest* (U.S.A.) in which there is an article under the above heading, with reference to a new book by Prof. Geo. A. Coe, of Northwestern University, entitled *The Religion of a Mature Mind*.

Prof. Coe says "the feeling is taking root that too much emphasis has been laid in the past upon the consciousness of sin." He treats it as a conception arising from "Paul's thinking," and not as originating in a revelation. It all arose out of Paul's personal experience and training by man, and not out of a Divine inspiration. He says:—

"But even if conditions existed in the past which made an exaggerated emphasis upon sin more or less inevitable, the Christianity of to-day fronts quite other conditions. A reaction has already set in, declares Professor Coe, against formerly prevalent views. The sense of sin has declined (1) because it arose from conceptions of human depravity which no longer exist; (2) because it made 'personal salvation' the end of all religion, and appealed to selfish motives; and (3) because the modern tendency is to emphasise not evil, but good, in every sphere of life." We quote, in conclusion:

"The Christian consciousness is moving toward a point where the supreme question of life will be not, 'Am I saved?' but, 'What am I good for?' Not, 'Does God pardon and accept me?' but, 'How can I contribute most to the progress of the Kingdom of God?' . . . What the Christian world needs is a new sense of guilt, a realisation on the part of each of us that I am taking part in the sin of the world, that I am responsible for its misery to the extent to which I might prevent the one and relieve the other. Is there evil in my family? I cannot help bearing the burden of it. We must come to a similar sense of solidarity with respect to all the larger groups to which we belong. Is the government of my city corrupt? I must carry the burden of this corruption on my own soul. Is there wrong-doing and misery anywhere within my reach? I must say to my own soul, 'That, too, art thou!' The guilt is mine as long as I have talents, time, gold, which I might devote to the bettering of conditions. Thus it is with all our human relations. We have just one thing to do in life, and that is to build up the Kingdom of God. There is no other measure of success, no other measure of responsibility, no other measure of sin."

This is where our ethical and social reformers, whether ministers or others, are all drifting to. It is

all the outcome of "the wisdom of man," which is, we are told "foolishness with God."

But it shows the trend of religious thought; and indicates the point to which things are moving.

It emphasises the importance of a true idea of the difference between Religion and Christianity.

CANON ENJOYS WHIST DRIVE.

Canon Bullock, vicar of Spalding, in his "Parish Magazine," writes:—"Our annual whist drive and dance are of great value socially. We are drawn in friendly relations all together, and at the whist tables, in the lancers and polka, to say nothing of the happy period of refreshment, intercourse of the happiest kind prevails."—*Daily Chronicle* (London), Jan. 10, 1907.

"SIMPLE BIBLE TEACHING."

The discussion and controversies over this in Parliament must be in the memories of all.

But the need of it as shown by those who oppose it was never more exemplified than in the Parliamentary reports of April 11th.

The ex-War Minister (speaking on the Army Bill) spoke of how "David prepared his army by hiding them by fifties in a cave."

On April 12 the ex-Prime Minister appealed to the Prime Minister and advised him "to get up like Aaron from between his two supporters, and accept his suggestion."

The Prime Minister: "Solomon, isn't it?" (Laughter.)

The ex-Prime Minister: "No, not Solomon . . . Solomon had to do not with two supporters but with two babies." (Laughter, and cries of "one baby.")

Editor's Table.

ANSWERS TO CORRESPONDENTS.

CONSTANT READER (Dundee). "Psalms, Hymns, and Spiritual Songs" are to be sung "in the heart" or with the heart. There is no such division to be found in the Psalter (see vol. iii. p. 31). We believe that no one has any idea of the terrible havoc that has been wrought in the churches by the multiplication of man-made hymns.

A vast majority of Christians get their theology from hymnbooks; and the poor and mistaken ideas and beliefs of mortal men are riveted on the hearts and memories of many as though they were the teachings of Scripture.

Hymn-singing, as we know it to-day, is quite a modern invention, and the multiplication hymn-books date from little more than half a century.

Multitudes of believers still decline the use of modern hymnology; or confine themselves to the words of Scripture.

In the church books of "Devonshire Square Chapel," founded in London in 1641 (now removed to Stoke Newington), there is a record which is most instructive.

The question of hymn-singing was raised in 1701, and a church-meeting was called to consider and settle the threatened trouble. After due deliberation, the following entry was made, and may be seen to-day standing in the old church books:

"Upon the 15th day of the 12th month 1701/2, it was solemnly agreed by the congregation that those brethren and sisters that are for singing the praises of God should have liberty so to doe every Lord's Day

as followeth:—That is say, every Lord's Day in the morning, and likewise in the afternoon, after our publick service of preaching and prayer is ended, allowing a little space for those brethren and sisters which are not for singing, to goe out of the meating, and also for makeing the colleckion in the afternoon, provided that if there be any business which cannot conveniently be put off till our mounthly day, that the same be managed and done before the brethren and sisters which are for singing doe begin to sing in the afternoon, provided also that there be no singing on our day of breaking bread in the afternoon, till that ordinance be administered, and the colleckion made."

Then follow the signatures of the church members present.

This was in 1701/2. And saints of God were produced by and sustained on the Word of God; and holiness of life was manifested all through the ages by the feeding on that Word.

But, in our day, so great is the change, that Christians have followed the world till they have become so music-mad that they can neither eat nor speak nor worship without a band.

The great enemy of the Word is using music to the destruction of spiritual worship, and the hindrance of Scripture testimony. "Singing the Gospel" is a device of the enemy as a substitute for "preaching the Word," which is the great and abiding command of 2 Tim. iv. 2.

The depths into which the churches are sunk is evidenced by the fact that a school or college is being advertised (and advocated by our leading Christian papers) as a training-home for the production of such Solo-singers on a large scale.

It will be noticed that, to-day, even the anniversaries of our oldest religious societies are not considered complete without the introduction, or addition of a musical performance.

C.S. (Bolton). The word *δεσπότης* (*despotēs*) occurs ten times in the New Testament. It is rendered "Master" in 1 Tim. vi. 2; 2 Tim. ii. 21; Titus ii. 9, and 1 Peter ii. 18. It is rendered "Lord" in Luke ii. 29; Acts iv. 24; 2 Peter ii. 1; Jude 4, and Rev. vi. 10. If you carefully compare the way in which the Holy Spirit uses the word in these passages, you will be independent of man, it denotes specific *ownership*, while the usual word for Lord in N.T. denotes general *sovereignty*.

U. S. A.

Readers of *Things to Come* in the United States will be glad to hear that arrangements have been made for them to send their subscriptions and renewals to

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THINGS TO COME.

No. 161.

NOVEMBER, 1907.

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Editorials.

HEBREWS XI.

(Continued from page 110.)

IV.—“HEARING [COMETH] BY THE WORD OF GOD.”

IN speaking of old time to the fathers by the Prophets, God spoke in many parts and in many ways. He spoke in command, in warning, in expostulation, in reproach, in encouragement, in judgment, in prophecy, in promise, and in grace.

Of those who heard, “some believed the things that were spoken, and some believed not,” some obeyed and some were disobedient.

God also spoke at many times and on many subjects: and the faith of each one who believed what He said was exercised in a different direction.

In the case of Enoch we are not told what God said to him. From the remote context, the last Epistle of the New Testament (Jude 14), it would seem that it was about the coming of the Lord with all His saints. Whatever it was, Enoch believed God; and from the still remoter context, the first book of the Old Testament, we learn that His faith in this blessed fact resulted in His walk with God (Gen. v. 24).

In the case of Abraham, God spoke in command and in promise. The command was to leave his own country; and the promise was that he should have a son.

In the case of the Parents of Moses, God must also have promised a son; and must have so described him, that, when the child was born, they knew that it corresponded with what God had said.

In this way each speaking of God was the occasion of hearing, the hearing of faith.

The responsibility of each was to believe what was heard. The record concerning Abraham “the father of the faithful” is “by the hearing of faith . . . Abraham believed God, and it was accounted (or, imputed) to him for righteousness” (Gal. iii. 5, 6).

This must be the experience of all true believers. They must “believe God,” and not man. They must believe what God says and has said; and not the traditions of men.

To “believe God” is not necessarily to believe or rehearse a “Belief.”

The popular question, “Do we believe?” is thus seen to be as absurd as it is meaningless.

If we answer this by asking, “Believe what? Believe whom?” the emptiness of the question is at once exposed.

These are the questions for us to-day.

“ABRAHAM BELIEVED GOD.”

Do we believe God?

God has told us that there is “no good thing” in man (Rom. vii. 18). Pulpit, Platform and Press, with one voice declare that there is some good thing in man.* Whom do we believe?

God has told us that He created the heavens and the earth and all that is therein (Gen. i., Isa. xlv. 18). Man tells that it was all evolved, apart from God. Whom do we believe?

The Lord Jesus said “no man can come unto Me, except it were given unto him of My Father” (John vi. 65). Man says every man can come. Whom do we believe?

The Lord Jesus said, “God is spirit: and they that worship Him MUST worship Him in spirit” (John iv. 24). Man says that worship must be by “acts of worship” which the flesh can perform. Whom do we believe?

The Holy Spirit declares that “there is one Body” (Eph. iv. 2-4). Man makes and insists of having many bodies. Whom do we believe?

The Holy Spirit gives the solemn charge by Paul, “Preach the word . . . for the time will come when they will not endure sound doctrine” (2 Tim. iv. 2, 3). That time has come, and man says that “Preachers must find something that man will endure,” and “must preach something other than ‘the Word.’” “We can afford to pay for it, why should we not have it?” Whom do we believe?

God declares that these last times are “perilous times” when “evil men and deceivers shall wax worse and worse” (2 Tim. iii. 1, 13). Man says the times were never more full of promise for good; and are getting better and better every year. Whom do we believe?

“The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons” (1 Tim. iv. 1). Man, in these “latter times” tells us on every hand that these are not “spirits” (*i.e.* evil angels) or “demons,” but the “departed spirits” of human beings and we are exhorted and invited on every hand to “give heed” to them. Whom do we believe?

God said to our first parents “ye shall surely die” (Gen. ii. 16). The old serpent said “ye shall not surely die” (Gen. iii. 4). And all his “ministers” to-

* At a convention of “The Alpha Union” for the development of the New Theology, held at Penmaenmaur on August 3rd, 1907. The founder described it as being “a re-asserting of the essential divinity in man.”

day with one voice repeat that lie, and teach it as God's truth. Their creed is expressed for them in the words—

“There is no death,
What seems so is transition.”

Whom do we believe?

The Prophetic word declares concerning the resurrection of “the rest of the dead” that they “lived not again until the thousand years were finished” (Rev. xx. 5). Man declares they are alive all the time *without any resurrection*. Whom do we believe?

The Holy Spirit declares that this world is a dark place, and that, the prophetic word being the only light in it we “do well that we take heed” to it (2 Pet. i. 19).

The vast majority of preachers declare that the prophetic word is the “dark place” and we do well to avoid it. Whom do we believe?

God declares that “If we confess our sins, He is faithful and just to forgive us our sins” (1 John i. 9) the majority of Christians, though they habitually say with their lips, “I believe in the forgiveness of sins,” yet refuse to believe God, and tell us that “no one can ever know that he is forgiven.” Thus, they “make God a liar,” and say, practically, “Lord, I am not going to believe what Thou sayest in 1 John v. 9, until I have some evidence in my own feelings, that what Thou sayest is true!”

They thus believe their own feelings, but refuse to believe God's pledged Word.

Which are we believing?

These examples might well be extended, and other illustrations might be found.* For, inasmuch as Isaiah iv. 8 is true, and man's thoughts and ways are the opposite of God's, we may always ask: Whom do we believe?

This was the question for Israel at Kadesh-Barnea. Moses had told the people how God had said: “Go up and possess the land which I have given you, but ye rebelled against the commandment of the LORD, and ye believed him not, nor hearkened to his voice” (Deu. ix. 23).

We seldom think of the awe-inspiring solemnity of the words: “So we see that they entered not in because of unbelief” (Heb. iii. 19).

God spoke to Israel and said: “Go up and possess the Land. Go up over the hill-country of the Amorites.” It was a solemn moment; ever to be remembered.

“TO-DAY, IF YE WILL HEAR HIS VOICE.”

They heard His voice that day. He said: “Go up. Enter into My rest. Yet, in this thing ye did not believe the LORD your God” (Deu. i. 32).

As those words of Psalm xcv. (called the *Venite*) are sung week by week (generally as rapidly as the words can be got out of the mouth) how few stop to think of the solemnity of their meaning! “Forty years long was I grieved with that generation!”

Yes! Forty years of wandering. And why? Because they believed the evil report of ten men, instead

* Notably 1 John v. 12.

of two who witnessed to the truth of God's good report which HE HAD ALREADY GIVEN OF THAT LAND.

True, they did enter at last. After long years of wandering they crossed the Jordan on the East when they might have entered by the hill-country of the Amorites from the South 37½ years before!

And when Peter made the proclamation in Acts iii. 19-21 and called on the nation to “Repent;” and gave God's promise that He would send Jesus Christ, and times of refreshing should come from the presence of the Lord; the people were *at another Kadesh-Barnea!* They were, again, face to face with another command, and promise of the Lord. And a way was open over (as it were) “the hill-country of the Amorites.” This was the Parousia or Coming of the Lord, made known to faith in the first and earliest of all the Epistles of Paul, and made known by a special revelation in 1 Thess. iv. 13—v. 11.

This was something better than “the hill country of the Amorites,” and it was far, far better than crossing by Jordan. For, this would have been a going up indeed! It was entering the heavenly Canaan without going through Jordan, “the grave and gate of death” to resurrection. This was a hope for those who were alive and remained.

That is why the Apostle could say: “WE, which are alive and remain”: for, how was he to know but what the nation would Repent; and that he would really be among those who were alive, and would go up over the hill-country, yea, in the clouds of heaven, without dying, or crossing Jordan?

As 1 Thess. iv. was the Kadesh-Barnea of believers in that day, and Israel as a people did not thus “go up.” So is Phil. iii. 10, 14, 20, 21, our Kadesh-Barnea “to-day, if we will hear His voice.”

Thousands of Christians refuse to believe His voice. They agree in affirming that the only way of entering Canaan is by crossing the Jordan, the river of death. Some few of them go on to believe that it is by death *and resurrection*. But how few believe that “God has prepared some better thing for us.”

In writing to the believers in Thessalonica in A.D. 52, while Peter's offer of the kingdom, made in Acts iii. 19-21, was still before the nation, and before its formal withdrawal, in Acts xxviii. 23-28, nothing could be added to the revelation then made in 1 Thess. iv.

But after that withdrawal of the offer from Israel, and the sending of the Salvation of God to the Gentiles, the question is, was any further revelation to be made? Had God exhausted the riches of His grace and of His glory? Had He nothing more to make known to His children?

May we not gather our answer to these questions from our Lord's words in John xvi. 12, “I have many things to say unto you, but ye cannot bear them now.”

Why could the disciples not bear them at that time? Because He was still alive. The corn of wheat had not yet fallen into the ground and died (John xii. 24). Because He had not yet risen again from the dead. On those facts rested important doctrines. Until therefore the

events had taken place, *those doctrines could not be made known.*

Was it not even so in the case of 1 Thess. iv? Had not certain events to take place before any fresh revelation of truth would be made known? Had not the formal withdrawal of Peter's offer to take place? and then, would not the way be open for further revelations to be made? Ought we not, reasoning from John xvi. 12, to look for something fresh from the treasures of God's grace and glory? Surely we ought. And, if we do, we find that, when the Apostle was in prison in Rome, *those revelations were given* to him; secrets hidden from men for generations, and "hid in God," were made known: The great mystery or secret concerning Christ and the Church.

In that Roman Prison precious secrets were revealed for the Apostle's, and for our own comfort and faith and hope. And the question again arises:

DO WE BELIEVE GOD?

Shall we be like Israel at Kadesh-Barnea? Shall we believe God speaking through Paul as He spoke through Caleb and Joshua? Or shall we believe the majority, as Israel believed the majority of the spies?

Shall we say that when Paul wrote 1 Thess. iv. God had nothing fresh to reveal, in the face of the fact that up to that time we have not a breath of the mystery? Not a word as to the revelation and teaching given to us in Ephesians?

Did Paul himself know anything about it until he was inspired to inscribe it in his book and his parchments (2 Tim. iv. 13)?

Does not this tell us that the objects of our faith are WRITTEN DOWN in the Scriptures of truth, and not handed down by the traditions of men?

And did the Epistle to the Ephesians contain all that God had to reveal?

Is there nothing new in Philipians?

What is the *ἐξανάστασις* (*exanastasis*) or resurrection and translation in Phil. iii. 10, at which the Apostle so desired to arrive?

What is the "prize" of the "calling on high" (*τῆς ἀνω κλήσεως* (*tēs anō klēsēōs*) v. 14.

The A.V. and R.V. have obscured this by translating it "high" as though it were an adjective; whereas it is an adverb, and should be rendered *upward* (as R.V. margin) or *on high*. Was not the Apostle's goal *conformity to Christ in glory*?

Is this the same as 1 Thess. iv.? or, Is it something additional? The whole context seems to show that the Apostle was reaching forth to something set before him, and forgetting the things behind him. He did not reckon that he had laid hold of it; but he pressed toward the goal. He had not already reached it, but he was following on so that he might lay hold of that, for which he was himself laid hold of by Christ Jesus.

If we read carefully verses 10-15, may we gather that we have some fresh revelation of glory hinted at? and, is it because we have been trying to identify it with 1 Thess. iv. that the passage (Phil. iii.)

has always been more or less of a difficulty with all of us?

If, then, Faith cometh by hearing what God hath spoken, let us "to-day hear His voice," that we may enter into His rest.—(*To be continued*).

"THE SONGS OF DEGREES."

(Continued from page 113.)

IV. — THEIR EXAMINATION.

WE come, at length, to such an "examination" as was suggested by Dr. Lightfoot, and is abundantly vindicated in Dr. Thirtle's investigations. In carrying this out, we have found the following fifteen points of contact between the history of Hezekiah and his Songs of the Degrees; the same in number as the fifteen Psalms. But there may be others which we have overlooked; for we never profess to exhaust the Divine Word.

In deciding the order in which we should here present them we have been guided by the Songs, and not by the history. In Kings, Chronicles, and Isaiah we have the chronological order of the historical facts. In the Songs we have the Divine order according to their spiritual significance.

We have already noted the fact that the fifteen Psalms are divided into *five* groups of *three* each. And the order of the subjects of the three Psalms is the same, group for group, and Psalm for Psalm.

The *first* Psalm in each group has Distress, Affliction, and Trouble, with Prayer, for its subject.

The *second* has Trust in Jehovah.

The *third* has Blessing, and Peace of Zion.

THE FIFTEEN POINTS ARE AS FOLLOWS:—

1. Rabshakeh's blasphemous tongue.
2. Sennacherib's reproaches.
3. Sennacherib's shame.
4. Hezekiah's earnest prayer.
5. God, "the Maker of heaven and earth."
6. Hezekiah's desire for peace.
7. Jehovah's promised help.
8. "For Thy servant David's sake."
9. Jehovah's sign to Hezekiah.
10. Hezekiah's trust in Jehovah.
11. Hezekiah "like a bird in a cage."
12. "The Captivity of Zion."
13. Hezekiah's zeal for the house of Jehovah.
14. Hezekiah childless.
15. The Passover for all Israel.

The reader must compare what is said under these fifteen heads, with the Psalms themselves, and the notes in Part IV.

The two parts are supplemental to each other; and should be studied together. The references also are to be carefully compared.

(1) *Rabshakeh's Blasphemous Tongue.*

We know, from the history, that when Rabshakeh's words were heard, they were received with dismay. King Hezekiah and all his ministers rent their clothes, and covered themselves with sackcloth.

He sent word to Isaiah, and said: "It may be Jehovah thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God,* and will reprove the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left" (Isa. xxxvii. 4).

Hezekiah, himself, prayed and said,

"Jehovah, bow down thine ear, and hear:

Open Jehovah, thine eyes, and see:

And hear the words of Sennacherib who hath sent him (*i.e.*, Rabshakeh) to reproach the living God" (2 Kings xix. 16).

We do not have to look far into these Psalms to find references to the scornful, contemptuous, and proud words of Rabshakeh.

In the very first we read:

"Deliver my soul, O Jehovah, from lying lips,
And from a deceitful tongue,
What shall be given (or done) unto thee,
Or what shall be done unto thee, thou false tongue?" (Psalm cxx. 2, 3).

"Have mercy upon us, O Jehovah,
Have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled with the scorning
of those that are at ease,
And with the contempt of the proud" (Psalm cxxiii. 3, 4).

Not only did Hezekiah pray with reference to the disturbers of Zion's peace, and of his own peace of mind; but we have distinct references to Sennacherib's reproaches.

(2) *Sennacherib's Reproaches.*

Both in 2 Kings xix., and in Isa. xxxvii., the prophet Isaiah sent to Hezekiah, in answer to his prayer, of Divine message in reply to Sennacherib's reproaches of Jehovah.

The words are nearly the same in both records. They both refer to, and quote, Sennacherib's words; and tell us what he had said as to his conquests of other nations.

But Jehovah, in His reply by Isaiah, reveals the fact that Sennacherib had done only what He had permitted him to do; and how He had *over-ruled* all for the accomplishment of His own counsels.

In 2 Kings xix. 25, 26 and Isa. xxxvii. 26, 27, Jehovah apostrophizes Sennacherib, and asks him:

"Hast thou not heard long ago, how I have done it,
And, of ancient times, that I have formed it?"

* Like the expression "the God who made heaven and earth," the title "the living God" always has reference to Idols. He is so called in contrast with those which had no life. Compare 1 Thess. i. 9.

Now have I brought it to pass,
That thou shouldst be to lay waste fenced
cities into ruinous heaps.
That is why their inhabitants were of small
power,
They were dismayed and confounded:
They were as the grass of the field,
And as the green herb,
As the grass on the housetops,
And as corn blasted before it be grown up."

Can we have the smallest doubt that, in Psalm cxxix., we have a reference to these words of Jehovah by Isaiah?

Jehovah had said that He had made the enemies of Sennacherib to be as grass before him. So here Hezekiah prays that Jehovah would do the same with all the enemies of Zion.

"Let all that hate Zion be put to shame and turned backward.

Let them be as the grass upon the housetops,
Which withereth before it be grown up:
Wherewith the mower filleth not his hand;
Nor be that bindeth sheaves [filleth] his bosom"
(Psalm cxxix. 5-7).

No one can fail to see the close connection between these words of Hezekiah and Isaiah; or fail to admire the beautiful way in which Jehovah's taunt to Sennacherib is turned into a prayer for Zion.

(3) *Sennacherib's Shame.*

In the history we read how, after that Jehovah had cut off the hosts of Sennacherib in one night, he "returned with shame of face to his own land" (2 Chron. xxxii. 21).

Can we doubt for one moment that Hezekiah refers to this when he says:

"Jehovah is righteous:
He hath cut asunder the cords of the wicked.
Let them all be confounded (R.V. 'be ashamed')
and turned back
That hate Zion." (Ps. cxxix. 4, 5).

(4) *Hezekiah's Earnest Prayer.*

We learn, from Isaiah xxxviii. 3, that Hezekiah's grief was deep and real.

He "wept with great weeping" (v. 3, margin).

"He prayed and cried to heaven" (2 Chron. xxxii. 20).

In this prayer Isaiah joins him. Hezekiah had sent to him for this purpose: "lift up thy prayer for the remnant that are left" (2 Kings xix. 2, 4).

When Hezekiah received Rabshakeh's letter, he "spread it before Jehovah." This prayer is recorded in 2 Kings xix. 15-19. Its earnestness will be noted in verse 16 and 19.

"Jehovah, bow down thine ear, and hear:
Open, Jehovah, thine eyes, and see.
I beseech thee, save Thou us out of his hand."

When threatened with death by "the King of terrors," he "turned his face to the wall, and prayed unto Jehovah again, saying:—

"I beseech thee, O Jehovah . . .
And Hezekiah wept sore" (2 Kings xx. 2, 3).

Another prayer is recorded in Isaiah xxxviii. 10-20: and verse 14 shows how sore was his trouble.

"Like a crane or a swallow, so did I chatter:
I did mourn as a dove:
Mine eyes fail with looking upward:
O Jehovah, I am oppressed;
Undertake for me."

How can we read these words without at once associating them with the Songs of the Degrees?

The very first words of the first of these Psalms give us the connecting link.

"In my distress I cried unto Jehovah,
And he heard me" (Psalm cxx. 1).

"Unto Thee did I lift up mine eyes . . .
Our eyes wait upon Jehovah our God,
Until that He have mercy upon us.
Have mercy upon us, O Jehovah,
Have mercy upon us" (Psalm cxxiii. 1-3).

"Out of the depths have I cried unto Thee, O Jehovah.

Adonai, hear my voice,
Let thine ears be attentive to the voice of my supplications" (Psalm cxxx. 1, 2).

It is hardly necessary to make any comment on these Scriptures. The correspondence is obvious: and he who reads the history and the Songs most minutely will be the most amply rewarded for his study.

(To be continued.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 29, March, 1907).

XIV.—THE KINGDOM OFFERED TO ISRAEL, IN THE PERSONAL MINISTRY OF CHRIST.

UNDER this heading we classify the Four Gospels: and the Four Gospels are almost wholly a record of the three years' ministry. That ministry began with the Anointing, just as the ministry of the Twelve began, later, with the Pentecostal Baptism. In each case the Holy Spirit was the Power.

In the teaching, acting and suffering of Christ, there recorded (in other words the Prophecy, Power and Passion of the Saviour), we see the foundations laid for all that would or could follow; and yet, while this is recognised, it is evident that these narratives, from beginning to end, bear the stamp of Kingdom Truth—even the mercy promised to Abraham and the kingdom promised to David.

The moment we open the New Testament we see this: and as we mark the words in Acts i. 1-11, leading up to the Ascension, we hear the same note.

The evidence, in these articles, must be rigidly condensed; but it is hoped that it may suffice to present it as follows:—

1. The evidence connected with the *Gospel of the Infancy*.
2. The evidence in the *words of Christ Himself*.
3. The evidence from a *wider range of witnesses*.

I.—The Gospel of the Infancy.

What is meant by this is the teaching found in the early portions of Matthew and Luke leading up to Christ's public ministry.

What is that genealogical list in Matthew i. but the proof of the Messiah's connection with David and Abraham, showing Him to be the true and final successor to the throne of the Davidic kingdom?

And what the corresponding list in Luke, but the proof of His connection with the head of the race, Adam himself, and so setting Him forth as the Son of Man to whom (and in this name) is given authority to execute the judgment of the kingdom?

Hence the question of the Magians: "Where is He that is born King of the Jews?" Was that a mistaken notion? Was He not so born? And if so, does it mean what it says?

The answer to this last question is given in Luke i. and ii. The messages of the angel Gabriel, to Zacharias concerning John and to Mary concerning Jesus, are kingdom messages, out and out.

As to John, it was announced that he would be filled with a holy spirit from his birth; that he would be a Nazarite; that his mission would be to the children of Israel; that his testimony would be after the tone and power of Elijah; and that the whole point of his ministry would be to turn many of Israel to the Lord and thus prepare a people for the Messiah. All this is Jewish to a degree.

And as to the Lord Jesus, the angel told Mary that He would be great as the Son of the Most High; that the Lord God would give Him the throne of His father David; that He would reign over the house of Jacob for ever; and that of His kingdom there should be no end. Jacob; David; a throne; a kingdom; a reign; an endless rule. No thought here of a *Church*, or of *one body*, or of anything distinctively Christian. It is teaching having reference entirely to Israel and to the Davidic throne and kingdom. Is it all a delusion? God forbid. This is Messiah's mission to Israel and it will be fulfilled to the letter. So the Prophets of God had testified and so the angel announced.

In accord with all this are the angel's messages to Joseph (see Matt. i. 20, 21), and to the shepherds of Bethlehem (see Luke ii. 8-14); and in the same line and strain are the testimonies of Zacharias (Luke i. 67-79), and of Symeon (Luke ii. 25-35), and of Anna the prophetess (Luke ii. 36-38).

It is true that He came into the world to save sinners, but it is equally true, and true primarily, that He came to save Israel, His People, from their sins. The one note, among all these witnesses, going beyond Israel, is that of Symeon, who speaks of Him as a "Light," and a "Glory"? "A Light for an unveiling of nations and a Glory of thy people Israel." But even there, nations are only named in the old prophetic sense of their blessing as connected with Israel (Gen. xii. 3).

And thus everything is in keeping with the point of time. What is said of Christ Himself and what is said of His forerunner, John, is all pointing to the one fact that the Gospel, here, was the Good News of the kingdom—the kingdom offered to Israel, proclaimed to Israel, in the person of John first, and then in the person of the promised King-Messiah Himself.

The Magians from the East—types of castes and countries that will welcome David's true and final Successor in the coming day—came to do Him homage not as a Redeemer or a Saviour but as the one "born King of the Jews."

Whenever it is a setting forth of the kingdom in power and glory then Israel is first and dominant and the nations second and subordinate. And if we do not yet see Israel in this position and all nations serving the King of Kings then, for certain, something has come to hinder it—to put the kingdom in abeyance for the time being.

These prophecies of Matthew and Luke are not abrogated or cancelled; much less have they failed or merged into unintelligible mysticism; but God, in the resources of His wisdom and sovereignty, on the interruption of kingdom testimony and rule, is accomplishing other secrets of His abounding and manifold Grace.

We may easily see the beginnings of this change as we study

II.—*The Evidence of the Words of Christ Himself.*

The record of the period between the anointing and the crucifixion of Christ is the record of kingdom teaching and testimony. There we see how, less and less, the leaders of the Nation were inclined to listen to Messiah's claims. There we note the conflict between the Light and the Darkness becoming increasingly acute. There we mark the gradual unfolding, in precept, parable and prophecy, of what the Kingdom meant; and, in opposition thereto, we note the development of the envy and hatred of the rulers, until, at last, the dread and fateful decision was made to put the Saviour to death.

This general character stamps the record; it is the Messiah presenting Himself to Israel as their King, as their Saviour and Redeemer. And this testimony to Israel must come first and all else must wait on it.

"To the Jew first" is the guiding rule, both in blessing and in judgment. Not to the Jew only, but "to the Jew first." In accordance with this we find the apostle Peter declaring to his nation: "Unto you first, God having raised up His Servant, Jesus, sent Him to *bless you* by turning away every one of you from your iniquities" (Acts iii. 26). In like manner the Apostle Paul, speaking to the Jews at Antioch told them how "it was necessary that the Word of God should *first be spoken to you*; but, seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Nations" (Acts xiii. 46).

It was "necessary" that the Gospel of the Kingdom should be proclaimed "to the Jew first."

The three Synoptic Gospels are so much alike in their general presentation of Christ and His ministry that it will be fair and sufficient to fix our attention on the first of the three—Matthew—and mark there how the Messiah presents Himself to Israel and how the subject of His teaching is the "Good News of the Kingdom."

Matthew has been spoken of as the Royal Gospel, setting forth Christ as King and specially as King of the Jews. With this title He was born and with this title He was crucified. But one of the leading characteristics of Matthew is the way in which truth is there recorded as *grouped together*.

What is meant by this will be clear when three facts are mentioned:—

1. *First of all we have the group of teachings generally known as the Sermon on the Mount.* It seems evident that these sayings are to be regarded as not all uttered at the same time or in the same place; but Matthew groups them together as the sayings bearing one stamp; the Manifesto of the King and the laws of the Kingdom. The teaching is Ethical—spiritual if you like, intensely so—but still ethical in caste and tone.

This great Manifesto is not the truth of Redemption. It is not Evangelical in any distinctive sense—Christ is not set forth there as the sacrifice for sin; the root doctrine of regeneration is not formally taught; the resurrection is never mentioned; nor is the coming of the Lord.

It assumes the authority of the King, who had been announced as "at hand," as then present.

It is an incisive and most searching setting forth of the spirituality and practical ethical power of God's Law, showing the character of those who shall enter into and enjoy the kingdom; who shall inherit the earth and see God, and share in the blessings of, and possess "the Kingdom of the Heavens." It will apply fully in the day when "the heavens do rule" and the "kingdom under the whole heaven is given to the people of the saints of the Most High." It speaks TO us all, of course, and we may test and try our characters by its searching light; for it is infinitely more spiritual and searching than the laws of Sinai; but it is not the form of truth to which we are now delivered, after Christ's death and resurrection; and many of its precepts can only apply to and be understood by those

who shall "inherit the earth" and enter into the kingdom under the rule of the Son of Man.

We may, therefore, denominate the teachings of the Sermon on the Mount as distinctively

PRECEPTIVE.

2. Then, *secondly*, we have in the centre of the Gospel according to Matthew a group of teachings which may be as distinctively called

PARABOLIC.

In chapter xiii. we have seven parables grouped together all bearing one stamp, setting forth in a variety of ways the "Mystery of the Kingdom." Why *mystery*? Just because Israel was going to reject her Messiah. The kingdom as offered by Him was going to be refused: and, thus, put in abeyance, it was to pass through a prolonged period of suspension and silence.

These were called by the Lord "the secrets (or mysteries) of the kingdom" (Matt. xiii. 11).

A careful comparison of the parables of the Tares of the Field, of the Leaven, and of the Drag Net, will show conclusively how the state of things there set forth looks forward to and leads on to the great crisis of Christ's return; and of the clearing of the field and the shining forth of those who will be "righteous," and bear the stamp of the moral character set forth in the Sermon on the Mount, in the manifested "Kingdom of their Father."

It is "the Kingdom of the Heavens" that is likened to all these varied figures of Tares and Wheat; Mustard seed; Leaven; Hidden Treasure; Merchant seeking Pearls; and the Drag Net. It is not the Church; not the Body of Christ; not "the Mystery"; not the Calling on high; but it is that which is called in Matthew "the Kingdom of the Heavens"—a special designation for a special time and a special teaching. This expression, "the Kingdom of the Heavens," occurs in Matthew some thirty-two times and nowhere else in the New Testament.

3. It is the same thing when we come to the *third* group of teachings in Matthew, namely,

THE PROPHETIC.

Christ not only appealed to the nation to repent and receive Him as their God-sent Saviour, but He also prepared for the rejection of both Himself and His appeal. Hence the teaching in Parabolic symbols. Hence also the Prophetic Teaching carrying forward the "secret" period of abeyance to its conclusion and showing how it would issue in a glorious manifestation of the King and the Kingdom, in triumphant power, at the time when He shall have returned, "having received the Kingdom."

The "Prophetic Teaching" connects itself with the closing days of our Lord's ministry and with another mount, "the Mount of Olives." It was there that He spoke those marvellous words of foreview recorded in Matthew xxiv. and xxv.

See how He runs everything up to His own personal Return; how He speaks of the Elect Nation; how the Remnant will "endure to the end and be saved"; how the time will be like "the days of Noah" when He will suddenly startle apostatizing Christendom and bring in the Kingdom in power and great glory (Comp. Rev. xii. 10).

In chapter xxv. there are *three successive pictures*: first, what happens when the Bridegroom actually comes; second, the entering into the joys and rewards of the Kingdom of His faithful servants; and having taken His seat on the throne of His glory (v. 31) for "the Thousand Years," we see the concluding scene at the end.

It is in Matthew, too, where we have two incidents recorded, which so convincingly show that our Lord's personal ministry was to Israel.

The one is the sending forth of the Twelve (Matthew x.). They were distinctly told not to go into the way of the Nations but to the lost sheep of the house of Israel (v. 6). And they were to preach to their nation that the Kingdom of the Heavens was at hand (v. 7). And in the face of persecution they were to go from city to city, "for," said the Lord Jesus to these men "ye shall not have gone over the cities of Israel till the Son of Man be come." How meaningless these words are to those who do not understand this Kingdom teaching. "He that hath ears to hear let him hear!"

Some have tried to go forth with the Gospel to the Nations on the lines of Matthew x., but it has been to their own confusion. No; the ministry of Christ and of the Twelve and of the Seventy was a ministry to the Jews and a proclamation of Kingdom blessing if only the nation would repent.

The other incident is the case of the Syro-Phœnician woman, who so persistently petitioned the Lord about her daughter (see Matt. xv.). She appealed to Him as the "Son of David"; but "He answered her not a word." She had no claim on the Son of David; she was not one of David's people. She was "a dog of the Gentiles." Then the Disciples begged of Him to send her away; but He said to them "I am not sent but to the lost sheep of the house of Israel." There we have it from Christ's own lips to whom He was sent, the people to whom His ministry was intended to appeal and apply.

Then, when the woman cried out: "Lord help me," He taught her that she could only get the blessing she sought purely on the ground of grace, saying "it is not meet to take the *children's bread* and cast it to dogs." Here faith triumphed. "Truth Lord," said she, owning Israel's place. "Yet the dogs eat of the crumbs that fall from the Master's table," added she further, taking her own place as a Gentile dog and getting mercy from her Master. This case, outside of Israel, is the exception which proves the rule.

Surely nothing more is needed to show that Christ's personal ministry was to the people of whom, as concerns the flesh, He Himself came!

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

THE DECEIVER OF THE WORLD.

(Continued from page 116.)

SATAN is given, among other descriptive titles, that of "the *deceiver* of the whole world" (Rev. xii. 9). Jesus Christ is truth, life and light. Satan is deception, darkness and death. The world, as now organised, is full of "the *deceivableness* of unrighteousness." In order to have the capability of deception the spurious thing must closely imitate the genuine. A lie does not deceive unless it has the guise of truth. The deceptive contrivance or device, in order to fulfil the object of its author, must have the promise and appearance of desirable properties while lacking the substance thereof.

The characteristic of deceitfulness may be discovered in Satan's world-scheme at whatever point it may be closely scrutinized. Scripture speaks of the "deceitfulness of riches; (Matt. xiii. 22), and this may well serve as the typical illustration of the subject, because there is in our day no other object so prominently set up by men before their own eyes as worthy of their most strenuous efforts, no other object in the ardent pursuit of which so many human beings are intently engaged as the acquisition of money. From generation to generation man's experience has uniformly witnessed to the truth of the Scriptural statement touching the deceitfulness of riches; and yet the power of deception therein was never greater in its intensity or more disastrous in its results than at the present day.' The amassing of colossal fortunes in one of the striking characteristics of the age. Men are indeed heaping up their treasure in the last days (James v. 3). No natural explanation will account for the deceptive power of riches. It can only be understood in the light of the explanation of Scripture that Satan is the god—that is to say, the architect, constructor and engineer—of this world-system, and that his character inheres in his work.

But let the scrutinizing gaze of the inquirer be directed to any other object which the director of the world's affairs places before the minds of men, and he will perceive that the same quality of deceitfulness resides in them all. The apostle speaks of the "deceitfulness of sin" (Heb. iii. 13) and of its *hardening* effect upon the nature of man. This brief word of Scripture is a veritable search-light whereby the depths of human nature and the very core of the world-system may be explored. It is beyond question a ray of the "true light." Sin is deceitful, and men are, beyond controversy, hardened thereby. The truth of this appears on all sides.

Is there then no one to whom we may go; no one in whom there is no deceit and no darkness at all? Yes there is *One*, even He of whom God says, "This is my beloved Son, *hear Him*." And if we heed this command and listen to His words what do we hear Him say concerning this world through which we are now passing? He has many things to say on this subject, solemn, pointed, urgent words. He says that it shall

not profit a man if he gain the whole world and lose his own soul (Matt. xvi. 26). He says that if we are of the world the world will love us, for it loves its own; but that they who are His are not of the world, because He has chosen them out of the world, and that therefore the world hates them (John xv. 19). He says that if the world hates us we may know that it *hated Him* before it hated us (Id. 18). He foretold that the world would rejoice at His death (John xvi. 20), and declared that His disciples were not of the world, even as He was not of the world (John xvii. 14). The apostle who was closest to His heart gives us a picture of the men of the world and the theme of their talk, saying "They are of the world, therefore *speaking they of the world and the world heareth them*" (1 John iv. 5). Whoever has something to say in praise of the world, however false his flatteries may be, is sure of an audience. And through the same apostle God speaks these piercing words:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For *all* that is in the world, the lust of the flesh and the lust of the eyes, and the vain-glory of life, is *not* of the Father, but is *of the world*. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (1 John ii., 15-17, R.V.).

What can this be but the direct consequence of the event described in the third chapter of Genesis? All the outward manifestations of evil in the world are classed under three heads. These manifestations have no explanation, and are absolutely incomprehensible without the event recorded in that chapter. With it "all that is in the world" is intelligible. The mother of all mankind "saw that the tree was *GOOD FOR FOOD*"—the lust of the flesh; "and that it was *A DELIGHT TO THE EYES*"—the lust of the eyes; "and that the tree was to be desired *TO MAKE ONE WISE*"—the vainglory of life. Is it possible for any rational man, after paying the slightest attention to these Scriptures and perceiving but a small fraction of the magnitude and universality of the truth contained in these few words, to doubt that they are from God? Surely, it must be plain, upon the briefest consideration, that no man could have furnished that explanation at the time the first book of the Bible was written (or, indeed; at any time), or have given the complementary comment upon it which we have received through the last of the inspired writers. This is not man; it is none other than the Alpha and Omega, the First and the Last, and the Living One, who is and who was, and who *is to come*. (Rev. i.).

But men *love* to be deceived. This is a common trait of humanity; and what can account for this fact but the explanation that the race, in Adam, submitted voluntarily to the influence of the deceiver of the world? This *willingness* to be deceived is strikingly evinced by the readiness with which the natural man gives ear to all who teach the pleasing doctrine that existing conditions are in the main satisfactory, and, anyhow, are steadily improving. We are exhorted to listen to the throb of

twentieth century activity and to keep in step with the march of progress. And if this be too materialistic for some, the same vague and meaningless sentiments are put into various religious settings; as in a new year's greeting to his flock by an "eminent divine," the central exhortation was to "bow before the sacred shrine of humanity." Will any reader be surprised to hear that there was a demand for and a wide distribution of this greeting? Such phrases as these, whereof every worldling, whether clerical or secular, has a goodly stock, possess an amazing power of deception, productive upon the natural mind of intellectual anæsthesia, and not to be accounted for save by the event recorded in the third of Genesis.

Other evidences of the present working and widespread effects of this power of deception might be multiplied. We see it in the very general love of men for the improbable and unreal, and in the many ways in which human credulity manifests and gratifies itself; in the fondness for fiction, works of the imagination, romances, theatrical representations, so-called spiritualistic seances, feats of legerdemain, tales of occult happenings, in a word, anything and everything which represents unreality as reality, or which aims to cheat the senses. Falsehood has thus a power even to entertain, to administer gratification, and to divert the mind, though it can never satisfy the heart of man; and when falsehood is presented in attractive forms and with practical skill it is even exalted as "Art," and to it high religious authorities attribute a beneficial influence, and it even finds its way into the churches.

Not such is the teaching of the word of God. The man who is controlled thereby finds *his* delight in the law of the Lord. His enjoyment is not in "foolish talking and jesting, which are not convenient," but he talks of all "His wondrous works" (Ps. cv.). God's words are in his heart, and he talks of them when he sits in his house, and when he walks by the way, and when he lies down, and when he rises up (Deut. vi. 6, 7). Over him the deceiver has no power, for having been enlightened by the word of God, he is not ignorant of the deceptive devices of the enemy.

The pursuit by the natural man of first one and then another of the many forms which unreality takes, and the willingness to be deceived, which the man himself recognises even while he yields to it is an evidence of his lost condition. Until he comes under the convicting work of the Holy Spirit, man will avoid meeting the truth that he has lost fellowship with God. Yet his very willingness to hear of something improbable, and to invest it with attributes of reality, is a perpetual witness to the conscious lack of *something* which is outside all worldly experiences, which the world knows nothing of, and which the natural man knows nothing of; for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, nor *can he know them*, because they are *spiritually discerned*" (1 Cor. ii. 14).

The readiness of the mind of man to accord to falsehood that acceptance which, in a clear and unfallen

mental state, would be accorded only to truth, may be seen in the prevalence throughout the whole world of idolatry, superstition and false religion. The heathen world embracing more than two-thirds of the living human beings, are completely under the sway of falsehood and darkness. But the so-called civilised peoples exhibit precisely the same tendencies. Religious, medical and other quacks flourish in the centres of intelligence, and it is safe to say that no man is free from the inherited tendency to give heed and credence to the improbable and untrue. And when men are not thus occupied as were the Athenians, who "spent their time in nothing else but either to tell or to hear some new thing," they fall to the mental occupation of "exercising the imagination." Whatever that faculty may have been intended for, its chief exercise in fallen man is to spin long skeins of falsehood, presenting to the mind a succession of unrealities and impossibilities in great variety. The fact that their character is known does not interrupt the process; and like the objective diversions in which men engage to "kill the time" while hastening on to eternity, these imaginations serve to crowd out all unprofitable subjects of meditation, and to exclude the knowledge of God. Therefore, the apostle speaks of one phase of the Christian warfare as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

There is a spiritual consequence which men bring upon themselves by having "received not the love of the truth"; and that consequence is the subject of our present consideration, namely, that they are always ready "to believe a lie," easily subject to "strong delusion," and exposed to all signs and lying wonders," and to all "deceivableness of unrighteousness" (2 Thess. ii. 9-11). Such are the effects not only spread plainly in view on every hand, but within the common experiences of every heart; effects of what? Is there any explanation, which even purports to account for these effects and to state the cause of them, save only the information given in the third of Genesis?

(To be concluded in our next.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 118.)

THUS far we have been more or less detailed in our treatment of events, but we must now for lack of space confine ourselves to a summary only of remaining events, leaving the student of the Word to follow out the truth as the Holy Spirit may lead him.

We learn then that:—

The Fifth Consequence of the Coming of the Lord to the Air will be:—

(v). WAR in heaven with the DRAGON.

This is chiefly stated in Rev. xii. 7-12. In the previous verses of this chapter we read of a "woman" who

is to bring forth a "manchild," who is to rule the nations with a rod of iron. After the birth of this child, the "woman" betakes herself to the wilderness, to a place prepared for her by God, and there she remains for twelve hundred and sixty days (6). The same fact is stated in the mystical terms of "times" in verse 14, and shuts us up, I feel, to the only interpretation of these two persons, that is the "woman" to be Israel, and the "manchild" to be Christ. The God-appointed time has come for the fulfilment of the ancient promise that Satan should be overthrown, and hence Michael is directed to attack him, and cast him down from the heavenlies to the earth. This fills heaven with joy, and the earth with woe, for now the routed foe turns his attention to the "woman" who brought forth the "manchild," and knowing that he has but a "short time" (vv. 6-14) he in great wrath hurls himself against her by means of powerful agents. In Ch. xii. it is the action of the Devil himself that is made prominent, but in Ch. xiii. he retires from view, and his agents, the two "beasts," become prominent. The first of these is spoken of in verses 1-10, and the second in verses 11-18 of this chapter, and the connections and distinctions between them are of deep significance. The one is a Political power, and the other is Religious: the one is Gentile, and the other is Jewish: the one is out of Palestine, and the other is in it, and the latter is the agent of the former, as the former is the agent of the Dragon. Here then we have the infernal trinity pitted against the Holy Trinity, and the immediate object of contention is not the Church, neither is the sphere—the heavenly places—but Israel furnishes the occasion of this day of trouble, and the sphere is the Holy Land.

The time at which we have now arrived is that spoken of in Daniel ix. 27, and in his Seventieth Seven. We are told here that the Antichrist makes a covenant with Jewish people for seven years, but that in the middle of that period he proves false to his promises, stops their daily sacrifices, and sets up false worship in the Temple (Psalm lv. 20; Dan. xii. 11). This Man of Sin also opposes and exalts himself above all that is called God, in the Temple, shewing himself that he is God. In all this he is supported by Satan who bestows upon him miraculous powers, so that he makes fire come down from heaven on the earth and gives life to the image of the Beast which the people have made, and which they worship (Dan. xi. 36-39; 2 Thess. ii. 4; Rev. xii). Those who do not render this Worship are slain (Rev. xiii. 15). This, of course, brings terrible persecution upon the faithful Jews (Rev. xii.), a remnant of whom escape and are preserved of God for three and a half years, during which time they preach the Gospel of the Kingdom—John's gospel—to the heathen (Rev. xii., xiv. 6,7; Matt. xxiv. 14).

Many are the passages which treat of this terrible period, but the character of the whole may be summed up in the words of the Holy Spirit. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be

saved, but for the elect's (Jews') sake those days shall be shortened" (Matt. xxiv. 21,22). The Psalms reflect for us the condition of the faithful remnant at this time, and their rending cries (Ps. lxxiv. 79), but, thank God, they also tell us of God's promises to them of deliverance (Psalm xxx. 5; xxxvii. 10; xlvi. 5).

This leads us to the second part of our subject, viz.,

THE CONSEQUENCES OF CHRIST'S COMING.

(b) To the Earth.

As there was a fivefold result of the first stage of Christ's Coming so also of the second stage. And first of all there will be:—

1. The Overthrow of the ruling Powers.

In answer to the prayers of His suffering people the Son of Man descends to the earth with His Saints, and He comes for judgment (2 Thess. i. 7, 8, Jude 14 and 15). At His coming Judah repents and is accepted (Zec. xii. 10-14; xiii. 1). And the Messiah becomes the Defender of His people against the united forces of the World-powers (Joel. iii. 16. Isaiah xlix. 25; li. 22, 23; xli. 11, 12. Zech. xiv. 3. Ps. ii.), whom He utterly destroys (Rev. xiv. 9, 10. Mal. iv. 1, 2. Isa. xxxiv. 2, 3. Rev. xix. 15-21. Isa. lxiii. 1-6). In this overthrow the Beast and the False Prophet perish (2 Thess. ii. 8. Rev. xix. 20).

The next result will be,

2. The Judgment of the Living Nations.

We cannot but regard Matt. xxiv. and xxv. as wholly prophetic, and wholly Jewish, the Judgment spoken of in xxv. 31-46, is that which is executed at the close of the Seventh Seven of Daniel.

It is in this Gospel also that we have a foreview of the work of separation that will be wrought at this time, when all things shall be gathered out of Christ's Kingdom that offend, when He shall thoroughly purge His floor, and when the tares shall be gathered for the burning (Matt. xiii. 41; iii. 12; xiii. 30).

Then will come:—

3. The Restoration of Judah and Israel.

This will be threefold:—

- (a) to God,
- (b) to their Land, and
- (c) to one another.

In Ezekiel xi. 15-17, a promise is made to Israel that they should be gathered from the countries throughout which they have been scattered; and a similar promise is made to Judah in Zech. ii. 12.

This restoration will be nothing less than a national resurrection, when the bones that have filled the valleys shall come together and be made to live and to stand upon their feet an "exceeding great army;" when they shall awake and sing who have dwelt in the dust, and whose dew shall be as the dew of herbs. Iniquity will be taken away from them, and Jehovah will no more hide His face, and the divided people will once more become one nation. The Lord's enemies will now be defeated, the nations subdued, and Satan bound, and God's appointed and anointed King and Priest shall sit upon His throne.

This brings us to the fourth great consequence of the Coming to the Earth.

4. The Millennial Kingship of Christ.

Many and comprehensive are the Scriptures that treat of this subject both from the moral, governmental, and spiritual points of view, but here we can only approach the subject and that but briefly as it affects the King. His reign, we are instructed, will be one of Righteousness and Peace; of Peace founded on Righteousness, and of Righteousness producing Peace. Hence such passages as the following:—

Psalm lxxii. 2, 3. "The mountains shall bring peace to Thy people and the little hills by righteousness."

Psalm lxxxv. 10. "Mercy and truth are met together; righteousness and peace have kissed each other."

Isaiah xxxii. 17. "And the work of righteousness shall be peace."

Isaiah lx. 17. "I will also make thy officers peace, and thine exactors righteousness."

Isaiah ix. 7. "Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Hebrews vii. 2. "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

Hebrews xii. 11. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

James iii. 18. "And the fruit of righteousness is sown in peace of them that make peace."

During this period the Messiah fulfils all the offices of Old Testament prophecy, in that He is Priest, King, and Prophet. He is the Antitype of Solomon as King of Peace (Psalm lxxii.), of Melchisedec as King and Priest (Gen. xiv. 18-20), and of Moses as King, Priest, and Prophet (Deut. xviii. 15, 18; xxxiii. 5. Lev. viii. 15, 19, 23). The blessings of His reign are universal, the curse is removed from the earth, and it once more becomes as the garden of God, "Instead of the thorn shall come up the fir tree," etc. Ferocity is taken from the animal creation, and henceforth:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 6-9). Iniquity is removed from Israel: "Neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling places, wherein they have sinned, and will cleanse them: so they shall be My people, and I will be their God" (Ezekiel xxxvii. 23). And the nations of the earth shall yield obedience

to the rule of the Christ (Isaiah ii. 2, 3). "He shall have dominion from sea to sea, and from the River unto the ends of the earth."

"Before Him on the mountains
Shall Peace the herald go,
And righteousness in fountains
From hill to valley flow."

What will take place, according to the revelation of scripture, beyond the Millennium, does not here concern us further than to show the relation that exists between the Coming of Christ, and

5. The Last Things.

God has been pleased to reveal much of His divine purposes to us, but only a part of His design is known, and what ages of conquest and blessing may succeed the Millennium we cannot say, though certainly such are in many places hinted at; ages during which Christ shall truly see of the travail of His soul and be satisfied; when He shall be absolute Lord over all things celestial, terrestrial, and infernal, and when the passion of Calvary will be realized in perfect Universal Victory.

And then beyond all that again—"God all and in all."

Signs of the Times.

JEWISH SIGNS.

PRACTICAL WORK IN PALESTINE.

[From a Correspondent of *The Jewish Chronicle*.]

Four delegates from the Palestinian Colonies have arrived in Paris to arrange the transfer of the wine-cellars with Baron de Rothschild. During the last six years, the colonies have acquired as much land as had been purchased during the preceding twenty-five years. Some colonies have doubled their area and all are self supporting.

Several industries are gaining a foothold in Palestine through the efforts and enterprise of individuals. M. N. B. Klinker, a Russian Jew and graduate of a French School of Chemistry, has established a factory for the manufacture of tartaric acid, the basis of which is the sediment of wine. The wine-cellars yearly dispose, in this manner, of 12,000 francs-worth of sediment, which had been hitherto regarded as worthless. M. Klinker realises a profit of 3,000 to 4,000 francs yearly from this manufacture. This gentleman is now in Paris, and is engaged in forming a company for further industrial enterprises, the first of which will be the establishment of a soap factory. M. H. Wilboushevitch (Wilbusch), who served on the Uganda Commission, and M. Pevzener, have established an olive-oil factory. This investment has already yielded a very large dividend; and they are now founding two factories in Palestine. These enterprises are entirely private, and have received no outside assistance.

The rumour in some papers that the Jewish colonists are endangered by the proximity of the Arabs is quite untrue; the latter have always been, and are still, very friendly.

The Immigration Laws are no stricter now than heretofore; and no difficulty is experienced in obtaining admission to Palestine.

The Actions Committee is very anxious to assist and encourage individual enterprise, both agricultural and industrial, with statistics, advice, and in every way possible; but cannot take any initiative itself in these matters.

A colonising association is to be formed on the same lines as the "Menucha Winachla," which was organised by the Chovevi Zion Circle of Warsaw, of which Mr. Levin-Epstein was a member. The "Menucha Winachla" consisted of fifty members, each of whom paid 3,000 roubles in the course of seven years. The colony of "Rechoboth" was founded by this organisation; the area of the colony was 10,600 dunums. Five hundred farm hands were employed daily. Half of the members of "Menucha Winachla" now live in Palestine; the remainder have sold their rights to others, and reside in Russia and draw the dividends. The population of Rechoboth now consists of about one hundred families, besides workmen.

A new "Menucha Winachla" to be formed in America should have at least one hundred members, paying 200 dols. to 300 dols. yearly for ten years. Land purchased for the establishment of a colony is to be situated on the banks of a river, which could thus be utilised for irrigation. The principal work is to be the cultivation of orange groves, which are very profitable. Olive groves might also be cultivated to advantage. The matter of obtaining a suitable site is in the hands of a committee of three in Palestine. Mr. Levin-Epstein has already some definite promises of membership in America for the new "Menucha Winachla," his aim being to interest one hundred American families in Palestinian colonisation.

Then comes the Palestine Horticultural Society. The payment of 20 dols. in the course of ten years buys one dunum (quarter of an acre) of land, upon which fruit trees are to be cultivated by Jewish labourers. The land does not belong to the person who pays for it, but is the property of the National Fund; purchasers will, however, receive each year some products of their land.

The Bezalel School is doing excellent work, and is very popular with all the elements of the population. A very large number of pupils are enrolled, and many persons are afforded work in connection with the activities of the school. The subject mainly taught is interior house decoration.

A Palestine Industrial Syndicate is to be established for the purpose of studying agricultural and industrial conditions in Palestine, and of encouraging private enterprise by making known the results of its investigations. The syndicate is to devote itself, for the present, to the special study of cotton and sugar-growing, and to encourage promotion of special companies for the developments of these products. The syndicate will not itself embark in any enterprises. A German Syndicate with Professor Warburg works successfully on the same lines.

The Actions Committee has decided to erect in Palestine a large Orphan Asylum for Russian Jewish children who lost their parents in the recent pogroms. The information which has been collected shows that there are still in Russia a considerable number of these orphans, whose relatives are no longer able to undertake their education and maintenance. The Actions Committee has already commenced the preliminary arrangements for the execution of the scheme, and has invited other important Jewish organisations to participate in it.

Editor's Table.

NOTES AND NOTICES. END OF VOL. XIII.

Our friends and subscribers are reminded that our December Number will close the current Volume XIII. Our December Number will contain the Index, together with our programme for next year as an INSET. We now ask that the

RENEWAL OF SUBSCRIPTIONS may be made in good time for the year 1908. They should be sent to the Publishers, Messrs. Horace Marshall & Son, 125, Fleet Street, London, England.

To save trouble to individual subscribers,
SUBSCRIPTIONS ABROAD will be kindly received

IN THE UNITED STATES
by Mrs. Tratman, The Maples, Wheaton, Ill., U.S.A.

IN GERMANY
by Grubé's Verlag, Tellstrasse 19, Düsseldorf.

PAYMENTS can no longer be received in Foreign and Colonial Postage Stamps. But if sent to the Editor direct, Payments may be made by means of the New Postal

"REPLY COUPONS" from the British Colonies and from most countries included in the Postal Union. Five per cent. must be added for the commission charged by the P.O. for converting the stamps represented by them, into money.

FOREIGN POSTAGE

has been altered and reduced, as follows: 1 oz. 2½d., every additional ounce or part thereof 1½d.

PROSPECTUSES OF EDITOR'S NEW WORKS.

Prospectuses of these are now being prepared, and will be sent in due course to all who have purchased from himself during the last two or three years.

He asks all these and any other friends to apply to him for a *further supply* of these prospectuses, hoping that they will be able to put them into the hands of those whom they think may become purchasers.

EDITOR'S NEW WORK.

Those who have so kindly contributed to this work have enabled us to publish it at the low price of 5/-. If free copies were now sent for each 5/- contributed (as we once suggested) it would destroy the advantage thus gained. We are, however, quite willing to send to any contributors if they will kindly communicate their wishes to us.

FIFTH EDITION.

LEXICON AND CONCORDANCE.

This will be ready for delivery with the Editor's New Works, which will be announced next month.

Will those who have ordered it (and others who wish to do so) kindly send an intimation to that effect.

With a multitude of letters it is difficult to keep an accurate record of all such transactions.

TWO NEW BOOKS.

We have pleasure in calling attention to two new books, which we advertise freely, one by Sir Robert Anderson, K.C.B., of London. *In Defence; a Plea for the Faith.*

The other by Pastor W. Graham Scroggie, of Bethesda Free Chapel, Sunderland.

LIVERPOOL.

Two meetings are held in Liverpool for the study of the Word of God by *Things to Come* readers, on the lines of 2 Tim., ii. 15.

One at St. Matthew's Vicarage, on the Second Tuesday in each month.

The other (at the North end of Liverpool), 21, Aughton Street, every week.

Further particulars may be obtained at either of the above addresses.

ACKNOWLEDGEMENTS.

(For "Things to Come" Publishing Fund).

	£	s.	d.
W. H. (Surrey)	5	0	0
C. S. F. (Boston, U.S.A.)	2	0	0
J. R. H. (Edinburgh)	0	6	0
A Widow's Mite	0	1	0

(For New Work).

F. W. B. (Ceylon)	0	7	0
J. R. H. (Edinburgh)	0	6	0
J. R.	0	5	0
H. P. (Southsea)	0	2	0

(Editor's Personal Use).

J. B. (London, N.W.)	1	1	0
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THINGS TO COME.

No. 162.

DECEMBER, 1907.

Vol. XIII. No. 12.

Editorials.

HEBREWS XI.

(Continued from page 123.)

THE FAITH OF ABEL (v. 4.)

I. THE TWO WAYS OF ACCESS.

"By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God Himself bearing witness to his gifts: and by it [i.e., by means of his faith which led to his martyrdom] he, having died, yet speaketh."

As "faith [cometh] by hearing" (Rom. x. 17), Abel and Cain must both have heard what sacrifice they were to bring.

As hearing [cometh] by, and consists of, what we hear through the Word of God, Abel and Cain must both have heard from God.

Otherwise it would have been by fancy, and not by faith; and there would not have been room, either for obedience on the one hand, or for disobedience on the other.

We find further particulars on this matter in the history, as recorded in Gen. iv.

But first we have to notice the place where the history is written.

In the first chapter of Genesis we have the creation of man.

In the second chapter we have man in communion with God.

In the third chapter we have the Fall of man; and, at the end, we see man driven out from the presence of the LORD God.

In the fourth chapter we have the way back to God made known. This is the first thing that is revealed after the Fall. It stands on the forefront of revelation. It is no mere fragment of Hebrew folk-lore to be dismissed as an "old-wives'-fable." But it takes its place here, in God's revelation, as being the first and earliest event, not only in Chronological or Historical order, but as being the first in Experimental order also. It is the first great lesson that is written down in the Scriptures of truth—"for our learning."

God must have spoken (as we have said) to Cain and Abel, concerning the manner in which He would be approached. He must have spoken of the way in which those who had been driven out might return back, and have access to Himself.

The lesson which is taught us by this first example of faith is that, Abel believed that which he had heard

from God on this all important subject, and Cain did not believe God.

It is worthy of remark that in the *Historical* order in Gen. iv. 3, 4, Cain is mentioned first, and in the *Experimental* order in Heb. xi. 4, Abel is mentioned first.

Cain is mentioned first, in the history, for he was the elder. He brought his "offering unto the LORD." He was not godless, as is often represented. On the contrary he was most "religious," and the offering which he brought cost him much more than Abel's did. He sought access to the same LORD and looked for the same blessing as Abel did.

But the point is, that the way back which he took, was his own way: while the way which Abel took was God's way, which He had revealed and laid down.

Cain had heard the "report" as well as Abel, but he did not believe God. He invented what he must have supposed to be a better, or more excellent way.

"Cain brought of the fruit of the ground, an offering unto Jehovah" (Gen. iv. 3). But, that ground the LORD God had just before put under the curse for man's sin, and had said to Adam "cursed is the ground for thy sake" (Gen. iii. 17).

Cain, therefore, brought, as his offering to the LORD that which He had pronounced to be "cursed."

Abel, on the contrary, brought of the firstlings* of his flock, and the fat thereof.

What was it that made Abel's a more excellent † sacrifice than Cain's?

Commentators have speculated much, and differed widely as to this. A variety of causes has been assigned.

But there is no room for more than one interpretation the moment we remember what the words "by faith" mean.

They mean that God had spoken; that Cain and Abel had heard; that Abel obeyed God and Cain did not!

The whole matter is perfectly simple. And the lesson it brings home to our hearts to-day is just as simple and clear.

It was a question, as we have seen, of believing what had been spoken as to

THE WAY BACK TO GOD.

God's way back (which Abel took) was by sacrifice, by the death of a substitute, by the blood of Atonement.

Man's way back (which Cain invented) was "without blood"; and a way which he had devised out of his own heart. But, "without the shedding of blood is no remission of sin" (Heb. ix. 22).

* This was the law of redemption, which was afterwards laid down in the Israel's legislation. See Exod. xiii. 12; xxxiv. 18-20. Num. iii. 46, 47 xviii. 15, 16, etc.

† See Heb. iii. 3, and compare Matt. v. 20; vi. 25; xii. 41, 42. Mark xii. 33. Luke xi. 31, 32; xii. 23.

Cain might have brought his sin-offering just as easily as Abel. It lay at his door (Gen. iv. 7). (See R.V. margin); it was ready to his hand. If he "did well" he needed no sin-offering; and he would have been "accepted." If he did not well, and sinned, then God would have had respect to his offering as He had to Abel's.

No! it was the "New Theology" of his day: and it consisted in *not believing what God had spoken*; and in inventing a "New" way of his own.

In this lay his sin.

This is why God "had not respect" to his offering, however much Cain may have worked to produce it. The "sweat of his brow" could be no substitute for the "blood of the lamb."

In all this we are shown the great fact that there never have been but these "two ways" in the world's history.

However many and however various may be the religions of the world, all may be reduced to these two. Whatever may be the excrescences and eccentricities of man's imagination, there is always this "reversion to type" (as Evolutionists say).

Here we have the typical embryo of all the subsequent "History of Religions."

Man may hold his "Parliament of Religions,"* but when all his talking is done, there is a reversion to type, and we come back to these two primal facts, and to these two ways.

One is God's way and the other is man's,
 One is by faith, the other is by fancy,
 One is of grace, the other is of merit,
 One is of faith, the other is of works,
 One is Christianity, the other is Religion.

The one rests on what God has said, the other rests on what man thinks.

The one rests on what Christ has done, the other rests on what man can do.

These two words sum up and embody the two ways—"DONE" and "DO."

As to what man is to do there is no end to the variety. In no sphere is evolution seen to such a remarkable extent.

This will be seen in the papers on *The Truth about Evolution*,† which we hope to give our readers in due course.

His point is that evolution is a solemn fact, but it is seen *only in human affairs*, because man has departed from God.

Nowhere else is evolution seen. *Outside human affairs the evidences of evolution are non-existent*: but it is, undeniably, the order of this present evil world where evil is found; for evil, like evolution, is *not found outside man's world*. There is no escape for man but God's appointment for him, and that is death. This is why it is Christ's work to

* And considering the hostilities which exist between them and the conflicts which have raged, they will soon require to hold, not a "Parliament of Religions" at Chicago, but a "Conference" at the Hague, to regulate their warfare.

† They are by Philip Mauro, and they will follow next month as we have given on "The World and Its god."

"deliver us from *this present evil world* according to the will of God, our Father" (Gal. i. 4).

Evolution consists in unbelief and *in departure* from God. Hence it is that we see its germ first exhibiting itself specially *in the religious sphere of human affairs*. In the Divine sphere, whether in the animal or vegetable kingdoms, we look in vain for any trace of its action.

We see it working in the medical, legal, military, naval, artistic, and in every department of the scientific spheres, but it is in the religious sphere that it was first seen; and it is in Genesis iv., in the history of Cain and Abel that God shows us its beginning. Jabal and Jubal, and Tubal-Cain and a generation of artificers soon followed in "the way of Cain" (Gen. iv. 20-22).

"The way of Cain" was the first step in the evolution of Religion. Its developments and ramifications are to-day innumerable.

But in the way of Abel there has never been any evolution. *Substitution* and *the shedding of blood* remain the only way for "the remission of sins" to this present moment; and will remain the same to the end.

These are the Two Ways which are set before us here in Cain and Abel.

In the one no change has ever taken place; it is the only way back to God. Christ suffered "the just for the unjust that He might bring us to God" (1 Pet. iii. 19). This is its end and it is headed up in Christ. In the other, there has been nothing but change. *Evolution* has run its constant and persistent course, and will continue so to do until it reaches its end in the deification of man, and is headed up in Antichrist.

All who are in "the way of Cain" are labouring on behalf of man, and for man's improvement. They are ready with their own ideas as to what man must DO to be saved.

Whatever may be the varieties evolved from man's imagination they are all one in asserting that man MUST do something. Whatever their differences or their controversies, they all agree in that; man must DO SOMETHING.

Man must be something, feel something, experience something, give something, pay something, produce something. He must be called and "registered" something.* He must DO something.

They all insist on the last however they may differ about the others. Where they do differ is only in what the "something" is to be. It is this which accounts for the vast number of different systems of religion which have been evolved in the world's history. All these are rightly called "Religions." Even "the Christian Religion" is only one of them; and has as many Sects and Divisions as any of the others.

However many may be these differing forms, they are *all one in Doing*, while in true Christianity they are "all one in Christ" only.

* This is according to English Civil Law, and it is carried out except when a census is made. Then Religious enmity and hatred step in and will not allow it lest it should be shown that one predominated over the other. Without a census, each may make its own boast.

Christianity is of God; and consists in a Person—Christ; Religion is of man, and is carried on for man, and in his interests. It consists of men's Forms, and Rites, and Ceremonies, Articles, Creeds, Confessions, Doctrines, and Traditions, Churches and Synagogues.

If your something does not agree with that of others, then be careful, or you may be killed, as Abel was, by one of these Cains. For, there is nothing in the world so cruel as Religion. It was Religion that murdered Abel. It was Religion that killed the Prophets, Crucified Christ,* and produced the noble army of Martyrs.

It was Religion and the strife of religious sects that delivered Jerusalem to the sword and power of Rome.

It was Religion that afterward wrested Jerusalem from Rome, and terrified Europe by the threatened advance of the Saracen's sword.

It was Religion that deluged the Holy Land with the blood of the Crusades.

It was the Religion of Pagan Rome that cried "the Christians to the Lions."

It was the Religion of Papal Rome that gave Christians to the Stake; that invented all the tortures of the Inquisition; that sent forth Armadas with its instruments of torture, and has ever since been engaged in foul Conspiracies and Plots in order to obtain and secure its ascendancy.

It is Religion to-day that lies at the root of, and pervades the world's political strife: and it is in the struggle for Religious supremacy in "Rome Rule" and "Education" that the greatest bitterness, "envy, hatred and malice, and all uncharitableness," are manifested and exhibited in the political controversies in the present day.

The question of 1 John iii. 11, 12, brings out the contrast between Christian love and Religious hate.

"This is the message that ye heard from the beginning, that we should love one another. Not as Cain [who was] of that Evil one, and slew his own brother. And on what account slew he him? Because his own works were evil, and his brother's righteous."

Cain's works were evil, because they were his own, and of the Evil one, who (in the previous chapter) had ruined his parents by the same unbelief in God's words. Abel's works were righteous, because they were "by faith," and according to what God required.

Hence Cain's hatred, and hence Cain's murder.

It will be found that Religion has shed more blood, and produced more sorrow and crying than all the wars and desolations caused by the politics and dynasties of the world put together. There have been, and still are, the wars of Creeds, as well as of Races.

There is more in the Margin of Gen. iv. 10, than appears on the surface. The words of the LORD to Cain are full of significance: "What hast thou done? the voice of thy brother's bloods crieth unto me from the ground." We must need explain this plural, "bloods."

* It was not the ungodly rabble, but the Chief Priests and the leaders of the religious party.

In the ancient Jewish Commentary,* we read: "He says not *blood*, but *thy brother's bloods*, i.e., his blood, and the blood of his posterities, his seeds."

The Targum of Onkelos explains it as "the voice of the blood of the generations which were to come from thy brother."

The Jerusalem Targum says "the voice of the blood of the multitude of the righteous who were to arise from Abel thy brother."

It seems, almost, as though the Lord Jesus meant the same when He said: "That upon you might come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharius."

Whether these interpretations be correct or not, the fact remains most solemnly true that all these various Religions are one, in origin, in character, and outcome, and also in cruelty.

In the vital matter of Salvation they unite, and are ONE, in saying with one voice:—

SOMETHING in my hand I bring.

Whereas, in true Christianity, which is Christ, the convicted sinner proclaims the existence of the great dividing gulf, and says:—

"NOTHING in my hand I bring,
Simply to Thy Cross I cling."

This puts nothing between the sinner and the Saviour; whereas it is the essence of all Religions to put something, whether it be a Priest, or Sacraments, or Creeds, or Ceremonies of some kind or other. Something has to be said, or done, or believed, or felt, without which, they, as one Creed puts it:—

"Cannot be saved."

This is the first great lesson which we learn from Abel's faith:—"The Two Ways."

In one of those two ways, each one who reads these lines, stands, to-day.

Either he is trusting to something *instead* of Christ, or to something in *addition* to Christ; or, he is trusting wholly in the merits of that Substitute whom God has provided, even the precious blood of that Lamb which "speaketh better things than that of Abel" (Heb. xii. 24).

"THE SONGS OF DEGREES."

IV. — THEIR EXAMINATION.

(Continued from page 125.)

(5) *God, the Maker of Heaven and Earth.*

HEZEKIAH prayed unto Jehovah and said:—

"O Jehovah, God of Israel, which dwellest *between* the cherubims,

Thou art the God, *even* Thou alone, of all the kingdoms of the earth;

Thou hast made heaven and earth;" (2 Kings xix. 15; Isa. xxxvii. 16).

There is a special reason for thus addressing his prayer.

* The Mishna. Sanhedr. Cap. iv., 5.

Rabsbakeh had railed against God; and he and his men "spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man" (2 Chron. xxxii. 19).

Yes, the God of Jerusalem was "the God of Hezekiah" (verse 19), and He was "the God who made heaven and earth." With Him all things are possible.

Well, therefore, did Hezekiah make his prayer unto Jehovah, in sharp contrast with the gods of Assyria, in whose praise Sennacherib had spoken.

Now notice how this is referred to in Psalm cxxi. 1,2; and observe the *full stop* at the end of the first line, and the *Question* at the end of the second.

"I lift up mine eyes unto the mountains.
From whence will come my help?
My help cometh from Jehovah,

Who made heaven and earth" (Ps. cxxi. 1,2).

It will be seen that these four lines are an introversion: in which we have the *Creation* in the first and fourth lines, and the *Creator* in the second and third.

The contemplation of Creation, in the mountains which stand about Jerusalem, turned Hezekiah's thoughts to Him who created them.

The God who made the mountains, made heaven and earth; and He could do all things; and could bring help and deliverance to Hezekiah.

Hezekiah did not do anything so foolish as to think the mountains could help him.

To "lift up the eyes" is a Hebrew form of expression, or idiom, for *considering*; * and hence for doing that which was the result of such consideration. In Psalm cxxiii. 1 we have it again.

"Unto Thee have I lifted up mine eyes,
O Thou that dwellest in the heavens."

And the next verse goes on to explain the act †.

There is another Figure of Speech employed in this verse (Psalm cxxi. 6 †). It is called *Anadiplosis* (which means a *doubling*) because a word is *doubled*, or repeated, for the purpose of pointing out the word on which the real emphasis is to be placed. Here it is shown to be on *help*.

"Whence will come **my help**?
My help cometh," etc.

This Figure conclusively shows that it was not the mountains from whence he was expecting help; but from Jehovah who created them.

In Psalm cxxiv. 8, Hezekiah again expresses the same confidence, and on the same grounds.

The introversion of these four lines shows that Hezekiah looked unto the mountains, not for any help that they could give him (as some have thought), but because they were the work of Hezekiah's God. As he

* And the act is put by *Metonymy* of the Adjunct, for what is connected with, and included in, the act. See *Figures of Speech*, pages 3, 606.

† Compare Gen. xiii. 14. Ezek. xviii. 6, 15.

‡ See *Figures of Speech*, pp. 251-255.

For other examples compare Gen. i. 1,2 (earth); Psalm cxxii. 2,3 (Jerusalem); cxxvi. 2,3 (done great things), etc.

lifted up his eyes and considered them, they told of *Him, the Creator, who made them*; yea, of Him who "made heaven and earth."

In Psalm cxxiv. 8, he again expresses the same hope.

"Our help is in the name of Jehovah,
Who made heaven and earth."

The whole of this series of Psalms ends with a further reference by way of praise:

**"Jehovah that made heaven and earth,
Bless thee out of Zion"** (Psalm cxxxiv. 3).

In Psalm cxxiii. 1, also, Hezekiah's prayer is addressed to Him "that dwelleth in the heavens." This is Jehovah before whom he spread Sennacherib's letter, and said:—"O Jehovah Sabaoth, God of Israel, that dwellest between the cherubims" (2 Kings xix. 15; Isa. xxxvii. 16).

(6) *Hezekiah's Desire for Peace.*

In his prayer, Hezekiah refers to his longing for peace, in the midst of wars without, and fears within. His sickness came in the midst of the siege: as is clear from the promise given in connection with the sign of the shadow's going back on the Degrees (or steps): "I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria" (2 Kings xx. 6).

Hezekiah's prayer therefore has reference to the siege as well as his sickness. Hence he prays, and says:

"Behold, for **peace** I had great bitterness" (Isa. xxxviii. 17).

So, in the Songs of the Degrees, he says:

"My soul hath long dwelt with him that hateth **peace.**

I am for peace: but when I speak, they are for **war**" (Psalm cxx. 6, 7).

Is there not here, in the very first of these Psalms, a reference to the history? Yea, to the first beginning of all his trouble.

We read in 2 Chron. xxxii. 1-3, that "when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem (margin, Heb. *His face was to war*), he took counsel with his princes." Who can doubt that, in this v. 7, we have a reference to such passages as this, and 2 Kings xviii. 19, etc., Isa. xxxvi. 5, etc.

Hezekiah's one desire was for "peace." He prays:

**"Pray for the peace of Jerusalem.
Peace be within thy walls"** (Psalm cxxii. 6, 7).

"And peace upon Israel" (Psalm cxxv. 5).

**"Thou shalt see thy children's children,
And peace upon Israel"** (Psalm cxxviii. 6).

The last Psalm of each of the five groups of three, has blessing and peace for its theme. And his own last prayer (recorded in the history) was that "peace and truth" might be in his days (2 Kings xx. 19).

(7) *Jehovah's Promised Help.*

Isaiah had positively assured Hezekiah that Jehovah would certainly deliver him and Jerusalem. He said:

"Thus Jehovah hath said concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith Jehovah. For I will defend this city, to save it" (2 Kings xix. 32-34).

"I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city" (2 Kings xx. 6).

This was Jehovah's answer to Sennacherib's challenge, sent on, in advance, to Hezekiah from Lachish (which he was besieging): "Shall your God deliver you out of my hand" (2 Chron. xxxii. 9, 15, 17, Isa. xxxvi. 20; xxxvii. 11).

Now notice how this Divine pledge was taken up, and treasured, and mentioned again and again in these "Songs of the Degrees":

"My help cometh from Jehovah . . .

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber,
Behold, he that keepeth Israel shall neither
slumber nor sleep.

Jehovah is thy keeper:

Jehovah is thy shade upon thy right hand. . . .

Jehovah shall preserve thee from all evil:

He shall preserve thy soul.

Jehovah shall preserve thy going out and thy
coming in

From this time forth, and even for evermore"
(Psalm cxxi. 2-8).

"If it had not been **Jehovah who was on our
side**, now may Israel say;

If it had not been **Jehovah who was on our
side**, when men rose up against us:

Then they had swallowed us up quick, . . .

Blessed be Jehovah, who hath not given us *as*
a prey to their teeth" (Psalm cxxiv. 1-3, 6).

"As the mountains are round about Jerusalem,
So **Jehovah is round about his people**"
(Psalm cxxv. 2).

"Then said they among the heathen,
Jehovah hath done great things for them,
Jehovah hath done great things for us;
Whereof we are glad" (Psalm cxxvi. 2, 3).

"Except **Jehovah build the house**,
They labour in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain"* (Psalm
cxxvii. 1).

It was because of this assured promise of Jehovah,

* We have another example of the Figure *Anadiplosis*, or *Doubling* in this Psalm, for the sake of emphasising the vanity:

"The watchman waketh but **in vain**.

In vain ye rise up early."

See *Figures of Speech*, pages 251-255.

sent to Hezekiah, by Isaiah, that we see his firm trust in the word of Jehovah. There was no other ground for his faith: for, "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

(8) *For My Servant David's Sake.*

"When Hezekiah received the letter of the hand of the messengers, and read it:" he "went up into the house of Jehovah, and spread it before Jehovah" (Kings xix. 14).

Isaiah was sent with Jehovah's answer to that letter: and in it special stress was laid on the grounds on which Jehovah would deliver Jerusalem, and Hezekiah, and His people. He said:

"I will defend this city, to save it, for mine own sake, and for **my servant David's sake**" (2 Kings xix. 34).

So also in answer to his prayer for recovery from his sickness, Isaiah was sent with the message: "Thus Jehovah hath said, **the God of David thy father**, I have heard thy prayer . . . I will defend this city for Mine own sake, and for **My servant David's sake**" (2 Kings xx. 5, 6).

See how these words were remembered by Hezekiah, when he "**remembered David**, and all his troubles," and prayed to Jehovah to remember them also (Psalm cxxxii. 1).

Hezekiah remembers them and says:

"For thy servant David's sake

Turn not away the face of Thine anointed"
(Psalm cxxxii. 10).

The whole Psalm is taken up with David. The first part is what David swore to Jehovah (*vv.* 2-10): and the second part is what Jehovah had sworn to David (*vv.* 10-18).*

It is all for David, and for David's sake.

Surely this is in close connection with the history as it is recorded in the book of Kings.

(9) *Jehovah's Sign to Hezekiah.*

Isaiah suddenly changes his address in 2 Kings xix. 29 and Isa. xxxvii. 30, and turns from Sennacherib to Hezekiah. All is really addressed to Hezekiah: but the apostrophe is addressed to Sennacherib, who is to be turned back by the way that he came.

A sign is then voluntarily given to Hezekiah in the following words:

"And this shall be a sign unto thee,
Ye shall eat this year such as groweth of itself;
And the second year that which springeth of
the same:
And in the third year sow ye, and reap,
And plant vineyards, and eat the fruit thereof."

Here was a sign, indeed, as to the truth of Jehovah's

* See the structure of the whole Psalm in Part IV., pp. 308-311.

words. A sign that could be clearly understood and evidenced.

Nothing that would be sown would spring up. Only what grew spontaneously would be available for food. The sowers would be disappointed, and would see the fruitlessness of their labour.

How well can we understand the special reference of the following words:

"They that **sow** in tears shall **reap** with songs of joy.

He that keeps going on carrying his basket of **seed**

Shall surely come again with songs of joy, Carrying his **sheaves**" (Psalm cxxvi. 5, 6).

"For thou shalt **eat the labour of thine hands**:

Happy shalt thou be,

And it shall be well with thee" (Psalm cxxviii. 2).

The continued perseverance of the sowers under the disappointment of their labour was remembered with thanksgiving in this Psalm, which commemorated their sowing in tears and their reaping with songs of joy.

The whole picture presented is not that of exiles in Babylon, a foreign land, but that of peaceful agriculturists, carrying on their operations, at home, in their own land.

(To be continued.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 127).

XIV.—THE KINGDOM OFFERED TO ISRAEL.

AND now we come to the third source of evidence, namely,

III.—A wider range of Testimony.

In other words the testimony coming from the words of Christ during the Forty Days; from words, after Pentecost, by the Apostle Peter; and, finally, from the words of the Apostle Paul.

(a) Leading up to and forming a ground for the special testimony of the Twelve, after Pentecost, we have *Christ's own words during the Forty Days*.

We are definitely told in Acts i. 3, that the great subject of the conversations during the Forty Days was "the things pertaining to the Kingdom of God." In the light of this all must be regarded.

1. The Apostles were enjoined to tarry (or 'sit' as in a seat of authority) in the city of Jerusalem until (and

of course afterwards exercising the power bestowed, when) they were endued with power from on high (Luke xxiv. 49).

2. They were to go out and preach the good news, using baptism and seeing the sign-gifts following their testimony. (Mark xvi. 15-18).

3. They were told in what order this Messianic witness was to go forth, viz., from Jerusalem and all Judea; then to Samaria; and reaching finally unto the uttermost parts of the earth. (Acts i. 2). This was their programme.

4. They were promised that, "not many days hence," they would be "baptized with holy spirit," as the "power from on high," by which they would be able to carry into effect these "commandments" (Acts i. 2), given by the risen Lord. (Acts i, 5).

Thus it is quite clear that the "tarrying," the "enduing," the "making of disciples," the "signs following," the "presence of the risen Messiah," and all the limits of time and conditions of place, had reference not to the Church or the Body of Christ, but to the *Kingdom*. It says so distinctly in Acts i. 3.

The Master then ascended: went into "another country to receive for Himself a Kingdom, and to return": and with the promise of that return sounding in their ears, they went back from Olivet into the city and waited. (Acts i., 11, 12).

In the prayerful quietude of those days of waiting they would doubtless meditate over the new Witness, the new Work, the coming Baptism with holy spirit, and the Returning Lord.

Then came Pentecost and the great light it shed in the minds of these waiting people. What Christ had said to them now became instinct with meaning, life and reality; and they became endued and endowed for the new testimony to a *crucified, risen, and returning Messiah*.

(b) The same teaching is observable in *the words of the apostle Peter*, as the spokesman of the Twelve, after Pentecost.

It will be enough here to note the words in Acts iii. 26. Enlightened now by the Spirit of God, the apostle Peter, harking back to Christ's personal ministry says: "Unto you, first, God, having raised up His Servant Jesus, sent Him to bless you by turning away every one of you from your iniquities."

This is quite explicit that, the People to whom the Messiah was sent, and whom He desired to save from their sins was the Remnant of Judah.

"Unto you first." Christ did not go out and appeal to the Gentiles, but "first" and of set purpose to the Jews.

This is quite in keeping with what we have found in the record of the four Gospels.

(c) Finally, and in some respects most important of all, we have *the words of the apostle Paul in Romans*.

Unfortunately the division of the chapters here sadly hinders the ordinary reader from seeing the force of the teaching. The xiv.th chapter of Romans ought to end with the 7th verse of chapter xv. From xiv. 1 to xv. 7

we have a discussion of the question of believers receiving one another on the ground that God (xiv. 3) and Christ (xv. 7) have received them.

And chapter xv. 7 is the conclusion of the whole statement: "wherefore, receive ye one another, as Christ, also, received us to the glory of God."

Then comes a new theme and subject, altogether, in chapter xv. 8, commencing with the words of Apostolic weight; "Now I say." And, what he does say, is of the first importance for the understanding of Christ's prophetic ministry.

The apostle is not contrasting Law and Grace, here; but he is *contrasting two dispensational ministries*: one having Christ as the chief Ministrant and the other having Paul himself as the leading exponent. So he begins: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers."

Let the reader dwell on these words and quietly think out their significance. Let him take this verse back with him and read the four Gospels in the light of it. It is a flood of light. It is a classic verse in dispensational teaching.

Its importance becomes manifest when we notice the contrast in verse 16, where the apostle speaking of his own peculiar ministry says: "That I should be a minister of Jesus Christ unto the Nations, ministering the Gospel of God."

Christ was the minister of the *Circumcision*.

Paul was the minister unto the *Nations*.

Christ testified to Israel the Gospel of the *Kingdom of God*.

Paul testified to the Nations the gospel of the *Grace of God*.

There is no mention here of the "twelve apostles." Their ministry, as we shall see, was simply the continuation of Christ's appeal to Israel; the real contrast, the new ministry, given by the risen Head, was that which Paul received.

The Gentiles come in for blessing entirely on the mercy and free favour of God.

Israel had covenants, and a commonwealth, and promises, and the Law, and the glory, and the priesthood and the Kingdom, and in a special manner Christ Himself; but the Gentiles "glorify God for His mercy."

Here we pause.

We trust that enough has been said to show that Christ's ministry was primarily and chiefly to Israel, and that we must not read the new and later teaching of the Church of God, the one Body, the one Baptism and the one Hope into the Precepts and Parables and Prophecies of the Gospels.

These great lines of New Testament revelation will, we fondly hope, become clearer and clearer as we go on with our studies.

The Pentecostal Ministry of the Twelve, led out unto, and prepared for, the fuller light given to the Apostle Paul.

Once more we assert our guiding principle: *That all*

previous Scripture truth must ever be regarded in the light of the latest revelation from God.

May we be all taught of God; grow in grace; and live unto righteousness!

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

(Concluded from page 129.)

DIVINE AGENCIES IN THE WORLD.

ALTHOUGH the affairs of the world are at present in the control of Satan, and are directed according to his policy; and, although the time when the Sovereignty of the world shall become the Sovereignty of our God and of His Christ is yet in the future (Rev. xi. 15), there are, nevertheless, Divine agencies now acting with Almighty power to accomplish God's purpose for this age.

Because of the presence of these agencies the world is a very different affair from what it otherwise would be.

The presence in it of even a small number of believers who truly have the spirit and the testimony of God, affects the character of the whole. Moreover, in all the unfoldings of human history, even while man has been permitted freely to choose his own way, God has, nevertheless, been over-ruling, has been steadily executing the counsels of His own will, and has been making even the wrath of men to praise Him. We have thus far, and for the sake of the clearer treatment of the subject, made but small reference to these Divine agencies. Let us now briefly consider them and learn what God is accomplishing through them during this present dispensation.

It has pleased God, for reasons which He has not revealed to His creatures, to permit the experiment upon which humanity entered in Eden to be worked out to its present stage, and to give full opportunity for a disclosure of the results of Satan's leadership. It has required many centuries for the working out of this experiment, but in God's sight these have been but as a few days, and when the end is reached He will be justified and every mouth will be stopped (Rom. iii. 19). But God has not abandoned His creature to be destroyed with his own experiment, but has always provided a way of return to Himself. This way has ever been accessible, and has been sought and used by those who have perceived the folly of sin and of continuing the vain attempt to make an abode in a Godless world.

During the age in which we live the Divine agencies in this world, which agencies while in it are in direct opposition to its projects, occupations and diversions, and particularly in opposition to its god and prince, are the Written Word and the Holy Spirit. The Word is given as the basis of faith—to the end that men might believe to the saving of their souls (John xx. 31). The mission of the Holy Spirit is to convict men of the sin of unbelief, of the *righteousness* of Christ which is freely offered to all, and of the *judgment* of sin which He bore for all who accept Him (John xvi. 8; 1 Cor. i. 30; Rom. viii. 1). In so doing God is not converting

the world (Scripture does not promise that such will be the result of preaching the Gospel), but is "taking out from the nations a people for His name" (Acts xv. 14).

This is the work of God in this age, clearly announced in the inspired Scriptures given at its beginning. Any one with the most ordinary powers of observation can see for himself this work now going on, and though it be but one here and another there who is seen to turn from "the way of the world" and to seek the only true and "living way," the aggregate is "a great multitude which no man can number."

No explanation save that of Scripture can account for the world. No explanation save that of Scripture can account for the Church of Christ. If men would but apply in this case the same process of reasoning that they employ in other matters and would accept the conclusions to which that process leads, the Scriptural explanation would, upon these facts alone, be accepted by all thoughtful persons. But the scientific man ceases to be scientific, and the philosopher ceases to be philosophical, and the rationalist ceases to be rational, just when he comes to these matters of highest importance. Here is another remarkable fact; and again we have no explanation of it save that given in Scripture. Why should this be so were it not that the god of this world succeeds in blinding the minds of the unbelieving lest the light of the Gospel of Christ should dawn upon them? (2 Cor. iv. 4.)

This, then, is the doctrine of Scripture. The command which Scripture gives to the believer is to live in the world as one who does not belong to it, as a stranger in it and a pilgrim through it, as a foreigner whose "citizenship is in heaven" (Phil. iii. 20, R.V.).

This command is to be received not merely as a pious sentiment, but as a living and governing principle. "Be ye separate." And what else would one wish who recognizes the truth? Truth has ever a sanctifying (*i.e.*, separating) effect. Jesus prays for His followers, saying: "Sanctify them by thy truth; *Thy Word* is truth" (John xvii. 17). If one believed the truth as declared by Jesus Christ he would desire, if but as a matter of expediency, to withdraw himself from, and to sever every tie connecting him with the perishing order of things which is administered by Christ's enemy. How much the more, if he knows, loves, trusts and waits for the Lord Jesus, will he wish to find no satisfaction, ease, comfort or pleasure in a system whose leaders cast Him out and crucified Him, and would do the same to-day?

DELIVERANCE FROM THE WORLD.

"Who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

The foregoing picture of the world is one to fill the heart with awe and gloom; and well it might if this were all that Scripture revealed on this subject. We know now—that is, if we believe the Bible—how this vast organization came into existence, and who is its presiding genius. This information, however, is not all the truth which the Bible discloses concerning this earth which was created to be man's habitation. It is only the dark story of the past and present. But there is a

future. While the world in its present condition is aptly described in Scripture as "this present darkness," we are not left to grope our way through that darkness.

We are, indeed, in "a dark place," but we have a light bright enough to guide us through it. "We have also a more sure word of prophecy; whereunto ye *do well* that ye take heed as unto a *light that shineth in a dark place*" (II Pet. i. 19). We have, indeed, an enemy who is full of guile, but if we avail ourselves of our Bibles "we are not ignorant of his devices" (2 Cor. ii. 11).

Unfortunately for the whole world, this light of prophecy, given for the special purpose of guiding us through the present darkness, is sadly neglected by Christians, and we can safely infer to whose influence this neglect is due. The effects of the power of deception that are in the world are not by any means confined to the unbelievers. All human beings, so long as they are in "this present evil world," are to some extent under the influence of that power. The spiritually-blind man does not, upon conversion, receive clearness of vision, but is in a perturbed state wherein he "sees men as trees walking." The regenerated soul does not step out of gross darkness directly into the full light of truth. On the contrary, the path of the justified man is rather "as a *dawning* light which shineth *more and more* unto the perfect day" (Prov. iv. 18, R.V.). Hence, the general neglect by Christians of the "more sure word of prophecy."

Satan does not lose his interest in a man when he is converted to God. On the contrary, it is after the new nature is given the conflict begins (Rom. vii). Not that the regenerated man can ever fall into Satan's hands again, for none of the Good Shepherd's flock shall *ever* perish, nor shall any be plucked out of His hand (John x. 28); but the influence of the Christian upon the unbelieving world can be limited. Hence, it is to the interest of Satan to arrange compromises between the believer and the world, and *so to occupy the time of the former with the affairs of the latter* that he shall exert no influence for the saving of souls, and has no time for the study of the Word. Neglect of the Bible, *and particularly of prophecy*, thus directly serves Satan's purposes; whereas, all Scripture is profitable and is given by God to the express end that the man of God should be thoroughly furnished unto all good works (2 Tim. iii. 16, 17).

Thus it is that, through the influence of the world upon all mankind, and particularly because of the ascendancy which the world has been steadily gaining in the nominal and professing church, the light of prophecy is neglected, and the above-quoted passage is treated as if it read, "we have a very *uncertain* Word of prophecy, to which you do well to pay no attention whatever."

But *God's* people are waking up to the recognition of this neglect, and are beginning to realize the importance of studying that part of the Word which contains yet unfulfilled prophecy. This awakening is, indeed, one of the many and increasingly numerous signs which indicate the near approach of that long-expected time of the restitution of all things which God has spoken by the

mouth of *all* His holy prophets since the world began (Acts ii. 21).

We do not here enter upon the great range, extent and detail of the "more sure word of prophecy." It is enough for our present purposes to say that from Scripture we may learn that the joint enterprise of man and Devil will speedily be brought to an end; that the end will be destruction*; that the debris of the world-system will be swept off the stage and consumed in the fires of judgment; that the powers of heaven shall be shaken and the inhabitants of earth be terribly afraid; that the "same Jesus" who from the Mount of Olives ascended into heaven shall so come again in like manner as He went into heaven; that He will banish all sorrow, pain and fear, and will bring everlasting righteousness; that nations shall come to His light and kings to the brightness of His rising; that the government shall be upon His shoulder, and of the increase of His government and peace there shall be no end; that the desert shall rejoice and blossom as the rose, and that the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

Such is the word of prophecy; and it is "sure," because the mouth of Jehovah hath spoken it, Who also is faithful and will bring it to pass.

In the power and light of His sure Word of prophecy it is possible, nay, it is easy, to withdraw our affections from the world and from the things that are in the world. In that light we may view with perfect tranquility the disintegration of all that is connected with this present visible order of things; for "though the world passeth away and the lust thereof," nevertheless we, who believe the Word of God, "look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 13).

In glancing backward over the subjects touched upon in these pages the reader will observe that the prominent and universal traits and tendencies of human nature and the most pronounced characteristics of human society have been traced to, and shown to be fully explained by, the record of the third chapter of Genesis. Rather we may say (inasmuch as Genesis has been aptly termed "the seed-plot of the Bible") that the few words contained in the first seven verses of that chapter are the seeds whereof all true descriptions of the human heart and of human society are the ripened harvest. Whence came words of such immense reach and compass that they give us, in this remote day, the only explanation of the origin of the world-system? From whom could they have come except from Him whose hand places in the tiny seed the germ of the mighty tree?

Is the account which we read in the third of Genesis true? If it were merely a matter of finding a hypothesis capable of standing awhile in the niche from which the Darwinian theory has been displaced, the question would not be worth the asking. Neither is it a matter of much consequence whether or not "the thought and culture of the age" adopt a "theistic explanation" of the universe. To defend one theory or to attack another is not an object

* This will be shown in a series of Papers by the same writer, the subject of which is "The Tares: What is the state of the crops?"

to which the writer would give any thought or attention. These pages are not written to gain the reader's acceptance of a theory which may serve as a provisional resting place for his mental speculations; "but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have

LIFE THROUGH HIS NAME.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Concluded from page 131).

HAVING considered in detail, more or less full, the Fact, Doctrine, Stages, Time, Manner, and Consequences of Christ's Second Advent, we would say a word in conclusion in respect to:—

(vii.) THE EFFECT THIS TRUTH SHOULD HAVE UPON OUR LIFE AND SERVICE.

1 John iii. 2, 3. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him: for we shall see Him even as He is. And everyone that hath this hope set on Him (Christ) purifieth himself even as He (Christ) is pure."

Philippians iii. 20, 21; iv. 1. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved."

Romans xiii. 11-14. "And this, knowing the season, that it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

1 Thessalonians ii. 19, 20. "For what is our hope, or joy, or crown of glorying? Are not even ye before our Lord Jesus at His coming? For ye are our glory and our joy."

1 Thessalonians i. 9, 10. "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead even Jesus, who delivereth from the wrath to come."

From these passages it will be seen that the precious truth of our Lord's return should have a five-fold effect upon those who believe it; this being—Purity of Character, Steadfastness of Faith, Holiness of Walk, Compassion for Souls, and Watchfulness of Disposition.

I. PURITY OF CHARACTER (1 John iii. 2, 3).

Both Paul and Peter speak frequently of the Hope of the believer, but this is the only place where John speaks of it. It has been a matter of dispute as to what the

hope is in this passage, whether our being like Christ, or the manifestation of Christ. But surely these thoughts cannot be separated? Let everyone that hath the hope of perfect assimilation to Christ consequent upon His manifestation, purify himself—this would seem to be the most natural interpretation of the verse, and we will so regard it. The reference is perhaps to the purification of the people of God on the eve of His manifestation upon Sinai. "And the Lord said unto Moses, 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai'" (Ex. xix. 10, 11).

A like exhortation appears in 2 Corinthians vii. 1—where we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

And yet once more, the character and direction of this purification is set forth in Titus ii. 11, 12, 13, where it is exhibited in soberness Selfward, in righteousness Manward, and in godliness Godward. It should be noted also that this work of purification is not critical but progressive; he who has this hope does purify himself constantly and ceaselessly, for there never comes a time in our present estate when we no longer need to be purified. Now this practical, ceaseless, heart purification entails much, and it is just because of what it entails that many draw back from it. In the passage in 2 Corinthians already referred to, that which is both the cause and effect of such purification is separation from the world, from all unholy alliances and spiritual compromises, and the people of God are called to "come out" from these things. No doubt many regard this passage as hard and unsympathetic, but surely it is because they have weighed the precept without having had any regard to the motive. Why this command to separate? Because the Lord Jesus is coming again, and everyone that hath this hope fixed upon Him will and does purify himself even as Christ, in respect of His perfect humanity, is pure. If believers are not thus purifying themselves, the reason is close at hand, they are not living in the Advent light, and in the joy of our hope. To such, one look at Christ will serve to reveal the utter hollowness of all they have chosen in place of Him, and to fill the heart, for howsoever brief a time, with the agony of remorse. But to those who have heard His word and obeyed, that first long look at His blessed face will compensate a thousand times over for any seeming loss which we may have sustained here.

2. STEADFASTNESS OF FAITH (Phil. iii. 20; iv. 1).

"In the Lord," is one of the key notes of this Epistle, occurring significantly as it does seven times over. In i. 14, spiritual relationship is possible only "in the Lord:" in ii. 19, hope can flourish only "in the Lord:" in ii. 24, true confidence can be created and sustained only "in the Lord:" in ii. 29, true fellowship is realized only "in the Lord:" in iv. 2, oneness of mind is possible only "in the Lord" in iv. 4, unceasing joy:

can be discovered only "in the Lord:" and in iv. 1. we are exhorted to steadfastness "in the Lord."

The word "therefore" connects this verse with what goes immediately before it, which as you will see has reference to the second Advent of the Lord. Our citizenship is in heaven, and our Saviour is also there, we therefore eagerly await His appearance, because when He comes this body in which we are humbled will be transfigured and made like unto the body in which He is glorified, sufficient reason we think, for the eager waiting of so many. But while we wait we have a duty to perform, a charge to keep, a life to live, and we must "in the Lord" stand fast. We are bidden to "stand *against* the wiles of the devil," to "stand *in* the power of God," and to "stand *perfect and complete*," in all his will, because soon "we must stand *before* the Judgement Seat of Christ:" and we can do these things only as we "stand *fast* in the Lord." Of course we must be "in the Lord" before we can stand fast in Him, and the coming again of the Saviour can bring nothing but dismay and terror to those who are out of Christ. But those who are in Him, must stand fast in Him. The *secret* of this steadfastness is set forth in ch. iii. of this Epistle; and the *result* in ch. iv. The secret lies in having no confidence in the flesh, and in counting all things loss for Christ, in apprehending that for which we have been apprehended of Him, and in looking eagerly for the glorious consummation of the divine purposes in His coming again. The result is made manifest in our Divine Security (7); in our enjoyment of the Divine Society (9); in the evidence we give of Divine Satisfaction (11); in our glorying in the Divine Strength (13); and in our claiming and possessing the Divine Supplies (19). Surely then we should stand fast in the Lord. And yet how few comparatively are doing so, and the reason is not far to seek,—*they do not believe that He is coming again, they do not possess this "blessed hope," and they do not bear the fruits which such an expectation produces.* But let all who believe His word, and await His appearance "stand fast" in Him.

3. HOLINESS OF WALK (Romans xiii. 11-14).

Here again the structure is clear and concise. There is a threefold exhortation beginning in each instance with the words "we should" and the order of these injunctions is very significant.

"We should cast off."

"We should put on."

"We should walk."

There can be no 'putting on' until there has been first a 'casting off,' and there can be no 'walking' that is glorifying to God until we have both 'cast off' and 'put on.' What this holy walk entails is set forth in detail in chs. xiv. 1,—xv. 7, where Christian Toleration, Responsibility, and Love are viewed in their relation to one another, and the example of Christ put forth as the standard.

But what motive is furnished us for such a walk?

"The night is far spent, the day is at hand: we should therefore—" Nor could we possess a more powerful motive. The coming unveiling of our hidden Lord

should enable us to endure or achieve anything during our brief waiting time, knowing as we do that that which has been achieved will be fully recognized, and that which has been endured, fully recompensed in the possession, unclouded, of Himself.

4. COMPASSION FOR SOULS (1 Thess. ii. 19, 20).

Every soul is saved to serve: *each* redeemed person is designed to be, down here, a base of operations for God; a channel, an instrument, anything you please, but used of God for the fulfilment of His eternal purposes. Are we that? Are you? Am I? The Apostle Paul in the contemplation of the Lord's return, looks in mind upon those whom he brought to Calvary for salvation and he says, "these will be my crown of glorying when Christ appears." The things that loom so large before us now will then appear very small, and many of the things which we are neglecting now will then be seen to have been of chief importance in His sight. Then, it will not be the length of our Church Roll or the largeness of the attendances; the æsthetic character of the services, or the culture of the sermons,—but, who have I brought to Jesus the Saviour?

"Must I go and empty-handed,
Meet my dear Redeemer so,
Not one soul with which to greet Him,
Must I empty-handed go?"

But if we are awaiting His coming and the golden spires of day, what passion will be begotten within us to bring to Christ the souls for whom He died, both at home and abroad? Nothing like the hope of His coming will keep us at our Father's business which is to seek and to save that which is lost, who as they are gathered in, shall become our hope and joy and crown of rejoicing.

5. WATCHFULNESS OF DISPOSITION (1 Thess. i. 9, 10).

In this short passage we have presented to us a wonderfully full view of the position of every true Christian. It is described in relation to the past, the present, and the future. These Thessalonians (*a*) turned to God from idols; (*b*) to serve the living and true God; and (*c*) to wait for his Son from heaven. Thus, *Turning*, *Serving*, and *Waiting* should characterize each of us who are the people of God. These three thoughts also contain the truth concerning full salvation, already spoken of.

The "turning" tells of the salvation of the soul; the "serving" is from one point of view, God's means for the salvation of the life, and the "waiting," makes us even now to enjoy in anticipation the completed redemption, when the body shall be saved for ever. We cannot "serve" unless we have "turned," and we shall not be "waiting" unless we are "serving."

How wonderfully organic Scripture doctrine is; its order cannot be inverted, neither can any of its parts be deducted without impairing the whole. It is to be feared that to-day very many believers are resting on half truths, and consequently only *existing* where they should be *living*. Such we would earnestly exhort to come into line with all the truth and purpose of God, and find in the Coming of Christ their perfection, as in His Cradle they found their hope, and in His Cross their salvation.

According to the view taken in these pages of our Lord's Second Advent, particularly in regard to the order

of events, we would with some modification and addition, close with the words of a well-known hymn:—

The Redemption long expected
Soon shall come our hearts to cheer;
Then shall we, by man, rejected,
Meet our Saviour in the air;
Hallelujah!
See the day of Christ appear.

Lo, He comes with clouds descending
Once for favoured sinners slain,
Thousand, thousand saints attending
Swell the triumph of His train;
Hallelujah!
Now shall end their night of pain.

Then shall Christ o'er all the nations
Set His throne in Peace and reign;
Whence shall issue proclamations
Over island, sea, and main,
Break your idols—
Worship in Jehovah's name.

When at last with hosts adoring,
He in universal sway,
Unto all His love outpouring
Ushers in the promised day;
Songs of praises
Shall like flowers adorn His way.

Signs of the Times.

RELIGIOUS SIGNS

"SPEAKING WITH TONGUES."

BY SIR ROBERT ANDERSON.

[The following, appeared in the form of a letter addressed to *The Christian* (London). We reproduce it here believing it to contain valuable "truth for our times]:—

"SIR,—I am one of many who regret your publication of Mr. Boddy's letter on 'Speaking with Tongues.' I will leave it to others who have personal knowledge of the Los Angeles movement to speak of its practical effects, but I will ask leave to say a few words about the Scriptural sanction claimed for it.

"It is based mainly on Mark xvi. 17, of which Mr. Boddy writes: 'Our Lord prophesied that those who believed should speak with tongues.' This assumes (1) that that passage is genuine, and (2) that it means that all believers were to have the gift of tongues. Now, to base a doctrine on a doubtful text is as wrong as to trade with a doubtful bank-note. And as for (2), 1 Cor. xiv. tells us expressly that spiritual gifts were 'distributed,' and that some only, even among those who possessed such gifts, spoke with tongues. And further, this particular gift, which the Los Angeles cult treats as the hall-mark of Pentecostal blessing, is disparaged by the Apostle in comparison with other gifts better fitted to edify the Church.

"But again, Mr. Boddy writes: 'The "Speaking in Tongues" seems to be peculiarly and exclusively a Pentecostal sign.' Accepting this statement, I appeal to it as a refutation of his whole position. The transitory character of the Pentecostal dispensation is plain upon the open page of the New Testament. It is only in Acts and 1 Corinthians that we hear of speaking with tongues. Miracles abounded during the period of which Acts is the record; and they are prominently noticed in Epistles written within that period. But alter the Apostle, speaking by the Holy Spirit, pronounced the solemn *Ichabod* upon the earthly people (Acts xxviii. 25-28), miracles ceased altogether.

"No careful reader of Paul's Epistles written during his Roman 'captivities'—Ephesians, Colossians, Philippians, 1 and 2 Timothy, and Titus—can fail to conclude that miracles had then ceased. The Apostle had learned the song of Moses and the song of the Lamb—the public triumph of 'mighty signs and wonders' which marked his previous ministry, and the greater triumph of faith through weakness and defeat and suffering. But now the days of public triumph were

over. Christianity, as we know it, had superseded that dispensation of the Holy Spirit of which Joel prophesied—a prophecy that awaits its fulfilment after the earthly people are restored to Divine favour.

"These evils days of ours are characterised by a turning away from the simplicity of faith in Christ, and a morbid craving for 'signs.' This tendency is the secret of the success of Spiritualism and Christian Science; but it shows itself also in the Los Angeles movement. And that movement is all the more dangerous just because it accepts Evangelical truth which those other systems deny."

Editor's Table.

NOTES AND NOTICES.

COMPLETION OF VOL. XIII.

Our friends and subscribers are reminded that this December Number closes the current Volume XIII. It contains the Index; and, we are inserting our programme for next year as an INSET in this Number, asking that the

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* "Bremgarten" was the birthplace of Henry Bullinger, the Reformer, who was born in 1504, and was afterwards Pastor there in 1529. He succeeded Zwingle at Zurich in 1531

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