

# THINGS TO COME.

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

VOL. XIV.

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— ❧ JANUARY TO DECEMBER, 1908. ❧ —

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# PREFACE TO VOL. XIV.

DEAR FRIENDS,

**O**UR hearts have been drawn out, during the past year, to greater faith in, and knowledge of the God and Father of our Lord Jesus Christ.

We have been occupied with the faith of those who have "heard" God; and our own faith has been stimulated, and we have gone forward to receive what He reveals "from faith to faith."

We look forward in the coming year to stretch out still more to "the things which are before," and to go on to seek out truths lost in the dark ages, and never wholly recovered.

The tether of tradition has kept us from reaching all that the Great Shepherd has provided for us in "the green pastures" of the Word; and the unceasing cry of faithless shepherds crying "Back" to this, "Back" to that, has prevented us from going forward.

We have been indeed "otherwise minded" than the great Apostle who bade us to be followers together "of him" (Phil. iii. 17.); but our prayer is that God will fulfil His promise to reveal even this, and many other precious things unto us, that we may "walk by the same rule" and "mind the same thing."

Let us press toward the goal, even our calling on high, of God, in Christ Jesus.

We thank God for an increase in the number of our readers; but more especially for the increase in their spiritual growth, of which many have written to testify from the remotest parts of the world. The testimony of one is the testimony of all; "The Bible has become a new book to me, but I find myself very much alone."

Never mind! Abraham was alone, when he "believed and gave glory to God." Caleb and Joshua were nearly alone, when Israel believed not; Paul was alone when "no man stood by" him; and his and our beloved Master was alone, when they "all forsook Him and fled."

Some of David's "mighty men" accomplished their mightiest deeds "when the men of Israel were gone away," and "when the people fled"; but this was the very time when "the LORD wrought a great victory" (2 Sam. xxiii. 9-12).

If we are thus alone in the world, let us at least be united in our fellowship in the truth of His Word, and in Him who is the Truth.

Yours, in that eternal bond,

E. W. BULLINGER.

"BREMERTON,"  
GOLDER'S HILL,  
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## INDEX OF SUBJECTS.

	PAGE		PAGE
Ages: Past, Present and Future:—			
The Pentecostal Age ...	18	"Calling on High." The ...	136
The Church Age ...	31, 41	Canonical and Chronological Order of Scripture,	
The Age of Antichrist ...	53	1 Samuel and Jeremiah ...	5
The Millennial Age ...	65	Characteristics of this Age and their Significance.	
The Age of Satan's Last Revolt ...	78	The ...	126, 139
The Age of the Perfect Kingdom ...	90, 112	China, Mission Work in ...	23
The Age-Times of Scripture ...	138	Christian Socialism ...	94
"All" (2 Cor. v. 10) ...	59	Church Congress. The ...	131
Believing what God says ...	95	Circumcision of Christ. The ...	128
Bible of the Free Churches. The ...	48	Civilization as a Missionary Force ...	59
Bible on the Stage. The ...	47	"Coming" ...	48
Blessed Hope of the Lord's Coming. The ...	80	Congress Subjects ...	142
		Darwinism ...	131

	PAGE		PAGE
Editorials.—Hebrews xi. :—		" Quest for God." The ... ..	83
I. The Faith of Abel. 1. The Two Ways ...	1	Questions and Answers :—	
" " " 2. Abel's Witness and		" Drawing " of the Father and the Son ...	117
" " " 3. The Witness Abel	13	Kingdom of God in Acts xxviii. 30, 31. The ...	105
" " " 4. The Blood of Abel and		" Many " of Luke i. 1. The ...	118
" " " 4. The Blood of Abel and	25	Removing the Landmarks ... ..	84
" " " 4. The Blood of Abel and	37	" Resurrection " ... ..	28
II. Enoch : Faith's Walk with God. 1. The 7th		Reviews :—	
" " " 2. Before his	49	John Wilkinson. Life of ... ..	96
" " " 2. Before his		Man's Day ... ..	36
" " " 3. He well	61	Spirit Manifestations ... ..	36
" " " 3. He well		Rewards for Service. Matt. xx. 1-16 ... ..	120
" " " 3. He well	73	Samaritan Book Joshua. The ... ..	132
III. Noah : Faith's Witness for God. 1. The 8th		Saviour and the Bible. The ... ..	91, 100, 113
" " " 2. Warned	85	Sermon on the Mount ... ..	143
" " " 2. Warned		Socialism. The Coming of ... ..	93
" " " 2. Warned	97	Songs of Degrees. The :—	
IV. Abraham : Faith's Obedience. 1. He was		IV. Their Examination. The Fifteen Points	3, 15, 29
" " " 1. He was	109	Their Structure and New Translation :—	
" " " 2. He sojourned.		Introductory and Group I. ... ..	39
" " " 2. He sojourned.	121	Group II. ... ..	52
" " " 3. He looked for		" III. ... ..	63
" " " 3. He looked for	133	" IV. ... ..	77
Elijah and the Whirlwind ... ..	72	" V. ... ..	87
Epistles of St. Paul. The ... ..	89, 104	Structures :—	
Ethical Religion ... ..	119	I Sam. xvi.—xviii. ... ..	5
Evolution. The Truth about... ..	6, 20	Psalm cxx. ... ..	39
" For " (John iv. 44) ... ..	71	" cxxi. ... ..	40
" If " (Col. i. 23) ... ..	96	" cxxii. ... ..	40
" Joy," in Heb. xii. 2 ... ..	12	" cxxiii. ... ..	52
Kadesh-Barnea ... ..	69, 116	" cxxiv. ... ..	53
Knowledge of Jesus. The ... ..	84	" cxxv. ... ..	53
" Krisis " (John v. 29) ... ..	96	" cxxvi. ... ..	63
" Lost " Tribes. The ... ..	23	" cxxvii. ... ..	64
Messages from the Dead ... ..	132	" cxxviii. ... ..	65
Millennial Dawn Teaching ... ..	48	" cxxix. ... ..	77
Millennium. The Coming ... ..	33	" cxxx. ... ..	77
Millennium of the Churches. The ... ..	47	" cxxxi. ... ..	77
Modern Church Methods ... ..	70	" cxxxii. ... ..	87
Nationality of the Lord Jesus. The ... ..	130	" cxxxiii. ... ..	29, 88
New Birth. The ... ..	96	" cxxxiv. ... ..	88
Palestine :—		Jeremiah as a whole ... ..	6
Awakening of ... ..	45, 58, 82	xxi.—xxxv. ... ..	6
For the Jews ... ..	107	Hebrews xi. ... ..	109
Jerusalem University. A... ..	45	Tares. The ... ..	43, 56, 67
New Turkey and Jewish Prospects ... ..	118	Things which are Behind, and Things which are	
Turkey and Zionism ... ..	129	Before. The ... ..	123
Zionism ... ..	106	Three years of 2 Chron. xi. 17. The ... ..	96
Zionist Congress. The 8th ... ..	10	Time of Matthew, xxiv. 40. The ... ..	12
Pan-Anglican Congress. The ... ..	119	" Together " (1 Thes. iv. 17) ... ..	12
" Partakers " (Heb. vi. 4) ... ..	60	Tongue Movement. The ... ..	84
" Peace, Peace " ... ..	11	Tricks of Religion. The ... ..	143
Pope Paficfus ... ..	132	" Try the Spirits " ... ..	11, 75, 95
" Predestinate " (Rom. viii. 29) ... ..	60	United Methodists. The ... ..	34
Progressive Free Church Theology ... ..	107	" Unrest " ... ..	10
Psychical Research. Latest ... ..	34	Voice of Strangers. The ... ..	143
		Wesleyan Methodist Membership ... ..	119
		Word. The Living and the Written ... ..	9
		" World " (Eccles. iii. 11) ... ..	59
		World and the Church. The ... ..	47
		World-State. The Coming ... ..	93

## INDEX OF TEXTS EXPLAINED.

	PAGE		PAGE		PAGE
Gen. iii. 2, 3	26	Psaln cxxix. ...	77	John iii. ...	96
"  iv. 15, 23	108	"  cxxx. ...	77	"  iv. 44... ..	71
"  vi. 4	86	"  cxxxii. ...	77	"  v. 29... ..	96
"  xv. 17	13	"  cxxxiii. ...	87	"  vi. 44... ..	117
"  xxii. 6, 7	13	"  cxxxiv. ...	88	"  xii. 32	117
Lev. x. 1	13	"  cxxxiv. ...	88	Acts xxviii. 30, 31	105
1 Sam. xvi. xviii.	5	"  cxxxix. 16	96	Rom. viii. 29	60
2 Chron. xi. 17	96	Eccles. iii. 11	59	1 Cor. x. 11	96
"  xxvii. 2	16	Isaiah ix. 6	96	2 Cor. v. 10	59
Psaln cxx.	39	Jere. vii. 22-24	1	Phil. iii. 14	136
"  cxxi.	40	"  xxi.-xxxv.	6	"  iii. 20	111
"  cxxii.	40	"  xxxiii. 34	143	Col. i. 23	96
"  cxxiii.	52	Dan. ix. 27	143	"  ii. 11	128
"  cxxiv.	4, 53	Matt. xvi. 18	36	1 Thes. iv. 16, 17	12
"  cxxv.	53	"  xx. 1-16	120	2 Thes. i. 10	73
"  cxxv. 3	3	"  xxiv. 40	12	Heb. vi. 4	60
"  cxxvi.	16, 63	Mark xiii. 32	84	Heb. xi. ( <i>see</i> Editorials)	
"  cxxvii.	17, 64	Luke i. 1	118	Heb. xii. 2 ...	12
"  cxxviii.	18, 65	"  ii. 14	71	2 John 9 ...	118



# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

(Continued from page 135, Vol. XIII.)

#### V.—THE FAITH OF ABEL.

##### 2. THE TWO WAYS OF WORSHIP.

THE Faith of Abel shows that, beside the Two Ways of Access to God, there are Two Ways in the Worship of God.

Both are "by Faith;" In both, we see that faith cometh by hearing, and the hearing cometh from what God hath spoken.

As there are only Two Ways of Access, one the true way, and the other the false way, with many varieties, so there are only Two Ways of Worship; and the False way with as many varieties and differences, each claiming to be the right way.

It is as important for us therefore to learn the true Way of *Worship*, taught us by this aspect of Abel's Faith, as it was to learn the lesson of the True Way of *Access*; especially in the present day when Ritual occupies such a large place in public opinion, and in the conflicts and controversies which rage between the opposing Religions, and clamouring Sects.

In both cases, believing, or not believing what God has spoken lies at the foundation of all.

As to the only way of Access, and the only offering that was to be brought, the command of God must have been the same for Abel and Cain then, as it was for Israel afterward when the law was put into writing by the inspiration of the Holy Spirit, and the pen of Moses.

The Book of Leviticus (which is the book of worship) opens with the words, which give it its name in the Hebrew Canon.

"AND JEHOVAH CALLED

and spake unto Moses out of the Tabernacle of the Congregation saying, Speak unto the children of Israel, and say unto them, IF ANY MAN of you bring an OFFERING UNTO JEHOVAH ye shall bring your offering of the cattle, even of the herd and of the flock."

Observe, that the command was not that they should bring an offering, but, *if any man brought one*, the command was as to what he should bring.

This agrees with, and explains Jer. vii. 22-24:

"I spake not unto your fathers nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices;

"But this thing commanded I them, saying

OBEY MY VOICE

and I will be your God, and ye shall be my People; and walk ye in all the ways that I have commanded you, that it may be well unto you. But

"THEY HEARKENED NOT

nor inclined their ear, but *walked in the counsels and in the imagination of their evil heart*, and went backward and not forward."

This is precisely what took place at the gates of Eden. There the LORD God spoke. Cain and Abel heard. Abel believed what he heard. Cain (like Israel afterward) *hearkened not nor inclined his ear, but walked in the counsel and imagination of his own evil heart*.

This is the essence of the whole matter.

God spoke. He spoke to Israel "out of the Tabernacle," to all who would approach Him there; and laid down, as He had a right to do, how he would be worshipped.

It is the same principle which prevails to day.

Man himself acts on this principle. If any seek him, it is he who appoints the time and place and determines as to when and where he will be seen.

So, God laid it down from the first that, if any man would bring an offering to Him, it must be such and such an one, and it must be offered in such and such a way.

"And he (the offerer) shall put his hand upon the burnt offering: and IT SHALL BE ACCEPTED FOR HIM to make atonement for him," (Lev. i. 4).

But Cain hearkened not to the voice of God; And, instead of bringing what God had appointed, he brought an offering out of "the counsels and imagination" of his own evil heart (Jer. vii. 24).

And, not only so. Not only was it something, *other* than what God had approved, but it was the product of that which God had laid under a curse: "cursed be the ground for thy sake" (Gen. iii. 17).

So that there was a double affront in Cain's offering; and being not "of faith," it was "sin" (Rom. xiv. 23).

Hence, it standeth written:

"Jehovah had respect

Unto Abel and his offering;

But unto Cain and his offering

He had not respect."

And to day, the Question comes to us:—

To what will Jehovah have respect?

What offering will He accept?

Not the blood of bulls and goats; for all these types have been fulfilled in the antitype. Now, Christ's blood is that which speaketh better things than that of Abel; no one can be accepted but through its merits.

And as to worship: What is it that Jehovah now accepts? What voice do we hear coming from Him

who tabernacled among men? What does the voice say which we are to obey? What are the words to which we are to hearken?

They come from the true Tabernacle which the Lord pitched and not man. And God, who in times past spake unto the fathers by the prophets, hath in these last days spoken unto us by HIS SON: and the Son hath said:

**'God is spirit  
and they that worship Him  
MUST  
worship Him in spirit  
and in truth.'**

These are the words to which we are to hearken, as written down for us from the lips of the Son, in the Scriptures of Truth.

We have no liberty; no choice in this matter. It is useless to follow the counsels and imaginations of our own hearts. That one short word

"MUST"

settles every thing.

It tells us that God will not "have respect" to anything but what is *spiritual* in our worship of Himself.

The SON, who hath spoken from heaven has declared that "the flesh profiteth nothing" (John vi. 63).

It is useless therefore for us to bring unto the Lord anything that is of the flesh; or anything that the flesh can do.

It must all be 'spirit'!

The flesh is under the curse. "The mind of the flesh is death" (Rom. viii. 6).

To bring anything, therefore, of the flesh, or that the flesh can do, is to be exactly like Cain, when he brought the fruit of the ground, of which God had said: "cursed be the ground."

All the senses are of the flesh.

The mind of the flesh is sensual.

"The works of the flesh" are the opposite of "the fruit of the Spirit" (Gal. v. 19-25).

"They that are Christ's have crucified the flesh, with its affections and desires."

Acceptable worship therefore, MUST be the "fruit of the Spirit" and not "the fruit of the ground": or in other words, not the works of that flesh, which is under the curse.

We cannot worship God, Who is spirit, with our *eyes*, by gazing on a sacrament or anything else.

We cannot worship God, Who is spirit, with our *ears*, by listening to music, however beautiful it may be, or whether "rendered" by ourselves or others.

We cannot worship God, Who is spirit, with our *noses*, by smelling incense, or anything else.

We cannot worship God, Who is spirit, with our *throats* by singing Hymns or Anthems, Solos, Quartets, or Choruses.

The only singing that goes beyond the ceiling or roof and enters heaven "MUST" be of the spirit, and from the heart.

The command is "singing and making melody  
IN YOUR HEART  
to the Lord."

Singing, not to one another, not to an audience, not to a congregation, but

"TO THE LORD."

What is needed in true worship is not "an ear for music," but a *heart* for music.

If we are "filled BY the Spirit," our singing will be of the Spirit, from the heart. For "that which is born (or produced) by the Spirit, is spirit." (John iii. 6).

We shall say with Mary,

"My SOUL doth magnify the Lord

My SPIRIT hath rejoiced in God my Saviour."

Nothing short of this is the worship to which God will have respect.

All else is waste of time, waste of trouble, waste of money, waste of strength, waste of breath; and,

"IT PROFITETH NOTHING."

It is useless for any one to say 'I like such and such a service.' 'I like to hear, or to do, this or that.' 'It creates such nice feelings in me.' Or, 'I dislike this or that in Divine Service.'

It matters nothing whatever what any one may like or dislike, think, or feel. It is not a question of what I may like or dislike: The question is

WHAT DOES GOD LIKE?

What does God require?

To what will God "HAVE RESPECT"?

Divine Service is supposed to be, on the face of it, service or worship rendered to God.

It is for Him to say therefore what He desires.

Public Worship is not a Service offered to or for the public, but by the public, for or to God.

It does not matter, therefore, how beautifully a Solo, or an Anthem or a Hymn may be "rendered" (that is the correct expression); but it does matter whether God will "have respect" to it.

It does not matter how beautiful the voice may be to which we hearken, but it *does* matter whether we hearken to God's voice, and whether we obey HIS voice.

The SON of God hath spoken (John iv. 24). We have heard His words.

The one question is Do we believe Him? Do we remember that "whatsoever is not of faith, is sin" (Rom. xiv. 23).

WILL WE OBEY?

Will we worship "by faith," as Abel did? or will we worship by works as Cain did?

Do we desire to obtain God's approval with Abel? or, do we desire to hear God's words to Cain "cursed art thou from the earth" (Gen. iv. 11).

When Cain saw that God "had not respect" to his offering, he was "very wroth." And there will be many who read these words, who will be also "very wroth"; and wroth with us for writing them.

For this cuts at the root all man's accepted traditions, his cherished practices, and his boasted capabilities.

It cuts off from him the praise and applause of man. It writes folly on his vain counsels and imaginations. It makes an end of his attainments and ambitions.

He may, and doubtless will, go on in "the way of Cain," just the same. But it all counts for nothing. 'It profiteth nothing' It is 'labour in vain.'

God has no respect to it.

It would be folly for us to dwell on the faith of Abel, without seeking to learn this great lesson which is thus "written for our learning" and stands on the very forefront of God's revelation, in Gen. iv.

If we learn not the "obedience of faith" in this matter, it is vain for us to go further with our studies of this subject of Faith. For it all turns on this :

#### DO WE BELIEVE GOD?

He hath "in these last days spoken unto us by His Son?

His Son hath said : "They that worship Him MUST worship Him truly in spirit."

Do we believe what He has said?

This is the one final question, the true answer to which does away with all that passes as "current money with the Ishmaelite merchantmen," who make a gain out of so-called, "public worship," to day, just as the Ephesian silversmiths made theirs out of the shrines of their goddess Diana.

It puts an end to all the tricks and contrivances of the Christian "Religion," all the new fashions, and modern methods, bands and songs and solos, and orchestral services, cantatas, which are all to do with the "Flesh," and are all for the praise and glory of the choir; and no longer, as the simple worship of our fathers was—"to the praise and glory of God."

This is the lesson of Abel's faith, as it touches on the one and only true way in the worship of God.

(To be continued.)

### "THE SONGS OF DEGREES."

#### IV.—THEIR EXAMINATION.

(Continued from page 138, Vol. XIII.)

##### (10) Hezekiah's Trust in Jehovah.

ONE of the very first things recorded of Hezekiah was:

"He trusted in Jehovah, the God of Israel" (2 Kings xviii. 5).

It was this that formed the subject of all Rabshakeh's appeals to the People, whom he wished to treat with, and detach from Hezekiah; and thus stir up rebellion against him: "Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: Neither let Hezekiah make you trust in Jehovah, saying, Jehovah will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah" (2 Kings xviii. 28-31).

Indeed the whole chapter must be read, as well as the parallel chapters in 2 Chronicles and Isaiah, if we wish to form a true estimate of Hezekiah's trust in Jehovah.

Again and again it is spoken of in all the three records. (See Isa. xxxvi. 18; xxxvii. 10.)

And note the ground of his trust: Isaiah brought him the promise by "the word of Jehovah." Hezekiah believed the word spoken, and rested upon it. Hence, he could wait, and pray, and look upward.

Now see how this trust is reflected in these Psalms. It will be found prominently in the second of each group of three Psalms

"He will not suffer thy foot to be moved:  
He that keepeth thee will not slumber"

(Psalm cxxi. 3.)

"They that trust in Jehovah shall be as Mount Zion,

Which cannot be removed, but will abide for ever.  
As the mountains stand round about Jerusalem  
So Jehovah is round about His People  
From henceforth even for ever.

For the rod of the wicked will not rest upon  
the lot of the righteous" (Psalm cxxv. 1-3).

*I.e.*, the rod of the Assyrian will not rest upon Israel. This was the expression of Hezekiah's trust in God's promise sent by Isaiah. (See Notes, p. 293).

"Except Jehovah build the house, they labour in vain that build it:

Except Jehovah keep the city, the watchman waketh in vain" (Psalm cxxvii. 1).

"I wait for Jehovah,

My soul doth wait,

And in his word do I hope.

Let Israel hope in Jehovah:

For with Jehovah there is mercy,

And with Him is plenteous redemption.

And He will redeem Israel from all his iniquities" (Psalm cxxx. 5-8).

(11) Hezekiah like a Bird in a Cage.

Perhaps the most beautiful and striking of all these fifteen points, and the most conclusive which can be afforded of the truth of our position, is that which is supplied, not from the Scripture history of Hezekiah, but from the Assyrian record of Sennacherib himself.

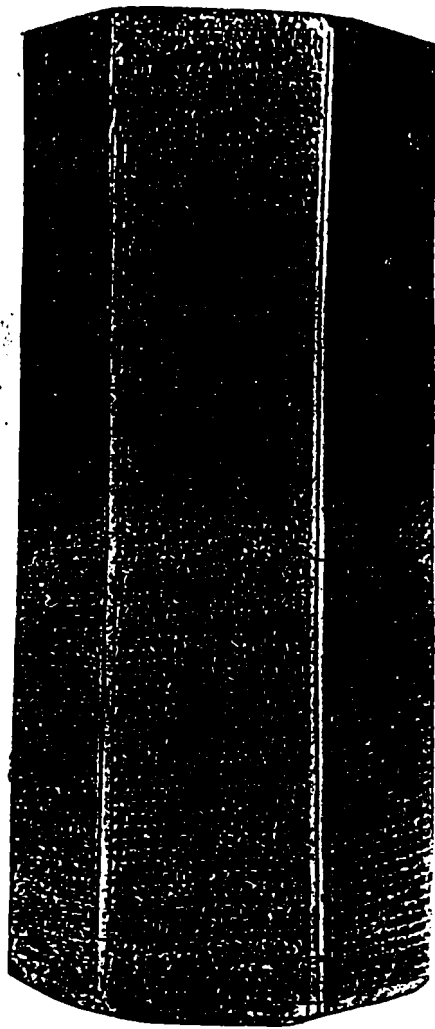
There may be seen to-day, in the British Museum in London,\* a Hexagonal Cylinder of this very Sennacherib, King of Assyria (B.C. 705—681).

By the kind permission of the Oxford Press, we are privileged to give a reproduction of a photograph of this Cylinder.

It is "one of the finest and most perfect objects of its class and kind ever discovered, and its importance as an historical document can hardly be over-rated. It contains four hundred and eighty-seven lines of closely written but legible cuneiform text, inscribed in the Eponymy of Belimuranni, prefect of Karkemish about 691 B.C."

The text records eight expeditions of Sennacherib. Among them is his description of this very siege of Jerusalem in the reign of Hezekiah.

\* 55 10—3, 1.



By the same kind permission of the Oxford Press, we are enabled to give (in the next column) a photographic facsimile of that portion of the Cylinder, beginning with the eleventh line of the central column, which is shown in our illustration above.

The words we wish to refer to are in the seventeenth to the twenty first lines: After speaking of the cities which he had besieged, Sennacherib says:

- 17. . . . I captured 200,150 people, small and great, male and female,
- 18. horses, and mules, and asses, and camels, and men,
- 19. and sheep innumerable from their midst I brought out, and
- 20. I reckoned [them] as spoil. [Hezekiah] himself like a caged bird within Jerusalem,
- 21. his royal city, I shut in, &c.

Now read the words of Hezekiah in Psalm cxxiv. 7.

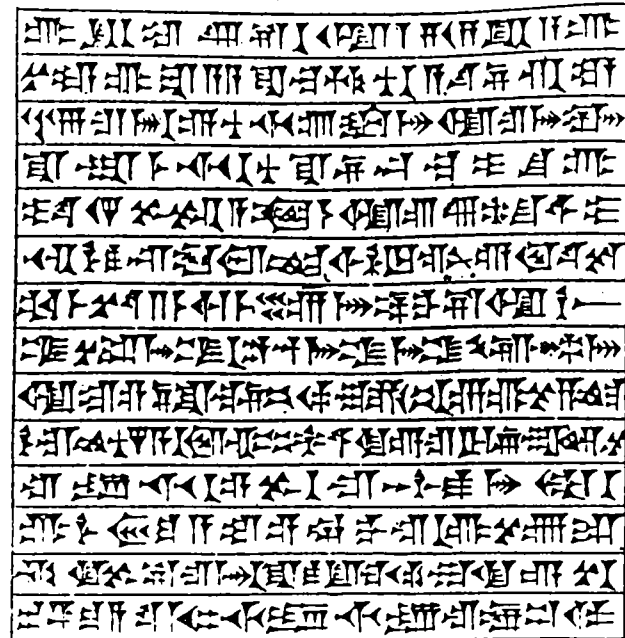
**"Our soul is escaped as a bird out of the snare of the fowlers:**

**The snare is broken, and we are delivered."**

This takes the Psalm right back to the very days of Hezekiah and Sennacherib.

Indeed, it takes us back beyond the days of Hezekiah and Sennacherib: for it is a Psalm of David.

Some 350 years before Hezekiah, David had found himself in similar trouble. He was hunted like a partridge in the mountains, pursued as a dog, and sought as a flea, by Saul. He had been shut up in his



LINES 11-24 OF THE CENTRAL COL. OF CYLINDER.

hiding places.\* At such a time it was that David penned this Psalm (cxxiv.) At such a similar time of Hezekiah's need, shut up in his house by sickness, and besieged in Jerusalem by Sennacherib, he was indeed "like a caged bird:" what Psalm could more suitably express the sense of his need, and his praise for Divine deliverance?

He had no need himself to write another "Song." Here was one ready to his hand. Indeed David's reference to his escape "as a bird out of the snare of the fowlers" would be seized on by Hezekiah as exactly suiting his deliverance from the "snare," as well as from the siege of Sennacherib.

It makes the history live again before our eyes.

We can see the vain boasting of his enemies; and hear his own praise, as he exclaims:—

"Blessed be Jehovah, who hath not given us as a prey to their teeth." (Psalm cxxiv. 6†).

Thus put back into its own historic setting, it demolishes all the artifices of the "higher" critics whose one aim is to bring these Psalms down to Post-Exilic days; and writes "folly" on their vain imaginations. Here is evidence that what they would bring down to B.C. 150 could have been written only by David himself; and, used here by Hezekiah who was concerned in the events referred to, is thus proved to have been written more than 1000 years before Christ.

If these critics prefer Hammurabi to Moses, then let them prefer Sennacherib to themselves. We prefer the testimony of Sennacherib's Cylinder to all their imaginations; while we welcome the additional evidence it affords as to the truth of the Word of God.

\* Read 1 Sam. xxiii. 1-13; 19-xxiv. 12; xxiv. 14; xxvi. 1-20.

† The anonymous Psalm, lxvii., may also be by Hezekiah. If so, verse 11 would refer to the same deliverance from "the net," wherewith birds are caught.



**CANONICAL AND CHRONOLOGICAL ORDER OF SCRIPTURE.**

**I SAMUEL AND JEREMIAH.**

**I**N our paper on the *Dispensational Teaching* of the Chronological order of the Pauline Epistles (in April last) we illustrated the difference between this and the *Experimental teaching* of their Canonical order by a reference to the Tabernacle, and the Great Offerings.

Other illustrations may be given: for the same phenomena are seen in other parts of the Word of God.

By Canonical order we mean the order in which the teaching comes to us in the Canon of Scripture. That order is more or less Divine, at any rate so far as the Old Testament is concerned; \* and so far as the order of the Pauline Epistles is concerned. †

By Chronological and Historical order we mean the order in which books were written and events happened.

This order may not always be the same in its teaching as the Canonical order. In one case it may be *Dispensational*, and another may be *Experimental*.

In the making of the TABERNACLE, the Canonical order is Historical, but the Teaching is Experimental.

The Ark was first made (Ex. xxv. 10), and the last thing made was the Gate. But in man's access to it he began with the Gate, and ended at the Mercy Seat.

So with the order of the OFFERINGS. God's revelation begins with the whole Burnt offering, and ends with the Sin offering. Man, in his apprehension of them begins with the Sin offering and ends with the Burnt offering.

All God's "works" are perfect, and so are His "ways." All can see His works, but He has Himself to make known His own ways, as it is written (Ps. ciii. 7).

"He made known His WAYS unto Moses,  
His ACTS unto the children of Israel."

**I SAMUEL.**

It is well known that objections have been made against the text of the Book of Samuel because all the events are not in chronological order. But where is it said that they are? And why should they necessarily be so?

A human author arranges his matter as he pleases; and after bringing up his subject to a certain point, may go back and bring up some other matter to the same point.

Or he may introduce a later event and record it where it is desirable to bring out a certain contrast by way of emphasizing it, leaving it to the reader to discover his reason for doing so, and thereby fixing the lesson more surely on his mind.

A human author, we repeat, may do this; but the Holy Spirit of God may not do it, forsooth, without having objections raised against Inspiration!

Notably is this the case with 1 Sam. xvi. 1—xviii. 30.

Here the commentators do not hesitate to charge the Text with being corrupted, interpolated or transposed;

\* See *Names and Order of the Books of the Old Testament*, by the Editor.

† See *The Church Epistles*, by the Editor, pp. 9—15.

and charges of contradictions and discrepancies are levelled against the genuineness and authority of Scripture.\*

Why not recognize the fact that we have four events the Chronological and Historical order of which is as follows:

The Chronological order of 1 Sam. xvi. 1—xviii. 30.

- (1) 1 Sam. xvi. 1—13. The Call of David by God.
- (2) xvii. 1—xviii. 4. The Call of David by Saul.
- (3) xvi. 14—23. David enters Saul's house.
- (4) xviii. 5—30. David leaving Saul's house.

This being the historical order, why may not the Holy Spirit arrange them in another order so that He may call attention to His secret movements which were shaping the whole history? And why may He not alternate *David* and *Saul* in order to emphasise the coming of the Spirit on David, and the departure of the Spirit from Saul. In which case we have the four events in their spiritual significance and teaching, according to the following:

Structure of the Canonical order 1 Sam. xvi.-xviii.

A | xvi. 1-13. DAVID'S Call by God. The Spirit coming upon him.

B | xvi. 14-23. SAUL: The Spirit departing from him.

A | xvii. 1-xviii. 4. DAVID'S Call by Saul.

B | xviii. 5-30. SAUL: The Spirit departing from him.

Here, instead of the bare historical facts and exoteric events, we are taken to the esoteric reason for them all.

That which explains them is the underlying counsel of God, who had rejected Saul, and taken His Spirit from him.

Thus we have the double lesson; and we retain the latter without losing the former.

If we compare the outward historical order with the inner and spiritual teaching we see at once why ch. xvi. 14-23, where the Spirit departs from Saul, is brought out of its chronological order, and placed in close juxtaposition with xvi. 1-13, where the Spirit comes upon David.

**THE BOOK OF JEREMIAH.**

Few books have suffered more from this treatment than the Prophet Jeremiah.

It is not disputed that the canonical order of the chapters, as they are given to us in Scripture, are not in the Historical and Chronological order.

This is so obvious that there is no hint of it given in the text. Even the natural man can easily arrange the chapters according to their chronology.

But in this case again the *experimental teaching* depends entirely on the *canonical order* of the chapters.

\* Dr. Adam Clarke questions "the authenticity" of the verses which concern this subject, and quotes Pilkington and Kennicott, who suppose it "to be an interpolation of some rabbinical writer, added at a very early period to the Hebrew Text," and a proof of "the carelessness or infidelity of transcribers." But surely, to put these passages down, thus, to knavery is to charge the writers also with the folly of children!

And the Canonical order can be shown only by its Structure:—

The Prophecy of JEREMIAH as a whole.

A | i. 1-3. Introduction.

B | i. 4-19. Jeremiah's Commission given.

C | ii.-xx. Prophecies addressed to Jews (JOSIAH).

D | xxi.-xxxv. History, &c. *Not Chronological* (JEHOIAKIM).

E | xxxvi. Baruch. His Message to Jehoiakim.

D | xxxvii.-xliv. History, &c. *In Chronological order* (ZEDEKIAH).

E | xlv. Baruch. Jeremiah's Message to him.

C | xlvi.-li. 64-. Prophecies against the Gentiles.

B | li.-64. Jeremiah's Commission ended.

A | lii. Appendix.

It will be seen from the above structure that the member D which is specially set in contrast with the member D. That is to say, it is Zedekiah's history which is thus contrasted with Jehoiakim's history. The events in Zedekiah's history are in strict chronological order. This calls our attention to, and emphasizes the fact that Jehoiakim's history is *not given in chronological order*. And why should it be? Who was Jehoiakim? Was it not he who cut up the words of Jehovah with a penknife? Why should not his history be cut up with the pen? What does it matter how his history is treated? Note the contrast between him and king Josiah. Josiah, when the book of the law was found and the king heard the words of the law, rent his clothes (2 Chron. xxxiv. 14, 19, 21, 30) and submitted himself to it. "He read in their ears all the words of the book of the Covenant that was found in the house of the LORD." Hence he reigned with honour, and when he died he "was buried in one of the sepulchres of his fathers, and all Judah and Jerusalem mourned for Josiah" (2 Chron. xxxv. 24).

On the other hand, Jehoiakim, who refused to hear the word of the LORD, and cut it in pieces, was "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem;" and his dead body was "cast out in the day to the heat and in the night to the frost" according to the prophecies in Jer. xxii. 18, 19; xxxvi. 30).

And, if any doubt remains as to the reason why this lesson of the prophecy of Jeremiah should not be lost, and why its experimental teaching would have been hidden and marred if the Chronological order had been followed, let the Structure of the Canonical portion connected with Jehoiakim be carefully studied; and its perfection duly noted.

It is as follows:

D (Jer. xxi.—xxxv.). *The Canonical History connected with Jehoiakim. (Not chronological).*

D | F | xxi. Defeat and Captivity proclaimed.

G | xxii.—xxiii. 8. Promise of the BRANCH.

H | xxiii. 9—40. Whirlwind. False Prophets. Rejection.

J | xxiv. Figs. Discrimination. (Captives and Remnant).

K | xxv. 1—11. Time: Seventy years.

L | xxv. 12—30. Nations (The Cup).

M | xxvi. Proclamation in the Court of Jehovah's House.

L | xxvii. Nations. (The Bonds and Yoke).

K | xxviii. Time: Two years.

J | xxix. Figs. Discrimination. (Captives and Remnant).

H | xxx., xxxi. Whirlwind. The Book. Restoration.

G | xxxii., xxxiii. Promise of the BRANCH.

F | xxxiv., xxxv. Defeat and Captivity proclaimed.

Is it not clear why this, the *Canonical* order is so perfectly constructed? and is not the *experimental* teaching exhibited by it, shown to be of far greater importance than that of the mere literary order of the *Chronological* sequence of the events?

Had the Chronological order been followed in Jehoiakim's history, all the perfection of the Canonical order would have been lost, and its teaching obliterated.

The bearing of all this on the two orders of the Pauline Epistles will be at once perceived.

The lesson of their Canonical order would have been lost, had the Chronological order been followed. That lesson is Divine and all-important. The Chronological order can be easily ascertained by human effort. But the lessons of this order are not so vitally important; though the learning of its lessons need the same spiritual understanding.

## 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 TRUTH ABOUT "EVOLUTION"

BY PHILIP MAURO.

IN "The World and Its God,"\* I have taken the collapse of the Darwinian theory of the *origin of species* as a starting point for a fresh examination of the account of the fall of man given in the third chapter of Genesis. I have pointed out, in that book, that the

\* See *Things to Come*, Vol. xiii, (1907).

facts of human history and human nature, which the Darwinian theory failed utterly to explain, and in presence of which, it could not stand as a philosophical theory, are fully and satisfactorily explained by the Genesis narrative.

In pursuing further the inquiry into what gave to the Darwinian hypothesis its ready and wide acceptance among the learned, I have been greatly impressed by the fact that there is undoubtedly a sphere within which the process of evolution, as broadly stated by Herbert Spencer, does operate. Certain conclusions follow from this fact, which it is my present purpose to set forth.

The rise and spread of the doctrine of evolution, in the form given to it by Darwin, Huxley and Spencer, is one of the striking phenomena of the last half of the nineteenth century. As an explanation of the process whereby every object and thing, animate and inanimate, in all the visible universe came to be what it is, the doctrine of evolution received well-nigh universal acceptance among the wise and learned of the earth.

It is true that here and there a voice was raised, protesting that the sweeping generalizations of this teaching were wholly unsupported by evidence; but these voices were drowned in the general chorus with which the teaching was acclaimed.

It is likewise true that a few simple souls, uninfluenced even by the scepticism displayed and taught in the pulpit, clung to the narrative of creation given in the first chapter of Genesis. But those who refused to accept the new teaching were in the main hopelessly "unscientific" and "behind the times."

In that first chapter of Genesis, containing only 31 verses, the Author quietly states *nine times over* (a three-fold emphasis multiplied by three) that living creatures were commanded to reproduce each "*after his kind.*" This remarkable but unobtrusive iteration seems now like a challenge to the evolutionist, and to indicate a provision for a time to come in the old age of the world when a doctrine should be put forth, and should be accepted by all whose faith was not firmly anchored in the accuracy of Scripture, according to which doctrine every living thing is a link in a long chain connecting it with ancestry of *another kind*, and moreover has the tendency to produce offspring of *another kind* than its own.

We say that the spread of this doctrine of evolution was a remarkable phenomenon, the astonishing feature of it being that there has never been produced in support of it a *single instance* of the reproduction by one living thing of offspring of a different species, and that there has never been produced a single fact tending in the slightest degree to prove that such a thing ever happened anywhere in the universe.

In view of this state of the evidence how is the almost universal acceptance of Darwin's theory of origin of the species, and particularly the theory of the descent of man, to be accounted for? Its wide acceptance is unquestionably a *fact*, and hence is susceptible of an explanation.

One reason for the rapid spread of the doctrine undoubtedly is that it afforded a platform from which

the unbeliever could, in the name of science, contradict the Bible account of creation, and thus discredit the Bible as a whole. Haeckel very aptly termed Darwin's Origin of Species an "Anti-Genesis," saying: "With a single stroke Darwin has annihilated the dogma of creation." We know in a general way how it has fared since that time with Genesis. How about the "Anti-Genesis?"

The unregenerate man, whether a professing Christian or not, is always seeking to justify his unbelief. Hence the ready acceptance of Darwin's theory.

But there is a more profound reason than this for the fact we are seeking to explain, and our present object is to set forth this deeper reason.

Man has observed in the world, and has become acquainted with, *two distinct methods of working*. These two methods proceed respectively from different spiritual sources and are radically different one from the other. One is a method of *evolution*; that is, a method of continual change from one set of conditions to another, with increasing diversity and ramifications, in the effort to work out a result which is not clearly defined to consciousness, and which constantly eludes pursuit. The other is a method of *creation*; according to which the plan and pattern of each thing is complete and perfect from the beginning, admitting of no improvement or development.

One method is that of a mighty but imperfect spiritual being, who aims at attaining, after a long succession of failures, some ideal state or result, and who in that endeavour perseveringly evolves one new expedient after another, as successive failures materialize. The other method is that of an Omnipotent and All-wise Being, Who works after the counsel of His own perfect will, Who has no need to experiment, and with Whom failure is impossible.

One method is that of Satan; the other method is that of Jehovah-Elohim.

The universe was created by the Word of God. "By the Word of the LORD were the heavens made, and all the host of them by the breath of His mouth" (Psalm 33-6). The earth too was formed by His Word, and filled with living things, vegetable and animal, each of which was bidden to bring forth "*after his kind.*" Each of His creatures has fulfilled this command, and in all the earth there is not an instance wherein a living thing has brought forth seed which was not "*after his kind.*" The earth itself could not contain the figures which would represent the acts of reproduction that have taken place in it: but among them all there is not known a single departure from this law. This is the method of Creation—God's method; and all talk of differentiation, and integration, of progression from the homogeneous to the heterogeneous, of primal nebulousity and primordial protoplasm, and all the rest of it, has no more solid foundation than Gulliver's Travels.

The method of *evolution* is found *only in human affairs and nowhere else in the universe*. This method, namely, that of getting one's eyes opened and becoming as gods, knowing good and evil, and thus being able to

discern and discriminate, to choose and experiment and choose again, was proposed by its author to the first parents of the human race, and was adopted by them. The words are recorded for us. "Certainly ye shall not die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." Adam thus committed the human race to the method of evolution, and the affairs of humanity have proceeded according to that method ever since.

The mistake that the philosophers of materialism have made is just this: Having traced out a law or method of development or progress in all human affairs and institutions, and being unilluminated by the Word of truth, because they rejected it, they have hastily and eagerly accepted the conclusion that evolution is an universal method. Unbelieving theologians in turn, (which our seminaries turn out by the hundreds) fearful of being thought "unscientific" and "not abreast of modern thought," have accepted evolution as God's method of creation; and thus the whole world has wondered after the beast. And now the grim joke is evident to those who have eyes to see and wit to appreciate it, for the *doctrine of evolution itself* has become a mere phase in the *evolution of philosophy*, and is taking its place in the prodigious mass of junk and debris which "Evolution" has left in its wake. "He that sitteth in the heavens shall laugh: The Lord shall have them in derision."

We may be sure that Satan desires that his method should be well thought of, whatever he may now—after these centuries of testing—think of it himself; and doubtless he takes much satisfaction in having imposed upon apostate Christendom the belief that his method of evolution was the divine method of creation.

The matter under consideration is of sufficient importance to justify a closer examination of it. Of the lack of any trace of the operation of evolution outside of human affairs, but little need be said. It has been frequently pointed out that, if evolution were a law of nature it would be in operation in our day, and the earth would be full of the evidences of its working. But so far from the existence of a single scrap of evidence for such a law (outside of human affairs) the effort to cross the line of species by artificial means has totally failed. Even so stout an advocate of evolution as Prof. Huxley was forced, before his death, to admit that "The present state of knowledge furnishes us with *no link* between the living and the notliving." And Tyndall said: "Every attempt made in our day to generate life independent of antecedent life has utterly broken down."

Furthermore, if created things had come into their present forms by a process of evolution from primal nebulae and primordial protoplasm, the crust of the earth would be full of, and the surface of the earth would be strewn with, innumerable intermediate forms filling the gaps between the species, and showing historically the progress from one species to another. Instead of this there has not been found, in all these

years of search, so much as a single specimen of an intermediate form.

In Dr. Urquhart's "Bible, Its Structures and Purpose,"\* Vol. II., Chap. iii, entitled "Darwinism and Genesis," there is given a very luminous description of the four fundamental assumptions of the Darwinian theory, each one of which is essential to its support. The author further shows very conclusively, and largely by reference to the published conclusions of sceptical men of science, that each one of these assumptions has utterly failed for lack of support. Finally he presents unanswerable facts and considerations which oppose the Darwinian theory. We quote the concluding paragraphs:

"Much more might be added; but the overthrow of the foundations on which Darwinism is confessedly built makes it impossible for this theory to maintain its hold upon science. If any further proof of its erroneousness were required, it would be found in the story told by the fossils. If animals had been *evolved* we should have found the strata occupied at first by animal remains of *one form only*. Then bye-and-bye we should have seen these diverge from each other by small variations. The differences would then become more marked, until perfectly distinct forms were reached. We certainly would not expect to encounter at the very outset, numerous forms which were entirely different; which were fully developed; and which did *not* afterwards vary, but continued in every respect the same, age after age. We should not, I repeat, expect to discover this; for such radical distinction of the forms and the absence of change in them afterwards, would alike be fatal to the theory. *But this is what we do find*. There are wide differences in the forms from the very first; and *some of the earliest* continue to the present hour unchanged. When new forms enter, their entrance has not been preceded by variations of earlier life which leads us to look for the coming of these. 'The new forms,' says the late Duke of Argyll, 'always appear *suddenly*,'—from no known source—and generally if of a new type, exhibiting that type in great strength as to numbers, and in great perfection as regards organization. The usual way of evading this great difficulty in the facts of Geology, is to plead what is called the imperfection of the Record. But this plea will not avail us here. There are some tracks of time regarding which our records are as complete as we could desire. In the Jurassic rocks we have a continuous and undisturbed series of long and tranquil deposits—containing a complete record of all the new forms of life which were introduced during these ages of oceanic life. And those ages were, as a fact, long enough to see not only a thick (1,300 feet) mass of deposit, but the first appearance of hundreds of new species. These are all as definite and distinct from each other as existing species. No less than 1850 new species have been counted—all of them suddenly born—all of them lasting only for a time, and all of them in their turn superseded by still newer forms. There is no sign of mixture, or of confusion, or of infinitesimal or of intermediate variations. These 'Medals of Creation' are

\* Alliance Press Co., 692 Eighth Avenue, New York City.

all, each of them, struck by a *new die*, which never failed to impress itself on the plastic materials of this truly creative work. There is nothing more instructive than to place a series of these new species such as the ammonites, side by side. The perfect regularity and beauty of each new pattern of shell, and the fixity of it so long as it lasted at all, are features as striking as they are obvious.\*

In the face of such facts, it is astonishing that Darwinism could ever have found acceptance. But, after all, it is not more astonishing than many another belief that has been the fashion, or the idol of an hour. Man's word changes and disappears. "The word 'of the Lord endureth forever.'"

(To be concluded in February).

## Extract from Vol. I.

### THE LIVING AND THE WRITTEN WORD.

It was Joseph Hart who sang:

"The Scriptures and the Lord  
Bear one tremendous Name;  
The Living and the Written Word  
In all things are the same."

That this is true is witnessed by many Scriptures. We give the following from Vol. I. (September, 1894). Our readers may be able to add more in their own Bible Searchings.

#### SIMILAR PREDICATES OF "CHRIST" AND "THE SCRIPTURES."

"His name is called THE WORD OF GOD"	Rev. xix. 13.
They "pressed upon Him to hear THE WORD OF GOD"	Luke v. 1.
The Prince of PEACE	Isa. ix. 6.
The Gospel of PEACE	Rom. x. 15.
Jesus said: "No man cometh unto the Father but by ME"	John xiv. 6.
"Make me to go in the PATH of Thy Commandments"	Ps. cxix. 35.
"Jesus saith unto him, I am THE WAY"	John xiv. 6.
"Teach me, O Lord, THE WAY of Thy Statutes"	Ps. cxix. 33.
"I am . . . THE TRUTH"	John xiv. 6.
"Thy Word is TRUTH"	John xvii. 17.
Christ—"Full of grace and TRUTH"	John i. 14.
"All Thy Commandments are TRUTH"	Ps. cxix. 151.
"These things saith He . . . that is TRUE"	Rev. iii. 7.
"The Judgments of the Lord are TRUE"	Ps. xix. 9.
"Jesus Christ. This is the true God and eternal LIFE"	1 John v. 20.
"Holding forth the Word of LIFE"	Phil. ii. 16.
"A bone of Him shall not be broken"	John xix. 36.
"The Scripture cannot be broken"	John x. 35.
"I am the Living Bread . . . if any man eat of this Bread he shall LIVE for ever"	John vi. 51.
"Man shall not LIVE by bread alone, but by every word of God"	Luke iv. 4.
"With Thee is the FOUNTAIN OF LIFE"	Ps. xxxvi. 9.
"Thy Law . . . is a FOUNTAIN OF LIFE"	Prov. xiii. 14.
Jesus said, "I am the LIGHT of the World"	John viii. 12.
David said, "Thy Word is a LIGHT unto my path"	Ps. cxix. 105.
"The Life was the LIGHT"	John i. 4.
"The Law is LIGHT"	Prov. vi. 23.

\* "Organic Evolution Cross-Examined," pp. 145-147.

"Thou art my LAMP, O Lord"	2 Sam. xxii. 29.
"Thy Word is a Lamp unto my feet"	Ps. cxix. 105.
"I, saith the Lord, will be unto her a wall of FIRE"	Zech. ii. 5.
"Is not My Word like as a FIRE? saith the Lord"	Jer. xxiii. 29.
"The Light of Israel shall be for a FIRE"	Isa. x. 17.
"I will make My Words in thy mouth FIRE"	Jer. v. 14.
"To you which believe, He is PRECIOUS"	1 Peter ii. 7.
"Exceeding great and PRECIOUS Promises"	2 Peter i. 4.
"My beloved is . . . chiefest among ten THOUSAND"	Cant. v. 11.
"The Law of thy Mouth is better unto me than THOUSANDS of gold and silver"	Ps. cxix. 72.
"His mouth is most SWEET"	Cant. v. 16.
"How SWEET are Thy Words unto my taste"	Ps. cxix. 103.
"His Name shall be called WONDERFUL"	Isa. ix. 6.
"Thy Testimonies are WONDERFUL"	Ps. cxix. 129.
"Christ, the POWER OF GOD"	1 Cor. i. 24.
"The Gospel is the POWER OF GOD"	Rom. i. 16.
Lord, "Thou art GOOD, and doest Good"	Ps. cxix. 68.
"Good is the Word of the Lord"	Isa. xxxix. 8.
"Ye have known Him that is FROM THE BEGINNING"	1 John ii. 13.
"Thy Word is true FROM THE BEGINNING"	Ps. cxix. 160.
"From Everlasting to EVERLASTING Thou art God"	Ps. xc. 2.
"The righteousness of Thy Testimonies is EVERLASTING"	Ps. cxix. 144.
"Thy throne, O God, is FOR EVER AND EVER"	Heb. i. 8.
"Thy Testimonies . . . Thou hast founded them FOR EVER"	Ps. cxix. 152.
"The Lord shall ENDURE for ever"	Ps. ix. 7.
"The Word of the Lord ENDURETH for ever"	1 Peter i. 24.
"Christ ABIDETH for ever"	John xii. 34.
"The Word of God . . . ABIDETH for ever"	1 Peter i. 23.
"Worship Him that LIVETH for ever"	Rev. iv. 10.
"The Word of God LIVETH for ever"	1 Peter i. 23.
Christ's Kingdom "shall STAND FOR EVER"	Dan. ii. 44.
"The Word of our God shall STAND FOR EVER"	Isa. xl. 8.
The STONE . . . "on whomsoever it shall fall, it will grind him to powder"	Luke xx. 18.
"Is not my Word . . . saith the Lord, like a HAMMER that breaketh the rock in pieces?"	Jer. xxiii. 29.
Christ, "A STUMBLING Stone"	Rom. ix. 32.
They "STUMBLE at the Word"	1 Peter ii. 8.
"Lo, I am with you ALWAYS"	Matt. xxviii. 20.
"Thy commandments . . . are EVER WITH ME"	Ps. cxix. 98.
"Christ may DWELL in your hearts by faith"	Eph. iii. 17.
"Let the Word of Christ DWELL in you richly"	Col. iii. 16.
Christ said, "ABIDE in Me, and I IN YOU"	John xv. 4.
"If . . . my Words ABIDE in you"	John xv. 7.
"Hereby we know that He ABIDETH in us"	1 John iii. 24.
"The Word of God ABIDETH in you"	1 John ii. 14.
Christ, called "FAITHFUL and true"	Rev. xix. 11.
"Thy Testimonies . . . are very FAITHFUL"	Ps. cxix. 138.
"Out of His mouth goeth a sharp SWORD"	Rev. xix. 15.
"The Word of God . . . is sharper than any two-edged SWORD"	Heb. iv. 12.*
"The Lord TRIETH the Righteous."	Ps. xi. 5.
"The Word of the Lord TRIED him"	Ps. cv. 19.
Christ a "TRIED Stone"	Isa. xxviii. 16.
"The Word of the Lord is TRIED"	Ps. xviii. 30.

#### SIMILAR EFFECTS ATTRIBUTED TO "CHRIST" AND "THE SCRIPTURES."

We are "BORN OF God"	1 John v. 18.
"BORN . . . by the Word of God"	1 Peter i. 23.

\* Heb. iv. 12 probably refers to both the Living Word and the written Word also.

"BEGOTTEN . . . by . . . Jesus Christ"	1 Peter i. 3.
"BEGOTTEN . . . through <i>The Gospel</i> "	1 Cor. iv. 15.
"The Son QUICKENETH whom He will"	John v. 21.
" <i>Thy Word</i> hath QUICKENED me"	Ps. cxix. 93.
"You hath <i>He</i> QUICKENED who were dead," &c.	Eph. ii. 1.
" <i>Thy Precepts</i> . . . with them thou hast QUICKENED me"	Ps. cxix. 93.
"He that <i>eateth</i> Me, even he shall LIVE by Me"	John vi. 57.
"Desire the sincere milk of <i>The Word</i> , that ye may GROW thereby"	1 Peter ii. 2.
"Christ hath made us FREE"	Gal. v. i.
"The <i>Truth</i> shall make you FREE"	John viii. 32.
"The <i>Blood</i> of Jesus Christ . . . CLEANSETH us from all sin"	1 John i. 7.
"YE are CLEAN through the <i>Word</i> which I have spoken"	John xv. 3.
Christ "is able also to SAVE them to the uttermost that come unto God by Him"	Heb. vii. 25.
"Receive . . . the engrafted <i>Word</i> , which is able to SAVE your souls"	James i. 21.
"SANCTIFIED in <i>Christ Jesus</i> "	1 Cor. i. 2.
"SANCTIFIED by the <i>Word of God</i> and prayer"	1 Tim. iv. 5.
"SANCTIFIED through the offering of the body of Jesus Christ once for all"	Heb. x. 10.
"SANCTIFY them through <i>THY TRUTH</i> . <i>Thy Word</i> is truth"	John xvii. 17.
" <i>Christ Jesus</i> , who of God is made unto us WISDOM"	1 Cor. i. 30.
"The <i>Holy Scriptures</i> . . . able to make thee WISE unto salvation"	2 Tim. iii. 16.
Christ "HEALED them"	Matt. iv. 24.
"He sent His <i>Word</i> and HEALED them"	Ps. cvii. 20.
"Striving according to His <i>Working</i> which WORKETH in me mightily"	Col. i. 29.
"The <i>Word of God</i> which effectually WORKETH also in you that believe"	1 Thess. ii. 13.
"The <i>Lord Jesus Christ</i> . . . shall JUDGE the quick and the dead"	2 Tim. iv. 1.
"The <i>Word</i> that I have spoken . . . shall JUDGE him"	John xii. 48.
"I will go unto <i>God</i> , my exceeding Joy"	Ps. xliii. 4.
" <i>Thy Word</i> was unto me the Joy and rejoicing of my heart"	Jer. xv. 16.

## Signs of the Times.

### JEWISH SIGNS.

#### THE EIGHTH ZIONIST CONGRESS.

In the bold and statesmanlike speech, not unrelieved by touches of poetic oratory, with which Herr Wolffsohn opened the Eighth Zionist Congress, he was able to give good account of progress in Zionist work. Zionism has entered a phase long past the time when either its followers or those who merely stand and wait, are continually on the look out for "a sign and a wonder," and demand them as the price of allegiance in the one case or serious regard in the other. The movement, as Herr Wolffsohn tells us, is going steadily along the highway it intended to make for itself, keeping constantly in view the goal to which it consistently has set its eyes. "Preparation—Preparation"—that the Zionist leader declares to be the chief thing—preparation of the people for the land—preparation of the land for the people; and political work, which is but another word for preparation of the powers that be for restoring the land to the people and the people to the land. Truly such a programme is wide enough and does not err on the side of timidity. The undoing of 2,000 years of chaos cannot be accomplished in ten years even

were there a movement which banded together the whole of Jewry, which Zionism has not done and, we doubt, ever thought of doing. Still Zionism has accomplished much during its existence—much preliminary work that was inevitable—much spade-work that was necessary—if anything substantial is to come of all its labours. That the movement is strongly set on good foundations is evidenced by the Congress gathering at the Hague after the buffeting which it has been forced to sustain these last few years. Yet it must not be supposed that the movement is in such a condition that it is not possible for it to become subjected to influences which, if they do not kill it may shatter the organisation, which, in turn, would cause a set-back to the movement for many a long year. These influences Herr Wolffsohn doubtless had in mind when he projected before Congress the three principles of the working programme of the movement, and urged them as "inter-dependent." There is, without doubt, a disposition in certain quarters to ignore this fact, and to regard the work of Zionism only from a single point of view, thus creating divergences in effort, a persistence in which must inevitably tend to weaken and destroy the organisation. Herr Wolffsohn did well to accentuate the fact that "these three principles," political work, preparation of the people, and preparation of the land, "are inter-dependent, and all who work for the strengthening of these foundations of the Zionist building, must go hand-in-hand." This does not, to be sure, involve a subservient acquiescence, which must breed inertia and end in decay. "We do not conceal from ourselves," declared Herr Wolffsohn, "that in regard to details many differences of opinion prevail among us. We are not a mere troupe of obedient marionettes, and we do not desire to be so." Of particular satisfaction is it to note that in the sphere of diplomacy Herr Wolffsohn has not been negligent. "We have maintained the connections which Herzl created," he was able to say, "and have received much encouragement from official circles which will spur us on to further efforts." And he went on to show that the Turkish Government has been continually kept informed of Zionist efforts, while he is not without hope that the sublime Porte, "which entertains great sympathy for our people, will find the correct measure for the estimation of our intentions." Words not altogether free from ambiguity it will be said, but in any case words which those who know Herr Wolffsohn know, too, he would not have uttered merely to tickle the ears of the groundlings at the Congress or in the world outside.

### POLITICAL SIGNS.

#### "UNREST"

It is a significant sign of the times, that this word has become so familiar in our ears.

The one great lesson of the political movements of the present day, will be very clear to all who know what God has forewarned us of in His sure word of prophecy. Those who "take heed" to it in their hearts "do well."

Those who do this, see in all these things "Signs" of the truth of God's word, that until He shall have come "whose right it is to reign" righteous government will be unknown in the earth.

Man has rejected God's righteous rule and he will be left to work out his destiny until he proves his own utter failure to govern himself; and Satan, through his agent, "the Beast," will prove what he really is, its "prince" and its "god."

Civilized nations at the present day boastfully assert that every human being has the right to govern himself; and that, having the right, he is bound to exercise it; and that it is far better for him to be governed by himself, however badly, than to submit to be governed by another, however well.

And this view is held by those who, in spite of the fact that there is no one who would not readily admit that he had not managed his own affairs as he wishes he had. How then can he, whether in a Committee, or a Board, a Council, or a Government ever hope successfully to administer affairs in a larger sphere, of which he knows less than he does of his own!

That is why all attempts at self-government have proved such utter failures.

That is why men on all hands are restlessly seeking

by reforms and revolutions to obtain a better system of government.

That is the secret of the present "Unrest" which is descriptive of the condition of things in so many parts of the world at the present moment.

The United States Government are experiencing it in the Philippines, as well as at home; The British Government are experiencing it in India, Egypt and elsewhere: It is being experienced in Russia, Morocco and many other countries.

Alas the people do not know the root that produces all this bitter fruit. They have cast off allegiance to God: and they are ignorant of the solemn fact that they have submitted themselves to the yoke of bondage of "the god of this world."

But those who fear God are well assured *that the best thing that can happen to men is to be governed wisely; and that they are much better off under rulers who know more of the art of wise government than themselves, than they can ever be under the rule of their own ignorance.*

How great must be the ignorance of those who know not this simple truth.

The Lord's people may not have noticed the solemn fact so clearly stated in Isa. lxi. 1, 2, that it is when "the glory of the Lord is risen upon" Israel that it will be the very time when:

"The darkness shall cover the earth,  
And gross darkness the people."

This darkness is already covering the world, and a grosser darkness is descending rapidly on the "churches."

"PEACE, PEACE"

When this is the subject of man's deliberation, past experience has shown that we are on the confines of war. The Hague Conference, got together with great pomp and circumstance, was to inaugurate a new era of righteousness in the annals of mankind, by furthering the cause of "universal peace." But its result has shown that there is no hope of this till the recognition and return of "the Prince of Peace." It has paid homage to the hope of a millennium, but it is to a *millennium without Christ*. It has talked of humanitarian sentiment with great unctuousness but "the law of facts" was too strong for it.

It began with the sham condition that all States were equal in voting power. This vitiated the whole proceedings and, condemned the Conference to impotence. Most of its talk was about war, and how to mitigate its evils; but it could not agree even on this fundamental humanitarian ground of forbidding the barbarous use of "floating mines."

However much the nations may honestly desire peace, the result is a sad exhibition of man's impotence to secure it, and to obtain righteous rule so long as he is in rebellion against Him whose right it is to rule.

Let us be thankful if war does not speedily follow in its wake.

SPIRITIST SIGNS.

"TRY THE SPIRITS."

In view of the dangerous phenomena which are being exhibited by the workings of "deceiving spirits" and the "teachings of demons" (1 Tim. iv. 1), it is needful that we should add our warning voice. The "Signs of the Times" indeed show us that they are

"PERILOUS TIMES."

and the fact that many of the Lord's beloved people are

being deceived, makes it more and more necessary that we should obey that solemn command to "try the spirits."

If Satan transforms himself into an "angel of light" and his ministers are appearing among us as "ministers of righteousness" (2 Cor. xi. 13-15), how needful it is for us to be unceasing in our vigilance, trying the things around us by our one and only standard and test, the Word of God.

In consequence of the excesses attending so-called "Revival meetings" in various parts of the world, the following has been published as a Tract and is being widely disseminated in India, for the warning of all who may come in contact with such excesses, or any who may be misled by them.

We take it from *The Christian* of Sept. 19th, where it appears under the title of "Demonic Possession."

"The subject of demonic possession is one frequently referred to in the Scriptures, and especially in the New Testament. The phenomena of demonic possession are manifold; and when we are sufficiently illuminated to detect and classify them, we find that all the statements in Scripture are perfectly verified. The following items will be found true:—

"First.—*The agency of demons is always brought more conspicuously into notice in proportion to the manifestation and power of God's work among souls.* When the Son of God was manifest in the flesh, the activity and outspoken agency of demons were manifested more than ever before: and we often see instances in Scripture where the approach of Christ or of the Spirit-filled apostle, to some possessed person would mightily stir the demon in him. Just as the approach of summer causes vegetation to sprout, the same heat also stirs the snakes into motion.

"Second.—*Demons of a multiplied variety.* They are of various types, greater in diversity than human beings; and they always seek to possess a person congenial to them in some characteristic. The Bible tells us of unclean demons, deaf and dumb demons, witchcraft and fortune-telling demons, of insanity, of drunkenness, of gluttony, of idleness, of wonder or miracle-working, various forms of sickness, despotic demons, theological demons, screeching and yelling demons. There are demons that act more particularly on the body, or some organ or appetite of the body. There are others that act more directly upon the intellect or the sensibilities and emotions and affections. There are others of a higher order that act directly on man's spiritual nature, upon the conscience, or the spiritual perceptions. These are the ones that act as angels of light, and sidetrack and delude even real Christians.

"Third.—*These demons seek to fasten themselves on to human beings, as parasites, like ticks on cattle, or mistletoe on a live tree.* They seek out those whose make-up and temperament is most congenial to themselves, and then seek to fasten themselves on to some part of their body, or brain, or some appetite, or some faculty of the mind, either the reason or imagination, or perception; and when they get access they bury themselves into the very structure of the person, so as to identify themselves with the personality of the one they possess. In a great many instances they do not get possession of the individual, but obtain such a hold on some part of the mind as to torment the person with periodical attacks of something strange and abnormal, out of all proportion to the general character and make-up of the individual.

"Fourth.—*These demons feed themselves on the person with whom they are allied.* There are three great realms of law—the Natural and the Supernatural, and between these comes a strange middle realm called Preternatural. This middle realm embraces a vast range of phenomena, which cannot be definitely classified or ranged under the regular facts of nature or grace, but is a strange medley, like the vast swarms of asteroids that float in space, and which, striking against the atmosphere, produce the shooting stars we see in November. This is the realm of clairvoyance, second-sight, hypnotism, mind-reading, insanity, and abnormal passions. It is in this realm that a large class of demons find their favourite hunting ground. There are allusions in Scripture, and facts gathered from experience, sufficient to prove that certain varieties of demons live on the juices in human blood, or they absorb to themselves some of the natural affections, so that persons thus possessed will lose their natural affection for husband or wife, or children, or brothers and sisters, because the demon has absorbed that affection to himself.

"Fifth.—*There are religious demons; not holy, but nevertheless religious and filled with a devilish form of religion which is a counterfeit of true, deep spirituality.* These pseudo-religious demons very rarely attack young beginners, but they hover around persons who advance into deeper experiences, and seek every opportunity to fasten themselves upon the conscience or the spiritual emotions of

persons of high states of grace, and especially if they are of a vivid or energetic temperament. These are the demons that play havoc among many professors of holiness. The way they get hold of persons is as follows: A soul goes through a great struggle, and is wonderfully blessed. Floods of light and emotion sweep through the being. The shore lines are all cut. The soul is launched out into a sea of extravagant experience. At such a juncture these demons hover around the soul, and make strange suggestions to the mind of something odd, or outlandish, or contrary to common sense and decent taste. They make these suggestions under the profession of being the Holy Ghost. They fan the emotions, and produce a strange, fictitious exhilaration, which is simply their bait to get into some faculty of the soul. For example, one man said that just after receiving the baptism of the Holy Ghost, as he would lie in bed at night, a strange, wild sort of exhilaration would shoot through his mind, and a sudden impulse to jump out of bed and go screaming all over the house, which if he had yielded to it once, would likely have given the demon access to his brain.

"Another good man says he felt like running around the camp and climbing every tree, but had enough discernment to "try spirits," and found the impulse was not of God. But another person at the same camp-meeting felt the same impulse and yielded to it, and went yelling and screaming through the woods, climbing trees, tearing his clothes, exhausting his body, and in a short time became utterly useless to the work of God. Another person said he felt like rolling on the floor, and groaning and pulling the chairs around, but he distinctly perceived that the impulse to do so had something wild in it, and a touch of self-display contrary to the gentleness and sweetness of Jesus; and as quick as he saw it was an attack of a false spirit he was delivered, and the tide of pure love flowed on through his breast. But another man had the same impulse, and fell down groaning and roaring, beating the floor with his hands and feet, and the demon entered into him as the angel of light, and got him to think that his outlandish conduct was of the Holy Ghost, and it became a regular habit in the meetings he attended, until he would ruin every religious meeting he was in.

"It requires great humility to try these spirits and detect the false ones. The most dangerous demons in existence are those pseudo-pious ones who soar around the high altitude of the spiritual life, like eagles around great mountain-tops, and seek to fasten their talons upon the lofty and conspicuous prey. These are the demons of spiritual pride, of religious ambition, of false prophetic vision, of strained and far-fetched illuminations, of wild and fantastic notions, of strange and abnormal affections. These are the demons that fit over the sunlit regions in the land of Canaan, and attack very seldom any but advanced believers.

"Sixth.—*The effects of being possessed by this sort of demons are manifold*, and plainly legible to a well-poised mind. Such possessions cause people to run off into things that are odd and foolish, unreasonable and indecent. It leads them to adopt a peculiar voice or twang, or unnatural shouting, or some senseless shaking of the body; or the striking of certain attitudes, or the adoption of some silly whim. Or such a possession may be manifested by peculiar heresies in the mind, of which there is a nameless variety. It produces a certain wildness in the eye and harshness in the voice. Such persons invariably break the law of love, and severely condemn people who do not conform to themselves. As a rule, such persons lose their flesh, for demoniac possession is very wearing on the vital forces, and produces a terrible strain on the heart and nervous system.

"There are many persons who are truly godly, and want to live holy lives, who have failed to discern those evil spirits, and under strange impulses have allowed some kind of demon to take hold of them; and though they are still conscientious servants of God, they are so influenced by evil spirits of a high order as utterly to ruin their usefulness.

"How can they get delivered? They must frankly admit to themselves, to God, and to others, that they have been misled, and then request the saints to pray God to cast the demon out. To detect the agency of evil spirits, and then to have the humility frankly to acknowledge it, is more than half the victory.

"To make such a confession requires a self-abasement which very few persons are willing to undergo. The great scheme of a demon is to hide himself under the guise of the Holy Ghost, or of another's personality, and the greatest triumph over evil spirits is the power to detect them and try them. To do this, the greatest requisite is humility—not a professed humility, but a radical, searching humility—that gets into dust and ashes, and looks up from the bottom of self-abasement into the pitiful eye of God for compassion and help.

"This is humility that is nauseating to a demon, and makes him fly. The lack of this faithless humility is the reason why not one fanatic in a thousand ever gets delivered and restored to sanctified common sense, and to that peaceful, loving spirit which is the fountain of true usefulness."

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

J. B. (Düsseldorf).

i. The time of Matt. xxiv. 40 is the time of judgment. The word "Then" connects it immediately with the time which shall be like "the days of Noah." It has no connection with 1 Thess. iv.

ii. We think it is impossible that there can be any interval between verses 16 and 17 of 1 Thess. iv. The word "then" (*ἔπειτα, epeitā*) is conclusive. This is clear, from the further revelation, that the two parties, the raised dead and the living and remaining saints will both be "caught up together." The word rendered "together" is *ἀμα, (hama)* which means *both* of two parties, as explained in the expression "together with them."

iii. In Heb. xii. 2 "the joy set before the Lord Jesus" was surely His joy in doing the Father's will, and waiting the Father's time. His first utterance expressed His desire to do it (Lu. ii 49). It was His "delight" to do that will (Ps. xl. 8). Yea, it was at once "His meat and His drink" (John iv. 34). In the face of what we should call failure He could look up to the Father and say "I thank Thee O Father. . . . Even so Father for so it seemeth good in Thy sight" (Matt. xi. 25, 26).

From the immediate context it is clear that it was on account of this joy that He "endured the shame." The same endurance is emphasised in the next verse.

It is the same endurance of faith that the readers of the Epistle had been exhorted to in ch. x. 32-36, and to the same example of doing the will of God.

### ACKNOWLEDGEMENTS.

Under this heading we have gratefully acknowledged the Voluntary Offerings of our Friends. We have never made "Urgent Appeals" for help. What has been sent has very frequently been a balance over in remitting for purchases of books. Hence the odd amounts.

We must now however place ourselves more openly in the hands of our readers, especially after what we said in the Preface to our last Volume.

#### *For our New Work*

We laid the matter before our friends and sincerely thank them for their kind help, which made it possible for us to bring out *How to Enjoy the Bible*. This fund is now closed.

#### *For "Things to Come" Publishing Fund.*

This now stands in need of systematic help. The loss of our friend (referred to in the Preface, Vol. xiii), has not been made up, and a few pounds are necessary each month.

#### *Editor's Publishing Fund.*

After the confidential explanation in our last issue, it is not necessary for us to say more. We make no appeal, but simply leave the matter with our readers. We gratefully acknowledge for this Fund:

	£	s.	d.
G. K. (Venice) . . . . .	2	0	0
J. B. (Cricklewood) . . . . .	1	1	0
S. S. (Glasgow) . . . . .	0	2	6
A. Q. (Leicestershire) . . . . .	0	1	0



# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### V.—THE FAITH OF ABEL.

(Continued from page 3.)

##### 3. ABEL'S WITNESS AND GOD'S TESTIMONY.

"By which [faith] he obtained witness that he was righteous, God bearing witness to his offering" (Heb. xi. 4).

HERE we have two statements in one, for it is the same verb in each clause. The A.V. renders the first "witness" and the second "testimony."

The R.V. renders it: "Through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts." On this, there is a marginal note: "over his gifts. The Greek Text in this clause is somewhat uncertain."

The uncertainty referred to is about the word "God": as to whether it should be the Genitive case, or the Dative: *i.e.*, whether it should be as it stands in both Versions, or whether it should be "bearing witness by his gifts to God." (Lachmann, & Tregelles)

But the scope of *both* the clauses is the same. It is the witness that Abel obtained and that God gave. God gave it *ἐπί (epi) upon or over*. Not Abel obtained it "by."

In other words, Abel obtained the witness, because God gave it. He received what God gave.

How this was done is not explained in the history of Gen. iv. There, the whole act is condensed and summed up in the words "God had respect to" his offering: but we are not told how God manifested this respect.

It must have been shown in such a way that there could be no mistake about it; and that Cain could just as evidently see it, as Abel; and knew that the opposite was true in his case; and that to his offering, which he brought, God "had not respect."

It is the word *ἐπί (epi), upon*, (which the R.V. margin renders *over*), which gives us the key to the solution, by reminding us of the subsequent fact revealed in connection with all Sacrifices: *viz.*, that those which God accepted were never consumed by fire emanating from this earth, or kindled by fire "made with hands"; but by God-made fire descending from heaven.

In Gen. xv., 17, Abram, in his deep sleep, saw a smoking furnace; which, beside being typical of Israel's affliction in the "iron furnace" of Egypt, was doubtless the material agency by which the sacrifices, which Abram had so carefully prepared and arranged, were consumed.

In Gen. xxii., 6, 7, when Abram "took the fire in his hand" we have the Figure *Metonymy*, by which the "fire" is put for that which would set light to the wood which was consumed; as when we say we "light the fire" we do not light the fire but we set fire to the wood. If the fire is literal then the "hand" is literal, and Abraham "took the fire in his natural hand": which is absurd.

In Lev. ix., 24, on the occasion of the first formal offering on the Altar of burnt-offering, we read: "There came a fire out from before the LORD,\* and consumed upon the altar the burnt offering, and the fat, which when all the people saw, they fell on their faces."

When Gideon prepared his offering in Ophra "the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up a fire out of the rock and consumed the flesh and the unleavened cakes" (Judg. vi., 21).

This was no fire kindled by Gideon, or "made with hands" of man. It was supernatural fire produced by the miracle wrought by Jehovah's messenger, to show that He had accepted Gideon's offering.

When Manoah made his offering "and offered it upon a rock unto the LORD, the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground" (Judg. xiii., 19, 20).

Here again was miraculous fire from the LORD, consuming and accepting their offering. It was no fire kindled by human hands.

When David offered his offering on the altar which he built on the site purchased from Ornan the Jebusite, "The LORD answered him by fire upon the altar of burnt offering" (1 Chron. xxi., 26).

At the dedication of the Temple, when Solomon had ended his prayer, we read that "the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the LORD filled the house . . . and when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, that they bowed themselves with their faces to the ground, upon the pavement, and worshipped" (2 Chron. vii., 1-3).

\* Compare chap. x., where Nadab and Abihu used, not this fire from the brazen altar to kindle the incense in their censers, but took other fire: *i.e.*, emanating from this earth, or kindled by man's hand. This was called "strange fire," and the consequence was that, "there went out a fire from the LORD and devoured them, and they died before the LORD" (Lev. x., 2).

When we reflect that the incense of worship on the golden altar must be kindled with fire taken from the brazen altar of atonement, we can understand the sin of offering in worship to-day the "strange fire" of that which is produced by the flesh, and not by the Spirit of God."

When Elijah would offer a sacrifice away from the Temple where Jehovah had caused His name to be placed, and where the fire which had fallen from heaven was kept continually burning,\* fire had to fall from heaven specially for the occasion. After the prophets of Baal had in vain tried to produce the phenomenon by appeals to their god, and after Elijah had soaked the wood and the offering with water we read: "Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said: The LORD, He is the God; The LORD, He is the God" (1 Kings xviii., 38, 39).

Add to all these examples the words of Psalm xx., 3, "The LORD remember all thy offerings and accept thy burnt sacrifice."

Here, in the margin of the A.V. we read, against the word "accept," that the Hebrew means TURN TO ASHES.

Why? Because this was always the way that Jehovah did accept offerings made to Him. By "fire from heaven" He *turned them to ashes*, and thus showed that He "had respect" unto them, and accepted them as the substitute of him who offered them.

How else did Abel "obtain witness that he was righteous"?

How else did God testify of his gifts?

How else did Cain know that God "had not respect unto his offering"?

Surely there can be no doubt whatever as to the force of the word *ἐπί* (*epi*), *upon*, for it was the fire that descended *upon* the sinner's substitute *instead of upon the sinner*; upon Abel's lamb instead of upon Abel.

Thus the doctrine of substitution was the very first doctrine taught to mankind; the first that is recorded in the Scriptures of truth; the first with regard to which man was required to believe what he had heard from God.

God had spoken. What he had said may be summed up in the words afterwards recited to Israel, "Without shedding of blood is no remission" (Heb. ix., 22). "It is the blood that maketh atonement for the soul" (Lev. xvii., 11). "The wages of sin is death" (Rom. vi., 23).

This was the pronouncement for the sinner in Gen. iii., 17. And it is in Gen. iv. that we have the further revelation that God provided a substitute whose death He would accept in the sinner's stead.

That is why the acceptance must be God's own act.

All that the sinner could do was in faith to bring his offering and lay his hand upon it and confess it as his substitute. (Lev. i., 4.) *It was for God to give His testimony that He had accepted it.*

It is even so to-day.

It is ignorance of this great first lesson that is the source of much of the quite modern evangelistic phraseology of the present day.

\* It is in imitation of this that the Church of Rome pretends to keep the perpetual light before their altars, in spite of the fact that it is kindled by man's hands and consumes nothing but their own pretensions.

Man's conventional talk of this twentieth century (of the present era) is about the sinner's acceptance of Christ. God's Word, for nearly sixty centuries has been about the sinner *believing what He had said*.

God has spoken. He has told us that He cannot and will not accept the fallen sons of men in their sins. In ourselves we are not only ruined sinners because of what we have *done*, or *not done*; but we are ruined creatures because of what we ARE. The question is, Do we believe God as to this solemn fact?

What God accepted was Abel's "gifts" (Heb. xi. 4); Abel was accepted only in his gifts (Gen. iv. 4).

So, God has told us that He can accept us, as such, only in the merits and Person of that perfect Substitute—His Christ—whom He has provided. Do we believe Him as to this?

If we do we shall by faith lay our hand on Him, confess our belief in God as to our own lost and ruined nature, and as to Christ as God's provided Salvation; knowing that, by this faith, God pronounces us righteous, *accepts us in the person of our Substitute*; and declares us as "accepted in the Beloved," because God accepted His one offering when He raised Him from the dead.

Christ's resurrection is the proof and evidence that God has accepted Christ. Christ risen is the sinner's receipt which God has given to show that He has accepted Christ's payment of the sinner's debt.

There is no other receipt.

Christ's blood is not the receipt. That is the payment.

The sinner's faith is not the receipt. It is no use for a man to go to his creditor and say he *believes* he has paid what he owes. He must produce the receipt.

What is the receipt which we can produce to God which will prove that our debt is paid?

Nothing but the blessed fact that God's Word assures us that He has *accepted payment on our behalf* in the person of our Substitute, when He raised Christ from the dead.

We are to believe what He says when He assures us of this, and He is pleased to accept us in Him.

It is always the Creditor who accepts the payment which the debtor makes. And, when payment has been once accepted, no further demand can be made upon the debtor.

This is how Abel was accepted; and this is how the sinner is saved to this day.

By the same faith in what God has said, we lay our hand on that Lamb of God as our substitute; and we obtain God's witness that we are righteous. God bears His testimony to this in that He raised Christ from the dead, and has accepted the believing sinner IN HIM.

It is not a question of whether the sinner *accepts Christ*, but *whether he believes God* when he says that *He has accepted Christ*.

It may be said that, the same thing is meant, in modern phraseology; then, Why not say so? Why not keep to Scripture language? Why alter it? Why

make it all to stand on what man can DO, instead of believing what God has SAID. Why make it all turn on man's accepting, instead of man's believing?

God has shut up the sinner as to the uselessness of his bringing any thing of his own by way of merit.

It is useless for him to bring or plead any substitute other than that one whom God hath appointed. It would be the same as saying it is *not necessary*.

It is useless to bring anything in addition thereto, for it would be the same as saying that it is *not sufficient*.

In either case it would be a proof that God's command had been unheeded; that His word had not been believed; and that His provision had been slighted and rejected.

All are to-day either in Abel's way, or Cain's: in God's way, or man's.

All are trusting either to that Substitute whom God has provided, or they are labouring to provide one for themselves.

This is why such stress is laid on this matter of faith, in Rom. x. "The righteousness which is of faith speaketh on this wise . . . But what saith it? The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith, which we preach [is nigh thee]: that, if thou shalt confess with thy mouth the Lord Jesus [as thy Substitute] and shalt believe in thine heart that

GOD HATH RAISED HIM FROM THE DEAD thou shalt be saved."

Thus it is that "Faith cometh by hearing, and hearing [cometh] by the Word of God" (Rom. x., 6-11, 17).

But instead of believing the report of what God has said, sinners are taught to-day to believe in what they can do. As though they were the Creditor, and would fain make God their Debtor!

And all this, because they do not see or understand that "all is of God"; and all is of

#### GOD'S FREE GRACE.

There is no merit in faith, of itself. It is not considered as merit among men, when one man believes what another man has said. How then can there be any merit in believing what God has said? It is our first bounden duty, without which all is "sin."

But, instead of this, the sinner tries to *make God believe in him*; and that it is possible for him to DO SOMETHING.

In his blind ignorance he practically tells God that he, the sinner, is pleased to accept the payment which Christ has made to God!

But all this is only salvation "by works" in its most subtle form. So subtle that thousands are misled on the very threshold of their way back to God.

Hence it is that while the multitude are still taught to do something, many would shrink from doing certain things as "works"; and would be ready to confess, and say: "not the labour of my hands." Yet they do not see that this acceptance of Christ is a work, after all: when it is thus put in the place of believing God.

True, it is "not the labour of my hands." Nothing "made with hands" can obtain a footing in God's new creation, where "all things are of God": for new creation ground is the ground of resurrection.

Though they would shrink from making a god with their hands, they make their god out of their own heads, and out of the imagination of their own hearts.

But "the God of our Salvation" is the God who hath spoken unto us by His Son, and left to us the simple duty of pointing the sinner to what He hath said.

This is why we are to "Preach the Word." This is the first great lesson of Holy Writ.

It is the oldest lesson in the world.

And, it is to show us that to believe God in this matter of substitution is the only way of salvation, the only way for man to be just with God; for "The just, by faith, shall live."

(To be continued.)

## "THE SONGS OF DEGREES."

### IV.—THEIR EXAMINATION.

(Continued from page 4.)

(12) "The Captivity of Zion."

THIS expression, which occurs twice in these Psalms (Psalm cxxvi. 1, 4), finds its connection with Hezekiah's history.

The ten tribes had, twelve years before, gone into captivity, on account of their idolatry.

The coming up of a large remnant of them to Jerusalem to keep the Passover after Hezekiah's Reformation was a happy token of hope that the rupture between Judah and Israel might possibly be healed: that the Tribes, who, when they went to Bethel and Dan had their backs turned on the house of Jehovah at Jerusalem, might yet again assemble within its walls.

As we shall see in our last point of comparison, Hezekiah was most particular in emphasising the fact that the Passover was for "ALL Israel." Again and again is this stated. (See 2 Chron. xxx. 1, 9, &c.)

No wonder, then, that he exhorted the remnant of the ten tribes to "turn again unto Jehovah;" assuring them that, if they did so, their brethren would "find compassion before them that led them captive, so that they should come again into this Land" (2 Chron. xxx. 9).

That there was a literal "captivity" Sennacherib tells us. And, we have seen on the Cylinder which records his invasion (see pages 253 and 255 above) that he had captured and taken away 200,150 people from the Tribes of Israel. And it was Israel, "all Israel," that occupied the thoughts and filled the breast of Hezekiah.

In 2 Kings xix. 2, 4, Hezekiah entreats Isaiah to lift up his prayer "for the remnant that are left:" referring of course to the thousands which had been carried away into captivity.

There is therefore no need whatever to introduce the later captivity of Judah in Babylon. There is

also an Idiomatic use of the expression which we are considering.

"To turn the captivity" was the Idiom for making an end of any trouble or affliction.\* It might be better Englished "to turn the fortunes" of a person or nation. Captivity was a calamity: and when it was "turned" it was over. So the term "captivity" was used of any great trouble †; and its "turning" was the ending of the trouble, and a returning to a former estate. (Compare Ezek. xvi. 53 with 55; and see Ez. xxix. 14, Jer. xxx. 3; xxxiii. 11, Zeph. iii. 20).

Hence, it was said of Job, that "Jehovah turned the captivity of Job" (Job. xlii. 10). Job was never in literal captivity to man; but he was to his afflictions and sorrows. When the LORD "turned the captivity" of Job, it is explained as meaning that "the LORD gave Job twice as much as he had before." It meant that Job had "a happy issue out of all his afflictions."

This is the meaning of Psalm cxxvi. 1.

"When Jehovah turned again the Captivity of Zion,

We were like them that dream."

This refers to the ending of the siege of Jerusalem; delivering the city from the hand of the enemy; and giving peace and blessing in Zion. It was this that enabled him to add:—

"Then was our mouth filled with laughter, and our tongue with singing:  
Then said they among the heathen,  
'Jehovah hath done great things for them.'  
Jehovah hath done great things for us;  
We are glad" (Psalm cxxvi. 2-3).

In the next verse (v. 4), Hezekiah turns from praise for the delivery from their outward troubles of the siege, and his sickness, to prayer for deliverance from the internal trouble of a divided nation. He had sown the seeds of re-union in carrying out a Passover for "all Israel;" and he strengthens his hope by the thought of the fact:

"They that sow in tears  
Shall reap in joy.  
He that goeth forth and weepeth,  
Bearing precious seed,  
Shall doubtless come again with rejoicing,  
Bringing his sheaves with him."

(Psalm cxxvi. 4, 5, 6)

His assurance is the basis of his prayer in verse 4; to understand which we must fill up the *Ellipsis* correctly; and this will necessitate a change in the translation of the words as they stand in the text.

\*The Figure of Speech made it conveniently expressive as an Idiom *שוב שבות* (*shūv shevōth*) return the returning.

† Just as we use the word "affliction," not necessarily of sickness, but of any trouble.

"Turn again our captivity, O Jehovah,  
As [Thou turnest] the torrents\* in the Negeb."

The word rendered "rivers" *Aphikim* is from *פִּזְקִים* (*āphak*) to restrain by force (Gen. xliii. 31; xlv. 1; Est. v. 10).

The word rendered "south" is, in the Hebrew, *Negeb*. That it does not and cannot mean "South" is clear by comparing Gen. xii. 9, with xiii. 1.†

In Gen. xii. 9 "Abram journeyed going on still toward the *Negeb*." This was in the direction of Egypt, which was South of Canaan. But,

In Gen. xiii. 1, "Abram went up out of Egypt, he and his wife and all that he had, and Lot with him, into the *Negeb*." But this was *North* from Egypt, on his return journey to Canaan: and therefore if translated "South" (as in the A.V.) it directly contradicts ch. xii. 9.

That the *Negeb* was the hill country South of Judea (and North of Egypt) is clear from other passages.

It may therefore be rendered (in connection with these) *torrents*, either in *gorges* or *ravines*, which restrained by their force the rushing torrents. This water ran, not "in the hills" but, between them, in the rocky ravines.

A careful study of our New Version and notes given in Part iv. will show the nature of Hezekiah's prayer.

He prayed that, as Jehovah, the mighty God, turns the torrents of water hither and thither in their rocky confines, in the *Negeb* or hill country of Judea, so He would turn the hearts of His People unto Himself, as well as turn away all their troubles from them.

#### (13) Hezekiah's Zeal for the House of Jehovah.

Perhaps the most prominent feature in Hezekiah's character was his zeal for the house of Jehovah. It was the chief concern of his life. It occupied his thoughts; it claimed his attention; it filled his heart.

Hezekiah stands out in peculiar contrast with the other kings in whose reigns Isaiah prophesied.

The names of AHAZ, and HEZEKIAH, are linked together in a very special manner by Isaiah's ministry in their reigns.‡

Of AHAZ it is written (2 Chron. xxviii. 24): "He shut up the doors of the house of Jehovah."

Of HEZEKIAH it is recorded (2 Chron. xxix. 3): "He opened the doors of the house of Jehovah and repaired them."

\* *Aphikim* means the *torrents restrained* in a narrow natural or artificial channel, open or covered, either in a gorge or defile, or in pipes or aqueduct, and therefore inaccessible. In Psalm xlii. 1., the panting thirsty hind brayeth for the waters which she hears rushing below, but cannot get at. The word occurs in the following passages: and is rendered *Channels*, 2 Sam. xxii. 16; Psalm xviii. 15; Isaiah viii. 7. *Streams*, Job vi. 15; Psalm cxxvi. 4. *Mighty*, Job xii. 21; *Strong pieces*, Job xl. 18; *Water-brooks*, Psalm xlii. 1; *Rivers*, Joel i. 20; Song v. 12; Ezek. vi. 3; xxxi. 12; xxxii. 6; xxxiv. 13; xxxv. 8; xxxvi., 4, 6; Joel iii. 18 (iv. 18 Heb).

† See *Figures of Speech*, pages 82-84, by the Editor.

‡ Of JOTHAM it is written (2 Ch. xxvii. 2) "He entered not into the House of Jehovah": but this is said in his praise; and the context shows that he did "all that Uziah his father did," except that he did not sin as his father did (see 2 Chron. xxvi. 16-24) by entering into the temple of the LORD to burn incense, &c. Only the Priests could enter the "Temple."

This is mentioned as the very first act of Hezekiah: in the first year of his reign, in the first month."

His Reformation of the Temple and its services, as recorded in the book of the Chronicles, occupies three whole chapters; and we are told, with the greatest minuteness, how complete was that work, and how thoroughly it was carried out.

After the Reformation of the Temple, he continually resorted thither.

When he first heard of Rabshakeh's words, Hezekiah rent his clothes, and covered himself with sackcloth, and went into the House of Jehovah" (Isa. xxxvii. 1).

When he "received the letter of the King of Assyria from the hand of the messengers, and read it, Hezekiah went up into the House of Jehovah, and spread it before Jehovah." (Isa. xxxvii. 14).\*

When smitten by his sickness unto death, and when Isaiah came to him and promised him recovery, his first question was:—"What shall be the sign that Jehovah will heal me, and that I shall go up into the House of Jehovah?" (2 Kings xx. 8, Isa. xxxvii. 22).

His "writing" which he wrote "when he had been sick, and was recovered of his sickness," ended with his resolve: "Therefore will we sing my songs to the stringed instruments all the days of our life, in the House of Jehovah." (Isa. xxxviii. 20).\*

This is the "going up" referred to the "Songs of the Degrees." These are the "Ascents" of Hezekiah: which correspond with the ascent of the sun which turned the shadow back and down on the steps of the sundial of Ahaz. As the shadow went backward, and was brought back again, the number of the degrees by which it had gone down, the sun must have gone up, ascended in the heavens again; so these steps or degrees were well fitted to illustrate and symbolize these continued ascents of Hezekiah, when he ascended and went up into the House of Jehovah.

When we read, in these Psalms, the references to "the House of Jehovah," we cannot fail to notice how remarkably they receive their natural interpretation when taken in connection with Hezekiah's history:

"I was glad when they said unto me,

Let us go into the House of Jehovah. . . .

Because of the House of Jehovah our God I will seek thy good." (Ps. cxxii. 1, 9).

"Behold, bless ye Jehovah, all ye servants of Jehovah,

Which by night stand in the House of Jehovah.

Lift up your hands in the Sanctuary,

And bless Jehovah." (Ps. cxxxiv. 1, 2).

\* Alas! in the matter of the letter of the King of Babylon this was not the case. When the King of Assyria came against him with a summons to surrender the city, Hezekiah went up into the House of the Lord, and spread it before the Lord.

When "the King of Terrors" came, with his solemn summons to surrender his life, Hezekiah "turned his face toward the wall, and prayed unto the Lord."

When "the King of Babylon" sent letters and a present, Hezekiah did neither the one nor the other: on the contrary, he was "glad of them;" and showed them "his house," and "his treasures," instead of the House of the Lord, and His mercies. (See *The Vision of Isaiah*, by the same author and publisher).

#### (14) Hezekiah Childless.

There is another subject in connection with Hezekiah which finds a prominent place in these Psalms. Surely we must often have noticed the references to children; and wondered what they could possibly have to do with these "Songs of Degrees," whatever explanation of them might be adopted.

The explanation is that, at the time of this calamity, Hezekiah was childless.

Psalm cxxxii. shows that he remembered "the sure mercies," promised to David when God said, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Samuel vii. 12).

He knew the sure word of Jehovah that there should never be wanting one to sit upon David's throne: and yet, at this very moment, at this critical point in his history, when his life was in the utmost danger, (for he was "sick unto death") there was no heir to David's throne; no heir to Hezekiah's kingdom. This must have caused him intense disquietude.

Like Abraham, when he had "no seed," Hezekiah must have longed for a son. He could not be otherwise than anxious until he had received the Lord's promise of a son and heir. (See 1 Kings viii. 25, 26; xi. 36. 2 Chron. vi. 16; vii. 18).

He trusted in Jehovah for Victory over his enemies.

He trusted in Jehovah for His recovery from His sickness.

So likewise he trusted in Jehovah for His faithfulness to His promise to David. This is shewn in Psalm cxxxii. 11.

"Jehovah hath sworn in truth to David;

He will not turn from it:

Of the fruit of thy body will I set upon thy throne."

It was not until three years after Hezekiah's deliverance from Sennacherib, and his recovery from his sickness, that, among the words of Isaiah spoken to Hezekiah "at that time" (2 Kings xx. 12), was the promise:—concerning "thy sons that shall issue from thee, which thou shalt beget,"\* (2 Kings xx. 18, Isaiah xxxix. 7).

How well can we now understand the references to the birth of children as being "the gift of God" in these Psalms. Those who interpret them of the goings-up of Tribes to Jerusalem (past or future) must be puzzled to know what to do with these references to God's gift of children. Surely, in the days of the captivity, the birth of children must have been a cause of mourning rather than of rejoicing!

But, when we think of the experiences of Hezekiah, the wonder would be if there were no such references in his rejoicings!

When we think of Hezekiah's circumstances and times, how well we can enter into his feelings as they are reflected in Psalm cxxxvii. 3-5:

\* Hezekiah's trouble came in the 14th year of his reign; and, as he lived 15 years longer, his whole reign lasted 29 years, (2 Kings xviii. 2). His son Manassah was 12 years old when Hezekiah died: so that he must have been born in Hezekiah's 17th year, or in the third of the 15 added years).

"Lo, children are an heritage of Jehovah:  
And the fruit of the womb is his reward.  
As arrows are in the hand of a mighty man;  
So are children of the youth.  
Happy is the man that hath his quiver full of  
them:  
They shall not be ashamed,  
But they shall speak with the enemies in the  
gate."\*

In the next Psalm (cxxxviii.) Hezekiah dwells upon this, as his own great blessing wherewith Jehovah had blessed him:

"Blessed is every one that reverenceth Jehovah;  
That walketh in His ways.  
For thou shalt eat the labour of thine hands:  
Happy shalt thou be, and it shall be well with  
thee.  
Thy wife shall be as a fruitful vine  
By the sides of thine house:  
Thy children like olive plants  
Round about thy table.  
Behold, that thus shall the man be blessed  
That reverenceth Jehovah.  
Jehovah shall bless thee out of Zion:  
And thou shalt see the good of Jerusalem  
All the days of thy life.  
Yea, thou shalt see thy children's children,  
And peace upon Israel."

These concluding words take us back to the promise of Isaiah (Isa. xxxix. 8) that Hezekiah should have "children;" for his immediate reply was: "Good is the word of Jehovah which thou hast spoken. . . . For there shall be peace and truth in my days."

This was setting his seal to God's promise of children: while the "peace" which Hezekiah should "see" was true, and was "truth."—*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 139—Vol. XIII).

#### XV.—THE PENTECOSTAL AGE.

WE find three stages in the appeal to the Jews with a view to the establishment of the Davidic aspect of the Kingdom of God. There is first the ministry of John the Baptist: next the personal visible ministry of Christ Himself as a Prophet: and lastly the testimony of the Apostles, after Pentecost.

It is clear that, in all essential respects, the last of the three is a continuation of the other two. New facts and

truths, of course, entered into the appeal, but this only made it more serious for Israel to whom the appeal was now made in its final form. It is to this

#### PENTECOSTAL AGE

that we must now turn our attention. Our text book, here, is the Acts of the Apostles, *with which inspired history closes*. The solemn reason for this we shall see later on.

The four Gospels and the Acts of the Apostles form the historical Pentateuch of the New Testament. These five books are at the beginning; the Apocalypse is at the close; and the Epistles stand between: so that the whole New Testament is very simple in its structure, as to books, namely,—

I. Historical Books	-	-	5
	Paul	-	14
	John	-	3
II. Epistolary Books	Peter	-	2
	James	-	1
	Jude	-	1
III. Apocalyptic Book	-	-	1

By far the largest portion is made up of Epistles: and it will be observed that the Acts is the transition book between the historical and epistolary sections. It is the last historical book in the Bible; and, as to the New Testament, it prepares for the great revelation of Truth in the chief or epistolary division.

The book of the Acts is transitional in more respects than one: and it is of the utmost importance that this characteristic should be carefully noted, and steadily kept in view. This fact will, we hope, become increasingly evident.

Christ had ascended at the end of forty days after His resurrection. The ten days of waiting were ended. The gap in the circle of the Twelve had been filled up. The disciples were ready. The time was due. And the great event of Pentecost became a historical fulfilment. Carefully read Acts ii. 1—4, and note the leading facts:—

1st. Pentecost was the Harvest Festival: *It was a Kingdom event*. It fulfilled the Feast-Type, as in Lev. xxiii: 15—21. It was accomplished on the Remnant of the Kingdom people, the Jews: and it happened as a partial fulfilment of a Scripture referring definitely to the people of Israel and to the notable day of the Lord. (See Joel ii. 28—32).

2nd. Pentecost, in keeping with all this, was an event of signs and wonders—a sound as of the rushing of a strong wind; visible tongues as of fire; the filling of the house and of those assembled with the mighty power of the Holy Spirit; and the speaking with other tongues.

3rd. Pentecost was the "Baptism" that Christ said would come, "not many days hence": it brought the "power from on high" with which the disciples were to be clothed: it meant the presence of the "Other Advocate": and it was the sending of "the promise of the Father."

4th. Pentecost was the unlocking, to the chosen

\* Margin; Or, shall subdue, as Psalm xviii. 47, or, destroy.

witnesses, of the Scriptures of Truth as applied to Christ risen and ascended. It was the signal for a mighty and bold outburst of Testimony on behalf of Christ; and it initiated a great convicting and converting movement among the Jews, reaching out, later on, to the Gentiles.

In addition to these leading facts there are certain subsidiary considerations which, still further, will help us to realise the true character of Pentecost.

There was the fact that the event did not happen in the Temple but in the Upper Room: a fact which raises a good many questions, pointing to certain issues for the future.

Again, it has to be specially noted that the passage in Joel was only partially accomplished. The "blood" and "fire" and "vapour of smoke," and the darkening of sun and moon, and the "Notable Day of the Lord" are all still left unfulfilled. And when we turn to Joel ii. and note the context we see at once that before the prophecy gets its full accomplishment, Israel must be in her land, gathered from all the nations and restored to her promised blessing. And hence, also, the pouring out of the Spirit was not the full and final fulfilment. This can come only when the "Notable Day of the Lord" comes.

Then, again, attention must be given to the communistic form that the social life of the disciples took. They had all things in common: sold their goods and property: and distributed the proceeds as any one had need.

And finally, it must ever be borne in mind that the crowd assembled were Israelites; that the converts were Israelites; that Peter's appeal was to Israelites and to no other. (See Acts ii. 14, 22, 29 and 36. And this was so up to the persecution that arose about Stephen (viii. 1).

The new Remnant thus called out and saved from the wreck of a sinking nation (ii: 40) was banded together in a new kind of assembly on the ground of the acceptance of the risen Christ as the Messiah. Sad to say the mass of these Pentecostal believers never got beyond this. They remained "zealous of the Law," (Acts xxi. 20) instead of moving on from first principles unto the perfection of later days when the Gospel of God's Grace became the dominant testimony issuing in One Body; in the Secret, hid from the previous ages; in the Unity of the Spirit; in the Calling on high; and in the Sonship and Heirship of all Spirit-baptised believers.

The word 'church' in ii. 47 is not in any accredited text of the Greek Testament. It was manifestly put there by the translators who thought that this movement among the Jews was "the Church of God" subsequently spoken of in the Pauline epistles.

Furthermore, it is to be noted how, when the persecution arose later on, the disciples were "all scattered abroad . . . *except the apostles.*" Why "except the apostles?" Just because they were commanded to "sit" there and make Jerusalem the seat of their authority. Hence it was that the question of the recep-

tion of the Gentiles had to be brought up to, discussed and settled at that centre. (Acts xv).

This helps us to perceive what the ministry of the Twelve Apostles really meant. It was a ministry first and chiefly to Israel and then to the Gentiles as proselytes of the new Remnant Assembly. The "falling" of the spirit on the company in the house of Cornelius was the complement of the fiftieth-day Pentecost at Jerusalem. The same man—the apostle Peter—was the speaker, as representing the Twelve, on both occasions: and this was simply the use of the "Keys" given to him for opening the Kingdom of the Heavens to the Jews first (at Jerusalem), and then to the Gentiles (at Cesaræa). This double aspect of the ministry of the Twelve was what the Prophets foretold; and it is what will be resumed at the "conclusion of the Age," and carried to a fuller realisation during the happier days of the Millennium.

Paul's special ministry to the Gentiles was of a different sort and can only be fully perceived in connexion with the "fall" of Israel. But of this later.

In the light of these reflections we can see the importance of the words of promise to the Jewish people in Acts iii. 19, 20. If the nation had repented, not only would they have got forgiveness (Comp. Acts v. 29—32), but seasons of refreshing would have come, and Christ Himself would have been sent back and the Kingdom of David would have been established and all nations would have flowed to it. The Temple, too, was there ready as "a House of Prayer for all peoples" and then, cleansed, and sanctified by the return of the glory, it would have been used as Zechariah describes (xiv. 20, 21, and context), with the book of Ezekiel as the guide of the Worship.

But *all this is still in abeyance*, for the sad and solemn reason that Israel persisted in unbelief; rejected the testimony of the Spirit, through the Twelve, to the risen and ascended Messiah; and refused to yield to the witness of God in signs and wonders and divers miracles and gifts of the Holy Spirit (See Heb. ii. 3, 4), until the wrath came upon them to the utmost. (See I. Thess. ii. 15, 16).

Again therefore, it becomes evident that sign-gifts, wonders, miracles, tongues, healings, ordinances on the flesh and sacred seasons have to do with the Kingdom, and with Israel as a people; and, are foretastes of the "powers of the age to come" and "the habitable earth, about to be, whereof we speak." (See Hebrews ii. 5, and vi. 5).

It is in keeping with this testimony to mark that, so far as the inspired record goes, the ministry of the Twelve did not extend beyond the Land of Israel. And hence the present writer is convinced that the words "unto the uttermost end of the earth," in Acts i. 8, ought to be translated, "unto the utmost bounds of the Land." The Greek word is translated "land" in such places as Matt. ii. 21; Luke iv. 25; Acts vii. 3, 4, 6, 11, 29; Matt. xxvii. 45.

The last glimpse we get of Peter, as the chief spokesman of the Twelve, is in Acts xii. where we are told that,

after he was liberated from prison and had joined the company that had been praying for him, he said, "Tell these things to James and to the brethren. And he departed and went to another place." (v. 17). There, and thus, ends the inspired account of this apostle's ministry. His persecutor, Herod, came to his end immediately after; but how significant it is to note that the record concludes, "But the word of God grew and multiplied." (vv. 20—24).

The word of God is not bound and cannot be bound: and from this point the testimony is connected with and carried forward by one who was not numbered with the Twelve: who was arrested and converted by the risen Christ Himself: and who was entrusted with a ministry far transcending theirs; a ministry received directly from Him who now speaks from heaven; a ministry which leads us beyond the need of visions, signs and carnal ordinances; and, which is weighted with the deepest secrets of God's Wisdom and Grace!

In view of this, let it suffice, here, to say that we may observe in the Acts of the Apostles two streams of testimony, sometimes mixing, sometimes crossing and antagonising, but in the main distinct, leading up to the all-day *Conference* at Rome and the pronouncement of *Doom* with which the book closes.

The one is connected with the name of Peter entrusted with a testimony which resulted in the new *Remnant Assembly*; the other is connected with the name of Paul entrusted with a testimony which resulted in the *One Body Assembly*.

The first of these addressed itself chiefly to the *Jews*: the other addressed itself chiefly to the *Gentiles*. The former endeavoured to save the nation from threatened judgment (and in this Paul frequently joined as acquiescing in the ministry current when he became a witness for Christ); the other had not only to meet the darkness of paganism and save men from it, but it had also to endure the bitter and persistent persecution of those very Jews who had accepted the Lord Jesus as the Messiah and who were the members of the *Remnant Assembly*.

These Jews would not have the teaching of the "One Body" and the "One Baptism" at any price. They were saved from the curse of rejecting the Messiah but they were not saved from the "Yoke of Bondage."

For those who desire to go on to perfection, the point to grasp is, that here we see the special teaching of Paul—which is Christianity—struggling to free itself from the ceremonies and seasons of the Law, and the "signs" of Kingdom testimony.

For the sake of his nation Paul yielded as much as he dare, perhaps more than he ought, but all to "save some" from the sinking ship. But the *Remnant Assembly* did not help him but hindered him: and the Nation went from bad to worse, until the wrath came upon them to the utmost.

God, however, overruled all this, and made these solemn events a preparation for the unveiling and declaring of "the great secret" of the Gospel of Grace. Paul had already written the epistles to the Thessa-

lonians, to the Corinthians, to the Galatians; and last, just before he left the East, the epistle to the Romans. Then came the visit to Jerusalem; the trouble there with the *Remnant Assembly*; the appeal to Cæsar; the voyage to Rome; the conference with the Jews there and the awful words of judicial judgment. Thus the way was cleared for *Paul's Captivity Epistles*, and the unfolding of the Truth now present.

The epistle to the Hebrews was the final appeal (not to the Nation as such but) to the *Remnant Assembly* to come "outside the Camp" to Him who suffered "outside the gate." But the darkness settled down on the Nation and soon the City was destroyed. The Temple was burnt, and the people were carried captive among all nations!—(To be continued).

## THE TRUTH ABOUT "EVOLUTION."

(Concluded from page 9)

BY PHILIP MAURO.

So much for the proposition that no trace of evolution is found *outside of human affairs*. We now turn to the other proposition, namely, that evolution is the method of procedure which obtains in all human affairs. If this proposition be as clear as the first, the two facts viewed together present a very startling condition of things, and one which wonderfully confirms the truth and accuracy of the first seven verses of the third chapter of Genesis.

The fact that evolution is the method which obtains in human affairs, and has marked, by its workings, the history of the race everywhere and in all time, is very easily shown. The exceptions which strikingly confirm the rule, are where God Almighty intervenes and acts in human affairs directly and according to His own method.

There is no evolution in the Bible, the Word of God, which was "forever settled in heaven," and which remains unchanged and unchangeable.

There is no evolution in the miracles of the Lord Jesus Christ.

There is no evolution when a soul is regenerated and becomes a new creature in Christ (2 Cor. v. 17). In all these instances the plan and pattern of the creation is complete and perfect from the beginning.\*

A few illustrations of the operation of evolution in human affairs will enable the reader to see for himself its universality.

In society at large we find a broad illustration. This is one of the illustrations employed by Herbert Spencer. He says (*First Principles*, Chap. xiv. sec. 3): "In the social organism integrative changes are clearly and abundantly exemplified." And so they are; and it was upon clear and abundant illustrations drawn from this fertile source that his entire "law of evolution," with all its pomposity and ponderosity was founded. Influenced by evidences from the realm where evolution *does* live and rule, author and readers alike were easily persuaded

\* It seems hardly necessary to remind the reader of the difference between evolution and growth (which may characterize a creature). Evolution is the development of a thing or set of things *into something else*. Growth is the development of an organism *into itself*; i. e., its maturity; first, the blade, then the ear, then the full corn in the ear.



to assign to it a like existence and rule in realms where no trace of it has ever been found.

Spencer goes on to cite the development of society through wandering families, then tribes, then stronger tribes formed by the conjunction or subjugation of weaker ones, until the combinations, after being repeatedly formed and broken up, become relatively permanent, and ultimately evolve into states and nationalities. That process, as the result of which, after many changes, nations have been aggregated, is "evolution." In that process, as Mr. Spencer notes and points out, there are three kinds of changes which proceed with practical regularity and continuity: *first* a change from a less coherent to a more coherent state; *second* a change from a more homogeneous to a less homogeneous state; and *third* a change from a less definite to a more definite state. The presence of these characteristic marks are everywhere and during all historic times manifested in human affairs, and they hence furnish very strong evidence of the existence of an invisible presiding genius who, from generation to generation, continues to direct the progress of humanity.

The absence of these marks in every other part of the accessible universe also tends to indicate that the sway of this invisible presiding genius is strictly limited to the affairs of men. It is a very striking fact that there is no evolution in the affairs of other living creatures. For example, and in marked contrast with the evolution of human society, such animals as herd together have developed no changes whatever in the way the herds are formed. The birds build their nests, and the affairs of the ant-colonies and bee-hives are conducted precisely as they have always been conducted since men began to observe them.

We need have no doubt at all as to our conclusions thus far. Evolution is an undeniable fact in human affairs; and we can see that it continues to operate in our day precisely as it has operated in the past. Thus we have the important fact that, in the sphere where evolution actually operates, it has continued to operate. By this fact we have a sure answer to the question which has puzzled evolutionists, namely, why does organic evolution no longer act in altering the structures of plants and animals, and in other spheres where no trace of its action is now seen? The answer is that evolution *never* operated in those spheres, else it would be operating there still; and that all things in those spheres came into existence in some other way than by the operation of the process of evolution.

Another inference which may be drawn at this point is that the affairs of the human race have in some way come under the sway of a ruler, or at least of an impersonal law, who or which does not exercise control over other orders of creation. These humbler orders of living beings perform perfectly, and without experiment or mistake, all the operations needful for their existence and well being, and for the perpetuation of their species, some of which operations are extremely complex and require for their performance a high degree of technical

skill. *Man alone* blunders in everything that he undertakes. And the difference is just this, that man has departed from God's plan, while the other created orders have not.

But evolution is seen at work not merely in forming social organizations as a whole, but in giving ever new and different shapes to the sub-divisions of the social mass; as if ever striving after an ideal and ever failing of its realization. Thus, evolution is seen in operation when we examine the history of all social sub-classes, such as the industrial groups, the ecclesiastical, the military, the medical, the legal, the artistic, scientific, etc.

Take, for instance, in the industrial class, the method of cultivating the ground. Not so many centuries ago the rudest kind of an implement served the purpose of ploughing the soil, while the gathering of crops and threshing of grain were carried on by hand in the most primitive fashion. By successive and almost imperceptible stages men have evolved classes of exceedingly complex machines, whereby ploughing, seeding, reaping, binding, threshing, etc., are performed automatically and with a minimum of human intervention and oversight. In this "evolution" each new member of the long series has made its way by the destruction of what went before, a characteristic of evolution being that it leaves in its wake a constantly accumulating mass of debris composed of obsolete links in the series.

If we look along other industrial lines such as milling, locomotion, printing, paper-making, spinning and weaving, communicating intelligence to distant points, etc., etc., we see precisely the same kinds of changes going on from incoherence and homogeneity to coherence and heterogeneity, accompanied by the destruction of forms existing at previous stages.

These illustrations from the industrial world are most impressive, because, in that sphere, evolution is most active at present; but wherever we look in the realm of human affairs the evidences of evolution are seen in the greatest abundance; whereas the moment we pass the line of human affairs we strain our eyes in vain for a scrap of evidence to show that the process of evolution ever had a foothold.

In the literary field, for example, we can readily trace the literary activity of man from its simple beginnings in oral recitation and manuscript copies to the manifold present day output of books, newspapers and periodicals in infinite variety.

Pictorial art has had a like development from crude outline drawing to the many different forms and methods of picture-making which are in vogue to-day.

Likewise in sciences, such as chemistry, and in the practice of medicine, an evolution is constantly going on, of precisely the same sort as exemplified by the above illustrations, involving integration and differentiation, and constantly erecting each new set of conditions upon the ruins of the old.

Or to look in quite another direction, we may see in the man-made religions of the world the same sort of development, from the simple beginning made by Adam's eldest son, in presenting to God the results of

his own efforts, and rejecting God's way of Salvation by vicarious sacrifice, to the manifold and complex religious systems of the present day, all of which are mere ramifications or evolutions of the original principle adopted by Cain, namely, that man can do something to save himself or to render himself acceptable to God. The only religion which, in all man's history, has not varied, is that based upon the atoning blood, and which recognised that man can do nothing for himself; but is shut up to the grace of God; for—

"By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." (Heb. 11:4.)

The reader may push this investigation as far as he likes, and will find everywhere in human affairs, and *nowhere else*, the evidences of the operation of the law of evolution from the moment Adam and Eve applied their newly acquired power of discrimination and their thirst for progress to the invention of aprons, down to the present moment, without interruption.

In the sphere of human affairs the evidences of this process are copious and even superabundant, insomuch that a lifetime would not suffice to examine them all. *Outside that sphere they are non-existent.* Has this remarkable fact no lesson for the unbelieving reader? Genesis iii. 1-7 contains an explanation of this fact. Can any other be brought forward?

It is very interesting to note how Mr. Spencer uses his data, and how he joins the illustrations taken by him from human affairs to those taken from other spheres. When he speaks of evolution in human society, whether the development of nations, or industries, or of arts, or fashions, or ecclesiastical systems, his facts are drawn either from history or from matters of every day observation. Having verified his proposition by apt and copious illustrations drawn from these sources, the unwary reader is apt not to notice that, when our philosopher goes beyond the sphere of human affairs, he has not a single verified fact to adduce. Everything is either conjecture or assumption. For example, he speaks of the Sidereal System as having evolved from a nebulous state to its present condition, of the evolution of the earth from a mass of molten matter to its present condition, of the evolution of living organisms from primordial protoplasm to the present highly differentiated organisms, including man. In all this there is not one fact, not a scintilla of evidence, to warrant the assumptions presented. On the contrary, and as shown in the first part of this paper, all these assumptions utterly fail of support; and the evidence to the contrary puts them wholly out of court.

Having arrived at man, the character of the illustrations given by Mr. Spencer changes at once from fiction and fancy, to undeniable fact, showing, what we affirm to be the case, that, up to the appearance of man upon earth, about six thousand years ago (there is absolutely no evidence for an earlier date) evolution had no part at all in fashioning the earth or the creatures in and upon it; and neither since that time has evolution had any

part in fashioning the earth or its inhabitants; but on the other hand that, in all which man has set himself to do and accomplish in self-will, or in accordance with the will of another, not that of God Himself, evolution has been the invariable and universal method of procedure. Evolution is undeniably the order of this present world wherein evil is found, (for *evil*, like evolution, is *not found outside of man's world*.) and there is no escape from it for sinful man except by death. Therefore Christ "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. 1:4.)

One common quality of all the products of evolution, which serve to distinguish them from all the products of creation, is the *instability* of the former, and their tendency to revert to their original condition, that is, to the condition into which they were brought by *creation*. This ineradicable tendency to progress *backwards* has been a sore trial to evolutionists. They had to take note of a fact so patent and universal, and room had, therefore, to be made in the evolutionary scheme for "dissolution" and "reversion to type;" and having thus provided sonorous names for these phenomena, our philosophers had to be content therewith. But has any evolutionist, or any one else, ever produced a single instance of reversion to type in the spheres of *creation*? Again we have a very striking confirmation of our main proposition. In all the types as God created them there is neither evolution nor reversion. The types neither advance nor recede. Reversion to type occurs only where evolution has come in, and it proceeds just so far as to *obliterate man's treatment of God's material*. Having proceeded so far, it stops just there. In a word, reversion, when not interfered with, simply undoes what evolution has done.

Hence all the speculation which pictures the return of the cosmos to its conjectured gaseous state, to begin evolving all over again, is the wildest kind of unfounded nonsense. To such fancies as these do men—the wisest and best of them—expose themselves, when they reject the Word of God, with its simple, sufficient, and satisfactory account of creation, and, of the entrance of evil and death upon a scene which God prepared for His own glory in the happiness of His creatures. It is a fearful thing not to receive a "love of the truth." All who are thus deluded, and who thus reject the truth in order to follow their own vain imaginations into realms where the natural man cannot penetrate are given over to a strong delusion that they should believe *the lie* "because they received not the love of the truth that they might be saved." (II. Thess. 2:10, 11.)

If it be true that evolution appertains solely to the conduct of the affairs of man in his fallen state, that evolution is the plan of progress adopted by man after his departure from God, we see what an affront has been offered to the Creator, the Son of God by Whom "were all things created that are in heaven and that are on earth, visible and invisible" (Col. i. 16) in attributing to Him the method of His enemy. But such has been man's way from the beginning, God put man in the garden to dress and keep it and to have dominion over

all creation, but he preferred Satan's plan of becoming as gods by the pursuit of Knowledge. God offered men again the Prince of life, but they chose a murderer. This was the significance of the choice presented by Pilate, and as Peter subsequently declared (Acts iii. 14): "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life." They preferred the devil and "he was a murderer from the beginning." (John viii. 44.) God sent the True light into the world, and men preferred the prince of darkness. "And this is the condemnation that light is come into the world, and that men loved darkness rather than light, because their deeds were evil." (John iii. 18.) God sent the *truth* in the person of His Son (John i. 17; xiv. 6; xviii. 37), but men preferred the devil, who "abode not in the truth because there is no truth in him, . . . for he is a liar and the father of it." (John viii. 44.)

It is not strange then, that when this pursuit of Knowledge had reached its limit of folly and madness, the works and workings of the devil should be attributed to Him Who was manifested for the express purpose of destroying them. "For this purpose the Son of God was manifested that He might destroy the works of the devil." (1. John iii. 8.)

In the light of the truth here presented we perceive whom it is that men worship when they do homage to the god of "Evolution."\*

## Signs of the Times.

### SIGNS OF THE APOSTASY. MISSION WORK IN CHINA.

We have often wondered whether missionaries differed much from their brethren who stayed at home; and whether there were the same diversities of faith and practice abroad. We thought not; but hoped that those who went out to the mission field were the best, and the cream of our ministers.

But it appears we are mistaken; and we grieve to find the same Romanisers, Higher Critics, and the same carnal policy in spiritual things.

A missionary after our own heart sends us a cutting from *The Celestial Empire* for last October — an English paper circulating among the churches in China. In that issue "AN OLD MISSIONARY" writes the fullest instructions for all young and new missionaries, and advises them how to proceed.

1. He is to find some common ground between the Chinese and himself on which to start, such as "the consequences of the neglect of knowledge," showing how the wise Chinese prosper, while the ignorant come to poverty. He is to remember that he "represents the most gigantic philanthropic institution in the world."

2. He is to draw up his programme so that it "will recommend itself to the Chinese consciences." This

\* The above two papers, on *The Truth about "Evolution,"* will be published separately, and will be ready early in February. Price 1d. Only of the Editor.

programme is to consist of monthly lectures. Daily schools, reserving all his strength for the influential English, being the key to all Western knowledge. The course is to include a dispensary, and geographical, scientific, and historical societies. This education is to be assisted by buildings, apparatus, and scholarships.

3. The co-operation of officials and gentry is to be secured at all costs.

4. The "leading gentry" are to be consulted about every new departure, and their feelings to be respected as much as possible.

5. Good teachers and "first-class natives" must be obtained.

6. "Good books" are to be circulated, something like "The Catechisms on Religions and Missions."

7. He is to "make himself indispensable" both to the authorities and gentry.

8. He is to make it clear to all that he is come, not to interfere with their affairs, but "to help the Chinese to take a leading place among the nations instead of an inferior one, as now."

On all this we have one or two questions to ask:—

1. Where does the Word of God come in, and where is there room for the Gospel of Christ?

2. What is the real object of missionary work, but to put the Lord Jesus Christ in the place of all religion?

3. Is this what Christian people at home subscribe and collect the money for?

We do not know to which of the Churches this "Old Missionary" belongs; but apparently he belongs to none, but to "the most gigantic philanthropic institution in the world!" Yes, *man* is the centre of all this work, for neither Christ, nor even God, have any place.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

#### THE "LOST" TRIBES.

D. L. (London). We recommend you to get a valuable pamphlet by the late Rev. A. A. Isaacs, on the subject of Anglo-Jerusalem, the reprint of a lecture given by him at Cheltenham, afterwards published by James Nisbet & Co., price 2d.

We have ourselves often, in these pages, called attention to the fact that the "lost" Tribes is a misnomer. The attempt to limit Scripture usage by modern colloquial usage is vain.

In the old Testament we learn how after the separation of the two kingdoms, Judah was constantly reinforced by the godly among the Ten Tribes who would not conform to their idolatrous practices.

In 2 Chron. xxx. 25, we are told how they "came out of the land of Israel and dwelt in Judah."

Compare verse 21 and ch. xi. 16, 17. Where we read how they "strengthened the kingdom of Judah."

In chs. xv. 9; xix. 8; xxiii. 2, xxxi. 6, we have further and abundant evidence on this point: All these passages are worth attentive reading.

When we come to the New Testament we find James writing to "the twelve tribes scattered abroad" (but not "lost"). Peter writes to the elect strangers (or sojourners) of the Dispersion, scattered in the very countries from which they came up to keep the feast of Pentecost (1 Pet. i. 1, Acts ii, 9-11).

Paul also speaks of the Twelve Tribes as existing in their Dispersion (Acts xxvi. 7); and, in Acts ii., Peter addresses "Ye men of Judea" (v. 14), and "Ye men of Israel" (v. 22), while in v. 36, he addresses "all the house of Israel."

In the Gospels we read of "One Anna . . . of the tribe of Asher" "Zacharias . . . of the tribe of Levi" (Luke ii. 36). "Barnabas, of the tribe of Levi" (Acts iv. 36). It was not one tribe, but members of all, that slew the Lord—"the People of Israel" (Acts iv. 27). Nicodemus was a master "in Israel," not in one tribe only (John iii. 10). Nathaniel was an Israelite (John i. 47). Christ was sent to the "house of Israel." He found little faith "in Israel" (Matt. viii. 10). He sent missionaries to "the house of Israel" (Matt. v. 6). The crowd saluted Him as "King of Israel"—not of Judah only (John xi. 13). The disciples spoke of the "kingdom of Israel"—the whole nation. Paul was a "Jew" and an "Israelite" (Acts xxi. 39; Rom. xi. 1); yet he was of the tribe of Benjamin (Phil. iii. 5). He prayed for "Israel's" salvation, styled his brethren "Israelites," and declared that "all Israel" shall be saved. When writing to Hebrew Christians he joins together in one covenant the "house of Judah" and the "house of Israel," speaking of it as "the covenant . . . with the house of Israel" (Heb. viii. 8-11).

From all this it is perfectly clear that we cannot, in the present day, distinguish between the term "Jew" and "the house of Israel."

G. S. C. (Bow, E). In our new work *How to enjoy the Bible*, you will find the answer to your question re 1 Cor. xi. 10, if you consult the Index. There is hardly need to repeat in these pages, what we have there said.

D. M'G. (Glasgow.) Your question as to "Co-operation" and the leaflet you send, is one for the individual conscience. True, it was an evil day when Jehoshaphat "joined affinity with Ahab." But Ahab was an *Idolator*; and 2 Cor. vi. 17 has to do with idolators and idolatry; and it cannot properly be pressed and used against a believer dealing at a Co-operative Store.

A. S. (Portsmouth). We agree with you that it is sad indeed to see an extract from a Church "Parish Magazine" reprinted and circulated by the Local "Hippodrome" Company, because it recommends it as supplying "a real need" and holds it "to be the duty of all Christian people to support such a laudable endeavour."

H. S. (Gloucester). That Faith is the gift of God is not dependent on Eph. ii. 8 alone. Read Phil. i. 29; ii. 13; and John vi. 65, 66. Oh, do not stumble at His Word but have the *blessing* of Matt. xi. 6.

#### "THE TRUTH ABOUT EVOLUTION."

(By PHILIP MAURO).

The two papers on this subject in our January and February Nos., will (by the kind consent of the Author) be republished at our own risk, for the benefit of *Things to Come*, and will be ready early in February.

The price will be one penny, and our readers should be able to put hundreds of these into circulation on behalf of God's truth, as one of the most effective defences against the assaults of the enemies of the Word of God.

You will at the same time have the pleasure of feeling that you are helping us and strengthening our hands in the great conflict. Order by post of the Editor.

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Order of Dr. BULLINGER, "Bremgarten," North End Road, Hampstead, London, N.W.

A NEW WORK

By PHILIP MAURO

entitled

"MAN'S DAY,"

Will be ready shortly, price 3s. 6d.

(Further particulars next month; order of Dr. Bullinger, as above).

The Author (Philip Mauro, Counsellor-at-Law, U.S.A.), has made arrangements for the Editor to be supplied at a special price in order to help the funds of *Things to Come*.

All orders should be sent direct to "Bremgarten" by those who have the same desire.

U.S.A. AND CANADA.

Subscribers in U.S.A. and Canada may send their subscriptions for *Things to Come* for 1908 to

MRS. E. E. R. TRATMAN,

The Maples,

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who will gladly forward them (in bulk) to the Publisher and thus save trouble to many friends.

50 cents should be sent,

which will cover all costs.

#### ACKNOWLEDGEMENTS.

Under this heading we gratefully acknowledge the Voluntary Offerings of our friends.

The Fund in aid of our New Work, *How to enjoy the Bible*, is now closed: and we thank all who have so generously helped, very sincerely.

In consequence of the death of the friend (referred to in the Preface to our last Volume), our Publishing Fund stands in need of a few pounds each month; and we shall welcome the gifts of any who are led to render us this service.

Up to the date of going to press we have to acknowledge:

( <i>Things to Come</i> Publishing Fund).	£	s.	d.
W. Hawley . . . . .	5	0	0
F. P. (Walthamstow) . . . . .	1	0	0
F. W. W. (Camberwell) . . . . .	1	0	0
H. A. H. . . . .		12	0
A. W. W. (Manchester) . . . . .	15	0	
R. A. M. (Surrey) . . . . .	10	0	
Anon. (Oxon.) . . . . .	10	0	
Debtor (Edinburgh) . . . . .	5	0	
W. R. C. (Sheffield) . . . . .	2	8	
J. E. L. (Plymouth) . . . . .	2	6	
P. Langdon . . . . .	2	0	

In consequence of the facts disclosed in our issue for December last, we stand in need of help for the publication of our own works; the balance of receipts having to be put aside for the reprinting of New Editions, leaving little or nothing in the shape of profit for the Author's benefit.

We are thankful to be able to acknowledge for January (to date of going to press):—

( <i>Editor's Publication Fund</i> ).	£	s.	d.
E. S. (S'land) . . . . .	15	0	
J. G. E. (Laska) . . . . .	12	6	
J. S. B. (Lancashire) . . . . .	5	0	

# THINGS TO COME.

No. 165.

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Vol. XIV. No. 3.

## Editorials.

### HEBREWS XI.

#### V.—THE FAITH OF ABEL.

(Continued from page 15.)

##### 4. THE WITNESS ABEL OBTAINED.

THOUGH rendered "obtained witness" and "testifying," the verb is the same in both clauses.

"By means of which [faith] he was borne witness to as being righteous; God bearing witness to his gifts."

We have spoken of the witness which God gave; we have now to speak of the witness that Abel obtained: viz., that he was righteous.

We have already emphasised the fact that both Abel and Cain had heard what God had spoken, as to what both men were, by nature, in His sight. Both were exactly the same; both were equally begotten by Adam "in his own likeness" (Gen. v. 3).

They were "sons of men" and not (as Adam had been) sons of God: that is to say, sons of Adam, and Eve, as *fallen*. There was "no difference" (Rom. iii. 21).

It is true that Adam had stood in a different category. He had been *created* (not begotten) in "the likeness of Elohim;" and created in Paradise: but these had both alike been begotten in *Adam's own likeness*; and were begotten outside Paradise.

From this point therefore our object-lesson begins. This is why it is the first great lesson set before us. This is why it stands on the forefront of God's revelation.

There had been "some good thing" in Adam, though he was human. But there was "no good thing" in Cain, or Abel. "That which is begotten of the flesh IS (and remains) flesh." And even Paul in later days had to learn the all-important lesson, and confessed "I know (as a solemn reality\*) that there does not † (as a matter of fact) dwell in me, that is, in my flesh, good" (or with A.V. "any good thing").

Thus, boldly and plainly is man's *gospel of humanity*, and the "Divine immanence" in man, set aside as having no part or place in God's sight.

\* The verb is οἶδα (*oída*) and it means *to know*, as a matter of absolute knowledge. Not γινώσκω (*ginōskō*) *to get to know*, by effort or experience.

† The negative is οὐκ (*ouk*) and denies objectively and absolutely, as a matter of fact. It is not μή (*mē*) which denies subjectively, and hypothetically. Moreover, the negative οὐκ (*ouk*) here, is connected with the verb "dwell," and not with the noun "good": "There does not DWELL any good"; not "there dwells not good (or any) good."

All who are born in the fallen likeness of our first fallen parents, are born with "no good thing abiding in them."

It is not a question here, or indeed elsewhere, about what man has *done*. It is wholly and altogether a question only of what man IS.

The most ungodly man that ever lived will regret, and repent, and be very sorry for many things he has *done* or left *undone*. The vast majority, to-day, will own that they are sinners.

But, this is only a very small part of the whole matter; so small as to be hardly a part at all.

It is an ancient Pagan confession to say "*humanum est errare*," "it is human to err." It is equally human to regret it.

But, here, it is a question NOT of what man had *done*. Very probably both Cain and Abel had sinned, but it was a question of what they WERE, by nature.

As it was with Isaiah, when he saw himself in the presence of God, and in the presence of all that was thrice "Holy"; so it will ever be with all who thus become acquainted with the true character of their human nature.

Isaiah's words were

"I AM

undone." It was not like our "general confession": "We have left *undone* those things we ought to have *done*, and we have *done* those things which we ought *not to have done*."

There may be all this and more; but there is something behind, and something beneath, and something far beyond all this, and that is:

"THERE IS NO HEALTH IN US."

This is the confession that, we are not only lost sinners; but that we are fallen *creatures*.

We are not only "sons of men," begotten by Adam, but we are *born of Eve*. She it was who was in the Transgression. Adam was not (1 Tim. ii. 13, 14).

So that we are doubly ruined: ruined *sinners*, and ruined *creatures*. Ruined, not because of what we have DONE, but because of what we ARE.

If we had never *done anything*, good, bad, or indifferent, we should still have no right to re-enter the garden, or to go into the presence of God. We should have no "right to the tree of life," but should be subject to death. We should still need at least a forensic righteousness: that is to say, we should need to be *acquitted*; to be pronounced "not guilty;" and to be put into a position where our sins would not be imputed to us (Ps. xxxii. 1, 2).

But this is, surely, very different from having a Divine righteousness imputed to us!

The one is negative, and the other is positive.

What we have to ask is: Was the righteousness of Abel the same as that of Abraham's? We read that

Lot was "a righteous man" (Pet. ii. 7, 8), and yet he is not included in this chapter.

Abraham himself, from the time of his call in Gen. xii., was surely, as righteous as Lot who left him and went toward Sodom. Surely he was, like Abel, forensically, that is, judicially acquitted. In Gen. xiii. God made him further promises, and in Gen. xiv. God had been with him, prospered him, and sent Melchisedek to bless him. But it is not till Gen. xv., that we read of a very different righteousness, which was imputed to him.

This was no mere negative blessing of *non imputation of sin*. It was no mere pronouncement of "not guilty," but it was the positive reckoning to Abraham, as actually having righteousness imputed to him.

It was on the occasion of God making a further promise of a son, in his old age, and under very special circumstances which were all contrary not only to reason, or to sight, but to all the laws of nature.

THEN, it is written, "Abraham believed God, and it was imputed to him for righteousness." What this meant for Abraham in the way of blessing in God's sight we are not told. But it must have been a distinct advance in Divine favour; and it accounts for much that we read of Abraham which we do not find in the case of others who are mentioned in this chapter.

This positive reckoning of righteousness is revealed only in connection with Christ in the Gospel. This is why Paul announces his readiness to preach this good news in Rome.

For this readiness to announce this good news he adduces *four* reasons: each introduced by the word *γάρ* (*gar*) for:

1. FOR I am not ashamed of the Gospel.
2. FOR this reason: It is the power of God unto salvation to every one who believes God.
3. FOR this further reason: viz, that in this Gospel a righteousness is revealed "from faith to faith": *i.e.*, God has made fresh revelations for the objects of man's faith; and has revealed how man may not only be acquitted but justified.
4. FOR, the conclusive reason which constitutes this as being such good news: that, not only is a righteousness from God revealed, but wrath from God is revealed also, from which this gospel brings the good news of complete deliverance.

This is a\* righteousness revealed in the Gospel. It is more than a forensic righteousness. It is something given and received by imputation on the principle of faith. And it is this righteousness, which is imputed to believers now. It is not God's *attribute* of righteousness; nor is it His acting in conformity with that attribute; but, it is something which He imputes or reckons to the believer. In other words, it is *imputed righteousness*.

In Rom. iii. 25, 26, we find both aspects of the word righteousness, with reference (1) to the time past (in the Old Testament), and (2) now "at this time" (in the Gospel.)

\* There is no article here, in the Greek.

(1). As to the *time past*, God was acting righteously in passing over sins, in His forbearing grace, *i.e.*, in judicially *acquitting* those who believed Him when He spoke "at sundry times and in divers manners."

(2). As to the *present*, "at this time." He declares that He is equally just in justifying: *i.e.*, in actually imputing righteousness "to him who believeth in Jesus;" who believeth what He has made known about the Saviour.

Hence in 2 Cor. v. 21, we advance to a further revelation, viz., that those who believe God now in what He has revealed of Christ are made Divinely righteous in Him.

Therefore to believe God in what He says *now*, in His Gospel, concerning His Son, is not only to be saved from wrath by His power, not only to be *acquitted* as "not guilty" but to be *accounted* as positively righteous, by His grace.

Romans iv. is therefore a distinct advance in the argument and treats of this imputed righteousness.

But all is by faith; *i.e.*, by believing what God has revealed.

Abel believed God, and he was judicially acquitted. God bore witness of his gifts by accepting the death of the substituted lamb, instead of the death which Abel deserved as a sinner. Hence Abel was righteous; and stood judicially acquitted before God.

But this brings us to a further question, as interesting as it is important. Why is this righteousness, whether forensic or imputed, all made to depend on our *believing what God says*?

Why was not some other condition laid down by God?

Out of all the many things which God might have required of man, why is "faith" singled out as the one and only ground of justification, and this, for all time, from that day till now?

Is not this question worth asking?

From Gen. iv. we see the condition in action; and in the Epistle to the Romans we see it *stated* and defined. Moreover a reason is given that "it is of faith that it might be by grace," but nowhere is any *explanation* given as to why it should be so, and why *faith* should be the reason why man should be either judicially acquitted of his sin; or why Divine righteousness should be imputed and reckoned to him.

#### THE EXPLANATION

is not given in so many words; but it is placed very clearly before us on the opening pages of the second, third and fourth chapters of Genesis.

*Faith* is made the condition, because *unbelief* was the cause of Man's Fall, of Sin's entrance, and of Death's appointment for man.

This lies on the surface of the history.

Eve fell by *not believing* what God had said. She tampered with the words which God had spoken.

She dealt with those words in the only three ways in which man can deal deceitfully with them.

(1) She *omitted* the word "freely" in Gen. iii. 1. (See Gen ii, 16).

(2) She *added* the sentence "neither shall ye touch it" in Gen. iii. 3. (See Gen. ii. 17).

(3) She *altered* the certainty "thou shalt surely die," (Gen. ii. 17), into the contingency "lest ye die" (Gen. iii. 3).

Satan's two assurances,

"Ye shall not surely die,"

"Ye shall be as God,"

were believed; and God's words, having been omitted, added to and altered, were in the end *not believed*.

Thus, by believing Satan's words, was sin brought into the world, "and death by sin." Hence, *only by believing God, can man regain life, and sin be put away.*

(1) Only by believing God in what He has thus revealed *about man himself*, can the sinner be acquitted, and pronounced "not guilty," and, in this sense (forensically) righteous.

(2) Only by believing God in what He has revealed *concerning Christ*, can man be reckoned as being actually righteous, in Christ, and as having a Divine righteousness actually imputed to him.

This is

#### THE REASON WHY

believing what God says is made to be one necessary condition of justification.

Man **MUST BELIEVE GOD** in what He says in His Word; and he must believe **ALL** that God says.

In what sharp contrast does this set all that goes to make up *religion*! Religion occupies man entirely with himself: what he has *done*, with what he *can* do, and with what he must *do*. God would occupy man with **HIMSELF**, and with what He has *said*.

This it is which gives its character to all religion in the present day; "Man's Day." Man is exalted, and God set aside. Man's doings are substituted for man's believing. This is why, on all hands, man's *works* are substituted for God's word. And as the importance of man's works increases in his estimation, so God's Word decreases.

This is why, in the religious world the two great questions which occupy man are: (1) what he must do to be religious, and (2) what he must do to be holy. It is all "DOING," from first to last, instead of believing God.

But the modern, social gospel of humanity is the gospel of the Old Serpent. It is based on faith indeed; but it is faith in the devil's two lies

"Ye shall be as God"

"Ye shall not surely die."

So subtle is the poison of the Old Serpent, that not only does man, to day, in this his "new theology" not believe God's Words; but he does not believe in God's Word. This is why he puts forth his utmost efforts to get rid of all that is supernatural in the Scriptures of truth.

Here God steps in with His irreversible decree. He lays down the one indispensable condition on which He will even have any respect to man's doings: or alter His sentence of death on account of man's own self-undoing

#### MAN MUST BELIEVE GOD.

Here, in Abel's faith, we have *the way back to God's favour* unalterably laid down at the fountain-head of God's revelation of Himself, and of humanity.

The only way of access to God is "by faith," *i.e., by believing what He has said.*

Whosoever does that; and takes that first simple step, stands judicially acquitted, as Abel stood.

Whosoever believes what God has further promised, in, by, and through Christ, "his faith is counted (reckoned, and imputed) to him for righteousness," as it was to Abraham. "Now, it was not written for his sake alone, that it was imputed to him; but **FOR US ALSO**, to whom it shall be imputed *if we believe in Him that raised up Jesus our Lord from the dead*, who was delivered on account of our offences, and raised on account of our justifying." (Rom. iv. 22-25).

Abraham and David believed God concerning His promises in Christ. God preached, before, the Gospel unto Abraham (Gal. iii. 8) and Abraham believed God.

#### DO WE?

Do we believe what God has said about ourselves as ruined creatures; and, are we thus pronounced righteous, being judicially acquitted?

And, do we go on to believe all that God has said about His promises in Christ, as risen from the dead? and are we thus justified on that account, our faith being reckoned to us for righteousness, yea, a *Divine* righteousness which is *imputed* and reckoned to us, so that we are made Divinely righteous in Christ?

These are the questions which are solved by the consideration of Abel's faith.

It leads us on from "*non-imputation of sin*," to the *imputation of righteousness*.

It takes us beyond the doctrine of *substitution*; beyond the sacrifice of an animal for man's sin; and leads the sinner, into the far higher doctrine of his *identification*, as a saint with Christ.

The one remaining question is: Do we go on "from faith to faith"? (Rom. i. 16, 17).

Abraham went on. In Gen. xii., xiii., and xiv. He believed God in many things about *himself*. But in Gen. xv. he went on from faith to faith. He believed God, in another thing: *viz., about the promised Seed!* It was this faith that was imputed to him for righteousness.

Do we thus go on to believe God?

We may believe what He has revealed of Christ in Romans, Corinthians, and Galatians: but, do we go on "from faith to faith," and believe God in what He afterwards revealed concerning Christ in Ephesians, Philippians and Colossians, and thus "give glory to God"?

Is not all this something far beyond mere theological reasonings and scholastic arguments as to what is "the righteousness of God?"\* and about the "law-keeping righteousness of Christ," which were very rife among Brethren a few years ago? Those controversies created much bitterness, and left much confusion

\* As though the definite Article were used in the Greek of Rom. i. 17, and 2 Cor. v. 21.

behind. But, our subject takes us far beyond all this, and reveals to us the blessed fact that Christ Himself, in all that He IS, and HAS, and HAS DONE, is, of God, made unto us who believe Him,

" RIGHTEOUSNESS."

Instead of rejoicing in this blessed fact, and praising God for all the great things He has done for us, His children are engaged in a *post mortem* controversy, dissecting Christ's life and suffering, and death: Hence, instead of "holding the Head" and living in the "bond of peace," they are biting, rending and devouring the "members."

Oh that we may go on "from faith to faith," and believe God in all that He reveals to us as to our identification with Christ, in having His righteousness, His holiness, His perfections, reckoned to us, of His grace!—(To be continued.)

" RESURRECTION."

IT is not with any intention of answering recent utterances from the "City Temple" pulpit that we refer to the evolution which we see going on in its theology: nor is our object to advertise it or its preacher; but, only to point out the close connection between the "New Theology" and popular "orthodoxy" as to death and "after death."

In its essential teaching on this point, traditional "Orthodoxy" is scarcely to be distinguished from "R. J. Campbellism."

In the *Daily Chronicle* (London) last November (and other Prints), what is called a "Striking Sermon," by the latter, finds a prominent place, and attention is directed to it by bold head-lines: so true is it (as Sir Robert Anderson has well said) that anything *against* God's Word and God's Truth is treated by the Press as "General Literature" and finds a ready admittance; while anything *for* God's Word and Truth is treated as "Controversial" and as unsuited for publication.

The head-lines of the Sermon in question are these,

" RESURRECTION "

"Striking Sermon by Rev. R. J. Campbell,"

"YOU CANNOT DIE."

Taking his text from 1 Cor. xv. 38, "God giveth it a body as it pleased Him." The preacher boldly took up the position of Spiritists and Traditional Theology. "There is no death." The teaching is that, Death is only a continuance of the present life; and that, as this is lived here so will it continue on "the other side." Those who leave off well here, will begin well there.

"The fact is (the preacher said) that what these New Testament Christians thought is not and cannot be held by any ordinary men to-day."

"We know (he added) that physical death did not enter because of sin. It was here before man; and we know that the world has never been an ideally happy place, the abode of an immaculate humanity. It is to-day just as happy as it ever has been, perhaps happier."

Mr. Campbell then contrasted the belief of New Testament Christians with "the modern idea that those who have gone before have gone to Heaven and are going to stay there. From this the preacher passed on to 1 Thess. iv. 16, . . . and asked 'Does any ordinary, sensible man to-day believe that the Lord will descend from heaven?' 'From what heaven?'. . .

"Our whole outlook has changed, and we may as well recognise it at once. We do not take the view that these New Testament Christians did about death. If we cannot believe in resurrection as Paul did, where is the good of trying to treat his words as infallible? I am convinced that the time has come, when in common honesty, we preachers must stop pretending that we believe as Paul did in this matter. We do not. And we may as well say so at once."

The preacher then gave his own view of the truth:

"It was that the true resurrection was the uprising of the Christ-life, of the ideal manhood within the human soul, and that was the true resurrection body.

"It was this body which we should take with us to the other side of the great change called Death.

"The body in which the soul awakens after death is that which God has prepared in accordance with His own desires. We do not go to a mysterious Hades and come back again in order to take possession of that body. You are not going to die. You cannot die, for that which is really you is eternal. The death of the body is not the death of the man."

It is for those whose theology agrees with that enunciated from the City Temple Pulpit, that we give above quotations, and ask them to explain to themselves, if not others, how they escape from its logical conclusion which was (for them) so unwelcomely driven home by the preacher.

If death is not death, how can there be any resurrection of the dead? What about Christ's resurrection? What about Christ's own *proof* of resurrection that the dead *must be raised* because "God is not the God of the dead but of the living," and therefore they must rise and live again for Him to be their God? What about the statement of the Holy Ghost by Paul that, if there be no resurrection, "they also who are fallen asleep in Christ are perished" (1 Cor. xv. 18).

We must leave others to answer these questions and to reconcile their beliefs with Mr. Campbell's blasphemies. As for ourselves, we are going to testify as the "New Testament Christians" did, of

" Jesus and the Resurrection,"

and leave that glorious truth to do its own work, and accomplish what we, with all our arguments, can never hope to do.

Until the Bible doctrine of Resurrection is accepted in all its fulness, we must leave others to their impotent struggles in vainly attempting to reconcile their own theology with it.



**"THE SONGS OF DEGREES."**

IV.—THEIR EXAMINATION.

(Continued from page 18.)

(15) *The Passover for "All Israel."*

We have already noticed some allusions to this remarkable event; but we have not exhausted the references to it in these Psalms.

The last two Psalms (Psalms cxxxiii. and cxxxiv.) relate almost exclusively to that Passover.

Its special feature was, that the ten tribes (which had been separated for so long), had cut themselves off from the House of Jehovah, and His worship in the Temple at Jerusalem. Ever since their separation from Judah, it was impossible for them to keep the Feasts of the Lord.

It was therefore a Divine and blessed resolve on the part of Hezekiah, after he had "opened the doors of the house of Jehovah" (which had been shut up in the reign of Ahaz), and had cleansed it, and purged it of idolatry and idolatrous symbols, to keep the feast of the Passover.

It was already past the proper time of keeping it; and there were other reasons preventing it (2 Chron. xxix. 34); but, so great was his zeal, that he availed himself of a Divinely appointed provision, by which those who could not keep it on the fourteenth day of the *first* month, might keep it on the fourteenth day of the *second* month. (Compare Ex. xii. 18 with Num. ix. 10, 11).

Hezekiah had resolved, therefore, rather than wait eleven months longer, "to keep the Passover in the *second* month" (2 Chron. xxx. 1-3).

But the Passover was not merely a Feast instituted for Judah and Benjamin. It was for "all Israel:" and Hezekiah and his princes would not hear of any of the children of Israel being excluded. Nay, "they established a decree to make proclamation throughout ALL ISRAEL, from Beer-sheba to Dan, that they should come to keep the Passover unto Jehovah, God of ISRAEL, at Jerusalem: for they had not done it of a long time in such sort as it was written. So the posts went with the letters from the king and his princes throughout ALL ISRAEL and Judah" (2 Chron. xxx. 5, 6).

The result of this was that a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, and also of Asher, "humbled themselves, and came to Jerusalem" (2 Chron. xxx. 11, 18):

And we read that "also in Judah"

"The hand of God was to give them ONE HEART to do the commandment of the king and of the princes, by the word of Jehovah" (verse 12).

No wonder that we read in verses 25, 26:

"All the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the

land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem."\*

Is not all this unity exquisitely expressed in Psalm cxxxiii.?

It is a Psalm of David: and expressed David's own delight at the unity of the twelve tribes, "all Israel," after a period of hostility and separation, when "all the people were at strife throughout all the tribes of Israel" (2 Sam. xix. 9) were once more re-united, and David's message "bowed the heart of all the men of Judah, even as the heart of ONE MAN" (v. 14).

But it was a Psalm which Hezekiah found exactly suited to his own circumstances, when the Tribes so long separated in enmity and strife had come under the hand and blessing of God, to give them "ONE HEART" (2 Chron. xxx. 12).†

We print the Psalm according to its structure.

Psalm cxxxiii.

A | 1. Behold, how good and how pleasant it is for brethren to dwell together, and that in unity.

B | a | 2-. [It is] like the precious (or sacred) oil upon the head,

b | -2. Which descended upon the beard, even Aaron's beard, which descended to the edge‡ of his garments:

B | a | 3-. [It is] like Hermon's dew,

b | -3-. Which descendeth upon the mountains of Zion:

A | -3. For there Jehovah commanded the blessing: § —Life, for evermore.

In A and A we have the blessings of "unity," and "life for evermore." In B and B, the two illustrations: of the Holy Oil, in B; and in B, of Hermon's dew.

The point of the first comparison lies not in the preciousness or fragrance of the oil, but in its *abundance*; not resting or remaining on the head, but descending even to the garments: thus sanctifying the whole, in all its parts; all the members sharing in the blessing.

The point of the second comparison lies not in the refreshing nature, or all-pervading influence, of dew; but in the fact that it falls alike on both mountains; and

\* We have not space here to make the obvious and powerful application of all this to Christians in the present day. Religious differences keep them separate from one another; and hence, jealousies and envyings and bitterness and strife and hostility are manifested; and deplored by many. But they do not see the only remedy: that, as God gave Israel "one heart" so He has given us, now, one Head; and made us members of one spiritual body. Not until we "all" humble ourselves, will bickerings and strife give place to the "great joy" which will be found in the acknowledgement of the truth of the "one Body"; typified, conveyed, and emphasised by the repeated expression "all Israel."

† Dr. Thirtle calls attention, in a valuable note, to Josephus (*Ant.* Book ix. ch. xiii. § 2). Josephus tells how Hezekiah "sent to the Israelites, and exhorted them to leave off their present way of living, and return to their ancient practices, and to worship God, for he gave them leave to come to Jerusalem, and to celebrate, ALL IN ONE BODY, the Feast of unleavened bread: and he said this by way of invitation only; and to be done, not out of obedience to him, but of their own free will, and for their own advantage, because it would make them happy."

‡ The collar, or neck. See Exod. xxviii. 32.

§ Deut. xii. 5, 11, 14, 18, 21. Compare Psalms cxxviii. 6; cxxxiv. 4.

descends upon the loftier Hermon in the north, and upon the lowlier mountains of Zion in the south. The same dew extends from Hermon to Zion, and covers both mountains alike.

Israel's unity was a *corporate* unity; \* having Jerusalem for its one place of worship; and all blessings being commanded there.

The unity of the Church of God to-day is a *spiritual* unity (Eph. iv. 3); having Heaven for its one place of worship; and all spiritual blessings treasured up "in the heavenlies," there, in Christ (Eph. i. 3).

All Israel was united in one corporate Nation. The Church of God is united in one spiritual Body. And, as the anointing oil ran down even to the garments of Aaron, even so the anointing of the true Aaron, Christ, our Head, flows down to and reaches not the skirts of His garments only, but the "feet." These humblest members share in His grace. All the members of His body are thus anointed and sealed; not with the material element as "oil," but with *pneuma hagion*, with spiritual power, and Divine gifts.

The teaching of "the dew of Hermon" is the same.

Hermon is four times higher than Mount Zion: the air on its summit is always much colder; and hence it has to part with its moisture in the form of "summer-sea-night-mist." This is uniformly rendered "dew," both in the A.V. and R.V.

The Rev. James Neil has shown † that this rendering "dew," cannot stand; and was made in ignorance of the natural phenomena of Palestine.

The *night-mist* is much more copious than the "dew" which we are acquainted with in Western Lands; and resembles recent rain rather than our scanty "dew."

What the illustration means is, that the unity of brethren (and in our case *spiritual* unity), is more blessed among brethren than when these copious summer-sea-night mists that are known on the summit of Hermon 10,000 feet high, fell on the drier Zion.

It is not that the same dew which fell on Hermon came and fell on Zion; but the same cloud and mist descended upon *both* mountains, *uniting them* in its one embrace, extending the same refreshment and blessing to both, and over all between.

The *Ellipsis* is filled up in the A.V. by the supply of the words "*and as the dew.*" But there is no occasion to supply anything, as we have shown above.

This unity of the brethren manifested by the coming down of multitudes of "all Israel" from the most Northern parts round Hermon, was as copious on Zion as Hermon's dews were upon mount Hermon.

Zion's own "dews" were the children of Judah. But the multitudes from Asher, Ephraim, Manasseh,

\* The Hebrew is יְחִיד (yūchād) *unity*: (not יְחָד 'echād) which means a *composite unity*, an *only one*, implying *uniqueness*. So that Israel's corporate *unity* is viewed as manifested in the one Nation, just as the spiritual unity of the Church of God is seen in the one spiritual Body of Christ (Eph. iv. 1-4). Yūchād is not used therefore of Jehovah. In Deut. vi. 4 it is echād, a composite unity; Father, Son and Holy Spirit.

† See *Palestine Explored*, by the Rev. James Neil (Nisbet & Co.), pages 129-151. Tenth Edition.

Zebulon, and Issachar, made it like Hermon's dews. For the tribes, coming from the north, were from the land of Hermon.

Could any illustration be more beautiful, or more truly poetical?

#### CONCLUSION.

THOSE who profess to treat the Bible "like any other book" do nothing of the kind. They do nothing so honest, and nothing so honourable. In fact, they treat it *as they treat no other book*. While professing to treat the Bible as ordinary *literature*, they treat its authors as forgers, and their work as the work of illiterates; though, with strange inconsistency, they continue to write Commentaries upon it!

That most wonderful "Law of Correspondence," they call, and treat as, mere "*poetry*;" while these Psalms, which are full of the most exquisite and *real poetry*, they neither understand nor appreciate.

But we appeal to those who have read what we have said on these Songs of THE Degrees and ask: Is any further evidence needed to prove that these fifteen Psalms of the Degrees are so called, because they were commemorative of Hezekiah's great deliverance, of which the going back of the Shadow on the Degrees (or steps) of the Sun-dial of Ahaz was the sign? Did not this great prophetic sign become at once the historic symbol of that deliverance, and the Title of these fifteen Psalms?

Notice how the very word "Degrees" is repeated *five times* in 2 Kings xx. 9-11, and Isa. xxxviii. 8.

"Behold, I shall cause (lit. am causing), the shadow on the Degrees (or steps) which is gone down on the Degrees (or steps) of Ahaz, by the Sun, to return backward, ten Degrees. So the Sun returned ten Degrees, by which Degrees it had gone down."

The marvel seems to be, not that the key is now at length obtained to these fifteen Psalms, but that it was ever lost! And that, having been suggested by Lightfoot two hundred and sixty years ago, it should have been neglected through all those years, until Dr. Thirtle's discovery of the significance of the Titles, as a whole, led him to investigations regarding this title in particular, and to an examination of the Songs themselves.

And yet, we can discern the cause. Lightfoot is very little read in our days, and is in small request. His thirteen volumes can be bought for a few shillings: while modern works on the Bible, worth nothing, fetch as many pounds.

Dr. Lightfoot believed God. He believed God's Word: and never seems so happy as when he is showing that what seems a discrepancy is really a wonderful harmony.

While his solid monumental works are neglected for the flimsy imaginations of the "higher" critics, the lifeless Gospel of humanity, or the frothy mixtures which occupy their readers with themselves and their experiences, instead of with God and His Word, we can understand the prevailing ignorance of the Scriptures of truth, and the consequent errors which flow therefrom.

What we have written here on the subject of the Titles of the Psalms in general, and of these fifteen Songs of the Degrees in particular, shows us why the Critics labour to take these Psalms from their true historic setting, and bring them down as far as possible to the days that are Post-Exilic, or about 160 B.C.

Their one great object is to get rid of the supernatural from Scripture. That is why they disdain, and will ignore, any evidence which connects these Psalms with the Miracle, and puts them right back to the very days of Sennacherib, Isaiah and Hezekiah.

We have shown that that is the only key to the plain understanding of them.

This must be clear beyond dispute.

When Hezekiah wrote (Isa. 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”:

where are we to look for these “Songs,” if not in the “Songs of THE Degrees?”—(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 20).

#### XVI.—THE CHURCH AGE.

THERE are three great events which must now be specially noted, because they changed the character of the Pentecostal Age, and brought in an age with distinctively different characteristics and testimony.

It is only when these events are fully weighed, as to their significance, that we can at all adequately realise what is meant by

#### THE CHURCH AGE:

or that it differs dispensationally from the Pentecostal Age.

#### The first event.

The first of these three events, taking them in chronological order, is

#### The all-day Conference at Rome.

(See Acts xxviii. 23-29.) Those who have never thought out the deep meaning of this event must bear with us while we press it on their attention. It is at this point that Bible History closes: and why? Simply because the earthly, Kingdom people, Israel, is no longer in a position to be appealed to: her day of appeal is over: Paul closed it at Rome. It is not that the Gospel was not to be preached to individual Jews (“there is a remnant according to the election of grace,” still); but, it is, that Israel is no longer regarded as a nation in her

Kingdom position. Accordingly, the Kingdom of David is in abeyance and Israel is regarded as “fallen,” as “cast aside,” “diminished” and in “blindness” until this great Secret has run its course, and the fulness of the Gentiles has come in. (See Rom. xi.)

Israel, as a people, *rejected* the counsel of God in the ministry of the Baptist; she *received not* the Messiah when He taught and walked in her midst: and, finally, she *resisted* the Holy Ghost, in the ministry of the Apostles.

The result of that solemn Conference at Rome was threefold: First, the pronouncement of the awful words of doom which were first uttered by Isaiah (see Isa. vi.); then uttered twice in connexion with Christ's personal ministry (see Matt. xiii. 13-15; John xii. 39-41); and now by the Apostle Paul (see Acts xxviii. 25, 26). The second result was the clear intimation that “the Salvation of God” was now to be sent to the Gentiles whose ears would hear and whose hearts would believe the blessed Message. And then the third result was that these Jews, representing the nation, “departed having great reasoning among themselves.”

Just so. They have gone on with their “great reasoning” ever since, as every Jewish missionary knows. Their attitude is still that of the *elder brother* in the parable, though the father came out and entreated him “he would not go in.”

Wrath is come upon Israel: she has no king, no priest, no temple, no land and no settled house. With weary feet she wanders among the nations: with sad countenance she waits for the morrow, and wonders what horror or indignity is coming next.

To this day “the veil is on her heart”: the blindness abides; but it has a limit. Thank God it is *not to be for ever!*

#### The second event.

The second of the three events follows closely on the one just mentioned, namely,

#### THE WRITING OF THE CAPTIVITY EPISTLES.

Paul was converted outside the circle, or instrumentality of, the Twelve Apostles. While red-handed, in the work of persecution, the exalted Lord Jesus came down and personally arrested him by the blinding light and the startling voice. Christ spoke to him “from heaven”: and this fact was unique and prophetic.

From the first he was put in touch with the ascended Lord: from Him he got his Gospel and his Commission and the great unfoldings of Church Truth. All he got was given directly by the Ascended One: man gave Him nothing. (See Gal. i.)

Thus from the beginning he was distinguished from the Twelve: and so, also, was his ministry.

The Twelve Apostles were highly honoured men and they will have a highly honoured place in the coming Kingdom. Their names will be on the foundations of the City which is the bride of the Lamb (Rev. xxi.): and they, personally, will sit on thrones judging the twelve tribes of Israel. (See Matt. xix. 27-28.)

But, by the will and purpose of God, Paul's place was different from (and his honour will be greater than) theirs.

He was never intended to be numbered with the Twelve: his name will not be on one of the foundations of the city, nor will he sit on a throne judging one of the tribes of Israel.

As one star differs from another star in glory, so this man will have honour of the first magnitude among the members of Christ's Body. He was the one whom the Lord used to bring in a new Era and teach the Truth specially characteristic of it.

Accordingly, when Israel had finally refused the testimony of the Kingdom and when darkness fell densely on her eyes, the time had come for the declaration, in fulness, of those revelations of God's wisdom that define and circle round the three great designations, namely,

"The Church of God,"  
"The Body of Christ,"  
and  
"The Unity of the Spirit."

At the point we have reached, Paul was "a prisoner of the Lord," at Rome. And there, and in that prison, and in that physical condition, he wrote the great epistles of

Ephesians,  
Philippians and  
Colossians,

which we fittingly call

*The Captivity Epistles.*

Others followed, later on, but these three stand by themselves as being the highest expression of

Christianity.

This we find, at once, when we open the epistle to the Ephesians.

Eph. 1. 3-14 is, in form, a single sentence; clause upon clause being piled on one another (and all related to one another) until the proper climax is reached (in ver. 14) with the thought of the redemption, (or actual deliverance) of the great *Acquired Possession*, (including Church and Kingdom and Heaven and Earth, all headed up in the Firstborn of all Creation).

Here we get the truths that are distinctive of the Age in which we live. This passage is, indeed, from one point of view, a description of the New Creation where "all is of God" and where saved sinners are simply the joyful partakers of His abounding Grace.

In the precious opening words Paul strikes this note,— "Blessed be the God and Father of our Lord Jesus Christ, who blessed us with all spiritual blessing in the heavenly places (or realms) in Christ: according as He chose us in Him before the founding of the world, that we should be holy and without blemish before Him;" and so on.

A blessed God, blessing His own called ones, with every blessing. Truly, here, "all things are of God." God did it: man did not acquire it.

It is

"in the heavenly realms": not in earthly spheres.

It is

"spiritual blessing": not human religion.

It is

"in Christ": not in our own selves.

It is

"before the foundation of the world": not in time.

It is

"that we should be holy": not because we were or are so.

It is

"before Him": not before a blind world.

It is

"foreordained to Sonship": not human evolution.

It is

"to the praise of glorious Grace": not of human merit.

It is

"accepted in the Beloved One": not in our own character.

It is

"through His Blood": not human priesthood or sacrifice.

It is

"in Whom we have . . . forgiveness:" not praying to get it.

And so, contrastively, the whole passage might be set forth. But let this suffice.

This is the keynote: all else is in happy harmony therewith.

Here we are lifted up from the earth into a heavenly atmosphere. Here we are taken away from the sphere and scene of the Davidic Kingdom. Here man and his evolutionary plans and religious ceremonies are ruled out.

"All is of God": and all is "in Christ." God is not concerned with (has no respect to) man's frantic efforts at evolutionary progress: He is concerned with His own purpose, His own will, His own Son: and in these alone man is or can be truly Blessed.

There are many ways of studying this precious writing: the following outline has been found helpful and suggestive:—

Chapters I. and II. are  
Historical and Experimental.  
Chapters III. and IV. are  
Dispensational and Doctrinal.  
Chapters V. and VI. are  
Practical and Relational.

After stating, in Chapter i., how the "mighty power" of God operated in raising Christ from among the dead, he goes on to show (in Chap. ii.) how the same resurrection power operated in spiritually raising us: thus leading on to the statement of the great Building, "the holy temple in the Lord," the "habitation of God by spirit," in which Jew and Gentile lose their separating characteristics and are cast in the mould of the "One New Man" and reconciled, through the cross, in "One Body."

In Chapter iii. the Apostle declares the great dispensational Secret which he received by revelation; and which became a leading part of his Stewardship of Grace.

This he follows up (in Chapter iv.) with a doctrinal setting forth of the "Unity of the Spirit" and the "Unity of the Faith": also of the personal gifts of the ascended Head for the ministering and building up of the body of Christ.

In Chapter v. he indicates the kind of Walk which is in keeping with such a calling: and finally shows how these great Truths and opened Secrets are to be brought with us into the various Relationships of life.

Before he closes the Epistle with some personal matters (vi. 21-24), he writes that most important unveiling of the Devil's wiles and wickedness in relation to these Truths centering in Christ and in the heavenly realms. It is in these unseen and heavenly realms where Satan's war is carried on.

He will dispute every inch of the ground with us. He will try to insinuate that the blessing can never be as this epistle says it is. His darts are persistent and fiery: they are shot out of his aerial sphere into the minds of blood-cleansed, Spirit-sealed believers.

- How much we need to Stand Fast!
- How much we need the Panoply of God!
- How much we need instant Prayer!

Here we see, then, the new ground taken, indicating a new Epoch, giving a new nomenclature, revealing new Truth and showing a new phase of Satan's methods.

The teaching in Philippians and in Colossians gives various doctrinal additions and aspects of the new position but all agreeing with Ephesian Truth.

Romans is the foundation  
and  
Ephesians is the top-stone

of the description of this great spiritual structure of the Temple of God:

all the other writings of the Apostles find their places in walls and windows and chambers of the building.

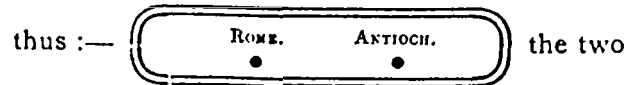
From the point of view of the Church of God, as such, the Epistles of Paul may be regarded as teaching,—

Church Doctrine ...	...	{ Romans. Galatians. Ephesians. Philippians. Colossians.
Church Life, Conduct and Relation (Right & Wrong)	{	1st Corinthians. 2nd Corinthians. 1st Thessalonians. 2nd Thessalonians Philemon.
Church Ministry and Rule	{	1st Timothy. 2nd Timothy. Titus.

Hebrews can scarcely be classified with any of the above groups. It appeals and applies, not to the Church or to Churches, as such, but to the nation of the Hebrews (the oldest and original name for that people), and it applies specially to the Pentecostal Remnant of Judah who were still clinging to Judaism (though they had confessed Jesus as the risen and ascended Messiah). Hebrews is not strictly Church truth, but it is most precious *spiritual truth*.

Paul's ministry, in its completeness, may be regarded as an

Ellipse,  
with its two foci or centres,



centres being *Antioch* in the East and *Rome* in the West.

In our next and concluding part of this article on the Church Age we shall show how the above fact affects the event we are studying, namely, the writing of the Captivity Epistles.  
(To be continued.)

## Signs of the Times.

### POLITICAL SIGNS.

#### THE COMING MILLENNIUM.

That there is "a Good time coming" all are agreed. Even the world—and those who are of the world—are all looking forward to it. But it is a *Millennium without Christ*.

Many Christians, alas, who are ignorant of God's counsels and purposes, are spending their strength, their time and their powers in labouring to bring it about, by seeking to improve the world, which has crucified Christ, instead of seeking to convict it of sin and righteousness and judgment, in the power of the Holy Ghost.

"Citizen Sunday" is one of the efforts in this direction, and men like the Dean of Westminster, Canon Barnett, Canon H. S. Holland, Dr. Horton, Dr. Clifford, Rev. E. Sylvester Horn, F. B. Meyer, and others, are on a Committee for the promotion of such a Sunday, in connection with other plans for the improvement of that world which is stained by the blood of Christ.

Socialism, with all its evils, is only a "sign" to those who "know the times," that man at the beginning of this twentieth century is still groping after better "government," ignorant of the fact that there can be none until HE shall come whose right it is.

The latest "sign of the times" in this direction was given in the London *Daily Mail*, of October 12th, where these head-lines were prominently displayed:

- "UTOPIA FOR EUROPE."
- "ONE GOVERNMENT FOR THE CONTINENT."
- "NO MORE STRIFE."

Apart from the probability of accomplishing this, the mere fact that such ideas are put forward as possible, is most significant for those who "have ears to hear."

"It is a remarkable proposal for the federation of Europe on a plan somewhat similar to that of the United States of America made by Sir Max Waechter, who declares that he has sent a copy of his proposal to all the reigning Sovereigns of Europe, and has discussed it with those Sovereigns who have granted him audiences and with many eminent statesmen.

"Sir Max declares that these influential personages are almost unanimous in admitting that European federation is the only remedy for the evils which he points out, but many of them emphasise the difficulties. He has come to the conclusion that none of the great Powers will take the lead in proposing a conference on the subject until the people have pronounced in its favour.

After enlarging on the United States Mr. Waechter goes on to contrast the condition of Europe. He asks:

"What is going on in Europe at the same time?"

"The different countries are all arming against each other. Europe is expending annually upwards of £250,000,000 sterling on its armies and navies. This does not include the cost of fortifications in the different countries, nor the appalling loss which European countries suffer by permanently withdrawing four million men at their best age from productive work.

"The crushing taxation which is required to keep up these armaments has created widespread discontent, and has produced Socialism and other subversive doctrines.

"Each country has its own tariff, which creates a barrier against its neighbours, and this system has already produced most serious and very costly tariff wars.

"Where is this leading us to?"

"As far as human judgment goes, it can only have one result, and that is a European war, a catastrophe which nobody can contemplate without horror, considering the present perfection of the means of destruction.

"I maintain that there is only one remedy which meets all the requirements of the complicated situation, and which offers a lasting guarantee, and that is the "Federation of Europe."

#### ONE FOREIGN OFFICE.

"After all, the difficulties appear greater than they really are, and many of them will disappear if certain clear principles are adhered to. Above all, the independence of the several States should be maintained to the fullest possible extent, and only absolutely necessary sacrifices asked for. All that is really required can be reduced to two points:—

"That the Foreign Office always, and the military and naval command in time of war, should be in one hand—most likely in the hands of a permanent conference of the great Powers.

"That there should be one tariff for the whole of Europe, and that there should be free trade throughout Europe.

"Any other demands would only increase the difficulties of agreement, and might wreck the whole scheme. Europe ought to save annually about

£200,000,000 Sterling on Armaments.

"Add to this the productive power of, say, three to three and a half million men, which would more than double the above amount."

"Sir Max Waechter was born in Stettin, Germany, in 1837. He came to England in 1859, and was naturalised in 1865. He was knighted in 1892, and has been High Sheriff of Surrey since that year. He is senior partner in the firm of Bessler, Waechter, and Co., and is a director of the Consolidated Petroleum Company, Limited, and of several shipping companies."

Who can fail to be struck with this proposal; or fail to see the devices of Satan which lie beneath this plea for improvement in the condition of Europe?

Yes! There will be One Government, and one Foreign Office; but it will be under that One whom the Spirit of God has foreshewn in His Word, to whom Satan will give his throne and power and authority, so that all the world will wonder, and follow after the Beast.

We repeat, that the fact that such a Millennium is even talked of is full of solemn significances.

But we know that that "Utopia" will be, not Christ's, but

#### ANTICHRIST'S!

### SIGNS OF THE APOSTASY.

#### "THE UNITED METHODISTS."

The Union of the United Methodist Free Churches, the Methodist New Connexion, and the Bible Christians, held its first Conference in "Wesley's Chapel," City Road, London, in September last.

It was remarkable as affording two solemn "signs of the times," showing how steep the gradient is becoming in the down-grade movement.

At one meeting the Lord Mayor of London was invited to be present as a speaker; and that his sentiments were received without a question is significant. He spoke of

#### THE REAL RELIGION.

and said:—"Perhaps, unfortunately for himself, he was not a member of their Church, but, in his view, there was only one religion—which was to do good and be

good—to do the best they could in the short time they were here, for their fellows."

It is sad indeed to find on a Methodist Platform, that the "one religion" was that of "works," and was "the way of Cain."

The other incident shows how insensible such religion has become to the wide-spread teaching of "deceiving spirits and doctrines of demons" (1 Tim. iv. 1)

#### A SPIRIT COMMUNICATION.

"The Rev. W. B. Lark asked to be allowed to read one of a number of extraordinary communications which he had received. The letter was as follows:

Mansion No. 4, New Jerusalem,  
1709 to 1907,

Congratulations on the union of free and progressive Methodism. We are in hearty sympathy with your best aspirations. Be sure to be true to the inner light, the larger hope, the higher criticism and universal redemption, and victory is assured.

JOHN and CHARLES WESLEY.

P.S.—

Oh that the world might taste and see  
The riches of His grace,  
The arms of love that bind them  
Would all mankind embrace.

Further, the conference may be glad to know, we have learned a great deal since our translation to the higher life."

So far as it appears from the Press notice, this was received without a public protest.

A reader of *Things to Come* wrote to Mr. Lark for further details, to which he received the reply that Mr. Lark was "unable to enter into any communication on the subject."

A grosser example of imposture can scarcely be imagined, than that an evil spirit should succeed in getting a Methodist Conference to listen to its deceitful and lying message.

### SPIRITIST SIGNS.

#### LATEST PSYCHICAL RESEARCH.

On Thursday, January 30th, Sir Oliver Lodge F.R.S., Principal of Birmingham University, made some statements at a meeting of the Psychical Research Society concerning certain secret and exhaustive tests recently conducted.

It appears that the late Mr. F. W. H. Myers, before his death, deposited a mysterious packet—the contents of which have never been divulged—with the Committee of the Psychical Research Society. He expressed the remarkable intention, before he died, of endeavouring to establish from the spirit-world a communication with the investigators of the society.

Sir Oliver Lodge, amid a breathless pause, said: "We find (the late Mr. Myers and others) constantly *purporting to communicate with us* with the express purpose of patiently proving their identity." He goes on to admit that conclusive-proof is still lacking.

"In spite of long conversations with *what purports to be* the surviving intelligence of these friends and investigators, we were by no means convinced of their identity by mere general conversation, even when of a friendly and intimate character such as, in normal cases, would be considered amply and overwhelmingly sufficient for the identification of friends speaking let us say, through a telephone or a typewriter. We required definite and crucial proof, a proof difficult even to imagine, as well as difficult to supply.

"The *ostensible* communicators realise the need of such proof just as fully as we do, and have *done their best* to satisfy the rational

demand. Some of us think they have succeeded; *others are still doubtful.*"

After enlarging on some undoubted results of Psychical research such as hypnotism and telepathy,

"I am going," continued Sir Oliver, impressively, "to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it or negating it, is the root question of identity—the identity of the control."

"This question of identity is, of course, a fundamental one. The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to his memory, and not to the automatist's memory. And notice that proof of identity will usually depend on the memory of trifles. The objection raised that communications too often relate to trivial subjects shows a lack of intelligence, or, at least, of due thought, on the part of the critic. Our object is to get, not something dignified, but something *evidential*; and what evidence of persistent memory can be better than the recollection of trifling incidents which, for some personal reason, happen to have made a permanent impression?"

"The boundary between the two states—the present and the future—is still substantial, but it is *wearing thin in places.*"

These were the final and significant words of Sir Oliver Lodge.

We do not doubt for a moment that *there is a spirit-world*. We know this from God's word. And we know also that its inhabitants are "deceiving spirits" and not the spirits of dead people. "The spirit shall return to God who gave it" is His revealed truth. It does not wander about either for deceiving or informing.

The one thing left to be desired (it will be seen) is "proof of identity" on the part of what is admitted to be "*a controlling intelligence.*"

Outsiders can see this one vital, but still weak, point. Hence, *The (London) Daily Mail* comments on the news, and says:—

"Though these experiments appeal with special force to some instinct in mankind, it is well to remember that the danger of error in them is peculiarly great. The mediums employed may be known to be trustworthy, but the very fact that hypnotism and hypnotic suggestion have been proved real, gives reason to think that the mediums may unconsciously be influenced by thoughts in the minds of their questioners, and may thus convey not a message from another world, but the ideas of living men. When all possibility of fraud has been eliminated, the possibility of unconscious influence still remains, and it is a question whether it does not entirely vitiate the experiments. We shall probably learn what precautions were taken to guard against such interference, but whatever the precautions, it cannot be wholly removed. Because of this, and because the general public connects spiritualism with the many charlatans who have practised upon popular credulity in the past, men remain unconvinced, and incline to the view expressed on this news by Sir William Ramsay."

Sir William Ramsay is as acute a thinker as Sir Oliver Lodge. He is Professor of Chemistry at University College, London, and a scientist of world-wide distinction. He discovered the gaseous elements xenon, krypton, and neon, and was joint discoverer with Lord Rayleigh of the element argon. Moreover he was formerly a member of the council of the Psychical Research Society, and has been present at many séances. But (he says) "I have severed my connection with the society. Why? Well, because, in my opinion, the 'manifestations' developed eventually into the merely 'ghostly.' I am convinced, in my own mind, that many of these 'manifestations' are merely 'humbug.'"

"That Sir Oliver Lodge is absolutely sincere in what he says I have no doubt. I am convinced that he believes entirely the truth of what he has seen, or heard. Personally, however, I can ascribe these so-called phenomena from another world to hallucination and nothing else."

This is as far at present as Psychical Research has taken us.

The universal desire to know what lies beyond the grave is the best proof we can have that no one has *any real satisfying evidence* to substantiate the Devil's lie. "Ye shall not surely die." That is why he is constantly, and at every turn, forcing that lie on public attention, by the Pulpit, the Press, and the Play-house.

Spiritists may urge that the spirit of man goes to some other "Plane." Papists may assert that it goes to Purgatory, Protestants may maintain that it goes to Paradise, but the Bible declares that it returns to God, who gave it.

We believe God.

And we do not believe man, whether, on the one hand, he says these spiritist phenomena are all jugglery, or whether, on the other hand, he says they are the spirits of people who were once alive. Both are wrong. And both, in different ways, make for the support of Satan's lies: for both are in direct contradiction of

THE WORD OF GOD.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

W. F. G. (Los Angeles). We thank you for your two enclosures. The one that charges us with "infidel materialism" and makes other personal vituperative remarks can be left for God's judgment. We are in His hands, and we would not take ourselves out, by defending ourselves. *We could only "answer back"; HE can convince, condemn, and vindicate.* How can it harm us for a poor mortal "whose breath is in his nostrils" to say that we "labour to destroy the faith of God's Elect by every possible means"!

We are content to leave him in company with R. J. Campbell whose recent utterances in denying the doctrine of "Resurrection" in toto carries the modern "after death" teaching of "Anderson-Berryism" to its logical conclusion. We fail to see the difference between the teachings of demons held by spiritists and the teachings of those Christians who speak of death as "Ascension." To our mind it is rank blasphemy to take a term which Scripture only uses of Christ who had risen from the dead, and use it of a person who is dead and *not risen*.

It is substituting death not only for resurrection itself, but for Ascension as well.

As to the enclosure on "the Dispensations" by the same writer, wait till you see our new work, *How to enjoy the Bible*.

W. H. T. (Birmingham). We thank you for your interesting list of words received, unfortunately, too late to modify our statement. It is open to question in some if the changes in the meaning of certain words are *really* "higher" in the true sense of the words. Some are certainly more refined. The whole subject is full of interest.

H. S. (Brooklyn, N.J.) We quite agree with you as to the more than doubtful character of the "speaking with tongues," which accompany some of the religious movements of the present day. There are others very similar and of the same origin, we believe, referred to in our Signs of the Times last month.

Those sign-gifts are connected with the Kingdom, and with the preaching of "the Gospel of the King-

dom," and accordingly to "cease" with the preaching of that Gospel (1 Cor. xiii. 8 written before Acts xxviii. 25, 26).

"ANGELUS" ("B.I.E.") The best answer we can give to your question as to Matt. xvi. 18, will be found in our *Figures of Speech*, pages 847—849.

You do not correctly state the problem. In the ancient Greek MSS. there was no division between the words. The combination of letters in question is, ΣΥΕΙΠΕΤΡΟΣ (*sueipetros*). In the printed Greek Texts they are divided into three words, thus:—ΣΥ ΕΙ ΠΕΤΡΟΣ (SU EI PETROS).

The suggestion is that they should be divided into two words. But this can be done only by altering the last of the three words by taking out the four letters ETPO (ETRO), and supposing, still further, that the Π and the Σ should be joined together ΠΣ. But, even so, a still further supposition is necessary, which is that the letters ΠΣ (PS) so joined together are to be further joined to the EI (EI) making it ΕΙΠΣ (EIPS). But there is still another supposition necessary, which is that this ΕΙΠΣ (EIPS) is the second person singular of the verb ΕΙΠΑΣ (EIPAS) abbreviated into ΕΙΠΣ (EIPS).

All this is so complicated that, on the face of it, it seems to stand self-condemned.

But when we consider the fact that it is *entirely destitute of manuscript authority*, the matter is settled.

- (1) No MS is in existence, or can be produced which exhibits the words as they are alleged to stand; though it is stoutly maintained (contrary to the fact) that the Vatican MS (B) supports the contention. A photographic *fac-simile* can be seen by any one in the British Museum.
- (2) Two of the Fathers (Jerome and Augustine) are said to quote the words, translating them "*tu dixisti*." Jerome's we cannot verify as it is said to be "in a Tract in the Vatican." Jerome's we have not yet had the opportunity for so doing.
- (3) There is the further logical reason against it furnished by the context, which would read, "*And I say to thee that thou hast said and upon this rock,*" &c.

It looks as though it were an ingenious invention to get rid of a difficulty. A difficulty which does not exist if we properly translate *petros* and *petra*, "And I say to thee, that thou art *Petros* (a stone), and upon this *Petra* (rock) I will build." (*Petros* being a loose rolling stone, and *petra* an immovable rock or cliff).

## REVIEWS.

### "MAN'S DAY."

By PHILIP MAURO (Counsellor-at-Law, U.S.A.). Author of "*The World and its God*." (Morgan & Scott, 30 Paternoster Row, London). 3/6.

We heartily commend this new work of an Author who writes so emphatically on the lines of *Things to Come*.

He has taken his text from 1 Cor. iv. 3, marg., and has proceeded on the lines laid down in our own small pamphlet; *Four Prophetic Periods*, which at first, we called *The Four Days: viz., "Man's Day, The Day of Christ, The Day of the Lord, and the Day of God."*

Mr. Mauro takes the first of these and works it out in a masterly and exhaustive fashion.

It would be idle to attempt to give even an idea of the contents. In the words of *The Christian*:—

"The author describes, in the light of God's Word, the real character of the age in which we are living, and the real nature of the forces that are operating to produce what is going on in the world. Mr. Mauro is a great thinker; he gives utterance to the deepest truths in the simplest language; and his constant appeal to Scripture inspires confidence, as with reverence and fidelity he marks "the signs of the times." The many thousands of readers of "*The World and its God*" will be still more pleased with "*Man's Day*." We bespeak for the volume a very extensive circulation."

We have only to add that Mr. Mauro is so deeply interested in *Things to Come* that he stipulated for our being supplied at a special price, so that the profits might go toward our Publishing Fund.

All therefore, who order the book direct through the Editor, will be helping us as well as themselves.

Further particulars will be found in our advertisement pages.

## SPIRIT MANIFESTATIONS, AND "THE GIFT OF TONGUES."

By SIR ROBERT ANDERSON, K.C.B., LL.D. Marshall Brothers, Paternoster Row, London. Price Sixpence.

We very warmly commend this book as most useful at the present time when it is so necessary to put in practice the Divine Command to "Try the Spirits," (1 John iv. 1.) The Scripture assures us that there are many "spirits" (1 John iv. 1, 2, 3) and as these are of different "kinds" (Matt. xvii. 21) it behoves all the Lord's people to learn what the "kind" is.

Ignorance of these spirits leads many to jump to the conclusion that any spiritual manifestation must be "good." It never seems to dawn on them that they may be "deceiving spirits" (1 Tim. iv. 1.) They cannot hope to *deceive*, except by appearing to be good!

Sir Robert speaks the words of wisdom, and those who heed them will find them a trusty guide in these "perilous times."

As the spirit-world was particularly busy and excited immediately before and at the first coming of Christ in the flesh, so we may gather from the evident excitement in the spirit-world at the present day, that His coming in glory is not far distant.

## BRADFORD.

A reader of *Things to Come* having removed to Bradford (224 Kensington St.) would be glad to hear of fellow-readers, with a view to Christian fellowship. Address Hugh Camblin.

## ACKNOWLEDGEMENTS.

		(Things to Come Publishing Fund.)		£	s.	d.
Debtor	...	...	...	0	5	0
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# THINGS TO COME.

No. 166.

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## Editorials.

### HEBREWS XI.

#### V.—THE FAITH OF ABEL.

(Continued from page 28.)

##### 5. "THE BLOOD OF ABEL" AND "THE WAY OF CAIN."

WE have seen, in our last chapter, why Faith, *i.e.*, believing what is heard from God, is the only ground of acceptance with God, and the only ground of being judicially acquitted in His sight.

The blood of Abel yet speaks to us.

This is the last of these Divine words written for our learning concerning Abel.

"HIS BLOOD YET SPEAKETH."

This is not the crying of his blood to God. This is the speaking of his faith to us. "By it (*i.e.*, by this faith) though he is dead he continues to speak" (v. 4).

The cry of his blood from the ground was for vengeance on Cain (mentioned in Gen. iv. 10).

This, is a speaking, in the Scriptures, for our learning.

His faith speaks to us to-day. "It" tells us that it is not something else as a *substitute* for faith: "it" tells us that it is not something in *addition* to faith.

It is not *works*. It is not *feelings*. It is not *experiences*. It is not *repentance*. It is not *love*. But it is faith and faith only.

It is not reasoning, or intellectual assent to something about God. But it is believing *what He has told me* about myself, not only as a ruined sinner but as a ruined creature; not only about what I have done, but what *I am*. It is believing what He has told me about Christ, the Saviour Whom He has provided, and anointed, and given and sent; and that this Saviour is able to save.

Faith has to do with what we *hear* from God; not with what we *feel* in ourselves. Our feelings do not connect us with God, but *only with ourselves*. Whatever they may be, they do not affect our relation with God, or alter our standing before Him.

They are only human at the best. But, Faith is Divine, and has to do with God.

Faith, of course, produces its own feelings, but only as its own precious fruit; but feelings will never produce faith. "Being justified by faith we have peace with God" (Rom. v. 1).

\* All the Critical Greek Texts and R.V. read the Singular: "thing" instead of the Plural "things."

This "peace" is felt. It is the blessed feeling of "peace with God." But it comes from faith in what God has said; and not from any feeling that originates in ourselves.

Thus, the blood of Abel continues to speak to us, though Abel is dead.

But the blood of Christ speaks also. It speaks of "a better thing" than that of Abel" (Heb. xii. 24).

If Abel's blood cried for *vengeance*, Christ's blood speaks of *peace*.

If Abel's blood speaks of non-imputation of sin, Christ's blood speaks of the imputation of righteousness.

If Abel's blood speaks of judicial acquittal, Christ's blood speaks of a Divine justifying.

This, surely, is "a better thing."

Abel had to do only with a good thing—the type, but we have to do with the "better thing"—the antitype; we have that which the type prefigured, even the precious blood of Christ. If the former was able to procure a forensic righteousness, the latter is surely able to procure a righteousness which is Divine.

Thus the faith of Abel continues to speak to us.

But Cain also speaks. He spoke to Abel. What he actually said seems to have dropped out of the primitive Hebrew Text. The Hebrew verb in Gen. iv. 8 is not "talked with" but "said," and ought to be followed by what he said. But the words having dropped out, the rendering "talked with" is only a make-shift due to the accident. Correctly rendered the printed Hebrew Text reads, "Cain said unto Abel his brother, and it came to pass, etc." In the A.V. there is a colon after the word "brother." In some of the MSS. there is a break; in others there are asterisks \* \* \* indicating the omission.

But the Samaritan Pentateuch, the Jerusalem Targum, the Septuagint, Syriac, and Vulgate Versions contain the actual words, which originally stood in the primitive Text.

What Cain "said unto Abel" was "Let us go into the field."\*

It was part of Cain's plot, to get Abel to go alone with him into the field; and when there, together, "he rose up against him, and slew him." His words, and actions, show the deliberateness of his plans.

The carnal mind of a ruined creature at once displayed its enmity. "He was very wroth" when he saw that God did not accept his offering by consuming it with fire from heaven.

While Abel's faith filled Abel with peace, Cain's unbelief filled Cain with "wrath."

\* The Jewish Commentators, of course, enlarge on this, and tell us a great deal more. Some indeed give us the whole conversation, which, strange to say, is largely imbued with later errors about the future state, and smacks of Babylonish tradition. With all this we have nothing to do: we only note the correction needed, and which is supplied by some of the Documentary evidence.

Here we have part of "the way of Cain." Here we have, on the forefront of the Bible, the manifestation of what "religion" really is.

Cain was a religious man. He came to worship Jehovah. He brought his gifts and his offering. He brought it "unto Jehovah." But his works were evil; and he slew his brother (1 John iii. 12).

This is the essence of all "religion" from that day to this.

This is "the way of Cain:" and all who possess religion instead of Christ (Who is, in His own blessed Person, the essence and centre of true Christianity) are treading in that "way" to-day.

All religions are alike in this. And the "Christian Religion," as such, is no different in its spirit, and manifestations.

Speak of Christ, to anyone who has only "Religion," and at once his countenance will fall, as Cain's did (Gen. iv. 5).

But, with Cain, the LORD at once put the matter on its true ground: "If thou doest well shalt thou not be accepted?" (Gen. iv. 7). This is rendered in the Septuagint Translation "if thou offer correctly."

This is what it means. "If Cain offered correctly;" *i.e.*, what God had told him, he would have done "well," and his offering would have been accepted.

There was "no difference" between the two men. All the difference lay in their offerings, which proved that the one believed God, and that the other did not.

Abel "did well" because he believed, and hence, obeyed God. Cain did "not well;" because he did not offer correctly, though a sin-offering lay at the door ready to his hand.

He was without excuse.

Oh! how many millions have since trodden "the way of Cain."

They are like Paul himself, who at the very time when he was most religious was all the while "a blasphemer, and a persecutor, and injurious" (1 Tim. i. 13): at the very time when he was as "touching the righteousness which is in the law blameless" he was "persecuting the Church." If any one ever had a standing in the flesh, and in religion, Paul could say "I more" (Phil. iii. 4-7).

All such are like the Athenians who were "very religious" (Acts xvii. 22 R.V. margin).

It is not a question of earnestness, or zeal, or even of sincerity. Sincerity will not help us, unless, what we sincerely believe, is what God has spoken.

Man, with all his religious zeal, loves to offer God something. As one once remarked, "It seems so mean" not to do so!

Hence it is that so many strive to present to God, "the labour of their hands;" and, being ignorant of what God has said, or not believing it, their one great effort is not only to improve themselves but to improve the world.

They see that all is not what they would have it to be; but, instead of believing God as to His remedy for it, they seek to substitute their own.

Even where their religion includes a belief that Christ is coming again, they think the world is not yet good enough for that, being ignorant that God has said it is not yet bad enough for His judgment (2 Thess. ii. 3).

Hence, man still treads to-day "the way of Cain," and follows him when he "went out from the presence of the LORD" (Gen. iv. 16). Man cannot endure that presence. He seeks to get as "far off" from God as he possibly can (Eph. ii. 13).

His one effort is to make that "far country" as delightful, and himself as happy, as possible. Like Cain, he builds his cities, and multiplies his luxuries.

The busy labours of "artificers in brass and iron" drown the cries of Abel's blood (Gen. iv. 22).

The noisy handlers of "the harp and organ" stifle spiritual worship and drown the voice of Abel's faith (Gen. iv. 21). So that man, to-day, is surfeited with music not only while he eats and drinks, but even while he worships!

Such is "the way of Cain." It is the way of persecution, but not of peace. It is "the way of religion" but not of Christ. It is the way of death, and not of life.

Yes, man, like Cain, is "very religious." But notwithstanding all, the earth which Cain sought to beautify was stained with his brother's blood.

And, as then, so it is to-day, the world which the Churches are seeking to improve, is stained with the blood of Christ.

As the blood of Christ speaks of a better thing than that of Abel for the believer; so it speaks also of a more terrible vengeance for the unbeliever.

It is in the last Epistle in the Canon of the New Testament that we read of "the way of Cain," and it is there associated with "the error of Balaam," and "the gainsaying of Korah" (Jude 11).

This connection is full of significance. These three downward steps are thus put together for our comparison and contrast; and they speak to us, if we have ears to hear.

Unbelief characterises all three.

The first is unbelief as to the WAY of access which God revealed: "the way of Cain."

The second is unbelief as to the WORKS of our lives which God requires: "the error of Balaam."

The third is unbelief as to the WORD which God has given: "the contradiction of Korah."

The first is necessarily followed by the second, and these are consummated by the third.

"The way of Cain" was not believing God's Word as to the way in which He would be worshipped (Gen. iv.).

"The error of Balaam" was despising God's Word, and following the counsel which Balaam gave, as to the idolatrous licentiousness of life, which brought down the plague and judgment of Baal-peor (Num. xxv. and xxxi. 16).

"The gainsaying of Korah" was the contradiction of God's Word (Num. xvi.) The Word rendered "gain-

saying" ἀντιλογία (*antilogia*) means *contradiction*. And though connected with "the way of Cain" in Jude 11, it occurs three times in this Epistle to the Hebrews: (viz., in Heb. vi. 16; vii. 7, and Heb. xii. 3). It is "the *contradiction* of sinners against Christ."

So the third and last of these three stages amounts to the contradiction of the Living and the written Word of God. It is exactly what we see to-day in the contradictions of the "Higher" Criticism, and in the blasphemies of the "New Theology."

The entrance on "the way of Cain" is a *deliberate going*." "They have gone" (R.V. they went).

Into "the error of Balaam" they *rush* (A.V. "they ran." R.V. "they ran riotously").

In "the contradiction of Korah" they *perish*!

This is the end!

Though they pursue their own separate courses, to a certain stage, there is an evolution from one into the other, and they end alike in judgment.

Cain's was a *punishment* greater than he could bear (Gen. iv. 13).

Balaam's was a *plague* from the fierce anger of the Lord (Num. xxv.).

Korah's was the *pit* which opened its mouth and shut them up in the blackness of darkness for ever (Jude 13).

What a solemn lesson for all who refuse to believe God.

What an end to "the way of Cain."

What a contrast between the two ways.

The one is God's revelation; the other is man's imagination.

The one begins with God; gives peace; and ends in glory.

The other begins with man; goes on to persecution; and ends in the pit!

### "THE SONGS OF DEGREES."

#### THE SONGS OF THE DEGREES: THEIR STRUCTURE, AND NEW TRANSLATION.

##### INTRODUCTORY: AND THE FIRST GROUP.

THE Songs of the Degrees are fifteen in number, corresponding to the fifteen years added to the life of Hezekiah King of Judah, of which the Miracle of the shadow of the sun's going backward ten degrees, on the Sundial of Ahaz, was the sign given by Jehovah.

Of these fifteen Psalms, ten are by Hezekiah, and five by others: viz.: four by David, and one by Solomon.

The Psalm by Solomon occupies the centre; and, of the seven on either side, two are by David.

In each seven the name of Jehovah occurs *twenty four* times; and *Jah twice*, (once in the third Psalm of each seven).

In the central Psalm Jehovah occurs *three* times.

They are arranged in five groups: each group consisting of three Psalms. The subjects of each group of three Psalms are:

1 Distress and Prayer, in the first.

2. Trust in Jehovah, in the second.
3. Deliverance, Blessing, and Peace in Zion, in the third.

They all refer to the days when The Temple Worship was going on; when Jerusalem was surrounded by the armies of Sennacherib; and when Hezekiah was crying to, and trusting in, Jehovah, and longing and praying for the peace of Jerusalem.

The first Psalm of all combines all these three subjects.

We have in our New Translation uniformly transliterated the Divine and other proper names.

The connection of these Psalms with Hezekiah has shown us their proper *scope*; and has led therefore to a revision of some of the Structures as formerly published in *A Key to the Psalms*.\*

##### GROUP I. First Psalm.

##### PSALM cxx.

##### DISTRESS.

- A | 1. Hezekiah and Jehovah.  
 B | 2. His prayer to Jehovah.  
 B | 3, 4. His Apostrophe to Rabshakeh.  
 A | 5-7. Hezekiah and Man.

##### Psalm cxx.

##### *A Song of the Degrees.*

- A | 1. Unto Jehovah, in the distress' that came upon me, I cried,<sup>2</sup> and He answered me.  
 B | 2. 'O Jehovah, deliver me<sup>3</sup> from a lying lip<sup>4</sup> and from a deceitful tongue.'  
 B | 3. What [judgment] shall be given unto thee, or what [punishment] shall be heaped upon<sup>5</sup> thee, thou deceitful tongue? 4. Sharp arrows<sup>6</sup> of the Mighty one,<sup>7</sup> with coals of fire.<sup>8</sup>  
 A | 5. Woe is me that I sojourn among the Moschi,<sup>9</sup> and dwell beside the Kedarenes.  
 6. Too long have I dwelt<sup>10</sup> with them" that hate peace. 7. <sup>11</sup> [even I, am] for peace: but, when I speak, they [are] for war.<sup>12</sup>  
 'distress]. 2 Kings xix. 3. Isa. xxxvii. 3. "This day is a day of trouble, and of rebuke, and of blasphemy." "Trouble" is the word rendered "distress" in verse 1 of this Psalm.  
 'cried]. 2 Kings. xix. 3, 4, 14-19. 2 Ch. xxxii. 20. Isa. xxxvii. 15-20; xxxviii. 2, 3.  
 'me]. Heb. *my soul*, *i.e.*, myself. "Deliver" refers to 2 Kings xviii. 30, 32. "Jehovah will surely DELIVER US."  
 'lying lip, &c.]. The reference is to Rabshakeh. 2 Kings xviii. 19-35; xix. 8-15. 2 Ch. xxxii. 10-19. Isa. xxxvi. 4-21; xxxvii. 8-14.  
 'heaped upon]. Heb. *added unto*. Compare 1 Sam. iii. 17; xx. 13, &c.  
 'sharp arrows]. Ps. xlv. 5; cxxvii. 4. Jer. i. 9.  
 'Mighty one]. *i.e.*, God: agreeably to the Talmud.

\* Eyre and Spottiswoode, 33 Paternoster Row. Price Six Shillings.

\*fire]. Heb. *broom*, put by Metonymy for *fire*, the roots of which are used for fire.

\*Moschi and Kedarenes]. Put by Metonymy for the *cruel* and *merciless* character of these people: just as we use the terms Tartars, Vandals, Goths, Philistines, Barbarians, &c. These "delight in war" (Psalm lxxviii. 30).

\*have I dwelt]. Heb. *hath my soul had her dwelling*.

"them]. So some Codices, with Sept., Syriac, and Vulgate. See Ginsburg's Heb. Text and note.

"They are for war]. See 2 Kings xviii. 19. Isa. xxxvi. 5. 2 Chron. xxxii. 1, 2, margin.

GROUP I. Second Psalm.

PSALM cxxi.

TRUST IN JEHOVAH.

A | 1, 2. Jehovah's help proclaimed.

A | 3-8. Jehovah's help promised.

A (vv. 1, 2). *Jehovah's help proclaimed.*

A a | 1. Contemplation of Creation.

b | 1. Whence can help come? (Question).

b | 2. Whence help cometh. (Answer).

a | 2. Contemplation of the Creator.

A (vv. 3-8). *Jehovah's help promised.*

A c | 3, 4. What Jehovah will *not* suffer. (Negative).

d | 5. What He will do. Jehovah the Keeper.

c | 6. What He will *not* do. (Negative).

d | 7, 8. What He will do. Jehovah the Keeper.

Psalm cxxi.

A Song for the Degrees.

A a | 1. I lift up mine eyes unto the mountains.<sup>1</sup>

b | 1. From whence cometh my help?<sup>2</sup>

b | 2. My help [cometh] from Jehovah,

a | 2. Who made heaven and earth.<sup>3</sup>

A c | 3, 4. Let Him not suffer thy foot<sup>4</sup> to be moved: Let not<sup>5</sup> Thy Keeper slumber. Behold, He that keepeth Israel will neither slumber nor sleep.

d | 5. Jehovah [is] thy Keeper; Jehovah [is] thy Shade upon thy right hand.<sup>6</sup>

c | 6. By day, the sun will not smite thee: nor the moon by night.<sup>7</sup>

d | 7, 8. Jehovah will keep thee from all evil; He will preserve (or keep) thy life.<sup>8</sup> Jehovah will keep thy going out, and thy coming in, from this time forth, even for evermore.<sup>9</sup>

'the mountains]. The correspondence is with the member *a*, the Creation: the contemplation of the work of Jehovah producing trust in the power of the Creator.

The question is asked: and in *b* the answer is given.

<sup>1</sup>In this member we have the definite connection of the Psalm with the prayer of Hezekiah. Hezekiah

had made his prayer to the living God—"Thou hast made heaven and earth." (1 Kings xix. 15, and Isa. xxxvii. 16.) This was the basis of his prayer; in vivid contrast to the Idols and Gods of the heathen, which were "the work of men's hands" (2 Kings xix. 18; 2 Ch. xxxii. 19; Isa. xxxvii. 19). Rabshakeh had reproached "the living God:" which is always the Divine Title when Idols are the subject of the context.

See further references to this in Psalms cxxiv. 8; and cxxxiv. 3.

\*thy foot]. Some Codices read "*thy feet*," See Ginsburg's Heb. Text, and note.

\*Let Him not]. The negative in *v.* 3 is לֹא (*al*). But in *v.* 4 it is אֵל (*lō*).

<sup>4</sup>This was the repeated promise of Jehovah to Hezekiah by the mouth of Isaiah. See 2 Kings xix. 20-34, Isa. xxxvii. 6, 7, 22-35.

<sup>5</sup>It is this member that almost compels us to believe that the Anonymous Psalm, xci. is also by Hezekiah.

<sup>6</sup>Heb. *thy soul, i.e., thee.*

<sup>7</sup>This was the promise; and the performance of it is seen in 2 Chron. xxxii. 22: where Jehovah saved His People out of the hand of all their enemies, and "guided them on every side."

GROUP I. Third Psalm.

PSALM cxxii.

DELIVERANCE, BLESSING, AND PEACE.

A | 1. The House of Jehovah.

B | 2. Jerusalem spoken to.

C | 3. Jerusalem spoken of.

D | 4. Description.

D | 5. Description.

C | 6. Jerusalem spoken of.

B | 6-8. Jerusalem spoken to.

A | 9. The House of Jehovah.

Psalm cxxii.

A Song of the Degrees. David's.<sup>1</sup>

A | 1. I rejoiced with them that said unto me: "Let us go into the House of Jehovah."<sup>2</sup>

B | 2. Our feet have stood [and shall still stand]<sup>3</sup> within thy gates, O Jerusalem!

C | 3. Jerusalem! that art the city built as a city compact in itself.

D | 4. Whither have ascended, Tribes, the Tribes of Jah, according to the ordinance<sup>4</sup> for Israel, to give thanks to the Name of Jehovah.

D | 5. For there was set the Thrones<sup>5</sup> of judgment, even the Throne<sup>6</sup> of the house of David.

C | 6. Pray for the peace of Jerusalem.

B | 6-8. They shall prosper that love thee. Peace be within thy walls, [and] prosperity within thy palaces. For my brethren's and companions' sake, let me, now, speak; [saying]: Peace [be] within thee.

A | 9. For the sake of the house of Jehovah our God let me seek good for thee.

Title 'David's']. Some Codices, with Aramaic, Sept. and Vulgate omit "David's."

'House of Jehovah]. This was the great subject that filled the heart and thoughts of Hezekiah, as it had of David. David spoke of the Tabernacle as "the house of Jehovah," as others had constantly done before him. (See Ex. xxiii. 19. Josh. vi. 24. Judg. xviii. 31. 1 Sam. i, 7, 24; iii. 15. 2 Sam. xii. 20. Pss. v. 7; xi. 6). Hezekiah commenced his reign by "opening the doors of the house of the Lord" (2 Chron. xxix. 3). Then he restored it for Jehovah's service. Seventeen times it is mentioned in the three chapters which give the account of his Reformation (2 Chron. xxix., xxx., xxxi.).

When he received Sennacherib's letter, "Hezekiah went up into the house of Jehovah, and spread it before Jehovah" (Isa. xxxvii. 14).

When his mortal sickness came on him, Isaiah's promise was:—"on the third day thou shalt go up to the House of Jehovah" (2 Kings xx. 5).

When he asked for a sign, it was not a sign, merely, of his recovery, but a sign "that I shall go up into the House of Jehovah" (2 Kings xx. 8, Isa. xxxviii. 22).

After he was healed, his promise was: "therefore will we sing my songs . . . in the house of the LORD."

'have stood]. Is a strict perfect, *i.e.* have stood and shall still stand. This refers to the Passover which had been kept for "All Israel." (See above, pp. 266-270).

'Ordinance]. Ex. xxiii. 17; xxxiv. 23. Deut. xvi. 16. Psalm lxxxix. 4 (5), 5 (6).

'Thrones]. Heb. *pl.* of majesty. *The great throne* or seat of judgment. Compare 1 Kings ii. 19: where the word rendered "seat" is the same as that rendered "throne" in the same verse.

## 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.

XVII.—THE CHURCH AGE.

(Continued from page 33).

WE have pointed out that the two centres of Paul's complete ministry are Antioch and Rome. Antioch was the Missionary Evangelistic centre from which he went out on his great missionary journeys, planting Churches wherever he went. In that connection he was a free man. But now, at Rome, he was no longer a free man, he was "a prisoner of the Lord." He was no longer at liberty to travel and plant Churches; but the Lord overruled this enforced retirement for another and a most needful ministry, namely, to fill up (margin,

*fully preach*) the Word of God and declare what the Church of God really meant; to give a full and final explanation of the Death and Resurrection of the Lord Jesus; to set forth the great Secrets which had been taught him; to make known the spirituality of Church worship and standing; to make clear that while Christendom will run a course of increasing corruption, yet God will carry out His own blessed purpose, give the increase, build stone upon stone into the spiritual *Temple*, add member after member to the *Body* and complete the number of the *Flock*.

In a word, Paul was drawn aside, by the constraint of God's working, to write down what was the real spiritual and permanent character of

#### Christianity

as distinguished from the Davidic Kingdom and from all human Religions.

It remains to add two points of real worth under the second of the three events we are studying. (1) In the xxth Chapter of the Acts we have the account of Paul's meeting with the Elders of Ephesus. His work in Asia was done: he was leaving it for good: his face was towards the West, as we gather from Romans xv. 23-25. Somewhere about that time he wrote the epistle to the Romans where we are told that his ministry in those parts was finished. His mind was already full of the new things he wished to fully write and teach (comp. Rom. viii.); and in his address to the Elders, at Miletus, he could not help uttering some of the great Truths that were soon to get full expression and permanent form.

To any one who has not specially noticed it before it will appear very striking how many points get expression, in the book of Acts, for the first time, in the address to the Elders.

Perhaps the best way to show this is to set them down just as they come in the record. See Acts xx. 24-30—

"The ministry which I have received of the Lord Jesus."

"To testify the Gospel of the Grace of God."

"All the Counsel of God."

"All the Flock" (and ver. 29).

"The Holy Ghost hath made you overseers."

"The Church of God."

"Purchased with His own Blood."

"Shall grievous Wolves enter?"

"Shall men arise speaking perverse things?"

These truths have a unity of reference: they are expressive of the same thing; and that thing (not the Davidic Kingdom but) the Church of God, the Flock of God, with a prediction of the coming apostasy (the entering in of grievous wolves being the only Apostolic Succession Paul knew).

Already Paul's Epistles to the Thessalonians; to the Corinthians; to the Galatians; and to the Romans, had been written. In them, these truths had got a partial expression (a *practical* expression at these local centres). And now, the Apostle, with the memory of what he had written, and with his ministry in the East

finished and behind him, utters, to the Elder-Bishops, these

Church Truths

which mark the passing of the Pentecostal Kingdom-testimony to Israel, as a People; and which signalise the coming in of a

New Era,

the beginnings of which must be connected with Paul's third missionary journey and particularly with Acts xix. and xx.

(2) The second point to be noted is a similar fact, namely, that already, in such passages as 1 Cor. xiv. and xv.; in Gal. ii., iii. and iv.; in 2 Thess. ii.; in Rom. viii.; and in 2 Cor. iii.-vi., some of the great truths, which were to dominate and characterise the Church Age, found a setting.

But the full and final exposition of Church Truth, as such, was reserved for the Captivity Letters. There, the ascended Lord, the Head of His Body, is seen giving, through His chosen vessel, the apostle Paul, the new revelations; the new secrets; the new foreviews of the future; the new safeguards of His members (in view of the apostasy already working); and showing how His saints and called ones were to find in Himself and the Word of His Grace all they need for work and witness and warfare in

"The Evil Day,"  
"Until He come."

There has been mention made of 'secrets,' (which is the proper English word for 'mysteries'). Paul's Epistles are full of them.

In this connection there is a remarkable parallel between Paul and Daniel. Paul is the New Testament Daniel: and Daniel is the Old Testament Paul. These men had revealed to them the secrets of God. Daniel got from God the secret of the Kingdom: Paul got from the ascended Christ the secret of the Church.

Daniel's secret was a revealing of the course of the "Times of the Gentiles" in relation to 'his People,' (Israel) as seen in Nebuchadnezzar's image and his dream of the figure of a "MAN": Paul's greatest secret was a revealing of the new thing God is doing (while the Kingdom is in abeyance) namely, the formation of a "NEW MAN"; the energy of a New Creation; the building of a Habitation of God; the building of One Body; the making of the Unity of the Spirit; the calling out of the Assembly of God—in a single expression it is the "great secret," the mystical union of "Christ and the Church."

(See Ephesians v. 32).

Think of the many secrets this Apostle had revealed to him. Without professing to exhaust the list we find the following, namely—

The Secret of *Godliness*. (See 1 Tim. iii. 16).

The Secret of *Lawlessness*. (See 2 Thess. ii. 7).

The Secret of *Israel's Blindness*. (See Rom. xi. 25).

The Secret of *Christ and the Church*. (See Ephes. v. 32; and compare Ephes. iii. 1-12; Col. i. 24-29).

The Secret of *Paul's Gospel*. (Rom. xvi. 25-27).

The Secret of *God's Will*. (Ephes. i. 9-11).

The Secret of *the Rapture*. (1 Cor. xv. 51-54).

One is tempted to refer in some detail to these fascinating subjects but we must pass on.

Special attention is called to Col. i. 3-iii. 11. There the Christian of to-day will find what will fortify him against all the Theologies and New Theologies, and Isms and Theosophies and Philosophies of men as distinguished from (and mostly opposed to) the Gospel of God, the Counsel of God, the Purpose of God and the revealed Word of God.

To be translated into the Kingdom of the Son of God's love; to be of the New Creation and of the New Man; to be members of His Body the Assembly of God; to be of the Spiritual Unity; to be complete in Christ; to be Risen together and seated together with Him; to be looking for Him and our manifestation, in Glory, with Him—is to be entirely satisfied; to be lifted out of the sphere where signs and wonders apply, and where symbols and shadows and carnal ceremonies have no place; is to be placed in the circle where spiritual worship and spiritual sacrifices are offered, where the "Hidden Man of the Heart" is supreme, where Faith and Hope and Love reign and rule, and where the things unseen and eternal and specially the Living Lord Himself fill the mind with peace and the heart with wonder and delight!

A word now about the other *Captivity Epistles*, namely of 1st and 2nd Timothy and Titus. They are Pastoral and Governmental, and cover a larger portion of the apostolic period. They show what the character ought to be of the Elder-Bishops in each Assembly and how they are to rule; also, how Deacons are to conduct themselves; and, specially, how the "man of God" (such as Timothy and Titus) was to behave himself in God's House, correct and set right those who are in error, stand fast in defence of The Faith (or "the good deposit" of Truth), and hand on, what was given him in Charge, to men who should be able to teach others also.

Connected with these rulers and teachers there are two subjects emphasised in these Epistles,—

First, it is shown and expressly taught how and along what lines the *Apostasy* (already working) would develop and head up; and, secondly, it is taught, over and over, that the Word of God, the written *God-breathed Scriptures* were to be God's voice in the Church, the standard of teaching, the guide to character and conduct, the judge of persons and proprieties, authoritative and final, until the appearing of our Lord and Saviour Jesus Christ.

Thus,

Paul's Epistles in general and his Captivity Epistles in particular fix the characteristics of

The Church Age.

Christendom may distort and pervert and deny; led by its own will and Satanic deception: but *Christendom is not "the Church of God."* Its man-made creeds and ceremonies may be called the "Christian Religion" but they are not Christianity.

God Himself will change the Dispensation in due time.

The Spirit-baptized and Spirit-led members of the Body are in the Secret, they hold the Head and calmly wait, amid the distractions of the Apostasy, till the startling *trump* of God, the welcoming *voice* of the Archangel and the triumph *shout* of the Descending Lord shall bring them, for ever, to

"The Father's House!"

#### The Third Event.

We have emphasised the All-Day Conference at Rome and the writing of the Captivity Epistles: we must now mention the *third event* which signalled the change from the Pentecostal to the

#### Church Age.

The event referred to is that awful catastrophe that happened in A.D. 70, under Titus the son of the Emperor Vespasian, namely, the

#### Destruction of Jerusalem.

The Pentecostal Remnant did not give up or advance from its semi-Judaism: and the Nation went on in its Christ-rejecting course. Both together hurried on to the solemn end, predicted by our blessed Lord.

Paul's Captivity Letters were written probably between A.D. 60 and A.D. 66; so that the three great events, we are specially noting, happened within ten years, or so, or one another.

Earnest Bible students have not sufficiently realised the importance of the destruction of the sacred City; chiefly because most of the leaders of Christendom have made a wrong use of it. On the one hand they have circulated the fiction that it was the Coming of the Lord: and on the other hand they have clung to another fiction, that, by it, God's dealings with Israel, as a nation, are finished, and that so Israel, as such, has no future.

We ought not to be ignorant of this Secret. (See Romans xi.). But here we are concerned with the event as a factor in the change of an Epoch.

The event is really threefold, as it affected the City, the Temple and the People.

The destruction of the *City* ended the government, and the annual Festivals.

The ruin of the *Temple* ended the whole Priestly sacrificial system of Moses.

The dispersion of the *People* ended the dynastic and National solidarity of the chosen race.

The ceremonies to which the Pentecostal Remnant clung were the same as those to which the Christ-rejecting nation clung, and, in the overthrow of City and Temple both parties were involved in a common collapse.

So came the 'scattering': but, only for a time. The 'gathering' will come, as the Lord hath said, and so

"All Israel shall be Saved."

But the building of the spiritual Temple had already begun and the Truth, which was to guide the new Era, had already been given, by the ascended Lord, and fixed and formulated in the Epistles of Paul.

"Until the fulness of the Gentiles be come in," God

is filling up the measure of the stature of the fulness of the mystic Christ in the

"One New Man."

And by means of this Secret (hid in God from all generations), the angels and principalities and powers in the heavenly realms are learning the

"Manifold Wisdom of God."

"Oh the depth of the riches both of the wisdom and Knowledge of God! How unsearchable are His judgments and His ways past finding out!"

To Him be glory, through Christ Jesus our Lord, in the Church (collectively) and in every member of the Body (severally) for evermore,

Amen!

### THE TARES:

OR

### THE PRESENT STATE OF THE CROPS.

BY PHILIP MAURO.

WE read in the 16th. chapter of Matthew that our Lord rebuked the Pharisees and Sadducees because they could not discern the signs of the times. They should have understood those signs because they were the custodians and expounders of the oracles of God; but they erred, not knowing the Scriptures. Moreover, the signs were sufficiently clear and numerous. They were clear enough for John the Baptist. When he from his prison sent messengers to the Lord to ask if He were the One that should come, His answer was "Go and show John again the things that ye do hear and see." He knew that the answer would be understood. But to those who sat in Moses' seat, and in whom the authority to teach was formally lodged, the signs of His coming were absolutely without significance. They could discern the sign of the sky and give some information about the weather; information of a relatively trifling and transient value; but they could not discern the "signs of the times." Hence our Lord termed them "hypocrites." They assumed the role of teachers, but did not teach that which it most concerned the people to know.

How is it in our day? Events are happening that are full of significance. There are signs enough; but those who sit in Moses' seat, and are formally invested with authority are, with few exceptions, telling us merely about the weather, and generally the prediction is, "it will be fair weather" (Matt. xvi. 2.) In Scripture all signs have reference to "Him that should come"; but to the majority of those who comment on current events "all things continue as they were from the beginning of the creation." (2. Pet. iii. 4.)

Our purpose in this hour is to take notice of some of the things that have happened in the past, and that are transpiring in our day, and to examine them in the light of God's Word. May the Spirit of Truth be our guide.

There are two Scriptures which I wish to have particularly in mind:

Matt. xiii. 30: "Let both grow together until the harvest," and

Rev. xiv. 15: "The harvest of the earth is ripe."

The age in which we are living is bounded by these two sentences of Scripture. The first marks the beginning of the age and the character it should possess throughout its entire length. There was a sowing of two general kinds of seed—only two, (though, of the second kind, the tares, there might be many varieties): and there was to be a continuous development of both sorts throughout the age until the harvest.

The second text marks the ending of the age, for "the harvest is the end of the age." (Matt. xiii. 39.) What happens after the harvest belongs to another age; the harvest is the end of this age.

#### A STRIKING CHARACTERISTIC OF THE AGE.

Our Lord thus clearly and pointedly announced, at the very beginning of the age, and calling on all who have ears to pay heed to the announcement (ver. 43) that the age was to have a very striking characteristic. It has, indeed, many characteristics distinguishing it from ages past and ages to come; but we confine our attention to that special one presented in the passage cited; namely, that throughout the age, God would not interfere with the doings of men acting with self-will, and under the guidance of Satan, who was the chosen "god of this age." (2. Cor. iv. 4.) This was a consequence of the rejection of Christ, the rightful Sovereign. Satan was thereupon confirmed in his title of "prince of this world," which our Lord recognised explicitly three distinct times, as recorded in John's gospel, and impliedly in the temptations in the wilderness. (Luke iv. 6.) But in addition to the office of prince of this world, Satan also became the "god of this age"; i. e., the director of its spiritual affairs. Hence the utter irreconcilability between those who are "in Christ" and those who are "in the world." Henceforth then, until the very end of the age the course of human affairs, directed by "the spirit that now worketh in the children of disobedience" (Eph. ii. 2) was to proceed unchecked and unhindered by the hand of God.

Attention to these plain teachings of our Lord would save the Christian from much perplexity. Many things happen which seem to be, and are, utterly inconsistent with the idea that God is directing human affairs in this age. But where did that notion come from? Not from the Word of God, which teaches the direct opposite. It could only come from the "spirit of the world" 1. (Cor. ii. 12), whose constant aim is to cast reproach upon God. No, when you are asked by the sceptic, "how could such a thing happen in God's world" you can say, "it could not; but in Satan's world it is quite in keeping."

In previous ages God did deal directly with the affairs of representative men, with those of a family, and then

Strictly speaking "the end of the age" referred to in this parable is doubtless the end of that portion of the Jewish age which will be resumed after the present parenthetical dispensation (the Church age) is brought to its end by the removal of the Church as described in 1. Thess. iv. 16-19. The writer was not aiming here at strictness of interpretation. The importance, however, of noting the real end of this present dispensation lies in the fact that, while the nearness of the harvest may be clearly realized from the facts set forth in this address, the removal of the Church from this earthly scene is nearer still

with those of a nation. But now, from the age which has rejected His Son, He withdraws Himself. It is the day of God's silence.\* It is the day in which man can have his own way; in which he can achieve and can freely boast himself of his achievements; in which he can speak even against the Most High, unchecked and unrebuked. It is emphatically "man's day." (1 Cor. iv. 3; marg.)

In this age then the evil one was permitted freely to sow his seed throughout the field, and "the field is the world." (Matt. xiii. 39.) Not only so, but the plants germinating from these seeds are permitted to spring up and grow, and to spread their branches, and to bear and mature their fruit.

The divine preannounced programme for the age afforded free and ample opportunity to mankind to bring forth the very best possible results that could be achieved with the aid of man's chosen leader, and along the alluring paths of self-improvement, self-reliance, self-sufficiency, self-development, in which their chosen guide essayed to lead them. For Satan's aim is, not to drag men down, but to lift them up. Every gospel of self-development and self-improvement is satanic in its origin and result. (See *The World and Its God*, by the writer.)

God declared that He would not interfere with the growth of the tares. The effects of Satan's leadership were to be fully disclosed. His plan was to be accorded a perfectly fair test, with every favorable condition; for the tares were to have the benefit of the same soil, air, moisture and sunshine as the wheat. The servants of the householder, seeing the presence of tares in the field, would have gathered them up, but He said: "Let both grow together until the harvest." No obstacle is to be put in the way of the growth and development of any seed of the devil's planting.

We may be very sure that Satan is deeply interested in the success of his plan for humanity. We know not all that he may have at stake; but we know that he has enough at stake to incite him to the exercise of his highest intelligence, and to the putting forth of his greatest energies in behalf of the "progress of the race." It is certainly with him a matter of pride, and pride was the cause of his downfall. Hence the intense activity of the age—the tremendous, the superhuman energies put forth, and the marvellous intelligence displayed in every line of material development; as well as in the spiritual realm. Nature is pillaged of all her resources, creation is ransacked, and is forced, by the persistence of men, to yield up her secret stores, and to lend her hidden and mysterious forces to the service of mankind. Generations of men fall in the struggle, and pass away without seeing the elusive goal for which so much life and blood are spent; but nevertheless a single definite purpose holds steadily throughout the age. All the results of human discoveries, inventions and "triumphs over nature," as they are proudly called, are directed toward the single object of making earth a pleasant and comfortable abiding place for humanity apart from God—a

\* See that valuable and illuminating volume "The Silence of God," by Sir Robert Anderson.



place in which He shall not be missed—toward an object which shall justify the rejection of Christ. And so in all these "discoveries and triumphs" no glory is given to Him who stored creation with the products of His marvellous wisdom. Men take all the credit to themselves and they ever bestow their own names upon God's laws. It is Newton's law, Kepler's law, Ohm's law that we hear about. No one now hails a new discovery with the inspired exclamation, "What hath God wrought!" The cry now is, "What has man wrought." Truly it is "man's day."

#### LIMITATIONS OF MAN'S ABILITIES, AND THE INFERENCE THEREFROM.

It is, however, to be observed, as a very significant fact, that men do not quite comprehend, or even fully learn the right uses of, the substances and forces of nature which they discover, and which they label with their own names. Mishaps, blunders and even disasters attend each innovation. Explosions, collisions, conflagrations and the like are every-day occurrences. This fact alone would indicate to the truly wise that the present uses of these natural materials and forces have not been learned from Him who created them. The presence of a superior directing intelligence in human affairs, an intelligence that is superhuman, is sufficiently manifest; but on the other hand it is very evident that the directing intelligence is not the Wisdom of God. Doubtless one of the delights of those who are chosen unto the resurrection of the just will be to learn, in the age to come, the true uses of all those things which now are but partly understood.

And so the great experiment of the age proceeds to its very end. Full scope and time have been given to it. Man has, in this age, ample opportunity to cultivate the earth according to his own ideas, prompted and aided by the wisdom of the god of the age; and not until all the fruits are fully matured and their nature clearly manifested, shall the reapers be sent forth to gather them up. They will then, and not sooner, become an object lesson in the moral government of God, to all created intelligences, celestial and terrestrial.

## Signs of the Times.

### JEWISH SIGNS.

#### A JERUSALEM UNIVERSITY.

*The Jewish Chronicle* of Feb. 28 devotes a large space to a new proposal which has recently been made to found a central University for the whole Jewish Race, in Jerusalem.

The very proposal, even, apart from all else, is, in itself, startling, and makes us rub our eyes.

Its significance reaches far beyond what appears on the surface, or even to the natural eye.

Those who know anything of the prophetic Word do not need to be "scers" to comprehend where all such "signs of the times" are pointing.

*The Jewish Chronicle* says:—

"It is a proposal which should not fail to thrill the fibre of every Jew:—every Jew that is, who cares anything for Jewish scholarship and Jewish learning. It touches a chord in every heart that is Jewish which must respond to an idea which has in it the germ of illimitable possibilities for our people. If—nay because—Israel is still destined to be the tribe of wandering foot, let us at least have a home for Jewish learning which, after all, is our sheet anchor in the turbulent waters that beat around us and has never failed us, however tempest driven and storm-tossed we may have been. In a great Jewish University at the very centre of our people's aspirations and hopes, it is quite possible there may be found the solvent of many problems religious, social, political, and economic, which to-day confront us. A new era may begin for Jewry—a new era ushered in by the best tradition which Jewry ever has cherished. For a Jewish University would take its place and we venture to think a very high place, among the seats of learning of the world. This in its turn could not fail to enhance the status of the Jew wherever he may be by at once linking him in the world's estimate with something tangibly great and noble and associating him with something big and worthy which would elevate his aspirations and enrich his ideals. To found and endow such a University there would surely be little difficulty on the score of funds. The people who feel it a pious duty to subscribe to the Chalukah, merely because it is an institution of the Holy Land, and despite the shame it casts upon Jews, will assuredly not refuse support to a university which will spread from Palestine a glory over all our race. Besides which there are large funds in existence, e.g., those of the Jewish Colonial Trust, which could, we imagine, be devoted, at least in part, to establishing a seat of Jewish learning in Palestine while it is conceivable the Hirsch trustees would be able to make a considerable grant for the purpose. Altogether the idea is so excellent, so feasible, so fraught with potentiality of boundless good, that we believe it taken in hand earnestly and seriously it will find ready and willing support from all sorts and conditions of Jews everywhere. The moment seems opportune for the enterprise; it will be a thousand thousand pities if we let the moment slide away and do not utilise all its advantages to the utmost."

#### THE AWAKENING OF PALESTINE.\*

BY DR. MOSES GASTER.

My heart is still aglow with the sunshine and joy of the Holy Land, which is fighting against the chill of outward circumstances and is giving me the privilege of addressing you on some of the aspects of my recent journey to Palestine. I do not intend to attempt to be exhaustive. I will not touch upon the religious aspect. I will not touch on the communal life, on the educational problems, on many and many a point of extreme interest. I will limit myself to one single point—to the economic aspect of the situation. How did the land present itself to my sight? How much could I gather from a careful examination of all available living data as to the productivity of the land, and its fertility?

I will try to speak to you also of the mode of acquiring the land, and discuss whether it is easy or difficult to obtain possession of land in Palestine, according to the information which I gathered from the best available sources. For I have gone to every possible source of information—Jew and non-Jew, official and non-official, the private man and the man in public function, the representatives of foreign Powers and the local Sheikhs. I have tried to gather from the lips of those who live in the country the conditions of purchase, and the conditions of retaining the land once purchased. I will try to speak to you about the Jewish colonies, their success or their failure.

My first answer will be to the question which I have heard over and over again since my return: "Well, have you not been disappointed? Surely, you must have been disappointed! Is it not very filthy and very

\* Extracts from an Address by the Chief Rabbi of Spanish and Portuguese Jewish Congregations of England, delivered under the auspices of the English Zionist Federation, and reported in the *Jewish Chronicle* of July 19th last.

dirty over there? We hear so much about it." Have I been disappointed? That is the wrong question. It depends on the preparation with which we go. It depends on the clear imagination or perspective of things we had before we started, so that we can see whether our imagination has not played us false, whether our conceptions were unjustified, whether the picture we had drawn to ourselves corresponded to the stern reality.

#### FALLACIES TO BE AVOIDED.

Well, it is a sad thing to say that everything that is connected with the Bible seems to be a lost land or a sealed book to our people. If I were to ask anyone of my people about California, they would answer excellently enough, and know all about the latest trial there. But if I asked what was going on in Jerusalem, in Haifa, in Jaffa, or Samaria, I should be asked in return where these places are. I should certainly be received with a blank stare of amazement for expecting an answer about such trivial matters. I do not speak with bitterness but with great regret, for the simple reason that a fight has been carried on against real facts obtained on the spot by experts, trained observers, lovers of the truth; and we have been led astray by legends circulated and fostered by interested parties. This legendary lore has been poured out to us in such volume that we have come to believe those who speak against the land and mistrust those who speak in its favour.

It is part of the propaganda work of Zionism to expose these tales, and trace these biased legends to their ultimate source. I am going to tell you the result of my personal investigations, and it will be for you to compare them with the legends circulated hitherto. In order not to be disappointed, one has to equip oneself beforehand with some knowledge. I have studied the history and geography of Palestine for the last thirty years. I knew every inch of the ground so far as the map was concerned, but I was not satisfied with that.

We are always somewhat mistaken in the way we proceed to judge Jewish questions. We think of ourselves as if we were living isolated in the world, as if there were no influences working on us from outside, moulding us, shaping us, turning us, and sometimes spoiling us, and we do not judge of ourselves by comparing ourselves with surrounding elements and historical backgrounds. The same thing happens in studying Palestine. In order to obtain a real view of the land, a real appreciation and judgment of its possibilities, one ought, as I have done, to make a study on a comparative basis. There is a land that for 2,000 years has been devastated, where scarcely any civilisation has flourished for any length of time, where one invader has blotted out the work of another invader, where one possessor has destroyed the work of the previous possessor, where the land has lain fallow for thousands of years, where the old terraces and plantings have been the butt of the unbridled forces of Nature. The terraces on the slopes have been washed down by the rains.

#### "THE GLORIOUS VALLEY OF SHARON."

In Samaria, for instance, where the people used to cultivate most fertile land, the terraces have gone, the hills have lost their forests because the earth has been washed away—the trees have no more water and the roots have no more home. The wells are dried up, the sand has blown over from the sea, and in the glorious Valley of Sharon, sung in the Song of Songs, horses go knee-deep in the sand. What can you expect of a land

like that? Is it at once to turn into a garden because we make a casual journey there? I compared it with Greece, with Sicily, and the western part of Italy. There exactly the same forces are at work. These countries were devastated by barbarous tribes from the north. The land went out of cultivation, the forests dried up, the rocks became barren. And, therefore, knowing of these things, I did not expect that Palestine would be the land of milk and honey which our forefathers occupied under Joshua.

And yet the land is still there, the possibilities are still there! What men could do in olden times they can do in modern times. That is a lesson which I have learnt. They are re-foresting Italy, they are re-foresting Greece. They are repairing the ravages of time; and what can be done in one country can be done in another. If we travel along that very Valley of Sharon, what do we learn? The land is there, but it is under one or two feet of sand. You only have to dig a little deeper and turn the fallow earth, which has been lying untouched for over 1,500 years, and you get one of the richest loams the world has seen. I travelled from one of the stations in the interior, and for a time the horses had to wade knee-deep, but close by there is an Arab village, and you see field after field of the richest and most beautiful produce growing in excellent black earth. In Petach Tikvah, in Rishon le-Zion, the very same land turns out to be ideal for vine and orange growing. It is a veritable paradise for orange plantation.

I wish I could tell you of the glories of the North. Of course, I went there at a time when everything was in bloom. Everything was fresh, everything was flourishing, everything was green. Waters were rushing down the mountain slopes. Every channel and every rivulet was filled with water. You could hear it rushing down from Damascus to Samech on the Lake of Tiberias. If people go at a time when the sun has shrivelled everything up, the land will seem different. The harvest, you must remember, was garnered six weeks ago.\* On the way to Samaria I saw the old Biblical threshing-floor and the oxen treading the corn, as in the time of David, and before him in the time of Gideon and the Judges. The harvest-time is now long over. Nobody would go to a country when it is covered with snow and ice to form a judgment as to its fertility. If people go when no work is being done (because there is none to do) and everything is burned up, they will gain a different impression. If we are to judge things as they are, we must see them as they are.

#### THE FRUIT OF THE LAND.

I tried to live on the fruit of the land. I was not like the spies who showed the grapes to the people, and at the same time weakened their hearts. I was able to drink of the milk of the land, but not yet eat of the juice of the grape. But I had eggs, and poultry and beef, dried figs and raisins, artichokes, cucumbers, vegetable marrows, green almonds, and pistachio nuts. I also had something else which was a sweet surprise—sugar cane which was sold me by a Maronite woman on the top of the Lebanon mountains. We rode from Beyrout across Lebanon into Damascus, and came from Damascus to Tiberias and Rosh Pinah through scenery as beautiful, as glorious and entrancing, as the finest scenery in Switzerland. We saw the ice and snow on Mount Hermon lifting on high its white silvery head, and were made young by the cool fresh air.

\* The address was delivered on July 14th.

## AN ECHO OF ISRAEL'S WAILING.

I went through the pass near Beyrout, called the Naar-el-keleb, the "dog-river," because the mouth of the river looks like the head of a dog. On the side of one of these mountains you find inscriptions of all the invaders who passed through Palestine—Egyptians, Assyrians, Greeks, Romans, Arabs, and lastly also an inscription of Napoleon. If you close your eyes, and listen to the waters, it is as if you could hear the wailing of our people. Through that gorge our people went into captivity—and we have come back. The mountains of Galilee were the last stronghold of our people where the Romans had to fight sternly, inch by inch, until they poured down the Valley of Sharon and approached Jerusalem. It was here that our scholars established themselves, our mystics, our authors, and grammarians. It was here, too, the text of the Bible was fixed in its present Massoretic form.

You find there some of the most flourishing Jewish colonies, and one Jewish colony is about to celebrate its 25th anniversary. It was a great gratification to me to reflect that I was among those who founded this colony, and the other colony of Samarin. Twenty-five years is a long stretch of time, but the colony has shown that this land of devastation and desolation, at the first touch of the Jewish hand, was able to yield again excellent results, as excellent as in olden times. It is not easy to efface the traces of 2,000 years of devastation and ruin by the mere casting of seed and work of spade. It needs assiduous work. Our people have had to learn the lesson again from the beginning.

(To be continued.)

## SIGNS OF THE APOSTASY.

## THE WORLD AND THE "CHURCH."

The boundary lines between these two opposites, are becoming so confused and indistinct that it is difficult to see where one begins and the other ends.

"Probably (the newspaper paragraph begins) for the first time in Church history, a special Matinée at a Music-Hall, was announced from the pulpit last Sunday (Jan. 12), by the rector of St. Michael's, Coventry."

We need not give the details concerning the wrestling and other "stars" of the Boxing Ring.

On the top of this comes, not an announcement, but the news of a

## "THEATRE HORROR"

which has put the whole of Boyerstown, Pennsylvania into mourning.

On Jan. 13, by the fire of the Roades Opera House nearly 200 lives were lost and as many more injured.

The Special occasion was

## A SUNDAY SCHOOL BENEFIT

performance in aid of the funds of St. John's Lutheran Sunday School, and had been extensively advertised as such.

The above two items are sufficient to mark the steepness of the gradient and the swiftness of the speed, by which the Apostasy is being reached.

When we recall the not distant days of the "Penny Readings," which commenced the descent, it does not need the eyes of a Seer to see what the end must be and how rapidly we are getting there.

It was the late Dr. Horatius Bonar who said: "I look for the world and I see it in the Church; I look for the Church and I see it in the world."

It was the late H. L. Hastings who once remarked

to us: "The Church has been compared to a ship; but a ship is safe on the roughest sea, so long as the sea does not get into the ship."

## THE BIBLE ON THE STAGE.

While, on the one hand, the World is thus being imported into "Religion," and the Stage and Music are invading the churches, so, on the other hand, "Religion" is permeating the world, and furnishing titles for its Stage-Plays and its Novels.

The latest announcement is from *The Daily News* (London, Feb. 20 and March 7, as taking place in London, on March 8), and is headed:—

## "SONG OF SONGS."

## "NOVEL EXPERIMENT ON THE LONDON STAGE."

"A novel and daring experiment is about to be attempted on the stage—the interpretation by a number of professional actors and actresses of the "Song of Songs," exactly as recorded in the Old Testament. The performance is to take place at the Queen's Gate Hall, South Kensington, on the evening of March 8th, under the auspices of the English Drama Society."

The Text is to be spoken by reciters while it is represented in action and movement, scenery, dresses, and full stage effects, with "incidental music."

There is one relief in all this blasphemy: the text of the R.V. is to be used, and not our grand old A.V.

As the natural man neither understandeth nor receiveth the things of the Spirit of God, so these things are foolishness to him.

The R.V. does nothing to help to an understanding even of the literary form of the song that would enable the natural man to get a correct idea of it. For, while the A.V. renders three places "he" and the R.V. "it" when it ought to be "she" it is clear that the Stage will give a misrepresentation of the Song.

Another misrepresentation of the Text is made at the end, where the Shulamite is left as a slave with Solomon, instead of returning to her shepherd lover, to whom she had been so faithful.

Of course the "costumes" and "scenery" come in for their share of the literary puff in the paper which, while it eschews "sporting" news, thus strains out the gnat, and swallows the camel.

## THE MILLENNIUM OF THE FREE CHURCHES.

In the Press of Feb. 27 "a manifesto to Congregational Bodies" was put forth by the leading Congregational ministers and supporters. It is intended, as a counterblast to "the New Theology," but is derided by its chief exponent.

We have nothing to do with *their* controversy. We only call attention to Article 5 as being a solemn "sign of the times."

5. We believe that the regenerate are the true Church, to which, among other sacred obligations, is committed the task of transforming the world, morally and socially, into the Kingdom of God.

This Article of faith corresponds exactly with that of "the New Theology" and both entirely mistake the object of the Church of God, and its mission in the world.

The one mission of the Church is *only Spiritual*, and neither moral nor social.

It is not to "transform" the world but to *convict it of sin* in not believing God and His Word; and to proclaim the present grace of God and to warn it of judgment to come.

It is not to change the kingdom of darkness into the kingdom of Light; but to take out a people from "the

power of darkness," and "deliver" them from it, so that lost sinners may be "translated" from it into the kingdom of God's beloved Son (Col. i. 13).

Those who hold the Creed of the Free Churches, believe that the world is not yet good enough for Christ to come (if they believe He is to come at all) whereas God's Word categorically declares it to be not yet bad enough (2 Thess. ii. 3).

#### THE BIBLE OF THE FREE CHURCHES.

##### "NEW FORMULA OF INSPIRATION."

Another article of the Creed of the Congregationalist Divines, runs thus:—

"We believe that the Bible is God's book, because it enshrines the divine revelation."

This will deceive most people, but the Jewish journals are quick to see through its true meaning. Under the above sub-heading *The Jewish Chronicle* says:—

"It will be noted that it is not asserted that the Bible is the divine revelation; it *enshrines* it. This compromise makes it possible for many to assent who are believers in criticism, who hold that the Bible represents not an instantaneous, but a gradual evolution of the truth about God, and who further think that not all the Bible represents that truth. . . . The new formula is one that seems likely to be the means of reconciling all but the fanatics on each side. For even those who would deny that the Bible is the word of God, can declare with perfect faith that the Bible contains the word of God."

The Creed of the Free Churches thus accords with that of the "Higher" Critics.

## Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

C. H. (London, N.). There is no need to insert your letter as to what other signs are to be looked for before "the coming" of our Lord; because you do not say which "coming." If you mean the coming "for" His church, then, no signs are given or "times and seasons" required. But if you mean the coming "with" His saints (as you appear to do by referring to Matt. xxiv.), then those signs are not to be looked for till *after* the taking up of the Church. It is important to be careful and accurate in our definitions of the word "coming."

T. W. M. (London, E.). We are sorry to hear of your perplexity in the matter of the teaching of the "Millennial Dawn" Mission.

There are very few Sects, new or old, which have not more or less of truth mixed up with the error. Herein lies their danger. The more sweet the cup the more dangerous is the poison within it.

It is the same with the paper you send us. The whole fabric which is built up rests practically on one text, and that a misinterpreted one: 1. Tim. ii. 6, where it is said of the Lord that He "gave Himself as a ransom for all."

It is undeniable that among the various senses in which the word "all" is used, there are two which stand out as being most important. "All" may be "all" *without distinction*, or it may be "all" *without exception*. To say the least, therefore, and, without determining which is the correct sense in 1. Tim. ii. 6,

the foundation is manifestly far too insecure to build up a scheme of doctrine which is practically a new Faith.

If we lose sight of Dispensational Truth, and interpret the word "all" as though it stood quite by itself, and as though it were only an illuminated wall-text, it is impossible to interpret it correctly.

Paul was writing to Timothy, a circumcised, but believing Jew. Hitherto "salvation" had been only "of the Jews" (John iv. 22), and the light shone exclusively for them. But a new revelation was being made to them, to teach them that it was no longer to be confined to them, but it was "to lighten every man" *without any such distinction*. (John i. 9). The Son of Man was to be lifted up to "draw all men" to Him. (John xii. 32.) This *must* mean "all" *without distinction*, for we can see with our own eyes that it is not "all" without exception.

The same rule applies to the other texts which are quoted in the same connection. Hitherto, atonement had been only for "Israel"—but Christ came and "tasted death for every man" *without any such distinction*.

Otherwise "all" will assuredly be saved without exception, with or without a "second chance" or any other number of chances.

This is the dilemma that all Arminians force themselves into. There is no escape from it. Some judiciously hold their tongues. Others unwisely and boldly push the error to its logical conclusion and are forced to embrace the deadly error of "universal salvation" in some form or other.

The fact that we are able here to offer this common-sense explanation of the very same texts which are relied upon by the "Millennial Dawn" teachers (whether we be right or wrong) shows what an insecure foundation they have for their sky-scraping structure. Their "honorary degree" which they would give you "V.D.M.," we interpret as "Very Deadly Mistake."

Plaistow. Your information and cuttings exposing the abominations of "the Abode of Love" are too awful for reproduction, and would only defile our pages and the minds of our readers. As a "sign of the times" they are significant as to one of the logical outcomes of modern holiness teaching.

G. E. S. (Gloucester). *Re* Rev. xvii. 14 and xix. 19, see our work on the Apocalypse.

#### THE BRETON EVANGELICAL MISSION.

The Editor is preparing a letter, which he proposes to send to all his correspondents (about 700) with an "Occasional Paper" by Pasteur Lecoat.

This work lies very near the Editor's heart, and he will tell his friends some of the many reasons why he solicits their fellowship in this most interesting, and, in some respects, unique field of service.

#### ACKNOWLEDGEMENTS.

	<i>Things to Come.</i>	£	s.	d.
T. W. W. (London, S.E.)	...	1	1	0
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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

(Continued from page 39.)

#### II.—ENOCH: FAITH'S WALK WITH GOD.

(Tenth Paper.)

##### I. "THE SEVENTH FROM ADAM."

IT is not without the greatest significance and importance, we may be perfectly sure, that Enoch is specially designated, in the Epistle of Jude, as being "the seventh from Adam."

There is, and must be something for our learning; some finger-post pointing us to a Divine lesson, in this expression, which has attracted the attention of most Bible readers.

"Seven," we know, is the number of *spiritual perfection*.<sup>\*</sup> And therefore it points to some spiritual lesson in the person and faith of Enoch, which is distinctly additional to what we have learned from Abel.

In Jude 14 it is associated with prophesying. And this is by the Spirit of Jehovah; so that the first thing we see is the connection of seven with the Holy Spirit: for a prophet is defined as one on whom the Spirit of God is (Num. xii.). He alone gives the words of God, and enables the prophet to utter them as God's "spokesman."<sup>†</sup>

The expression tells us also that Enoch lived and prophesied in a day of declension and apostasy. For there were no prophets or prophecy until there was departure from God.

There was no need in Eden; for Elohim communed Himself with our first parents.

It is in the midst of the Fall, that we have the first prophecy. The prophecy of the coming seed of the woman was to remove the effects of sin and death: and to crush the head of the old Serpent was named as part of the very sentence of Judgment.

When God provided and ordered the ritual and ordinances in connection with His worship He ordained everything, and appointed every office and duty from that of the High Priest down to the hewers of wood and drawers of water.

But there was no provision for a prophet!

A prophet was not necessary while the priests attended to their duty of teaching the knowledge of God, and while men continued in obedience to God's laws.

\* See *Number in Scriptures*, by the Editor.

† Compare Ex. vii. 1 with iv. 16, and see *The Man of God*, a pamphlet by the Editor.

Not until the Priests departed from their first duties, to teach the people the word of God, and became absorbed in their Ritual, were prophets sent to supply the deficiency; and to be spokesmen for God.

The very fact therefore that Enoch *prophesied* is sufficient, of itself, to tell us that he lived in days when men departed from God's ways.

The very fact that he "walked with God" implies that others did not.

And this is borne out by other evidence.

It has been objected by some commentators, as being very strange that, after Abel, no one is mentioned until we come to Enoch, "the seventh from Adam." No example of faith is given in Heb. xi., though we read of Enos (Gen. iv. 26) "then began men to call upon the name of the LORD."<sup>\*\*</sup>

This has sounded strangely in the ears of many, who remember how Adam, and Abel and Seth must all have called on the name of Jehovah in truest worship. These are universally regarded as godly men.

These two facts then: the prophesying of Enoch, and the omission of Enos, lead us to suspect that we have not yet rightly understood Gen. iv. 26.

It is a matter of fact that the words have been understood by those who ought to know what Hebrew is, in exactly the opposite sense.

The Targum (or Paraphrastic Commentary) of Onkelos (about the second century B.C. in Hebrew) says: "Then, in his days, the sons of men desisted from praying (or became profane so that they prayed not) in the name of the Lord."

The Targum of Jonathan (or Palestine) says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.

Kimchi and Rashi agree with this. The latter says: "Then was there profanation in calling on the name of the Lord."

Jerome also says, (*Quaest.*) that this was the opinion of many Jews in his days.

Without doubt these interpretations arose from a well-known signification of the verb *חָלַל* (*chālal*) to call, but also, to profane,<sup>†</sup> and the information given in the note below, shows that there is good ground for this view.

\* See Michaelis, *Introd. to N. T.* (Marsh's translation), pp. 225, 226.

† It is in the *Hophal* conjugation which is used only once (in Gen. iv. 26), so that we have no means of determining its exact sense. In the *Hiphil* it is rendered *begin* 52 times, *pollute* 1, *sorrow* 1, *break* 1, *first* 1. In the *Pual*, it is rendered *to be profaned* 1, *to be slain* 1. In the *Pacl*, *to wound* 1, *to be wounded* 1. In the *Piel*, it is rendered *to defile* 8 times, *to pollute* 18 times, *to profane* 30 times, *cast as profane* 1, &c.

In the *Niphal* it is rendered *to be defiled* 1, *to be polluted* 4, *profane one's self* 2, *to be profaned* 2.

The margin of the A. V. shows that an object after the verb *to call*, must be supplied, and the word "themselves" is suggested. But there is better reason for supplying *their gods*:—"Then it was begun to call upon [their gods] by the name of Jehovah."

That corruption began at a very early date is evidenced by the whole analogy of Scripture.

If it was with Enos the grandson of Adam that idolatry commenced it would correspond with his name *Enos*, which means, *weak, mortal, miserable*; and it would correspond also with the fact that it was Jonathan the grandson of Moses, who became the first idolatrous priest in Israel (Judges xviii. 30.)

His name was "Jonathan the son of Gershom, the son of MOSES," for the word Manasseh is one of four words in the primitive Hebrew Text which has what is called a "suspended *Nun*": *i.e.*, the letter *Nun* (נ) is written in a smaller character, in, or over the word to show that it originally formed no part of the word, and was inserted there more by way of suggestion, or for pronunciation.

The word is מנשה, and a small "N" is put between the "M" (מ) the "S" (ש) not in a line with the other letters—but standing out a little above them; thus making it read *Manasseh* instead of *Moses*.\*

This was doubtless done in very ancient times to spare the susceptibilities of those who should hear the scriptures read; and to conceal, or at least to mitigate the terrible fact that, Jonathan, the grandson of Moses, was *the first to become an Idolatrous Priest in Israel*.

That Jonathan was the grandson of Moses is also evident from Judges xx. 28, where his contemporary and second cousin Phineas is stated to be the grandson of Aaron.

It is significant that the name of "Jonathan" is omitted in the Genealogy of 1 Chron. xxiii. 15, 16; xxvi. 24, where we read "The sons of Moses, were Gershom, and Eliezer. Of the sons of Gershom, *Shebuel* was the chief." And it is equally significant that *Shebuel* must either have been another son of Moses substituted for Jonathan; or, it may be that another name was taken by Jonathan himself, later in life, for it means "*he returned to God*."

It may be of course (as the Chaldee paraphrase suggests) that Jonathan did return to God; and took *Shebuel* as a new name after his conversion.

If Jonathan, the grandson of Moses, could thus profane the name of the Lord, it is no less strange that Enos, the grandson of Adam, should have done the same.

Enos was born 130 years after the death of Abel, and it would be no wonder, if idolatry began within

\* Every Hebrew MS. and printed Text presents the word thus:—

מְנֵשָׁה

The letter נ (*nun*) is seen to be inserted, half in the word and half out. In some cases it is placed above the "S," but never as actually forming a part of the word, or as the true primitive Text.

some few years after that; all the Patriarchs being still alive, except Adam.\*

By the time Enoch was born (in 622 A.M.) there would be need for a prophet to speak for God, and utter His warning words.

For of what did he prophesy but the coming of the Lord in judgment! And what could that judgment be for but on account of the fast-spreading corruption, and idolatry, and profanation of Jehovah!

If men began to worship the true God aright in the days of Enos, and continued to do so, why should such burning denunciation have been necessary in the days of Enoch?

But, if corruption and ungodliness then began, we can well understand why Enoch should have been raised up to prophesy of these, saying:—

"Behold the Lord cometh with myriads of His holy ones (*i.e.*, angels), to execute judgment upon all, and to convict all the ungodly concerning all their works of ungodliness which they did ungodlily, and concerning all the hard things which ungodly sinners spoke against Him." (Jude 14, 15).

The repetition of the word "ungodly" is most emphatic; and it is done to call our attention to the one subject of Enoch's prophecy, so that we may learn at once what must have been the existing condition of things in his days.

His mysterious removal may have given a check to the flood of ungodliness, but the effect must have soon worn off. For within another hundred years Noah was raised up as "the preacher of righteousness" being warned of God of the then impending judgment; and, moved with godly fear, condemned the world, by his preaching of righteousness; and the preparation of the Ark.

Here, then, we have our first insight into the nature of Enoch's faith, and what it was, in respect of which, he believed God. He was "the seventh from Adam," and this carries our thoughts back to Adam, and causes them to dwell on the character of the days in which the six who preceded him (five of whom with their descendants) were all living.

If Enoch prophesied, as God's "spokesman," then God must have spoken to him and told him what to

\* From the following table the particulars as to "the Generations of Adam" will be at once seen:

	LIVED.			CAIN'S DESCENDANTS.
	FROM A.M.	TO A.M.	AGE AT DEATH.	
1. Adam [Abel]	1	930	930	Cain Enoch
2. Seth	130	1041	912	Irak
3. Enos	235	1139	905	Mehujael
4. Kenan	325	1234	910	Methusael
5. Mahaleel	395	1289	895	Lamech
6. Jared	460	1421	962	Jabel and Jubal
7. Enoch	622	986	365	

say: God's Spirit must have been upon him. (Num. xi. 29; xii. 6.)\*

But our point is that Enoch "believed God."

It must have been a special revelation to Enoch. For, How could he otherwise have known of coming judgment?

He knew from Adam, the great fact that "the seed of the woman" was coming into the world, first to suffer from the assaults of the old serpent, and finally to crush his head; and the coming of the Lord, from that moment, was always the hope of His people.

But, the coming, revealed to Enoch, was a new thing. It was a coming in judgment.

Would men believe God? It appears not. But Enoch believed: and gave forth the solemn warning of his message.

That is the question to-day. The corruption is spreading apace. Idolatry of the worst kind is the characteristic of "religion." In the so-called "Christian religion," men, to-day, do not make their gods out of wood, or metal, or stone; but of something far worse than these: they make him out of their own heads. These materials, at any rate, are pure as God created them; but man's mind is fallen and corrupt; and the imaginations of his heart are only evil continually.

Instead of the "smith with the tongs" (Isa. xlv. 12) working in the coals, we have the Theologian working with his brains in his study. Instead of the carpenter stretching out his rule making it "after the figure of a man, according to the beauty of a man" (Isa. xlv. 13), we have the Preacher stretching out his vain imagination, making his god after the ideas of corruptible man, and belching forth his "new theology." God is man, and man is God, he says.

The corruption in the days of Enos was "new." It was a "new theology."

But where are the Enochs to-day? Where are those who "walk with God," and who witness for God, by testifying: "Behold the Lord cometh to execute judgment on all this abounding religious corruption?"

As Abel's blood yet speaketh, so Enoch's prophecy yet gives forth its warning voice.

Jude, by the Holy Ghost, applies Enoch's words to those in his day, who were going in "the way of Cain." He says "And Enoch, the seventh from Adam, prophesied of THESE ALSO." Jude does not mean that Enoch prophesied as well as others; but that he prophesied of these ungodly ones, of whom Jude wrote, as well as those in his own day.

So he prophesies to the same in our day. He "yet speaketh."

It is remarkable that the word rendered "smith" and "carpenter" in Isa. xlv. 12, 13; xlv. 16, is *חָרָשׁ* (*charash*) and is specially connected with the making of

\* We cannot believe that "Jude, the servant of Jesus Christ and brother of James" who wrote "to them that are sanctified by God the Father, and preserved in Jesus Christ and called" was quoting the Apocryphal so-called *Book of Enoch*!

It is much more likely that, some one who read these words of Jude concocted that "Book" out of his own vain imagination.

idols; and it is the same in meaning as *חָרָשׁ* (*choresh*) rendered "artificer" in Gen. iv. 22.

It is also remarkable that Lamech's sons, Jabal, Jubal, and Tubal-Cain should be the *sixth* in descent from Cain.

These three traders, and inventors, were also the instructors of "artificers" in their respective arts.

How true it is that God "made man upright but they have sought out many inventions." (Ecc. vii. 29.)

This word, rendered "inventions" here, is in two other places connected with man's inventions in departure from God. In 2 Chron. xxvi. 15, it is connected with instruments of war; and in Amos vi. 5, with instruments of music. Thus, four things are allied in Cain's descendants: Commerce, Music, War, and Idolatry: Jabal, Jubal, Tubal-Cain and the "artificers" or workers in wood and iron.

All their names are connected with a common root, *to flow*; and mark the onward flowing and increasing of Cain's descendants.

They flowed on prosperously till they were swept away by the over-flowing flood.\*

They were "carried away" in the judgment; but "the way of Cain" in which they trod is filled to overflowing with their moral descendants to-day.

"The harp, and the viol, the tabret and pipe, and wine are in their feasts; but *they regard not the work of the Lord, neither consider the operation of His hands*" (Isa. v. 12.)

On all hands we see the "smiths" and the "carpenters" at work, calling themselves and their works by "the name of the LORD" though they regard not the Work or the Word of the LORD. They call their buildings "the house of the Lord," but He has small place in them. All is done for the praise and glory of man.

Man is busy framing new fashions in Religion, new modes of worship, new theologies, new gospels of humanity and socialism; and side by side with these, the same handling of the harp and the organ.

Musical Performances, and "Festivals" turn, for the time being, our Cathedrals and Churches into Concert Halls: and from "solos and singers" we have advanced to the establishment of Institutions for the avowed purpose of the artificial instruction and training of those who rank equally with the Preachers in the announcements and advertisements of Public Worship.

No announcement to-day is complete without

"PREACHER, the Rev. \_\_\_\_\_  
SOLOIST, Miss \_\_\_\_\_."

The "chancels" regarded as the most sacred spot, are profaned by being turned into "Orchestras:" and all in "the name of the Lord."

All is for man!

Man's pleasure is, sought in the churches; man's achievements are eulogized in the pulpits; man's compositions are "rendered" in the choir; man's criticisms of the Bible are treated as general literature, and his new theologies are blazoned in the Press. It

\* The word is from the same root, *Jabal: to flow*.

is "man" from beginning to end. No announcement to day, is complete unless the portrait of the Author, or the Preacher, or even the Evangelist, forms part of it.

It is solemn indeed, to find this very feature, which characterises the present day, so closely connected in the Epistle of Jude with "the way of Cain," and the prophesying of Enoch: where men are described as "walking after their own lusts," and "*having men's persons in admiration*" (Jude, 16.)

Oh! where are the Enochs, to-day! Where are those who really believe God in His judgment of all these things now, and in His coming to execute that judgment ere long!

God has warned man of "judgment to come," and all man does, is to *set it to music*, and sing it in the churches which are called by His name; boldly and profanely advertising it as the performance of

"The Last Judgment:"

and all this is engineered by the very man who should be preaching it as a warning; and is carried out by the Jubals who "handle the harp and the organ."

Is not this to repeat the days of Enos, and to "profane the name of the LORD?"

These are the men who are specially designated as "ungodly" in Jude's Epistle: that is to say "without, or apart from God."

For, as Science has already banished God, from His Creation, so Religion has politely bowed Him out of the Churches; while, as in the days of Enos, they do all "in the name of God." Even this very formula has taken the place and thus usurped the use of *prayer* in the pulpit, before the preacher puts forth his profanity.

Oh! for Enoch's faith! To believe God with reference to what we have heard from Him as to His coming judgment, and to warn the "ungodly" of their coming doom.

May we not well heed the Divine exhortation founded on this very fact (in Jude 17-21).

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

"These be they who separate themselves, sensual, having not the Spirit.

"But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

Thus, in this Epistle, while we see angels falling (v. 6) and cities falling (v. 7) we are commended "unto Him that is able to KEEP YOU FROM FALLING, and to present you before the presence of His glory with exceeding joy" (v. 24).

(To be continued).

## "THE SONGS OF THE DEGREES."

(Continued from page 41).

GROUP II. First Psalm.

PSALM cxxiii.

DISTRESS.

A | 1. Prayer to Jehovah.

B | 2-. As the eyes of servants look: } Comparison.  
B | -2. So our eyes look.

A | 3, 4. Prayer to Jehovah.

Psalm cxxiii.<sup>1</sup>

*A Song of the Degrees.*

A | 1. Unto Thee have I lifted up mine eyes, O Thou that dwellest in the heavens!<sup>2</sup>

B | 2-. Behold, as the eyes of menservants [look] unto the hand of their masters; [and] as the eyes of a maidservant [look] unto the hand of her mistress;

B | -2. Even so our eyes [look] unto Jehovah our God, until (lit. till such time as) He have mercy upon us.

A | 3, 4. Have mercy upon us, O Jehovah, have mercy upon us: for we are exceedingly filled with contempt. We<sup>3</sup> are exceedingly filled with the scoffing<sup>4</sup> of those that are at ease<sup>5</sup>, and with the contempt of the proud.<sup>6</sup>

<sup>1</sup>In this Psalm we have reference again to the scoffing of Rabshakeh; as in the first Psalm of the first group; which has the same subject: "Distress."

<sup>2</sup>dwellest in the heavens]. This was the very language of Hezekiah, when he spread the letter of Sennacherib before Jehovah, and prayed: "O Jehovah Sabaoth, God of Israel, that dwellest between the cherubim" (2 Kings xix. 15, Isa. xxxvii. 16).

<sup>3</sup>We]. Heb. *our soul*.

<sup>4</sup>contempt, scoffing]. This member refers to the words of Sennacherib and Rabshakeh in 2 Kings xviii. 19-35; xix. 8-13. 2 Chron. xxxii. 10-19. Isa. xxxvi. 4-21; xxxvii. 8-13.

<sup>5</sup>The word is the same as that rendered *arrogancy* in 2 Kings xix. 20, 28, and Isa. xxxvii. 21, 29 (margin, *careless ease*).

<sup>6</sup>proud]. This is what is *written*: but the *k'ri*, *i.e.* what is *read* is *proud oppressors*: taking the one word as two words.

GROUP II. Second Psalm.

PSALM cxxiv.

TRUST IN JEHOVAH.

A | 1, 2. Jehovah, our help,

B | a | 3. Voracity of enemies.

b | 4, 5. Comparison: Waters.

C | 6-. Blessed be Jehovah.

B | a | -6. Voracity of enemies.

b | 7. Comparison: Fowlers.

A | 8. Jehovah, our help.



## Psalm cxxiv.

*A Song of the Degrees. David's.*<sup>1</sup>

- A | 1, 2. If it had not been Jehovah who was on our side, let Israel, now, say:<sup>2</sup> If it had not been Jehovah who was on our side when men rose up against us:
- B | a | 3. They had swallowed us alive, when their wrath was kindled against us.
- b | 4. Then the waters had overwhelmed us: yea, the torrent<sup>3</sup> would have passed over us<sup>4</sup>; yea, the proud waters<sup>5</sup> had passed over us.
- C | 6-. Blessed be Jehovah,
- B | a | -6. Who hath not given us over a prey to their teeth.
- b | 7. We<sup>6</sup> are escaped as a bird out of the snare of the fowlers.<sup>7</sup> The snare is broken, and we are escaped.
- A | 8. Our help is in the name of Jehovah, who made heaven and earth.<sup>8</sup>
- Title. <sup>1</sup>Some Codices, with Syriac and Vulgate omit "David's." See Ginsburg's Heb. Text, and note.
- <sup>2</sup>Let Israel now say]. Compare Psalm cxxix. 1.
- <sup>3</sup>torrent]. Compare Psalm xviii. 16; lxix. 2; cxliv. 7; Hab. i. 11.
- <sup>4</sup>over us] (twice). Heb. *our soul*.
- <sup>5</sup>proud waters]. Compare Psalm cxlv. 3; lxxxix. 9.
- <sup>6</sup>we]. Heb. *our soul*.
- <sup>7</sup>snare of the fowlers]. See above in Jan., 1908.
- <sup>8</sup>who made heaven and earth]. Compare Psalm cxxi. 2, and cxxxiv. 3.

## GROUP II. Third Psalm.

## PSALM cxxv.

## DELIVERANCE, BLESSING AND PEACE.

- A | 1-3. Israel's security.
- B | 4-. Jehovah's goodness.
- C | -4. The upright.
- C | 5-. The perverse.
- B | -5-. Jehovah's judgment.
- A | -5. Israel's peace
- Psalm cxxv.
- A Song of the Degrees.*
- A | 1-3. They that put their trust in Jehovah are like Mount Zion<sup>1</sup>; which cannot be moved, [but] standeth fast for ever. As the mountains are round about Jerusalem, so Jehovah is round about His People, from this time forth, and for evermore. For the sceptre<sup>2</sup> of the lawless one<sup>3</sup> will not continue over<sup>4</sup> the inheritance of the righteous<sup>5</sup>, lest the righteous put forth their hands to [do] wickedness.<sup>6</sup>
- B | 4-. Do good, O Jehovah,
- C | -4. To such as are good, and to such as are upright in their hearts.
- C | 5-. But as for such as turn aside unto their crooked ways.
- B | -5-. May Jehovah drive them forth with the workers of iniquity.
- A | -5. [But] peace be upon Israel.

<sup>1</sup>are like Mount Zion]. Some Codices, with one early printed edition, and Syriac, read *are in Mount Zion*. See Ginsburg's Heb. Text, and note.

<sup>2</sup>sceptre]. Heb. *rod*: the rod of the Assyrian, put by *Metonymy* for the Assyrian oppression. (Isaiah xxx. 31.

<sup>3</sup>continue over]. *i.e.*, rest, so as to *lie heavily upon*, or oppress: with the idea of continuance, as in Isa. xxv. 10. It refers to the promise of deliverance from the Assyrian invasion of Sennacherib.

<sup>4</sup>lawless one]. So, some Codices, with Sept. Syr. and Vulgate.

<sup>5</sup>righteous]. *i.e.*, Hezekiah, and Israel: referring to the Land, as Israel's inheritance.

<sup>6</sup>wickedness]. By mingling with the heathen, and learning their works, and practising their abominations. We generally associate "wickedness" with social evil; but in Scripture it is nearly always religious "iniquity," and spiritual "wickedness."

(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.

(Continued from page 43.)

BY JAMES CHRISTOPHER SMITH.

#### CHAPTER XII.

#### THE AGE OF ANTICHRIST.

WE find that, in the succession of God-ordered Epochs of time, there is always some *notable event* (and sometimes more than one), by which the passing of the preceding age is signalled and the succeeding one is ushered in. Such events are the Expulsion from Eden; the Flood; the Call of Abram; the Exodus; the Anointing of David; the Incarnation of our Lord; Pentecost; and the Destruction of Jerusalem.

We have just seen that the last named event, along with the writing of Paul's Epistles, formed the signal of the advent of the Church Age. And now, if we ask, at this point, what event will herald the passing of the Church Age (in its strict sense), we may, by the answer, best introduce the subject we have now to deal with.

The next great Divinely-predicted event, which will startle the living and the dead, is that written in 1 Thess. iv. 13-18, and in 1 Cor. xv. 51-54, (compare Phil. iii. 20, 21, and 2 Tim. iv. 7, 8,) namely, the

#### Descent from Heaven

of our adorable Lord and Saviour, Jesus Christ, to raise from among the rest of the dead "those who are Christ's," to change into an immortal state the saints living in the body at the moment, and to catch up both parties, together, in clouds, into the air, to meet the Lord, there.

Christ Himself went up that way (see Acts i. 9-11) : and is it any marvel if the members of His Body go up the same way—the shining Path of Life?

It is this very consummation that is the true and proper expectation of the true Christian, as Paul calls it, elsewhere,

“That Blessed Hope,”  
and

“The Hope of Glory.”

(See Titus ii. 11-13, and Col. i. 5 and 27).

We are told, in these days, that “no sensible person believes these statements of Paul.” Well, on the lowest ground, the writer would far rather believe the words of the faithful Apostle than believe the negations of a man who thus stands forward to proclaim nothing but his own unbelief.

But what if these predictions, by the Apostle, are God-breathed Scripture? Then indeed, the unbeliever is in a solemn position in the sight of God!

For ourselves we joyfully cherish the “Blessed Hope” whose accomplishment will bring us a definite step nearer to the full realisation of

“The Purpose of the Ages.”

Suppose, then, that the prediction of 1 Thess. iv. 13-18, has come to pass—what then? In such an event, how would things be left here on the earth? Very much as things were in the closing part of Acts where Bible History closes. The thread will be picked up just where it was dropped. It will then be seen how the Church Age was parenthetical, covering the time while the

Kingdom was in Abeyance.

Compare Luke iv. 19, 20, where we see our Lord closing the Book at the words, “an acceptable year of the Lord.” In the prophecy quoted from, in Isaiah, the next words are “and the Day of Vengeance of our God.” If He had read these latter words, He could not have said, as He did immediately say, “This day is this Scripture fulfilled in your ears.” Thus we see that the whole parenthetical period, containing the Church Age, comes in between two expressions in one verse of prophecy. (Isaiah lxi. 2.)

There, at Nazareth, we see the Lord *closing the Book*, until the “acceptable year of the Lord” shall have run its course; but where do we find the Book *opened again*? We find it opened not on earth but in Heaven: opened by the Person who closed it: and opened just at the verse where it was closed!

The scenes in the Apocalypse which are unmistakably descriptive of the “Day of Vengeance of our God” are introduced by that striking vision of the

Opening of the Seven-Sealed Book,

in Rev. v. And who is He who opens the Book? Not the Head of the Body, or the Firstborn of the Brotherhood, or the Chief-Corner of the Building; but “The Lion of the tribe of Judah,” described as “a Lamb standing, (not “seated” as in the Church Age) as it had been slain, having *seven horns* (all power), and *seven eyes* (all intelligence), manifested in Action by “the seven spirits of God sent forth to all the earth.”

And as this Lion of Judah's royal tribe opens the seals, one after another, we see events of judgment happening carrying us forward to the sounding of the Seven Trumpets leading to the advent of the Beast and the days of “the Great Tribulation” before the climax of the appearing in glory and power of the

“King of Kings and Lord of lords.”

These names, and attributes, and actions, and judgments, and seasons are all tokens of a New Epoch, of God's dealing with the earth and its peoples, not in Grace but in awful Judgment: in a word they are

Kingdom Names, Kingdom Acts,

heralding the appearing of

“The King”

to set up His Kingdom, in might and majesty,

“Under the Whole Heaven.”

We come back to our question. Suppose 1 Thess. iv. 13-18 has actually come to pass, how would the earth be left?

The Rapture

itself will be the means of many conversions and a new set of Remnant Witnesses will immediately appear, augmented as the period goes on. Many of these will be slain and many will “endure to the end” and be saved (as Noah came through the scene of the Flood) and enjoy Millennial peace and glory.

But what of the so-called Churches? Well, think of it, reader: will the

Rapture

make much difference to many of them? How many whose names are on communion rolls will rise to meet the Lord into the air? The fear is that man's ceremonial religion, as seen in Christendom, will be little affected and will go on just as before, only then to believe “The Lie” under the special delusions that will characterise this terrible era.

(Compare, carefully, 2 Thess. ii. 1-12).

But what we want specially to grasp is, that we see, in this period, in contrast to the Trinity of the Godhead, a

*Trinity of Evil*

in active hostility, demanding the universal homage of mankind under dire pains and penalties.

The corruption and violence will proceed and increase, just as in the days of Noah, and that, too, by the same satanic and demonic agency.

The Trinity of Evil above-mentioned are—

1st *The Dragon*.

He is introduced, in Rev. xii., as opposing the woman and the Man-Child born of her. When he finds that the Man-Child is caught up to God and His Throne: and, in consequence of that, he finds also that he is cast down from the heavenly realms into the earth: he goes away with settled purpose “to make war with the

Remnant

of the woman's seed.” And so “he takes his stand on the sand of the sea”: and from that position he calls up the agents by which he is to accomplish his awful purpose.

Hence, we have,

2nd, *The Beast*

"coming up out of the sea having *ten horns* and *seven heads*, and on his heads Names of Blasphemy."

This second agent in the evil Trinity gets, from the Dragon, "his power and his throne and great sway." That is to say, he gets and takes from the Dragon what Christ, in the days of His flesh refused (see Matt. iv. 8-10), but which He will get from God in God's way and time (see Psalm ii. 7-9).

Thus, as the Dragon is the contrast to God the Father, so the Beast is the contrast to God the Son. This

Dragon-inspired Beast

will be

Satan's Messiah!

whom Israel will receive and make a covenant with, for a time.

(Compare, in contrast, John v. 43)

This Beast is seen carrying out Satan's will and, by sheer force, making the nations bow to him and worship him, right through the period, until the appearing of the King of Kings puts an end to his career (see Rev. xix. 20).

But there is another agent, completing the deceiving Triad, namely,

3rdly, *The False Prophet.*

The first reference to him describes him as "another beast," (because he will have the heart and nature and purpose of the first Beast) (see Rev. xiii. 11-18); but afterward he is called "the false prophet" (Rev. xvi. 13 and xix. 20).

Unlike the first beast, this false prophet comes up "out of the earth": and he has "two horns like a lamb and he spoke as a dragon." The combination of 'lamb' and 'dragon' sufficiently indicates the simulative subtlety of this mighty agent of iniquity.

He it is who works miracles; who persuades the peoples of the earth to make an image of the Beast and worship it; and who compels all tongues and nations to receive his mark or the number of his name—and his on pain of death. It is his mission to glorify and uphold the supremacy of the first beast: and herein we see a perfect imitation of the Spirit's ministry in glorifying Christ.

Thus the contrast is complete between

The Trinity of God

and

The Trinity of Evil.

*Satan* knows that there are three persons in the God-head: here we have his simulation of that fact.

Small wonder that the apostle Paul spoke of this fearful delusion as

"The Secret of Lawlessness"

ready working in his time.

But we know what awful forms it has assumed during the history of Christendom: and when John sees it in its final development the description is true to the facts as we know them (Rev. xvii).

The Harlot is seen seated on the scarlet-coloured beast, and the delusive working goes on until the Beast

and the ten Kings turn on the Harlot and hate her and eat her flesh and burn her up with fire (xvii. 16), for God shall put it in their hearts to carry out His purpose even unto the

"Finishing of the Words of God."

And so this great and satanic system of sin and shame and blood and crime and tyranny is here seen labelled with its true name,

"Secret

Babylon the Great,

the Mother of the Harlots and of the Abominations of the Earth."

(Here read Revelation xviii.)

After this the Heavens are opened and there is the coming forth in "power and great glory," of Him who is called

"The Word of God"

and who, also, as signifying the character in which He will appear, has on His garment and on His thigh a name written,

"King of Kings

and

Lord of Lords."

This will be the Epiphany that all the Prophets foretell and that Christ Himself referred to, as recorded in the Gospels. (See Matt. xxiv).

The *Descent into the Air*, to receive His own, is not in the Gospels: it was a "Secret" revealed, later, to the apostle Paul. See 1 Cor. xv).

This full disclosure of God's Christ, through the opened heavens, will be the fulfilment of Rev. i. 7, when "every eye shall see Him . . . and all tribes of the earth will wail because of Him."

He will then deal with things as He finds them on the earth. This glorious vision of

Him who was Pierced

will be the signal for Israel's repentance and conversion. He will break "in pieces like a potter's vessel" the Kings and armies gathered to make war with Him. (Comp. Psalm ii.)

In this way He will get His inheritance, according to God's decree.

In this Apocalypse He will be the "Stone" coming in contact with the feet of the Image as predicted by Daniel. The discomfiture of His enemies will be like the destruction of the army of Sennacherib. It is called the

"Great Supper of God"

and the fowls of the air are summoned to partake of it.

And, above all, we must note how the Beast and the False Prophet are taken and cast alive into the lake of fire—evidently the first beings to suffer this doom! (See Rev. xix. 11-21).

Thus the opposing forces will all be conquered and scattered and the *Kingdom* of our Lord and of God's Christ will be established: and then shall the righteous "shine forth as the Sun in the *Kingdom* of their Father."

The Age of Antichrist

will, therefore, be bounded by the Rapture (the Lord

coming to the *Air for His saints*), and by the Epiphany (the Lord coming to the *Earth, with His saints*).

These will be the two great acts in the one *Second Advent* of our Lord—and the period occupied by the solemn events between will, in all probability, be as long as (and perhaps longer than) the period covered by our Lord's *First Advent*, namely, some three and thirty years.

The closing years, under the reign of the Beast, will, no doubt, be the special season called

“The Great Tribulation.”

The consummation, as a whole, by its complete fulfilment of the Word of God, will utterly confound unbelief; but it will bring the long-looked-for finality when our glorious Lord and Saviour will get His true place and when

“All Kings shall fall down before Him and all nations shall serve Him.” To Him be glory for ever!

(*To be continued*).

### THE TARES:

OR

### THE PRESENT STATE OF THE CROPS.

BY PHILIP MAURO.

(*Continued from page 45.*)

#### THE NATURE OF TARES—THEIR GOOD QUALITIES.

LET it not be supposed that the tares which are to grow together with the wheat until the harvest, are rank and noxious weeds, such as the vices, crimes and cruelties of humanity. Quite the contrary. These tares are the products of man's genius and industry, not of his viciousness and depravity. The resources of nature which men have developed are the creation of God's own hand, and the forces of nature, which men have mastered and applied to their own purposes, are God's own energies. The products, therefore, could not fail to have in themselves properties of beauty and utility, which naturally evoke admiration. But looking at the method and purpose of their production, the results of human ingenuity are all alike evil. Our Lord's unqualified testimony of the world is “that the works thereof are evil” (John vii. 7). He found nothing to commend in all the works of the world. No, the tares were not a rank poisonous growth; but on the contrary, they bore a very close resemblance to the wheat; so much so that even the angelic servants of the householder could not be trusted to distinguish between them. (“Nay; lest while ye gather up the tares, ye root up also the wheat with them.”) Until ripe the difference could not be detected.

And not only so, but the same soil and air which supply nourishment, and the same sunshine and rain which ripen the wheat, perform the same ministry to the tares: “For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust” (Matt. v. 45).

The main and vital difference between the tares and wheat is this, that the former lack what the latter yields,

namely, the kernel or grain, which is fit to be gathered into barns, and which can be converted into bread that sustains the life and satisfies the soul.

The appearance of the tares or darnel is fair to the eye. It is green and flourishing. Its appearance promises a satisfactory yield, and the field presents a pleasing prospect as the blades of imitation wheat wave gracefully in the summer breeze. But despite the fair and promising appearance, the product is a mockery to those who have expended their toil, and tears and lives, upon it, and is fit only to be gathered into bundles to be burned. Human genius and human industry, with all the great engines and contrivances that have been devised, and with the aid of all the natural stores and forces to which God has given free access, have not produced **one single thing** which can satisfy the heart of man. But this lack of kernel or grain is not manifest until the plant has reached maturity. Therefore the word is “Let both grow together until the harvest.”

#### THE LENGTH OF “MAN'S DAY.”

Man's day has been a long day. It has far exceeded in length any previous day. God cannot be charged with unfairness in not allowing sufficient time for the crops to ripen. No one will be able to say that, with more time, the Satanic plan for the human race could have been worked out to a satisfactory conclusion. The experiment, therefore, is allowed to proceed to its very end. But there is to be a time of harvest, a time of a general reaping and gathering of all the products of the age, and that time of harvest is to be “the end of the age” (Matt. xiii. 39).

#### THE PROCEDURE AT HARVEST TIME.

The procedure at the time of the harvest is to be peculiar. The wheat is to be gathered into the Householder's barn. He who sowed in tears shall then reap in joy. The Divine Sower who went forth with weeping, bearing precious seed, shall come again with rejoicing, bearing His sheaves with Him. (Ps. cxxvi. 5, 6).

But the tares—every growing thing, no matter how excellent in appearance, which has sprung from seed not sown by the Son of Man,—is to be gathered into bundles on the field (and “the field is the world”) to burn them. None of the products of this age, upon which the age so greatly prides itself, is to survive into the age to come.

When the time of harvest arrives the Son of Man will send forth His angels. These angelic beings will come, not to hold up their admiring wonder at the great things which man has made, the twenty-story buildings and the hundred-horse power automobiles, and all the other “products of civilization.” Those holy hands will be engaged in an occupation of a very different sort; namely, in gathering all these great achievements into bundles, as worthless rubbish, which must be consumed before the righteous shall return with their Lord to shine forth in the kingdom of their Father.

#### WHEN SHALL HARVEST TIME COME?

When then is the time of the harvest? The Husbandman Himself is the One who determines when the

time has come for reaping the harvest. Looking upon the field He will perceive that the products of man's unhindered cultivation of the fruitful soil of earth are fully matured, and the word will go forth:

"Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. xiv. 15).

To us, the precise time of the harvest has not been revealed. Of that day and hour knoweth no man. Even He who sits on the clouds awaits the words, "Thrust in thy sickle and reap."

Nevertheless "ye, brethren, are not in darkness that day should overtake you as a thief" (I. Thess. v. 4); and so, as we survey the field, in the light afforded by God's Word, we can observe the progress and the condition of the various crops which men have been, throughout this long age, so sedulously cultivating. We cannot fail also to note that the influences which tend to ripen those crops have been working in our generation with intensified power; just as, at the end of the summer, a few days of warm sunshine bring every growing thing quickly to a state of maturity.

The results of such a survey of the field must be startling and impressive, indeed, to one who has eyes to see; for there are abundant evidences that the time of "the harvest of the earth" is at hand. Those fruits of the earth which have not already fully ripened are maturing so rapidly that surely we may say, in the words of Jeremiah li. 33:

"Yet a little while, and the time of her harvest shall come."

Let us now take for our consideration a few instances from which a general idea of the condition of the crops, and of the proximity of the harvest, can be obtained. In presenting these examples I have not pursued any logical order, but have simply noted them as they occurred to me.

**Philosophy.**—The products of "the wisdom of the world" are fully ripe. In fact, they are overripe. No philosophy worthy of the name has ripened since the days of Plato and Aristotle. Efforts of recent times to furnish an explanation of things (for philosophy is the attempt to explain how things came to be what they are), only serve to show clearly that the fruit of man's wisdom is fully ripe. There has been no progress here in many centuries. What has come up in this part of the field has been a sort of second growth—very scrubby and of poor quality. This portion of "the harvest of the earth is ripe."

**Literature.**—Here we need exercise but little discernment to perceive that the crop of literary fruit is fully ripe. There has been practically no literary product in this generation. In the works of Shakespeare, Milton, Dante, Schiller, Goethe and a few others we have the fully matured product of the field of literature. The present day product in this field is what a recent editorial in a New York secular paper characterized as "weeds of literature."\* Ordinary observers, who pay no attention

\*Within a day or two appeared another editorial on the young toughs, the "unspeakable young devils" who disport themselves in New York City on Sunday and who were termed the "weeds of civilization." "Civilization" is ripe.

whatever to prophecy, are noting the facts though no one who rejects Scripture can have any idea of their significance.

In fact the subjects of literature are exhausted. There remain no great themes to be worked up, even if we have among us (as possibly we may have) men endowed with the literary capacity needed to work them up into approved literary forms. Human effort in this line is now running into the daily paper and the ephemeral periodical. "Literature" is neither produced nor consumed. There is no public appetite for it.

In the literary field "the harvest of the earth is ripe."

**Painting, Sculpture, Architecture.**—The story here is the same. The fruits of these fields of human labor have long since ripened. Among the recent product to be found in these fields there is nothing but imitation and repetition. Further effort along these lines, except of the most perfunctory sort, would be futile, for the supreme products of human genius in these fields have been brought forth. All the forms have been worked over into all possible shapes. The result of our survey here must be the conviction that, in these well cultivated fields also, the harvest is ripe.

**Music.**—Here is a rich and fertile field whose fruits and flowers have refreshed and cheered humanity through the ages, and upon whose cultivation the greatest care has been bestowed. In this field it needs no long scrutiny to discern the true state of things. Musical forms and compositions in their richness and variety have been already developed, and the highest specimens of every form have been already produced. Every conceivable theme which could inspire the musical creative genius has been treated. Indeed, the very conditions which are favourable to the conception and embodiment of truly great musical ideas are passing away. This generation has neither time nor taste for these things; and, as we sample the present-day output from the music publishing houses, our conclusion therefrom must be that, in the great field of music, "the harvest of the earth is ripe."

#### THE VAST FIELDS WHERE AGGREGATED HUMAN EFFORT IS PUT FORTH.

In the hasty glance which we have taken at some of the various fields which humanity has cultivated, our eyes have been greeted everywhere with unmistakably ripened fruit. Let us look now in quite a different direction, namely, to the vast domain wherein national and social experiments are worked out, and the fruits of organizations are produced. Heretofore, we have been looking at individual achievement and production. We now look at associations of men—voluntary and involuntary—and at the result of co-operative effort, wherein the individual is nothing, and the society is everything.

Previous to what we may call "modern times" the fruits of co-operative effort had been brought forth under many different conditions, and a vast amount of "history" and "experience" had been accumulated. In all this the incapacity of man to govern himself and others had been strikingly manifested. But the Almighty

had, in His wisdom reserved for a special purpose the fairest and most highly favoured part of the earth. He kept it carefully hidden from those who had in hand the "progress of humanity." The exceptional natural conditions presented by the continent of America indicate a special Divine purpose—a special experiment to be worked out there. The result has been to furnish to man an opportunity for trying his last social experiment under the most favourable conditions, and with the benefit of all the lessons that were to be learned from the experience of previous ages. Surely, here and now, if ever and anywhere, humanity will bring forth fruits of righteousness, blessing and contentment. Clearly this is the last experiment, for there is no room to try another. Let us then rise to the tremendous significance of the fact that what we see coming into prominence around us is the ripening fruit of consummate human intelligence and human energy, developed to their highest point, and applied under conditions the most favourable that are possible under the sun. The result is superabundant prosperity to be sure; but has the great social experiment of the American continent brought forth any fruits that make for general blessing and happiness to the mass of mankind? We cannot here go into details. Lack of time forbids it. But there is no need to do so. The sickening details of revealed corruption in the very centres and agencies of our national life and national "prosperity" are fresh in the minds of all. What we seek to understand is the significance of these things. What do they tell us?

Man is reluctant to confess failure. He will even close his eyes to it when it is clear and unmistakable. We may recognize here the power of the great "Deceiver" of mankind. For we must not forget that all the things we have been considering are but phases of Satan's great experiment, the development of his plan for the human family, of which plan the first step was the eating of the tree of knowledge of good and evil.

True, there is at the present moment a great stirring of the police and health departments of the nations, and a great scurry is manifested around the spots where the rapidly spreading corruption has come to the surface. The false optimism of the times points to these nervous and spasmodic flutterings of the body politic as indications of a tendency towards better conditions. But to one who has eyes to see, what they really indicate is the matured fruit of unhindered material prosperity, fruit which has been cultivated under the most favourable conditions, by the most gifted, versatile and energetic people who have ever occupied a portion of the earth.

The leaders and beneficiaries of the activities of this age and country will continue to cry "peace and safety," but the anointed eye can clearly see that in this vast field the fruits of man's long toiling and sweating are now fast ripening, if indeed their full maturity has not been already reached.

(To be continued.)

## Signs of the Times.

### JEWISH SIGNS.

#### THE AWAKENING OF PALESTINE

BY DR. MOSES GASTER.

(Continued from page 47.)

#### THE WORK OF THE COLONISTS.

I do not say that the success of the colonies is something great, but if we compare facts it is more than remarkable that they have been able to achieve so much. You must not forget that if an Englishman goes to any part of the world to establish himself there, he takes money, many hundreds of pounds, and goes from the land to the land. He has been brought up on the land as an agriculturist. He knows how to work it, and sticks to it generation after generation until success is achieved. Our people are poor people, poor in money, poor in body, poor in education, poor in appreciation, poor in patience, and poor in one of the supremest conditions—poor in love of the land, poor in the poetry of the land; they do not appreciate it because they have been for 2,000 years driven away from the land, and do not feel the breath of the land animating them and vivifying them as it ought to do, and would do, if they had lived on the land for generations.

At Rose Pinah I saw some long groves of almond trees, field after field and acre after acre sown with all kinds of produce. I saw the slopes of the mountains, once barren, now turned into beautiful olive-groves and into fig-groves. The barren rock, with the aid of modern science, yields to an excellent and simple treatment. The rocks are not quartz, but of a calcareous substance, soft internally, but outside somewhat hard. If you bore a hole deep enough to plant the root of a small seedling, and cover it up with earth, after a time the roots begin to expand, and have sufficient force to drive into the rock, in which they thrive. This may appear to you fanciful imagination, but I have proofs, and where proofs are, argument ceases. There is a whole mountain near Rose Pinah which two people obtained permission to utilise twenty-five years ago. The barren mountain is now covered with a beautiful forest of olive-trees, a remarkable result of the unaided labour of two men. Is there any doubt that if we bring to bear our modern science and modern equipment, and our modern facilities of transport, the land might easily be transformed into a land flowing with milk and honey? Asher, according to the old prophecy, was to "lave his feet in oil." To this very day the whole of the Lebanon is one long olive-grove worth millions, belonging to the Maronites and Druses, a single tree, centuries old, being worth £15. I hope we may be able to do the same. I am sure we shall.

What about the purchase of land? Can we buy land? It is one of the most unmitigated untruths to say that people cannot buy land in Palestine. There is not a single person who had the intention of buying land that has not been able to buy it. If those who had the means and had the men on the spot had acted on our inspiration, the whole sea of Tiberias would have

been a Jewish lake. In regard to land purchase, the mistake is made of not looking at the matter from a comparative standpoint. Ask a man who comes to England from the Continent what buying a house on lease means, or crossing a cheque. Of course, if he can write cheques he will know quickly enough what it means. But ask him to explain to you how you can buy a house on lease in London. It is similar in Palestine, with the one difference that the ground landlord granting the lease is the Sultan. Here you have to go to the Duke of Marlborough or the Ecclesiastical Commissioners. That is a simple thing. In Palestine the land belongs to the Sultan. There are places where freehold can be bought, but that is rare. Leases are granted for 999 years, which for us, I imagine, is quite sufficient.

#### CONDITIONS OF LAND TENURE.

What is bought is the transfer of the lease. The leaseholder has the right of transferring the lease, and the new title is officially recognised. There is, however, a very wise provision attaching to the sale of land. The land must not lie fallow. You must work it. If you do not work it for three years, it goes back to the Sultan. Why is this a wise thing? There is one grave problem with which we are confronted. It is the question of speculation in land. We have heard of this sort of thing in Egypt. The buying up of huge tracts for speculative purposes is obviated by the provision that the land must be worked. The moment a man works his land, he becomes attached to it. The land you are working becomes a part of your own self. You begin to cultivate it with special assiduity and attention. That is why all the fertile land is being taken up.

I have been told that individuals can buy, and that societies cannot buy. That is one of the fictions to which I have alluded. You will judge of things more justly if you remember that, not very long ago, even in England, a foreigner was not allowed to hold landed property. And what about Roumania, Russia, and even Germany? In Palestine, where you feel things are quite different—because we cannot buy on better terms than in Europe, because the legislation is similar to that in England, and because more care has to be taken in view of the political situation of the country—people speak about exceptional difficulties. As a matter of fact, a Jew has much less difficulty in buying land than anyone else. Large land purchases on the part of other nations might be regarded as an attempt to undermine the supremacy of the Sultan. But this could not apply to the Jew. This is the net result of the information I have received.

If we go a little further, and do not limit ourselves to land in the country, but go into the towns, the restrictions are partly removed. You can buy plots of land in the towns and only have to put a hedge round; you need not build on it or pay taxes for years. Then we cry about difficulties in Palestine! Where are they? Let me say that if people wish to settle in Palestine, they must not imagine that everything can be done on the land alone, and in the country or the colonies. The land is being opened up daily, and it was a great satisfaction to me that not a day passed during my tour but I met some rich Jews coming there, not only for pleasure, but for the purpose of finding things to put their money into. That looks rather promising. If we go, we must go both to the country and to the towns.

(To be continued.)

#### SIGNS OF THE APOSTASY.

##### CIVILIZATION AS A MISSIONARY FORCE.

On all hands Education and Civilization are treated as though they were the two great factors in "realizing the kingdom of God on earth" (a kingdom without a king!)

But is this universal assumption borne out by experience and facts?

A leading article in *The Times* (London) of Feb. 6, gives us some very valuable evidence under the heading of "European Education and Chinese Thought."

After speaking on the vast and general increase of European literature in China, it goes on to deplore a humiliating fact, and says "it is undeniable, and suggests unpleasant reflections as to the moral value of our social and ethical system as compared with the Confucian formulæ of national life. It is a matter of common observation that wherever public opinion in China assumes the form of unreasonable hostility to the foreigner, the movement is usually inspired and led by men who have received their education abroad."

On this, *China's Millions* says: "This is a terrible commentary upon our civilization, and forcibly argues the importance of foreign missions."

And this is true. But it deals a severe blow to the vaunted panacea for the world's evils; and should give pause to those who are depending on it.

## Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

M. E. G. (London, S.W.). It was not correct for the speaker you refer to, to quote us as saying that the word "all" in 2 Cor. v. 10 refers to *all without exception*. We have always held and taught that the "all" in this passage must be limited by the definition given, viz., "we," i.e., the saints in Corinth, the writer and his readers.

The "judgment" is also limited to the apportionment of rewards by the words "receive" (v. 10) and "accepted" (in v. 9). The word "labour" (marg. *endeavour*) shows also that it is "service" that is in question, and not "standing."

It is hard for us to have been misrepresented, at the meeting you refer to, as holding as well as teaching that sinners as well as saints will stand before the Bema of Christ in 2 Cor. v. 9, 10 and Rom. xiv. 10.

Those who stand there will stand in all the perfection of Christ's righteousness, and will have been "clothed upon" with bodies made like His own glorious body.

Please make this known to any whom you know to have been present at the meeting, and to the speaker also.

A. L. A. (Essex). The mistake made by the preacher you speak of as to Ecc. iii. 11 is not in taking the word rendered "world" as meaning "eternity" (and suggested in the margin of the R.V.). You can see for yourself what it means when you know all the other places where the word occurs in this book:—viz., ch. i. 4; ii. 16; iii. 14; ix. 6, where it is rendered "for ever," and in xii. 5, where it is rendered "long" and has the same meaning. So much for the text. Now,

for the context, which is best shown by its structure:

- a | iii, 1-8. Man's undertakings. Time fixed.  
 b | 9. Conclusion. Labour fruitless.  
 a | 10, 11. Man's investigations. Capacities limited.  
 b | 11-13. Conclusion. Study fruitless.

This is contrasted with God's works (*vv.* 14, 15) which are perfect and eternal.

Read in the light of this Structure the scope of verse 11 is clear. God hath made everything beautiful in its time; and, besides what relates to *time* (past) there is, in contrast with this, *eternity* (time future); and God's beautiful works have to be investigated with regard to this as well as to the past. For (as is explained in *v.* 11) whatsoever God hath made, continueth for ever. So that God who hath made every thing perfect in its time, has put the thought of eternity into man's heart; only (and notwithstanding that) 'man does not understand the work which God maketh from the beginning to the end.

That is to say, God's works extending from the past to the future are seen only in part, by man, and therefore he cannot find out either God's works or ways from the beginning to the end.

There is nothing about "immortality" here, or "eternal life." God has not put that into man's heart. The devil put that there when he lied to our first parents and told them they should not die. Demons to-day continually repeat the lie to their dupes that "there is no death." We know alas! that there is. But we also know that God has revealed the blessed truth there is resurrection and ascension for all who are in Christ: so that "he that hath the Son hath life, and he that hath not the Son of God, hath not life" (1 John v. 10-12).

We know further that this "eternal life" is "the gift of God" (Rom. vi. 23) and that "this life is in His Son" (1 John v. 11).

The fact that all the heathen believe the opposite is only a proof of the success of Satan's lie; and not a proof that it is true. This is no more the case with regard to this tradition than it is with all the other things which the heathen believe. If they are right in this, why may they not be right in other things? Why not go to them for the truth in other matters?

No! we prefer to stand by the Word of God; and the very fact of anything being popular or universal, carries with it its own condemnation.

F. G. (Jamaica). In reply to your question as to how far the word "partakers" (in the expression "partakers of the Holy Ghost," in Heb. vi. 4, may be taken as implying that they possessed the New nature. The true answer lies not in the word "partakers" but in the words "the Holy Ghost." A glance at our work, *The Giver and His gifts*, will show in a moment that there is no article "the," in the Greek; and that there should be no capital letters to the words "Holy Spirit." The Greek is simply "*pneuma hagion*," i.e., *holy spirit*, which from Luke xxiv., 49, compared with Acts i. 5, is seen to be not the Giver, but His gifts; not the Person, but His power: "power from on high."

The persons to whom the Apostle is writing had partaken of these gifts and this "power." "Gifts" are not *grace*. Gifts can be given and used where *grace* is not bestowed. Balaam had the gift of prophecy (Num. xxiii. 5, 16): *we* have not: though (praise be to God for all eternity) *we* have *grace*. Judas had "gifts," for he is not distinguished from "the Twelve" when they returned and told of the miracles they had wrought.

Our Lord tells of those who will have done "many wonderful works" in His name, but who will be rejected because He does not "know" them as subjects of His grace.

It is grace that saves; not gifts (Eph. ii. 8).

S. C. (Umberleigh). Of course the word "pre-destinate" in Rom. viii. 29 is a "stumblingblock." "Christ crucified [is] unto the Jews a stumblingblock" (1 Cor. i. 23), but we preach Him, all the same. "They stumbled at that stumblingblock," which is Christ (Rom. ix. 32, 33). You ask what is the good of preaching or repenting in the face of Rom. viii. 29? As to preaching, the good is in obeying God. For we are told to "preach the Word," and the only reason given is "for the time will come when men will not endure" it (2 Tim. iv. 4). That is our duty: to sow this precious seed of the Word, for "we know not which shall prosper, this or that."

As to repenting, we also may well ask, what is the good of that? As a means of salvation, no good, for it would be "works." As an *evidence* of God's workmanship goodness itself. We are not saved by repentance, but "by faith." If we *believe God* as to the solemn fact that we are lost and ruined *creatures*, as well as ruined *sinners*, we shall have true repentance, as one of the blessed evidences of our faith. But, until we believe God as to this, repentance is no good as a means of salvation. It may do for a criminal to be sorry for what he has done because he is condemned to certain punishment. But that may not effect more than a temporary reformation, which may last as long as he is in trouble, vanish as soon as he is out of it.

Rom. viii. 29 will always be a stumblingblock to the natural man, especially to the natural *religious* man.

It is not only useless therefore to preach it to him or to such. It is written "to the saints," and it is a blessed *Land-mark* in their inheritance. While on the one hand we are not to remove a neighbour's land-mark (Deut. xix. 14), we are, on the other, not to "put a stumblingblock before the blind" (Lev. xix. 14).

#### "HOW TO ENJOY THE BIBLE."

##### ERRATUM.

On page 350, line 12:

For קָרוֹב (*chārōv*).

Read הָדָשׁ (*chādāsh*).

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### VI.—ENOCH: FAITH'S WALK WITH GOD.

(Continued from page 52.)

##### 2. "BEFORE HIS TRANSLATION."

Two things are spoken of Enoch's faith: his translation, and "before his translation."

The latter, though mentioned last, must be considered first.

It was "by faith he was translated." It was by faith that, "before his translation, he was well-pleasing to God."

In Gen. v. 21-24, there is nothing said about his faith, but only about its results: "Enoch walked with God."

This it is that connects him with the faith of Abel.

"Can two walk together except they be agreed?"

This is God's question by the prophet Amos (ch. iii. 3).

The answer is supplied in the fact, that, experimentally as well as historically, Abel's faith must precede the faith of Enoch.

Abel believed God as to the way in which He would be approached in worship; and Enoch had the same faith, for he who cometh to God in worship must believe that He IS,\* and that He BECOMES\* a rewarder of them that seek after Him."

The number *two* (in Amos iii. 3), speaks of division or unity, peace or war, opposition or agreement.†

Its first occurrence in Gen. i. 6 is in connection with *division*, and *separation*. But it is also used of *confirmation* of testimony, by the mouth of "two witnesses."

Cain and Abel illustrate the former; Abel and Enoch illustrate the latter.

Abel's faith, chronologically, precedes Enoch's faith; and it precedes it experimentally also. For there can be no "walk with God," until there is "peace with God;" and there can be no peace with God before there is the Divinely accepted sacrifice. In other words justification must come before peace. Hence in Rom. v. 1 we read: "Being justified by faith, we have peace with God."

Enoch had Abel's faith which witnessed to his agreement with God; and he had Abel's righteousness, which enabled him to walk with God.

\* The two verbs both rendered "is" in this verse, must be carefully distinguished. The former is *ἔστιν* (this is the verb to be). The latter is *γίνομαι* *ginomai* (this is the verb to become).

† See Number in Scripture, by the Editor.

So that we get here, an advance in experimental teaching.

Sin cut off man from communion and intercourse with God. God came down and walked with Adam before the entrance of sin (Gen. iii. 8). Adam and his wife heard the sound of Jehovah Elohim walking in the garden, in the cool of the day."

But sin entered: "so Jehovah Elohim drove out the man" (Gen. iii. 24); and all communing, communicating, walking, talking and revealing were at an end.

Abel's faith shows the first step in the way back to God. The shedding of blood gave remission of sin (Heb. ix. 22). The substitute was accepted in the stead of the sinner.

The blood of Abel's lamb effected what the sweat of Cain's brow could never have accomplished. It gave "peace with God" and restored communion with God. It enabled man once more to walk with God, but on Redemption ground, and no longer on Creation ground.

Hence, the experimental advance was that, God, who had spoken to Abel and made known, to and through him, how men must come to God in grace, spoke again to Enoch, and revealed how He would come to the earth in judgment.

For it was Amos who says again: "Surely Adonai Jehovah will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7), and David adds the Divine testimony—

"The secret of Jehovah is with them that fear Him:

And His covenant to make them know it" (Ps. xxv. 14, margin).

This blessed fellowship with God is based on blood; for, when we enjoy fellowship with God, then it is (and not in connection with sin), that we are reminded that "the blood of Jesus Christ His son cleanseth us from all sin." It is this which gives us boldness of access into the Divine light (the true *shechina*) of that presence, and preserves us alive when there.

"God is light" (1 John i. 5).

We "walk in the light" (Eph. v. 8).

"God is love" (1 John iv. 16).

We "walk in love" (Eph. v. 2).

"God is truth" (1 John v. 20).

We "walk in truth" (2 John 4, 3 John 3).

In fellowship with God, which is the result of His peace which He gives, our ears are opened to hear and receive the truth which He reveals.

To those "friends" God makes known what He doeth (John xv. 13-15). For He said "shall I hide from Abraham that thing which I do? . . . For I know him . . ."

So here, to Enoch, God made known His secret, and revealed the solemn fact, unknown to all beside; and unknown to Enoch until God revealed it to him.

Enoch "heard" God; and faith cometh by hearing.

Enoch "believed God," and this it was that made him well-pleasing to God, while he walked with God; and this it was that ended in his Translation.

God had spoken about His coming to execute judgment on the ungodly; but, it is equally true that God did not leave Enoch in ignorance of the fact that judgment would not come upon him; for he was godly.

When God warned Noah, and Divinely instructed him as to the coming judgment (v. 7), He at the same time revealed the blessed fact that He would deliver him and bring him safely through it. Surely He must have given the same Divine instruction to Enoch that he also would be translated before it came.

Otherwise, How could it be said that it was "by faith Enoch was translated," if he had not *heard* the word of the Lord, and believed what he had heard? (Rom. x. 17).

Enoch must have *heard* the blessed, welcome, good and glorious news, that he "should not see death," but should be "translated" to heaven.

It is a perversion of the truth of God, to hold from Genesis v. (apart from Heb. xi.) that Enoch's translation merely means "conversion from worldly life and carnal pursuits,"\* or to say that it means an early death, and thus a transition from this "mortal life to the immortal."

Heb. xi. is doubtless a Divine addition to Gen. v. The same Holy Spirit, who inspired Moses, inspired Paul, and gave us, by him, His own explanation.

When He explains that, "God took him," and "he was not found," He means that Enoch did "NOT SEE DEATH" at all, but that he was translated without dying, and was taken bodily from the earth.

It is equally a perversion to take the words "He is not here" used of a Risen Christ, and place them on a tomb-stone (as we have seen them) of one who is dead, and not risen.

Even in Gen. v. there is not the whole of the Divine revelation; for elsewhere we learn that Enoch's body must have been "changed" when he was "translated;" for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. xv. 50).

At death, "the spirit returns to God who gave it," but "the body returns to earth as it was" (Ecc. xii. 7. Gen. iii. 19). At death, therefore, the body (the dust) remains on and in the earth. But, in Enoch's case, his body "was not found:" because "God took him," and he did not die at all.

How wrong it is therefore for any to use those words, spoken of one who did *not die*, and use them to-day of any one who *has died*!

Yet, how common it is for us to hear it said of one who has died, "God has taken him," or "God has taken her"!

It is not true. It is not the truth. It is not only non-scriptural, but it is an *unscriptural* expression.

\* Philo, *De Abrahamo*, and elsewhere, thus allegorises the translation of Enoch.

In this case it would have been just as true for the Holy Spirit to have written "By faith Enoch died," instead of "By faith Enoch was translated."

But, people do not die "by faith." Most of them believe the teaching of demons that

"There is no death,

What seems so, is transition."

They believe the Devil's lie rather than what they "hear" from the word of God.

That word reveals the opposite of all the traditions of men. It teaches that

There IS death;

What is not so, is TRANSLATION.

It required no faith on the part of Enoch to believe that he would die. It does not say Enoch died by faith. That would have been a matter of "sight." He saw death on every hand.

Of each of the six patriarchs before him, it is recorded "and he died" (Gen. v. 5, 8, 11, 14, 17, 20). But of Enoch it is written, that he did "not see death," and the reason given is that "God, took him," and "he was not found."

This implies that men looked everywhere for him, but the search parties could not find him dead or alive.

They could not find Enoch, for God had translated him. They could not find his corpse, for he had not died.

Doubtless there was much excitement, if not consternation. It was quite a new thing on the earth. If they searched, they did not search in silence; but must have wondered and speculated as to what had become of Enoch.

Even so will it be in the coming day of the translation of those who believe God, as to His promise to send Jesus Christ, and "take" them to "meet Him in the air," and "call them up on high" (Phil. iii. 14).

God has revealed for "the hearing of faith," what He has in store for His saints.

He knoweth how to execute judgment on the ungodly; and He knoweth also how to "deliver" those whom He has justified (2 Pet. ii. 4).

As He delivered Enoch by translating him before the coming of the judgment by the Flood of waters, so will He deliver His saints from "the wrath to come."

Alas! how few of us are like Enoch and believe what God has written for our faith.

How few are, *in consequence of this unbelief*, walking with God. The many are walking with themselves, and engrossed with their own walk, instead of being occupied with what God has revealed!

How many there are who believe that they will go through the judgments of the great Tribulation! They must not be surprised if they find they are dealt with "according to their faith!"

If some (as many hold) are *not* caught away before it, as Enoch was, who will they be but "those who believe not!"

Who, of Israel, entered not into God's rest when He bade them go up "by the hill-country of the Amorites," but wandered in the wilderness for forty

years, and finally entered by the fords of Jordan? Those who provoked God with their "evil heart of unbelief" (Heb. iii. 12).

To whom did God "swear in His wrath that they should not enter into His rest?" but to "them that believed not" (Heb. iii. 11, 18).

Why could they not enter in? "Because of unbelief" (Heb. iii. 19).

So we see the full solemnity of the lesson to be learned from Israel's unbelief, and Enoch's faith.

Enoch was "not in darkness" as were the ungodly to whom he prophesied as to the coming judgment: nor are we (1 Thess. v. 4).

Enoch heard "by the word of the Lord" that the coming judgment would "not overtake him as a thief:" and he believed what he heard.

We read the same blessed hope for ourselves in the same "Word of truth" (1 Thess. v. 1-4; Phil. iii. 14).

Do we believe it?

That is the question that must remain with us; and do its own blessed work in our hearts.

In 1 Cor. x. 11 these things are specially declared to have "happened unto them by way of ensample (or type), and are written for our admonition, upon whom the ends of the ages are come." And in verse 5 it speaks of those who did not believe God, and says that "with many of them God was NOT WELL-PLEASSED."

But it is the very opposite that is declared concerning Enoch: for, "before his translation he had this witness borne of him that he had been WELL-PLEASING UNTO GOD."

Why?

"By faith Enoch was translated."

That is the reason.

He believed what God had revealed to him about it: and this faith was well-pleasing to God.

Do we believe what He has told us about our coming Translation?

Do we look for our calling on high (Phil. iii. 14) and walk with God while we witness and wait for that translation?

If we do, it will prove, like Enoch's and Caleb's and Joshua's, a lonely walk, so far as man is concerned; but it will be "with Him" here, and soon "with Him" there; and, meanwhile, we shall have abounding happiness in the knowledge that we are even now, in the midst of all the confusion and corruption

"WELL-PLEASING TO GOD."

(To be continued).

### "THE SONGS OF THE DEGREES."

GROUP III. First Psalm.

PSALM cxxvi.

DISTRESS.

- A | 1-. Distress: its ending
- B | -1. Comparison. Dreams.
- C | 2, 3. Joy.
- A | 4-. Distress: its ending.
- B | -4. Comparison. Torrents.
- C | 5, 6. Joy.

EXPANSION of C  
(vv. 2, 3).

- C | a | 2- Gladness.
- b | -2- Great things
- b | 3-. Great things
- a | -3. Gladness.

EXPANSION of C  
(vv. 5, 6).

- C | c | 5-. Sowing in tears.
- d | -5. Reaping in joy.
- c | 6-. Sowing in tears.
- d | -6. Reaping in joy.

Psalm cxxvi.

#### A Song of the Degrees.

A | 1-. When Jehovah turned the fortunes' of Zion,

B | -1. We were as those who dream.<sup>2</sup>

C | 2, 3. Then was our mouth filled with laughter,<sup>3</sup> And our tongue with songs of joy.<sup>4</sup> Then said they among the nations,<sup>5</sup> 'Jehovah hath done great things for them.' [Yea,] Jehovah hath done great things for us; We are become full of joy.

A | 4-. Turn our fortunes, O Jehovah,

B | -4. As<sup>6</sup> [thou turnest] the torrents' in the gorges.<sup>8</sup>

C | 5, 6. They that sow in tears, will reap with songs of joy. He that keeps going on,<sup>9</sup> weeping, carrying his basket of seed, will surely come again with songs of joy, bearing his sheaves.

'turned the fortunes]. This has no reference to any Captivity of Israel in Babylon or elsewhere. It is a Hebrew idiom, for *an ending of distress*: a restoring to the former estate after trouble. See Job xlii. 10. "Jehovah turned the captivity of Job." How? When He turned Job's fortunes; and when He "gave Job twice as much as he had before."

Compare Ezek. xvi. 53. In verse 55 it is three times explained as "return to your former estate."

In Jer. xxxiii. 11: "I will cause to return the captivity of the land, as at the first, saith Jehovah."

The great point is the *Distress*. The form of it is only a circumstance. Job was never a "captive." The land was never removed away; It was still there; but its trouble was removed or turned away.

'dream]. It was like waking from a dream: for "It came to pass that night, that the angel of Jehovah went out, and smote in the camp of the Assyrians an hundred, four-score and five thousand: and when they arose early in the morning, behold, they were all dead corpses. (2 Kings xix. 35. 2 Ch. xxxii. 21. Isa. xxxvii. 36). It all seemed like a dream, when they awoke, and found their enemies gone, and their trouble ended.

<sup>3</sup>laughter]. Compare Job viii. 21.

'songs of joy]. These are the "my Songs" of Isa. xxxviii. 20.

<sup>5</sup>nations].<sup>7</sup> 2 Ch. xxii. 22, 23, show that the news of these "great things" which Jehovah had done for Israel produced a great sensation; and caused Hezekiah to be "magnified in the sight of all nations from thenceforth."

<sup>6</sup>As]. There is an Ellipsis here, and the verb has to be supplied from the line immediately preceding. "As [thou turnest]." Wellhausen can think of nothing but a *lacuna* in the Text!

<sup>8</sup>torrents]. Heb. *aphikim*: the rushing and turbulent

streams that are forced to turn hither and thither, constrained by their rocky boundaries which they cannot move.

<sup>gorges</sup>]. Heb. *the Negeb*, i.e., the rocky or "hill country" south of the hill country of Judea, (Gen. xii. 9), and north of Egypt, (Gen. xiii. 1).

In Deut. i. 7, it is one of four topographical names. The *plain* (ARABAH, the Jordan Valley); in the *hills* (the HILL COUNTRY of Judah); the *vale* (SHEPHELAH, Philistia), the *south* (the NEGEB, south of the hill country of Judah).

<sup>keeps going on</sup>]. Heb. *going on, let him go on*, implying continuance and perseverance, in spite of his tears.

More literally: Going forth let him go, weeping,  
Bearing his basket of seed;  
Coming in he will come, rejoicing,  
Bearing his sheaves.

The figure *Polyptoton* (the repetition of the same verb in different inflections, is used for the sake of emphasis, which we have marked by the word *keeps*, in the first instance, and by the word *surely* in the second.

#### GROUP III. Second Psalm.

#### PSALM cxxvii.

#### TRUST IN JEHOVAH.

- |   |   |  |                                 |
|---|---|--|---------------------------------|
| A | 1. The vain builders of the house.                                | } Insufficiency<br>of<br>Man.            |                                 |
| B | -1. The vain defenders of the city.                               |  |                                 |
| C | 2. The vain diligence of the labourers.                           |  |                                 |
|   | C   | -2. The gifts of Jehovah without labour. | } Sufficiency<br>of<br>Jehovah. |
| A | 3. The builders of the city, children, the heritage of Jehovah.   |  |                                 |
| B | 4, 5. The defenders of the city, children, the reward of Jehovah. |  |                                 |

#### Psalm cxxvii.

#### A Song of the Degrees. Solomon's.<sup>1</sup>

- |   |  |   |
|---|--|---|
| A | 1. Except Jehovah build a house, in vain have its builders laboured thereon.   |   |
| B | -1. Except Jehovah watch over a city.<br>In vain hath a watchman watched. <sup>2</sup>   |   |
|   | C  | 2-. Vain is it for you to rise up early,<br>to sit up late, to eat the bread [gained]<br>by wearisome [labour]. |
|   | C  | -2. [Jehovah] giveth to His beloved <sup>3</sup><br>while they sleep. <sup>4</sup>                              |
| A | 3. Behold! an inheritance <sup>5</sup> from Jehovah are sons; <sup>6</sup> [and His] reward [is] the fruit of the womb.  |   |
| B | 4, 5. As arrows in the hand of a mighty man, so are [our] sons, the young men. <sup>7</sup> Happy is the man who hath his quiver full with them. They <sup>8</sup> will not be put to shame, should they meet <sup>9</sup> their foes in the gate. |   |

Title. <sup>1</sup>Solomon's]. A Psalm written by Solomon regarding the gift of the Lord to him while he slept (1 Kings iii. 5, etc.); which "the men of Hezekiah" doubtless "copied out" as most suitable for its place

here, referring as it does so suitably to his childless position during the siege of the city, and His "gift" from the LORD afterward. Verse 2 refers to the name "Jedidiah," *beloved of Jehovah* (2 Sam. xii. 25). Here, *Yedid* means Jehovah's beloved one.

The Psalm is divided into two parts:—

The insufficiency of man (vv. 1, 2-).

The sufficiency of Jehovah (vv. 2-5).

Thus it treats of the true ground of trust in Jehovah, which is the subject of the Psalm. The trust here referred to is not Hezekiah's trust as to deliverance of the city; but his trust as to the building up of his own house in the gift of a son as promised by Jehovah through Isaiah.

The Deliverance celebrated in the next (the third Psalm of this Group), refers to the same subject.

<sup>2</sup> Watchman watch]. Heb., *keep awake; be alert*.

<sup>3</sup> beloved]. Heb. *Yedid*, the name of Solomon (2 Sam. xii. 25), given to him by the LORD. Solomon was given because David was *beloved of Jehovah*; and the child was given as a proof that David was beloved notwithstanding his sin.

<sup>4</sup> while they sleep]. It is the accusative, not of the object, but of *the time*, as is frequently the case. It answers the question—When? *Early in the morning* (Psalm v. 4). *At noonday* (Psalm xci. 6). *On one and the same day* (Gen. xxvii. 45). *At the beginning of barley-harvest* (2 Sam. xxi. 9).

It was while Solomon slept that Jehovah gave him all those great and wonderful gifts, even more than he had asked (1 Kings iii. 5-15).

It was while Adam slept that He gave him a wife (Gen. ii. 21, 22); and while Abraham slept that He gave him the Land by an unconditional covenant (Gen. xv. 12-16).

And yet all that Wellhausen can say is:—"the Hebrew words are unintelligible." We believe him: for, "the things of the Spirit of God . . . are spiritually discerned" (1 Cor. ii. 14). Unless one understands what the free grace of God is, these "Hebrew words are unintelligible."

<sup>5</sup> inheritance]. Referring to his "house": the subject of A. (v. 1).

<sup>6</sup> sons]. Referring to the real builders and defenders of the house. (See Ruth iv. 11; Psalm lxxxix. 4. 1 Sam. ii. 35. 2 Sam. vii. 27. Jer. xviii. 9; xxxiii. 7). Comp. Isa. lxii. 5, "so shall thy sons *possess* or *build* thee."

<sup>7</sup> the young men]. We take "of youth" or "of young men" as the Genitive of Apposition.

<sup>8</sup> they]. i.e., the sons, the young men.

<sup>9</sup> meet]. Heb., *speak*, or *plead* their cause. (Josh. xx. 4. 2 Sam. xix. 29. Jer. xii. 1).

But the meaning of the word must be decided by the context, which shows that it is more than mere *talk*. If with "enemies," it must either be to *negotiate* or *confer*, if not to fight. A.V. Margin has "or, *subdue*." It is probably used idiomatically, as "looking one another in the face" is used of fighting (2 Kings xiv. 8, 11). In 2 Kings xi. 1, it means *to destroy*, or *to pronounce sentence of death*. Compare Psalm ii. 5.

Our rendering, *meet*, is neutral, and satisfies the context.

GROUP III. Third Psalm.  
PSALM cxxviii.

DELIVERANCE, BLESSING, AND PEACE.

A | 1. Blessedness of those who reverence Jehovah (3rd pers.).

B | a | 2. Thou.  
b | 3-. Thy house and thy wife.  
c | -3. Thy children. Peace.

A | 4. Blessedness of those who reverence Jehovah (3rd pers.).

B | a | 5-. Thee.  
b | -5. Thy City and thy life.  
c | 6. Thy children's children. Peace.

Psalm cxxviii.<sup>1</sup>

*A Song of the Degrees.*

A | 1. Blessed is every one that revereth Jehovah; that walketh in His ways!

B | a | 2. For thou wilt eat the labour of thine hands:<sup>2</sup> Blessed wilt thou be, and it will be well with thee.

b | 3-. Thy wife [will be] like a fruitful vine, within<sup>3</sup> thine house.

c | -3. Thy children like olive-plants, round about thy table.

A | 4. Behold! thus will the man be blessed that revereth Jehovah.

B | a | 5-. May Jehovah bless thee out of Zion.

b | -5. And thou [shalt] behold the prosperity of Jerusalem,<sup>4</sup> all the days of thy life.

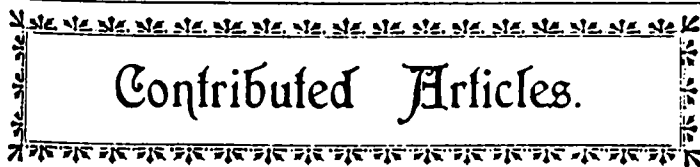
c | 6. And [thou wilt behold] thy children's children: Peace [will be] upon Israel.

<sup>1</sup>This is the third Psalm of the third group; and, as in the second, Hezekiah again declares his sense of the blessing he received in the promise and gift of a son, and an heir to David's throne.

<sup>2</sup>the labour of thine hands]: *i.e.*: thine own hands, in contrast with the opposite in Lev. xxvi. 16. Deut. xxviii. 30-33, 39, 40. See also Amos v. 11. Mic. vi. 15.

<sup>3</sup>within], *i.e.*, in the innermost parts of thy house,

<sup>4</sup>Jerusalem]. In this member Jerusalem is in correspondence by contrast with the house in "b."



Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

(Continued from page 56.)

By JAMES CHRISTOPHER SMITH.

CHAPTER XIII.

THE MILLENNIAL AGE.

THE appearing of the Son of Man through the "opened heaven" and the consequent subjection and removal from the earth of the beast and the false prophet will be the signal for the beginning of a New Era.

Not only will these two agents of Satan be judged, but the kings and captains and armies following them will be smitten, as in the destruction of the army of Sennacherib; and then the Tribes and Kindreds and Nations of mankind who were oppressed by these forces of the dragon, will be glad to hail God's Christ as their Deliverer and their King. It must be borne in mind that the awful movement under the beast is associated with *Christendom* (not with pagan peoples), and hence when the King of Kings appears to begin His reign of righteousness the masses of the human race will bow to His Sovereignty.

When a nation is conquered, it does not mean that all the people of that nation have been slain, but it means that the *army* has been defeated and so the nation has to come to terms with the conqueror. In like manner, the "Apocalypse" of "the Lord of Lords," does not mean the destruction of the masses of mankind, but it means the utter overthrow of the organised forces against Him and the consequent submission of the Kings and Kingdoms over the world.

This is ever the way the Bible sets the matter before us, as, for example, Psalm ii.; Zech. xiv.; Rev. xix. and xx.

The way will thus be prepared for the Anointed One claiming His inheritance—the *Potter's Vessel* of the satanic coalition having been "broken to pieces," thus ending the *Clay* (or democratic) Government.

And thus and then will begin that blessed period of which the Psalmists have sung, and the Prophets have foretold, and the Godly souls of all ages have longed to see, namely, the time we are taught (in Rev. xx.) to call

THE MILLENNIUM.

And now it falls to us to set forth the leading characteristics of this age of righteousness and peace. Observe then, that it is bounded by the *binding of Satan* and the *loosing of Satan*: and it is filled up between these two events by *the reign, in righteousness*, over the earth, of the One "whose right it is." What is implied in the above statement may be notified as follows:—

1. *The binding of Satan.*

The description of this event is found in Rev. xx. 1—3. It is remarkable how the Dragon is identified by various *aliases*, as the old Serpent, the Devil and Satan showing that it is the same subtle spirit working all through the ages, from Eden downwards.

He is bound and "cast into the Abyss, and shut and sealed over so that he might no more mislead the nations until the Millennium should be ended. Thereafter he must be loosed a short time."

What a contrast this will be to the present condition of things!

During this age Satan is present and Christ is bodily absent. During the Millennial Age, the Devil will be absent and Christ bodily and visibly present. That double fact makes all that is said of that happy epoch possible.

The deceiving serpent, the roaring lion, the transformed and transforming Angel of Light, the destroying Apollyon, the misrepresenting Satan, the opposing

Devil—this powerful enemy of God and man will be shut up and deprived of the exercise of his baneful tempting, misleading energy during the long period of "The Thousand Years."

### 2. "The Throne of Glory"

This period will be "the Day of the Lord" in contrast to "the Day of Man." It will be the time when we shall see Christ in possession of His inheritance and exercising His "right" as Son of David and King of Kings. The Davidic Kingship and the Melchizedek priesthood will combine in Him and "the counsel of peace shall be between them both." It is the period when Christ's own words shall be fulfilled: "when the Son of Man shall have come in His glory *then shall He sit on the throne of His glory.*" It will be

- "The Regeneration";
- "The seasons of Refreshing";
- "The times of Restitution."

During this Church age, the Lord Jesus has "gone into heaven," and is seated on "*the Throne of Grace*"; but during the Millennium He will be "over the earth" and seated on "*the Throne of Glory.*" The session in Grace has lasted over 1800 years; it is easy to conceive of the session of Glory lasting 1000 years.

With His *first Advent*

GRACE (bringing salvation) appeared.

With His *second Advent*

GLORY (bringing restitution) will appear.

Of old, the glory of the Lord *filled the Tabernacle* and covered the Camp; but in this great day of release and redemption the manifested glory of our great God and Saviour Jesus Christ will *fill the whole earth.*

To understand Christ's place in that glorious age we must read and read again the 72nd Psalm.

He will be the "King reigning in righteousness" and "judging in righteousness" (verse 1, 2, and Isaiah xxxii. 1). He shall "judge the poor" and save them. He will "break in pieces the oppressor" (v. 4). "In His days the righteous shall flourish" (v. 7). He shall have "dominion from sea to sea" (v. 8). He shall have the homage of all kings and the service of all nations (v. 11). Through Him there will be "abundance of peace" (security) and "abundance of corn" (sustenance) (vv. 7 and 16). "His name shall endure for ever" (v. 17). He will fulfil the *Abrahamic Gospel*,

"Men shall be blessed in Him,

All nations shall call Him blessed" (v. 17).

He will, also, fulfil the *Davidic Gospel*,

"Let all the earth be filled with His glory;" and so it is added: "The prayers of David the son of Jesse are ended," simply because, from the point of view of the Kingdom, there is *nothing more to ask.*

The scene on the holy mount of Transfiguration is a picture of what will obtain during the Millennium. The Apostle Peter distinctly says so: he calls it "the Power and Parousia of our Lord Jesus Christ" (2 Pet. i. 16). And just as Moses and Elijah "appeared in glory" on the mount, on earth, so will we, who are caught up to be for ever with the Lord, be "manifested with Him in glory" in that Day.

The two wonderful scenes in the Apocalypse (Chap. i. 13-16 and Chap. xix. 11-16) will be actually realised. And more than that, Christ will be like a flash of lightning, shining out of the East unto the West, in regard of swiftness of motion: so that He can be in the East one moment and in the West the next.

"SO SHALL THE SON OF MAN BE IN HIS DAY."

His coming is to be like that (Matt. xxiv. 27); but He will, also, be like that, all the time of "His Day" (Luke xvii. 24).

"All hail the Saviour's Mighty Name!  
Let angels prostrate fall:  
Bring forth the royal diadem,  
And crown Him Lord of all."

### 3. The State and Place of Israel.

One of the leading characteristics of the Millennium is the position which Israel will occupy. The prophetic writings are largely declaratory of this: and hence the main facts are clear enough.

#### A. Israel's conversion.

After passing through the fires of

"The Great Tribulation,"

which will be the time of

"Jacob's Trouble,"

out of which he will be delivered, then will come the moment when the Nation will look on Him whom they pierced and repent with that great mourning described in Zechariah xii. 10-14. So thorough will be the work of regenerating Grace that the whole People will be included.

As one prophet writes,—

"My people shall be all righteous." They will all be "trees of God's planting that He may be glorified." The water of cleansing will be sprinkled on them all. The "stony heart will be taken out of their flesh and a heart of flesh will be given them" (which seems to imply that they will be a *sinless nation*). The result will be that, as it is written, "They shall not have to say to one another Know the Lord, for all shall know Me from the least of them to the greatest of them." Then Israel will arise and shine because her light is come and the glory of the Lord is risen upon her. And Nations shall come to her light and Kings to the brightness of her rising.\* Her "fall" was dark and dreadful but her "uprising" will be most glorious.

#### B. Israel's Place.

The nation will be placed in her own Land no more to be plucked up. Her "beloved city," Jerusalem, will be her centre and the seat of universal Government. "He that scattered Israel will gather her." She will be God's royal priesthood to all the nations.

#### C. A United People.

The longstanding breach between Israel and Judah will be healed, as the prophet Ezekiel shows (see Ezek. xxxvii. 16-19). God knows where the Tribes are and He will gather them out and bring them back and plant them never more to be removed or divided.

The glowing pictures by nearly all the Prophets, concerning Israel, will then be fulfilled. The prophetic

\* See Isaiah lx. 1-5; Ezek. xxxvi. 24-30; Jeremiah xxxi. 31-34.

"threatenings" have been fulfilled: it cannot be that the prophetic "blessings" shall fail of accomplishment!

No more need be said here. Israel will be

A people Converted by God.

A people Planted in their own Land.

A people United in the bond of a New Life.

#### 4. *The Nations of the Earth.*

In that day the Lord will be King over all the earth—one Lord and His name One. All nations shall serve Him: all Kings shall fall down before Him. The seat of earthly Government will be Jerusalem: and all nations will own and recognise Israel as the Head of the peoples and no longer subordinate (see Zech. viii. 20-23). Not only so, but the nations will make pilgrimages to Jerusalem to worship God, year by year, and own Israel as God's priests. And the nation that refuses to do so will be smitten or plagued (see Zech. xiv. 1-21).

The nations will not be all converted; but life will be prolonged (probably similar to man's age before the Flood). The oldest age recorded (969) is nearly a millennium.

War will cease: the "cannon" and the "ironclads" of our time will be scrap iron and regarded as relics of a time when satan deceived the nations.

All the means of transit and communication—trains, steamships, telegraphs, telephones—will be used for the annual pilgrimages to Jerusalem and for communicating between all the peoples of the earth.

Any attempt at violence or breach of order will be crushed on the spot. "He shall break in pieces the oppressor." It will be a rule and reign of **RIGHTEOUSNESS**—what the peoples are always calling out for. The poor will be the Lord's special care (see Ps. lxxii.).

Judgment will not be belated or miscarry. The righteous Lord will be there and His servants with Him to see that righteousness is done. And just because of righteousness, there will be "abundance of peace": or, as a prophet has written: "The work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17).

This is the Epoch, in history, appointed by God, when He shall "judge the habitable earth, in righteousness, by that Man whom He hath appointed" (Acts xvii. 29-31).

#### 5. *Those with the Judge.*

Only a word is necessary to say that those who are "caught up" at the beginning of this Period will share in the rule of righteousness with their Lord. They will be His servant-messengers, in judgment. "Know ye not that the saints shall *judge the inhabited earth?*" The angels, too, will have their share in this work. The Ladder vision at Bethel will be literally fulfilled; there will be *ascending and descending* as the need calls for.

So much of the prophetic Scriptures will be fulfilled in that Age, that avowed scepticism will be all but impossible. It will be the restoration of Eden as far as it is possible to be, under present earthly conditions and while man is a sinner. It will be

An Age of *Glory.*

An Age of *Judgment.*

An Age of *Peace.*

An Age of *Plenty.*

The whole Period and all the agents of rule and government and help and succour will be under the immediate and personal control and command of the Son of Man,

"The Prince of Peace."

"The Lord alone shall be exalted in that Day."

"Even so. Come Lord Jesus!"

(*To be continued.*)

### THE TARES:

OR

### THE PRESENT STATE OF THE CROPS.

BY PHILIP MAURO.

(*Concluded from page 58.*)

### THE CROPS SAMPLED: AND CONCLUSION.

#### HUMAN GOVERNMENT.

THE progress of the Harvest of human government may also be clearly traced from the time when God lodged governmental authority in the hands of Nebuchadnezzar. The image which that monarch saw, who was himself the golden head of human sovereignty, gives us the absolute limitations of the cultivation of this field. Man had rejected the only government which God ever instituted on earth; and so, in Nebuchadnezzar's day, authority was committed to the Gentiles to be exercised by them "until the times of the Gentiles be fulfilled."

Nebuchadnezzar's vision forecasts the progressive weakening of governmental control, until the last period of all should see the iron of the Roman system mixed with the fragile pottery of democratic or popular rule.

That the world has advanced very far into this final stage of gentile government is undeniable. A striking illustration is afforded by the work of the last American Congress, which work the people have been called upon by the President and by the newspapers to admire. The attention of the national legislature, assembled to provide measures for the welfare of this great people, has been occupied almost exclusively in the attempt to check two tendencies of our twentieth century civilization and progress; first unequal freight rates on the railroads; and second, the selling of decayed animal matter under government labels as "inspected" food; and we have no assurance that either attempt will succeed. We have been taught from our infancy to regard the railroads as prominent among the blessings of modern civilization. At what stage then have we arrived, when the power of our national government must be invoked to devise legislation which shall protect us from our blessings?

It would be supposed that the meaning of such facts as these would be unmistakable. Under what spell then are the minds of men held that they can even regard the desperate governmental expedients of these times as indications of progress towards better things?

Is it not plain that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners," etc. (1 Tim. i. 9)? The laws never come into existence until after the evils at which they are aimed have become intolerable; therefore, the more demand there is for repressive legislation the greater is the pressure of the rising tides of evil.

As to human government there can be no doubt that we have reached the latter end of the last stage before the King comes.

#### MATERIAL DEVELOPMENT, INVENTION AND APPLIED SCIENCE.

The resources of nature have now been widely and deeply explored. Many and remarkable adaptations of means to ends have been contrived, and discovery seems to be as active as ever. In surveying this field the superficial idea is that an indefinite period of discovery and invention yet lies before humanity; and indeed it requires a closer scrutiny and a deeper acquaintance with the facts in this field of human endeavour than are required to arrive at a correct conclusion as to the state of maturity of the crops in other fields.

Doubtless many new chemical combinations will yet be formed, and new permutations of mechanical elements will be devised; but I believe there are clear evidences that the main fruits of material development are practically ripe. Everyone who, like the writer, has to do with inventions, is well aware that the industrial arts are all in a highly developed condition. It is also clear, that in every direction which industrial development has taken, there are indications that the limit has been reached or is near. Inventive effort is now expending itself upon the mere details.

We cannot go into the proof of this at length, and it must suffice to cite as an illustration the present state of development of those means whereby the energies of nature are utilized. The development and transmission of power or energy lies at the foundation of all industrial operations, and this example will well serve to indicate the condition of the crops in this entire field.

Man-power and animal-power were first utilized and depended upon. Then, as these were found to be inadequate, they were supplemented by devices for utilizing wind-power and water-power. After this stage came the era of employment of the power of heat, which was latent in the immense forests and in the more immense beds of coal. Now we are in the final stage of this last era, and are seeing the application of the energy of the high vibrations in general (etheric vibrations or radiant energy) and of electrical energy in particular. Not only have we entered upon this final stage, but it must be admitted that the means for utilizing these forms of power or energy have themselves been highly developed; and what is now going on is mere improvement in details.

We have called this the final stage of material and industrial development. Every one can see for himself that the "forces of nature" have all been mastered and

pressed into the service of man. There is nothing beyond.

"What shall we say then to these things?" Can we say otherwise than that the crops in every field which man has cultivated are in such a state of advancement that at any moment the Lord of the Harvest may declare that "the harvest of the earth is ripe?"

Other crops might be sampled. Particularly we might examine the conditions in the fields in which the religions of mankind have been cultivated. Much is to be observed here; and the result of all our observations would be that the final stage of "strong delusions," repugnance to "sound doctrine" and choice of "teachers having itching ears" has been reached. The fruits and flowers of the religious field, of which Cain was the first cultivator, and which has produced all the popular systems which offer the delusive hope of salvation without the atoning blood of Christ, are ripe.

These examples will serve the purpose of directing the attention of my readers to the conditions prevailing in the world around us, and to the deep significance of them in the light of prophetic truth.

But there is one other feature of the divinely announced programme of the age which demands our thoughtful attention.

#### THE IMMEDIATE PRELIMINARY TO THE HARVEST: GATHERING THE TARES INTO BUNDLES.

The Divine programme for the age was that the wheat and tares were both to grow together until the harvest; and the immediate preliminary to, or more properly, the first stage of, the harvest is to be the gathering together first of the tares into bundles (Matt. xiii. 30). Then, the wheat is to be gathered into the Lord's barn, leaving the tares on the field, bunched together in bundles in condition to be consumed by the fires of judgment during the tribulation.

As we survey current events is it not clear that the process of gathering into bundles is proceeding in a variety of ways and with amazing rapidity? The individual now counts for nothing. The organization is the thing. And this is so wherever we look.

In the world of business (which is the foremost concern of the age) the tendency to gather into bundles is strikingly exemplified. In every field of human industry the corporation has replaced the individual, with disastrous consequences to business honesty and fair dealing. Nearly all the individual workers have been already gathered into bundles. Those who are not so fortunate as to have a place in the corporations, but are compelled to work for them, are themselves gathering more and more into labour unions, each according to his particular craft, and this condition prevails everywhere.

Other bundles may be seen, of many different sorts. There are societies, fraternities, clubs, guilds, unions, associations, etc., etc.

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of man shall send forth His angels, and they shall gather out of His Kingdom, all things that offend and



them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear (Matt. xiii. 40-43).

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle. And another angel came out of the temple crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. xiv. 14, 15).

#### OUR TESTIMONY.

The subject assigned to me calls for a word as to our testimony regarding the characteristics of the age; but since the allotted time has been consumed in discussing the first part of the subject, the latter part must be dismissed with the briefest comment.

In the face of all these things, and with the repeated warnings of Scripture in our ears, what can our testimony be other than that it is now time to "look up, and lift up your heads for your redemption draweth nigh"? We have a four-fold testimony to present to the world. The answer to the sin that is in man is "Christ our Saviour," the answer to the feebleness, defeats and wilderness-wanderings of believers is "Christ our Sanctifier," and the answer to sickness and disease in the mortal body is "Christ our Healer." Surely then, the answer to the conditions prevailing upon the earth at the present day is "Christ our coming Lord and King."

Let us then give our testimony in the language of James v. 7, 8.

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth."

May we not remember in this connection that our Lord said in another place "My Father is the Husbandman"? He too is waiting, with an intensity of expectancy far exceeding anything that can kindle our hearts. And His waiting is for "the precious fruit." For there was another kind of sowing. We do not forget Him who went forth "bearing precious seed" (Psalm cxxvi. 6), from which comes the fruit that is precious to the Husbandman, and is to be gathered into His barn. Our thought has been directed solely to the other kind of crops; but it is appropriate just here to remind ourselves that our Lord too has had long patience for the promise "He shall see His seed," and shall "see of the travail of His soul and shall be satisfied" (Isa. liii. 11, 12.) This is the "patience of Jesus," the "patience of hope."

"Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts; for THE COMING OF THE LORD DRAWETH NIGH" (James v. 7, 8).

#### KADESH-BARNEA.

No. III.

#### CALEB'S FAITH.

(Continued from Vol. xiii., page 66.)

THERE never was any corporate faith in Israel on the lines of Caleb's faith.

They did not go up from the South by the way of the hill country of the Amorites, and the Twelve Stones are in the bed of the Jordan to this day.

The Epistle to the Hebrews is an appeal to a corporate company—"Let us, holy brethren, partakers of a heavenly calling."

"Let us therefore fear lest a promise being left us of entering into His rest," &c.

It is an appeal or exhortation which, we gather, will be renewed in the transitional period which will ensue after the Mystery of Christ and the Church, as in Ephesians, has been consummated.

Note also that in chapter xi. of Hebrews, the crossing of the Jordan is not mentioned, nor is Caleb's faith alluded to.

The Church periods of falling away, and partial recoveries, correspond in a striking manner to the similar periods in Israel's decline, failure and brief revivals, but no corporate revival has ever been on "Caleb" lines. The last corporate recovery of Truth (in days that are compared by one school of interpreters to the Church of Philadelphia) saw a wonderful revival without question, but the full teaching of Scripture as to:—

- (1) Justification on the principle of faith.
- (2) The full teaching as to the deep Mystery of Christ and the Church.
- (3) The truth as to the Holy Spirit's action—dispensationally—were not fully regained, and hence to this day there is much confusion on these points, e.g., "The Church began at Pentecost," &c.

In the days of corporate failure it is to *individuals* who are overcomers who return to the truth as taught in the Romans and Ephesians, in which the subjective faith-obedience gets great encouragement by remembering the recorded instances of *individual* faith, such as that of Caleb and Daniel, and of the Patriarchs as given in Hebrews xi.

The path of the *individual* overcomer is a solitary one, as Caleb was, but he remembers that this is what Holy Scripture points to, and so he is not discouraged even by his brethren, when they refuse to go up by "the hill country of the Amorites."

The deepest truths of Scripture are, in times such as ours, to be learnt by us one by one as *individuals*, and not corporately; and so it is that no corporate recovery of truth ever has or ever can attain to the complete circle of God's truth.

When, in days of declension and apostasy, like the present, assemblies, as such, are of no avail to help us in the recovery of lost truth, it is well for the individual overcomer if they do not succeed in keeping him in close bondage by their traditions.

J. J. B. C.

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### "MODERN CHURCH METHODS."

##### "AMERICAN INNOVATIONS."

Under this heading *The Daily Telegraph* (London, Eng.), printed on April 28th, a long telegram from its "own correspondent."

It serves to show us the truth of the solemn prophecy in 2 Tim. iv., 1-4, now being fulfilled before our very eyes.

In days when men are turning away their ears from the truth and will "not endure" sound doctrine those whose one business is to "preach the Word" are at their wits' end to search for something that men will "endure."

The Holy Ghost in which such men assert their belief must be a strange and impotent being, if He needs all these tricks and contrivances to "get people in." He must be considered as powerless, and effete, if all these new fashions and modern methods are required to help Him.

It is a remarkable sight to see the world's newspapers standing aghast at these "Modern Church Methods."

On the day following, *The Daily Telegraph* had a very powerful Leading Article on the news sent by its own correspondent, and as the facts are repeated in the Leader, it is unnecessary for us to give the words of the Telegram.

We are so struck by the fact of

#### THE PRESS REBUKING THE PULPIT

that we feel we must give our readers the main part of that Article.

The whole thing is a serious Sign of the Times.

Following on our own Editorial last month it comes as a solemn voice of warning.

If ordinary "thinking men" take so serious a view of the increasing flood of profanity which threatens to overwhelm the "Christian Religion" none need be surprised that we should take the matter so seriously to heart.

When we look back only a few years and note on the one hand, the spread of holiness-teaching and the advance of the holiness movement, and on the other hand, note the development of Missions, Missionary Exhibitions, and the spread of Sacramentarianism side by side with the increasing influence of Episcopacy, surely it is not irrelevant for us to ask, Where are we to look for the results of all this in the Church and in the Churches! Surely, by this time, we might expect to see more holiness of life, greater spirituality of worship, more consideration for what God requires, than for what man desires.

But for such things as these, we look in vain for an increase.

Even Christ, instead of being exalted and glorified, is being dragged down to man's level, and His teaching perverted, and made the basis of a "Christian Socialism."

Yes! Socialism! This is where all these things are tending; to be finally headed up in Anti-christ.

But we must return to the root of all these evils. The signs of revival in the Churches are only *apparent*.

They do not remove the signs of Apostasy, but tend only to increase their growth. The "offerings" and "sacrifices" are increasing by leaps and bounds, but they are consumed by "strange fire." The "incense" of so-called worship goes up in ever-increasing clouds, but it is kindled, not by the Divine fire taken from off the altar of Atonement, but from the censers of man-made ministers and priests and the "strange fire" with which these have filled them.

Even the worldly lookers on can see the increasing profanity; but those whose eyes the Lord has opened can discern the spring from which it rises, and the gulf in which it will all end. It is

#### THE DAILY TELEGRAPH

and not a "religious" or "Christian" journal which lifts its voice (not indeed for God), but in the name of common decency and respect for sacred things.

It says, in its leader (April 30th):—

"We would fain hope that the climax has been reached when the melodrama of a Yellow Press threatens to be matched by the sensationalism of a Yellow Pulpit, and the immortal methods initiated by Phineas T. Barnum for the sake of drawing crowds to a circus are imitated by enterprising ministers who desire to entice democracy back to church. For a long time there has been among American pastors and preachers a forward school more and more in favour of applying business methods to Christian purposes. In every part of the English-speaking world and elsewhere the religious observance of Sunday is falling more and more into disuse. The tendency is not so marked either in this country or the United States as in some other quarters. In France, for instance, the congregations are mainly composed of women, and the vast majority of men never go to church at all. In Germany one-third of the population consists of Socialists, whose Atheism is generally avowed, and even the Evangelical communities report more seriously every year upon the alarming decay of religious enthusiasm. Amongst ourselves and in the American cities the same signs have been multiplying during the last twenty years, and during the last decade above all the habit of keeping Sunday as a purely secular holiday has spread to an astonishing extent. The churches of nearly all the Protestant denominations are attended by a smaller proportion of the population, and the Nonconformists, probably on account of their closer connection with the most advanced schools of political and social thought, have suffered more than other denominations. This is an exceedingly grave matter, and we cannot be surprised that even some men of enthusiastic earnestness, finding conventional methods of no avail, have been driven to attempt desperate remedies.

"Dr. Minifie, late of London, and formerly known as the Boy Evangelist, has declared that he will no longer preach to empty benches. By one means or another he will touch the imagination or curiosity of the people in the highways and byways and compel them to come in. He is vigorously supported by the Rev. Sydney Goodman, of the Episcopal Church, and reported to be a talented preacher. This is also an uncompromising and impatient clergyman. He asserts roundly that 'some churches are absolutely dying of dignity, and want waking up.' How do the forward school of American clergymen propose to realise their aims? When we look into that question we shall not be long in reminding ourselves that many remedies are worse than most diseases. Sydney Smith denounced preachers who were rigidly correct as 'holy lumps of

ice.' We doubt whether any more good will be done by people who attempt to emulate the bounding brethren of the variety theatre and to attract larger audiences by turning their churches into religious music-halls. This, and nothing less, is what has been attempted, profane, startling, and incredible as the statement may appear. The Nonconformist minister has announced the extraordinary engagement of a lady whistler as the chief figure in a programme upon which the sermon took its place with "other turns." Another competitor for the audiences to be edified read a popular novel from a pulpit, expounding the moral of every notable passage as he went along. This may have been a relatively decorous and effective proceeding. But this is merely academic and timid to a disgraceful degree by comparison with the methods which commend themselves to the ardent and flaming imagination of Dr. Minifie. Once a Boy Evangelist, he is, in fantasy at least, still juvenile. He has determined that nobody who likes melodrama shall have any secular excuse for staying away from a place of worship. Even if they think that religion is the powder, there is not much of it, and there is any amount of jam. Arc lamps flare outside Dr. William Minifie's church, though it is not said whether steam-organs are set grinding at the door for greater thoroughness in depriving the devil of all the showman's devices. Inside those who come to pray or otherwise are provided with every attraction that the most frivolous secularist could demand. There is an orchestra, presumably to dispense popular melodies. There is a magic-lantern to illustrate the sermon, and to compete with the cinematograph elsewhere. There are white-robed girls to open the pews!

"This is a truly persuasive addition to the attractions, and we assert without hesitation—if a colloquialism may be allowed us where ordinary language fails—that on this point Dr. Minifie's religious theatre knocks the variety stage to pieces. Nor is this all. In professedly secular places of entertainment they sometimes give away plain programmes. This card is easily trumped, and the leading exponent of hustled Christianity distributes picture postcards to every member of his miscellaneous congregation. Upon these conditions, it is quite possible that Dr. Minifie may get up a run upon his church to an extent that will fill admiring actor-managers with sighs. Meanwhile, the Rev. Mr. Goodman, to whom we have already referred, has methods of his own. We used to hear of chapels of ease. Atlantic City rejoices in what can only be called a church of free-and-easy. There is to be no 'dying of dignity' about Mr. Goodman's methods. The men in his audiences may take off their coats and puff their pipes. The smoking service in this particular religious theatre becomes very like a smoking concert, with sermons instead of songs. To the ordinary unprejudiced mind it must appear that there are some weak points both in the theory and practice of these arrangements. You can bring a horse to the water, but you cannot make him drink. Having attracted a man to a variety entertainment, you may dexterously interpolate a sermon, but you cannot compel your congregation to listen to it or to receive into the mind what strikes vaguely upon the tympanum. The Northern Farmer was conscious every Sunday of the parson ranting away 'like a buzzard-clock over my head,' but the intractable parishioner never heard a word. Again, when variety methods are adopted it has to be remembered that they are never successful unless they are extremely expensive. There is such a

thing as changing the bill. There must be variety with a vengeance.

But there is an infinitely more serious matter. The things of eternity are not to be dealt with by the methods which tickle the fancy of the moment. All thinking men are alarmed by the appalling frivolity which goes with the increasing luxury of the age. Religion is the only serious and solemn influence we have left. If there are growing myriads who know nothing of its deepening and calming ministrations, or of the power of silence and contemplation to refresh the soul and renew every spiritual and mental faculty, so much the worse for them. But if religion, too, is to be cheapened, bedizened, and degraded, to be turned into a thing of tinsel garments, and tinkling bells, and meretricious enticements, then it will be the Churches that will fall, and not mankind that will rise. The offices of Divine worship must be stern and tender, they must be troubling, searching, and sublime, or they can never express the spirit of the ages and the infinite aspiration of the human race. To expel dulness from the Churches may be very well, but let the champions of hustled Christianity reflect upon a German proverb, and let them see to it that in their zeal they do not throw away the child with the bath-water."

## Editor's Table.

### ANSWERS TO CORRESPONDENCE.

M. E. A. (Plaistow, E.) The answer to your question re John iv. 44, is not easy without going into the Structure. The word "For" clearly assigns the reason why the Lord went into Galilee. By "his own country" must mean Judæa. On the other occasions when He quoted the proverb it was in another connection and refers to Nazareth, which was in Galilee. John's record is concerned chiefly with the Lord's ministry in Judæa and Jerusalem, which was his own country by birth as Nazareth was by residence (compare ch. vii. 42). He left there for the reasons given in ch. ii. 23, 24, and iv. 1-3.

The obvious meaning of "For" in v. 44, is its natural sense; and the "when then" ("then" denoting logical sequence, not time) of v. 45 follows naturally on v. 44 giving the correspondence between the fact and its motive. See the structure:—

- a | 43. Galilee: Departing for.
- b | 44. Motive (Rejection in Judæa).
- a | 45. Galilee: Arrival.
- b | 45. Motive realized (Reception in Galilee).

A. S. (Stirling N.B.). Your question as to reconciling and harmonising Matt. xiii. with 1 Thess. iv. depends entirely on "rightly dividing the word of truth." If that be not done the truth cannot be found; and only in proportion as that is done shall we find the "truth."

We have gone most fully into this subject of "rightly dividing," in our recent work *How to enjoy the Bible*, that we must ask you to do us the favour of reading pages 78 to 174, where you will find all you need.

E. J. W. (Selborne). Of course "Father H——" will tell you that Luke ii. 14 should be "on earth

peace, to men of good will" because he is a Romanist in heart though not in name; and because that accords with the Latin Vulgate (Rome's Bible). Alas that that should be the rendering of the R.V.

The object of this rendering is to make out that some men (if not all) are "men of good will." But the universal testimony of Scripture is that the "will" of fallen man is perverted, so that he "WILL NOT;" (John v. 40; vi. 65); and it is God who has to work in him to "will" (Phil. ii. 13) before there can be any good will "to do" or to "work out" that good will. "There is none good, no not-one" (Rom. iii. 10-12).

True, man has a "free will." It is perfectly free. If it were not he could neither be condemned nor punished. But when has that *freedom* ever been exercised in the natural man to choose good, and to choose God? Never! "Father H—" professes to belong to the Church of England; but, who among its members, to-day, believes one of its most fundamental Articles. We will quote, for their benefit, ARTICLE X. "OF FREE-WILL."

"The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength, and good works, to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ preventing [*i.e.*, preceding or going before] us, that we may have a good will, and working with us when we have that good will."

No. It is of God's grace which the Angels told when they sang of His good-will toward lost and sinned men.

L. M. W. (Uckfield). *Re* your Question as to Rom. iii. 28 in relation to James ii. 24 we must ask you to wait for our Editorial on Abraham's Faith. We may anticipate it so far as to say that God-given faith is proved by our acting in accordance with our belief of what we have *heard*; and that all works that do not proceed from a living faith are dead: for, "whatsoever is not of faith is sin."

As to Phil. ii. 12, see *How to enjoy the Bible*, page 275.

A. D. (Illinois). You are quite right; and Tradition is again wrong. Elijah did not go up "in a chariot of fire." The Hymn may say so, and the "chapter heading" in the A.V. may say so, but the Scripture twice says it was "by a whirlwind" (see 2 Kings ii. 1 and 11).

W. B. (N.Z.). We were grieved to hear that Messrs. Pickering and Inglis decline to supply you with *Things to Come*. Thinking there must be a mistake we wrote to them, and find it is too true. Your statement, they inform us, is quite correct. How sad to see Brethren *afraid of the Light*. And yet, they may well be so.

We have a letter lying before us from a Brother in the United States in which he says:—

"I was confirmed in the truth of "sleep" between death and resurrection by considering carefully Dr. Anderson-Berry's articles in *The Witness*!

"I was taught the precious truth of 'our gathering together unto Him' and the Lord's Coming, by reading the proof and supplying the Scripture references against 'Pre-Millennialism!'"

So let those who oppose themselves go ahead. They "can do nothing against the truth," but "for the Truth."

### REPRINTS FROM THINGS TO COME.

In answer to several enquiries, we are arranging for the republication in a separate form, the articles on "Hebrews XI." and those on "The Ages: Past, Present, and Future."

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No. 169.

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## Editorials.

### HEBREWS XI.

#### VI.—ENOCH: FAITH'S WALK WITH GOD.

(Continued from page 63.)

##### 3. "HE WELL-PLEASSED GOD."

IT is a remarkable fact that, in this chapter, every verb is, what is called in the Greek, in the *Aorist* Tense, except three, which are in the *Perfect* Tense.

That is to say, all these historical facts and events are described as having been done, and done with, as completed, and hence, are in the *simple Past* Tense, except in three places, where the *Perfect* Tense is used. The *Perfect* Tense denotes that the thing was done but that its effect remains. When it says, for example, that Pilate "wrote a Title and put it on the Cross," it is in the *Aorist* Tense, because it records a simple passing act that was completed, and a fact that took place, once; but when it says of the Scripture "it is written" it is the *Perfect* Tense, and means "it has been, or was written, and that what was written remains. So that a good rendering of the *Perfect* Tense in this case would be: *it standeth written.*"

Whenever it is stated that we "died with Christ" it is always the *Aorist* Tense, because it records a simple but blessed fact, which took place, once for all, at Calvary. It can never take place again, for "Christ having been raised from the dead, dieth no more" (Rom. vi. 9). He cannot die again. Therefore when it says, in Col. ii. 20, "If ye died with Christ from the religious ordinances of the world, why as though living in the world, are ye subject to ordinances," the verb "died" is in the *Aorist* Tense. It should not be rendered as in the A.V. "if ye be dead with Christ;" but as in the R.V. "if ye died with Christ." It is not true that *we are dead* with Christ! For Christ is risen; He is not dead; and, therefore, *we are not dead*, but risen again with Him. Therefore, when it goes on to say, "If ye have been raised with Christ, seek those things which are above" it is the *Perfect* Tense, for He not only was raised, but remains risen. Hence we are not dead with Him but *we are raised: we did die, but are risen* in Him.\* It will thus

\* Of course, it follows, that, if we are "risen with Christ," we "are dead" to the world, though not "dead with Christ." We must carefully note this distinction. If we "died with Christ" we died to the world and all its religion and, therefore, we continue dead to all its "religious ordinances," but as regards Christ we are blessedly alive with Him and to "the things which are above."

be seen that the Tenses of the Verb in the Greek are most important, and should be carefully observed.\*

We have, in the verse we are considering (Heb. xi. 5), the first of the three *Perfects* in this chapter. We shall come to the others in their places.†

Unfortunately, in the A.V., these three *Perfects* are not distinguished. In the R.V. the first is noted in the Text, but, in the case of the latter two, the note is relegated to the margin.

It devolves on us therefore, now, and here, to give the full force of the *Perfect* Tense in this fifth verse, for these are the "words which the Holy Ghost teacheth," and they are "written for our learning."

The Verb in question is rendered in the A.V. "For before his translation *he had* this testimony." In the R.V. it is rendered: "*he hath had* witness borne to him." If this third Person of the Verb refers to Enoch, and means "he," then it might be rendered, *he hath been borne witness to.*

But there is nothing in the Greek to compel us to understand Enoch, or to render it "he." There is no occasion to introduce Enoch at all. It is quite clear without doing this.

What the Greek says is "IT HAS BEEN [and still is] WITNESSED THAT HE WELL-PLEASSED GOD."

What was the witness that was thus borne, *and still is borne* concerning Enoch? Surely it is what is witnessed of him in the Scriptures of truth: viz., that in believing what God had revealed for his faith he well-pleased God.

As the witness which Abel obtained was in the fire which descended from heaven, so, Enoch's witness which he obtained, was in his own ascension to heaven.

And thus these first two illustrations of faith are linked together. But the link is closer than this.

The great point in connection with Abel's faith is that his offering was

ACCEPTED BY GOD.

The great point in connection with Enoch's faith is that his walk was

ACCEPTABLE TO GOD.

We have these two distinguished in Eph. i. 6, and 2 Cor. v. 9, though in the A.V. both are rendered by the same word ("accepted"):

Eph. i. 6 is "He hath made us accepted in the Beloved:" and

2 Cor. v. 9, is "we labour, that . . . we may be accepted of Him."

\* For example, in 2 Thess. i. 10, it is the *Second Aorist Tense, Subjunctive Mood* and means "When He shall have come," describing what will then have already taken place. Compare Luke xvii. 10, 1 Cor. xv. 24, Matt. x. 23, etc.

† One of the other two is in connection with Abraham's offering of Isaac (v. 17); and the third is in connection with Moses instituting the Passover (v. 28).

The distinction between "in" and "of" is not sufficient, because the two words are totally different.

In Eph. i. 6 it is the Verb *χαριτώ* (*charitoō*) to make one an object of favour.

In 2 Cor. v. 9, it is the Adjective *εὐαρεστος* (*euairestos*) well-pleasing.

This latter is the very word used of Enoch in Heb. xi. 5, 6. His faith was well-pleasing or acceptable to God. Abel's offering was accepted by God.

This is the link between these first two men.

The former has to do with God, and the latter with man.

The former was the act of God's grace in accepting Abel's offering; the latter was the fact of Enoch's faith and walk being acceptable to God.

Thus Enoch' "walk" and Enoch's "faith" are united. He

#### "WALKED BY FAITH

and not by sight" (2 Cor. v. 7).

It is this walk which is so "well-pleasing to God." For in the immediate context (v. 9) the one follows on the other:—

"We walk by faith, not by sight . . . Wherefore we make it our aim to be well-pleasing unto Him" (2 Cor. v. 7, 9)

Walking with God; and walking by faith, and not walking by sight, Enoch did not judge according to the things that he saw.

He was not deceived by any outward appearances or material prosperity; he was not deluded by any schemes for dealing with social evils, or for improving the corrupt state of things around him.

But he showed that it is possible to "walk with God" even in the darkest days; and to witness for God in the most "perilous times."

He, doubtless, did not please men, or seek to please them. It was enough for him that he was well-pleasing to God.

This is why his translation was not merely a passing historical event, but remains as a standing witness which he obtained; a witness which remains to this day for us, to show us that a "walk by faith and not by sight" is, of all things, "well-pleasing to God."

The blood which tells of Abel's death, continues to speak to us of the only way of being *accepted* by God. So Enoch's translation which tells of his entrance to eternal life without dying, continues to witness of the only way of being *acceptable* to God.

For he that approacheth to God, in worship (as Abel and Enoch did) it is necessary for him

#### TO BELIEVE GOD;

to believe that He IS; for, "apart from faith it is impossible to well-please [Him]." It is a matter of necessity for him "to believe that He IS and that He BECOMES a rewarder of those who seek Him out."

For we who "seek Him" as Abel sought, will find Him as Enoch found Him; if not by being, while we are "alive and remain," called on high (Phil. iii. 14), and thus "clothed upon" with a spiritual body by translation (2 Cor. v. 2, 4); yet, we shall surely find Him in a glorious resurrection when "absent from these

mortal bodies" we shall be for ever "at home with the Lord" in resurrection bodies, made like unto Christ's glorious body, and presented faultless in Him before God with exceeding joy (2 Cor. iv. 14, Phil. iii. 20, 21, Jude 24).

But the abiding lesson still standing before us in Enoch's faith is that, it is well-pleasing to God "to believe Him, as to this our own "translation."

Abel believed what God had told him about the accepted sacrifice and acceptable worship.

Enoch believed what God had revealed concerning the coming judgment on the ungodly and his own prior translation to glory.

His faith, as well as Abel's blood, continues to speak to us; and it tells us that if we would be well-pleasing to God the one thing necessary is to believe what He has revealed as the blessed object of our faith.

Our responsibility is far greater than theirs. For God, who spoke to those elders, spoke in sundry portions and in divers manners. We have what He said to them in the Old Testament. But He has since spoken by His Son; and we have what He said in the Gospels.

But since then He has spoken unto us by His Spirit in the Epistles, and in the rest of the New Testament,

We have more to believe than those who lived in the former Dispensations.

Enoch and Noah had to believe in "the seed of the woman," and in the coming Judgment (Jude 14). others had to believe concerning "the seed of Abraham" and the coming nation of Israel (Gen. xv.), others had to believe concerning "the seed of David" and the coming Kingdom (2 Sam. vii.), others were called to believe on the Lord Jesus Christ as still to come as "the heir of all things" (Heb. i.)

When He was rejected and crucified by His own People, others were then called on to believe that, on the repentance of the nation, God would send Jesus Christ with the times of refreshing for Israel and the world. (Acts iii. 20, 21).

When this Testimony was refused (Acts xxviii. 25, 26), then further additions were made to the revelation of God's "counsels:" and, His "purposes" which He had purposed "before the foundation of the world" were vouchsafed in the Epistles to the Ephesians, Philippians and Colossians.

Each generation of faithful ones, was in its turn, called on to believe God in what He had revealed for the faith of His people; and they were well-pleasing to Him in proportion as they did so.

But, as of old, the multitude to-day, refuse to believe Him. They still "provoke" Him, as Israel did of old.

It is as though Enoch believed what had been revealed to Abel as to approaching God, but refused to believe what had been revealed to him as to translation by God.

It is as though Abraham believed all that had been made known to Abel, Enoch and Noah, and refused to believe God that in his seed Israel shall be made a nation, and all other nations be blessed.

This is the condition of thousands to-day who call themselves "believers."

They persist in calling Israel "the Jewish persuasion," when of all others, they would not and will not be persuaded, though that blessed One did rise from the dead. (Luke xvi. 31).

They persist in calling themselves "believers" though they steadfastly refuse to believe what God has revealed in the Epistles written after the "casting aside" of Israel in Acts xxviii. 25, 26.

For all that they care, the Holy Spirit might as well have never made any subsequent revelation at all.

Though the Lord Jesus told His disciples that He had many things to say to them, which they could not then understand; and that He would send the Holy Spirit, who would glorify Him, and guide them into all the truth yet to be revealed, His professed disciples of the present day practically tell Him that there was no occasion to send Him to do this; and that the truth into which He guides them in the Pauline Epistles can be dispensed with.

They are content with the Old Testament revelation, and the "Teaching of Jesus." They confess their belief that Jesus Christ will "come to judge the quick and the dead," but as for any blessed hope of their translation, ascension or even of resurrection, they can do without it. They practically tell Christ, that He need not come again for *them*; *they* are going to die and go to Him! Thus, the "traditions of men" are believed, and greedily swallowed, while the *subsequent revelations* of God are unheeded; and those who do believe them are treated as eccentric expositors, and fanciful faddists.

How can those who thus judge be well-pleasing to God? Is it not as true to-day as it was of Israel: that "with many of them God was not well-pleased"?

Why? "Because of their unbelief." God was "grieved," and "provoked," and "sware in His wrath that they should not enter into His rest."

May it not be the same in the case of thousands to-day who do not believe Him as to the way of entering into His rest, which He has revealed in Resurrection (1 Cor. xv.), Ascension (1 Thess. iv.), and Translation (Phil. iii.)?

If they persist in believing the "evil report" of the ten spies, and refuse to enter into His rest by "the hill country of the Amorites," they must not be surprised if they have to wander in a wilderness all their lives, and enter it by crossing the Jordan, the river of death.

Oh! the blessedness of believing God!

Those who would enter into His rest and be well-pleasing unto Him, must believe that He IS and that He will BECOME a rewarder of their faith.

Of this first fresh revelation made after that given to Abel, Enoch is the blessed example of one who believed God, and was well-pleasing in His sight.

May we know what it is to enjoy peace with God as Abel did, and to know the peace of God, and to enter into His rest, as Enoch did.

### "TRY THE SPIRITS."

It is perfectly certain that this injunction would never have been given to us, unless it were of the utmost vital importance to our spiritual well-being.

Moreover, the necessity for the performance of this duty is contained in the reason given for it, "try the spirits whether they are of God, because many false prophets are gone out into the world" (1 John iv. 1-3).

Israel, of old, would not have been similarly warned, had not the evil been a solemn reality, and the danger of being deceived, exceedingly great.

In Deut. xviii, 10-12 God commanded Israel, "There shall not be found among you any . . . witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For ALL that do these things are an *abomination* unto the Lord: and BECAUSE OF THESE ABOMINATIONS the Lord thy God doth drive them (the former inhabitants of Canaan) out from before thee."

Unspeakable sins marked those nations given over to Spiritism; and to-day the same things prevail in India, in those parts where Spiritism flourishes.

Israel was God's instrument to stamp Spiritism out: but alas! Satan succeeded in introducing Spiritism into Israel, until at last God's judgment fell, first upon Israel and then upon Judah because of Spiritism (2 Kings xvii. 7-23; xxi. 1-16).

At the first coming of the Lord Jesus, the whole spirit world seemed alive with excitement; and Satan's activities were manifested in a very special manner.

Christ, when on earth, again and again cast demons, unclean and evil spirits out of men.

When we see a similar manifestation of excitement in the spirit-world to-day, surely we may draw the plain inference that it is because the second coming of the Lord is near at hand.

These spirits are of many kinds, but they are animated by one purpose.

The Lord spoke of some which were "more wicked" (Matt. xii. 45), showing that there are some *less* wicked. He spoke also of "this kind" (Matt. xvii. 21), showing that there are other "kinds."

The Holy Spirit Himself "speaketh expressly, that in the latter times some shall depart from the faith, giving heed to deceiving spirits, and teachings of demons, speaking lies in dissimulation" (1 Tim. iv. 1, 2).

He tells us of one kind (in Acts xvi. 16-18) which for "many days" endeavoured to *mix itself up in Gospel work*, and thus mar the ministry of the Word by the Apostles.

He tells of "another spirit" (*i.e.*, a *different* kind of spirit) which can be "received" by those who profess and call themselves Christians (2 Cor. xi. 4).

He warns us against Satan's ministers" (spirit as well as human) who "transfigure themselves," and appear as angels or messengers of light. Satan, He tells us, does so, and we are not to marvel if his ministers do the same (2 Cor. xi. 13-15) and appear as "ministers of righteousness."

All this shows us that we are to look for these spirit-activities in the *religious* sphere; and not merely in the sphere of crime and immorality. One "kind" of spirits may teach and preach morality, while another may undermine faith in the Word of God.

If these are "deceiving spirits" it is obvious that they must *so simulate what is true, as to make it difficult to discern between the reality and the counterfeit.*

We are told that our conflict is with "wicked spirits in heavenly places," *i.e.*, in the sphere of our heavenly calling and standing (Eph. vi. 12, marg.)

2 Thess. ii. 8-10 and Rev. xiii. 1-8, tell of a still greater development of these spirit-forces, and of a deeper conflict with them.

The Anti-christ will be energised by Satan himself; and with "LYING WONDERS" and "DECEIVABLENESS OF UNRIGHTEOUSNESS" will head up Spiritism into a world-wide apostasy against God and His Christ and His Word; "and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

One of the closing messages of the Bible is, "Sorcerers shall have their part in the lake which burneth with fire and brimstone." (Rev. xxi. 8.)

The controlling spirits of modern mediums are demons. They are not the spirits of dead people but they impersonate them falsely. They know their doom is perdition. They believe and tremble (Jas. ii. 19.)

We have seen that they are of various kinds: Some are lewd, and wicked, others "believe," and know about the "way of salvation," desiring to mix themselves up with the work of preaching the Gospel, in order that they may *mar*, where they cannot destroy, the work.

When the evil spirit failed to deceive Paul and Silas, it got them cast into prison. (Acts xvi.)

Unfortunately many Christians in the present day are ignorant of Satan's devices; and of evil spirits and demons his agents and ministers. Hence they are deceived, and led astray; and, the moment they see any supernatural manifestation they jump to the conclusion that it must be the work of the Holy Spirit.

They have no idea that Satan's work is always a travesty of the work of the Spirit of God: and hence, though they have this plain precept before them, written and given for the very purpose of guiding them in these "perilous times," they take it for granted that all spirits are "good," and that there is no need therefore for trying them.

When does this precept, or when should it apply to us but in times like the present when spirit manifestations of all kinds, abound on all hands.

And by what are we to try them, but by

THE WORD OF GOD!

If there is one thing that characterizes the workings of these spirits it is *confusion*. In the manifestations which are deceiving thousands in India, California, Sweden, Germany and Wales, where these outbreaks occur, all alike bear the one common stamp of *disorder*.

This one fact, of itself, should be quite sufficient to enable the Lord's people to discern and detect the counterfeit.

Instead of it being "one by one," many are praying at the same time. Some are singing while others are praying.

There is a so-called "speaking with tongues" but an absence of obedience to the injunction that women should "keep silence;" and that there should be no speaking if there be no interpreter.

Moreover, the very object of this speaking with tongues, is quite different from the object in 1 Cor. xiv. 22, 23.

Instead of the spirits of the prophets being "subject to the prophets" (1 Cor. xiv. 32), in these cases it is just the opposite: *for the prophets are subject to these spirits*; and all is confusion, while the Scripture declares that

"GOD IS NOT THE AUTHOR OF CONFUSION"

(1 Cor. xiv. 33).

We know then perfectly well who the author is!

We are thankful to be able to record that some of the leaders in Germany have been led to make a confession that they have been led astray by these "deceiving spirits."

Here is part of the confession of the leader of the "tongue movement" in Germany. He says:—

"By the Grace of God I was convicted after an inner conflict of several weeks, that the leading spirit in the Los Angeles movement is not the Holy Ghost, but a 'spirit of lies.'

"1. I have to humble myself, because I did not make use of watchfulness, and therefore did not try the spirits. I let the "lying spirit" use his power over me simply because I had heard and read about him as being Biblical.

"2. This spirit revealed himself in tongues, prophecy, dreams, etc., but he is the spirit of a lie, though he pretends to be the Spirit of God and speaks in words of the Bible.

"3. I entreat all those souls who came under the influence of this spirit to get rid as quickly as possible of him. They must refuse him their obedience, and be cleansed in the blood of Jesus."

Some of the good German brethren who had yielded more or less to these delusions make a still more significant statement in these words:—

"We state the grave fact that in the late movement in Cassel, and other places, well-known Christians have got a gift of prophecy and tongues that was not from the Holy Ghost.

"We must say, that we missed in a highly deplorable measure the trying the spirits, as the Word of God orders, and that the leading men in the movement had not the gift to discern the spirits from the beginning.

"We confess this deficiency as guilt and blame falling on us, as on wide spheres of the Christian Church. We ask our brethren and sisters to bow with us before God, and ask the Lord to have mercy upon us and to heal us.



"In the deep consciousness of the necessity to oppose and reject every strange spirit, we warn the people of God not to be led astray, and advise strongly to keep in holy restraint, watching and praying before God. We do not want sensational experiences and apparitions, but we want a deeper knowledge of the Word of God, a sober mind, and a holy conduct in the fear of the Lord."

May these words be blessed to many who have not yet heeded the solemn injunction to

"TRY THE SPIRITS,"

and to diligently use the "Spirit's sword," which is the written Word of God, and to take "Faith's shield," which is Christ, the living word, that we may be able to stand in the evil day: and having done all, to stand."

"THE SONGS OF THE DEGREES."

(Continued from page 65).

GROUP IV. First Psalm.

PSALM cxxix.

DISTRESS.

A | 1, 2-. Distress caused by enemies.

B | -2. Failure of enemies.

A | 3. Distress caused by enemies.

B | 4-8. Failure of enemies.

Psalm cxxix.

*A Song of the Degrees.*

A | 1. Many a time have they distressed<sup>1</sup> me from my youth up (may Israel now say): (2-). Many a time have they distressed me from my youth up:

B | -2. Yet have they not prevailed against me.

A | 3. The plowers plowed upon my back: they made long their furrows.

B | 4-8. [But] Jehovah [is] just<sup>2</sup>! He hath cut asunder the cords of the wicked (5) Let all that hate Zion be put to shame<sup>3</sup>, and turned backward. (6) Let them be as the grass upon the housetops,<sup>4</sup> which withereth before it be grown up; (7) wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom. (8) Neither do they that go by say, "The blessing of Jehovah be upon you; we bless you: in the name of Jehovah."

The first Psalm of the fourth group returns to the subject of distress; and Hezekiah includes Israel in the theme.

<sup>1</sup>distressed]. Heb. *have been adversaries to me, or fought against me.*

<sup>2</sup>just]. It is the thought of a just God judging His enemies.

<sup>3</sup>shame]. The reference here, is to 2 Chron. xxxii. 21. "So he returned with shame of face to his own land."

<sup>4</sup>as grass on the housetops]. This is in reference to the words of Jehovah concerning Sennacherib, Isa. xxx vii. 27

GROUP IV. Second Psalm.

PSALM cxxx.

TRUST IN JEHOVAH.

A | 1-3. Waiting on Jehovah.

B | 4. The reason. כִּי (ki) For.

A | 5-7-. Waiting for Jehovah.

B | -7, 8. The reason. כִּי, (ki) For.

Psalm cxxx.

*A Song of the Degrees.*

A | 1. Out of the depths<sup>1</sup> have I cried unto thee, O Jehovah. (2.) Adonai,<sup>2</sup> hear my voice: let thine ears be attentive to the voice of my supplications. (3.) If Thou, O Jah, shouldest mark iniquities, O Adonai, who will stand?

B | 4. For,<sup>3</sup> with Thee, there is forgiveness<sup>4</sup>, that Thou mayest be revered.

A | 5. I have waited for Jehovah: I myself have waited: and in His word<sup>5</sup> have I hoped. (6). I myself<sup>6</sup> [have waited] for Adonai, more than watchmen watching for the morning.<sup>7</sup> (7-). Wait, O Israel, for Jehovah:

B | -7. For with Jehovah there is loving-kindness; and with Him is plenteous redemption.<sup>8</sup> (8). And Himself will redeem Israel from all his iniquities.

<sup>1</sup>This Psalm is pervaded by a manifestation of trust in Jehovah deep and strong, in the time of greatest distress.

<sup>2</sup>depths]. Deep waters are used as symbolical of distress. See Ps. lxvi. 12; lxix. 1; xlii. 7.

<sup>3</sup>Adonai]. One of the 134 places where the Massorah reads Jehovah instead of Adonai. (The same in verse 6).

<sup>4</sup>For]. The same commencement as the member giving the reason for waiting on God (v. 7).

<sup>5</sup>forgiveness]. Heb. *the forgiveness*: not only the forgiveness pledged to the nation, on the condition of national repentance, but the forgiveness given thanks for by Hezekiah in Isa. xxxviii. 17.

<sup>6</sup>His word]. As sent by Jehovah to Hezekiah through Isaiah.

<sup>7</sup>I myself]. Heb. *my soul*. So in verse 6.

<sup>8</sup>Compare Isa. xxxviii. 12, 13. "From day even to night."

<sup>9</sup>plenteous redemption]. Not only from the King of Assyria (Isa. xxxvii), but from the king of Terrors (Isa. xxxviii).

GROUP IV. Third Psalm.

PSALM cxxxi.

BLESSING AND PEACE.

A | 1. Jehovah my comfort and peace.

B | -1. I have not turned for comfort to others.

B | 2. But I have comforted myself on Thee.

A | 3. Jehovah—Israel's comfort and peace.

Psalm cxxxi.<sup>1</sup>*A Song of the Degrees, David's.*

- A | 1. O Jehovah,  
 B | -1. My heart is not haughty, nor mine eyes  
 lifted up; neither have I exercised myself in  
 great matters, and in things too wonderful  
 for me.  
 B | 2. But I have soothed and comforted<sup>2</sup> myself,  
 as a weaned child [rests] upon his mother;  
 yea, as the weaned child, [so] upon<sup>3</sup> [Jehovah]  
 I myself<sup>4</sup> [rest].  
 A | 3. Wait, O Israel,<sup>5</sup> upon Jehovah, from henceforth  
 and for ever.

As David looked back with feelings of humiliation and shame, so Hezekiah "humbled himself for the pride of his heart" (2 Kings xx. 12-19. 2 Chron. xxxii. 25-31. Isa. xxxix. 1-8). In Chron. xxxii. 25, 26, we have the very same Hebrew words for the "lifting up of heart."

<sup>1</sup>The Third Psalm of this fourth Group speaks of peace: not in Zion, as in some of the others, but in himself. Hezekiah takes a Psalm of David, which exactly expresses his feelings, and serves his purpose.

He enjoys peace with Jehovah. He found it, not by occupation with other objects within or without; but in resting on Jehovah, just as a child that is being weaned finds comfort and rest on his mother's breast.

<sup>2</sup>comforted]. Some codices, with Sept. and Vulgate, read "uplifted:" we have expressed it by the word *comforted*. Compare Isa. xxxviii. 13, R.V.

<sup>3</sup>upon]. Heb. not *of* (A.V.), or *with* (R.V.).

<sup>4</sup>myself]. Heb. *my soul*.

<sup>5</sup>Israel]. It may seem forced to introduce Israel here. But, if it does, it shows design: for "Israel" is the word which links the three Psalms of this fourth group together:—Ps. cxxix. 1; cxxx. 8; and cxxxi. 3.

## 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 67.)

#### CHAPTER XIV.

##### THE AGE OF SATAN'S LAST REVOLT.

**W**E have no means of knowing the length of this period beyond the fact that it is described as a "short time" (Rev. xx. 3).

(Greek, μικρὸν χρόνον: *micron chronon*).

This phrase does not necessarily mean a very brief season: all depends on the matter of comparison: in other words, what it is "short" as compared with.

Considering that the Epoch, to which it is here applied, is late in the fulfilment of the Age-Time system in Scripture, the probability is that the comparison is made with the many long Eras preceding: and hence it is called "short" with reference to them.

The reader is earnestly urged to dismiss the idea that this expression, "a short time," means merely a few days or weeks or months. When the description, of what is to happen, is carefully examined one would conclude that a considerable number of years will transpire before the fire of final doom shall fall on those deceived by Satan.

But however long or short the period is destined to be, one thing is very evident, namely, that it is to have some characteristics peculiar to itself, marking it off as a definite Age-Time epoch.

Let us note *the facts* as revealed in Revelation xx., and thus seek to realise their solemn significance.

#### 1. The Boundaries.

The period is bounded, at the beginning, by the Loosing of Satan: and, at the close, by the judgment of the Great White Throne.

We wonder why Satan should be loosed again, at all; but we cannot judge God's ways. It is absolutely a matter of faith: and there must be, behind the revealed Word and the faith which believes it, a sufficient reason why Satan should be loosed, after the age of Glory and righteous Government, called the Millennium.

It is only by a meditative study of the facts revealed and their relation to previous Ages that we can come in sight of the solemn lesson intended to be taught by this strange and striking event.

Hence we proceed to note

#### 2. Satan's Work.

What we are told is that he, being "loosed out of his prison" (ver. 7), shall "go out to deceive the nations, Gog and Magog, which are in the four quarters of the earth" (ver. 8). Satan's great work is *to deceive*. This has been his work from Eden downward. It was to stay his malignant power of deception that he was imprisoned, in the Abyss, during "the thousand years." He began his work this way, with the human race, as it is written, "the woman, *being deceived*, was in the transgression" (1 Tim. ii. 14). And it is written again, "the serpent beguiled Eve, through his subtilty" (2 Cor. xi. 3): and the religious leaders, deceived by Satan, who, at Corinth, were corrupting the minds of the Christians, are called "*deceitful workers*" (ver. 13).

Such has been his work through all the Ages. He seems to put all his power into practice to make people think that things are not *as God says they are*.

Accordingly, as we see here, no sooner is he at liberty than he goes out to do the same work which he had found so successful in the past. It is a new situation, but that does not deter him: he is anxious to spoil, to destroy the wonderful work of God during the Millennium.

It will be a world-wide movement: it will embrace "the nations in the four quarters of the earth." He is

evidently going to put some great national (or rather international) delusion into the minds of the peoples who had enjoyed the peace and plenty and righteous rule, under the King of kings, during the millennial Age.

His work is the work of deception, but this work must have some masterful object in view, and hence we ask

### 3. *What was Satan's Purpose?*

The answer to this question brings out the essence of the Adversary's subtilty. His purpose is to destroy; but his method is to make human beings think that by following his suggestions some benefit will accrue to them. This was his insinuation in Eden. "Ye shall be as God:" you will rise to a higher intelligence and secure a larger benefit if you follow me. This was the beginning of Evolution in human history. In like manner he promised to give Christ "all the Kingdoms of the world" if He would fall down and worship him.

And so, also, in this final revolt, this last effort to destroy.

The words are: "To gather them together [or assemble or muster them] for the war; of whom, the number of them is as the sand of the sea"—strange words indeed! War means the destruction of human beings. But what war is it? War with whom? War for what end?

The nations during the Millennium will cease to learn war—their swords and spears will be instruments of husbandry instead. But, strange to say, at the close of that Epoch, Satan will enflame the minds of multitudes with a passion for war.

Evidently he will get plenty of leaders; and the leaders will get plenty of followers; for so the movement grows and so are they misled and lured on that the army becomes vast in number, "as the sand of the sea."

"Gog and Magog" are names familiar to us from Ezekiel's prophecy (chaps. xxxviii. and xxxix.), and evidently this will be the full and final accomplishment of that forecast by the Prophet of the Exile. It will have a partial fulfilment at the beginning of the Millennium.

Up to this point of the description all seems very mysterious, and yet such a change from the peaceable ways of a peaceable period to a boisterous clamour for war is but one of the contrasts of which historical records are full.

It is when we come to mark the national objective of the movement that light begins to dawn on the significance of it.

Accordingly we note, next,

### 4. *The People against whom the Movement was carried out.*

This will best be stated in the words that follow: "And they went up over the breadth of the earth and compassed (or surrounded) the camp of the saints and the beloved city."

Here we see the outcome of Satan's plan and purpose. Here we see a PEOPLE and a CITY which are the objects of attack. What people? What city? The same people and the same city which have so often been the objects of attack before.

Israel is the People: and Jerusalem is the City. The "camp" has been restored, but it is the "camp of the saints" now, for Israel, during the Millennium will be a holy people. The city will be restored, and it will be "sought out" and "not forsaken," "the Beloved City."

During "the thousand years" the nations will be familiarised with Israel's happy and favoured state and position: they will, also, become accustomed to their own place as subordinate and subservient to Israel. But when Satan is loosed and his delusive power is again in operation, he will succeed in persuading vast multitudes that it is not to their advantage to be in subjection to this Hebrew Race. The evil thought will take possession of them, Why be subject to them any longer? Why not crush them? So, for *envy* (as in the case of Israel herself toward Christ), the machinery of war will be revived and the great armies will concentrate, once more, in Palestine; once more Jerusalem will be surrounded; once more the attempt will be made to make a full end of this troublesome People. Then, as always, Israel will be the test for the nations of the earth.

It will be the final test. And it will show and prove that man, under the most righteous rule, under the most favourable conditions, yea, under the manifested

#### GLORY OF CHRIST,

will have the same evil heart of unbelief in turning away from the living God.

It is a solemn and humbling consummation. Man has been tried under Innocence, under Conscience, under Law, under Grace, and he will yet be tried under Glory; but, however it is, apart from regenerating grace, he *knows not God!*

And this adherence to Satan's malignant purpose will be the final proof. Probation, in every form, will then be ended.

Israel, in this final crisis of her history, will not again resort to weapons of war. She will stand still and see the Salvation of God! The Lord God will fight for her and she will hold her peace—she will only wonder and worship!

This brings us to

### 5. *God's Answer to Satan's Purpose.*

Just when the concentrated hosts are about to fulfil their design and strike the fatal blow—destroy the People and sack the City—God will frustrate their wicked will. In the terse and telling language of Rev. xx. 9,

"Fire came down from God out of Heaven and devoured them!"

As at the Flood: as in the overthrow of the Cities of the Plain; as in the destruction of Pharaoh's Host: and as in the case of Sennacherib's Army; so here, God's answer will be swift and sure.

Their arm will be paralysed in the act of rebellion!

And Christ's words tell the awful result: "And these shall go away into *eternal Punishment.*" And, again, His words tell the result for "the righteous" among the peoples of the earth, "But the righteous [shall go away] into *eternal Life.*" (Matt. xxv. 46).

This will be the work of "The King": and the judgment will be carried out according to the behaviour of the peoples towards the King's "Brethren," even Israel. Thus the Field (which is "the World") shall be cleared and the way will be prepared for the judgment of "the dead," at the

"Great White Throne."

But before that most solemn event, we are told "the devil, that deceived them, was cast into the lake of fire and brimstone, where are the beast and the false prophet, and they shall be tormented, day and night, unto the ages of the ages."

The "old serpent" is first cast down from the heavens to the earth (Rev. xii.): then he is cast down into the Abyss (Rev. xx. 3): and, finally, he is cast into the lake of fire (Rev. xx. 10).

Thus we see the suppression and confinement of the Evil Trinity: and what remains but that, after the judgment of the dead, Christ should be manifested in association with the Bride receiving the homage of a perfect Kingdom which He will, finally, give up to God, even the Father?

(To be concluded in our next.)

### THE BLESSED HOPE OF THE LORD'S COMING

AS SET BEFORE US IN THE PAULINE  
EPISTLES: OR, THE RECOVERY OF  
PAULINE TEACHING.\*

**I**N a recent review in *The British Weekly* of *The Confessions of St. Augustine*, by the Rev. Principal Marcus Dods, D.D., edited by Professor John Gibb, of Westminster College, Cambridge, and William Montgomery, B.D. The writer says:—

"Another debt we owe to Augustine is his re-discovery of Paul. One of the strangest phenomena in the history of the Church is the rapidity with which the teaching of Paul was lost to sight. . . . even Augustine did not penetrate to the heart of Paul's teaching. . . . He compelled the Christian world to recognise Paul's doctrines of predestination, the fall, man's sinfulness and inability, and by turning men's thoughts powerfully towards the Epistles of Paul and the helplessness of man as there revealed, he of course did great service. . . . He would have done still greater service had he recognised what was the soul of Paul's teaching, and had he not accepted it all as of equal value. We go to Paul not to learn whether women may wear bonnets in Church, nor who the 'man of sin' is, but to learn how a man may be right with God. We know that he can guide us in the way of salvation, because his life assures us he had himself found salvation. We know that he can teach us how to become sons of God and to live in union with Him because his life is next to his Lord's, fullest of the Divine will and the Divine love."

\* Notes of a Bible Reading at Mildmay Conference, June 24th, 1908 (D.V.)

### "THE SOUL OF PAUL'S TEACHING."

The reviewer's (Dr. Marcus Dods), criticism of St. Augustine's grasp of Pauline teaching is suggestive, but it points to one only of the two all important keys to the inspired writings of the great Apostle of the Gentiles.

St. Paul had a double ministry committed to him, and communicated by two separate and distinct revelations. He was a minister (diaconos) of the Gospel which was specially revealed to him (Gal. i. and Col. i.), and he was (subsequently) a minister of the Mystery of Christ and the Church, which was the subject of a second and very special revelation. (Col. i., Ephes. iii., Rom. xvi. 25-27).

#### I.—THE GOSPEL AS PREACHED BY ST. PAUL.

It helps us to concentrate our attention on the essence or "soul" of St. Paul's Gospel, if we reflect (1) that he wrote his earlier Epistles before the Synoptic Gospels were composed. (2) That St. John did not write his Gospel or the Fourth Divine Biography of the Lord's Life and Ministry until a whole generation after the Martyrdom of St. Paul. (3) That there is not a single quotation from any New Testament Scripture in any of his Epistles (4) and only one or two references to the Lord's oral teaching, and (5) that it is therefore manifest St. Paul did not derive his Gospel from reading the Four Evangelists or the Acts of the Apostles, nor yet from *The Teaching of the Twelve*, but he received it, as he himself tells us, by a direct revelation from GOD Himself.

II.—This revealed Gospel was a Gospel of, and from GOD, "concerning His Son," (not Christ's Gospel about GOD as principally found in the Synoptic Gospels). Hence, St. Paul does not call Christ "the Founder of Christianity," a title which universally prevails throughout Christendom; for, according to St. Paul's teaching, GOD is the Founder of His Gospel concerning Christ, whereas Christ is the true and only foundation.

III.—To believe from the heart what GOD has said and caused to be written concerning Christ, according to Paul's Gospel, is to be saved, acquitted and justified, "being justified by faith, we have peace with GOD through our Lord Jesus Christ."—GOD has acquitted us, Christ intercedes for us, the Spirit Himself also helps our infirmities. Therefore the Three Blessed Persons of the Godhead are for us, altogether on our side—and no created thing can, or ever shall separate us from the love of GOD which is in Christ Jesus Our Lord.

IV.—"Only a Christian here and there, even yet," (according to Dr. Dods) "grasps Paul's idea and enters into the 'liberty' of the Spirit which he never wearied of proclaiming."

This is a true testimony, and so long as the cry "Back to the Gospels" is encouraged, so long will the recovery of Pauline truth be hindered and obscured.

Christ and His Gospel of the Kingdom was rejected by all but a remnant, as the Four Evangelists so em-

phatically relate. Moreover the Holy Spirit's testimony with its accompanying signs and miracles shared a like fate, as is historically recorded in the Acts. Then, and not till then, was formally pronounced, at the close of the Acts in A.D. 60-62, that sentence of judicial blindness on the Nation of Israel which had been announced as far back as the days of Isaiah, 700 B.C. (Isa. vi.)

V.—This Gospel of Salvation is now preached among the Gentiles, the Jews (regarded nationally) being blinded and hardened and often openly hostile to it.\*

This Gospel of Salvation which GOD inspired St. Paul to embody in his Epistles—the first written Scriptures of the so-called "New Testament"—is for *individual* faith-obedience, both for Jew and Gentile on the principle of faith alone. It must be individual before there can be any corporate life, as set forth in the Romans, and it is believers only who are corporately addressed in the later Epistles.

To believe GOD from the heart as to what he tells us concerning His Son, whom He delivered for our sins and raised again for our justification (*i.e.* with the intention or wish to justify, on the principle of faith, everyone or "whosoever" would believe Him,)—to believe GOD in this way is a very different thing from the ordinary religion of Christendom.

For not only are we to believe that Christ died for our sins according to the Scriptures and that He was raised again, and seen after the Resurrection by so many witnesses—as is historically recorded in 1 Cor. xv. (the first inspired record of the Resurrection in the New Testament, written in A.D. 57)—but GOD has also told us to reckon *ourselves* as dead *with* Christ (not only to believe He died *for* us). This is definitely stated so to be in at least five different senses or aspects:—

- (1) Dead to Sin (Rom. vi. 2.)
- (2) Dead to Law (Gal. ii. 19., Rom. vii. 4.)
- (3) Dead to the World (Gal. vi. 14.)
- (4) Dead to self (2 Cor. v. 15).

And, since we are "risen with Christ,"

- (5) Dead to false religiousness (Col. ii. 19.)

VI.—In the first part of Romans (i.—v. 11) and in the earlier Epistles of 1 and 2 Thess. and 1 Cor. it is Christ's death *for* us which is taught (as in 1 Cor. xv.); but the spiritual foundation for a fuller grasp of Pauline teaching, as found in Ephesians, Philippians and Colossians, is the faithful and true acceptance in the heart and life, of *our* death with Him, as stated above.

VII.—Now, is it not clear that, if these five points are subjective realities in our individual and personal Christianity, in this age or interval during which the still future purposes of GOD (as set forth in Rom. viii. 19 and in Eph. i. 10) are in abeyance, that we shall not only be strangers and pilgrims on earth, but that our real citizenship will be in heaven? We shall be looking and waiting for our Lord's mighty putting forth of His power which will transform these bodies of our humiliation, so that they shall be conformed, assimilated to the body of His glory? (Phil. iii. 20, 21).

\* It is to be feared that individual Jewish Converts are often nothing more than disciples of that confused teaching of Christendom which is professed by those who know next to nothing of Pauline teaching.

The Lord's Coming will then be a daily, constant and "blessed hope," and not merely a subject or a doctrine for advent seasons, or for special conventions.

If we would endeavour to please the Holy Spirit by a more faithful and believing study of His wondrous communications to us of the deep things of GOD through His chosen vessel, St. Paul, our spiritual grasp of the glory of our calling on high would be greatly strengthened.

VIII.—When we have believed from the heart GOD'S gospel concerning His Son, and when we have indeed reckoned ourselves dead with Him in and to this present evil age; when GOD has sealed us with His approval, and we are sons, and heirs, and joint heirs with Christ and members of GOD'S own heavenly household, we may then hope to grasp more completely the deeper teaching of St. Paul relating to Christ and the Church.

But, just as Gnostics and Theosophists, ancient and modern, talk of "lesser" and "greater mysteries," and of "true initiation," borrow their high flown and corrupting teaching from the deep oracles of God, which they in no way apprehend; so, in like manner, many modern up-to-date theologians pervert and misapply the deeper teaching of the Pauline Epistles by ignoring the historical aspect of the Gospels and the Acts; and by confounding the teaching concerning the Kingdom, as found in the Synoptic Gospels, with the Gospel of the Grace of GOD, as set forth in the Epistles of St. Paul.

Nor do modern theologians sufficiently notice the remarkable change which took place in the inspired writings of St. Paul in A.D. 62, *i.e.* after the sentence of the temporary cutting off of the Olive branches had been pronounced. For then, not only had Israel rejected and crucified their Messiah; but also, the Holy Ghost had by a special testimony and special miracles, throughout a whole generation of thirty years—A.D. 32 to 62—(as recorded in the Acts), offered a speedy return and Parousia of their true Redeemer and Messiah. But, they had finally rejected all this long-suffering patience of GOD; "wrath had come upon them to the uttermost," and the offered Parousia was postponed.

If theologians would point out more distinctly the great dividing line which separates the last historical book of Holy Scripture (namely the Acts of the Apostles) from the setting forth of the Gospel of the Grace of GOD as unfolded in that wonderful Epistle to the Romans—there might be some hope that a fuller recovery of St. Paul's doctrine, both as regards his gospel and his deeper teaching concerning Christ and the Church, would, in the mercy of GOD, be more generally recovered and more widely made known.

The rapidity with which the teaching of St. Paul was lost is indeed a strange phenomenon in the history of the early Church; but is it not a still stranger phenomenon that, amid all the theological learning of

to-day, there has been as yet no complete recovery of even the keys to the Pauline Epistles?

"Thou hast left thy first love," was the sad message to the Church in very early days, as also in the early history of Israel.

Until there is a return to this lost "first love," how will it be possible to write more fully on the teaching of St. Paul concerning the great mystery of Christ and the Church?

St. Augustine, wonderful though his writings are, did not fully recover Pauline teaching. Where then is the modern theologian who can say that he has mastered the deeper secrets of St. Paul's later writings?

Israel has not yet returned to "first love" (Jer. ii.) Has the Church been more faithful?

J. J. B. C.

## Signs of the Times.

### JEWISH SIGNS.

#### THE AWAKENING OF PALESTINE.

BY DR. MOSES GASTER.

(Concluded from page 59).

#### APPRENTICESHIP IN COLONISATION PAST.

The Jews are beginning to see light. I saw a Jewish soap factory opened at a palm-grove near Haifa. I took away one of the first pieces of soap. There is another factory at Ludd. The sale shows that the people in Palestine are not impervious to modern sanitary ideas. It pays well, and it is kosher soap besides. The factory is working on an economical basis, making use of olive refuse. But now you will ask: how do we stand with the colonies? The colonies look very nice, but you must not look into the faces of the colonists. Their faces are sullen; they are not happy. And why? If a man works the land that belongs to him, he will put of his best into it and learn to love the land. It will appeal to him. But when uncertainty hovers over his head, when he is told from day to day "We do not know how long the job will last," when he is told that "The representatives in England are dead against Palestinian work; this is merely an experiment which we have to carry on at the wish of the Baron," there is no more deadly poison that can kill every activity, every enthusiasm, every desire for work. There is nothing that paralyses a man's action more than uncertainty as to what the next day will bring forth. That is the bane, that is the curse, and that is the trouble.

We have to pay money for apprenticeship, and we ought to be grateful to Baron Edmond de Rothschild, who has spent the money of apprenticeship in Palestine. He has lavished the money; and if there is any man to be thanked in future it will be Baron Edmond for his splendid liberality. What we have to do now is to learn by the experience of these colonists, learn to avoid the mistakes they have made; and then we shall be able to proceed on more satisfactory lines. It is being done. We have thirty-two Jewish colonies in Palestine. A new spirit is abroad. What about the people? The feeling which animates them instead of

that poetry and love of the land, is the feeling of being at home, which makes these people stick there, and fight to the last drop of their blood. They feel that they are at home, and that is the feeling that came over me as I crossed the watershed of Lebanon and plucked the first flower—the flower of my home. The people have the delicious feeling of knowing that they are not looked upon as strangers. Can you realise what it means not to be looked upon as aliens, but feel absolutely at home, and to know that the Government is excellently disposed towards them? And there I hope I have exploded another legend.

#### ZIONISM IN PALESTINE.

Zionism, we are told, must not be breathed of in Palestine. In England it must not, but in Palestine it may. One night I walked home with Professor Boris Schatz—an admirable example of what an enthusiastic idealist can do—when I saw and heard a lot of boys going along the streets at 8 o'clock at night singing—what do you think?—*Hatikvah* ["The Hope"—the Song of the Zionists]. They were Jewish boys, and what was more natural than that, going home from school, they should sing a Jewish song? If a man wants to say *Mincha* he stops at a street corner and he at once has *minyan*. He is at home! They have shaken off the yoke of the *goluth*. Hebrew has become the language of the people. The children talk Hebrew wherever you go, and the mothers have to learn Hebrew to understand their children. That is the wonderful thing that is going on.

I am sorry I did not bring here to show you what kind of money they use in Jerusalem. They distribute at the Wailing Wall a coin called a *kabak*. It is certainly money which will go down to posterity as the most remarkable Jewish coin ever minted. It is a small piece of tin inscribed with the Hebrew name of the *gabbai zedaka*. Ten *kabaks* are equivalent to one farthing. People live with *kabaks* and half *kabaks*. Now you can understand how rich the Jews are! I have satisfied myself that, given the means to work they will work. Take the Yemenites for example. I have never seen more poverty-stricken, thin, shrivelled, small, puny people than the Yemenite Jews. They are essentially pious, and after twelve on Friday no work is done. But they are stone-masons, and work so hard that they die young in consequence of over-work.

#### HEALTH AND PROSPERITY.

Now what about the sanitation of Palestine? I have made it my business to inquire of all the great hospitals, the principal doctors, Jews and non-Jews, as to what kind of endemic diseases there are in Palestine. We know that if the land were as bad and as filthy as it is painted, the population would be simply decimated, and the people would die in no time. The hunger would produce typhoid and spotted fever, infantile complaints would carry the babes away in thousands, and there would be all kinds of terrible diseases.

None of these exist in Palestine. The people suffer from malaria, which is due to a kind of mosquito, and can be cured by draining the places where these insects breed; and from trachoma in consequence of the sand which blows about. Has anyone complained of Egypt, where half the people suffer from trachoma, and suggested that people should abstain from investing their millions in that country? Why should it be different in Palestine?

The question that lies before us is this: We must buy land wherever we can. Whether we are to buy with money from our small funds is a different question.

The future of Palestine lies in the hands of the Jews. If they were all to unite and all to buy, we could and should have Palestine. If we do not others will have it. We must turn neither to the right nor to the left, but keep to the high-road that leads to Palestine. We have to create vested interests, but that does not alone suffice. We must create *moral* vested interests.

The buying of land in Palestine can be done by all of us individually, or left undone. But I look around and see what others are doing and try to learn from them, and if possible to take a leaf out of their book. They have an experience of centuries of wide-awake work whilst we have been asleep. The great thing is to create a moral stiffening among the people. In order to do so we require two things. The first is *men*. Palestine has a new generation springing up which requires to be guided. New recruits are growing up there; a new spirit is stirring. So what we require is the stiffening of that native element by some examples from outside.

#### JEWISH REMAINS SHOULD BE SECURED.

Secondly, we must appear before the world as representing the Jewish nation as a nation in the land of our fathers, by acquiring all the national monuments that are still in existence in Palestine, and can be bought. I am not going to mention them. The Christian Church has bought up all its sacred places, so that Christianity has a moral standing by its acquisition of these monuments. How can we represent our people better as a nation than by acquiring some of those sacred spots which can be bought in the Holy Land. When the Christian pilgrims come there—as they do come in millions—and pass these spots and see that they belong to the Jewish nation, we shall have created a profound moral impression which will prepare for us the recognition of our right to the land. I have made inquiries on the subject, and there is no doubt many of the monuments can be acquired.

These were the thoughts which inspired me on my journey through the land. I went to see whether the land was desolate beyond recovery, the people broken down in spirit and in heart, in body and in mind. Have we means of obtaining and retaining possession of the land, legal, lawful, and peaceful means—means that will be satisfactory to the Turkish Government? These things I had in my mind when I stood one afternoon and prayed at the tomb reputed to be the tomb of our King David. And I heard the answer. It is the watchword which the messengers of old carried with them when they brought the message of the Synhedrin to the diaspora, to the Jews of the exile. It was the words "David King of Israel liveth—existeth, and we shall see him again."

#### RELIGIOUS SIGNS.

##### "THE QUEST FOR GOD."

In June, 1906 we had occasion to refer, under the heading,

##### "THEOLOGY OF BLASPHEMY?"

to some words of R. J. Campbell, of the City Temple, London.

We have been greatly pained to read practically the same teaching put forth by one for whom we have always had the greatest respect and esteem.

We place the statements side by side and append one or two Scriptures, with brief comments:—

CITY TEMPLE, London, March 18, 1906), John x. 10:—

"Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, and to realise the more abundant life. . . . That drunken debauch was a quest for life, a quest for God. Men in their sinful follies to-day, and their blank atheism, and their foul blasphemies, their trampling upon things that are beautiful and good, and are engaged in this dim, blundering quest for God, whom to know is life eternal. The *soué* you saw in Piccadilly last night, who went out to corrupt innocence and to wallow in filthiness of the flesh, was engaged in his blundering quest for God," etc.

Bloomsbury Chapel, London, May, 1908, Baptist Missionary Society, Annual Sermon:—

"Men are seeking God; ignorantly seeking Him.

The quest for God—how is it manifested? . . .

The soul wants God, and tries to find God in loneliness, and men are often seeking God when they do not know it. Man, everywhere, is seeking God.

What is this quest for God? Investigation apart from revelation—very beautiful, very proper, but, O, my masters, awfully tragic, awfully sad, for it never brings the discovery of God.

And what else?

The abandonment of the life to the lust of the flesh is, not knowingly, not intelligently, not successfully, but in the deepest analysis of it, is the result of the cry of the soul of man after bread, and that is the cry of the soul after God."

This is what man says. This is how man puts it. But,

##### WHAT DOES GOD SAY?

Both the statements above quoted, ignore the fundamental doctrine of the *Two Natures* in the Child of God.

It is true of the New nature after it has been imparted; but it is not true as spoken of "man" and "the soul," as such; or of the workings of the Old nature.

Of such it is written:—

"There is none that seeketh after God" (Rom. iii. 11; Ps. xiv., etc.).

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7).

All who are destitute of the New nature are walking "in the lusts of the flesh . . . and fulfilling the desires of the flesh and of the mind" (Eph. ii. 2, 3).

They are seeking, not God, but what according to their fallen nature and corrupted mind seems to be "good" in their own eyes: whether the grosser lusts of the flesh or the refined desires of the mind.

All who walk "as other Gentiles walk, in the vanity of their mind" have "the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. iv. 17-19).

To call all this a "quest for God," is an utter perversion of language. It is turning things upside down, and calling bitter, sweet; and darkness, light.

God calls it, one thing, and men call it the opposite thing.

The first act of fallen man was to *hide himself from God* (Gen. iii. 8-10). Cain "*went out from the presence of the Lord*" (Gen. iv. 16). "The lost son deliberately "took his journey into a far country" (Luke xv. 13).

Man by nature is "far off" from God (Eph. ii. 13). He is not seeking to come nigh. There is no "quest for God." He has to be "MADE nigh;" and that, not by any quest of his own, but by the act of God (Phil. ii. 13), and "by the blood of Christ" (Eph. ii. 13).

*It is only the New nature that seeks God, and not "man"*

as man. As the sparks (Heb., "the sons of the flame") ascend up on high, so do the thoughts and desires of the New nature, ascend toward the Divine source from which that New nature comes; and they alone seek the Divine "flame" of which they are "the sons."

God's truth is that man IS a ruined sinner in his nature and does not merely become so by his acts of sin; and that nature is such that he "WILL NOT" to come to, or "seek God."

Satan's lie is that there is a "Divine immanence in man" in which he instinctively prosecutes his blind and blundering "quest for God."

#### REMOVING THE LANDMARKS.

The visit of the German Pastors to London in May (1908) is one of the signs of the times.

The Movement commenced with the Metropolitan Free Church Council, and embraces the co-operation of Anglican, Roman Catholic, and Unitarian alike!

"The appeal met with a most generous response: the Archbishop of Canterbury, the Bishop of London, and Archbishop Bourne of Westminster readily consenting to act with the leaders of the Nonconformist Churches. . . ."

The program included a special service held in St. Paul's Cathedral for the protestants and their hosts, and in the Westminster Cathedral for the Roman Catholics.

This program was sufficiently "broad" to suit the tastes of all concerned, and sufficiently carnal to shut out the spiritual and prophetic realities of *Things to Come*.

What we owe to German Theology is too well known; and the danger of further infection will not be decreased by this fraternisation.

*The Times*, in an Editorial on June 2, called attention (in eulogy) to one of the things emphasized by this visit of the German Pastors; but, that one thing, in itself alone, constitutes perhaps, the most solemn "sign" of all. It is the fact that the teachings of the German School of the Higher Criticism "has become the common property of the two countries, and thus one barrier to general intercourse between two important classes is removed." It is too true, that the Free Churches of England are thoroughly infected with the rationalistic poison of German Theology.

### Editor's Table.

#### ANSWERS TO CORRESPONDENTS.

E. E. R. (U.S.A.) It is very solemn, as you say, that the "tongue movement" is undermining the authority of the Word of God. This is a sure test of the origin of the movement. The Word of God is, and has been from Gen. iii. 1 the object of the enemy's greatest enmity.

When these "tongues" say "the Bible was the scaffolding to the building; and, now the revelation comes direct, there is no need of the written Word. The building is complete," we ask, Is any further test needed? "Try the spirits." If we try them by this test they stand condemned and accursed; for the written "Word of the Lord endureth for ever" (1 Pet. i. 23, 25), as does the Living Word (Heb. i. 11, 12).

"Though we, or an angel from heaven, preach other gospel than that ye have received, let him be accursed" (Gal. i. 8, 9).

Let us cleave closely to the Word of God. This is our sure anchor. Nothing but this will hold in all the strong cross currents and tides which are loosening so many from their moorings.

G. R. (Birmingham) and W. F. (Co. Durham). No. It is not correct to say that "the knowledge of Jesus was limited." For who was "Jesus" but "God our Saviour?" God and man in one person. How then could His knowledge be "limited?"

True, we read in Mark xiii. 32 "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (the reading in R.V. is the same for Matt. xxiv. 36).

But, of whom is this limitation spoken? Is it of "Jesus"? No! It is spoken of "the Son," and the whole of the immediate context of both passages shows that it is "the Son of Man." Hence, it is clear that, as the "Son of Man" He knew officially, only what the Father revealed to Him, but as "Jesus the Son of God," there could have been no such limitation.

We need to be as careful in our use of the Divine names and Titles as the Scriptures themselves are.

#### BELFAST.

Readers in BELFAST will take notice that *Things to Come* will, in future, be supplied by Messrs. J. Robb & Co., Ltd., Castle Place.

#### GLOUCESTER.

Readers of *Things to Come* in Gloucester are requested to communicate with Mr. F. W. Sceats, Torrington Villa, 3, Tudworth Road, or Mr. A. Mitchell, Hethersett House, Hethersett Road, with a view to meeting together for the study of God's Word.

#### ACKNOWLEDGMENTS.

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# THINGS TO COME.

No. 170.

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Vol. XIV. No. 8.

## Editorials.

### HEBREWS XI.

(Continued from page 75.)

#### VII.—NOAH: FAITH'S WITNESS FOR GOD.

##### (1). "THE EIGHTH PERSON."

IN dealing with the "Elders," "the great cloud of witnesses" named in this chapter and in xii. 1, we are not writing their Lives or Biographies from the Old Testament standpoint, but we are confining ourselves to this chapter (Hebrews xi.) and other Divine Comments made by the Holy Spirit in the New Testament. These comments help us to understand better the nature of, and reasons for, "the good report" which they obtained and the witness thus borne to them by God.

Moreover, these comments, being Divine, point us to the special aspect of their faith on which we are to dwell, to the exclusion of other events recorded in the Old Testament history.

Noah is the last of the first group of three; for all the Elders named are arranged in perfect order, symmetry and beauty.

This order we shall set out in connection with Abraham's faith, and exhibit it to the eye of our readers that they may admire the Divine workmanship of the Holy Spirit, and marvel at the perfection of His work.

Noah follows Enoch, not merely Historically and Chronologically, but because the special aspect of his faith follows, *Experimentally*, the aspects of faith exhibited by Abel and Enoch.

We have seen in the former two that there can be no *walk* with God (as with Enoch), until there is *peace* with God (as with Abel); and Noah's faith goes on to tell us that there can be no *witness* for God, until there is a *walk* with God.

In other words *Agreement* with God must precede a *walk* with God (Amos iii. 3); and our *walk* with God must precede our *witness* for God.

This is the Experimental order of this first group; and it is Divine.

It cannot be altered without courting disaster in our service. The many failures, which we witness all around us, may be generally traced up to an attempt to reverse this Divine order.

Noah had Abel's faith, and he had Enoch's also. But, he had something more. He was called to believe God in matters of which God had never before spoken; and of which they had never heard anything from God.

They also had their own special aspects, but all were alike in that they each believed what God said to them.

Noah was not murdered, as Abel was; nor was he translated, as Enoch was; but he was called to occupy a special position and to believe God in matters of which they knew nothing; though he offered Abel's sacrifice, and enjoyed Enoch's walk.

The expression in 2 Peter ii. 5,

"THE EIGHTH PERSON,"

points us to the character of his days; and therefore to the nature of his faith, and the need of his witness.

"The days of Noah" became a significant expression on the lips of our Lord, and was used to convey a solemn and important lesson.

Noah was "the eighth person" not in the same sense as Enoch was "the seventh from Adam." Enoch was the "seventh" in genealogical descent from Adam; Noah was the eighth, in numerical reckoning, of eight persons saved and brought through the flood. This expression points us to the fact that, out of all the vast multitudes destroyed by the Flood, only eight persons were saved. This fact is emphasised in 1 Pet. iii. 20, and 2 Pet. ii. 5).

This is what we also are called to emphasise in our consideration of Noah's faith.

There are certain facts which we must take as being settled; for we have given the evidence more than once: viz., that, some time before "the days of Noah" certain angels fell from their high estate. They are called "sons of God" (Gen. vi. 2, 4; Job. i. 6, ii. 1, xxxviii. 7; Ps. xxix. 1, lxxxix. 6—sons of El.—Dan. iii. 25.) They are called "spirits" (1 Pet. iii. 19). They are called "angels" (2 Pet. ii. 4; Jude 6).

At some time in the history of the world these angels fell. They were "disobedient" (1 Pet. iii. 20). They "sinned" (2 Pet. ii. 4). They "kept not their first estate," or principality (Jude 6, margin). But they "left their own habitation," their *οικητήριον* (*oikētērion*) their *spiritual body*.† Whatever this was, these angels "left" it.‡ Whatever this may mean or imply, we do not know, nor can any one tell us. We do not always understand God, but happy are we if we "believe God," as we most certainly do here. We will not allow our reason to cause us to disbelieve His Word.

The nature of their sin is described with sufficient detail in Gen. vi. 2, 4 and Jude 7, where the cities of Sodom and Gomorrah are stated to have sinned "in like manner," as these angels, in "going after strange

\* See our Pamphlets: *The Spirits in prison*, and *The Sons of God*, also *Things to Come*, Vol. xi. 110-112, 137-140; xii. 61-63; *How to enjoy the Bible*, pp. 144, 188-195, and 216-219.

† This word is used only in 2 Cor. v. 2, and Jude 6; both times in this sense: one of the resurrection body of men, and the other of the spirit body of angels.

‡ The word rendered "left" is peculiar. It is not merely the usual word *λείπω* (*leipō*) to leave but it is *ἀπολείπω* (*apolēipō*) and means to desert, to forsake, to leave behind. Compare 2 Tim. iv. 13, 20.

flesh." The word for "strange," here, is *ἕτερος* (*heteros*) and means *different* in kind (marg. *other*).

These angels are "reserved" in everlasting chains, "unto the judgment of the great day" (Jude 6, 2 Pet. ii. 4), and are now, therefore, said to be "in prison" (1 Pet. iii. 19).

Their progeny are not reserved for any future judgment of any kind. They had to be utterly destroyed. They were abnormal, super-human, uncanny: and were the reality, of which the later Greek mythology only retained a vague tradition. That mythology was not an invention or fabrication of the human brain; but it was a remnant of primitive truth, the true origin of which the Greeks did not and could not know, apart from the Divine revelation in the Scriptures of truth.

They were called *nephilim* or *fallen ones* (from their origin). They were doubtless "giants" in form, as in wickedness. The word the Holy Spirit uses of them is ἀσεβής (*asebēs*) *ungodly, i.e., without God* (2 Pet. ii. 5, Jude 15).

We can, within narrow limits, tell when this Fall took place.

We find Enoch prophesying of the judgment which God was going to execute on these "ungodly" (Jude 14). But we do not read of its having been executed in his day. He was "translated" before it came. We find Noah again proclaiming the imminence of that coming judgment. For he proclaimed a righteousness: not a Divine righteousness revealed in grace (Rom. i. 16, 17), but a Divine righteousness revealed in "wrath" from heaven. For the next verse (18) goes on to reveal this additional fact concerning Divine righteousness.

If the Flood was the execution of the judgment, which Enoch had prophesied, then the fall of the angels must have taken place before the days of Enoch.

Adam was contemporary with Enoch until within fifty-six years of Enoch's translation,\* and, before his death in 930, it was revealed to him that he should live 120 years longer. That is what God said to Adam in Gen. vi. 3. There can be no doubt about this, for it is "*Ha-Adām*" *the man Adam*,† otherwise the words "he ALSO is flesh" are without sense. Adam had become like the rest.

In this case Adam must have been 810 years of age, when that revelation was made in Gen. vi. 3, and the corruption must have begun some time before, for it to have become so wide-spread in the days of Enoch. Adam "also" had become like the rest, and when God made known His intention to destroy, and "take them all away," Noah's family was the only family which had kept itself pure, and "without blemish":‡ for such is the meaning of the word rendered "perfect" in Gen. vi. 9.

\* Adam died aged 930 years, and Enoch was translated in 986 A.M., aged 365 years.

† See, *How to enjoy the Bible*, pp. 374-6.

‡ For so the word תָּמִים (*tāmim*) is continually rendered *without blemish* of the perfection of the animals for sacrifice.

"All flesh had corrupted his way upon the earth" (v. 12).

No judgment would do but that of a flood to sweep them all away from off the face of the earth.\*

The angels themselves were "reserved unto the judgment of the great day:" but, their progeny had to be destroyed utterly, if only in "mercy" to the human race (see Ps. cxxxvi. 17-22, Num. xxi.). For them, there can be neither resurrection nor judgment.

It is a great pity that in Isa. xxvi. their later name, *Rephaim*, should be translated, instead of transferred. In v. 14 it is rendered *deceased*, and it is said "they shall not rise," and in v. 19, it is rendered "dead," the earth shall cast out her dead.†

This gives us some little insight into the character of "the days of Noah," and explains why only "eight souls were saved," and why Noah was "the eighth person." The word rendered "saved" here (1 Pet. iii. 20), is peculiar. It is διασώζω (*diasōzō*) and means *to bring safely through* (with emphasis on the word *through*).‡

The Lord in Matt. xxix. 37-39, Luke xvii. 26, 27, refers to these days, and connects them with "the days of Lot," which were similar in character. They are connected again in 2 Pet. ii. 6, 9, and still more closely in Jude 7. So that the second irruption of these evil angels could not have been long before it took place. The cities of the plain were destroyed in Gen. xix., some 240 years after the flood. Abram's Call, therefore could have been only a very few years before, and this synchronises his call, with God's purpose to use his seed as His sword to destroy the nations of Canaan.

From the Call of Abraham, Satan's enmity, and effort to destroy the human race, as such, would be, henceforth to destroy Abraham's seed, so that the promise in Gen. iii. 15, should be frustrated, and his doom averted. This is why Abraham received the first assault immediately after his Call (Gen. xii. 10-20); and, why Israel became the great object of Satan's enmity.

When Abraham enters Canaan Gen. xii. 13. "The Canaanite was then (*i.e.* already) in the Land."

\* We learn from Gen. vi. 4 that there was another irruption of fallen angels after "those days;" not only one in the days of Enoch and Noah, but another "ALSO, AFTER THAT."

† The consequences were the same and the progeny were called by the same name *Nephilim* (Num. xiii. 33). They were also known as *Emim* (Deut. ii. 10); but as *Anakim*, from one of great renown (Deut. ii. 10), *Horim* (r. 11), and *Zamzummim* (r. 20). They were indeed the seven nations of Canaan—so that the results were more limited, and localised; and the sword of Israel was sufficient to cut them all off. Israel we know was not wholly obedient in this matter (Josh. xiii. 13). If any escaped, it would account for several races of beings which to-day can scarcely be called human, and are the perplexity of all Anthropologists. It is true that in 2 Sam. xxi. 16-22 and 1 Chron. xx. 4-8, we are told that David slew the *Rephaim* and it is implied that these were the last. But even so, these were in the Land of the Philistines; and there was ample time between the days of Joshua and David for others to be alive and migrate. Moreover we know that Israel did not destroy them all. See Josh. xiii. 13; xv. 63; xvi. 10; xvii. 12-18. Judges i. 19, 21, 28, 29, 30-36; ii. 1-5; iii. 1-7. 2 Sam. v. 6. 1 Kings ix. 16.

‡ There is another word "dead" in both verses, but it is מוֹת ( *mūth* ) which is the ordinary word, and is quite different. The R.V. renders vv. 14 and 19 the same as in the A.V. but puts in the margin "or the shades." Heb. *Rephaim*.

§ See its only occurrences, Matt. xiv. 36; Luke vii. 3; Acts xxiii. 24, xxvii. 43, 44, xxviii. 1, 4.

The great enemy, as soon as Abraham was called to possess the Land, directed his assault against him; and took steps to occupy, in advance, the territory which had been assigned to Israel when God divided the earth among the nations. (Deut. xxxii. 8, 9).

But this we must leave, until we come to consider the faith of Abraham.

In approaching the faith of Noah, connected as it is with his witness for God, it is necessary that we should have a clear insight into the facts which the expression "the eighth person" introduces us; and into the character of "the days of Noah," which explains to us the nature, and necessity, for the witness which he was called to give; and the matters in respect of which he was called to believe God.

For, as Enoch, who, as God's prophet, prophesied the coming judgment. So Noah, as God's herald, proclaimed its near approach.

Enoch walked with God in the midst of the growing corruption; and Noah witnessed for God when that corruption was reaching its height.

This shows us that it is possible for those who believe God to walk with Him, and witness for Him in the darkest days.

Oh that we might all so believe God as to what He has revealed for our faith, and be translated before the coming judgment is executed; and thus escape, not merely the judgment itself, but even the need of being "saved through" it, as Noah was, and as Israel will yet be.

### "THE SONGS OF THE DEGREES."

(Concluded from page 78.)

GROUP V. First Psalm.

PSALM cxxxii.

#### BLESSING SOUGHT FOR THE HOUSE OF JEHOVAH.

THEME.

DAVID'S CHOOSING A PLACE FOR THE TABERNACLE.

- A | 2. David sware to Jehovah.  
 B | 3-5. What David sware.  
 C | 6,7. Search for, and Discovery of, a Dwelling-Place for the Ark of the Covenant.  
 D | 8. Prayer to enter into rest.  
 E | 9-. Prayer for Priests.  
 F | -9. Prayer for Saints.  
 G | 10. Prayer for the Anointed.  
 A | 11-. Jehovah sware to David.  
 B | -11, 12. What Jehovah sware.  
 C | 13. Designation of the Dwelling-Place.  
 D | 14, 15. Answer to Prayer to enter into rest.  
 E | 16-. Answer to Prayer for Priests.  
 F | -16. Answer to Prayer for Saints.  
 G | 17, 18. Answer to Prayer for the Anointed.

Psalm cxxxii.

A Song of the Degrees.

THEME.

O Jehovah, remember, for David,<sup>1</sup> all his afflictions.<sup>2</sup>

- A | 2. How he sware to Jehovah, and vowed a vow<sup>3</sup> to the mighty [God] of Jacob.<sup>4</sup>  
 B | 3-5. "Surely I will not enter into the tent, my house,<sup>5</sup> I will not lie down on the couch, my bed; I will not give sleep to mine eyes, or slumber to mine eyelids: Until I find out a place for Jehovah: A [great] tabernacle for the mighty [God] of Jacob."  
 C | 6, 7. Lo, we heard of it [*i.e.*, the Ark] at Ephrathah. We found it in Jaar's fields [*i.e.*, Kirjath-Jearim]<sup>7</sup>: (7) [And said]: "Let us come to His Tabernacle.<sup>8</sup> Let us bow ourselves before His footstool."  
 D | 8. Arise, O Jehovah, into Thy resting-place, Thou, and the Ark of Thy strength.<sup>9</sup>  
 E | 9-. Let Thy priests be clothed with righteousness;  
 F | -9. And let Thy saints shout for joy."<sup>10</sup>  
 G | 10. For Thy servant David's sake, turn not away the face of Thine Anointed.  
 A | 11-. Jehovah hath sworn<sup>11</sup> unto David. [He is] Truth: He will not depart from it.  
 B | -11, 12. Of the fruit of thy body shall I set upon Thy Throne. If thy sons keep My covenant, and My testimonies,<sup>12</sup> that I shall teach them, Their sons also shall sit upon Thy throne for evermore.  
 C | 13. For Jehovah hath chosen Zion; He hath desired it as a Dwelling for Himself.  
 D | 14, 15. This is My place of rest for evermore. Here shall I dwell, for I have desired it. Her provision I shall abundantly bless. Her poor shall I satisfy with bread.  
 E | 16-. Her priests also shall I clothe with Salvation.  
 F | -16. And her saints will shout aloud for joy.  
 G | 17, 18. There shall I make a horn for David to grow; I have prepared a lamp for Mine Anointed. His foes shall I clothe with shame: But upon Himself let His crown flourish.

<sup>1</sup>Unlike the other Songs, this has a theme, or special separate Title, viz.: David's distress, troubles, and anxieties concerning the House of Jehovah: that House in which Hezekiah took such great delight.

It traces David's efforts and prayers in connection with it; and dwells on Jehovah's answers to those prayers; for in those answers Hezekiah, who was childless, found the ground of his hope; and saw the pledge of its realisation, in his having a son to sit upon his throne.

"Distress" is the subject of this Psalm, as in the first Psalm in each group: but it is not the predominant or pervading thought of the Psalm: hence, actual distress is separated from it, and placed at the head of it, as though to mark the change of subjects in this group. Where we have:—

- (1). Blessing sought FOR the House of Jehovah (cxxxii).
- (2). Blessing IN the House of Jehovah (cxxxiii).
- (3). Blessing FROM the House of Jehovah (cxxxiv).

<sup>1</sup>Remember for David]. So as to fulfil the promises made to David, "the sure mercies of David."

This was the Theme of Solomon's great prayer at the Dedication of the Temple (1 King viii. 15-21; Isa. lv. 3).  
'afflictions]. Anxieties about his own House, and the Ark and House of Jehovah.

'vow]. 2 Sam. vii. From the commencement of his reign in Zion we see these anxieties which troubled him (1 Ch. xiii. 3; 2 Sam. vii.; 1 Ch. xxi. 18—xxii. 1).

'The mighty [God] of Jacob]. The God to whom Jacob vowed his vow. Only here and Gen. xlix. 24; Isa. i. 24 (Israel); xlix. 25; lx. 16.

'tent, my house]. Heb. *tent of my house*: which is the Genitive of Apposition. This is David's vow.

'Ephrathah]. Another name for Ephraim; in which tribe Shiloh was, where the Tabernacle was first placed. Samuel, the son of Elkanah, was an Ephrathite, (1 Sam. i. 1), and came up to Shiloh in Ephraim. Jeroboam was an Ephrathite of the tribe of Ephraim (1 Kings xi. 26). Moreover, he set up one of the Calves in Bethel; which, though assigned to Benjamin (Josh. xviii. 22), seems to have been conquered and possessed by Ephraim (Judges i. 22-26). We may note, however, that David's father is also called an Ephrathite. So there would seem to have been an Ephrath belonging to Judah. See Gen. xxxv. 19.

David had "heard" all his life about the Tabernacle being in Shiloh, yet he "found" the Ark in

'Jaar, or Kirjath-Jearim (1 Ch. xiii. 5).

'Tabernacle]. Heb., plural of majesty.

'Ark of Thy strength]. Only here, and 2 Chron. vi. 41.

'shout for joy]. This is the word connected with the bringing up of the Ark. See the Title *Mahalath-Leannoth* (Psalm lxxxvii). *Dancings with Shoutings*.

"sworn]. 2 Sam. vii. 8-17.

"My testimony]. The Massorah punctuates it "this my testimony." But, in some Codices, with Aramaic, Sept., and Vulgate "these my testimonies" (pl). See Ginsburg's Hebrew Text, and note.

GROUP V. Second Psalm.

PSALM cxxxiii.

TRUST.

BLESSING IN THE HOUSE OF JEHOVAH.

A | 1. The blessing enjoyed. Unity pleasant.

B | a | 2-. Comparison to anointing oil.

b | -2. The descent of the oil.

B | a | 3-. Comparison to Dew.

b | -3. The descent of the Dew.

A | -3. The Blessing. Life for evermore.

Psalm cxxxiii.'

*A Song of Degrees. David's.*

A | 1. Behold, how good and how pleasant it is for brethren to dwell together, even in unity.

B | a | 2-. [It is] like the precious (or sacred) oil upon the head,

b | -2. Descending upon the beard, Aaron's beard; which descended to the edge of his garments.

B | a | 3-. [It is] like Hermon's dew

b | -3. Which descendeth upon the mountains of Zion.

A | -3. For there Jehovah commanded the blessing:— life, for evermore.

'This exquisite Psalm of David's, which celebrated the assembling of "all Israel" in his day, when the kingdom was not yet divided, was most suitable for Hezekiah's purpose; when he, for one brief commemoration of the Passover, assembled again the tribes from "all Israel."

PSALM cxxxiv.

BLESSING.

BLESSING FROM THE HOUSE OF JEHOVAH.

A | 1-. Blessing given TO Jehovah. Enjoined.

B | -1-. The servants.

B | -1, 2. Their service.

A | 3. Blessing given FROM Jehovah. Enjoyed.

Psalm cxxxiv.'

*A Song of the Degrees.*

A | 1-. Behold! Bless ye Jehovah,

B | -1-. All ye servants of Jehovah:

B | -1, 2. Ye that stand<sup>s</sup> in the house of Jehovah in the night. Lift up your hands in the Sanctuary, and bless ye Jehovah.<sup>s</sup>

A | 3. Jehovah bless thee<sup>s</sup> out of Zion: Maker as He is of Heaven and Earth.

'To understand this last Psalm we must go back to the history as recorded in 2 Chron. xxix, xxx. and xxxi. for in those three chapters we have,

- (1) The Reformation of the House of Jehovah.
- (2) The Ordering of its Worship.
- (3) The Passover for "all Israel."

In those chapters we have,

1. The cleansing of the House (2 Chron. xxix. 3-19).
2. The Restoration of its worship (vv. 20-36).

According to the Commandment of David (2 Chron. xxix. 25), with the Instruments of David (2 Chron. xxix. 26, 27), with the Words of David and of Asaph (v. 30), and the Priestly Courses of David. (2 Chron. xxix. 30; xxxi. 2, 15).

When we have carefully read those three chapters, we shall understand the scope of this brief but beautiful Psalm.

'ye that stand]. 2 Chron. xxix. 11; xxx. 16; xxxi. 2.

'bless ye Jehovah]. 2 Chron. xxx. 21, 26; xxxi. 8.

'Jehovah bless thee]. 2 Chron. xxx. 27; xxxi. 10.

Thus we have the last of these fifteen "Songs of the Degrees," and are left in the House of the Jehovah, so dear to Hezekiah's heart. Yea, we are left in the midst of the worship of Him, in praise of whose wonderful deliverances Hezekiah had said:

"JEHOVAH was ready to save me:

Therefore we will sing MY SONGS to the stringed instruments all the days of our life in the house of Jehovah" (Isaiah xxxviii. 20).

## 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 EPISTLES OF ST. PAUL. THE EPISTLES OF THE TRANSITIONAL PERIOD.

BY the Epistles of the transitional period we wish it to be understood that we refer to the Second Epistle to the Corinthians and to the Epistle to the Romans, written A.D. 58. The Epistle to the Galatians will be dealt with in a separate article.

We regard them as transitional for the following reasons:—

*First*; the further trial of Israel during that period or generation of thirty-three years which followed the rejection of their Messiah, in which the Holy Spirit was personally and with miraculous signs, calling on the Two Houses of Israel (in Judæa and in the Dispersion) to repent and to ask God to send back their rejected King, was still running on. If they repented, "the times of refreshing" might come and the Tabernacle of David be rebuilt and the Gentiles would then rejoice with the restored Nation of Israel, according to Amos ix. 11-15 as interpreted by James, when presiding at the Council of Jerusalem (Acts xv.).

In the year A.D. 58, this further trial was practically over, for the Apostles Paul, Barnabas and Silas had concluded their missionary journeys, and there remained only the closing incidents,—the rejection of the chosen vessel (St. Paul) by the king and people of Israel at Jerusalem, and finally and lastly, by the assembled representatives of Israel at the World-Empire's centre at Rome (Acts xxiii. 11).

The second Epistle to the Corinthians and the Epistle to the Romans were written shortly before these final and fatal rejections on the part of the whole House of Israel (Acts ii. 36 and Isai. viii. 14. "Both the Houses of Israel").

Then after this double rejection, when the pleading in grace by the Holy Spirit, accompanied as that pleading was by the commissioning of special agents, and supported and emphasised by special miracles and signs of the "coming age,"—after this double rejection at Jerusalem and at Rome,—the final and dread sentence of judicial and age-long spiritual blindness (as foretold in Isaiah vi.) was conclusively and emphatically pronounced on the favoured but unbelieving Nation of Israel, through the mouth of the foremost Apostle in that transitional period—St. Paul (Acts xxiii. 23-28).

*Secondly*: This period, which concluded that special appeal to Israel, was transitional in the *spiritual experience* and education of the Apostle Paul himself.

In the earlier Epistles, 1 and 2 Thessalonians and 1 Corinthians, the deep and solemn truth that in the ruined creature there was "no good thing," that man was a ruined creature, (as well as a self-ruined and responsible sinner), had not been completely brought

out. For man was still under trial as long as Israel was being tested—and 1 Corinthians and 1 and 2 Thessalonians were written when this testing was still being continued, though wellnigh concluded. Moreover, the moral and religious breakdown of the Corinthian Assembly which belonged to and was conducted under the special conditions of that transitional period—for they had miraculous signs and gifts among them—formed part of the history of the trial of responsible man. Thus the Apostle learnt by sorrowful experience that the creature was ruined as well as sinful, and that a "new creation" is needed. It is the "dying of the Lord Jesus" out of this present creation, which must be apprehended, in the power of the Spirit, and carried about within him, by the thoughtful and experienced servant of the Lord (2 Cor. iv. v.)

In the earlier Epistles no death *with* Christ (by faith) is mentioned, not even in the summary of the gospel of salvation which he preached and by which they were saved, as in 1 Corinthians xv. There is no death *with* Christ mentioned, but simply Christ's death *for* us.

The Apostle, who alone of New Testament writers mentions *this* faith-obedience of reckoning ourselves dead with Christ, had himself to learn and suffer—to realise the death of the creature and to groan because of the ruin within ourselves and as affecting all creation without, with which we groan in sympathy.

It is in 2 Corinthians iv. and v. that we are prepared for that deep and marvellous section of Romans which even to this day is but partially understood—Romans v. 12—viii. 39—a scripture which transcends in pathos and in powerful analysis all that has ever been penned by mental, moral and psychological philosophers. Who, we may well ask, of inspired writers, had a deeper spiritual experience than God's chosen vessel St. Paul?

*Thirdly*: This period was transitional from a dispensational point of view. God had not yet inspired "the prisoner of the Lord for you Gentiles" (Ephes. iii.) to commit to written Scriptures, *for faith-obedience* (Rom. xvi. 25-27), His own deep secret, hidden in Himself during those age-times which had continued as long as man was under testing and trial—and this was still the case when the *pre-captivity* Epistles were written. It was needful—before Ephes., Phil. and Coloss. were written—to demonstrate, by the history of the failure of the Corinthian Assembly, how complete was the ruin of the creature, that every mouth was closed, and that, therefore, an entirely new creation was essential. Thus the *Death* of Christ, "by the grace of God," was for the redemption of the *ruined* creature, as well as His *Atoning Blood* for the *guilty* and ruined sinner.

A heavenly home, a heavenly Jerusalem as well as a rebuilt earthly Jerusalem with a restored Earthly People, had been offered and refused (Heb. xii. 22). There was a third sphere of exalted blessing "on high" far above all heavens, and all principalities and powers where Christ now is.

God would now, in the riches of His grace, make known to the ruined sons of Adam and Eve, who had taken Him at His word, and believed His Salvation (the "faithful in Christ Jesus,") the Gospel of the Glory, and the "Calling-on-High" in Christ Jesus (Phil. iii. 14). J.J.B.C.

## THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 80.)

## CHAPTER XV.

## THE AGE OF THE PERFECT KINGDOM.

AFTER the destruction of the Multitude that surrounded "the camp of the saints;" and the final confinement of the great Deceiver; and the going away of the righteous into Eternal Life; then will come the solemn transition event of "the Great White Throne" judgment.

The description is found in Rev. xx. 11-15. Just as the previous scene showed the judgment of the *Living Nations*, so now, here, we have described the judgment of the *Dead*.

We were previously told that "the rest of the dead lived not again until the thousand years should be finished." And we have seen, at the close of "the thousand years," a direct judgment of God on those who listened to Satan and rebelled against the Most High. Thus, the history of man in his mortal state having come to an end, there succeeds the judgment of the dead. Scripture is persistent from beginning to end that there will be a Judgment Day. There have been many signal instances, in the past, of penal judgment, both on *angels* and on *men*. "Is God unrighteous who taketh vengeance? God forbid, for how then shall God judge the world?" (Rom. iii. 5, 6). "Vengeance is mine: I will repay, saith the Lord" (Rom. xii. 18). "In the day when God shall judge the secrets of men" (Rom. ii. 16).

The wicked dead will come forth unto a "resurrection of judgment" (John v. 29).

In accordance with this teaching we have, here, in Rev. xx. 11-15, a definite reference to the long foretold final Assize. The wording is brief but very significant,—

*God*—the Judge.

*A Throne*—the Tribunal.

*A White Throne*—the Righteousness of it.

*A Great White Throne*—the Final Judgment.

*The Dead*—the Judged ones.

*The Books*—the Register of deeds done.

There is no indication that this great event will cover a long period of time—it is more of a transition nature between two periods.

In this case, as always, judgment is "according to works" (vv. 12, 13).

Justification in God's sight is always "by faith;" but judgment, whether of saint or sinner, nation or individual is always "according to works" or deeds done. (Compare Eccles. xii. 14; Matt. xxv. 41-46; Rom. ii. 6-11; 2 Cor. v. 10; Rev. xxii. 12).

One thing is certain, viz., that judgment is always *discriminative*. The expressions "few stripes," "many stripes," "more tolerable" and such like, definitely teach this fact: and hence, we suggest that "the lake of fire" is simply the *doom that is common to all*; not that all will suffer exactly the same amount, therein.

But the subject is so solemn and final and awful that

we refrain from dogmatism and content ourselves with the principle embodied in Abraham's question,

"SHALL NOT THE JUDGE OF ALL THE EARTH  
DO RIGHT?"

The reference, in verse 11, to the fleeing away of heaven and earth, from the face of Him who sits on the "White Throne," shows that the Dissolution, implied, is coeval with this great Day of Judgment; and it is manifestly the same event which is described in more detail in 2 Peter iii. 8-13. This is the more certain inasmuch as the Apostle closes his statement with the words "But, according to His promise, we look for *new heavens and a new earth*, wherein dwelleth righteousness."

Exactly in the same connection and in the same order, John, in the Apocalypse, introduces the subject which must now engage our attention in this chapter, namely,

THE AGE OF THE PERFECT KINGDOM: OR,  
THE AGE OF THE NEW HEAVEN AND THE  
NEW EARTH.

(See Rev. xxi. 1—xxii. 5).

The writer of these pages would here earnestly request his readers, before proceeding further, to read over the above portion, as it is deemed of special importance.

The new heaven and new earth are the result of a great change, the radical nature of which can be partly realised by the instrument used to effect it, viz., *fire*.

There is to be a purification of heaven and earth by fire.

By fervent heat the heavens will be dissolved and the earth will be burned up—and so *changed*. They will thus, in the old form, "pass away;" but only to appear in a new form in keeping with the stage thus reached in God's "Purpose of the Ages."

In their present condition the heaven and earth are "waxing old" like a garment: and as an old vesture they will be "rolled up." In relation to their present imperfect state—subject to vanity: the scene of bondage and catastrophe; the sphere of satanic forces—they "shall perish;" but that does not mean annihilation. This is proved by the fact that the same word is used about the change by which the original heaven and earth (Gen. i. 1) came into their present imperfect condition by the instrumentality of *water*: for so the apostle Peter, by the Spirit, declares, in answer to the objection of the mockers that "all things continue as they were *from the beginning of the creation*." He says: "For this they wilfully forget that there were heavens *from* of old and an earth *compact* out of water and *amidst* water, by the word of God; by which means the world that then was, being overflowed with water *perished* [so exactly Gen. i. 2]; but the heavens that now *are* and the earth, by the same word, have been stored up for fire (or with fire) reserved against

\* Note that the Apostle does not refer to the Flood, here: it is a far more radical change affecting the heavens as well as the earth. He had mentioned the flood in ii. 5, where he refers to *ungodly men*, but here he makes no reference to *people*.

the day of judgment and destruction of ungodly men" (2 Pet. iii. 5, 6, 7).

Thus we see that the final change is to be *by fire*, just as the change in the past (in many respects equally radical) was *by water*. On the face of that *Deep* the Spirit of God moved: out of that *Water* came the Dry Land on which man's home was to be prepared (Genesis i. 2 and 9). And in like manner, by the same creative Word and by the same formative Spirit, there will come, out of the ruins of "the heavens and earth that are now,"

"A New Heaven and a New Earth" in keeping with God's purpose, and fitted for the undying people that will inhabit them.

"Heaven and earth shall pass away," said Christ, "but my words shall not pass away." The present system of things is to be shaken and dissolved; but the things which cannot be shaken shall remain (Heb. xii. 26-28).

This radical *double fact* of the passing away of "the heavens and earth that are now" and the bringing in of a "new heaven and a new earth," must of necessity condition all true thinking on this part of Scripture.

Many have been led, by earnest and otherwise well-taught men, to lift this whole section of the Apocalypse back into the 20th chapter and apply it to the Millennium.

This cannot be done without closing one's eyes to facts and doing violence to plain language.

Hence, we conclude, that the description, here, is beyond the Millennium, and beyond the passing away of the "heavens and earth that are now": it is the description of the "new heaven and the new earth," the opening verses of chapter xxi. (viz., vv. 1-8), being a preface to the whole section, or, in other words, a conditioning background to the main portion of the picture.

One proof of this (and a quite conclusive proof) is that immediately after the record (in ver. 1) of the *double fact* already referred to, mention is made at once of the "new Jerusalem coming down out of heaven from God made ready as a Bride" (in ver. 2), this being the very subject with which the main portion of the section (xxi. 9—xxii. 5) is occupied.

It is the concluding aspect of God's new creation activity. It is, as the apostle Paul calls it,

"The Secret of His Will,"

which he goes on to describe as "a Dispensation of the Fulness of the Times, to sum up (or head up) all things in Christ: the things in the heavens and the things on the earth—in Him in Whom, also, we were made a Heritage" (Ephes. i. 9, 10).

We, therefore, as Christ's Heritage, as Christ's Body, as Christ's Fulness, will have our place at the very heart of this far-reaching purpose and plan of the Everlasting God!

Our *own place and portion* being thus secured and defined, we may look out with adoring wonder on this new scene and learn what God has *for others*—and yet it is for us, too, in a precious sense, for "in Christ"

"All Things are Ours."

We regard, then, this setting forth of the new heaven and the new earth as a description, so far, of

The Age of the Perfect Kingdom which Christ will "deliver up to God, even the Father" at a remote and (to us) undateable moment called

"THE END" (1 Cor. xv. 24).

(To be concluded in our next.)

### THE SAVIOUR AND THE BIBLE\*

WHAT USE DID OUR LORD MAKE OF THE OLD TESTAMENT? AN ENQUIRY FOR TO-DAY.

(BY THE REV. A. B. HUTCHINSON, C.M.S.,  
FUKUOKA, JAPAN).

#### I.

LET the word of Christ dwell in you richly in all wisdom," was a notable injunction of St. Paul, to the Christians at Colosse. It implies naturally, that they were in some measure acquainted with the contents of at least the earlier gospels: for we cannot think that the expression refers mainly or wholly to the words of the Old Testament; to its Prophetic words about Christ; seeing that copies of these, were not likely to be more numerous in a Gentile community—than versions of the very words of the Lord Jesus himself. But here we are met with the critical objection, that the Gospels were not written till some four years later than the epistle to the Colossians, so that the Christians there could not have had before them "the word of Christ."

But let us remember that the days of St. Paul, were days of literary activity—that the stylus and the tabellæ the pencil and notebook of those times, were in constant use, and while complete copies of the Gospel were not yet in circulation, many parts and fragments of the same would already have been multiplied, as records of the message spoken, concerning which we know from St. Luke, i. 1-3, "many had taken in hand to set forth in order, a declaration, having been eye-witnesses of the Word."

"The word of Christ" (Col. iii. -16), "wholesome words, even the words of our Lord Jesus Christ" (1 Tim. vi. 3), especially those spoken in reference to the ancient scriptures of the Jewish people, are to occupy our attention for a while to day.

May the guidance and leading of His Holy Spirit be mercifully granted us, in venturing upon so responsible and important an undertaking.

To enter into the actual meaning of our Saviour's words is always a matter of profound difficulty because they must ever in their fullest significance remain beyond the reach of imperfect and sinful souls and finite minds—but as they were spoken to living men and women of like passions with ourselves whose circumstances we can appreciate and with whose sins and temptations, characters and sufferings we can sympathise, so may we, considering them earnestly and in all

\* An address given at the request of the Japan Bible League, at the Annual Meeting, Karuizawa, August 1907.

sincerity, be helped even as they were: and apprehending some aspect of these gracious words, be better able to recognise His living, loving relation to our own lives and needs, and the needs also, of our own day and generation.

The question before us is:—

What use did our Lord make of the Old Testament? In what way did He regard it?

How did it affect His life? And in what way is our proper attitude in regard to it, indicated, by the treatment it experienced at His Hands?

Two great subjects are before us, two of the greatest facts in the history of the world; Christ, and the Bible.

Now it is a great encouragement to us in entering upon such a study to know that we have to deal with facts and not fancies. The Old Testament is one of these facts, one which cannot be ignored.

We may speculate about it and by certain critical processes seem to deprive it of authority and power, but there it is, as it was in the days of our Lord, as He held it in His hands, essentially the same book in all respects. The Law, in its threefold dress, Hebrew, Samaritan, and Greek; and the Prophets with the Psalms in the original Hebrew and also in the Greek of the Septuagint, from which latter our Lord usually quoted; so we can say confidently, here is the same book which was used by Jesus of Nazareth.

Then too in the life of our Lord, we have another great fact in the world's history, and we owe our knowledge of this life, to the fourfold witness of those gospels, which refuse to be annihilated by a hostile world, and which still "go forth conquering and to conquer."

These give us a perfect and harmonious picture of the Christ, which we feel instinctively is one drawn from life; one which is absolutely beyond the possibility of fabrication, by minds such as the pride and exclusiveness of the Jewish race produced. A picture too which from its very nature could not have resulted from gradual growth of legend and imagination, even had the time, before the gospels were in circulation, been sufficient to allow of such an origin. Men who differ in their judgements on almost every other point, are agreed on this, that in studying the four Holy Gospels we are treading upon solid ground, and handling indisputable facts of History.

Let us now see what answer these enable us to give to the question before us.

We begin with that unique incident from which alone we obtain an illuminating glance at the life lived for nearly thirty years in an obscure Galilean village.

We remember that the first recorded words of our Lord were addressed to His blessed mother in the Temple at Jerusalem, in reply to her remonstrance "Son, why hast thou thus dealt with us? behold thy Father and I have sought thee sorrowing." (Luke ii. 48).

With infinite pathos, with a yearning for that blessed experience of maternal love, in which—can we doubt it—His pure and perfect human spirit found intense enjoyment, there mingles the implication that they

might have known him better than they did; for now as a son of the Law, a newly recognized child of God, he must be, he ought to be set upon simply and fully doing in all things, the Father's will. How was it that they had not perceived this obvious truth? He was sitting in the midst of the Doctors both hearing them and enquiring of them. "Surely it was inevitable that having the opportunity, He should at once avail himself of it, to obtain instruction in the law of God, from those to whose care had been committed the Divine Oracles. Surely, there, in his Father's House he could best learn the legal, historical, and prophetic meaning of the National History, and sacred ceremonies, and holy commands of His Father's law; learn from those whose lives were ostensibly devoted to the study and exposition of that law's requirements.

And how should Mary have known that "He must be occupied in the things of His Father," save from her knowledge of these words of the Old Testament Scriptures which set forth the proper life of every true-hearted Israelite; I mean those words in which God, by His servant Moses, commands each and all of His believing people: "saying thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates." (Deut. vi. 5-9). Is it not this binding injunction which underlies the words "wist ye not that I must be (thus, ever and always) occupied in the things of my Father?" Mary undoubtedly was familiar with the text, but evidently expected as little as any of us here to-day, to meet with anyone who should take it seriously—anyone bent upon living out the command, literally and exactly.

For what does God require of his people, but that they should each have the mind always occupied with His Word, their thoughts ever centred upon His Will; whether abroad or in the house, alone or in company—at work or at rest—when waiting at one's gates to welcome incoming friends, or going forth it may be to encounter enemies, or to take part in those mutual relations and dealings with one's fellowmen which make up the business of life—amidst all, to be occupied entirely with the things of the Father. Each and all whatever the difference of rank or position, whilst diligently fulfilling the ordinary demands and duties of their calling—in palace or mansion, in the humblest home or at the workman's bench, this their bounden duty and service—only *once* amid all the teeming millions of earth's sons and daughters, only *once* perfectly and adequately and absolutely fulfilled. Even by Him who alone could say, ere he lay down his life—"I have *finished* the work, thou gavest me to do." Does it not sadden us to think that such persistent and



genuine obedience to God, occupies so small a part of even the best of human lives? and finds God's own true servants so ready to excuse themselves from even attempting to realize His will concerning them?

But in our Lord, we see one who until thirty years of age remained subject to Joseph and Mary; a child like other children, a boy like other boys, a young man like and yet so mysteriously unlike other young men; an example shewing us how we too, while fulfilling daily duties and engagements, without any conspicuous or unusual profession, with nothing of emphasized singularity, may be entirely devoted to God and earnest in the fulfilment of His will. So lived the Saviour "learning obedience by the things which He suffered" (Heb. v. 8.) finding (as has been well said) "his manhood's true perfection, liberty, and glory, in obedience only to the Divine will and word." Men only recognised him as 'the carpenter' (Mar. vi. 3) yet we may be sure that while he toiled, He thought; thought deeply; gaining (as the Son of Man), as He continuously pondered the meaning of statute, and precept, and prophecy, a more profound and intimate knowledge of the sacred writings, than ever belonged to any other man, whether in that age or any that has succeeded it.

So that He could indeed appropriate in fullest meaning the words of the 119th Psalm. "Oh how I love thy law. It is my meditation all the day, Thou through thy commandments hast made me wiser than my enemies, For they are ever with me, I have more understanding than all my Teachers, for thy testimonies are my Meditation; I understand more than the Ancients, Because I keep thy precepts." Surely if the 22nd Psalm be called the Psalm of the Cross of Calvary, this 119th Psalm may be rightly called the Song of the Home of Nazareth.

Thus it was that our Lord used the Old Testament Scriptures during the great thirty years' preparation time, so used them that the Word of God became the very warp and woof of His Life's wondrous texture. Says Dean Wace "so absolutely was his mind imbued with the Scriptures that (as the gospels bear witness) He thinks in their words, and lives in their life."

Only in this way can we account for the remarkable manner in which during the three and a half years' ministry we find Him using the sacred writings.

(To be continued).

## Signs of the Times.

### POLITICAL SIGNS.

#### THE COMING "WORLD-STATE."

This is seriously considered as having come within the range of "practical politics" two pages being devoted to it in the *Daily Mail Year Book* (London 1908).

In discussing the effects of the last Hague Conference, this is spoken of as the eventual outcome. We note:

1. "The need for an International Legislature, and an International Court whose authority can be invoked for the settlement of disputes between nations" is the great desideratum, (2) it must be admitted that the acceptance by the British Government of an International Naval Prize Court marks an advance, an almost inconceivable advance, towards the idea of a World-State in which the neutrals are supreme arbiters of the rights of belligerents and the laws of war.

3. "The First Conference adjourned without venturing to propose that its successor should meet at a definite specified interval. By adjourning certain subjects to some future Conference it recognised the possibility that another Conference might some time assemble, but it fixed nothing. The Second Conference has definitely declared that a **Third Conference ought to meet after the lapse of not more than eight years**, and has specifically directed that its programme and organisation must be carefully studied for two years before the time of meeting by a Committee of Preparation. Here we have the rudiments of the international legislature of the world-State slowly and gradually precipitating themselves on the consciousness of mankind.

"The decision of England to summon a **Conference of the nine naval Powers** next year to discuss the formation of a naval code is also an important step in international evolution."

### THE COMING OF SOCIALISM.

In view of the fact that, the deadly principles of Socialism are fast permeating the "Free Churches" under the guise of "Christian Socialism" it becomes necessary for us to call attention to this as a solemn sign of the times.

The (London) *Daily Express* recently called attention to the review of a popular novel by Father Robert Hugh Benson, called *The Lord of the World*; which review appeared in the socialistic journal *Justice*, signed by C. H. Norman.

The *Daily Express* quotes from this Review to support its repeated contention that "Socialism ultimately spells Atheism." The Article has the headlines:—

#### THE ENEMY OF RELIGION.

##### STRIKING ADMISSIONS BY SOCIALIST CRITIC.

##### PATH TO ATHEISM.

Mr. Norman says:—

"There can be no question that Mr. Benson has not unfairly carried out to their logical conclusion certain present-day ideas. His prophecy that the Agnostic Humanitarianism of to-day will evolve into a persecuting religion, which will regard Catholics, with their recognition of their spiritual Pontiff at Rome as their supreme head, as enemies of the State, impresses one with its probability when one remembers the bigotry of the 1907 Atheist and Agnostic in regard to questions appertaining to the supernatural.

##### RELIGIOUS PERSECUTION.

"The continual denunciations of Christianity which we read in Socialist and Free-thinking papers increase in vehemence as time goes on. . . . We may think, as Socialists, that a religious persecution would be inconceivable in the future; but when one examines the history of the religious conflict in France, one remains somewhat doubtful as to the supposed toleration, which is so often taken for-granted by Socialists, of a Socialist State.

"The moment Humanitarianism is erected into a State religion, any other religions would have shorter shrift than in the past, unless there was a tremendous growth among the public of the recognition that each individual should be at liberty to hold his own religious belief.

"Socialism preaching the advantage of the State against the privileges of the individual would not encourage such a growth of liberty in idea as would be necessary to avert such a persecution of the Catholics as Father Benson foreshadows.

"It is certainly not unfair to regard the position of a minority under certain kinds of Socialism—decidedly with statesmen of the type of Sidney Webb in power (the Fabian mind is a persecuting

and intriguing one)—as being worse than the plight of the pro-Boers during the South African war, and the Royalists at the time of the French Revolution."

#### ANTI-CHRISTIAN.

All this means that Mr. Norman admits what Father Benson and *The Express* have contended and what Mr. Belfort Bax has declared, that triumphant Socialism will necessarily become anti-Christian.

Only those who have the "Prophetic word," and use it as the only "light in the dark place" of this world, can read this as a sign of the times.

Rev. xvii. and xviii. throw a search-light on all this dabbling with the so-called "Christian Socialism" which makes "Jesus" a "Christian Socialist," and makes Christ Himself the very stepping-stone to Anti-Christ.

What have our Free Church Politicians to say to these things?

Our correspondent (G. H.) who sends us the newspaper cutting well remarks that social forces are fast leading up to the great apostasy, and that nothing has been so great a help to him in discerning and understanding these signs, as learning to "rightly divide the Word of Truth; the absence of which has been the cause of all the confusion we see around us."

### SIGNS OF THE APOSTASY.

#### CHRISTIAN SOCIALISM.

The increase of Romanism is not the only, or even the greatest "sign of the times."

There is another movement proceeding side by side with it, and with even greater strides, and more rapid progress.

None but those who know and believe what God has revealed in the Scriptures of Truth, can understand either the one or the other.

At the recent Pan-Anglican meetings in London, the spectre of Socialism raised its form to the horror of thousands of sober-minded believers. The Standard of Socialism was raised, not in the name of Politics but in the name of Christ.

What the underlying "Christian" aims may be, it is difficult to foresee.

Here, in England, the aim of the Free Churches is to use it and engineer it for the destruction of the Established Church.

The aim of the latter may be to get some control over the movement so as to avert that catastrophe.

But whatever may be the aims of these two great parties, there is a still greater party behind them both for the accomplishment of his own ends.

The ignorance of both parties as to what "Socialism" really means, makes them an easy prey for this great occult controlling power.

Socialism means the stamping out of *individual* liberty, the destruction of *family* life, the revolution of Government, the subversion of all trade, by the *transferance of individual effort and private property to the co-operative movement of the State.*

All this is supposed, by both "Christian" parties, to lead on to what is called "the realisation of the kingdom of God on earth"; but, what it will really end in is the realisation of the reign and rule of Antichrist. And Pan-Anglican will become Pan-demonian in the truest sense of the word.

Few there are, indeed, who see beneath the surface, because they do not know what God has revealed. They are in "a dark place" and they do not know "the prophetic Word" which is the only light that shines in it. (2 Peter i. 19).

It is these very days of which it is written: "knowledge shall be increased" (Dan. xii. 4): but, it is added, "the wise shall understand," (v. 10): and "they that understand shall instruct many." (Dan. xi. 33-35).

Though like Daniel himself we may say "I heard but I understood not" (xii. 8). Yet we understand enough to see that we are standing on the brink of the most alarming times, concerning which it is our solemn duty to "instruct many."

It is significant that this movement has risen up very suddenly: we have heard its rumblings, but heeded them not; a few men, members of Parliament, have aired their views, but it was felt that they were only few in number and could be treated as a "negligible quantity."

But the Pan-Anglican Congress has opened people's eyes, and made us all realise the seriousness of our position.

We can now begin to piece things together and understand what the "Christian Socialist Fellowship" means, which has recently held a convention in connection with the Church of the Ascension in New York (U.S.A.) The following from their "declaration of principles" will show us what it is we now stand face to face with:—

Without introducing the names of the speakers or authors it will be sufficient to indicate the nature of the subjects discussed and the views advanced:—

"The fellowship believes in and advocates Socialism without any qualifying adjectives whatever. It does not offer any special form of socialism distinctively Christian. The socialism it preaches differs in no way from that of the International Socialist movement.

"The fellowship does not aim to create a new political party, but indorses and supports the platform and principles of the Socialist party. Most of the members of the fellowship are members also of the party, and the influence of the fellowship is unreservedly given to the party.

"No religious or creed test is imposed as a condition of membership in the fellowship." The reason for its existence as a special organization is the need for carrying on Socialist propaganda among the members of the churches and other religious institutions. The fellowship welcomes to membership adherents of every faith without any discrimination, urging them to propagate socialism in the congregations through the fellowship.

"The fellowship will confine its efforts to the special work above described. It will not seek to influence the policy of the Socialist party, but will maintain an attitude of strict neutrality upon all questions of party organization and policy."

One speaker said "that the kingdom of God would be a time when the competitive form of industry would be succeeded by the cooperative form." (!) A Chicago preacher talked on 'The Socialism of Jesus.' This preacher said 'St. John the Divine is popularly thought in the Revelation to have talked of a New Jerusalem above. What he meant was that it would be established by brotherhood on earth.' He also declared 'while Jesus was a revolutionist in a mental and ideal way, Karl Marx goes hand in hand with him in a spiritual way.' (!!) Other preachers followed including a Unitarian from New England. That tune of the French revolution which fired the mobs to deeds of violence and bloodshed, the Marseillaise, was played by the church organ and a new socialistic song was sung to that tune."

Now we know, from these extracts, where we are: and we know from God's Word whence it all comes, and whither it is all going.

It all comes from the denial of God's Word. The Higher Critics have laid the foundation; others are rapidly running up the superstructures in every direction. With the Bible has gone the belief in the Sovereignty of God; the Depravity of man, the Atonement of Christ, the Grace of God, the work of the Holy Spirit, and the final preservation of those who are in Christ. All this, says an article in *The Harvard Theological Review* for April, has "collapsed," and "nowhere do we find men of modern training and respectable intellect" retaining any faith in these foundations of Bible truth.

Here is the source from which this evil comes. The

Epistle of Jude should be read here, for a description of the course, and the end of the Apostasy now, and thus, commenced in earnest.

We know the end.

*The Literary Digest* (U.S.A.), tells us of the present position:—

"Three hundred of the clergy of this country are declared to be allied with the Socialist movement by open profession, while many more are secretly in sympathy with the cause, but hesitate for prudential reasons to make an open avowal. Only a few years ago, it is stated, Socialist principles seemed to be confined to a small number of Unitarian preachers, 'who being radical in theology, readily became radical in sociology likewise.' But now, we read in a statement issued by the Christian Socialist Fellowship, not only do the Unitarians smell of the malady, but Episcopalians by the score, and numerous Baptists, Methodists, Presbyterians, Disciples, Lutherans, Congregationalists, Universalists, and even Roman Catholics have become infected with the Socialist microbe and stricken with the disease.' An active propaganda is contemplated by the ministers who have recently formed in New York what is to be known as the Ministers' Socialist Conference, which will hold closed sessions in order to avoid misrepresentation by the press."

All that is needed, now, we are told in another *Theological Magazine* by a Professor of Union Theological Seminary, New York. He says:

"WE STILL WAIT FOR THE GENIUS  
who shall state our fundamental faith in accordance with that insight which the modern man has gained."

They will get what they are waiting for.

They have refused to believe the Eternal God. They will before long get the insight of the modern man.

They will get what he "has gained," but it will prove to be their eternal loss. For that man will be he "whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness and unrightousness in them that perish, because they received not the love of the Truth that they might be saved." (2 Thess. ii. 9-10).

And, meanwhile, what is our position to be? What are we to do?

The same which we have in the words of the Holy Ghost by David in Psalm xi. which is his prayer in view of "times of trouble," (Psalms ix. 9 and x. 1), (the days of Antichrist).

"In Jehovah put I my trust.  
He is my confidence!

If the foundations be destroyed, What can the righteous do?

They are to remember that

The LORD Jehovah is in His holy temple,  
The LORD's throne is in heaven."

That is what we are to do.

We are to remember that all is known to Him. All has been revealed by Him.

Therefore we will say:—

"In the LORD put I my trust. For,  
The LORD also will be a refuge for the oppressed,  
A refuge in times of trouble."

### SPIRITIST SIGNS.

#### "TRY THE SPIRITS."

Since writing the Article on this subject in our last Number, we have received a printed copy of "Messages," purporting to be "Interpretations" of what has been spoken by the "tongues."

This enables us to "try" them; and we will try them by God's Word.

The "messages" were given in the "Full Gospel Mission," 943 W. North Ave., Chicago; and the "Interpretations" by Elder A. H. Post of Los Angeles.

We know the voice of the Divine Shepherd of the sheep, but these "voices" are the voices of "strangers," and we "know not the voice of strangers" (John x. 5).

(1). The voice which we know and hear from the Word of God, is always "I WILL" and "THEY SHALL." These voices are all

"It pains my heart."

"I don't want."

"I want" this. "I want" that.

(2). OUR GOD IS ALMIGHTY. The God of these voices is an *impotent God!* We hear them say:—

"Let the Lord have His way."

"If you will let Me have my way."

"I am trying to teach my children."

"I am seeking" to do this. "I am using every means" to do that.

(3). The voice of our God is a reverent and solemn voice. These voices are vulgar; as seen in the above quotations.

Moreover they are slangy. One says: "You are going to have hard tests but *all Heaven is back of you.*" That is pure Americanese!

(4). These voices all preach the new "Gospel of surrender." From beginning to end it is all "yield" and "surrender."

One passage from the lips of the Lord Jesus; given Him to speak by the Father; and recorded by the Holy Spirit, scatters all these voices to the winds, and shows the source from whence they come.

The words are these: "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; AND HIM THAT COMETH UNTO ME I WILL IN NO WISE CAST OUT" (John vi. 37).

When we add the solemn fact that these voices deprecate the use of the Bible—on the ground that it is not needed seeing that He speaks direct by these voices—our test is complete and conclusive (Gal. i. 6-9).

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

E. C. (Calcutta). We can well understand your perplexity, as to why so many earnest Christians can have been allowed to have lived and died without the right knowledge of God's Word.

The "right" knowledge of that Word depends on the "rightly dividing" it. But the pivot on which all turns is in believing what God says. If so many earnest Christians listen to man's voice, and believe what tradition has handed down, instead of believing what God says, then all is explained.

When the spies returned, there were ten against two. The people believed the ten, instead of the two. The ten spoke of what "we saw" and what "we were in our sight." The two spoke of what God had *said*, of what God could *give*, and what God could *do*. The ten walked by sight and the two by faith; and "all the congregation bade stone them with stones." And they would have done so, had not "the glory of the Lord appeared." (Read Num. xiii. 26—xiv. 10).

The result of that unbelief was the forty years' wandering.

We see the same before our eyes to-day. It is simply a question of believing God, or believing "the traditions of men." Those who do the latter, wander

in a wilderness. Those who do the former walk in God's light, and live in His delight. The Lord delights in them and they in Him.

Those who did not believe God, still enjoyed the tokens of His presence and power; but they did not "enter into His rest."

J. S. (Birmingham). The "three years" mentioned in 2 Chron. xi. 17 limits that particular strengthening, to the time that they continued to walk in the way of David and Solomon; but it does not follow that they returned to the kingdom of Israel at the end of the three years. When they ceased to walk in the way of the Lord they ceased to be a strength to Judah and became a weakness. This is what is predicated of the "three years."

This, however, is not the only passage which tells us that Israel became mixed up with Judah. See 2 Chron. xv. 9; xix. 8; xxiii. 2; xxx. 1, 5, 10, 11, 18, 35 and xxxi. 6. There is no limitation of "three years" in these passages.

In Matt. x. 6 "the lost sheep of the House of Israel" are all the descendants of Jacob then in the land. The term is used in contrast with Gentiles as such: and has the same force as "the House of Jacob."

In fact the term "the house of Israel" is often used of the whole twelve-tribed nation. Thirteen times before the division of the nation into two kingdoms we have the expression "the house of Israel," which clearly shows that it cannot be always limited according to the necessities of Anglo-Israelite teaching.

You say Hos. i. 11 "must have been fulfilled." But the word "Then" with which the verse begins clearly shows that the condition of time, thus indicated, has not even yet arrived.

The interpretation of Jer. iii. 18 is likewise limited by the words "when": *i.e.*, "in those days" (vv. 16, 18), "at that time" (v. 17).

As to Jer. xxx. and xxxi. it is so plain that these chapters relate to what is *still future* that nothing we might say, could make it plainer. None but those whose eyes are blinded by tradition, or prejudice, can fail to see that those prophecies are still unfulfilled.

E. J. S. (London, S.E.) i. The New Birth of John iii. belongs to the "earthly things" prophesied of by Jeremiah and Ezekiel. The "heavenly things" are higher and greater, and include all that are lower. The New nature is a *new creation* (Eph. ii. 10. 2 Cor. iv. 17).

Peter speaks of the "new birth" because he was the Apostle of "the circumcision." Yet he wrote to Israelite believers who were far more advanced, and believed more than those to whom Paul wrote in his Epistle to the Hebrews.

ii. Your inference from Rom. vi. 23 is quite correct. A "gift" is a *gift*, possessed only by those to whom it is given.

R. T. (Smethwick). The word rendered "if" in Col. i. 23 in its connection there is spoken of what is taken for granted, no doubt whatever being thrown upon the condition being an actual fact. True, the condition is unfulfilled, but there is no uncertainty whatever about it. Moreover the words "grounded and settled" are in the *perfect past*, "having been (and remaining) grounded" as a settled thing. See exactly the same condition in Eph. iii. 2.

J. T. J. (Co. Cork). The word "*krisis*" in John v. 29 has no thought in it of a "resurrection to a period of probation." It is the contrast to *Life*: and hence means "judgment," and, in this context, a judgment

which is the opposite of "life" which can be only "condemnation."

C. R. S. (Chicago). i. The line "Unto us a son is given," is a synthetic parallelism, explaining, and enlarging the line that precedes it. A "child" may be of either sex: this child was to be a "son": and a son, not merely "born," but "given," *i.e.*, anointed and sent as the Saviour whom God had provided. The prophecy (Isa. ix. 6) takes in not only the birth of the child, but the future government and rule of "the Son of Man."

ii. "Who are the inhabitants of the city (Rev. xxi. 2) during the Millennial age? But we ask: Is it the "Millennial age"? We think not. But, even so, we are unable to answer as to things which are not revealed.

iii. Yes, we quite think that those dying in faith before this Dispensation of Grace will have part in the resurrection of life, and will thereafter dwell on the earth during the Millennium.

iv. For what is meant by "the Camp of the Saints" (Rev. xx. 9) see the article on the "Ages" in our July Number.

v. "The ends of the ages" in 1 Cor. x. 11 had come when the Apostle wrote, and now we are in them. But there are other ages yet to come (Eph. ii. 7).

R. C. (London, S.E.) Though we may make an *application* of Psalm cxxxix. 16 to the Church of God, yet we are well aware that it is not the *interpretation*. We agree with you that it is one of the strongest arguments against evolution. In that "Book" there was Divine Plan, and not fortuitous and blind evolution.

#### THE LIFE OF JOHN WILKINSON, THE JEWISH MISSIONARY.

By his youngest son, SAMUEL HINDS WILKINSON. (London: Morgan & Scott, Ltd., 6s.)

Those who knew the late John Wilkinson, Founder of the Mildmay Mission to the Jews, will be delighted to have this record of his life and work. They will find it something more than this; for his words and teaching will be found as edifying as his works are interesting.

#### ACKNOWLEDGMENTS.

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Mrs. T. (Minn. U.S.A.) ... ..	0	17	9
Mrs. N. (Minn. U.S.A.) ... ..	0	14	4
H. C. G. (Punjab, India) ... ..	0	3	6
J. C. (Yonkers, U.S.A.) ... ..	0	2	6

#### (Breton Evangelical Mission.)

Anonymous (Ayr) ... ..	0	13	6
Readers in Sheffield ... ..	0	11	6
W. H. K. and Friends (Hackney)... ..	0	7	6
J. A. S. J. (Hither Green) ... ..	0	5	0
R. J. T. (Smethwick) ... ..	0	3	6

#### (Barbican Mission to the Jews.)

T. J. E. (Alaska) ... ..	2	1	0
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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### III.—NOAH: FAITH'S WITNESS FOR GOD.

(Continued from page 87.)

##### 2. "WARNED OF GOD."

WE have seen, in the cases of Abel and Enoch, that, according to Rom. x. 17, God must have spoken to them, though the fact of His making known His will to them, is not actually recorded.

But in the case of Noah, the fact is distinctly stated: and the word employed to inform us of this is somewhat unusual.

It is *χρηματίξω* (*chrēmatisō*) to be Divinely instructed.\* Its meaning may best be gathered from its usage. It is first used of the wise men being "warned of God" to return another way (Matt. ii., 12); then, of Joseph being warned to turn aside to Galilee (Matt. ii., 22); of the revelation to Simeon that he should not die until he had seen the Lord's Messiah (Lu. ii. 26); of Cornelius being instructed to send for Peter (Acts x. 22); of Moses's Divine instruction as to the making of the Tabernacle (Heb. viii. 5). It is used also of those who refused to hear Christ's Divine instruction when on earth. (Heb. xii. 25).

Twice it is used *Intransitively* of the giving of a name or an appellation; and the implication is (from all the other cases) that the name so given was given by Divine instruction: the one is the name "adulteress" of her who marries again while her husband liveth (Rom. vii. 3); the other is the name "Christians" given to the believers at Antioch. (Acts xi. 26)†

We thus learn how the "report," which Noah believed, was heard.

Noah's faith came by "hearing" this report; and the report came to him "by the Word of God." For, he was *Divinely instructed*.

There was no other way by which he could have heard of the coming judgment of the Flood. There was no other way by which he could have known he was to be delivered out of it; or how he was to be saved through it.

There was nothing in what he saw to give him any indication of what was coming. If he had reckoned from the outward "appearance" he could never have

\* Here, in the Passive Mood.

† This disposes of the supposition that the name was given by their enemies, by way of derision.

concluded what would be the end of the "things that were seen." But he was Divinely instructed concerning them, and these he reckoned according to the fundamental definition of faith as laid down in verse 3.

He "heard" the Divine instruction. He believed it. Hence, he knew what others did not know: for what he knew was "not seen as yet."

If he looked on things as they appeared, he would have seen building, and planting, and marriage and giving in marriage going on, on all hands. He would have seen outward progress and advancement. Others, thought the progress was upward, and the advancement was onward, but Noah knew that it was downward to destruction and onward to judgment. "As it was in the days of Noah . . . . SO shall the coming of the Son of man be." (Matt. xxiv. 39; Lu. xvii. 27).

Men look around to-day and see progress in the spheres of invention, science and civilization; they see the advancement in outward things; they discuss "social problems;" but they judge by the outward "appearance." Those who are Divinely instructed by the Divine Word, do not thus judge all these "things that are seen." They know what is to be the end of it all. They are Divinely instructed that it will end in a Flood—not of Water, but of Fire.

They too believe God and have a blessed hope.

Those who believe what God has promised concerning translation or the "calling on high" (Phil. iii. 14) will be caught up, as Enoch was, without dying. But those who refuse to believe God\* respecting this, and believe that, like Noah, they will be saved through that judgment flood, must not be surprised if God deals with them according to their faith; and saves them "so as by fire."

Oh! what a privilege to be *Divinely instructed* concerning the "things not seen as yet." How blessed to believe God and thus be "well-pleasing unto Him."

If, like Enoch, we "walk with God," we "walk by faith, and not by sight" (2 Cor. v. 7), we shall not judge the course of events as they appear outwardly, in the eyes of the natural man; we shall not be deceived by things that man calls "progress." We shall not be misled into fellowship with man in what he mis-calls "good works," for we know that only those are "good works which God hath before prepared for us to walk in." (Eph. ii. 10, marg.)

God's Divine instruction is specially with regard to "things not seen as yet;" and, if we believe what He teaches us concerning them, we shall be "moved with godly fear" (Heb. xi. 7 R.V.), as Noah was, and shall obey Him as Noah did.

Noah's faith led to obedience. Hence, true obedience is "the obedience of faith:" he prepared an ark to

\* Like those in Heb. xii. 25.

the saving of his house: through which "he condemned the world."

### 3. "A PREACHER OF RIGHTEOUSNESS."

In 2 Pet. ii. 5, Noah is specially singled out and called "a preacher of righteousness."

But it was what Noah did that "condemned the world," not what he said.

It is a well-worn proverb that "actions speak louder than words."

Lot's preaching to his sons and their wives was unheeded by them; for his deeds belied his words.

When he proclaimed concerning the coming judgment of Sodom "he seemed like one that talked nonsense unto his sons-in-law."

Why?

Because he had first "lifted up his own eyes," and chosen all the plain of Jordan (Gen. xiii. 10, 11). Then he "pitched his tent toward Sodom" (v. 12). Then he "dwelt in Sodom" (Gen. xiv. 12). Then he "sat in the gate of Sodom" (Gen. xix. 1), which means that he took part in the government of Sodom and fulfilled the duties of "citizenship."

No wonder that "he seemed like one that mocked" when he warned the men to whom he had given his daughters in marriage, and told them of the imminent judgment of Sodom.

What Lot *did*, condemned himself. What Noah did, condemned the world, because though he was in it, he was not of it. He did not spend his time in improving it, for he knew it was soon to be destroyed. He did not waste his energies in entertaining its inhabitants, for he knew that the Flood was coming which "took them all away." His seat of government was not on earth: for he believed his God who was in heaven.

"The days of Lot" are coupled by our Lord with "the days of Noah" in Luke xvii. 26, 28, and also with the future "coming of the Son of Man in His day" (vv. 25, 26).

Our reference to those days is, therefore, not irrelevant.

Lot was "a righteous man" (2 Pet. ii. 7, 8). He believed God in some things but evidently not all. He was judicially acquitted before God, and *his sin was not imputed* unto him. Nor was righteousness imputed to him, as with Abraham (Gen. xv. 6). Hence, though *forensically* righteous, he is not included in this great cloud of witnesses, though he was Abraham's nephew.

But Noah's faith was evidenced by his obedience. Hence, his preaching is mentioned as being very special. He is the only one of all these elders who is singled out (in 2 Pet. ii. 5) as A PREACHER OF RIGHTEOUSNESS.

The word translated "preacher" is significant. It is not the word for an Evangelist or a preacher of the good-news of the gospel. It is κήρυξ (*kēryx*) a herald, one who makes a proclamation.

Noah was not a preacher of the present grace of

God, but a herald of the coming judgment of God.\* He was a herald of righteous judgment. For this is a true side of Divine righteousness.

We have already called attention to the word "For" repeated four times in Rom. i. 16-18, each one giving an additional fact explaining what God's righteousness is. It shows us that, not only does the Gospel reveal a righteousness of God from faith to faith (v. 17), but there is another aspect: "FOR, the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men" (v. 18).

The word rendered "ungodliness" is the very word used of those to whom Enoch prophesied (Jude 15), and to whom Noah proclaimed (2 Pet. ii. 5, 6).† This shows the nature of Noah's proclamation. It was like Enoch's prophesying, and had the same object as well as the same subject.

It was a proclamation of God's wrath against the ungodly, and against all ungodliness. But, as we have said; it was what he *did* that condemned and judged the world. What he proclaimed was only the execution of that judgment.

This is the *Interpretation* of the record of Noah's Faith, but there remains the *application* of it for our own admonition.

It is easy for expositors to wander into the repetition of platitudes which have little to do with the Spirit's design in inspiring these words in this place.

Those Hebrews who were tried, persecuted and wavering, who were tempted to draw back unto perdition (Heb. x. 39) were being warned, helped, comforted, encouraged and quieted. Nothing that man may say should divert our attention from the first interpretation of these words to those Hebrews to whom they were written: or from the lesson which is thus taught us, by the setting, in which we find these Jewels. Digressions, however interesting, must not be allowed to hide the great lesson which is being conveyed to those whom the Apostle was addressing. We must ask: *How did these things bear upon them?* What lesson were they to learn?

The key is found in the context; yea, in the Text, which is Hab. ii. 4. "His soul which is lifted up in him is not upright in him: but the just shall live by his faith."

This is the very Text on which the teaching of this member (Heb. x. 32-37) is based.

What were the actual conditions of the Apostle's immediate readers? We must go back to this passage (Ch. x. 32-37) and read these verses carefully. "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come, and will not tarry."

ABEL believed God and did His will, and received the tokens of Divine acceptance with God.

\* This is the word used of Christ's going in his resurrection body and preaching to the spirits (the fallen angels) in prison (1 Pet. iii. 19, 20). It was not the preaching of present grace, but the proclamation of coming judgment.

† ἀσεβής (*asebēs*) meaning *ungodly*, i.e., without God, having nothing to do with Him.

ENOCH believed God; believed that He would come to execute judgement; but would, before that, translate him so that his walk with God would end in eternal life, for "the just shall live (for ever) through faith."

NOAH believed God: and, being Divinely instructed by Him, he was proof against all the sneers and jibes which, we may be sure, were levelled at his madness. But, Noah was preserved, while "the flood came and took them all away."

The one thing common to all this great cloud of witnesses was that each one STOOD ALONE with God, and for God; and that, nothing but believing what God has said will enable any one to stand alone here, and live again with Him there.

The Apostle reminds them of his own bonds in the immediate context (Heb. x. 34); He takes them to the time when, he says, "no man stood with me, but all forsook me" (2 Tim. iv. 16), when those to whom he had preached the word of the Lord Jesus, "turned away from me" (2 Tim. i. 15). He stood alone, but he could say: "I am not ashamed" for "I know Whom I have believed [and still believe]" (2 Tim. i. 12). I know HIM. I have believed HIM.

Though the Temple might be among the things "shaken" and be "moved" (Heb. xii. 26-28), yet there are better things that will "remain." Therefore the concluding exhortation is "See that ye refuse not Him that gave Divine instruction\* concerning these things, when on earth."

Abel, Enoch, and Noah "suffered the loss of all things" but were all delivered. They stood alone, but God was with them to instruct them as to "things not seen as yet."

Hence, these believing Hebrews were "not in darkness" as to the future. They were not to judge eternal realities by the outward appearance (ch. xi. 3).

This is the immediate interpretation of Noah's faith as it concerned them; but there is an *application* for us.

And it is this: Noah was the "only one in all the Old Testament who is called the "preacher;" yet, judged by outward results and appearances, his preaching was a failure. This tells us that, in all our witness for God, *faithfulness* is the one great requisite, and the one great measure as to success. We are not commissioned to accomplish this or that, but we are commanded to be faithful in our testimony.

We are commissioned to "preach the Word," whether men will "hear" it, or "whether they will forbear"; whether they will "endure" it or whether they will not. (Ezk. ii. 5, 7. 2 Tim. iv. 3.)

If men will not "endure" or "hear," we are not to seek for something else which they will endure, but simply to "preach the Word."

Looked at from this point of view, Noah's faith exhibits the greatest example of "Witness for God" that the world has ever seen.

People, to-day, look for "results," and unless we are able to show some, or to make up some "report," our work is considered on all hands as a failure. But we

\* The same word as in Ch. xi. 7. See above.

have nothing whatever to do with *results*. What we have to do with is our *faithfulness*. Results are in the hands of the Lord; but, for our faithfulness, we are alone responsible.

And what is it that we look upon and regard as "results." Something that *we* have laid down for ourselves? Some ends that *we* have set before ourselves to accomplish?

For whom are we witnessing, if not for the Lord? For whom are we working, if not for the Master? If so, then, surely, it is for Him to know what His purposes and counsels are. It is for Him to decide what the results are to be.

He knew what the result of Noah's "preaching" was to be. Yet He commissioned Noah to continue.

The Master does not always explain what His servant is to do, or what ends are to be obtained. He need not make known why He wishes this or that to be done. He simply gives His command. And it is for the servant to obey.

Truly, this is Faith's own sphere. There is no room for "sight" in this department of service. If we walk by sight and judge by outward appearances, or by the things that are seen (v. 3) we shall most assuredly fail; even as Moses and Elijah and Jeremiah and other of the most eminent servants of God failed. But the "author and finisher of faith" was perfect, in this, as in all beside.

In Matthew xi. we see the perfect Servant of Jehovah: in verses 1-6, He was doubted by John: in verses 16-19, He was rejected by common people who said that John was possessed by the devil, and Christ was a glutton and a drunkard; in vv. 20-24, He was rejected by the cities where most of His mighty works had been done: then, we read, "AT THAT TIME Jesus prayed and said, I thank Thee O Father . . . Even so, Father, for so it seemed good in Thy sight" (vv. 25-27).

Is this what we see around us to-day? Is this the spirit manifested by the Lord's servants? Truly, we may say it is the very opposite spirit which is exhibited. Whence comes all the sadness and sorrow and disappointment, and complaining? Is it not because we have made our own plans, and laid out our own work; or because some one has laid it out our work for us, and we have failed in doing that work?

Is it not because we have regarded even the Lord's work as our own?

When a meeting has been arranged and only a few persons are present, we regard that as a failure: but there may be one there, "whose heart the Lord has prepared."

What does it matter to us how many are present so long as there has been faithfulness in making that meeting known. It matters *who* is there; or, whether that one is there; but not how many others.

It mattered not to the true servant whether he ministered to crowds in Samaria (Acts viii. 5, 8), or, whether he was to leave that work at its height and be sent on a long journey to minister to one lone sheep

bleating in "Gaza, which is desert" (v. 26). How many servants, to-day, are ready for service after this sort; or to preach to any except a *large* audience!

Oh! to learn the lesson of Noah's faith, and Noah's faithfulness. It would revolutionize much that we see around us.

We should not see one servant being used of God, and then, regarding it as his own work, to be perpetuated by his family, or by a society.

There is not always an Elisha, where there has been an Elijah. That was a remarkable exception.

The rule is all the other way. Noah was a great "preacher," but the Flood was his successor. Paul, though in his own sight "less than the least," was the chiefest of the Apostles, but "grievous wolves" were to be his "Apostolic successors" (Acts xx. 29).

If the Lord raises up a servant to do an important work, we must not jump to the conclusion that He wishes that work to be perpetuated. He may have other servants, and other work for them to do.

May the lesson of Noah's faith be written on our hearts, and bear precious fruit in our service; and may we remember, and apply another lesson which, though the interpretation may belong to others, has a solemn application for us, and reminds us that it will be one day said of certain servants,

"Well done, good and FAITHFUL servant," not good and successful.

Many will speak of what they have done and of all their wonderful works, but it is only Faith in God, and *faithfulness* in testimony for Him that will find an entrance into

"THE JOY OF THE LORD."

## 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 SAVIOUR AND THE BIBLE.

WHAT USE DID OUR LORD MAKE OF THE OLD TESTAMENT? AN ENQUIRY FOR TO-DAY.

(By THE REV. A. B. HUTCHINSON, C.M.S.,  
FUKUOKA, JAPAN).

#### II.

HERE we enter upon an enquiry concerning which, so abundant is the material, that to do justice to its claims a large volume would be required, and we have but a brief space in which to indicate a few of its salient points.

The evidence, that our Lord lived habitually, in conscious contact at all points, with the Scripture, is clear from the fact that without counting passages which are found in more than one of the four evange-

lists, He cites from and refers directly or indirectly, more than four hundred times to the Old Testament Scriptures. More than seventy times does He directly quote these, and it is noteworthy too, that He appeals to no other books than those of the sacred Canon, especially that he makes no allusion whatever to the Apocrypha. But the Books which He quotes He evidently regards as the "word of God;" not to be gain-said "Scripture that cannot be broken" (John x. 35); as always and everywhere possessing the same unique authority and character. "It is written," "It is written again" (Matt. iv. 4-7). When He made the first formal announcement of His mission in the synagogue at Nazareth, He chose words from the Prophet Isaiah, "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor" (Luke iv. 18, Isa. lxi. 1). He made then, and continued to make, the Scriptures and their declarations about His works and sufferings, the foundation of all His actions, and not only so, but of His claim also (Matt. xxvi. 63, 64) to be the expected "Messiah," "the Christ," the Anointed One of God.

Without the slightest suspicion of egotism or self assertion, He treated the Holy Scriptures as being full of teaching, which referred to and centred in Himself alone, and in fulfilment of their statements he began and carried on that ministry, until in obedience to the prophetic word, He submitted Himself in its fourth year to the suffering and shame of the Cross, ever seeking "to fulfil all righteousness" (Matt. iii. 15, Isa. lix. 17; xi. 4, 5; xlii. 6).

Look for instance at the reply given to the messengers of the imprisoned forerunner "Go and show John again these things which ye do hear and see, the blind receive their sight, etc." (Matt. xi. 4). Here undoubtedly is a reference to the words of the prophet Isaiah (Isa. xxix. 18; xxxv. 5; xlii. 7), and the suggestion that a comparison between the prediction, and His actions ought to establish clearly His identity and fix faith firmly, whatever doubts might be clamouring for attention.

The ordinary actions of His life seem to be ever ordered by the Word. He went into the synagogue on the Sabbath day (Ex. xxxi. 13-16, Lev. xix. 30; Isa. lvi. 2; lviii. 13) "As his custom was" (Matt. xxvi. 55, Luke iv. 16, John ii. 13; vii. 14). He worshipped in the temple, keeping the national and prescribed festivals, paying the appointed temple tax (Matt. xvii. 24, 27), proving that he had no desire to antagonize the Scriptures, but rather always to fulfil them (Matt. v. 17). And in the same spirit, with devoted zeal and pious courage He vindicated on two several occasions both the majesty of the Law, and the sanctity of the Temple; linking together the words of Isaiah and Jeremiah, "It is written my house shall be called the house of prayer for all people, but ye have made it a den of thieves" (Matt. xxi. 13, Isa. lvi. 7, Jer. vii. 11). When charged with disregarding obligations implied by the law or imposed by its authoritative keepers and expounders, and with allow-



ing his disciples to do the same (Matt. ix. 14, Mark vii. 5, Matt. xv. 2; xii. 2), He at once vindicates such violation of religious rules by appealing to Historical Scriptural incidents, which prove his actions to be strictly in accord with the fundamental principles of the Divine Law. When Scribes and Pharisees found fault with His Disciples because they omitted to wash their hands before partaking of a meal, He manifested vehement indignation in defending them (Matt. xv. 4, Ex. xxi. 17; xx. 12, Lev. xx. 19; xix. 3), appealing to Isaiah's words, "This people honoureth me with their lips but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. xv. 9, Isa. xxix. 13, Ezek. xxxiii. 31); and He proceeds to charge them with "making the commandment of God of none effect by their tradition." His disciples were not allowed to allay their hunger amid the ripened corn, without incurring serious blame because it was the Sabbath day (Matt. xii. 6, Deut. xxiii. 25). The Lord immediately refers to the case of David and his men, eating the sacred shew-bread (1 Sam. xxi. 6, Ex. xxix. 32); and again when the most bitter hostility of priests and people was aroused by his working miracles once and again on the Sabbath day, he refers on one occasion to the constant infraction of the Sabbath law in the temple by the priests themselves, when performing the rite of circumcision (John vii. 22, Num. xxviii. 9): and on another, to their breaking the law "thou shalt do no manner of work," by offering the appointed greater sacrifices (Matt. xii. 5), which made more work than on the week-day, absolutely necessary. And then from Deuteronomy He quotes the words "Judge not according to the appearance but judge righteous judgement" (John vii. 24, Deut. i. 16). It is noticeable that in all such instances there is no laboured seeking for events, that might be pressed into precarious arguments, in support of the conduct impugned. His mind is perceived to be as it were saturated with the Divine word and the reply, the reason, the incident, is advanced without hesitation most naturally and with the utmost cogency.

His discourses, whether on the Mount or in the plain, whether recorded by the Synoptists, or by St. John; His conversations with His disciples; His parables to the people, all are full of thoughts directly connected with "the lively oracles" (Acts vii. 38), which God had given to His chosen people. Often a word epitomizes the substance of many chapters; for instance, "the bridegroom with the bride" and the "friends of the bridegroom" whom Christ terms "the children of the bridechamber," allude to the 45th Psalm, the Song of Solomon, the prophecies of Jeremiah, and Hosea, and Isaiah, (Mark ii. 19, Jer. xxxi. 3, ii. 2, Isaiah liv. 56, lxii. 5, Hos. ii. 19-20). The "Son of Man," that title so often on his sacred lips (eighty seven times in all) recalls the 8th Psalm and also the words of Ezekiel and Daniel; (John i. 51. Matthew xii. 32. Daniel vii. 13, Ezekiel ii. 1.) "The Kingdom of God and His righteousness" call up at once many passages concern-

ing "the Lord our Righteousness" "the kingdom" promised to David, "the king that is to reign in righteousness" and the "everlasting kingdom" in Daniel: (Matthew vi. 33. Jer. xxiii. 3. Dan. ii. 44. Psalm lxxii. I. Chronicles xvii. 11. 14.) Whilst the comforting assurance "thy faith hath saved thee" is surely the echo of the words of Habakkuk "the just shall live by his faith." (Luke vii. 50. Matthew ix. 22. Hab. ii. 4.) As the reproof "ye do err not knowing the scriptures," forcibly recalls Isaiah's words "my people doth not know, Israel doth not consider." So with such expressions as the "head stone of the corner" (Matthew xxii. 29. Isaiah i. 3,) "the rock foundation," (Matthew xxi. 42, vii. 35). "The one greater than 'Solomon' (Matthew xii. 42,) or 'Jonas,' (Matthew xii. 41,) or the 'temple'"; (Matthew xii. 6,) "the gift of eternal life," (John x. 28, 29,) of "rest" (Matthew xi. 28,) "the gift of his own life as a ransom," (Mark x. 45,) "the lordship of the Sabbath," (Mark ii. 28,) each opens up an avenue of deeply interesting study in the sacred volume. The things which offended or perplexed His hearers, were at once explained and defended by reference to well-known Institutions and events dear to every Jewish heart. Does he claim to be "the living bread coming down from heaven?" and "to give His flesh for the life of the world?" (John vi. 33, 51.) It is simply the fulfilment of the promise of the manna in the wilderness, coupled with the claim to be that very word "proceeding out of the mouth of God, by which alone men live," (Matthew iv. 4. Exodus xvi. 15. Numbers xi. 7. Deut. vii. 3.) Is He the One to quench the thirst of all who come to Him and drink? (John vii. 37. Isaiah xl. 3.) He reminds us of God who calls Himself "the fountain of living waters," (Jer. ii. 13.) and of "the Rock" and God-given water;—given during the wandering in the wilderness, (Ex. xvii. 6. Numbers xx. 11) commemorated by that very feast of Tabernacles which was then being kept. The lighted cluster of lamps which memorialized the leading in the desert by a pillar of fire, calls forth the declaration "I am the light of the world" and thus He claims identity with that Jehovah "with whom is the fountain of light and in whose light we shall see light," (John viii. 12. Ex. xiii. 21. Psalms cxxxviii. 14. Psalms xxxvi. 9). When men hearing Him say "be of good cheer thy sins be forgiven thee" (Matthew ix. 2.) ask indignantly who can forgive sins but God alone? He directly proves by miracle that He has the power He claims, and implies identity with the God who said "I, even I, am He that blottereth out thy transgression," (Isaiah xliii. 25, xlv. 22.) Where the Word declares that "the Eternal God is thy refuge and underneath are the Everlasting Arms"—(Deut. xxxiii. 27.) Jesus says "Come unto me all ye that labour and are heavy laden and I will give you rest": (Matthew xi. 28.) where the scripture asserts "all thy children shall be taught of the Lord," (Isaiah xlv. 13.) Jesus bids all "come and take my yoke upon you and earn of me." (Matthew xi. 29.) Where God says, "Look unto me, and be ye saved, all the ends of the

earth," (Isiah xlv. 22.) Jesus says "I, if I be lifted up from the earth will draw all men unto me," (John xii. 32), *i.e.*, lifted up to be looked upon (John iii. 14) "as Moses," etc. When Isaiah prophesies that "the Lord God will feed his flock like a shepherd and gather the lambs with his arm and carry them in his bosom," (Isiah xl. 11,) Jesus claims to be himself "the good shepherd" (John x. 11,) and says "suffer little children to come unto me" and takes them up into His arms and blesses them (Mark x. 16.)

When Zechariah exclaims "the Lord my God shall come and all the saints with thee" (Zech. xiv. 5). Jesus says "The Son of Man shall come in the Glory with his angels." (Matt. xxvi. 64; xvi. 27). It is God who is to make a new Covenant with the House of Israel, according to the prophet Jeremiah (Jer. xxxi. 31), but Christ says "this is my Blood of the New Covenant," (Matt. xxvi. 28). It is God who says "let them make me a sanctuary that I may dwell among them," (Ex. xxv. 8), and Jesus who says "destroy this sanctuary and in three days I will raise it up (John ii. 19). But He spoke of the temple of His body." When God declares "I will bring again the captivity of Judah and Jerusalem, and bids the prisoners of hope turn to the stronghold" (Isaiah xi. 11, Zech. ix. 12; x. 10). It is Jesus who says "if the Son therefore shall make you free ye shall be free indeed" (John viii. 36). And in response as it were to the promise "Whosoever shall call on the name of the Lord shall be delivered" (Joel ii. 32). We hear Jesus bidding his disciples with sixfold iteration "Whatsoever ye shall ask the Father in my name He will give it you." "Ask in my name" (John xvi. 23-26). "In my name," does it not recall the many passages in both law and prophets, in which God speaks of the place "in which I will put my name," (Ex. xxv. 8; 2 Sam. vii. 13; Deut. xii. 5-11). So too when the Jews ask "who art thou?" (John viii. 25), the reply is "Even He that speaketh to you from the beginning" thereby appropriating to himself God's word, "my people shall know my name, therefore they shall know in that day that I am He that doth speak. Behold it is I" (Isa. lii. 6). And again when He says "Before Abraham was, I am" (John viii. 58), and, "If ye believe not that 'I am' ye shall die in your sins" (John viii. 24). He claims as His, that which is the very name of God, in the books of Moses and the prophets, and finally in His "Verily, Verily, Amen, Amen, I say unto you," He claims identity with the God of the Amen, in whom alone men shall bless themselves and by whom they shall swear (Isa. lxv. 16; Rev. iii. 14).

The above examples, and they might be easily multiplied indefinitely manifest on our Lord's part a *use of the Old Testament Scriptures peculiarly His own*. He appropriates these words of God in which He has most graciously set forth His fulness of supply, to both sinner and saint, appropriates them in such a way that only one of two conclusions is possible, *viz.*, either He proposes Himself as a substitute for God; another who must be supremely loved; loved not only beyond Father or Mother, but as

attracting to Himself that supreme affection which is due to God only, (Deut. vi. 4; Mark xii. 30; Matt. x. 37). This love must be His, for "He laid down His life for His sheep"; man cannot believe this, and not love Him with all embracing affection; or, on the other hand, He is Himself Jehovah Incarnate; the God Man; Christ Jesus. Well we know that the whole body of believers has given continuously their hearts' decision on this point, with one voice declaring "Thou art the King of Glory, O Christ, Thou art the everlasting Son of the Father." Thereby testifying their glad obedience to the voice on Mount Tabor, from the excellent glory, the voice which endorsed *every* utterance of the Lord Jesus Christ, "This is my beloved Son HEAR HIM?" (Matt. xvii. 5; Mark ix. 7).

That declaration seems to impose a special character upon every utterance of our Lord, and therefore upon the use which He made of the Sacred writings. We have been regarding His words as spoken by the one perfect man, the faultless example of God's children, but our study has led us inevitably to the recognition of His perfect Deity, subsisting in closest union with that unique manhood; so it is that every assertion and statement of the Christ, exhibits the use which God makes of His own word—For Christ's doctrine is God's (John vii. 16). He speaks as the Father teaches him; (John viii. 28). His words are God's given Him by the Father; He speaks not of Himself but says just what the Father commands (John xiv. 10, and xii. 49), as God had promised of old by Moses, "I will put my words in His mouth" (Deut. viii. 18). Therefore we may safely say that the use which our Lord Jesus Christ makes of the ancient oracles is the very use which God, their author, would have made of them: and it is to us an all-sufficient guarantee, not only of their genuineness and authenticity, but also of their supreme authority as a Divine Revelation. It is worth while considering this more closely.

It is evident that our Lord in His use of the Old Testament Scriptures, regarded and treated them, as *one book of true History*; as authentic records of men who really lived the lives described; and of events which really happened, and He occasionally indicated the very writers themselves, *e.g.*, "Moses wrote of me" (John v. 46). "Moses gave you this precept" (Mark x. 5). "David by the spirit said" (Matt. xxii. 43). "Spoken of by Daniel the prophet" (Matt. xxiv. 15). "Well did Esaias prophesy of you hypocrites as it is written" (Matt. xv. 7). Brief though the notices be of each individual, they are definite and clear. Each lives before us; Abraham rejoicing in the saviour to come, (John viii. 56.) in whom all nations are to be blessed; (Mark xii. 26.) Moses standing awestruck before the burning bush, or lifting up the brazen serpent before the dying Israelites; (John iii. 14.) David urging upon Abiathar the needs of his hungry followers; (Mark ii. 26.) The Queen of Sheba conversing with King Solomon; (Matthew xii. 42), the same king attired in glorious apparel, yet inferior to the lilies of the field; (Matthew vi. 29), Elijah in his prophet's dress, a

messenger of coming judgement: (Luke iv. 25,) Elisha chastening the pride of Naaman, yet healing his leprosy; (Luke iv. 27), Jonah buried for three days under the waves and then cast out alive, a unique prophecy of the resurrection; and again, preaching successfully to the Ninevites: (Matthew xii. 40, 41), Daniel in his exile prophesying of final judgement; (Matthew xxiv. 15), and Zacharias lying slain in the temple: (Matthew xxiii. 35). Everything goes to show that Our Lord treated each and all of these, as absolute facts of reliable history, and real authorship, extending over a period of some three thousand years. In the same way he uses an immense number of incidents to support or illustrate his teaching, appealing to these also as veritable history. He refers to the creation of man; (Mark x. vi), recites the conversation in the garden; throws light on the institution of the Sabbath; (Mark ii. 27), and enunciates afresh the principles underlying marriage; (Matthew xix. 5, Mark x. 7), He recalls the murder of Abel, (Matthew xxiii. 35), and tells of what happened at the deluge, (Matthew xxiv. 37), and what befel the cities of the plain: (Luke xvii. 26-31), the fate of Lot's wife is used to teach a lesson: (Luke xvii. 32), Jacob's vision at Bethel and his struggle with the angel at Peniel is recalled at the sight of Nathanael, (Gen. xxviii. 12 Gen xxxii. 24, John i. 48-51) and again by the prayer of the Syrophenician woman; (Matthew xv. 22.) The ten commandments as given at Sinai are referred to, (Ex. xx. Matt. xix. 17), and the ritual requirements of the Levitical law, (Mark vii. 9), the tithing of mint and cummin, (Matthew xxiii. 23), and the washing of various vessels, (Mark vii. 4,) even the misreading of the commands in matters of broad phylacteries, and the blue borders of their garments, receives notice: (Matthew xxiii. 5). The manna in the wilderness, (John vi. 31), which supported the lives of the people for eight and thirty years forms the basis of a long discourse, whilst a prevailing misconception as to the origin of circumcision is removed by the reminder that it was not of Moses but of the fathers, (John vii. 22). To eliminate from the sacred page any of these, is impossible, for a Divine Hand has been laid upon each, singling out the very incidents at which man in his weakness was most likely to stumble, and so employing them, that escape from them is altogether hopeless.

Already we have sufficient evidence of our Saviour's references to the Old Testament. But I think we may fairly add to this what may be termed the post-resurrection testimony of the Lord. I mean that not only did the risen Christ open the understanding of his disciples to perceive the meaning of the various passages which referred to his person and work, (Luke xxiv. 45), He also himself "beginning at Moses and all the prophets," (Luke xxiv. 27) taught concerning the same—and beyond this he had already promised that "the Holy Spirit should come and bring all things to their remembrance that Jesus had said unto them." (John xiv. 26). So it is, that when e.g., we read in St. Matthew "that it might

be fulfilled which was spoken of the Lord by the prophet, (Matthew ii. 15) or "then was fulfilled that which was spoken by Jeremiah"—and such-like passages—or when St. John assures us that "these things were done that the scripture should be fulfilled," (John xix. 36)—or when St. Peter confidently affirms that "David spake of the resurrection of Christ" or "Moses truly said unto the fathers"; instead of regarding it as a fresh revelation, then first made to the apostle or evangelist by the Holy Spirit, we should think of these as being yet further evidence of the use Our Lord made of these Old Testament scriptures; and even then we have not completed our review of this great subject; for there is abundant evidence that Our Lord being "Jesus Christ the same yesterday and to-day, and for ever," (Heb. xiii. 8,) whilst seated in glory, remembers and uses the same scripture which he had heard from the lips of his mother Mary; which he had learned at the village school; listened to in the synagogue of Nazareth; pondered over during his hours by the workman's bench; and which he had cherished in his heart all through his life on earth, obedient to the divine command. In the Book of Revelation we have a wonderful instance of the use our Lord is making still of those same scriptures. The whole of the Apocalypse is saturated with Aramaic expressions, and there is a constant reference to the Old Testament history throughout its pages. All the imagery, the Temple; the Tabernacle, the Ark of the Covenant; the Altar of Incense, all come from one source and one only: so too the judgements which follow in the lines of the plagues of Egypt: all these are "words which God gave to Jesus Christ to show unto his servant," (Rev. i. 1) and we find them full of references to the Old Testament scriptures, e.g., the tree of life in the paradise of God, (Gen. ii. 9,) the manna, (Exodus xvi. 32) the key of the house of David, (Isaiah xxii. 22), the New Jerusalem (Isa. lii. 1, Ezek. xlvi. 30); prominent persons as Balaam, Balak, and Jezebel reappear: "the rod of iron" and "the shattering of the potter's vessels," the "names written in the book of life," the "bridegroom" of the Canticles, "standing at the door and knocking,"—all these and others to the number of nearly three hundred show the unique position which the Old Testament still holds in the mind of Christ.

One of His last sayings (remarks Saphir) is a most comprehensive and concise summary of the whole writings of Moses and the Prophets; "I am the root and offspring of David" (Rev. xxii. 16; Isa. xi. 1-10), and just before this He had made a distinct reference to Isaiah saying, "behold I come quickly and my reward is with me" (Rev. xxii. 12; Isa. xl. 10; Isa. lxii. 11), so that we may say "Jesus in His glory at the right hand of God, remembers the Scriptures, fulfils the Scriptures, and looks forward to the perfect consummation of the whole complete and unchangeable counsel of God, revealed in His written word."

(To be concluded in our next issue.)

### THE EPISTLES OF ST. PAUL.

THE TEACHING OF THEIR DISPENSATIONAL OR  
CHRONOLOGICAL ORDER.

#### THE EPISTLE TO THE GALATIANS.

THE great importance of paying attention to the chronological order of the Pauline Epistles in connection with dispensational teaching is very clearly seen when we consider the Epistle to the Galatians.

If we accept the date approved of by Lightfoot and by the best of commentators, *i.e.*, A.D. 57, namely, after the Second Epistle to the Corinthians, and just before the Epistle, or treatise, to the Romans, we see that it is of that same transitional nature which characterises these two epistles.

It does not mention the *Parousia* as the earlier Epistles do (1 and 2 Thes. and 1 Cor.), and it shows corporate failure in the matter of the very essence of Pauline Christianity, *i.e.*, justification on the principle of faith.

The title of "Church" Epistles can be more correctly applied to the earlier Epistles 1, 2, Thes.; 1, 2, Cor. and Gal., than to the Pauline Epistles as a whole. The remaining Epistles, Romans, Ephesians, Philippians and Colossians are not specially addressed to Assemblies or Churches, *as such*, but to the *believers* principally (see Introductions).

Man (and the creature) was still under trial when Galatians was written, and the Galatians were departing from the faith, as were the Corinthians.

Romans, the next Epistle, takes up *individual* responsibility to believe God and individual faith, now that every mouth is stopped and the trial, or testing, of man, collectively and individually, really at an end.

Moreover, since the offered *Parousia* could not now take place, owing to this unbelief of Israel and the Churches of the Gentiles, God was leading on His chosen vessel, St. Paul, from the earthly *and heavenly* promises to a third sphere and a "calling on-High," in connection with a Mystery which was *not* made known in these "Church" Epistles (1, 2, Thes.; 1, 2, Cor., and Gal.), and which did not come under the heading of *Promises*.

But of this third sphere the favoured Apostle had learnt something when (whether in the body, or out of the body, he could not say) he had been caught away to the third heaven and into Paradise.

But before this exalted sphere of blessing could be presented *for* and *to* individual faith—and it must be *individually* believed before the aggregate of believers in it could be regarded in a *corporate* light, as the Body, or *Plerōma*, of Christ—a deeper subjective faith would be needful.

Believers must be (by grace and calling) "in spirit" and no longer "in flesh," *i.e.*, they must be, as the Apostle himself was, "crucified with Christ" to the world, and baptized into the *death* of Christ—dead *with* Him. In 2 Cor. iv. 10-13, we read: "Always bearing about in the body the dying (*necrōsis*) of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For WE which live are alway delivered unto death for Jesus' sake, that the life also

of Jesus might be made manifest in our mortal flesh. So then death worketh in us,\* but life in you. WE having the same spirit of faith, according as it is written, 'I believed and therefore have I spoken.' WE also believe and therefore speak."

Christ dying *for* us is the truth in the *earlier* Epistles; *our dying with Him* is the deeper teaching of the *later* Epistles.

For this third sphere of exalted blessing a deeper subjective is needful. In Galatians, it is the Apostle *himself* who has died to the Law and who is crucified to the world, he could not and did *not* say that it was true of those to whom he was writing.

"Christ in you" implies more than being "born again," and to be no longer "in flesh" but "in spirit" means more than the "two natures" in a believer.

The Mystery of Christ and the Church is communicated to those whose spiritual subjective goes deeper than that of those to whom the Promises of earthly and heavenly (*i.e.*, Heavenly City, etc., etc.) were made. The Promises, earthly *and* heavenly, are in abeyance; but they will surely come. Meanwhile, "the riches of grace," "the glory of grace," "the prize of the Calling of God on High," as in the Mystery, are still within the wondrous scope of "the deep things" of God, which are yet being offered, on *faith*-principle and to individual faith, to the sons of men—"Preached among the Gentiles . . . believed on in the world."

#### II. CORINTHIANS XII. 2, 3.

("Caught away even to the third heaven." "Caught away into Paradise.")

In a paper on the *transitional* nature of the Second Epistle to the Corinthians and the Epistle to the Romans, I pointed out that the Apostle himself was learning experimentally that the further testing of the creature in himself and in the Corinthians would result in the conclusion—"I know that in me, *that is*, in my flesh, dwelleth no good thing."

The trial of man in *creature-life* ends with the Second of Corinthians and Galatians, and the result is summed up and stated fully in Romans.

Now the Apostle had been greatly encouraged, and strengthened spiritually, by that marvellous rapture to the third heaven and to Paradise; and so, the complete failure of the Corinthian Assembly, and the repudiation by them of his Apostleship, did not destroy his faith.

He is next inspired (for Romans was apparently written immediately after 2 Corinthians) to write that wonderful Epistle which encourages *individual* faith; and announces that God will impute such *individual* faith as righteousness.

Moreover that *third sphere*, to which he had personally been miraculously translated was now to be the subject of a further revelation to and through this favoured vessel.

In his Epistles, hitherto, the sphere "on High" had not been a subject of revelation, for "heaven" and a

\* Compare Ps. cxvi. 10, the "sorrows of death." And note the parallelism, and emphasis produced by repetition of the pronoun "we" in 2 Cor. iv. 10-13.

heavenly rule over the earth did not imply a *third* sphere as in the next written epistle; for Ephesians was chronologically next to Romans.

Do we not therefore understand that until *creature-ruin* and the complete failure under all circumstances of those in whom is "the law of sin and death," is fully apprehended and believed, it is not possible to build up Christians to the standard of perfection in Christ Jesus?

So long as the dispensational and transitional nature of the early and subsequent Epistles of St. Paul, *i.e.*, up to and including 2 Corinthians, Galatians and Romans, is not distinguished spiritually and psychologically from that of the later captivity-Epistles (Ephesians, Philippians and Colossians) there must inevitably be confusion, and there can be no full or complete recovery of dispensational truth and of the "Calling on-High" and of the Mystery of Christ and the Church as revealed in Ephes. v.

This endeavour to build up Christians, by leading them on—if the Lord will—to a deeper and fuller grasp of the Epistles of St. Paul, is in no way intended to set aside plainer and simpler teaching.

The spiritual teaching of the *Canonical* order of the Books of the New Testament remains unaffected by this attempt to show the value of paying careful attention to the spiritual teaching of their *Chronological* order.

The study of the *Chronological* order of the Epistles exemplifies the progressive character of the revelation by the Apostle; whereas, for us, that revelation is complete. As we mark the order of these two parts, we are enabled to learn and understand the Divine unity of the whole.

J. J. B. C.

## Questions and Answers.

QUESTION No. 386.

THE KINGDOM OF GOD IN ACTS XXVIII. 30, 31.

R.Mc.N. (Galloway). "I shall esteem it a great boon if you can give me an explanation of (1) Acts xxviii. 30, 31. (2) Eph. ii. 11-13. Also please explain (3) What is the grace of God to the Gentiles? and (4) Joel's prophecy, Acts ii., and (5) Acts xi. 15, 'as on us at the beginning?'"

As your questions may be in the minds of many; and the answers of general interest, we would explain that, in Acts xxviii. 30, 31, the proclamation of "The Kingdom of God" has a wider reference than the restoration of "the Kingdom to Israel" in Acts i. 6. Moreover, while Peter's proclamation of this Kingdom to Israel in Acts iii. 19-21, was addressed to *the whole nation*, as such, Paul's explanation (in Acts xxviii. 30, 31), was given to *individuals* who came to him, in "his own hired house."

His teaching "the things concerning the Lord Jesus Christ," was needed, in order to explain why the kingdom could not then (at that time) be

"restored to Israel," and how these "things" affected the whole matter under consideration.

There is nothing in Acts xxviii. 30, 31 about Paul's "preaching the gospel of the kingdom," as you say. There was no "gospel," or "good news of the kingdom" to be preached then, as far as Israel was concerned.

It was all *bad news*: for the nation of Israel had rejected the Kingdom, and crucified their King. They had rejected Peter's offer in Acts iii. 19-21, and rejected Paul's testimony, both in Jerusalem and at Rome. Alas, it was all bad news of the kingdom, now, so far as it related "to Israel." But there was still good news of the far greater and all-embracing "Kingdom of God" as it stood related to "the things concerning the Lord Jesus Christ."

As to Joel's prophecy we have repeatedly written at length in these pages; and as to Acts xi. 15 "Gentiles" are *Gentiles*, as such; and not the church as revealed in the Epistle to the Ephesians; and the "us" are believing Israelites.

As your questions relate more particularly to the articles by J. J. B. C., we sent your letter on to him, and have much pleasure in appending his additional remarks thereon.

EDITOR.

After the Apostle had made the last appeal to Israel *corporately* (vv. 25-28); and after he had quoted Isaiah vi. 9, 10, which foretold their long period of National blindness, we read (vv. 30-31) that "he dwelt two whole years in his own hired house, and received all that came in unto him heralding the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no man forbidding him."

His three great missionary journeys were over, and also his eventful journey to Rome.

He had visited far distant provinces of the Roman Empire. He had preached the gospel concerning the Risen One to Israelites and Gentiles. Israel, in the Dispersion, he had visited in their synagogues and on their Sabbath days.\*

Truly, the word of the gospel had gone out into all lands and to the boundaries of the Roman Empire. Israel had heard, in the far off cities of their Dispersion; but God "had stretched out his hands all day long to a disobedient and gainsaying people." (Rom. x. 18-21).

And so the blindness, foretold seven hundred years before the Advent and Rejection of their Messiah, was now coming on them; and in another seven years or so (A.D. 70-71) the People in the Land would be scattered, and their City given over to destruction, or to be trodden down by the Nations until the "times of the Gentiles" should be fulfilled. (Luke xxi. 24).

\* The word "synagogue" is a key-word to the proper understanding of the Acts, it occurs twenty times in this transitional Book—it is not found once in the Apostle's Epistles.

In the first great apostasy of Israel, at the time of the worship of the golden calf, we read that "Moses took the tabernacle and pitched it without the camp . . . and everyone which sought the Lord went out unto the tabernacle of the congregation which was without the camp" (Exod. xxxiii. 7).

Now that the special appeal to Israel as a Nation was over, and the Apostle had been rejected both by the Jews in Judæa and by Israel in the Dispersion, and lastly, by their leading representatives at Rome, those *individuals* who wished to know the truth, visited Paul in his own private house. They listened to him, as he explained (doubtless) the "mysteries" of the Kingdom, and showed how it was to be in abeyance. He established them in the gospel of the grace of God, and went on to teach them "the things concerning the Lord Jesus Christ." For he was a "teacher" as well as an apostle and herald (2 Tim. i. 11).

The closing words of the Epistle to the Romans (probably added as a postscript after Ephesians had been written, five years later, as many Biblical scholars infer, see *Things to Come*, April, 1907) also refer to this double ministry of the Apostle: "Now to Him that is of power to stablish you according to my Gospel AND the preaching of Jesus Christ according to the revelation of a Mystery, which was kept secret since the world began, but now is made manifest, etc."

Is it not then to this double ministry of the Apostle, that Acts xxviii. 30, 31 refers? and in connection with *individual* enquirers—as in a still more wonderful way in the case of the Blessed Lord with Nicodemus or the Woman of Samaria?"

The Apostle of the Circumcision, St. Peter (2 Pet. iii. 15, 16), tells us by the Spirit of God, that in St. Paul's writings are things "hard to be understood." He himself preached the grace of God and a heavenly calling (1 Pet. i. 3); so that the things "hard to be understood, or interpreted" do not refer to the plain Gospel of the grace of God to Jews and Gentiles alike, but rather to the "deep things of God" which God gave the Apostle Paul special wisdom to teach and to commit to special Epistles, such as Ephesians, Philippians and Colossians.

It is in these Captivity Epistles that the Mystery of Christ and the Church is unfolded; and in which the terms "The Kingdom of Christ and of God" (Ephes. v. 5), "The Kingdom of the Son of His Love" (Coloss. i. 13), are shown to include more than the kingdom of the Millennial Reign. What a mistake therefore to attempt to interpret a later and fuller scripture, such as Ephesians, which relates to Christ's future reign over the whole universe of God, by an earlier Epistle such as 1 Corinthians. For in 1 Cor. xv. it is about the Millennial Kingdom, the heavens and the earth of which will be purified with fire (to this reference is also made by St. Peter), that the Apostle is writing.

Does the author of "After the Thousand Years," or anyone who has been misled by him, imagine that, when we are told that "the heavens and the earth

which are now, are kept in store, reserved unto fire, or stored with fire (2 Pet. iii. 7)—that the Father's Home and His many "mansions" will be included in this catastrophe? No, they surely cannot mean this. Why then do they attempt to interpret Ephes. i. and ii., an Epistle which specially deals with the Mystery, by a reference to 1 Cor. xv., an Epistle from which teaching concerning the Mystery is rigidly excluded (1 Cor. i. and ii.)?

Is it not therefore manifest, that the scope of the word "Kingdom" must be decided by the meaning of the context and by the Book of Scripture in which it is found?

So also with the words "Church," "Coming" and "Body," what confusion arises from inattention to their special use in each Scripture where they occur!

When St. Paul writes in Rom. xiv. 17, "the kingdom of God is not eating and drinking; but righteousness and peace, and joy in the Holy Ghost," he is referring to the moral and spiritual aspects of the kingdom, a usage we often find in the Four Gospels.

Dispensational knowledge should never be allowed to weaken our grasp of moral and spiritual teaching. Let us hold fast to both, and rightly divide the Word of Truth.

J. J. B. C.

## Signs of the Times.

### JEWISH SIGNS.

#### ZIONISM.

#### NEWS FROM RUSSIA.

Herr Wolffsohn, of Cologne, leader of the Zionist organisation, travelled to Russia at the invitation of the Russian Government on July 1st. On Friday, July 3rd, at the Russian Premier's request, Herr Wolffsohn explained to him the object and methods of the movement. M. Stolypin expressed warm sympathy with Zionist ideas, and promised to put no future hindrance in the way of the work of the organisation in Russia so long as it confined itself to the direct object of the movement, namely, the acquisition of a legally secured home for Jews in Palestine.

M. Izvolsky, the Foreign Minister, also expressed to Herr Wolffsohn his sympathy with the movement, and honoured Herr Wolffsohn with a return visit. Herr Wolffsohn also held long conferences with other high official personages in Russia, amongst them the Russian Ambassador at Constantinople, who happened to be in St. Petersburg. The Russian Press contains long reports of Herr Wolffsohn's visit, and the *Russkoye Slovo* had a special interview with the Zionist leader. Most of the Russian members of the Actions Committee assembled in St. Petersburg to meet Herr Wolffsohn. Prior to his departure from St. Petersburg for Wilna and Warsaw, the Central Government telegraphed to the Governors of those provinces that every facility was to be given for the safe conduct and reception by his followers of the Zionist Leader. On leaving St. Petersburg Herr Wolffsohn travelled to Wilna, where the Central Russian Committee prepared a reception for him. On his way, at Dwinsk, Herr Wolffsohn was received on the station by Zionist Deputations.

The action of the Russian Government, consequent on Herr Wolffsohn's intervention, is peculiarly important, since the work of organisation in Russia, where the main contingent of Zionists have their home, has suffered seriously in consequence of repressive measures directed against it of late.

#### THE ZIONIST LEADER ON HIS MISSION.

Herr David Wolffsohn, the President of the Zionist Organisation, who had been invited to St. Petersburg

by the Russian Government, has given the following account of his interviews with the Russian authorities to a representative of the Russo-Jewish daily *Der Fraind* :—

"I came to Russia in order to obtain the goodwill of the Russian Government and of M. Stolypin for Zionism, so that the work of Zionism should be able to proceed smoothly in Russia. In the conference I had with the Prime Minister our conversation also touched upon the general condition of the Jews in Russia. M. Stolypin showed a lively interest in the Jewish question, and desires its speedy settlement. But he declared that he must wait until the country had quieted down, and then he would endeavour to solve the Jewish question in a humanitarian spirit. In regard to Zionism, M. Stolypin said that he sympathised with the movement, and that the Government had not the slightest intention of interfering with the Zionists in so far as they worked for the realisation of their aims."

As a foreigner, Herr Wolffsohn said, he could not discuss the practical measures by which the promises of M. Stolypin could be realised, but he had the impression that the Zionists would now be able to continue their work undisturbed. The audience with M. Izvolsky, the Foreign Minister, lasted an hour and a half. M. Izvolsky showed a complete grasp of the Jewish question and the principles of Zionism. In the conversation reference was also made to the general political conditions regarding Palestine, and Herr Wolffsohn set out at length the work of Zionism there. On the following day M. Izvolsky returned the visit of Herr Wolffsohn.

Following on these conferences, Herr Wolffsohn also had a number of lengthy interviews with other high officials in the Russian capital.

Most of the Russian members of the Great Actions Committee had come to St. Petersburg to join their leader, and the St. Petersburg Zionists gave a banquet in his honour. On his arrival in Wilna, Herr Wolffsohn was solemnly received by a deputation of the local Jewish community, while a large number of representatives had arrived there from various places all over the Pale.

#### DR. GASTER ON HERR WOLFFSOHN'S MISSION.

At a meeting of the Manchester Zionist Association on July 11th, Dr. Gaster was present, and in the course of a long address referred to the subject of Herr Wolffsohn and the Russian Government, and said :—

"Their Zionism was too near the hearts and the souls of our Russian brethren. Yes, the consolation and the hope it afforded them became manifest, and a veto was placed throughout Russia upon the Zionist movement, so that only in secret, in a limping and halting fashion, could Zionist work be done there. Happily, dark night as all is for our people in that benighted land, through the thick and heavy clouds which makes the dark darker, those who watch, peering with eager eyes for the first signs of the coming dawn, are enabled to see at least a faint glimmering streak which we can only hope is the harbinger of the slowpassing of night—that the day is manifesting some sign of approach. As you doubtless know, there is said to be some basis of truth in the rumour that whilst King Edward was at Reval the Jewish question in Russia became subject for enquiry, and that an intimation was given that the Premier, M. Stolypin, is now actively engaged in the consideration of some measure for lessening the disabilities of Jews in Russia, and that it is probable that the measure if it ever come to anything will take the form of an extension of the present pale of Settlement, so that a wider area in Russia will be allowed in which Jews can reside. I know not what value is to be placed on this report or how far M. Stolypin with the best possible of intentions will be able to carry out his plans. But, this I know for certain, that the leader of our organisation, Herr Wolffsohn, has during the past week been in Russia, that he was received on Friday last by M. Stolypin, the Premier (hear hear), and as a result of his interview M. Stolypin has promised Herr Wolffsohn that no obstacles shall in future be placed in the way of the Zionist movement in Russia. (Cheers). Further, Herr Wolffsohn was also received by M. Izvolsky, the Minister for Foreign Affairs, who has allowed him to say that he expressed to him deep sympathy with the objects of the Zionist movement. I to-day had a telegram from St. Petersburg from our leader, the tenor of which shows me that he is fully satisfied with the results of his mission to Russia. I know that your hearts will go out with mine in thankfulness to him for this last great service he has performed to our people, because what he has done, whatever views anyone may hold about Zionism, must be for the benefit of the Jewish people. Our leader has induced in the Russian Government the first definite sign of a reversion from the repression and persecution of Jews which has been its policy for so long. I know that Wolffsohn will be proud, and rightly proud, of his achievement, but I know, too, that the thought that will please him most is that he, who left Russia a poor

emigrant, has, by the mercy and goodness of the Almighty, been permitted to return for the purpose of doing a little for the betterment of our people, and to plead with some of the highest in the land for the redemption of Israel. May God grant him strength and courage to pursue his good work, and magnify the spirit of loyalty to his people which he has planted so abundantly within him!" (Cheers.)

#### PALESTINE FOR THE JEWS.

[From the *Daily Telegraph* Correspondent.]

ST. PETERSBURG.

The Young Turkey policy includes, according to advices received here, the restoration of Palestine to the Jews along the lines of the Zionist movement.

#### SIGNS OF THE APOSTASY.

##### PROGRESSIVE FREE CHURCH THEOLOGY.

BY A LOOKER ON IN CHINA.

In view of the Congregational "Leaders'" manifesto issued about the end of February last, it is incumbent upon young men entering the ministry of the larger denominations to realise what they are committing themselves to in these days.

What impressed me as the most ominous thing in regard to this manifesto, was that, at a time when the Virgin Birth had been so much under discussion, all reference to it should be omitted. That I am right in attaching significance to this omission would seem to be clearly shown by such words as the following, written from the office and recorded in the *The British Weekly*, the official organ of the Denomination most nearly allied to the Congregationalists in church polity and belief. "It will not escape notice that the writers have been careful not to dogmatise on doctrines concerning which a certain latitude of opinion may be conceded. Thus they do not touch upon the question of Virgin Birth. This very moderation gives additional weight to the manifesto."

And in Answers to Correspondents the Pastor of a leading "Institutional church" says :—"I think all of us are prepared to have our 'Old Theology' represented by the manifesto. Then let us not permit this panic to rob us of two of the most priceless possessions inherited by the Free Churches—liberty of thought and faith in progress."

Is it not implied that it is possible to hold Christ's Deity apart from His Virgin Birth and that therefore the Virgin Birth may be regarded as an open question? Hence it is not mentioned among the "some things which require at the present time emphatic affirmation." In the preamble the signatories say "We are eager in the interests of a progressive evangelical theology to receive all new light and truth which may break forth from the Word."

Is not "going onward" connected by John (2 John 9) with "abiding not in the teaching of Christ?"

Is not the call to us to go back to the Pauline teaching of the Epistles, especially the in-prison Epistles?

1. "We believe God the Father, through his Eternal Spirit, immanent in the world, and particularly in man and his history." How can it be said that God is thus immanent, while it remains true that "the whole world lieth in the evil one," (John v. 19)? We know that, though all things are made to work together for good for the believer, it is Satan and not God the Father who is during this age of Christ's absence "the god of this world."

4. "We believe that by faith in Jesus Christ, . . . the Holy Spirit, . . . regenerates human nature to eternal life."

Surely it is not the regenerating of human nature, but a new creation in Christ, the impartation of a new nature that fallen man needs.

5. Point five speaks of "the true church to which among other sacred obligations is committed the task of transforming the world, morally and socially, to the kingdom of God."

This is the very error which you, Mr. Philip Mauro and others have pointed out, substituting the conversion of the world for a gathering out from a condemned world: thus ignoring the necessity of Christ's advent, and leading to the inclusion in the professing church of large numbers of unconverted persons.

6. "We believe that the Bible is God's book because it enshrines the divine revelation."

What does "enshrine" mean, except to say "contain," while seeming not to say it?

Yes it is considered folly nowadays to say that the Bible is the Word of God. At most it only contains or enshrines it, and who shall say just what is wheat and what is chaff?

Much more significant surely than the apostasy of the minister of the City Temple is the suggestion, as in the denominational paper above referred to, that "perhaps the statement represents the limit to which thinkers of such varied types could go with absolute unanimity."

And the manifesto "is intended simply to make it clear to the world that they hold fast the faith once delivered to the saints."

What it does make abundantly clear, is, that, the signatories do not hold that faith in its fulness.

Ah, in these days when young men are sent out to the mission field some of whom are, to say the least, shaken in their faith in the Virgin Birth, it behoves us to ask "What of the night?"

Thank God that while recognising the deepening gloom we can say with the prophet "The morning (of deliverance) cometh (to the little flock) and also the night (of judgement on the many false teachers who are leading the people astray).

**Editor's Table.**

**ANSWERS TO CORRESPONDENTS.**

J. T. M. (Kent). Gen. iv. 15 should be rendered "And Jehovah said unto him (Cain) 'Not so; whosoever slayeth Cain vengeance shall be taken upon him sevenfold. And Jehovah set a sign for Cain (i.e., gave him a pledge) lest any finding him should kill him.'"

It is protection and not vengeance that Cain receives, and it has no reference to his descendants.

Lamech's words cannot refer to Abel, for Abel was killed long before Lamech was born. Lamech took advantage of the leniency of that age and killed a young man and boasted about it in shameless cruelty! In the Hebrew the words are poetic: the first instance of poetry in the Bible:

"Adah and Zilah hear my voice."

[Adam "hearkened unto his wife" (Gen. iii. 17). Lamech is the first man named who had two. Therefore he was in greater danger; and he protected himself by acting in a very different manner to Adam.]

"I can kill a man for wounding me,  
Even a young man for hurting me."

"I can kill" is the continuous present Tense and does not necessarily refer to a past act.

**"MODERN CHURCH METHODS."**

In our June Number we reprinted under the above heading the greater part of an Editorial from *The Daily Telegraph* (of London), which referred to some recent innovations in public worship. The Rev. Dr. W. C. Minifie, of Boston (Mass.), was among those who were named. He now writes to us (on July 6th) to say that, having published the article from *The Daily Telegraph*, he requests us to reprint the letter from him which was published in that journal on May 26.

Dr. Minifie complains that he has been "grossly misrepresented and exaggerated," and is accordingly "indignant." We should have been delighted had he pointed out one instance where there is any cause for indignation; and we should have been only too thankful to publish his letter had any "misrepresentation" been named.

But, it is the opposite. He begins paragraph after paragraph with the words "It is true" and proceeds to defend and justify what has been said. Five times over, this is done, and every conceivable illustration is used in justification.

It may be a good answer to *The Daily Telegraph*; but it is no answer to the position which we take up. With us it is no personal matter; nor is it a question of literary exactness. It is a matter of a great fundamental question as to what true spiritual worship is, and ought to be; and every count is defended and justified by Dr. Minifie: so that out of respect and consideration for him, it will be better not to occupy some two columns with what is only a defence.

**ERRATUM.**

For July No. p. 73, bottom of Col. 1, omit from "It is not true" to end of paragraph. As the word "Perfect" in line 3 from bottom, should be "Aorist."

**NEW POSTAGE U.S.A. AND UNITED KINGDOM.**

On and after October 1st Letter postage will be reduced to one penny (1d.) per half ounce.

And PARCEL POST is revised as follows: 3 lb. 1 6, 7 lb. 2 6, 9 lb. 3 6 and 11 lb. (the limit) 4 6.

**JAMAICA.**

Readers in Jamaica are informed that Mr. B. Carter, 44th Comp. R.E., Upper Park Camp, Kingston, will be glad to lend any of the Editor's works to readers in the Island.

**ACKNOWLEDGMENTS.**

(Things to Come Publishing Fund.)

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# THINGS TO COME.

No. 172.

OCTOBER, 1908.

Vol. XIV.

No. 10.

## Editorials.

### HEBREWS XI.

(Continued from page 100.)

#### IV.—ABRAHAM: FAITH'S OBEDIENCE.

(1). "HE WAS CALLED." "HE WENT OUT."

THE one point common to all that is said of Abraham, is that, like Abel, Enoch, and Noah, he stood alone with God.

Not all the events of Abraham's life are brought forward in this chapter, but only three: and these are specially chosen with a view to serving the Apostle's argument, and to give point, exhortation, example, and encouragement to those whom he was exhorting to stand fast in the midst of trials and difficulties.

Abraham was called to a life of dependence on God; a renunciation of family ties, social position, and all worldly endearments. Instead of a life of ease and security in his own country, and among his own people, he was called to a life of pilgrimage among the lawless inhabitants of Canaan, on the forbearance of whom his life and possessions were dependent.

Living in the world, he was not of the world.

Hence, only those points of Abraham's history are singled out which showed those Hebrew believers, to whom the Apostle was writing, why they should take joyfully the spoiling of their goods, knowing that, like Abraham, they had in heaven, a better and enduring substance. (Heb. x. 34).

This is why only three things are stated in connection with Abraham's faith in Heb. xi.

1. HIS CALL: "by faith when he was called he went out" (v. 8).
2. HIS SOJOURNING: "by faith he sojourned in a strange country" (v. 9).
3. HIS TRIAL: "by faith . . . when he was tried he offered up his only begotten son (v. 17).

In the example of Abraham we are leaving the first group of three, and passing on to the first of four pairs. Here then will be the place to consider more closely the order in which these "Elders" are set before us.

It may be well, therefore, at this stage, to set out the Structure according to which this "great cloud of witnesses" is arranged.

This is the place, and this is the time to see and observe that all the words as well as the works of God are perfect; perfect in their truth, perfect also in their place, and perfect in their order.

We have already seen something of the correspondence between the Chronological and Experimental order.

We can now add to this the correspondence between the various subjects and persons in this chapter.

It will be observed that, in the first member, marked A, we have more than two. This corresponds with A, where again we have more than two. This first group is followed by four pairs: viz., B and C, corresponding with B and C.

In B and B we have a double correspondence; for, not only is the second of each pair a woman, but the things said of each pair correspond also; while in C and C there are four things which all have to do with overcoming, and with *man*; just as in the two larger groups, all has to do with God.

Finally, in D and D we have one single person in each; and the correspondence is between Joseph and the Lord Jesus, patiently waiting God's time.

"The Elders" (xi. 2), or

"The Great Cloud of Witnesses" (xii. 1).

- |   |   |
|---|---|
| A | ABEL: Faith's worship OF God.<br>ENOCH: Faith's walk WITH God.<br>NOAH: Faith's witness FOR God.  |
| B | ABRAHAM: Faith's obedience ("Get thee out.")<br>SARAH: Faith's conclusion "she judged, &c." (v. 11.)  |
| C | ISAAC: Faith overcoming "the will of the flesh."<br>JACOB: Faith overcoming "the will of man."<br>D   JOSEPH: Faith waiting God's time.                     |
| C | MOSES' PARENTS: Faith overcoming "the fear of Man."<br>MOSES HIMSELF: Faith overcoming "the praise of Man."   |
| B | ISRAEL: Faith's obedience ("Go forward" Ex. xiv. 15).<br>RAHAB: Faith's conclusion ("I know," &c., Josh. ii. 9).  |
| A | 1ST GROUP: Faith conquering THROUGH God.<br>"OTHERS": Faith suffering FOR God.<br>D   "JESUS": Faith waiting God's time (Ch. x. 13. 2 Thess. iii. 5, marg.) |

In passing from the first group (A) to the first pair (B), it is necessary, as well as helpful, that we should understand why this is so; and where we are being led; and into what lines of truth and teaching the Holy Spirit is Himself guiding us (John xvi. 13).\*

\* In the above, we have the Structure which should now be compared with the Table of Contents, where we have further details.

We are now in a position to take up the Faith of Abraham.

The first of the three things mentioned concerning him is

(1). "He was CALLED."

"By faith, Abraham obeyed when he was called to go forth unto a place which he was to receive for a heritage: yea, he went forth not having any understanding [as to] \* whither he was going." (v. 8.)

There is much confusion as to this "Call of Abraham." It is generally taken as being recorded in Gen. xii. 1, which is the reference given against Heb. xi. 8 in the A.V.

But it is remarkable that, while we have "no generations of Abraham" we have "the generations of Terah."

That Abraham, "the father of the faithful," and the founder of the Hebrew race, the depositary of all the promises of blessing for Israel and the world, should not have his own "generations" or family history, is remarkable. It is also remarkable that we have no "generations" of Joseph.

But the generations (or *Toledōth*) of the Bible have both supernatural design and spiritual significance.

There are *fourteen* in the whole Bible: Eleven in Genesis, one in Numbers (xii. 1, Aaron and Moses.) one in Ruth (iv. 18, Pharez and David) and one in Matt. (i. 1 of "Jesus").

They divide the book of Genesis (with its Introduction) into twelve parts. And we thus have to do with God's twelve divisions instead of with man's fifty chapters. We have the

Introduction (Gen. i. 1—ii. 3).

1. The generations of heaven and the earth (ii. 4—iv. 26).
2. The generations of Adam (v. 1—vi. 8).
3. The generations of Noah (vi. 9—ix. 29).
4. The generations of Sons of Noah (xi. 1—xi. 9).
5. The generations of Shem (xi. 10—26).
6. Terah (xi. 27—xxv. 11).†

So that as Enoch was the seventh Patriarch from Adam, so Abraham begins the Seventh Division of Genesis.

The Holy Spirit by Stephen, in Acts vii. 2, gives additional details of the Call of Abraham; and shows us that Gen. xii. 1, is not to be taken as recording that call in Haran. He says:—

"The God of glory appeared unto our father Abraham when he was in Mesopotamia, *before he dwelt in Haran.*"

God is called "the God of glory" (*i.e.*, the glorious God) in contrast to the idols which were worshipped by Abram and his family.

\* The verb here rendered "knowing" in A.V. and R.V. means more than this. It is used with *oīda* (*oīda*), to know, in Mark xiv. 68, and with *γινώσκω* (*ginōskō*) to get to know in Acts xix. 15. (So also Euripides (*Hipp.* 382 and *Iph. in Tauris*, 491).

† The verb is *ἐπίσταμαι* (*epistamai*), and means to have knowledge of, to know with understanding. See 1 Tim. vi. 4. Acts x. 28. Jude 10.

† Our readers can easily complete the remaining *five Toledōth* for themselves.

He appeared to Abraham, there, "on the other side of the flood" (*i.e.*, the Euphrates). This agrees with Josh. xxiv. 2, 14, where it is distinctly stated that Abraham and all his kindred were idolaters. So that Abraham was not called for any merit of his own. Indeed in Neh. ix. 7 we see that God chose Abraham simply because He willed to do so:—

"Thou art the LORD God, who didst choose Abram, and broughtest him forth out of the Chaldees, and gavest him the name of Abraham."

Moreover, we are told what the glorious God said to Abraham: but there is nothing said about Abraham's faith, only about his *obedience*: "Then came he." Hence, he was not *called* because he had believed.

In Joshua xxiv. 3 God says, "I took your father Abraham. I led, . . . and I gave." All was of grace.

In Gen. xi. 31 we have the historical record of the instrumental act. "Terah took Abraham." In Josh. xxiv. 3 we have the gracious record of the Divine purpose; while in Acts vii. 4 we have the inspired comment on Abraham's obedience of faith.

For Terah to have taken Abraham, Abraham must have told him of the vision he had seen of "the glorious God;" and Terah must have *believed Abraham*. But how much he believed we are not told. He must have believed enough to make him leave Ur of the Chaldees, and take Abraham with all his family, and go into Haran, but not enough to make him give up all his idols, or to go on into Canaan; for we find these idols still lingering in the family of his great-grandson, Laban (Gen. xxxi. 19, 30, 32).

From whatever reason, whether from age, health, or unbelief, Terah never got further than Haran; for, it is emphatically recorded that "they came to Haran and *dwelt there*" (Gen. xi. 31). Whereas it is as emphatically stated that when Abraham "left Haran to go into the land of Canaan, *into the land of Canaan they came*" (Gen. xii. 5).

Abraham's ancestors "*dwelt*" in Haran; and his descendants "*dwelt*" in Egypt; but Abraham himself "*sojourned*" in Canaan.

God has given us a sufficient explanation of the delay of five years in Haran in Acts vii. 4, where, of these two migrations of Abraham we read: "Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, *when his father was dead*, he removed him into this land, wherein ye now dwell."

Whatever it was that hindered Abraham's complete obedience, Terah's death ended it.

In Hebrews' xi. 8, both these calls (Gen. xi. 31 and xii. 1) are merged, and the Spirit concentrates our attention on the fact that he "*obeyed.*"

This is why we have, in our structure of this chapter, specialized Abraham's faith, as "Faith's obedience," obedience being that which distinguished his faith from all the others. We say "distinguished" not because others who believed did not obey; for they all obeyed, they all *acted* on their faith; but, in the case of Abraham, this is the *special* characteristic

of it; and therefore stress is laid upon it, by not mixing up anything else with it in this eighth verse.

Abraham's faith, in respect to his *obedience*, is thus emphasised, and has its correspondence with Israel's *obedience* in crossing the Red Sea (B).

"Get thee forth" is God's word which came to Abraham. "Get thee forth" is the command which God said Israel would hear from Pharaoh (Ex. xi. 8).

Abraham's obedience is the more marked, because God did not, at the time of the call, tell him what or where the land was. The words are "unto a land that I will show thee" (Gen. xii. 1). So it was clearly faith, and not sight. God did not say, "a land I do tell thee of, but to a land I will tell thee thereof." It was the same with the "inheritance. He was to go to the place which he should *after*, receive."

Moreover, the Greek is very emphatic. In the English, the verb "obeyed" is put at the end of the sentence; but in the Greek, it is, by the Figure *Hyperbaton*, put almost at the beginning: "By faith, Abraham being called, *obeyed to go out, &c.*"

Later on, he learned that his "seed" should sojourn for 400 years before they should enter the land (Gen. xv. 7, 13-21), and that the promise would not be ratified till after his death.

Abraham's obedience was further intensified by the words "and he went out." The *καί* (*kai*) *and*, is peculiar, in this position. It might be rendered, "he even went out not knowing whither he was going." Or, still more emphatically we might say: "Yea, he went forth": the verb *to go out*, being repeated, to impress upon us the great fact, which stamped the characteristic of Abraham's faith, as shown by his obedience.

Thus far, we have the *interpretation* of the Scriptures which speak of Abraham's faith, but what is the *application* of them to ourselves? In what way are we to apply it, so that we may learn the lesson for ourselves to-day, as those to whom Heb. xi. was first written learned the lesson for themselves?

What has Abraham's "obedience of faith" to say to us?

In answer to this we observe that this expression is afterwards specially associated with "the Mystery." This is stated, in Rom. xvi. 26, to be the special object for which it is revealed. It is made known to us "for the obedience of faith," so that, believing it, we may "obey the heavenly vision."

God has "made it known" for this purpose. This word, *γνωρίζω* (*gnōrizō*), is another special word, and is associated with the Mystery, not only here, in Rom. xvi. 26, but in Eph. i. 9; iii. 3, 5, 10; vi. 19, Col. i. 27.\*

The *application* of Abraham's faith-obedience comes home to us in this connection. Do we exhibit this "obedience of faith" in regard to God having "made known unto us His purpose, in the Mystery"? as He did to Abraham when He was called.

The "Hope of His calling" in Eph. i. 18, is, for us, what the hope of God's call was to Abraham. Abraham

obeyed. Do we thus obey? Or, do we act as though God had not made anything known to us that is worthy of our obedience?

If we display Abraham's obedience in connection with what God has made known for *our* faith, we should like him, "go forth" from all human traditions and "doctrines of men." We should "sojourn" in the world as being indeed "a strange land." We should regard our "seat of government" as already *existing*\* in heaven; that heaven from whence we should be looking for the Saviour, and for our "calling on high." (Phil. iii. 20 and 14.)

"Obedience of faith," is the one thing needful in connection with the fact of the Mystery having been made known to us.

It was exactly what Israel lacked when told to go up into the land. They obeyed to cross the Red Sea; but they did not obey when told to "go up over the hill-country of the Amorites" at Kadesh-Barnea.

This command at Kadesh-Barnea exactly corresponded with Abraham's call in Haran (and was indeed to be the consummation of the call from Egypt, as Abraham's was the consummation of the call in Ur of the Chaldees!):—"Go up and possess it."

But they believed man, instead of God. In spite of the actual evidence of "the good land," Moses has to say

"YE WOULD NOT GO UP" (Deut. i. 26)

And why? Because

"YE DID NOT BELIEVE JEHOVAH YOUR GOD" (v. 32).

The making known of the Mystery is, to us, exactly what Ur of the Chaldees was to Abraham; and what Kadesh-Barnea was to Israel. The difference was that,

"Abraham believed God."

Israel "did not believe,"

They provoked God—(Heb. iii.).

How do we stand in this matter? Do we believe what God has "made known for the obedience of faith"? or, do we provoke Him, and grieve Him, with our unbelief?

Oh, let us go up and possess this "good land" which is set forth before us in the Epistles to the Ephesians, Philippians, and Colossians, and there discover not only the riches of His grace, but the riches of His glory.

It is a land, not of "grapes, pomegranates, and figs" (Num. xiii. 23), but of all that which they symbolize.

A land of "grapes:" which tell of the Vine, and of Him with whom we are made one Body (Eph. i. 23; iv. 4).

A land of "pomegranates:" which tell of our worship being wholly centred in Him, who is the alone object and subject of our spiritual worship of Him.†

A land of "figs:" which were the food of the common people, symbolizing, that He whom we worship is to be

\* The verb in Phil. iii. 20, is not the verb "to be," but it is *ὑπάρχω* (*huparcho*) *to exist, be in being: i.e., our seat and sphere of government already exist in heaven, and we are subject to that government, now and here.*

† Pomegranates were the chief fruit used symbolically in worship. See Ex. xxvii.-xxix., and 2 Chron. iii. and iv.

\* See other examples of the use of the word in Luke ii. 15, John xv. 15; xvii. 26, Rom. ix. 22, 23, 2 Pet. i. 16.

the common food of all His people, sanctifying all the common duties of life.\*

Oh! that we may "at once," by faith, go up, and enjoy this "good land," waiting till we shall be called up "on high" and exchange our faith for sight, and our spiritual vision for actual possession.

## 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.

#### CHAPTER XV.

##### THE AGE OF THE PERFECT KINGDOM.

(Concluded from page 91.)

WE may now approach our subject with a view to grasping the main points presented, and with a view to answering some of the questions suggested.

The determining factors may be noted, then, as follows:—

#### 1. All is "New."

It is a *new* heaven and a *new* earth: and the city that descends is *New Jerusalem*: and the God who sits on the Throne says,

"Behold! I make all things *new*." So all is new, as compared with the old which has passed away. It is really the third stage of the

#### "New Creation."

The first stage is an *individual conception*, as Paul declares, "If any one is in Christ he is (or there is in such a case) a *new creation*: the old things are passed away: behold all things *have become new*" (2 Cor. v. 17). The very language here is the same as that which is used in our passage in Revelation xxi. Already, to the members of the body of Christ the new creation is a blessed reality individually and (in a mystic sense) corporately.

The second stage is a *national conception*, as we have already seen, the prophet Ezekiel forecasting Israel's future and affirming that the old (or stony) heart will be taken away and a new heart given, and every one shall be righteous and all will know the Lord from the least to the greatest. That will be a national realisation of the "New Creation."

Then, the third stage will be a *universal conception*. When the old heavens and earth have passed and the old mortal condition of mankind has ended, then will come the fulness of the New Creation where the material universe and angels and men will be fitted

\* These three are not "types." They may be used by us by way of "application." For Israel they are true *types*, and their *Antitypes* will all be found in connection with Christ, quite apart from a present application to the Mystery.

for intercommunion as never before in this glorious scene when God

"Makes all things New."

#### 2. "No More Sea."

By means of the extraordinary ordeal through which heaven and earth will pass, namely by fire, the sea will disappear. This striking change is specially conveyed to the Seer of Patmos in this great final vision. This fact suggests many things; but it must suffice to mention two. The sea is the great purifier of our present atmosphere: and by declaring that there shall be "no more sea" it seems to be implied that the atmosphere will be quite different or that there will be no atmosphere required.

The absence, too, of the restless sea implies that there will be no more turbulent striving people of whom the sea is a symbol.

#### 3. "No more Death."

The condition of things is described by negatives, *what is not to be there*. In this way we can more fully realise what a glorious state it must be. We are so constantly beset by, compassed by, confronted with *pain* and *death* and *sorrow* and *crying*, that to think of a heaven and earth without any of these things is to look forward to a paradise of the highest happiness: all the more when we reflect how the absence of these distressing things implies the presence of their opposites.

Instead of *pain*, it will be *pleasure*.

Instead of *death*, it will be *eternal life*.

Instead of *sorrow*, it will be *joy*.

Instead of *crying*, it will be *song*.

Instead of *curse*, it will be *blessing*.

Instead of *night*, it will be *endless day*.

Instead of *defeat*, it will be *reigning for ever*.

What a change! The fact of the absence of *death* of itself marks a state of perfection utterly unlike any Age in the old order.

It is the Perfect Kingdom.

#### 4. "The City—the Bride."

Here we touch the leading subject of the description. Previous to this (*see* Chap. xvii.), John saw the vision of the *Harlot*: now he sees the vision of the *Bride*. The vision of the *Harlot* was seen "in the wilderness;" but now, also in spirit, he is carried away to a "mountain great and high." In each case it was one of the angels having the seven last plagues that showed him the vision: and the call of the angel was in the same words: "Come hither, I will shew thee." (Compare xvii. 1-3 with xxi. 9, 10).

In the Wilderness—the *Harlot*—of the Earth, earthy.

On the high Mountain—the *Bride*—from Heaven, heavenly.

The form of the vision is a *City*; but the title of the vision is

"The Bride, the wife of the Lamb."

The city is called "the *New Jerusalem*." It comes down from God. It is God's *Tabernacle*, the bearer of His glory. And when we note that the *gates* are named from the "Twelve Tribes of Israel:" and the *foundations*

named from the "Twelve Apostles of the Lamb" we have got quite sufficient indication what the vision really refers to.

This is the City for which Abraham looked—"the city that hath the foundations whose builder and designer is God."

God is not ashamed to be called the God of Abraham and his seed for "He hath prepared for them a City."

And to the Hebrews it was testified that "here we have no continuing city but we seek one to come."

The description of the New Jerusalem agrees with all this: the ground covered by the references is from Genesis xii. to Acts xxviii.: that is to say the references to Abraham the Twelve Tribes and the Twelve Apostles.

What specially marked the old Jerusalem, the Davidic, Kingdom city on earth, was the Temple of Solomon; but in this New Jerusalem there is no Temple needed, made by hands, for the Lord God and the Lamb are its Temple. The worship will be no longer ceremonial or imperfect, but unhindered and face to face.

There is no mention of Paul or his Ministry or dispensational Stewardship: no mention of the Church of God, or the Body of Christ, or the unity of the Spirit.

It is the Bridegroom, the Lamb, and the Bride:  
not

the Head, and the Fulness of the Head, the Body.

The city is manifestly the final home and immortal state of Abraham and his saved seed—the "heavenly calling" called out from the whole period of Israel's history on earth as associated with the Kingdom test and testimony.

The evidence carries us thus far: whether it carries us still farther back is a question. If the saints of the pre-Abrahamic period are included, well and good; but we must not rush in and read into Scripture what is not mentioned or manifestly implied.

We may be perfectly sure that all parties, however they may differ from others, will be fully satisfied with the destiny prepared for them of God!

##### 5. The Nations.

The heavenly City will be the seat of government, the residence of the King, the victorious Lamb. But the new earth will be inhabited by *peoples, nations, kings, men*: and all these will be closely connected, in government, with the City.

"The Tabernacle of God is with MEN and He shall dwell with them: and they shall be *His Peoples*, and God Himself shall be with them, their God."

And again,

"The *nations* shall walk amid the light thereof: and the *Kings of the earth* do bring their glory and honour into it . . . and they shall bring the glory and honour of the nations into it."

And once more,

"The leaves of the tree were for the *health of the nations*."

The word "healing" is a mistake. There will be no sickness and no death in this scene. The tree of life maintains the inhabitants in uniform health and

happiness. Observe that it is the "tree of life," not trees of life. It is the singular every time (xxii. 2 and 14).

It is PARADISE.

It is GOD dwelling with MEN. The old distinctions are obliterated: and while the earth will be the scene of the Kingdom, with nations inhabiting their respective portions under their respective Kings, still all together they are *men*. They will be holy men forming holy nations represented by holy Kings bringing the whole glory and honour into the holy City and laying them at the feet of the Lamb!

It will be glad submission, accepted subordination, righteous rule, peaceful holy life, and pure worship.

In other words it is a picture of

The Perfect Kingdom.

This is the linking up of the chain of Scripture Truth. How meaningless all this would be but for David and Israel and Abraham and Adam and Eden and, specially, for the Lamb of God, the Christ of God, the Son of God and Son of Man, the

Saviour of the World!

And this is the Kingdom, with its perfect subordination and immortal life, which THE SON will give up to THE FATHER at

"THE END."

when the

"Purpose of the Ages"

is fulfilled and all that "the Mediator between God and men" was commissioned to do is fully accomplished: and when there shall come to pass, what seems the most mysterious Word in all Scripture, namely,

"Then shall the Son also Himself be subjected to Him that subjected all things unto Him, that God may be all in all" (1 Cor. xv. 28).

Was not the subjection of the Son before the world began and at Calvary complete enough?

But what is this?

May we reverently suggest that it is the last of three great acts of submission, in the sight of all worlds, as a standing rebuke to lawlessness and an everlasting barrier against another Fall, either of angels or of men!

But here we pause: and with steadfast faith and joyful hope, casting out our anchors of hope into a sure anchorage we

"wish for the Day,"

listening for the "Shout" and eagerly looking for the appearing of the pierced Form of our

Descending Lord!

"Even so come!" Amen.

#### THE SAVIOUR AND THE BIBLE.

WHAT USE DID OUR LORD MAKE OF THE OLD TESTAMENT? AN ENQUIRY FOR TO-DAY.

(BY THE REV. A. B. HUTCHINSON; C.M.S., FUKUOKA, JAPAN).

(Concluded from page 103.)

III.

Now, I think that one thing is evident in this brief review of the use our Lord made of the Jewish Scriptures, viz., that no difference is perceptible in His

attitude toward them during His earthly ministry, and His use of them, from the moment of Resurrection, or of His resumption of the glory laid aside when He stooped from equality with God, to take our nature upon Him. He gives no sign, that, when on earth, His knowledge had been defective concerning the Jewish Bible, or that in accepting the current teaching and internal evidence of the sacred scriptures, He had embraced traditionary error, and mistaken it for truth. Yet this is what we are told is now-a-days the conclusion of all scholars of repute! In other words we are gravely informed, and the statement is widely accepted, that because our Lord "emptied" himself, as it is in the R.V., He had subjected himself to such a condition of ignorance, that he knew little more than the average Rabbi, about the Scriptures, and far less than the scientific scholars of to-day, as to their writers and composition. Consequently that He was mistaken in regarding them as the full revelation of the Father's will, and as being absolutely true, in inception and fact: that the earlier incidents before the Call of Abraham (himself thought by some critics to be a legendary character) are products of the historical and poetic imagination, myths; that the books of Moses, so called, were written partly in time of the exile, and part, specially Deuteronomy, in the reign of Manasseh or of Josiah, only a small portion being as old as the time of Joshua; that the history so-called, is largely idealized; that Daniel was written some three centuries after its professed date, and that Jonah is a pious fiction, relating as facts incidents that never happened. As we listen to such statements are we not irresistibly reminded of an old and too well known voice asking "Yea, hath God said?" (Gen. iii. 1), and if we enquire, what are the grounds upon which so destructive a charge is made against writings, so precious in the eyes of the Saviour? we find that external evidence in support of such assertion is entirely wanting: that in fact every discovery in archaeology, every investigation of ancient mounds and ruins, every find of long buried inscriptions, is an added witness to the truth of the recognized text of the Bible. Not a single passage has hitherto been proved erroneous.

Instead of proof of destructive criticism we have the intuitive perceptions and convictions of sinful men, compassed about with infirmity, who are yet learned scholars and students of Biblical antiquities and literature. These claim to be able, with unerring instinct, to decide from the internal evidence alone, (evidence let us remember equally open to Jesus of Nazareth) the style and contents of each book, each verse; when it was written, and who could *not* have written it. Hence that extraordinary production, that monument of literary audacity, that collection of shreds and patches the polychrome Bible. But let us consider what is involved in such a claim. This internal evidence was as open to the student 1900 years ago, as it is now. We have seen good reason to regard the sinless child of Mary as, from His earliest years, a devoted student of the word of God, bringing heart and

soul, and mind, and strength, continuously to bear upon that word, as the one object of thought and meditation. Think for a moment of the Man Christ Jesus in all the glorious perfection of his human nature; what must have been the acumen of a mind, unsullied by sin in the slightest degree, unbiassed by prejudice, unimpaired by infirmity, unwarped by passion; how vivid the perception of that intellect, as growing in wisdom and stature, the language of inspiration permeated every fibre of mind and heart, as the meaning of every passage, nay every word, and its object and aim, stood out clear and plain as the noon-day sun. Is it possible that till thirty years of age our Saviour could have studied these books with concentrated attention, without detecting the fact that they were largely fictitious, "literary undertakings which the conscience of the age approved," but without any historical foundation, in short, pious forgeries? and if He could not, and did not discover all these things, what reasonable ground is there for thinking that our scholars of to-day, who cannot claim freedom from sin or prejudice or passion, or from their baleful effects upon the intellect and judgement, what reason is there for allowing, that these have discovered facts, and such facts concerning the scripture, of which the Christ was absolutely ignorant?

We may safely say without any fear of contradiction, that wherever the results of Criticism make our Lord to have been mistaken in any of His statements, whatever pleas may be adduced in support of that criticism, it is absolutely and entirely wrong, and its conclusions hopelessly invalidated. His use of the Old Testament scriptures warrants us most fully in making this assertion. Consider! Our Lord at the beginning of His ministry, entered into personal conflict with the tempter; Body, soul, and spirit were severely assailed, and each assault was met successfully by a passage from Holy Writ, even from that Book of Deuteronomy which we are now told is a dramatised version of what Moses taught, composed by a pious Jew some seven hundred years after Moses died, viz., in the days of King Josiah, but purposely expressed, as if written by Moses himself.

Again in a marked way our Lord uses as a type of his own burial and resurrection, a remarkable incident in the history of the prophet Jonah which is now said to be a grotesquely improbable fiction, and "a shrivelled up myth."

Once more, He himself introduces as a basis of discussion the 110th Psalm, saying "David by the Spirit calleth Him Lord," and criticism says this Psalm belongs to the time of the Maccabees, and as it presents all the appearance of being not written by a King, there is therefore no reason for assigning it to King David as its author; and it really has no messianic reference at all. Thus the criticism of to-day defames the sacred page; belittling and destroying the authority of the Bible, and comes into direct opposition to the greatest of all critics, making Him, who is to be the Judge of all, the minister of error. A well known living Bishop writes thus: "The lessons inculcated by our Lord can

be shown to inhere in the narratives, even if we cannot be sure of their exact authorship or literary character. That special assistance of the Holy Ghost which we call inspiration may have been given to a Jewish writer, in any literary undertaking which the conscience of his age would have approved; and what the Divine Spirit could inspire, Jesus in that same spirit, could recognise and use." We can all understand St. Peter when he says "that Holy men of God spake as they were moved by the Holy Ghost"; but we find no meaning in the Bishop's suggestion, that pious Jews consciously employed in fabricating specious fictions, of which it is hard to find a historic basis; or dramatising traditions of what Moses said, some eight hundred years after his day, enjoyed whilst so doing the special assistance of the Holy Spirit! the suggestion is intolerable. "I must be content" says the late Dean Burgon "with repudiating in the most unqualified way, the notion that a mistake of any kind whatever, is consistent with the texture of a narrative, inspired by the Holy Spirit of God." To this surely every loyal heart will give a hearty Amen! What, we ask, has the inbreathing of God's Holy Spirit (for that is inspiration) to do with literary forgery? With false assertions that thus "the Lord said unto me" when the writer had no communication from God whatever. And what can we think when our Lord is profanely represented to have been helped by the same Divine Spirit to recognise and use such fiction? We are not only brought face to face with what Canon Liddon happily called "the inspiration of unverity" but we are irresistibly reminded of an ancient criticism "He casteth out devils by Beelzebub the Prince of the Devils"; and of the unpardonable sin against the Holy Ghost. Our Lord's method of using the scriptures, and His frequent corrections of the misjudgements of his disciples, e.g., concerning the man born blind, or about the leaven of the Pharisees and Sadducees, and as we have already noted, of the Jews on various occasions, convinces us that far from endorsing the popular error, when Pharisees replied to His question "what did Moses command you?" by quoting Deuteronomy; or when Sadducees asked from the same book concerning what Moses said, He would at once have corrected their serious mistake and have said "Moses was not the writer of that book." But to know the book to be a fraud, and yet to use it, and suffer others to go on using it as if true, how could he then confidently ask "which of you convinceth me of Sin?" Do such writers think of our Lord's position with regard to all that is false? with what scathing rebuke he visited the hypocrisy of the religious teachers, as well as of the people of his day; and how he delineated the character of the tempter in the brief sentence "when he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." He who thus taught declared emphatically of himself "I am the truth" and it is revolting to our moral sense to have it suggested that He would ever use a lie to teach the truth.

The same Bishop whom I have quoted goes on to

say concerning the Davidic authorship of the 110th Psalm. "If we do not ourselves feel any difficulty about the matter, it is surely right that we should be very loth to ask men who do feel the difficulty, to accept as a matter of revelation what seems to them an improbable literary theory; such a demand, lays a heavy burden on consciences specially sensitive to the claims of truth!" we sorrowfully and indignantly exclaim, "*Specially sensitive* to the claims of truth!" But what about the claims of Him who IS the truth; who, standing there in the temple court, in his sinless humanity, fully illuminated by the indwelling Spirit, and consciously replenished, through the indwelling of the Divine nature, with all the perfection that human nature can receive—says "David himself, said by the Holy Ghost, the Lord said to my Lord." It is a decisive utterance, chosen by the Lord himself, and every attempt to explain it away, results in failure. Our Lord is recognizing certain facts and truths, and places on them the seal of his authority. When criticism, finding them inconvenient and burdensome to sensitive consciences, denies them, we can only reply with St Paul "Let God be true and every man a liar."

#### IV.

We come then to this conclusion, the question before us all, is one of evidences; and the use our Lord made of the Scriptures is a witness to us, that, in His eyes the Bible is the inspired word of God. As the apostle St. John says "If we receive the witness of men," yes even of learned men,—critics,—still "The witness of God is greater." The use He makes of it in all its parts leaves us no alternative between accepting it entirely, or giving it up altogether. The Bible, to quote once more the words of one of Oxford's most famous sons the late Dean Burgon, "The Bible, none other but the word of God, not some part of it more, and some part of it less so, but all alike, the utterance of him that sitteth upon the throne, absolute; faultless; unerring; supreme. The witness of God which He hath testified of his Son." If the reception of that witness is blessedness and life, the non-reception, the disbelief of God, must be fraught with most serious results both to individuals, and to society at large, not to speak of what it means to the Church of God. Thousands have already accepted the witness of the Higher Critics, and parting with faith in the word of God, because of its alleged falsehoods, have lost their hold on God and salvation; on the Saviour and the Bible He used. The terrible deterioration of social life in Christian lands, which is witnessed to so abundantly by the press of to-day, is one result of yielding credence to man, in preference to God. Another result is illustrated by an incident related by the Rev. Hubert Brooke, in a recently published volume. "A man from South Ireland told me this story. There came a new minister to a certain church. He was full of these new 'higher critical' theories, and started teaching them one after another. At the end of two years he was told that one of the leading men of his

church was ill. He went to see him. There was no chance of recovery, the man was dying. After a little talk the minister said 'Shall I read to you a little and pray with you?' 'yes,' replied the man, and he beckoned to his wife, to bring the minister a Bible. A Bible was brought, and he opened it and saw a strange sight. Some books were taken out of it, some pages torn away, some chapters gone, some verses cut; it was a shamefully mangled Book hardly fit for a rag-basket. The minister opened it and said 'Have not you a better Bible than this?' The dying man said 'When you came I had got a whole Bible. But as soon as you told me that one book was fiction, I tore it out; and that one chapter was not true, I removed it; and that some verses were unauthentic, I cut them out. And if I had another year under you I think I should have had the two covers and nothing else!' That" says Mr. Brooke "is going on around us." His own plea may be used, to warn some who do not discern the gravity of their own position. God forbid that any use we may make of the Divine word whether in teaching or preaching it ourselves, or in training others to be evangelists and pastors to their own countrymen, should ever have so disastrous, so terrible a result. Rather let us be encouraged by our contemplation of the use which our Lord and Saviour made of the scriptures, to accept and regard them as He did; as an inspired volume whose various parts must stand or fall together. Let Him teach us also to read it as an inspired book, not inspired in parts only, but in every part; not a book unequally inspired but all inspired equally, the words of it, as well as the matter of it, all given by God; as it is written, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Let our inner life, as was His, be made conformable in every detail, to that perfect law of life; as he so wielded it in the hour of temptation, let us stand armed with "the sword of the spirit, which is the word of God"; in every hour of trial; under every strange vicissitude of life; in sickness, in perplexity, in bereavement, in the hour of death, let us, like the apostles, be ready to exclaim "Lord to whom shall we go but unto thee—Thou hast the words of eternal life." So whenever for ourselves, as well as for others, we use the Holy scriptures, for doctrine, for reproof, for correction, for instruction in righteousness, may we be found following in the blessed footsteps of our master, and obedient to the apostolic injunction, "Let the same mind be in you, which was also in Christ Jesus."

#### KADESH-BARNEA.

No. 4.

DEUT. I. AND NUM. XIII.

"WHEN anything is lost through want of faith, though GOD may afterwards offer something better, it does not follow that what was first lost is ever afterwards recovered. To wander in the wilderness forty years and then to cross by way of the Jordan

implies that the way originally offered by the route of the hill country of the Amorites was never offered again. Yet GOD accomplishes His purposes."

The above is the *substance*, as far as my memory serves me, of a remark in the Collected Writings of the late J. N. D.

It is a sad thing not to believe GOD and not to take Him at His Word.

I have in previous papers commented on these lessons which Kadesh-Barnea has for us in these closing days.

But, as to the antitype, we may ask,—Is the route by the way of the hill-country of the Amorites closed to us because of the long history of failure in the desert wanderings of the Church's sad history? To say so may be to apply the teaching of the type in a way to discourage faith instead of stimulating it.

Again, if the first offer to faith was not accepted by the Early Church in the Acts, did GOD after those days, offer anything better?

After the failure in the first generation following Pentecost, A.D. 30 to A.D. 60, GOD *did* offer, in the Epistles to the Ephesians and Colossians (written after A.D. 60) something better than we read of in the Acts, which Book records the failure in the first stage in the Church's history in its *kingdom*-aspect (for there is no mention of the Church's *higher calling*, as in the *Mystery*, in the Book of the Acts), just as in Heb. xi. something "better" was offered when the promises were postponed.

During the period covered by the Acts, the Parousia and Return of Christ was offered; after this period, and after the sentence of blindness had been finally passed on the Nation of Israel (see Acts xxviii. 28) the Parousia is *not* mentioned. But there was a secret "hid in GOD" which is not unfolded in the earlier Epistles of Paul, that is, in those written before A.D. 60.

Moreover, in Phil. iii. 20, 21, there is a translation "to glory" referred to which it appears was presented to faith for acceptance *in lieu*, it would seem, of the rapture connected with the Parousia (1 Thes. iv. 13-18) which, owing to the unbelief of Israel (both in Judea and throughout the Dispersion) had to be *postponed*. "Postponed," not abrogated, for the Rapture (as in 1 Thes. iv. 13-18) *may* follow some time after the translation in Phil. iii. 20, 21. This mystery was hidden in or during the Age-times, but is plainly set forth in the Epistle to the Ephesians, the most profound of all the Books of Scripture.

When the truth concerning the Mystery was recovered it was amalgamated with, and was not clearly distinguished from, the Heavenly Calling which is set forth in 1 Cor. and 1 Thes., and in the Epistles to the Hebrews and of 1 Peter. The types also relating to the prolonged and extended journey of the Israelites to Canaan (compassing Edom) and by way of the Jordan, were interpreted as *for the Church in the Mystery* (which is not the subject of, or for types; it (the Mystery) having been *hid in God*).\* But to believe GOD, as in Romans, is to receive

\*In Ephes. i.—iii., there is not a single quotation from the Old Testament or from any previously written scripture. The Mystery was a fresh revelation from GOD.



by faith a full end of our old Adam (and Edom) nature and all the full testing of our sinner-state and *creature-ruin*.

Romans presupposes the full acceptance in the *heart* of a form of sound words which not only sets aside man and all his doings, and all his religion and philosophy, root and branch, but *also* takes for granted the complete ruin and powerlessness in *creature-life* of all the sons and daughters of Adam and Eve.

It is to such lost sinners and utterly ruined creatures that the Gospel of God and the preaching of Jesus Christ according to the revelation of a hidden mystery is offered, in the great love and abounding riches of grace of Him who raised our Lord Jesus Christ from the dead and exalted Him to His own right hand far above all the heavens, and who gave Him as Head over all things (the Universe) to the Church which is His body, the complement of Him who filleth all in all.

But it is for *faith-obedience* (see Rom. xvi. 25-27). To believe or accept a formula such as that which prevails very generally among "Brethren" in connection with their confused teaching on the subject of "the righteousness of God," or to accept that which is historically true in the formulated Creeds of Christendom is not necessarily to *believe God*.

The mere acceptance of a creed is not imputed to us for righteousness, but to *believe from the heart* all the promises of God in Christ Jesus—this is imputed.

To accept a creed or a form of religion may only mean that one belongs to one of the numerous sects of Christendom (Brethrenism included): to *believe God* from the heart is to have a *living faith*. "The just shall *live* by faith."

To resume the subject of the ascent by way of Kadesh-Barnea:

The Israelites, who scorned the earnest and encouraging pleading of Caleb and Joshua, never had a second opportunity of going up by way of the hill-country of the Amorites; what was then lost to *them* through want of faith was never regained, though God did bring them into the Promised Land by another route.

True it is that both the Red Sea and Jordan typify the Death of Christ; but, to press this type, in considering the utter and entire failure of the 'Church' both in its ordinary history (or history of the mass), and in the history of successes and failures in Remnant recoveries, and to say that what corresponds to the bold path of faith by way of the hill-country of the Amorites is now closed altogether, seems to be a wrong and discouraging interpretation (as well as wrong application) of Holy Scripture.

Again, (referring to the introductory paragraph of this paper), "though God may offer something better," that "which has been lost through want of faith may never be regained."

First, I would ask, Is it not *still* open to any poor ruined sinner to believe God as in Romans and afterwards also as in Ephesians? Yes, assuredly.

Secondly, can the heart of man conceive or formulate anything more glorious, in love, glory, or the riches of grace, than that which is still offered to the sons of men

in Ephesians? What *patient endurance* of the God of all grace! Not only unwilling that any should *perish*, but to leave open still, after such long continued failure, from the days of the Second Epistle to Timothy to this Twentieth Century, the firm bold path of faith from Romans to Ephesians—the way of the hill country of the Amorites!

"Though God may offer something better." There was something better to offer in *past* dispensations, for then the revelation of God concerning Christ was not "completed" (see Colossians i. 25 marg.)

When the "first love" was lost (see Jer. ii., Hosea, and Rev. ii.), God still offered rewards to faith, but now that the Beloved and His love which passeth knowledge has been revealed, as in Ephesians, tell me what else in His whole Universe, has God to offer, to win the slow unbelieving hearts of the ruined sons and daughters of Eve?

In closing I would ask, Has not then the lesson of the time spent "from Kadesh-Barnea to Kadesh-Barnea"—37½ years—because of unbelief, as great, or even greater importance, to us, than that of Jacob's history "from Beersheba to Beersheba?" The one relates the failure of the chosen patriarch, the other the failure of the chosen people.

J. J. B. C.

## Questions and Answers.

QUESTION No. 387.

### THE "DRAWING" OF THE FATHER AND THE SON.

E. N. (Minn. U.S.A.). Please reconcile John vi. 44, and xii. 32. In the former, the Father is said to draw. In the latter it is Christ? And "How can WE lay down our lives for the brethren" (1 John iii. 16)?

No "reconciling" is needed. All is in perfect harmony. In John vi. 44 the Lord says, "No one is able to come unto ME, except the Father who hath sent Me, draw him," and verse 65, "No one is able to come unto ME except it were given to him of my Father."

These statements are based upon verse 37: All that the Father gives to the Son, He (the Father) "draws" to the Son, and the Son receives and "will in no wise cast out." But, "I and the Father are One" (John x. 30); "He that hath seen ME, hath seen the Father" (xiv. 9), and, "God was in Christ, reconciling the world unto Himself" (2 Cor. v. 19), etc. Therefore the "drawing" is of the Father and the Son (and through the instrumentality of the Holy Ghost).

In John xii. 32 the Lord's statement concerns the "drawing"—the attractive power of His Cross. The words were among the last spoken by Him on Tuesday, the last day of His public ministry. The "judgment" (Greek κρίσις = crisis) of the world had come. The "Prince of this world" was to be cast out,

and the Son of Man lifted up on the Cross would "draw" all His own away from the world unto Himself. Both A.V. and R.V. supply the ellipsis with the word *men*, "all *men*"; but there is no word for "men" in the Greek. It is therefore clear that the Lord when "lifted up" from the earth (on the Cross) "draws" all His own unto Himself. This is true, in statement and in fact, of *His own*, but not true as applied to "all men." Note also that the word translated "lifted up" occurs twenty times in the New Testament. In fourteen it is translated "exalt," in the other six, "lift up." So, the Lord's meaning is, "And I, if I be exalted from the earth (on the Cross) will "draw" all (those whom the Father hath given Me) unto MYSELF."

In 1 John iii. 16\* we read: "Hereby perceive we—Love": (*i.e.* *what love really is*; for it was never known what love was, until HE—Jesus—laid down his life *for us*). The word for "life" here is *ψυχή*—(*psūchē*), *soul*—the "natural" or animal life. Not the word translated life in chapter v. 11, 12, which is *ζωή*, (*Zōē*), *The Life* which we have now IN Christ, which is God's gift, and is now "hidden with Christ IN God" (Col. iii. 3).

The Lord Jesus laid down his life (*psūchē*, *soul*) on our behalf. We in turn—following His example—ought to be prepared to "lay down" our *psūchē*, for the brethren, *if called to do so*.

The common expression as to people "devoting" or giving up their lives for others (even to the *sacrifice* of "life"—in many instances), exemplifies the meaning. This we ought to be prepared to do, if constrained by the love of Christ, who showed us *what love is*.

The other "life" (*ζωή*—*zōē*) which we have IN Christ as members of "the Body," we cannot of course "lay down" or "take up." It is beyond our reach, ken, and control. It is God's gift, and is *now* "hidden with Christ IN GOD."

QUESTION No. 388.

#### THE "MANY" OF LUKE i. 1.

R. T. (Devon). "Who are the 'many' and 'they' in Luke i. 1?"

Acts i. 1-4. After the Ascension, several years elapsed before the Gospels, as we have them now, were committed to writing. During that time it appears "many" had attempted to "set forth" narratives of the "good news" they had heard from those who from the beginning of the Lord's ministry had been "eye witnesses and ministers of The Word." But, inasmuch as these were all "*unauthorised*" by the Holy Ghost, St. Luke explains that he has taken the matter in hand, "having attained to an understanding of everything perfectly, (accurately) from *above*," [*i.e.*, from heaven.] The word rendered "from the very first" A.V.—"from the first" R.V.—is *ἀνωθεν* (*anōthen*), *from above*, and signifies "from heaven"—as in John iii. 3 [marg.], 31; xix. 11; Jas. i. 17, etc.

Verse 3 is in parenthesis. If you put it in brackets in your Bible, the answer to your question becomes clear.

\* Read this verse without the words in italics.

The "they" refers to the Apostles, the "seventy" and others that filled up the number of the 120 in Acts i. 15.

The "us" are those who came after, St. Luke himself among them.

QUESTION No. 389.

#### 2 JOHN 9.

R. C. (London, S.E.) "Will the Greek word in 2 John 9, stand translating, 'taking the lead' as in the R.V.?"

If the word *παρὰβαίω* *parabainō*, is right in this passage, then the A.V. is correct, and it reads—whosoever transgresseth" [or, steps aside], etc.

But all the great critical authorities [L.T.Tr.WH.R.] read *προάγω* *proagōn*, instead. This verb means "to go before," or "take the lead." It is this word which the R.V. has translated "goeth onward"—"taketh the lead" [marg.] and not *parabainōn* as you suppose. In this case the scope of the passage shows the meaning to be,—whosoever, as a teacher and leader, "*leads on*," and *out of* the true doctrine of Jesus the Messiah, is a *misleader*, a *deceiver*, and an *antichrist*!

## Signs of the Times.

### JEWISH SIGNS.

#### NEW TURKEY AND JEWISH PROSPECTS.

The "wonderful" revolution, which has been rightly so-called, furnishes a subject of peculiar interest as it concerns the Jewish People: and the Jewish thinkers and newspapers do not fail to see its deep significance.

The triumphant Young Turkey movement contains within itself two schools of thought. One of these—the more conservative party—desires a centralised Government directed from Constantinople. The other—the more advanced wing—aims at the decentralisation of the Government on racial lines. These races include Turk, Greek (Macedonian), Arab, Armenian, Albanian, Kurd, and Hebrew.

When the racial policy succeeds, as many are disposed to think that in the long run it will—Palestine becomes almost automatically a subject for separate political treatment; and, with a predominant Jewish stake in the country, Zionist aspirations would be within reach of realisation. The facts thus briefly stated are of incomparable importance. They reveal very vividly the political possibilities that are inherent in Jewish nationalisation, and they strip the movement, at a blow, of the nebulous character which it has always possessed in the eyes of those who have taken the view that its practicability depended on the personal will of the Sultan mitigated by his relations with other powers.

There can be little doubt that there are good grounds for believing that the hopes of all Zionists have been greatly increased by the present outlook in connection with the unexpected movement in Turkey.

## RELIGIOUS SIGNS.

## THE PAN-ANGLICAN CONGRESS.

We have made no reference hitherto to this matter, which has occupied the public mind during the past summer; and we do so now only so far as it furnishes us with a "sign of the times."

First: it is ominous as much from what is omitted from the subjects discussed, as from what it included.

There is nothing about the foundation on which the church rests—the *Word of God*. No re-assertion of its inspiration, in view of present day "Higher" criticism and Infidelity. There is a re-affirmation of "the historic facts stated by the Creeds," but not of the Word of God, apart from which the Creeds are valueless.

There is a separate affirmation as to the *doctrine of Incarnation*, but not of the Atonement; and this is because the underlying thought is union in the *Incarnation of Christ*; and not in the *Death of Christ*.

The universal Fatherhood of God, as shown in creation, is made the basis of all Church activity; but there is not a word about the Fatherhood of God in Christ.

The *First* coming of Christ is treated as the one great foundation of the labours of the Congress; but we look in vain for one word as to the *Second Coming of Christ*, which is the one great hope of the Church.

There is only one reference to the future; and that is the quotation of the words:—"the glory that shall be revealed," but it is the glory of man that is sought, (according to the Congress), and not the glory of God. This glory will be revealed when man and men find "their true self-oblation in union with Him who made for all men the One Perfect Oblation of Himself." That men may come to this "is the end, the crown, of all the service that the Church can render to them."

This brings us to the one great central point which underlies all that was said and done at this Congress. This is the "ever present thought of the Church as ordained of God

## FOR THE SERVICE OF MANKIND."

This is referred to again and again.

It is stated to be "the very centre of the Church's character, as declared by our Lord and Saviour Jesus Christ."

We ask When? Where? In what words? We look in vain for one reference to the Pauline Epistles for proof, where, if anywhere in Holy Writ, we should find some statement as to what is "the very centre of the church's character."

On the contrary we do find, even in the historical books, the statement of the purpose and object, and mission and duty of the Church. It is in the last words of the Ascending Lord who left His last great command,

"YE SHALL BE WITNESSES UNTO ME."

This is the Church's object and duty:

To turn from idols

To serve the living and true God [not man] and

To wait for God's Son from heaven.

This is Christ-ianity because it concerns Christ. But the subject of this Congress was Church-ianity.

It was "the service of man," and not the service rendered to the "living and true God."

All was for man from beginning to end. This was the key-note of the whole Congress; and is categorically stated to be so.

"The service of man" reappears at every turn; hence, the Sacraments, the Prayer-Book, Marriage-Problems, Social-Problems are all discussed, but not a word as to

the great Problem which is being worked out by "the god of this world" before our very eyes.

"The moral witness of the Church" is the subject of one Resolution; but not the spiritual witness. Hence, "the progress of human society" is the goal to which all this "service of man" is to tend and end.

This accounts for the statement that: "The Conference recognises the ideals of brotherhood which underlie the democratic movement of this century." And that "the social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church."

"A committee or organisation for social service should be part of the equipment of every Diocese, and, as far as practicable, of every parish."

"In so far as the democratic and industrial movement is animated by them [*i.e.*, the ideals of brotherhood, the liberty, mutual justice, and help] . . . we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ, which is at once its true stimulus and its true corrective."

Thus, the Congress comes into line with "Christian Socialism" with the view and object of obtaining over it Ecclesiastical influence and direction.

The nature and aims of the Pan-Anglican Congress will thus be quite clear to the eyes which God has opened, and to the heart which the light of His Word has illumined.

All may be summed up in its threefold bond:

THE FATHERHOOD OF GOD.

THE BROTHERHOOD OF MAN.

THE MOTHERHOOD OF THE CHURCH.

It is more in accord with the god "*Pan*" and *Pandemonium*, than with the revelation of the living and true God.

How far these things are from the truth of God need not be pointed out to those who "have heard HIM, and have been taught by HIM the truth—as it is in Jesus" (Eph. iv. 21).

## WESLEYAN-METHODIST MEMBERSHIP.

This does not concern us beyond noting a sign of the times which it furnishes.

On the one hand the report for the past year shows us the largest decrease for 54 years.

Various reasons for this have been in evidence in the Newspaper Correspondence which followed the publication of the Report.

We believe that the real reason is the increase of worldliness common to all the Free Churches. For while record bazaar proceeds and unprecedented collections have been many, record attendances at prayer meetings and overcrowded communion-rails have been exceptional.

## "ETHICAL RELIGION."

One of the foremost religious teachers of the present day, prominent on the Keswick Platforms, and lately taken up with Free Church Politics, has declared that the great need of the Churches is an Ethical Revival.

In view of this it is well for our readers to know whither all this ethical evolution is tending, and to understand that it is synonymous with all that goes on to-day under the name of "Religion."

Its principles are stated in the *Daily Mail Year Book* (London, 1908) as follows:—

(1) "In all the relations of life—personal, social, and political—the moral factor should be the supreme consideration.

(2) "The love of goodness and the love of one's fellows are the true motives for right conduct; and self-reliance and co-operation are the true sources of help.

(3) "Knowledge of the Right has been evolving through the experience of the human race; therefore the moral obligations generally accepted by the most civilised communities should be taken as the starting-point in the advocacy of a *progressive ideal of personal and social righteousness*."

(4) "For each individual, after due consideration of the convictions of others, *the final authority* as to the right or wrong of any opinion or action should be *his own conscientious and reasoned judgment*."

(5) "The well-being of society requires such economic and other conditions as afford the *largest scope for the moral development* of all its members."

(6) "The *scientific method* should be applied in studying the facts of the moral life."

(7) "The moral life involves neither acceptance nor rejection of belief in any deity, personal or impersonal, or in a life after death."

(8) "The acceptance of *any one ultimate criterion of right* should not be made a condition of ethical fellowship."

(9) "Ethical fellowships are the most powerful means of encouraging the knowledge and *love of right principles* of conduct and of giving the strength of character necessary to realise them in action."

"While these principles are not to be regarded as a final statement of the philosophy of the Ethical movement, they define its purpose and outlook better than any that have preceded them. They are also unique as statements of modern ethical or religious thought, inasmuch as they are the results of prolonged and searching deliberation, and have been confirmed by a popular representative vote of the union of Ethical societies."

Note the identity of "Religion" with ethical principles, and the complete way in which God is shut out. "There is no God" is the fundamental assumption, and, "God is not in all their thoughts" is the judgment of the Word of God, upon this Ethical movement.

## Editor's Table.

### ANSWERS TO CORRESPONDENTS.

E. H. T. (Kent), Matt. xx. 1-16. 1. The train of thought connecting this with Matt. xix. 23-30 is very simple. It is the principle of *rewards* connected with *service*; here called *following the Messiah* (xix. 28). But particularly the parable in xx. 1-16 is an unfolding of the words in xix. 20: "Many first shall be last; and the last, first:" as shown by the connecting word "for" (xx. 1).

2. The covenanted labourers of verse 2 refer primarily to the *Nation*, as a covenanted people, to whom the appeal was first made in the "morning" of the twelve hours' Day of Christ's Ministry. But it soon became evident they would not receive Him: and hence the labourers of verses 4-6 are those who gladly heard Him and welcomed Him, apart from the rejecting Nation. They are now waiting the "call" to receive their "hire" in the Day of the Kingdom—the Regeneration (xix. 8).

3. The *number* of pennies does not matter: it is the principle of bargaining that is behind it. An example of this you have in the father of the tribes, Jacob, in Genesis xxviii. 20-22. The principle of Grace is to serve God for love of Him and leave all results and rewards to Him who will do "what is right:" yes and what is gracious!

4. Sometimes the expressions, "Kingdom of the Heavens" and "Kingdom of God" are used in their distinctive senses particular and general; restricted

and universal; but at other times they are expressive of the spiritual character of the subjects of the Kingdom, in the same sense, and then both may be used, as in this case. There are two great aspects of the Kingdom: outward and inward, temporal and eternal, national and individual.

P. L. (Southsea). As sinners our "life," being forfeited, is our "debt." Christ paid this debt by giving up His own life.

E. S. (Chicago). Your interpretation of Dan. ix. 27 is ingenious, but it surely cannot be maintained that the verse "refers to a seven year covenant made by the true Christ." We have only to ask ourselves, What the Covenant was? When was it made? and How was it made?

We know about the old Covenant made at Sinai; and the only other Covenant we read of is the "New Covenant" prophesied by Jeremiah xxxi. 33, 34, which still waited for fulfilment when Hebrews viii. 7-13 and x. 16, 17 was written. When that Covenant shall be made "all shall know Jehovah from the least to the greatest."

F. C. (Lincolnshire). We think it is perfectly clear that the words "quicken your mortal bodies by His spirit that dwelleth in you," can refer only to resurrection, and not to present healing. To quicken means to make alive; and to make any thing alive it must previously be *dead*. Resurrection is the subject of Rom. viii. 11 and of the context; and the word "also" connects the statement with the resurrection of Christ; "He that raised up Christ from the dead shall quicken your mortal bodies also."

### "FIGURES OF SPEECH."

We are sorry to say that the first edition of this work is exhausted; and no more copies can be obtained.

It is a grave question as to whether we can afford to re-print it. One thousand copies will cost a little over 10s. each, and when the "Trade" have taken nearly all the rest there is practically no margin left even for interest on the capital, to say nothing of that capital being re-placed.

We are thankful to those who order any of our books direct from us: but there are many more who continue to order through the Trade which does very little toward earning its share of what is paid. There can be no advantage to the buyer, in doing this, as we pay cost of carriage.

*Figures of Speech* was originally published by subscription but we cannot expect to do this with a second edition. So we fear it must pass into the sphere of the second-hand bookseller.

### ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund.*)

	£	s.	d.
T. D. (Scotland)	0	6	6
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# THINGS TO COME.

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## Editorials.

### HEBREWS XI.

#### IV.—ABRAHAM: FAITH'S OBEDIENCE.

(Continued from page 112.)

##### 2. "HE SOJOURNED, DWELLING IN TENTS."

It is not our purpose to go through "the life of Abraham," or to give even a summary of all the events connected with it. We are not writing on Genesis, but on Hebrews xi. Therefore we confine ourselves to the special events which are there mentioned in connection with his faith.

They are three in number:

1. His *Obedience* when called:
2. His *Sojourning* as in a strange land.
3. His *Trial* in the offering of Isaac.

We have already considered the first of these.

Our next subject in connection with Abraham, is  
HIS SOJOURNING.

"By faith he sojourned in the land of the promise, as in a strange [country], taking up his abode in tents together with Isaac, and Jacob, the joint-heirs [with him] of the same [promise.] (verse 9).

There are several things connected with this sojourning. There is the fact (1) that "the land belonged to strangers," (2) that it was "in tents": for the words "in tents" are very emphatic, being placed before the verb:—"in tents dwelling," to call our attention to this fact. And (3) there is the fact that Isaac and Jacob are linked together with Abraham, as being joint heirs-expectant.

The first point in this sojourning is the first historical event in connection with Abraham's obedience, mentioned in the history:

"And Abram passed through the land unto the place\* of Sichem, unto the plain of Moreh. AND THE CANAANITE WAS THEN IN THE LAND." (Gen. xii. 6).

Here, then, we have the second exhibition of Abraham's faith. First, he *obeyed* and went forth. Next, he *sojourned*.

This sojourning was "by faith." It certainly could not have been "by sight;" for there was nothing for sight but the Canaanite!

What an opportunity for faith!

Faith took his eye off from the Canaanite to "the God of glory" who had appeared unto him in the land of Chaldea; and who appeared again to him as Jehovah in the land of the Canaanite.

\* Or "City," compare ch. xviii. 24; xix. 12; xxix. 23.

The sphere of the stranger is the sphere of Divine communications. The statement that

"*The Canaanite was then in the land*" (v. 5), is intended to connect that fact with the subject of God's revelation in v. 6.

"*Unto thee will I give this land.*" Here was scope for faith. It came "from hearing the word of God," and our attention is directed to this fact by the close connection of these two statements.

Abraham's faith rested on the Word of God; and his thoughts were occupied with the presence of Jehovah, instead of with the presence of the Canaanite. The eye of faith could see Him who is invisible; hence, it saw not the Canaanite who was "then in the land."

How opposite was the case of the spies, who, in a later day went up into this very land with the assurance of Jehovah that it was "a good land."

They, "believed not." Hence, they saw only the Canaanites; and they said: "the people that WE SAW in it are men of great stature. And there WE SAW the giants and the sons of Anak which come of the giants;\* and we were in OUR OWN SIGHT as grasshoppers, and so we were in THEIR SIGHT." (Num. xiii. 32, 33).

Truly they walked by sight, hence they believed not. And, because they believed not, they could neither enjoy the presence of the Lord, nor enter into His rest.

But, as we have said, it is the second of these three points to which our attention is specially directed. The words "IN TENTS" are the emphatic words.

It is not the act of *dwelling* that is emphatic here, but the fact that this dwelling was "*in tents*." The Figure of Speech used calls our attention to this. It is called *Hyperbaton*, which means *Transposition*. By this Figure the words "in tents" are *transposed* or put out of their usual order for the purpose of calling our attention to them, and thus emphasising them. It is in fact the Holy Spirit's own marking, to show us what it is He wishes us to notice, as being important.

If expressed in the ordinary way it would mean "DWELLING in tents with Isaac and Jacob." But, by the Figure *Hyperbaton*, it means "Dwelling IN TENTS with Isaac and Jacob."

The reason for this contrast is given in the next verse, for which our minds are prepared by this emphasis: "FOR he looked for a City."

Here again, there is another contrast. The word "Tents" looks backward as well as forward. The "tents" point us back to the "city" which Abram

\* Heb. *Nephilim*. See Gen. vi. The Canaanitish nations were the same evil progeny as those who had to be destroyed by the Flood "in the days of Noah." They were due to a second irruption of fallen angels "after that" (Gen. vi. 4); and that is why they also had to be destroyed. The sword of Israel was to them what the waters of Noah had been to the others.

had left, as well as forward to the "city" which Abram "looked for."

Recent excavations have shown that that city was *Migeyer*, on the other side of the Euphrates. The modern name, to-day, is given from the *Asphalt* or *Bitumen* used to cement its bricks.

The name "Ur" is found stamped on its bricks, showing it to be a "city" indeed; a centre of learning and civilization and wealth and luxury.

Abram was no mere nomad or wanderer, as some would have us believe. He knew what city life was, for he had been a citizen of "Ur," the excavations of which show was no mean city. He "went out" from this "city" "dwelling IN TENTS" while he "looked for a City which hath foundations, whose builder and maker is God."

It is not merely the fact that they were "strangers;" but that they were "pilgrims" also.

Notice the order of these two words in Heb. xi. 13, and 1 Pet. ii. 11. "Strangers and pilgrims." Not "pilgrims and strangers."\* It is possible to be a "pilgrim" without being a "stranger." But once we realise our true strangership we are perforce compelled to be pilgrims.

It is to this point of the sojourning to which the words "in tents" calls our attention.

We may be "pilgrims," and yet, in our pilgrimage, may visit all the cities and churches in the world and include them all in our embrace; but if we are true "sojourners" we shall be "strangers" to them all; and shall be compelled, as Abraham was, to erect our own solitary altar to Jehovah in the midst of them all.

How could Abraham be a worshipper with the Canaanite? Impossible! This is why the "Altar" is so closely connected with the "Tent" in Gen. xii. 8 and in Abraham's sojourning.

"And he removed from thence unto a mountain on the east of Bethel and pitched his TENT on the west and Hai on the east: and there he builded an ALTAR unto Jehovah, and called upon the name of Jehovah."

Here again the Tent comes before the Altar; for as we must be real "strangers" before we can be true "pilgrims," so must we be real "sojourners" before we can be true worshippers.

Hebrews xi. confines our thoughts to Abraham's sojourning "in the land of the promise;" therefore we do not follow him down to Egypt (which the rest of Gen. xii. goes on to narrate). Nor do we turn aside to consider the assault of the old serpent there in order to prevent "the seed of the woman" from coming into the world.† But rather we take up the "sojourning" "in the Land of the Promise," after he returns from Egypt; and there we find that he resumes it at the very point where it was broken off.

For "he went on his journeys from the south even

\* The exigencies of modern poetry may require the non-Scriptural order of these words. The word "danger" may require the word "stranger" for a rhyme in the hymn—

"I'm a pilgrim and a stranger;"  
but the difference to which we call attention should be noted.

† See our separate pamphlet on *The Great Conflict*.

to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the Altar, which he had made him there at the first: and there Abram called on the name of the Lord" (Gen. xiii. 3, 4).

Here is sojourning indeed! and its reality is soon manifested in *separation*. "Strangers and pilgrims" can have no true fellowship with the world's citizens.

Dwellers in Tents can have nothing in common with Canaanite earth-dwellers.\*

Those whose "seat of government exists, now, in heaven" look for the Saviour, while earth's citizens have nothing to look for but destruction (Phil. iii. 20, 19).

Hence *separation* is the necessary outcome of true sojourning. We see it immediately manifested in the case of Lot.

Lot "walked by sight" and not "by faith." Hence, "Lot LIFTED UP HIS EYES and BEHELD all the plain of Jordan that it was well watered everywhere before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD" (Gen. xiii. 10).

It *looked like* "the garden of the Lord," even as Satan may *look like* "an angel of light" and his ministers may *look like* "ministers of righteousness" (2 Cor. xi. 14, 15). But it is not "righteousness," nor is it "light." Nor was it "the garden of the Lord," but it was the plain and "city" of Sodom, and the end of each will be destruction with fire and brimstone from heaven.

Notice the steps in a walk by sight when Lot "lifted up HIS OWN eyes" (Gen. xiii.).

1. He beheld (v. 10).
2. He chose the plain of Jordan (v. 11).
3. He took the eastward position and journeyed east (v. 11).
4. He dwelled in the cities of the plain (v. 12).
5. He pitched his tent toward Sodom (v. 12).
6. He dwelt in Sodom (ch. xiv. 12):
7. He sat in the gate (as a Ruler in, and citizen of Sodom (ch. xix. 1).
8. He shared in its calamities (ch. xiv. 12).
9. He was miraculously delivered from its destruction (Gen. xix. 16).

This is the end of a "Walk by Sight."

On the other hand, Abraham who sojourned by faith did not lift up his own eyes; but "Jehovah said unto Abram (after Lot was separated from him) LIFT UP NOW THINE EYES, and look from the place where thou art Northward, and Southward, and Eastward, and Westward: For all the land which thou seest, to thee will I GIVE it, and to thy seed for ever" (Gen. xiii. 14-16).

Lot made his own choice. Jehovah made choice for Abraham; and Abraham enjoyed it as God's gift.

Lot's choice was only for a short time. It began in calamity and ended in destruction.

Abraham's gift was "for ever." It began in faith, and will end in glory.

\* For the deep significance of this title, after the Church shall have been removed, see Rev. iii. 10; vi. 10; xl. 10; xiii. 8, 14; xiv. 6; xvii. 8.

It is significant that these Revelations from Jehovah stand in immediate connection with the three separations of Abraham. The *first* was after he had separated from Haran. The *second* was after he had separated from Egypt. The *third* was after he had separated from Lot.

In each case we have the mention of the "tent" and the "altar." For here again, in connection with his further sojourning, at the end of ch. xiii. we read (v. 18): "Then Abram removed his TENT, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an ALTAR unto Jehovah.

True *separation* is indissolubly connected with true *worship*. In Gen. xiii. 3, 4 it preceded it, in verse 18 it followed. This fact tells us that there can be separation from the world without true worship; but there cannot be true worship without separation.\* There can be separation from the world in Monasteries, Convents, and Seclusions and Retreats, but it does not follow that it is separation FROM the world; or that it produces true worship of God; or conduces communion with God.

On the other hand True separation is necessarily followed by true worship. Where it is not true, there may "non-conformity" with other churches, but much conformity with the world. But where we have real non-conformity with the world, then we have real transformation of the mind and the life, and real worship of and service for God.

"Be not conformed to this world, but be ye transformed (or transfigured) by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 2).

This is what Abraham proved; and he soon manifested its *power* in the delivery of Lot from the hands of the four kings who had taken him captive (Gen. xiv.) We stop not to consider that war, but merely note that the effective intervention of Abraham and his 400 men afforded only an opportunity for the evidence of power which came from his true separation with God.

When "the King of Sodom wished to reward him with a division of the spoils, his lofty position enabled him to say "I have lift up mine hand unto Jehovah the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet that is thine, lest thou shouldest say, 'I have made Abraham rich'" (Gen. xiv. 22).

No wonder that the visit of "the king of Sodom" was followed by the visit of "the king of Salem:" and that the blessing of Melchisedek was bestowed on one who thus walked in lofty separation "before God."

There is one other point in connection with this sojourning. There is not only the fact of the "dwelling IN TENTS" but that it was with Isaac and Jacob "the joint heirs with him of the same promise."

These words are remarkable; for in no other case

\* What a search-light this throws upon the religion, and politics and worship of those whose efforts culminate in "Citizen Sunday." How opposite is all this modern earthly citizenship to all that we are here learning in the lesson set us by the Holy Spirit in connection with the sojourning and separation of Abraham.

are sons called "joint-heirs with" their parents. Sons are merely "heirs" of, not "joint-heirs with" their parents.

This is designed to remind us that Isaac was not indebted to Abraham for the promise; nor was Jacob indebted to Isaac.

Each received "the same promise" direct from God. "To thee" was said to Abraham (Gen. xiii. 15; xvii. 8). To Isaac it was said "to thee" (Gen. xxvi. 3), and to Jacob, it was also said "to thee" (Gen. xxviii. 13; xxxv. 12).

They were all three "joint-heirs of the same promise:" joint heirs "with him," *i.e.*, with Abraham.

They dwelled IN TENTS together because they "looked for a city which hath foundations." "Tents" have no foundations. They did not look back at the city of "U.R.," from whence Abraham "went out," but they looked forward to that "city" of which they had heard.

Abraham had "heard" all about that "city" from God: for "faith cometh by hearing." If he heard about it, it must have been by the word and report that he had heard from God. No one else could have told him of that coming day of Christ's glory.

But he knew all about it. He saw it from afar, as Christ testifies: "Your father Abraham rejoiced to see my day; and he saw it, and was glad" (John viii. 56). The Lord does not say "he sees it and is glad." That is what He ought to have said according to modern theology. But He did not. God revealed the glories of that day to Abraham's faith. He believed God, and saw that day from afar. He died according to that faith, and He must rise again from the dead in order to prove the faithfulness of his God, and to enjoy the promises which had been made to him.

But this division of our theme: "He looked for a city," belongs to, and will form the subject of our next paper.

#### "THE THINGS WHICH ARE BEHIND"

AND

#### "THE THINGS WHICH ARE BEFORE."

MAN is not only a fallen creature, but a falling creature. And, in the purely human sphere it is only civilization which arrests that movement socially and materially. We all act on one another like policemen, and keep each other up to the mark. Left to ourselves we should each one immediately begin to sink socially and domestically. How few, when away from all others, keep up the formalities of the table which custom requires. A "tray" soon suffices to replace the well-spread table.

If this is so in the material sphere, how much more so is it in the spiritual sphere. If this be so with the natural man, is it any different with the spiritual man who possesses still the same fallen nature, as a creature?

In the religious world there must be either stagnation or movement: and, where it has not been stagnation, that movement has been nearly always *retrograde*.

When religious movement has been made an end, it has generally been a movement "with the times," and

as these are "perilous times" such movements are, and always have been, perilous.

Religious movement, left to itself, has always been retrograde.

It has been so from the beginning.

Even to-day the cry is ever "Back." It used to be "back to the third century" to find a pure doctrinal standard. In our day it is "back to the sixth century;" and we are asked to make the corruption and error of that period our standard of doctrine and ritual to-day.

But we cannot go back even to the first century; for, in the Apostle Paul's own life-time believers had abandoned him and his Gospel.

A comparison of Acts xix. 10, with 2 Tim. i. 15 shows that those in Asia who had heard and consorted with him, and had been taught by him for the space of two years, had turned away from him and his teaching. Further revelation in that same Epistle tells us that this retrograde movement would become worse and worse.

When subsequently passing near Ephesus he would not go there, but sent for the Elders to Miletus, and gave them his view of "Apostolic succession." He said by the Holy Spirit (for how otherwise could he know it), "I know that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts xx. 29). And we know how his successors under the name "bishops" did enter in; and how ecclesiastical history is the record of their ravages.

We know, how soon the wondrous revelation of the Mystery was lost; how soon the blessed hope of the Lord's return was forgotten; and how the foundation truth of justification by faith was superseded by justification by works.

We know how, after all the controversies about the Lord's Person (from which the creeds emerged), that Blessed One, the Risen and Ascended Lord of Glory; was superseded by His mother; and how He came to be represented either as a helpless babe, or as a dead man.

Well may those times be called "the dark ages." For dark they were. Religion retrograded to an idolatry worse than that of the heathen world before the age of "Christianity." For while the heathen world did give honour and respect to its gods, it was reserved for "the Church," not only to worship a piece of bread as its god, but to eat him, and send him the way of "all meats." (Matt. xv. 17; Mark vii. 17.)

We recall these facts in order to show not only that Religious movements have ever been retrograde; but that, when by God's grace, any have been raised up as His witnesses to stem such down-grade movements, their followers have not carried forward that recovered truth, but, after a short time, have soon gone away backward again, themselves.

When the Reformers gave the people the Word of God in their several tongues, men rejoiced for a time in the recovered book, and much labour was bestowed by textual critics, to recover the true text of the Word; but their successors have gone back to the days of Jehoiakim, that wicked king. He cut up the word of

God with his pen-knife, and the "higher critics" cut it up with their pens.

They call their criticism "higher," but it is really lower. It is, at the best, only hypothetical, and is all based on assumptions, instead of on the documentary evidence of manuscripts, as that of textual criticism was.

The Reformers, too, recovered the fundamental doctrine of the *justification by faith*; but their Protestant followers are for the most part gone back to justification by works: and even where many hold the doctrine of justification by faith, they are seeking sanctification by works.

The Reformers cleansed the Protestant churches of Romish error and uncleanness, but the people are fast going back again to those very errors. Thousands, to day, believe in a kind of Protestant purgatory; and the cry of "Back to Rome" is leading up to the disruption of the Church of England.

The Evangelical Party and the Free Churches are, on all hands, levelling up their services, or engaging in a mad competition to copy the Ritualists as far as they can in the vain hope that they will keep their people content with a kind of Evangelical Ritualism.

The Reformers gave us a Prayer-Book, which was, and is, wonderful, when we think of the darkness out of which it emerged. But their followers have never learned anything fresh, and never attempted to use and put in practice any new light which they may have received; notwithstanding such revision was avowedly expected by the Reformers themselves.\*

And so, the Church of England remains, bound hand and foot, by the light which the Reformers had; and their great work is treated as though it were the end of the Reformation, instead of the beginning of it.

The Reformers began with the Epistle to the Romans; but the Church, as such, has never gone on to the further teaching of the Prison-Epistles which treat of the spiritual truths of union with Christ in Resurrection, and "the blessed hope" of the Lord's coming. A few, here and there, have done so; but they are conspicuous by their very fewness.

The Church, as such, has admitted no new truth into the Prayer-Book: and has accepted no new light on the Word of God.

It has been the same with the Plymouth Brethren.

Some years ago, a few enlightened and spirit-taught men were used by God to recover some of these further truths which had been lost in the darkness of the dark ages, and had not been recovered by the Reformers. Hungry and thirsty souls welcomed the light with all their hearts, and there was promise given of a wonderful movement in which long-forgotten truths should be recovered from the dust and darkness of past ages of neglect and unbelief.

\* In the Second Preface to *The Book of Common Prayer* the compilers say "There was never anything by the wit of man so well devised, or so sure established, which in the continuance of time hath not been corrupted: as among other things, it may plainly appear by the Common Prayers in the Church, commonly called Divine Service."



But such hope was short-lived. The followers of those few great men soon treated their writings as though they were the end of recovered truth instead of the beginning.

They began indeed with Romans, and went on to Ephesians. But their followers soon treated their works as final, and established them as standards; while the majority went back to Corinthians—an Epistle written before the Mystery was revealed in the Captivity Epistles; and while the offer of the Kingdom to Israel was not yet withdrawn; and while the Holy Ghost was still present in Person, in the assemblies, witnessing of grace to Jew and Gentile alike.

The consequence was that a transitional phase was taken as a model of a permanent position; and Pentecost, which commenced that transitional phase, which ended with Acts xxviii., 25, 26, was continued on into the following (the present) Dispensation and made the permanent basis of this present Church Period.

The cry was "Back to Pentecost," instead of onward to the blessed hope. Back to the Acts instead of onward to Philipians and Colossians. Back to the Gospels instead of onward to the Epistles. Back to "the teaching of Jesus\*" instead of onward to the words which the Holy Ghost spake by Paul. Both the Lord Himself and St. Paul spake only the words given them to speak.

To-day it is back to Deuteronomy—Back to the Law. It is an *Ethical revival* which many leaders in the Church tell us we need. It is all retrograde.

Let it be ours to heed the teaching of the Holy Ghost by Paul in Phil. iii. He did not reckon that he had learnt everything; or that he had even apprehended all which had been revealed to him. "But this one thing [I do]; forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark (or goal) for the prize of the calling on high of God in Christ Jesus. As many therefore, as are perfect (*i.e.*, initiated), should be of this mind; and if in anything ye think differently, this also God will reveal unto you."

So there were still things to be revealed; things to be more clearly understood; and further truths to be believed.

Oh that we could say "This one thing I do."

Let us take this needed work in hand, and do what we can to stem this ebbing tide, and to stop this retrograde movement. Let us cease from crying "back," and let our cry be "forward:" leaving the old things behind, and stretching out towards the new things which are before.

There are many among the Brethren to-day who rejoice to follow us in our forward steps. But the bulk of them will remain steadfast to their "Fathers." They refuse to learn. *They have made no fresh recovery of truth*

\* Those who say this have no intention of receiving His teaching if it runs counter to their own ideas. Let them hear His teaching in John vi., 65. "No man can come unto Me except it were given unto him of My Father," and they will at once, like the "many" who heard those words, go back and walk no more with Him.

for over thirty years. And they offer a bitter opposition to those who are striving to learn. Persecution ever goes hand in hand with tradition; and darkness and confusion is the result.

Look at the confusion brought about by the cry "back to Pentecost." By some, this "pentecostal" teaching is carried to extravagant ends both in doctrines and methods. By all it is used to lead only into darkness and not into light.

Look at its effect on the Dispensational teaching concerning the action of the Holy Spirit in Acts; and take this as an illustration of what we are desiring to impress on our readers.

The book of Acts treats of a Transitional Dispensation lasting about 33 years. That Dispensation began by the Personal action of the Holy Spirit in the Land of Palestine and in the cities of the Dispersion, dealing with the whole house of Israel, in grace, wherever they were scattered throughout the Roman Empire.

On the day of Pentecost He *came on* the Apostles with power; and, according to the Lord's promise to them in John xiv-xvi., He *came in them* individually, for their comfort and peace and joy.

He enabled them in a miraculous manner to speak with tongues and work special miracles. Nor was this special action confined to Israelites, but was extended to Gentiles according to the promise to Abraham in Gen. xii. They too spake with tongues and magnified God (Acts x. 46).

It was in accordance with this new and special action that the Holy Spirit said "Separate ME Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). It was the Holy Spirit who "witnessed in every city, that bonds and afflictions awaited him (Paul) in Jerusalem" (Acts xx. 23).

Now this special action of the Holy Spirit continued for about thirty-three years, and the book of Acts closes with the completion of that Transitional Dispensation.

After that we read no more of this *special* action. We see it in the Corinthian Assembly as well as in the Acts, for that Epistle was written within that period, and before the final withdrawal of the offer of the King and the Kingdom in Acts xxviii.

The Apostles themselves had heard the words of the Lord in John xiv., xv., xvi., in the privacy of the upper room. No other ears had heard what was there said as to the sending of the Holy Spirit.

Subjectively they enjoyed the fulfilment of the promises in their own hearts; but Dispensationally and publicly those words had reference to the action of the Holy Spirit after the close of that Transitional period.

In that period it was special action in grace to all.

After that period the action was changed. To the world, it was no longer a witness of grace, but a witness of "sin, and of righteousness and of judgment to come" (John xvi. 7-11). In the hearts of His people it was to guide them into that further truth which even the Lord Himself could not impart to them then.

So that while the Apostles themselves knew the blessed reality of that subjective action of the Holy

Spirit in their own hearts, the revelation to others was not made known till John had been guided to write down, in the Scriptures of Truth, those chapters which have since been the precious heritage of many generations of God's saints.

Once we forget the things which are behind and stretch out towards the things which are before, and can say "this one thing I do," we shall be in a position to recover lost and forgotten truths, and to unlearn the traditions which we have imbibed from our fathers.

We shall be prepared to learn and understand and distinguish the ministries of the Holy Spirit as respectively described in the Gospel of John, and in the Acts of the Apostles.

In the Gospel, there is no allusion whatever to the outward signs and wonders and miracles of Pentecost? Pentecost is not once mentioned by John. When his Gospel was written (A.D. 90-95), the Pentecostal appeal to Israel was long past and over. As the Lord had come to His own, and His own had received Him not, so the Holy Ghost had been resisted and rejected, as Stephen and Paul had testified, before they were themselves martyred.

Is it not clear, then, that the aspect of the Holy Spirit's work now, in the hearts of those who are disciples indeed, and who belong not to this world, to which the Blessed Lord refers in these precious chapters (John xiv., xv., xvi.), is in many ways altogether different from the Pentecostal action, which from Acts xxviii., 25-28 onward has been **SUSPENDED**, owing to Israel's unbelief?

The prophecy of Joel ii. 28-32, was only *partially* fulfilled in the transitional period of which the book of the Acts is the inspired record.

The "wonders (verses 30, 31), in the heavens and in the earth, blood and fire and pillars of smoke," when "the sun shall be turned into darkness" and "the moon into blood," still await their fulfilment in "the great and terrible Day of the Lord."

Is it not evident, then, that we ought not to continue to confound the historical teaching of the Book of the Acts with the other records of the Holy Spirit's action, such as the Lord refers to in John xiv. to xvi., and such as we find in the later Pauline Epistles?

The dwelling of the Holy Spirit in those who have believed the Gospel of the Grace of God, and in those who have been "sealed" by God the Father (Ephes. i. 13; iv. 30), is a subject which surely should be carefully distinguished from that special outward testimony by signs and miracles and speaking with tongues, which characterised the Holy Spirit's action in the book of the Acts and in the earlier Epistles of St. Paul (such as 1 Cor.), in which "sealing" is not mentioned; and which were written while that special action was still being continued. That special action had *ceased* when John xiv. to xvi. was written.

We shall never be clear as to the key to the painful mistakes made by Pentecostal Preachers, Speakers and Teachers until we see how wrongly they are using passages taken from the special Dispensation which is

the subject of the Acts of the Apostles, and interpreting them of the present Dispensation.

Had not some of God's servants in past ages been raised up to recover lost truth, all would have been long since sunk and submerged in blackness of darkness of corruption and error.

God's prophets were raised up from time to time for this very purpose.

Without the recovery of lost truth in later times there would have been no Reformation.

Without the recovery, in more recent days, of the doctrine of our Lord's return, we should still have been destitute of "that blessed hope," as so many still are.

Let, then, our cry be forward and not backward. Let us do what we can to stop this retrograde movement, and press forward to the goal: even our calling on high to be changed and made like the Lord who will ere long call us to be with Himself in glory.

## 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 CHARACTERISTICS OF THIS AGE AND THEIR SIGNIFICANCE.

2 COR. IV. 3, 4.

(BY PHILIP MAURO).

**I**N considering some of the characteristics of our age it must be assumed that my readers know that there is a plan of the ages clearly revealed in Scripture; and that by an "age" is meant a distinct period of time, marked off from other ages, and distinguished by certain marks peculiar to itself. Thus the age preceding the present age was the day of Israel or the day of the law, the present is the day of grace or day of salvation, the next will be the day of judgment, or the day of the Lord, when God's judgments described in Revelation, chapters iv.-xix., will be in the earth; and that age will be followed by the millennial day, or the age of Christ's reign upon earth.

Our present purpose is to throw the light of Scripture upon the conspicuous marks of *this* age, and to examine them under that light. By no other means could we possibly understand their significance and, when viewed in that light, the doings and achievements of the age are seen to be totally different from what they formerly appeared. We will see, in that light, that we have been totally deceived concerning the real source of the inspiration of the age; concerning the real purpose concealed beneath its grandest projects and achievements; and concerning the real end towards which all its prodigious expenditure of effort is tending. But we should not be surprised at this. Nay, we should

expect to have our ideas about these things completely transformed under the light of the inspired Word; for we remember that those ideas were impressed upon us in our unregenerate days, and that they are the ideas which are everywhere accepted, and which are zealously contended for by the leaders of the age and the apostles of its progress and civilization. It is therefore to be presumed that they are altogether wrong; and such, indeed, is the case.

I give you, therefore, at the outset one word of exhortation, a word which fell from the lips of our Divine Lord (John xii. 36): "*Believe in the light that ye may be the children of the light.*" Even though the light reveal a state of things exactly contrary to what you previously supposed; even though it show you that the things which you most highly esteemed are in their real nature thoroughly *evil*, nevertheless, I beg you to "believe in the light." Our Lord elsewhere said, "that which is *highly esteemed among men* is abomination in the sight of God" (Luke xvi. 15).

We are now about to view the boasted achievements of the age as they appear in the sight of God.

#### THE STRIKING CHARACTERISTICS OF THIS AGE.

This age has characteristics of the most striking sort. That must necessarily follow from the event which closed up the affairs of the preceding age and ushered in the present age, namely, the crucifixion of the Son of God at the hands of His rebellious creature, man.

The cross of Christ makes a tremendous difference in the dispensational dealings of God. It puts Christ in a distinct place, namely at the right hand of the majesty on high. That is His especial place for *this age*, and for *this age only*. He took that place after His ascension, and will occupy it until His enemies are made His footstool; that is, till the end of the age.

It puts the Holy Spirit in a special place, namely, in the earth with a special mission to believers and to the world.

It puts Satan in a special place. Christ came to His own, and His own received Him not. They chose a murderer and crucified the Son of God. Hence Satan became "the god of *this age*" (2 Cor. iv. 4). He is not the god of any other age.

It puts the world in a new and distinctive place, namely, under the guilt of rejecting Christ.\*

It puts the believer in a distinct place, that is representatively in the heavenlies in Christ; and as to the world and all its affairs and doings, crucified (Gal. vi. 14). The believer's place in this age is *in Christ*, in the midst of a new creation, wherein all things are new, and all things are of God (2 Cor. v. 17, 18).

#### THE OPPOSING SPIRITS.

The Scriptures which have been already referred to, and others which will be hereafter referred to, make mention of two mighty Spirits. One is the Holy Spirit of God, Who descended to earth at Pentecost, and Who

\* "The World" may be briefly defined as that system which includes all who reject Christ, and includes also their Christless pursuits and activities of all sorts, humanitarian and benevolent, as well as positively wicked and criminal.

indwells the church, the "one body" and individual believers, members of that body. The other is Satan, that mighty spirit, the greatest, so far as we know, of all created intelligences, higher in authority than the Archangel (Jude 9) and whom only Jehovah can rebuke (Zech. iii. 2); that being who sealed up the sum, full of wisdom and perfect in beauty, who has assumed the spiritual direction of the affairs of this age as its god, and has been for 1,800 years directing its progress with consummate wisdom and tireless energy, and filling the earth with its vast schemes of improvement.

The holy spirit now dwells and works in the *children of God*. Satan is "the spirit that now works in the *children of disobedience*" (Eph. ii. 2). It is to this great being and to his projects for the age that our attention is to be directed. The scripture cited above (2 Cor. iv. 4) gives us his title as "god of this age" (hence the age is designated in Gal. i. 4 "this present *evil age*" and in Eph. vi. 13 as "the *evil day*"). This Scripture also clearly states his great purpose, which is to blind the minds of the unbelieving so that the light of the Gospel of the glory of Christ should not shine upon them.

This Scripture throws a light upon the scene around us, upon the world and its activities, in which light their significance can be clearly comprehended. Our Lord refused to receive the kingdoms of the world and "the *glory of them*" from the prince of this world (Luke iv. 5, 6). His earthly glory is, therefore, postponed. We who have believed, have heard "the gospel of the *glory of Christ*" (R.V.), that is to say, the gospel of "good news" of the *coming glory* of Christ, and we know that when He shall appear, then shall we also appear with Him *in glory* (Col. iii. 4). Hence believers should have no part in, and should do nothing to contribute to, the sham glories of this age. Hence, on the other hand, the great purpose of "the god of this age" is to blind the minds of the unbelieving mass and thus shut out from them the good news of the coming glory of Christ. In this undertaking he has been so eminently successful that many, probably the majority, of the Lord's own people are, to a greater or less extent, deceived as to the character of the age and its real purpose.

The means which Satan has most successfully employed to further this object of blinding men's minds are those which promote numerous humanitarian, reformatory, remedial and benevolent enterprises, and thereby to render the age as illustrious as possible, thus commending it to good people, whether saved or unsaved. By this means he deceives Christians as to the true nature and tendencies of the age, throws them off their guard, and even enlists their efforts and money in schemes of betterment which, so far from leading sinners to Christ, tend rather to show them *how to get along without Christ*, and to build up their "self respect" and "self-reliance." The preaching of the gospel, on the contrary, tends to break down and destroy *all* self-respect and self-reliance; and its work is not done in any individual soul until that result is fully accomplished.

Thus, even Christians are deceived by the wholesale,

and are induced to contribute to the glory of this age and to the success of the great purpose of the god of this age. It is not in the resorts of the vicious, nor even in the doings of a frivolous and Christless society that Satan's great power and ingenuity are displayed, but in the temperance movements, reformatories and philanthropies of the age, and in the pulpits from which the gospel of the world's progress and betterment is preached to the entire satisfaction of the world which occupies the pews, and of "the god of the world" who occupies his seat of empire, with his associated powers, principalities and world rulers in the heavenly places (Eph. vi. R.V.).

For the spiritual conflict of the age consists in this: The Spirit of God aims to convince the world that it needs Christ; the spirit of the world aims to convince it that it can get along very well without Christ, and that it is making splendid progress.

The Spirit of God witnesses to believers that *all* their needs are fully supplied in Christ, that they are dependent on the world for *nothing*, and that their place is outside the world system. The spirit of the world testifies to believers that Christ does *not* supply every need, that they must seek part at least of their help and of their gratification from the world, and he calls their attention loudly to its many innocent pleasures and pursuits, and to its many helpful expedients, seeking to persuade them that their place is *in* the world trying to improve it. For the spirit of the world aims to make the world better. The Spirit of God aims to *convince the world of sin*. These aims are directly opposed to each other. Everyone can readily decide for himself which of them he is assisting.

The assertion that the works of the world are *all* evil is one that is hard for many of God's children to receive. They have been so used from their very infancy to hearing the praises of the age and its marvellous progress chorused on every side that they do not readily receive the clear witness of the Word of God on this weighty subject. Then, moreover, the devil is so exceedingly clever, and has elaborated in his world-system so many works and enterprises that seem to be good and praiseworthy, that we poor silly sheep would be led astray did we not hear the voice of the Shepherd, Who is "the faithful and true witness" declaring of the world "but Me it hateth because I testify of it that *the works thereof are evil*." What, *all* its works? Yes, all of them. Our Lord makes no exception, and we dare make none.

And how could it be otherwise? How could the unregenerate man do any but *evil* works? It is impossible. Indeed, his best works are his very worst. Take, for example, the world's moral agencies, such as its temperance movements. Suppose a poor drunkard is induced, by signing a pledge or otherwise, to "reform" and "quit his bad habits," instead of being led to Christ to receive from Him a new nature and eternal life. That man has been taught that something has been done for him *without Christ*, and the work of the temperance society may be the means of carrying that

soul to hell. Any scheme which offers improvement or help apart from a *new nature* is directly opposed to the work of the Holy Spirit, and is in the interest of the spirit of the world. And yet the children of God are drawn into these things, and help them along.

But, apart from the benevolences and moral agencies of the age (which, I say with all deliberation, are *its very worst features, except its Christless churches and religions*) what are the leading characteristics of the age, upon which it chiefly prides itself? If we were to ask this question of one of the leaders of the age we would get an answer something to this effect: "The present age is chiefly characterized by a great extension of man's knowledge of, and of his control over, the resources and forces of nature. Man is now coming rapidly into the knowledge of *himself* and of his own powers over nature. It is an age of applied science, that is to say, of science applied to practical ends (as distinguished from pure science) looking to the betterment of mankind. It is an age of marvellous progress in discoveries and inventions; of the unprecedented advancement of the arts and industries; an age of steam and electricity, of rapid movement of men and merchandise, of instantaneous communication of messages to the ends of the earth; an age of wireless telegraph and horseless carriage; of turbine engine and dynamo-electric generator." Or, briefly, in the inspired words of Scripture it is emphatically, "*man's day*" (1 Cor. iv. 3).

And if we were to ask how long this is to continue we would be informed that no limit can be set to material development or to man's career of prosperity. The apostles of progress, on the contrary, look forward to greater and still greater conquests over nature in unending vistas of the future.

This description would tally exactly with the inspired descriptions of the age, as for example, the designation "*man's day*," also Eph. ii. 2. But God's word, instead of saying that the career of humanity as now directed is to continue indefinitely, says on the contrary that the day of man will end (describing the character of its last hours so that they can now be readily recognized), and declares further that it will be followed by "the day of the Lord," "that great and terrible day."

(To be concluded in our next.)

### "THE CIRCUMCISION OF CHRIST."

(Col. ii. 11).

**G**OD tells us that we who worship Him in spirit, who rejoice in Christ Jesus, and have no confidence in the flesh, are the true circumcision (Phil. iii. 3).

We have put off the body of the flesh in the circumcision of Christ (Col. ii. 11).\*

In Romans iv. 11, we are told that Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision.

\* It is important to notice that in the correct Greek of this verse, it is not "the body of the sins of the flesh" as in our A.V., but "the body of the flesh" as in R.V.

Our Blessed Lord told the Jews (John vii. 22), that Moses gave them circumcision (Lev. xii. 3), but that the rite was "of the Fathers" (Gen. xvii. 10), and did not originate with Moses.

Stephen also reminded the Jews that God gave Abraham "the covenant of circumcision" (Acts vii. 8).

Now the Lord was circumcised on the eighth day (St. Luke ii. 21); and so both Genesis xvii. 12, and Lev. xii. 3, the Patriarchal and Mosaic rites were enacted according to both covenants.

But the circumcision of Christ referred to in Col. ii., is, as we are aware, His being cut off by the Cross from everything as in Incarnation, in flesh and blood: He was cut off (1) from position in Israel, and had nothing (Dan. ix. 26), (2) from the World and (3) from this Creation. He was cut off from all. He is no longer in flesh and blood, yea, though some to whom St. Paul was writing had known Christ after the flesh (2 Cor. v. 16), yet after His crucifixion, death and resurrection, they knew Him "after the flesh" no more.

He is "the beginning of the Creation of God," and those "in Christ" are in a new creation—and are before God, no longer in flesh, but in spirit.

Circumcision after the Mosaic and Patriarchal rite implied separation from the world and to God.

In Genesis xv., God had told Abram that He Himself was "his shield and his exceeding great reward," and in Gen. xvii., He told him also that He was *El Shaddai*, Almighty, the One who was "all sustaining" and would take care of him in all things as he walked before Him; and He greatly honoured him by altering his name and the name of his wife, and God called Abraham His "friend" (Isa. xli. 8).

By his circumcision Abraham was altogether separated to God. He was a stranger and pilgrim on earth, who looked for a heavenly home, and he held communion with God at Hebron.

It is to be noted that there is no reference in Hebrews xi. to Abraham's circumcision. But in Rom. iv., it is prominently noticed.

It is the epistle to the Romans, not the epistle to the Hebrews, which lays the spiritual foundation for the Mystery of Christ and the Church.

Association with Christ we find in Hebrews, but not the Mystery.

Moreover, Gentile Christians, are not so much as once mentioned.

Nevertheless all who are truly Christ's, are Abraham's seed; and so the Epistle to the Hebrews is a most precious Book of Holy Scripture, when we, as sinners of the Gentiles, have believed God as in Romans and Ephesians.

In Colossians, we Gentile Christians who have, in heart and soul, died with Christ from the rudiments of the world; are with Him in His circumcision of the Cross, the world is crucified unto us and we unto the world. Moreover, as far as this creation is concerned, we know that we belong to a new creation, and so are no longer in flesh but in spirit.

This implies even more than being strangers and

pilgrims. Our citizenship IS (Greek, *exists*) in heaven. We have been translated into the Kingdom of the Son of His Love, and the God and Father of our Lord Jesus Christ strengthens us by His Spirit in the inner man, so that Christ dwells in our hearts by faith.

As His circumcision of the Cross has cut Him off from all, in this present interval. So we too are circumcised with the circumcision "not made with hands" but in the power of the Spirit, who has taught us concerning the unsearchable riches of Christ, and those deep things which lead us on in love, that "we may be filled unto all the fulness of God."

J. J. B. C.

## Signs of the Times.

### JEWISH SIGNS.

#### TURKEY AND ZIONISM.

Events are moving so rapidly that in a monthly journal it is impossible to keep pace with them. What we write early in the month and even put in type, is often superseded and rendered useless long before the date of publication.

We give now a few extracts from the notes and news of Jewish and other Journals.

Already the effect of the Pacific Revolution in Turkey is felt in the Holy Land.

The following is a telegram from a Correspondent of one paper, dated

"JERUSALEM, Sept. 12.

"The Turkish Constitution has proved an immense boon to Zionism. Jews were formerly forbidden to buy land in Palestine. They did so by stealth, but are now making purchases openly.

"A report is current that the Crown domains, extending over a large portion of the whole length of the Jordan valley, from Tiberius to the Dead Sea, and forming the Sultan's private estates, are in the market, and that a Jewish syndicate is negotiating their purchase.

"There is little doubt that the Jews will soon once more be in possession of the site of ancient Jericho, the land, which was the first-fruits of their conquest in Canaan. The larger part of the Holy City outside the walls already belongs to Jewish capitalists and Zionist pioneers.

"A remarkable event occurred at Nazareth last week. The Moslem judge invited all the sheikhs, as well as Greeks, Romans, and English Churchmen, to the Mosque. A large, mixed crowd gathered. The judge went up to the pulpit and preached a long sermon. An English clergyman followed, and spoke from the same platform. Jews have been allowed entrance in the Church of the Holy Sepulchre."

Another Journal has this note:—

"So far all seems to have gone well, and the efforts of the 'Young Turks' to regenerate their country seem more likely than ever to be realised. One very hopeful sign is that they are applying to experienced counsellors of other nations to aid them in their gigantic task. The missionaries are reaping a glad harvest, for the men they have been so patiently training are being put into positions of trust and responsibility, where they can render their country a service of the greatest worth and importance. One of the most extraordinary proofs of the tremendous change which in a few brief weeks has passed over the Ottoman world is found in the fact, that the question of the rebuilding of the Temple on Mount Moriah has been seriously raised. It is reported from Jerusalem that the chief rabbi of a Galician town has addressed to King Edward a memorial, soliciting his good offices in securing the permission of the Sultan to undertake the work. This is moving on, indeed."

"The Jewish Chronicle" (Sept. 11th.), has the following editorial note:—

#### THE NEW ERA IN TURKEY.

"The remarkable cordial reception accorded to the new acting Chief Rabbi of Turkey (Rabbi Haim Nahoum), by the highest

authorities in the country—lay and religious—forms a very striking illustration of the new situation that has arisen in the Ottoman Empire. His Majesty the Sultan has just paid him the special and unprecedented honour of a personal audience. Rabbi Nahoum was welcomed with singular warmth by the Grand Vizier (Kiamil Pasha), and by a number of other Ministers. But even more arresting was the fervid friendship breathed in the welcome addressed to the Chief Rabbi by the head of the Mussulman religion, the Sheik-ul-Islam. This remarkable man has, as our Constantinople correspondent reminds us, been an important—perhaps, the most important—factor in the forging of the revolution; and his breadth of mind and determined liberalism are in sharp and happy contrast with the narrowness and bigotry which too often mark the conduct and the utterances of some religious functionaries of non-Moslem creeds. His eulogy of our people and their religion, his manly declaration of a wish that 'no barrier should any longer exist between Mussulman and Jew,' and his desire that Jew and Mohammedan 'should love and help each other like brothers,' because they are 'children of the same Fatherland,' present a lesson which might well be taken to heart by the miserable persecutors in the neighbouring Christian lands. They are eloquent of the new era which has opened in Turkey, and which, as far-seeing men like the Sheik-ul-Islam see, depends for its consolidation on the harmonious co-operation and brotherly goodwill of all the races of the Empire. One of the conditions of such co-operation would seem to be the grant of local autonomy under conditions which shall not render it incompatible with the integrity of the Empire. The Turkish reformers clearly see the inevitability of such a policy—witness their negotiations with the Bulgarians respecting Macedonia. Indeed such a policy would not be a new departure, since it is already in operation in other parts of Turkey, like Samos and the Lebanon. The negotiations respecting Macedonia are not yet completed; but that they have been entered into at all is, of itself, a proof that the men now in power are willing to go some way towards the practical recognition of the autonomy principle. A question that exercises many Jewish minds at this moment is whether Zionists are as alive to the signs of the times as they should be; whether they have fully grasped the enormous possibilities that exist of an extension of self-government to Palestine, and the conditions that may be necessary to secure such an extension. The movement, it seems to us, is now confronted with the one real chance of effectual progress in Palestine that has yet come to it. Men are favourable, and political events are marching in the direction of the Zionist goal.

There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.

Zionists are bound, and we have every hope will take care, to see to it that no opportunity presented by the new state of affairs should be passed by. We are aware of the danger surrounding any rash or precipitate action. We recognise that consummate tact is needed. We are aware that grave mistakes may easily be made, for practised diplomatists have been known, to use Lord Salisbury's famous phrase, to "put their money on the wrong horse." But the Zionist leaders may feel assured that failure may be excused; stagnation never. Excess of precaution may easily prove more dangerous than some lack of it. We venture to say this with full knowledge of the deserved confidence which the leader of the Zionist movement and his colleagues enjoy, and our words are offered not in criticism, but in encouragement of his and their efforts.

The following is from *Die Welt* (The World), and is the

#### PROCLAMATION OF THE ACTIONS COMMITTEE.

"We are face to face with an epoch-making development. Our East is awaking to new life. Freedom has made its solemn, peaceful entry into Turkey and beloved Palestine. The Zionist idea must now once more rise up like a new dawn before the Jewish masses. It is now quite clear that we, true to the past, have rightly foreseen the future in directing our efforts and hopes towards Palestine. The measures of the new Turkish Government have already opened up considerable possibilities of labour in Palestine. In order that work may be done in Palestine, work must be done for Palestine, *i.e.*, for Zionism. Every effort must be made to obtain resources for our movement in order that it may be equal to its present great tasks. Many have found it tedious to take part in the routine work of the organisation. It is true that patience is necessary, but if one has no patience no effort is produced, and if no effort is produced it is quite impossible to carry great schemes into effect. The recent conference extended the time of grace for shekel payments, this year, till October 1st. Remember the shekel! The only real members of the Zionist movement are paying members. Only those who pay do any work. It is only by the organisation of paying members that Zionism obtains a concrete form and independent significance, not only as an idea, which it always was, but also as an organisation. An organisation without

resources is an impotent factor. Remember the Party Fund! The Congress unanimously adopted the Party Fund. All meetings, and also the last conference, impressed our adherents with the duty of contributing to this fund. Think what it means to maintain institutions and be always demanding new ones without furnishing the resources for this purpose. No movement and no labours can achieve this great task without means, not only for maintaining the old, but also for creating the new. The more thorough the work of gathering the resources, the more intense the enthusiasm of the societies as expressed in concrete results, the more shall we be in the position to lead Zionism strenuously towards its highest goal. Organisation, union, renewed collecting and spending powers are the tasks of the moment."

These extracts may be well concluded by the following remarks of the President of the Zionist Association:—

#### HERR WOLFFSOHN ON THE SITUATION.

"Herr D. Wolffsohn arrived last week at Budapest, where he had several interviews with Prof. Vambéry the well-known authority on Eastern affairs. It is understood that the Zionist leader consulted M. Vambéry regarding the future activity of the Zionists. The result of the consultation is not yet published.

"On his way back from Budapest, Herr Wolffsohn delivered an address at Vienna, in the course of which he expressed his hope that the movement for freedom in Turkey would continue uninterruptedly. The Jews would, to say the least, win for themselves as much as the other nationalities in Turkey. The former situation in that country was such that important work there was almost impossible. Baron de Hirsch, had he lived to see the freedom of Turkey, would not have sought any other country for Jewish colonisation. Baron Edmond de Rothschild, who had become discouraged in his work in Palestine, would, he hoped, renew his interest now that circumstances had so materially changed. It was immaterial to the Zionist by whom the work was done, as long as it answered their purpose.

"Herr Wolffsohn further declared that negotiations with a popular Government were of greater advantage than negotiations with a single ruler, and the Zionists had therefore no reason to be in any way disheartened at the new régime in Turkey. The Actions Committee he continued, was bombarded with new schemes and suggestions—all of them worthless. The Actions Committee must wait till matters took definite shape in Turkey, and then whatever was done would have to be done with the greatest caution."

Another interesting fact in connection with the present movement is the study of

#### HEBREW AS A LIVING LANGUAGE.

"The study of Hebrew as a spoken and written language has made considerable strides in recent years. Many causes have contributed to this, says a correspondent of the 'Jewish Chronicle.' The growth of Jewish Nationalism has been the most powerful factor. It is seen that if the national idea is to make effective progress it must be fostered by the cultivation of a national language. To wait for the formation of a Jewish State before establishing its official medium of communication would be to put the cart before the horse. The bond of speech must first be formed, or rather, revived, and the political union will follow as a matter of course. Granting this point, it would hardly seem to admit of question that the language in which Jews would desire to communicate with one another is Hebrew."

Many efforts are now on foot, and Hebrew speaking Societies (*Dibroth Ibrith*) have been formed, in many parts:—

"The movement of which they are a part has been slowly gaining ground for some years. It is surprising what a number of people in the East End are already able, as the proceedings at public meetings testify, to read and write Hebrew. In Jerusalem, according to the accounts of visitors to the Holy City, the evidences of the spread of Hebrew knowledge are more striking still. It is now the common medium of communication among Jews who foregather there from all parts of the world, and is fast displacing Arabic and Ladino as the lingua franca of the Jewish Orient. Without indulging in over-sanguine anticipations, it may be asserted that the prospects of Hebrew as a living language were never more hopeful than they are to-day."

#### SIGNS OF THE APOSTASY.

##### THE NATIONALITY OF THE LORD JESUS.

Yet another Congress where the views of *men* are lifted up! This time at Oxford, at "the International Congress of Religions."

At this congress held last September, Professor Paul Haupt (of John Hopkins University, U.S.A.), read a paper to prove that the Lord Jesus was not a Hebrew.

The title of it was—

“WAS JESUS A JEW BY RACE?”

We need not repeat his arguments, if such they can be called.

It is sufficient for us to notice it as a “sign of the times.”

That such a paper could be read and seriously discussed, is in itself most significant.

We are glad to find that not a single speaker gave any support to Prof. Haupt's theory; for theory it was; or rather a long succession of assumptions.

The comment of *The Jewish Chronicle* will be read with interest; especially the fact that Dr. Moses Gaster, one of the most learned and orthodox Jewish Rabbis in England, gave the most powerful and weighty of all the replies:—

“The question raised by Professor Haupt is, of course, of supreme interest to Christians. Undoubtedly a heavy blow would be dealt to Christian belief if it were shown that the supposed descent of Jesus from David—upon which his claims to Messiahship are largely rested by the New Testament—is a myth. Jews never having admitted these claims, can afford to stand aside while the question of the nationality of the Christian ‘Messiah’ is debated among those whom it primarily concerns. The idea of the Aryan origin of Jesus and the Galilean fishermen who attached themselves to him, may well have taken root in the anti-Semitic tendencies of present-day thought, and the theory is one that will be particularly welcome to those who favour these tendencies. All the same, even from this point of view, it need not trouble us Jews. The universal belief that the founder of Christianity belonged to our race has never stood in the way of the ill-treatment of his recognised kindred, and the overthrow of such a belief is not likely to make our persecutors more intolerant than they have ever been. Just for these reasons we desire to express our admiration of the stand taken at the Congress by Dr. Gaster, who, sinking the Jewish cleric in the broad-minded scholar, argued on behalf of the orthodox position that the Galilean was a descendant of David. Indeed, the flavour of piquancy is not absent from the fact that in a body of learned savants from all parts of the world it should have fallen to a Jewish Rabbi with notably orthodox views to make what was generally conceded to be the most trenchant criticism of Professor Haupt's theory and the most overwhelming defence of the Jewish Nationality of the founder of Christianity.”

#### DARWINISM.

The recent meeting of The British Association was utilised to make it in a sense a celebration of the semi-jubilee of the Darwinian Theory. Darwin's third son was the President.

Darwin is dead. And a wide-spread feeling is abroad that Darwinism is dead also.

The Congress did its best to get rid of this feeling; and an article in the September *Contemporary Review*, by Dr. Alfred Russel Wallace, is designed to combat it.

It is interesting to note the difficulty of his task. The utmost he can do is to show that none of the modern theories proposed as substitutes for Darwinism cover or explain all the facts and phenomena of creation.

He succeeds in showing that Lamarckism, Mutationism and Mendelianism all alike fail.

But then he has to admit also that the same is true of Darwinism. He does not claim that Darwinism covers all the facts. He is content with referring to the “vast range of subjects” which the Darwinian theory explains, and “the inadequacy of any other explanation of the whole series of phenomena yet made public.”

If this be the case, as it most surely is, then, is it not wise on the part of those who believe God, to wait till these so-called “Scientists” are agreed among themselves and rest content: thankful that we have in the Word of God a revelation which does cover, and which claims to “cover all the facts.”

Alas! that the speaker at the Congress, and the

magazine writers and journalists should be able to boast that the vast majority of “Theologians” had apostatised and gone over to the enemy, and reject the Word of God for what is the, as yet, incomplete word of man, and accept man's hypotheses and “theories” in place of God's truth.

#### THE CHURCH CONGRESS.

At Manchester (Oct., 1908,) affords the same lesson as did the recent Pan-Anglican Congress.

##### SOCIALISM

occupies a large and prominent place in the arrangements made. The “head-lines” of the newspapers are significant, rebutting the teachings of the platform and the pulpit.

“Socialism or the Gospel.”

“Two false Gospels.”

Christian Science and Socialism Exposed.

Altogether, there was plenty of talk about man and his Religion, but God and His Christ were very successfully, if politely, bowed out, as not wanted.

##### DESTRUCTIVE CRITICISM.

The Church Congress has been used as the medium of making the most blasphemous assault upon the Word of God that we have yet seen. It was Professor Burkitt, Professor of “Divinity” (Cambridge).

*The Daily Express* heads it

##### DARING BIBLE CRITIC

and reports him as follows:—

“‘You cannot,’ he began diplomatically, ‘allow criticism to the laity and refuse it to the clergy. Modern criticism confirms as well as disturbs the traditional view.’”

“Then the professor made a bold step. ‘Can we accept *St. Paul's doctrine of sin and death—a doctrine bound up with the story of Eden and the forbidden fruit?*’ There was a painful pause, and then, amid shouts of dissent, he added, ‘You know we can do nothing of the kind.’ *St. Paul relies on the Book of Genesis, and assumed that through Adam sin entered into the world and death through sin. This was a fundamental axiom of his philosophy.*”

“But *we have learnt from the open book of nature a very different story. There is no use in shirking the plain fact, “We do not now receive *St. Paul* as an authority upon the origin of sin and death.’”*

“The audience divided. Loud applause mingled with noisy demonstrations of disapproval, and the faces of the bishops on the platform became for a few seconds a most interesting study. Some people rose and left the hall, and for a moment it seemed that a stormy scene was to ensue.”

Our readers will note the words we have put in *Italics*, in which Inspiration is entirely ignored and all is staked on Paul's doctrine, assumptions and philosophy; against which, all we have, is what the Professor and the Critics “have learnt from the open book of nature.”

What he and they need is the “instruction” of 2 Tim. ii. 25, which is so necessary for “those that oppose themselves.”

The assumption is entirely on their side. The Bible statement is perfectly clear.

Whatever may be found in Fossils and “remains” of animals and other creatures, belong to “the world that then was, which, being overflowed with water, perished.” (2 Pet. iii. 6).

This overflowing is recorded in Gen. i. 2, when the earth BECAME *tohu*, and “darkness was upon the face of the deep.” It was NOT CREATED *tohu*, as Is. xlv. 18\* categorically declares.

So that the “opposers” are posed by the fact that what they assume to belong to “the heavens and the earth which are now” (2 Pet. iii. 7) is stated by Scriptures to belong to “the world that then was.”

\* Where the same word rendered “without form” in Gen. i. 2 is rendered “in vain.”

The difficulty is therefore of their own creating, and their conclusions drawn from "the open book of nature" are based upon their own misinterpretation and misunderstanding of that book.

Besides, if St. Paul believed in the facts of Genesis, the Lord Jesus also believed in them, and His teaching has also to be given up. Upon this Professor Burkiitt was discreetly silent, as he probably would not have been listened to further.

Christ, as well as Paul (and both, by the same Holy Spirit) vouched for the veracity of the book of Genesis and the Old Testament generally. (See Matt. iv. 4; v. 31; viii. 4; xii. 3, &c.; xix. 7; xxiii. 35. Mark vii. 13. John iii. 15; vi. 31; vii. 22; x. 35, &c.)

The remarks of the Jewish Newspapers, are most significant, and worthy of record.

"Obviously, such views threaten the entire structure of the Pauline theology, and if that falls to the ground the merely dynastic differences between Christianity and Judaism will tend very considerably to diminish. Jewish opposition is not to the teaching of Jesus, who died as he had lived—a Jew—but to those of Paul, who was the real founder of Christianity."—(*Jewish Chronicle*, Oct. 9.)

"POPE PACIFICUS,"

It is a sign of the times that this book should be issued by the Society for Promoting Christian Knowledge, which is practically the Book Society of the Church of England.

It is startling to see the Papal Tiara on the cover; and more startling still to find that a work under such auspices should advocate the sinking of all "Christian Knowledge" as being "matters of opinion" with a view to uniting all mankind on the common basis of philanthropy.

"Works without faith" is to be the bond of union!

SPIRITIST SIGNS.

"MESSAGES FROM THE DEAD"

Have loomed largely in the magazines and *Proceedings* of the "Psychological Research Society" during the last two months.

The newspapers give specimens of them with their own head-line comments, such as:—

"Some unconvincing examples."  
"Strange documents."

It is not our place to deny or question them, as unbelievers in a spirit-world attempt to do.

We readily admit the evidence, for what it is worth; but we deny that they are "messages from the dead."

They are messages from lying and deceiving spirits, personating dead people in order to support the Devil's lie that "there is no death."

It was this, and for this, that Jehovah spoke so often and so strongly against having any dealings with evil spirits and demons.

All this comes under the one heading of "NECROMANCY:" and it should be sufficient for us to remember that all who had dealings in such matters were to suffer capital punishment, and be cut off from His People Israel. Read and mark

GOD'S DENUNCIATION OF SPIRITUALISM.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that

do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 9-15).

This shows what all Necromancy was in God's sight; and what it should be in ours.



Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. S. C. (London). You need pay no heed to "The Samaritan Book Joshua" which created such a great sensation, when its discovery was recently made known by Dr. Gaster.

The letters in *The Times* on Oct. 3rd, effectually explode and dispose of the whole story. Many other supposed "finds" may yet be explained in the same way.

The letter from Mr. David Yellin (in French) and Dr. A. S. Yahuda (in German), declared that the Samaritan Hebrew version of the Book of Joshua, for which the Haham had claimed great antiquity, was actually written and compiled three years ago by a Samaritan named Murdjan, the son of a merchant at Nablous!

NOTICE re U.S.A.

Arrangements are in negotiation for Dr. Bullinger's works to be supplied in the United States.

Orders should be sent by post, with remittance, to:

MRS. E. E. R. TRATMAN,  
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List of works will be gladly supplied on application.

U.S.A. RENEWALS FOR "THINGS TO COME."

These also should be sent to Mrs. Tratman with remittance, 50 cents per annum; and if possible, the year should commence from January 1st.

ACKNOWLEDGMENTS.

(Things to Come Publishing Fund.)

	£	s.	d.
N. ... ..	1	2	0
Anon (Oxon) ... ..	0	10	0
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W. F. G. (U.S.A.)... ..	9	3	8
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J. V. (Edinburgh)... ..	0	2	0



# THINGS TO COME.

No. 174

DECEMBER, 1908.

Vol. XIV. No 12.

## Editorials.

### HEBREWS XI.

#### IV.—ABRAHAM: FAITH'S OBEDIENCE.

(Continued from page 123.)

##### 3. "HE LOOKED FOR A CITY."

WE have already seen (in our last paper) the emphasis of the phrase "dwelling IN TENTS," in contrast with dwelling in the city of UR, from whence Abraham "went out."

But there is a second emphasis calling our attention to another city, even the city for which Abraham "looked," that is, a heavenly.

He "looked" for that city because he believed what he had heard about it from God. Hence, he did not build a city on this earth as Cain had done; but was content to "dwell in tents."

There is no record in Genesis as to such a promise having been made by God; but it had surely been made; for the Divine revelation of the fact is given here, by the Holy Spirit, in Hebrews xi.

As the special promise to Abraham was personal, and was not to be enjoyed in this life, it could be entered on only in resurrection, when the kingdom of God should come.

That is why, when He said to Moses, at the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," He meant that they would and must rise from the dead, the reason being that God is not the God of dead people, but of the living, "for all live unto Him" (Luke xx. 38),\* and therefore they must rise from the dead. This is the whole scope of the Lord's argument with the Sadducees, who did not believe in resurrection at all. It is distinctly and categorically stated that He used this very argument "touching the resurrection of the dead." (Compare Matt. xxii. 23, 28, 30, 31, 32, and the parallel passages in Mark and Luke.)

Just as we are not told the word which Abel and Enoch and Moses's parents and others heard from God, so we are not told the words which Abraham heard as to this wonderful "city" for which God caused Abraham to hope.

Can this be other than the City of which we read in Rev. xxi. 10-27? There we have a city of which God

\* J. N. Darby translates this:—"For for Him all live": i.e., we must be made alive again to perform any service "for Him." Only the living can praise Him (Psalms cxv. 17. Isa. xxxviii. 18, 19).

is the architect and constructor. Can any other city be that for which Abraham looked?

Abraham was left in no doubt whatever that his possession was to be a heavenly one; "the heavenly Jerusalem, the city of the living God" mentioned in the next chapter (Heb. xii. 22).

Believing what God had said about this, he was content to "dwell in tents": for there is great emphasis on these two words in the Greek of verse 9, as we have seen. Not only did he "sojourn" instead of settling down; but he sojourned "in tents" instead of building houses, or a city, of his own.

Having thus introduced this great subject of "the sojourning," and mentioned the faith of Sarah in order to introduce the third example of Abraham's faith in the birth of Isaac, there is a digression of a general character on the sojourning of all these elders.

The mention of Sarah, in vv. 11 and 12, is in chronological and historical order, because it necessarily preceded the birth of Isaac. But we shall consider the faith of Sarah in its experimental order, as following on the conclusion of the fourth example (viz the trial) of Abraham's faith.

In our last paper, we gave the Structure of the Examples of Faith, as exhibited in the Elders forming "the great cloud of witnesses."

But there is the Structure of the Text of Heb. xi. yet to be discovered. It may be set forth as follows:—

Verses 2—40.

A | 2-12. Particular examples.

B | 13-16. General reflections.

A | 17-38. Particular examples.

B | 39, 40. General reflections.

These divisions are perfectly clear: the general reflections (B & B) both commencing in the same way "these all." In B (v. 13) "These all died in faith," and B (v. 39) "These all having obtained a good report through faith."

The former of these general reflections is given as an appendix to Abraham's sojourning. The latter forms the conclusion to the whole chapter.

So that the correspondence is perfect; and the symmetry, not only supernatural, but Divine.

We must therefore connect verses 13-16 with the sojourning of Abraham, as being at once the expansion and the conclusion of that special aspect of his faith.

We will give it in full, in our own translation:—

13. All these died according to faith, not having received the things promised\* but having seen them from afar, and having been persuaded [of them], and embraced [them], and confessed (Gen. xxiii. 4) that they were strangers and sojourners on the earth. For they

\*By Metonymy (of the Adjunct) "the promises" are put for the things promised.

who say such things (or, speak after this fashion) plainly show that they are yet seeking for a home.\*

And, if indeed they were remembering that one from which they came out, they might perchance have had opportunity to return [thither]. But now, they reach after a better [home, or city] that is [to say] a heavenly: wherefore, God is not ashamed† of them, to be called their God; for He hath prepared for them a "city."

Faith was the secret spring of their strength. Faith supported them in all their sojournings. Faith comforted them in all their sorrows. They believed the report which they had heard from God. They believed the promises He had made to them, and though they all died, they died in this faith, and their faith will be amply justified.

They could not see that city, except by the eye of faith. They did thus see it, "afar off." And, in all their sojournings they "walked by faith."

These are the *general reflections* interposed here (in verses 13-16) in connection with the sojourning of Abraham.

We sometimes hear it said that, Israel was an earthly people, and the church is a heavenly people. But this is not all, or even half, the truth.

There were always two parties in Israel, as there are in the so-called "church" to-day.

All through the history of the nation there were those who "walked by sight," and those who "walked by faith:" those who believed God and followed Him wholly, and those who did not.

These two may have been symbolically indicated in the two descriptions used by God when he compared them to

- (1) "the sand which is upon the sea-shore," which is innumerable;
- (2) "the stars of the sky," in multitude.

Abraham's seed is compared to "sand" in Gen. xiii. 16; xxviii. 14; xxxii. 12; and to "stars" in Gen. xv. 5; xxvi. 3, 4. Exodus xxxii. 13.

But in Heb. xi. 12, *both* are mentioned together, because here, the difference between them is brought out in connection with *faith*.

These two parties in the nation are usually taken as symbolizing Israel and the Church.

But there is much beyond this crude conclusion, and rough and ready reckoning. There is no need to do this violence to the Old Testament Text by introducing the Church, or the Mystery, the secret which has been "hid in God" from the foundation of the world.

These two parties existed in Israel as a nation throughout all its history.

Those who were like the "sand" and "dust" of the earth walked by sight, with their eyes fixed on the earth; and did not believe God as to what He had prepared to be enjoyed in eternal life. They found their portion on earth, and were satisfied with earthly things.

\*Greek, *πατρις* (*patris*) an ancestral home, native city. (Matt. xiii. 54, Luke iv. 23.)

† The figure *Tupcinosis*, meaning that *He delights in them*.

But those who were like the "stars" were "partakers of a heavenly calling" (Heb. iii. 1). They believed God—and manifested "the obedience of faith."

The general idea is that there is little or nothing in the Old Testament about a future life; and arguments are brought against the Word of God on this account.

But this mistake has arisen from not understanding that the word "life" is used very frequently in the sense of eternal life—life to be enjoyed in resurrection.

We meet with it at the very outset of Israel's national life, even at Sinai, where Jehovah said: "Ye shall therefore keep My statutes and my judgments: which if a man do, he shall LIVE in them" (Lev. xviii. 5).

What does this word "live in (or, by; or, through) them," mean? The spiritual authorities of the Second Temple interpreted the phrase to mean "eternal life" by faith, as contrasted with "eternal life" by works. Solomon Jarchi, one of the most eminent of Jewish Scholars in the Eleventh Cent. A.D., interpreted the verse to mean "shall live by them to life eternal," and he takes this verb "to live" in the same sense in other passages. Compare Lev. x. 28; Mch. ix. 29; Ezek. xx. 11, 13, 21; Isa. xxvi. 19, xxxviii. 16, lv. 3; Ezek. xviii. 19, xxxiii. 19, xxxvii. 3, 5, 6, 14; Hosea vi. 2; Amos v. 4; Hab. ii. 4; also Gal. iii. 12; Rom. i. 17; Heb. x. 38, &c.\* In fact, so far from eternal life in resurrection not being revealed, the Old Testament is full of it, from beginning to end. "The just shall live by faith." Where? How? When? If this were to be only here on earth, in earthly life, every one lived, whether he believed God or not. There surely must be more in the word than this: even the same as in Rev. xx. 5, when, having spoken of resurrection it is added "the rest of the dead lived not until the thousand years were finished" (R.V.) With this agree the words of Christ "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John xi. 24). How? When? Where? except in resurrection?

Those who believed God walked "by faith," and were accounted righteous. It is in connection with Abraham's believing God with reference to his seed being like the stars of heaven, that righteousness was imputed to him (compare Gen. xv. 3 with verse 4.)

Those who were thus accounted righteous were so accounted on the principle of "faith"; and these had the hope of eternal life. This life came not from the works of the law, but by the obedience of faith. Hence it was that they were "partakers of a heavenly calling."

Observe that it does not say "heaven," or "in heaven," but a country and city which are "heavenly." When that "city" is seen by John "coming down" (Rev. xxi. 9-27), it comes "from heaven" and is therefore "heavenly" in its origin, heavenly in its foundation, heavenly in its builder and maker, heavenly in its character, and heavenly "in its glory." Moreover,

\* So with the word *ζωή* (*zōē*) in the New Testament (Matt. ix. 18; Acts ix. 41; Mark xvi. 11; Luke xxiv. 5, 23; John xi. 25, 26; Acts i. 3, xxv. 19; Rom. vi. 10, xiv. 9; 2 Cor. xiii. 4; Rev. i. 4, 18; ii. 8; xiii. 14; xx. 4, 5.)

it *comes down* from heaven, and cannot be enjoyed in heaven or until it shall have come down from heaven.

The closing chapters of Ezekiel show how the changes in that land of the promise will indeed make it heavenly, yea, heaven upon earth; when the Temple shall be rebuilt, and "the Holy Oblation set apart," and all the heavenly glories displayed by Him who shall then "sit upon the throne of His glory," and "shall reign over the house of Jacob for ever" (Lu. i. 32, 33).

It will indeed be "a better country."

It was thus, that the "sojourning" of Abraham was "by faith."

By faith he left Ur, the city of the Chaldees; he died according to this faith; and in the blessed hope of that heavenly Jerusalem, which one day will come down from heaven and fulfil all the promises of God.

There is no need therefore to rob Israel of this "heavenly calling" by appropriating it to the Church of God.

Heb. xi. 13-16 is perfectly clear on this point.

If we recognize these distinct spheres of blessing, other things will fall into their proper place.

(1.) Israel on earth will enjoy the earthly blessings.

(2.) "The partakers of a heavenly calling" will embrace those referred to in Heb. iii. 1, and ch. xi., all of whom "died in faith" and were strangers and pilgrims on the earth, and who looked for the heavenly city which God hath prepared for them.

*There are the same two corresponding divisions or parties among believers to-day: one may be likened to the "dust" and the "sand," and the other to the "stars of heaven."*

As the term "Israel" embraced the whole nation and included both parties, so the term "Believers" or "Christians" embraces two corresponding parties to-day.

(1) There is the party whose members correspond with those of Israel who walked by faith. They look for a kingdom, and their one and only hope is to "go to heaven when they die." They see and know nothing beyond that. To some of them the church is the kingdom, and the kingdom is the church, and they pray for the extension of the kingdom. To others the kingdom is yet future, so they pray for it to come; while there are some who are labouring to realise it on earth now.

(2) But there is another party among believers to-day: even those who get beyond the "heavenly calling" and believe God as to what He has revealed for our faith, and who go on "from faith to faith."

We, and our readers we trust, belong to this second party (answering to the second or higher party in Israel). We not only believe the Gospel of the Grace of God as it is revealed in the earlier Epistles (1 and 2 Thessalonians, Corinthians, Galatians and Romans) but we go on from this faith to faith in what is revealed in the later, or Prison Epistles (Ephesians, Philipians and Colossians).

In other words we believe and embrace "THE GOSPEL OF THE GLORY" as well as the Gospel

of Grace; and are waiting to be called up on high and "received up in glory," not needing death and resurrection, but looking for an ever-imminent call, translation, and change.

Before the revelation of the Mystery, and while it was "hid in God," no one could believe it, for no one had "heard" anything about it. It had not yet been "made known for the obedience of faith."

The "heavenly" portion of the kingdom had been made known. The good news as to "the kingdom of God," with its blessed promise of a "first resurrection" had been "heard"; but the circle of Divine truth had not been made known and could not be "fully preached" (Col. i. 25, margin) till the Mystery, or Secret, had been revealed.

The Word of God had been heard by all; but, not all who heard, had believed (Rom. x. 16-18).

Thus it was with Israel: and it is the same to-day.

Those who did believe then, and who believe to-day, were, and are, alike, "partakers of a heavenly calling." Those in Israel did not receive the promises on earth, but they will do in heaven, for which they looked. It is the same with their fellow "partakers" to-day. They do not receive the promises here and now; but they look forward to doing so; and, like them, they "die in faith." But, there is a "better thing" in store for both. They will not be made perfect apart from these (Heb. xi. 39, 40). Both alike will share in resurrection, for that is what being "*perfected*" means. The Lord used this word of His own resurrection in Luke xiii. 32 ("the third day I shall be perfected"). This is what it means in Heb. xii. 23 ("the spirits of just men who have been perfected" *i.e.*, reunited with their bodies in resurrection life).

But there is a still "better thing" reserved for those who believe God as to what He has since "made known for the obedience of faith."

And there are the two parties among believers to-day, as there were in Israel of old.

The difference, then, consisted in believing, or not believing, what God had revealed for the obedience of faith: and the same difference exists in respect to what is revealed in the New Testament Scriptures to day; and in the "prophetic writings" therein referred to.

If all is "according to faith," surely the measure of our blessing will be.

Abraham's sojourning, and the sojourning of "all these" was by faith. They believed what they had heard of what God had "prepared and foreseen" for them; and *that* belief influenced their life on earth.

The great question for us now, is, Do we believe God as to what he tells us He has foreseen and "prepared" for us, and has revealed for *our* faith in Ephesians, Philipians, and Colossians? If we do, it will influence the whole of our life in a corresponding manner. We shall be recognized as though we were "dwelling in tents," and all that that implies.

We shall believe, and therefore "reckon," that we died with Christ, and that therefore, though we live in Him (Col. iii. 3), we shall act as though we are

dead as regards the "Law" (Rom. vii. 4, 6 marg., Gal. ii. 19), dead as regards the "world" (Gal. vi. 14), dead as regards all forms of false religion (Col. ii. 20), dead as regards "sin" (Rom. vi. 2, 8, 11), and dead as regards "self" (Gal. ii. 20. 2 Cor. v. 15).

If this be a reality in the reckoning of our faith, we shall be persuaded of, and embrace and stretch out towards our goal, *i.e.*, the calling on high (Phil. iii. 14), just as Abraham, and those of his seed who were like "the stars of heaven" looked for what God had "foreseen" and "prepared" for them.

We shall "confess that we are strangers and pilgrims on the earth" in a greater, and more real, and intensified way than they did.

If a home in that city produced their heavenly walk, what will not our heavenly citizenship do for us and our walk?

If we believe and reckon and recognize our home\* as already existing† in heaven itself where Christ is exalted as head over all, we shall surely be constantly looking for the Saviour, the Lord Jesus Christ, to come from thence to change these bodies of our humiliation and make them like His own body of Glory according to the power wherewith He is able to subdue all things to Himself (Phil. iii. 21, 22).

#### THE "CALLING ON HIGH."

It is most unfortunate that the word *ἀνω* (*anō*) in Phil. iii. 14, which is an *Adverb*, and means *up, upward, or on high*,‡ should be persistently, if not perversely, treated as though it were an *Adjective* and translated "high": and that the word "calling" should be treated as a vocation, and not as God's act of calling us on high.§

This great mistake has not only caused the scope of the whole passage to be completely lost; but has led to the whole chapter being only vaguely apprehended, if not misunderstood, by most Bible readers.

In our endeavour to "recover" the teaching which has thus been so long hidden and obscured through human infirmity, we have, it would seem, failed to make our own meaning perfectly clear.

This is shown by letters we have received from some of our readers asking for further light on several questions which the whole subject necessarily raises.

One question, naturally, is "as to whether all the believers of this dispensation will participate in the first translation to glory." Our correspondent adds, "If this be so, it carries with it the following: (1) that all such believers are not members of the body of Christ; or (2) that the body will be translated to glory in sections." As this doubt may be shared by others we mention it for the benefit

\* Compare *οἰκίαι* (*oikēiai*), *household or home* (Eph. ii. 19).

† This is not the verb "to be," but quite a different word, *ὑπάρχω* (*huparchō*), *to exist in a state of being*. (Compare Phil. ii. 6 and iii. 20.)

‡ Just as *ἀνωθεν* (*anōthen*) means *from on high* in John iii. 3, 7, 31; xix. 11, 23. James i. 17; iii. 15, 17 (compare Luke i. 3).

§ See all the occurrences of *ἀνω* (*anō*), John ii. 7; viii. 23; xi. 41. Acts ii. 19. Gal. iv. 26. Col. iii. 1, 2. Heb. xii. 15.

of our readers, in the hope that we may be able to help them. We must bear in mind that, as we said in our Second Editorial last month, we are humbly seeking to *recover lost truths*. We do not believe that any of us have "attained" to all that is revealed concerning "the things which are before," any more than those to whom the Apostle refers in Phil. iii. 12-16.

Had those Brethren lived longer who recovered much lost truth some seventy years ago, or had those who succeeded them not gone back to where they had left off, but gone forward and stretched out toward "the things which are before," we should not find ourselves so much alone and so backward to-day.

We need great humility in ourselves and great patience, and long-suffering and forbearance, and love with one another in these studies. (Eph. iv. 2.)

To make the matter plainer we would note that many have seen, in reading the Apocalypse, that place must be found for several *Raptures*, beside the one mentioned in 1 Thes. iv. and the other referred to in Phil. iii. 14.

In Matt. xxiv. 40, 41, and Luke xvii. 34-37, John xiv. 2, and Rev. vii. 9-17, we have specific Raptures referred to. In Rev. xi. 12, we have the Ascension of the two witnesses. In xii. 5 we have another; while chapters xiv and xv. may refer to one of these or to further Raptures.

These will all doubtless take place after this present dispensation of grace has been closed; but, in the face of these, why may not our "calling on high" (Phil. iii. 14, and 1 Tim. iii. 16) take place before any of them? and why may not 1 Thes. iv., which was open to Israel as a nation (until Acts xxviii.), be the one referred to in Matt. xxiv. 40, 41, Rev. vii., or in John xiv. 2; and taking place even prior to that?

We put it in the form of a question to show that we are not giving forth an opinion or view, and then quoting a scripture as a *buttress* to support it; but we are using the whole of Scripture as a *fountain*, out of which we wish to draw for ourselves as well as others.

A dominating question would be, as a matter of chronology, Are we to read the Mystery into Epistles written before it was revealed? Or could the Mystery have been revealed while the offer of the Kingdom and of Christ as King (in Acts iii. 19-21) was *still open*? Could it have been revealed before that special Dispensation had closed? Could there be two Dispensations going on at the same time? Is there no significance or special meaning in the oft-repeated expressions peculiar to the later Captivity Epistles:—"I, Paul, the prisoner of the Lord for you Gentiles"? Could this have been said while the offer to Israel was still open?

If the answer to these questions be the one that we suggest, then we may further ask: Why would not that Return or Parousia of Christ mentioned in 1 Thess. iv. be the one that was promised in Acts iii. 19, 20?

The Apostle could not have known that his nation would refuse the offer which Peter had been inspired to make. Indeed he seems to have written as though it

were quite possible that they might accept it; and this gives a beautiful meaning to the words, "WE which are alive and remain." When 1 Thess. iv. is given out as though it were *identical* with our hope, to-day, it is urged by many that the Apostle was disappointed, or was misleading those to whom he wrote. But had Israel accepted the offer of the kingdom by St. Peter, St. Paul would indeed have been of that number: and the difficulty seen by many in that pronoun, "WE," in 1 Thess. iv. 15, is removed in a manner which is perfectly satisfactory.

Even 1 Thess. v. 23 receives a new meaning which fills it with life, where the Apostle prays that they may be preserved *whole* and *entire*—spirit and soul, and body—*together* at that promised sending of Jesus Christ in Acts iii. 19-21.

That Rapture might well have happened in the Apostle's own lifetime. Had Peter's offer been accepted Jesus Christ would have been sent, and the times of refreshing would have come for Israel, which the prophets had long foretold: and which James had in mind when he quoted Amos ix. 11, 12, in the council at Jerusalem in Acts xv. 15-17.

That Rapture to heaven for a heavenly reign over the earth is surely distinct from the Mystery, concerning which Paul was not inspired to write until long after, when he was in prison, in Rome.

That Rapture was the object for their faith during that Dispensation. But, after that period was closed, was there to be no other object for the faith of us Gentile believers?

Is not God sovereign? and Is that sovereignty limited? Doth not star differ from star in glory? Are all either simply saved or lost without regard to position? And among the saved, Are all saved for the same position?

In an earthly family is there not the father and mother, the sons and daughters, the kindred of various degrees, the guests, the friends, and the servants of various degrees?

And is it not the same in the great family of the saved? For what are the "many mansions" of the Father's house?

Suppose that God in His sovereignty should decree that in accordance with Phil. iii. 14, and 1 Tim. iii. 16, some who believe what He has revealed for their faith should be "called on high," and be "received up in glory," now, at any moment; Might there not possibly be an interval of a whole generation before "the mystery of iniquity" of 2 Thess. ii. reaches its full development? And in that case, may not 1 Thess. iv. yet have its true fulfilment just before the Great Tribulation commences? May not this be the hope of those who will be living on the earth for some years after the Mystery has been consummated?

That the final apostasy of Christendom and Judaism may not take place until the resuscitation of Egypt, Assyria and Palestine has advanced far beyond the present stage is certainly possible. But is not the "blessed hope of the Lord's coming," as in Phil. iii.

14, an ever present one which may now occur at any moment? Why then should we conclude that, if there will be more than one translation to heaven, these translations *must necessarily synchronise*?

That those who are called to be in the Mystery of "Christ and the Church" of Ephes. v. will be translated to heaven at different times we do not believe.

As to how many so-called "believers" are in the Mystery is known to God alone. "The Lord knoweth them that are His." To teach that all who are not in the Church of the Firstborn or in the Mystery are lost, is in our judgment to go beyond what is written, and therefore presumptuous.

God's sovereignty in His various callings surely holds good in this dispensation *as well as in past ages*; and also in the intervening period which will follow after the Church's translation to glory has taken place.

As to the word "Body," we would suggest that the use of this word in 1 Corinthians should not be considered identical with its use in Ephesians.

1 Cor. xii. enunciates general principles drawn from the obvious phenomena of the human body, and teaches lessons, applicable to any corporate assembly. Why, then, should the word "body" be explained as having the same signification as in Ephesians, any more than the word *ecclesia* or assembly?

If 1 Cor. xii. is to be read of the body of Christ, then, undoubtedly, all Believers are included in the Body: but if it be read as enunciating general principles drawn from the obvious phenomena of the human body, and contains lessons applicable to *any* corporate assembly, then, to say that all Believers are in the Mystery is to read into the Word of God what we cannot find.

Indeed, the Mystery, even if known to the Apostle, was not authoritatively and openly taught and declared in 1 Cor., as in Eph. iii.; so that the word "body" cannot in that Epistle refer to the Mystery as revealed in Eph. v.

In looking at the Word as a whole it is very clear that there is always an election within an election. As an illustration, there were twelve disciples, and in that circle there was an inner circle containing three, and again an inmost circle containing one only. Election to eternal life is, thank God, outside our control; it has to do with God's new creation workmanship, but there is an election to position and privilege here and hereafter which in some degree appears to be bound up with the measure in which we believe what God has revealed for our faith.

Now, may it not be that, election to membership of the Body of Christ is in position and manifestation designedly hidden from us in order to stimulate Believers to "press forward to the goal of their calling on high," that they "may get to know Christ, and the power of His resurrection, and the fellowship of his sufferings, being made comformable unto His death, if by any means they might attain unto the out-resurrection from among the dead." None, in this, will count themselves as fully attaining or apprehending; but, whereunto they have attained they will walk according to the same rule.

Is not Matthew xx. 20-23 instructive as an illustration? The answer of the Lord to the mother's request did not state that the positions were not for her sons; the incident implied, and brought vividly before all the disciples the fact that such a position existed and would be occupied by those for whom it was prepared by the Father.

Speaking with all reverence, Did not our Lord, in His reply, honour, in a marked manner, the sovereignty of God the Father? Should not we also, when endeavouring to reply to similar questions, bear in mind His holy example.

Would not the answer of the Lord raise in the hearts of his disciples a holy zeal, especially in view of the Lord's words (verses 26-28) and his teaching as to rewards (Matt. xxv. 14, &c., Luke xix. 12, &c.)? There ought to be no such stimulus needed for grace-saved ones; but, has not God blessedly provided us with a "goal" to press forward to? None of us will ever be able to account ourselves as other than unprofitable servants, but the fact that there is a special position for those who are to be "fashioned like unto the glorious body of the Lord Jesus Christ" (Phil. iii. 21), is surely calculated to stimulate to faithfulness, and, in all humility, to obey the exhortation of the Apostle, "Brethren, be followers together of me" (Phil. iii. 17).

We commend these suggestions to our correspondent, and to all who are interested, with us, in the recovery of lost truths.

Many things which we already "most surely believe" are very different from what most of us believed in our earlier years, and we thank God for having opened our eyes to see more of what He has revealed and written for our learning.

But why should we all stand still as if we "had already attained, either were already perfect (*i.e.*, perfectly initiated)?"

Why should we not, with the Apostle, "press forward," and be "thus minded," and "be followers together" of him (Phil. iii. 12-17)?

## 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 AGE-TIMES OF SCRIPTURE. GENERAL SUMMARY AND REVIEW.

BY JAMES CHRISTOPHER SMITH.

[We give the following summary by our esteemed contributor, as being a clear and helpful summing-up of the subject which he has treated in the present and previous volumes.

The "Preparation" is well distinguished from the "Fulfilment," and the Old Testament from the New.

Number 2, of the latter, it will be seen, very clearly distinguishes "the Age of the Final Appeal to Israel"—covering the whole of the Special Dispensation of the Acts of the Apostles.

This confirms in a remarkable manner what we are trying to make clear to our readers as to the true place of the much misunderstood book of the Acts.

We may add that it is also an undesigned confirmation; and is brought out of the Scripture from the simple fact that it is there.—Ed.]

#### PART I.

#### THE OLD TESTAMENT: PREPARATION.

1. The Age of Creative Preparation for Man: From Earthly Chaos to Man's Advent. Genesis i. 2—i. 31.

Transition Event: God's Seventh Day Rest.

2. The Age of Man's Innocence: From Man's Creation to Man's Fall. Genesis ii. 7—ii. 25.

Transition Event: The Expulsion from Eden.

3. The Age of Conscience and Corruption: From Man's Fall to the "Days of Noah." Genesis iv. 1—vi. 22.

Transition Event: The Flood.

4. The Age of Earth-Division and Tongue-Confusion: From Noah to Abraham. Genesis ix. 1—xi. 9.

Transition Event: The Call of Abraham.

5. The Age of Patriarchal Pilgrimage: From the Call of Abraham to the Bondage in Egypt. Genesis xi. 31—Ex. xi. 10.

Transition Event: The Exodus.

6. The Age of the Mosaic Legation: From the Giving of the Law to Reign of Saul. Exodus xix. 1—1 Sam. xv. 35.

Transition Event: The Anointing of David.

7. The Age of the Davidic Kingdom: From the Reign of David to John the Baptist. 2 Samuel ii. 1—Luke i. 80.

PREPARATION COMPLETE. "THE FULNESS OF TIME."

#### DIVISION OF HISTORY. THE INCARNATION.

#### PART II.

#### THE NEW TESTAMENT: FULFILMENT.

1. The Age of Christ's Personal Ministry: From His Anointing to His Ascension. Luke iii. 21—Acts i. 11.

Transition Event: Pentecost.

2. The Age of the Final Appeal to Israel: From Pentecost to Paul's Arrival at Rome. Acts ii. 14—Acts xxviii. 16.

Transition Event: Paul Pronouncing Israel's Blindness at Rome.

3. The Age of the Church of God: From Paul's Ministry as a Captive to the "calling on high." Ephes. i. 1—Phil. iii. 14.

Transition Event: The Rapture.

4. The Age of Antichrist: From the Advent of the "Man of Sin" to the Epiphany of the Lord. Rev. xiii. 1--xix. 16.

Transition Event: The Destruction of the Beast.

5. The Age of the Millennium: From the Binding of Satan to the Close of the Thousand Years. Rev. xx. 1--xx. 6.

Transition Event: The Loosing of Satan.

6. The Age of Satan's Final Rebellion: From Satan's Final Revolt to His Final Doom. Rev. xx. 7--xx. 10.

Transition Event: The Great White Throne Judgment.

7. The Age of the Perfect Kingdom: From the Making of the New Heaven and New Earth to "The End." Rev. xxi. 1--xxii. 7.

FULFILMENT COMPLETE. "THE FULNESS OF TIMES."

END OF HISTORY OF "THE HEAVENS AND EARTH WHICH ARE NOW."

### THE CHARACTERISTICS OF THE AGE AND THEIR SIGNIFICANCE.

2 COR. IV. 3, 4.

(Concluded from page 128.)

BY PHILIP MAURO.

#### THE SPECIAL TRIUMPHS OF THE AGE.

IF now we inquire what are the particular triumphs of the age, and especially those latest achievements which render our own times so illustrious, the spirit of the age would direct our attention to the faster railway trains, larger and swifter steamboats, taller buildings, more powerful battleships, more destructive guns and explosives, to the more numerous and potent corporations, the gigantic manufacturing enterprises, increased commerce, colossal individual fortunes, etc., etc.

We do not hear it contended that the age is conspicuous for righteousness, or that the dominating motives of men are purer and more unselfish than those of bygone days.

What then is "progress"? Is it faster railway trains, bigger steamboats, more powerful battleships, more crowded cities, more numerous accidents, crimes and suicides, vaster fortunes, taller buildings? We have already in New York City twenty-four-story buildings, but they have not raised the standards of honesty, decency and civic righteousness. They have not brought men nearer to God. A forty-six-story building is now in course of erection. When completed will the standards of life be raised? How tall must buildings be, what speed must trains and automobiles attain, how far must the influence and reach of the great corporations extend, how many "Dreadnoughts" must be put into commission before men become righteous and cease to be lovers of money, lovers of pleasure, and lovers of themselves, rather than lovers of God?

It is not difficult to understand what all this means if we are willing to turn the light of Scripture upon the world-system, and to "believe in the light." All these

things of which men boast, upon which they are toiling so arduously, so pathetically, and to which they are looking so credulously to transform the world and make it a tolerable abiding place for humanity, have at the back of them the directing agency of "*the god of this age*," and are carried forward with the single purpose of blinding men's minds, so that they shall not look for the coming glory of Christ, but for a glory to be reached by the advancement of civilization.

Its object is to deceive men into looking, not for the coming of Christ as the *only* thing that will bring blessing to the earth and its inhabitants, but to the working out of a few more centuries of progress of science, of education, civilization, legislation, sanitation and medication. These are the things to which we are bidden to look for the deliverance of humanity from its wretchedness, sorrow, pain, misery, poverty, disease and vice.

These age-movements are charged with a tremendous power of deception; so much so that many of the wisest and best of men have been and are deluded into the belief that the condition of the world-system is really improving and that eventually, as the result of the gradual operation of these beneficent movements, humanity will be delivered from its wretched plight. Such deceptive power has this gospel of the age that many who profess faith in God's word believe the gospel of the age notwithstanding the many declarations of that Word that the present age will close in the most awful state of wickedness, violence and apostasy that the world has ever witnessed.

This is the reason why the doctrine of the post-millennial coming of Christ is so much in favour. That doctrine harmonizes perfectly with the gospel of the age, but is utterly irreconcilable with Scripture. It announces that the world is making such splendid progress, as the result of the beneficent forces operating within the system, that we shall have, after a while, a *millennium without Christ*. A millennium is to be ushered in by the development of automatic machinery. Well has the wise preacher exclaimed: "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. vii. 29).

#### THE LEADERS OF THE AGE.

The age has always had its leaders, men of ability who are imbued with the "spirit of the age," and who influence the direction and the rate of progress of the age-movement.

But while the leaders have necessarily changed with each generation, the presence of a mighty and unchanging power, a master mind back of them all, is evidenced by the steadiness with which the age has held to its course throughout the centuries.

These leaders (or "rulers" or "princes") are named in 1 Cor. ii. 8; and we are there reminded of their first act, which has shaped the course of the entire age-movement. We give the literal rendering of verses 6-8.

"We speak wisdom among the full-grown, not that of *this age*, nor of the rulers (or leaders) of *this age*, but the hidden wisdom which God

determined before the ages, and which *none of the rulers of this age had come to know*, for had they known it they would not in that case have crucified the LORD of GLORY."

The first act, then, of the leaders of the age was to crucify the *Lord of Glory*. Having thus gotten rid of Him as they supposed, they proceeded to render the age illustrious, and to procure for it a fictitious glory by a scheme of progress and development, to which scheme they have given the imposing title of "civilization."

Who were these first leaders or rulers of the age who have had such worthy successors to carry forward their work in each succeeding generation? They were *first* the Romans, the political leaders; *second*, the Greeks, the intellectual leaders, the rulers of the world's wisdom and culture; and *third*, the Jews, the religious and moral leaders of the age. And so the earthly title of our Lord was inscribed upon His cross in these three languages, Latin, Greek and Hebrew.

It need hardly be said that the attitude of the world's political, intellectual and religious leaders towards Christ has not changed in the least since that day. All the significant phases of the age-movement have had for their object to justify the action of the first leaders of the age, to show that they did well in rejecting and casting out the Lord of Glory, and to show that the world can get along very well, and is, in fact, making splendid progress without Him.

Do you wish to be found helping this scheme in any way, or believing in and looking for a millennium without Christ?

#### "THE SPIRIT OF THE WORLD."

If we would understand the actions and behaviour of a man we must know his spirit. So, if the world has a spirit, the character and motives which actuate that spirit would explain the characteristics of the world. We often hear, as an ordinary figure of speech, of the "spirit of the age;" and that spirit is always mentioned in terms of respect and admiration. To say that one is imbued with the spirit of the age is to pay him a high compliment. If we turn to 1 Cor. ii. 12 we find that spirit of the world distinctly named and again mentioned in direct opposition to the Spirit of God. The Apostle there says:

"For we have received, *not the spirit of the world*, but the Spirit which is of God, that we might know the things that are freely given to us of God."

Put this Scripture with John xiv. 17: "The Spirit of Truth, whom the world *cannot receive*."

We, believers, *have* received "the Spirit of Truth." Him the world *cannot* receive. It is an impossibility. The spirit of the world we have not received; the Spirit of Truth the world *cannot* receive. We have properly *nothing whatever* to do with the world and its spirit. We have no part or place in any of its aims, enterprises, pursuits, plans or projects—none at all.

On the other hand the world *cannot* receive the Spirit of God, and hence cannot have any conception of, or any interest whatever, in *His* plans and purposes.

Here, then, there is of necessity a conflict. Those who have received the Spirit of God and who submit to His guidance find themselves in direct opposition to the entire course of the age. The world has not received the Holy Spirit, and indeed *cannot* receive Him; hence, even were it possible for the leaders of the age to maintain good works, the believer would none the less be bound to shun them. The only wish he can entertain with respect to an age whereof Satan is the god is that it may speedily come to an end.

This Scripture also gives us one of the purposes for which we (believers) have received the Holy Spirit. It is in order "that we may know the things which are freely given us of God." The presence of this clause in a verse which speaks of "the spirit of the world" is highly significant. We have seen that the spirit of the world has filled the world with a multitude of "things" (and is contriving new ones every day), the purpose of which is to keep people occupied with "what is going on in the world," to keep up and stimulate their interest, to excite their admiration, and to arouse, if possible, their enthusiasm. But God has His things also. Every verse of this chapter (1 Cor. ii.) from the 9th to the 15th makes reference to "things," "the things of God," "the things of the Spirit," "the deep things of God," "the things that God has prepared for them that love Him," and which He has revealed unto us by His Spirit. These things include all the possessions of God, which He has given to Christ, Who is "the heir of *all things*" (Heb. i. 2), by Whom and for Whom "*all things* were created" (Col. i. 16), and Who has said "*all things* that the Father hath are mine" (John xvi. 15). All these things the Father has freely given to us in Christ. "He that spared not *His own Son*, but delivered Him up for us all, how shall He not with Him also *freely* give us *all things*?" *How shall He not?*

But the Father has done something *more* for us. How should we get acquainted with the things which He has freely given to us unless we had the One "Who searches all things, yea, the deep things of God" to show them to us? This is in accordance with our Lord's promise when, speaking of the Spirit Who was to come, He said: "He shall glorify Me, for He shall receive of mine and shall show it unto you" (John xvi. 14, 15).

Now the spirit of the world desires by every possible means to prevent us from getting acquainted with and interested in the precious things that are freely given to us of God. Nothing so effectually separates the believer from the world and its things and doings and turns his affections away from them, as to get acquainted with the things of Christ. On the other hand, nothing so interferes with the believer's progress in the knowledge of the things of Christ as to be taken up with the affairs and enterprises of the world, and to be in accord with their aims. It matters not what is the character of the things of the world in which the believer becomes interested, whether it be its politics, its business, or its pleasures, or its vices, or its philanthropies. Whether



it be one class of things or another, the purpose of the spirit of the world will be equally well accomplished.

Hence, the only possible course for the believer is to withdraw *wholly* from the world and its affairs, and be as our Lord, Who could say "the prince of this world cometh and hath *nothing* in me." Our Lord gave no directions to His disciples to start a temperance movement, or to endow a college or library, or to erect church buildings, or to do any of the things that pass in this day for "Christian work," and which the world can admire and can take part in, because they tend to embellish and adorn its Christian civilization. His one command to us was "that repentance and remission of sins should be preached *in His Name* among all nations, beginning at Jerusalem" (Luke xxiv. 47).

"THE PERSONS IN WHOM THE SPIRIT OF THE  
WORLD WORKS."

In Ephesians ii. 2 we have a very important statement bearing directly on our subject. We are there reminded that we once "walked according to the *course of this world*, according to the prince of the power of the air, the *spirit* that now worketh in the children of disobedience."

The god of the age, even spirit of the world is given here another title. We learn that he is the head of those evil spiritual powers which occupy the space surrounding our earth. These are the Christian's *spiritual foes*, and they are brought prominently to our notice in this Epistle which contains God's highest revelation of our place in the heavenlies and of the *spiritual blessings* appropriate to that place. Here we learn that God has blessed us with every *spiritual blessing* in the heavenlies in Christ (i. 3). But our possession and enjoyment of these spiritual blessings are vigorously disputed by the spiritual enemies in the same heavenly places; for we contend "not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the wicked spirits in the heavenlies" (vi. 12). Of this vast and mighty host, constituting "the powers of the air," Satan is the prince, the commander-in-chief.

Very few Christians have anything like a correct idea of the nature of this mighty being, or of the sphere in which he operates, or of the purposes which he is seeking to accomplish. This deplorable ignorance is due to the fact that the current conception of Satan is derived, not from Scripture, but from Faust and the comic papers.

The wicked spirits, or demons, who form part of this spiritual host, displayed abnormal activity at the time of our Lord's first coming; and now again, as His second coming approaches, they are aroused to a state of great activity. Spirit "control" and "possessions," accompanied by unusual physical demonstrations, rigor, protracted unconsciousness, convulsions, hysterics, spasmodic movements, strange noises, which may or may not be articulate speech of some sort (and hence easily confounded with the Holy Spirit's "gift of

tongues") are now quite common and becoming more so.

These abnormal manifestations are no longer confined to circles where spiritism, hypnotism and the like are openly cultivated, but are now breaking out among groups of God's people who have been induced to stray away from scriptural ground, and to seek for excitements and "experiences," who are urged by misguided teachers to yield themselves, to come under "control," to seek "power," instead of weakness, and otherwise to disregard the plain injunctions of Scripture.

The unhappy and restless souls who are thus misled expose themselves to the power of the enemy, who is quick to take advantage of it. The only place of safety in these closing hours of the age is on *scriptural ground*. Nowhere in the Word of God is there any warrant for seeking the experiences which so many are now seeking under the direction of the teachers and leaders who have suddenly come into prominence, who are pushing aside those to whom God has given a knowledge of His Word and the gift of teaching, and who never open their lips without betraying gross ignorance of Scripture.

This passage also tells us that the prince of these powers of the air is the "spirit that now worketh in the children of disobedience." We often hear of the "brotherhood of man" and the "fatherhood of God." This is the only "brotherhood of man" of which the Scripture speaks, and they who compose that brotherhood are not the children of God, but "the children of disobedience." And it is Satan who is working—literally "energizing"—in them. And what stupendous energy they display as we see them applying themselves on every hand to the execution of the great projects which are to render the age illustrious and to make the earth a comfortable habitation for man in his state of disobedience! (The word "disobedience" in this passage means obstinate rebellion.) We have here (and we get it nowhere else) a satisfactory explanation of the tremendous exertions put forth in the direction of glorifying the age by achievements hitherto unheard of. The energy for these vast projects is supplied by that mighty being who has in this age his *supreme opportunity* to demonstrate what humanity can achieve under his leadership, for in the age that is soon coming he will not be a prince and god, with his headquarters in the heavenly place, but a fettered captive in the abyss.

Another expression in this passage challenges our attention. I wish there were time to dwell upon and bring out the truth embedded in it—"according to the course of this world." This is literally "the age of the cosmos"—a very suggestive expression. Surely we are in the period or age of the exploitation by man of the *physical world*, of the forces and resources of nature. There has been nothing like it in any previous age. The forces which humanity has mastered and is able to utilize are being more and more concentrated upon material or physical developments in fields of applied science, construction, manufacture, commerce, etc., multiplying and exchanging commodities. Other pursuits and interests of previous times, as literature,

art, agriculture and the like, are falling into the background. It is the age of machinery.

The Spirit of God is not working in these things. The energy employed in them is from the spirit that worketh in the children of disobedience. If we look for the work which the Spirit of God is now carrying on we will find it in the last verse of this chapter (Eph. ii.). There we read of a temple that is being erected upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. The enterprises of the spirit of the world are numerous. He is erecting many buildings. The Spirit of God is forming but one. The work of the spirit of the world is carried on with great demonstration and noise. That of the Spirit of God is accomplished unobtrusively and in silence. The achievements of the spirit of the world are for present display and admiration. The work of the Spirit of God is for future display. It is to be the wonder of the universe throughout the eternal ages; "that in *the ages to come* He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus" (verse 7).

The child of God, who recognizes his place as a living stone in this temple which is being built for an habitation of God through the Spirit, will see that he has no part or concern in the activities of "the children of disobedience."

#### THE SPIRIT OF ERROR.

Lastly we refer, very briefly, to a passage which presents again these two antagonistic Spirits, namely, 1 John iv. 5, 6.

"They (unbelievers) are of the world: therefore speak they of the world, and the world heareth them."

Is it not so? Those who speak of the world, who sound its praises, who laud its progress and its civilization, are *of* the world, and they are sure of an audience. "The world heareth them." Many of our modern preachers understand this principle thoroughly. They preach the gospel of the age, and so "the world" goes to church to hear them, and contributes liberally to their support.

"We are of God: he that knoweth God heareth us. Hereby know we the *Spirit of Truth*, and the *spirit of error*."

This is very easy to apply. Where the theme is the world and its doings the gathering, no matter what it may call itself, is under the direction of the spirit of error. He is here given this special name because *not one good thing which is said of the world is true*. It is all *error*.

The god of this age is just as energetic and resourceful in his character of "the spirit of error" as he is in his character of "the spirit that works in the children of disobedience." All works of fiction, the imaginations of unrenowned minds, romances, poetry, theatrical representations—everything in a word, which presents unreality as reality—is not from the Spirit of Truth, but from the spirit of error, and serves the great purpose of keeping the mind from resting on Christ.

The most effective instruments which the devil employs for this purpose are the unconverted poets. Through them he succeeds even in spreading the idea that all the sorrows, griefs, calamities and misfortunes that befall man are part of God's plan for humanity. There is abroad an enormous mass of religious poetry, from which Christ is left out, and which is eagerly devoured by pious souls. The doctrine running through them all is that boldly expressed by Pope's well-known line—

"Whatever is right;"

Whereas it is entirely safe to say that whatever is in man and his world is wrong; or that expressed in another line of Browning (which many quote as if it were Scripture), namely,

"God's in His heaven and all's well with the world;"

Whereas the pertinent fact is that *Satan* is in heaven and that's what is *ill* with the world.

Whatever offers to the world or to man encouragement, or promise, or improvement, *apart from Christ*, has its source, not from the Spirit of Truth, Whom the world *cannot* revive, but from the spirit of error—the spirit of the world. But we, brethren, *have not received the spirit of the world*. Let us then have nothing to do with either his enterprises or his deceptions.

"We know that we are of God and the *whole world* lieth in the [power of the] wicked one. And we know that the Son of God is come and hath given us an understanding that we may know *Him that is true*, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (1 John v. 19, 20).

## Signs of the Times.

### SIGNS OF THE APOSTASY.

#### CONGRESS SUBJECTS.

If we look at the subjects propounded for the Religious Conferences and Congresses which are taking place in all parts of the world, we cannot fail to note the sign of the times that they are nearly all in man's interest and advancement.

It is rare indeed we find any that are all for God and His glory, or for Christ and His rights in the earth.

A notable example lies on our table from *The Detroit Saturday Night*, May 2, 1908, in which we read—"The *Constructive Value of the Higher Criticism* is a topic whose very wording suggests a spirited defence of the more advanced and scientific study of the bible **against the assaults of the older orthodoxy**. *The Civic Mission of the Church, The Influence of History upon Theology and Religion, The Relation of Christendom to Heathen Nations, The Place of Organized Christianity in Modern Life, Missions and Commerce*—all these are topics that command the attention of every thinking American citizen of every church or cult."

The above long Newspaper Puff is headed "We will all learn something." True! What we learn is that "God is not in all their thoughts" (Ps. x. 4).

## THE TRICKS OF RELIGION.

All "Religion" is of the flesh: no wonder, therefore, that in the attempts to use the flesh, and work upon it, the greatest extravagancies are resorted to.

The following is the latest of such exhibitions from *The Tribune* (New York), May 18, 1908.

It is headed

## "WEIRD RELIGIOUS SERVICE."

"New York, Monday. — The Pittsburg correspondent of the *Tribune* has sent to that journal a long and graphic account of an extraordinarily weird service which took place yesterday in the chief barracks of the Salvation Army in that city. The correspondent states that for the purposes of the service the larger hall of the barracks was heavily draped in black, and on the platform stood a coffin in full view of the crowded congregation. After a series of prayers containing frequent references to death and judgment, the congregation were thrilled by the sight of one of the local leaders of the army standing up in the coffin clothed in shrouds and having every appearance of a man just risen from the dead. This leader at once proceeded to deliver an intensely impressive sermon in keeping with the illusion of his being one risen from the dead, and before he had finished the bulk of his listeners were moved to tears, whilst many moaned aloud.

"The correspondent describes the service as one of the most sensational and effective ever conducted in Pittsburg. — Special Telegram."

## "THE VOICE OF STRANGERS."

In John x. 5., the Lord Jesus says of His sheep: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

In the light of this we can only conclude that there must be many who are gathered in man-made "folds" who are not the Lord's "sheep."

"AUSTIN, Tex., April 3.—A. J. Kelly, alias G. W. Moore, an escaped penitentiary convict, was captured yesterday at a country church near Bedias, where he was conducting religious meetings.

"He was serving a ten years' sentence for forgery when he made his escape about three weeks ago. He appropriated a horse, and riding several miles, abandoned it, and continued on foot. He appeared in Bedias several days ago and introduced himself to the devout church members as the Rev. John Inman. He volunteered to open a revival meeting, and the good people gave him their hearty support.

"The meeting was a success from the start and was in full swing when a constable got a circular describing the escaped convict. Kelly admitted his identity when taken into custody. He had brought twenty converts into the church by his powerful exhortations."—(*The Telegraph*, Jamaica, April 13, 1908.)

## EASTERN CHRISTIANITY v. WESTERN RELIGION.

A correspondent in U.S.A. sends us the following cutting from *The Sun* one of the most influential papers in America. He found it in quite an old pocket book.

It is a letter written by a Converted Hindoo on his arrival in the United States many years ago.

What would he say if he had written it to-day!

## "THE FAITH OF A CONVERTED HINDOO.

"TO THE EDITOR OF *The Sun*

"Sir,—Excuse me, as a visitor to your country, writing to thank you for your remarks under 'Preaching Without Religious Faith.' I am converted from Hindooism; the Brahmanic blood runs through my veins. Nothing could have brought me to the Lord Jesus Christ but two things—(1) the consciousness of my guilt: (2) that Christ had atoned for me. The light of revelation in my soul warned me of a hell: since then the Scriptures have affirmed it, and, with the acceptance of Jesus, the burden has gone. I am a missionary now, and have been in the work since 1883.

"After spending ten years between Great Britain, Europe, India, and Ceylon, I solemnly say that I have not found any scheme, plan or amusement which can or will ever come up to the power of the gospel of Christ. I have just come to visit this country for the first time, to study American methods of Christian work, and to find out how far the people who send us missionaries believe in Christ and the Bible for themselves. The opinions and remarks of the clergymen you comment upon make me feel that I am not safe among such theologians. The gospel has an eternal charm for me,

a pagan convert. I find elevating pleasures and joys in it. It has transformed me. I believe in the inspiration of God's Word, permanent and unchangeable: otherwise man has no permanent standard to appeal to. I feel I must give this testimony in these days of loose interpretations of the Scriptures. I am forgiven much, so I wish to say a word for Him who has made me what I am.

"P. N. CHAKRABURTTY.

"NEW YORK."

## MORE MODERN METHODS.

*The Daily News* (London), March 9th gives the following, under the heading of

## MIDNIGHT SCENES AT A SALVATIONIST MEETING.

"Extraordinary scenes were witnessed at a Salvation Army meeting in Folkestone on Saturday night.

"A special meeting was arranged for 11 p.m., and on the bills announcing it were the words, 'Come, drunk or sober!' The invitation was accepted, and at closing time the Army band were followed to their hall by over 200 people, of whom more than half were hopelessly drunk. They danced, smoked, whistled, cheered, and sang comic songs. At length a beer bottle was produced, and a scramble and free fight ensued, in which the lights were knocked out.

"The meeting was abandoned after some of the Salvationists had been roughly handled."

## Editor's Table.

## ANSWERS TO CORRESPONDENTS.

J. S. (Scotland). We cannot take the covenant of Dan. ix. 27 as being identical with the Covenant of Jer. xxxiii. 34.

(1). Because the latter is *for ever*, and the former is only for *seven years* and is broken after  $3\frac{1}{2}$  years.

(2). Because the former "he" (in Dan. ix. 27) refers back to the last mentioned personage: viz. "the prince that shall come" v. 26; and not to the remote "Messiah" the Prince of v. 25:

(3). Because sacrifice and oblation did not cease  $3\frac{1}{2}$  years after Messiah was "cut off" (v. 26), and

(4). No covenant was made or confirmed by Messiah the Prince, then or since, for a period of seven years.

(5). Because this action of "the Prince that shall come" is specially identified with Antichrist in chaps. viii. 11, 12, 13; xi. 31; and xii. 11. Six passages in all, thus stamped with man's number "Six." The act of Dan. ix. 27 cannot be separated from the other five, and interpreted of a different Prince.

F. G. (San Remo). You will find what you ask for (about *After the Thousand years*) in Vol. I., pages 180 and 198.

D. L. (London). Your question as to the interpretation of "the Sermon on the Mount" is fully answered in our new work *How to Enjoy the Bible*; where the whole question of Dispensational teaching is fully discussed.

That this misinterpretation of the Sermon on the Mount is a fruitful source of error, will be seen on every hand.

Taken out of its connection with the proclamation of the Kingdom, and interpreted of the present period when the King has been crucified and the Kingdom rejected and now in abeyance, it can but lead to errors of all kinds.

We see one when the "Sermon on the Mount" is used on behalf of Socialism.

We see it in Count Tolstoi's unfortunate misconception of it.

The Jewish Papers comment on the latter in connection with the recent celebrations of the eightieth birthday of Tolstoi.

*The Jewish World* says:—

"Of especial interest, both to Jews and to the world at large, is Tolstoi's conception of Christianity, which has earned him excommunication. *Rejecting all the dogmas of the Christian faith*, he bases his doctrine in the main on the Sermon on the Mount, and it is from this standpoint that he regards Judaism in its relation to Christianity. The following passage occurs in his book entitled *My Religion*:

"Some time ago I was reading in Hebrew the fifth chapter of Matthew with a Jewish Rabbi. At nearly every verse the Rabbi said, 'This is in the Bible,' or 'This is in the Talmud,' and he showed me in the Bible and in the Talmud sentences very similar to the declarations of the Sermon on the Mount. When he reached the words 'Resist not evil' the Rabbi did not say 'This is in the Talmud,' but he asked with a smile, 'Do the Christians obey this command? Do they turn the other cheek?' I had nothing to say in reply, especially as at that particular time Christians, so far from turning the other cheek, were smiting the Jews upon both cheeks. I asked him if there was anything similar in the Bible or in the Talmud. 'No,' he replied, 'there is nothing like it. But tell me, do the Christians obey this law?' It was only another way of saying that the presence in the Christian doctrine of a commandment which no one observed, and which Christians themselves regarded as impracticable, was simply an avowal of the foolishness and nullity of that law. I could say nothing in reply to the Rabbi."

Thousands of Christians are in the same lamentable position.

But, thank God, those who have learned to "rightly divide the Word of Truth" have not only an abundant answer to all such arguments, but a new source of evidence to establish them in the Dispensational teaching of the Word of God.

#### NOTICES.

##### COMPLETION OF VOL. XIV.

Our friends and helpers are reminded that this December Number completes the current Volume XIV.

It contains the Preface and Index, together with an Inset *re* the New Year on which we are about to enter.

##### RENEWAL OF SUBSCRIPTIONS

will, we trust, be made in good time. Where it is quite convenient it is better in every way that the subscriptions should commence with the January Number.

These should be sent, not to the Editor, but to the Publisher, Messrs. Horace Marshall & Son, 125 Fleet Street, London, England.

##### IN THE UNITED STATES OF AMERICA.

Subscriptions (50 cents.) should be sent to

MRS. TRATMAN,  
The Maples, Wheaton, Ill.

##### IN GERMANY

Subscriptions should be sent to Grubé's Verlag, Tellstrasse 19, Düsseldorf.

##### OUR NEEDS

have been graciously supplied by the One who knows them; and who inclines the hearts of His people to have happy fellowship in this work.

Many have been acknowledged from month to month, while others beg that this may not be done in their cases. Otherwise, it will easily be seen our list falls short of the £7 per month which is required.

We know nothing about next year, and have as yet no tokens of coming help.

One friend in New York has sent us a letter suggesting that a certain number should undertake to make a systematic offering. But we have not inserted it, as it

looks like taking ourselves out of the hands of Him who hath done, and doeth all things well.

##### EDITOR'S PUBLISHING FUND.

We are most grateful for the help of many friends who have remembered our need. At the moment of writing we are out of pocket a little over £100. And this will shortly be increased if new Editions are to be brought out.

The Editor hopes that all purchases may be made directly from himself, as discounts to the public and the trade, together with Publishers' Commission, swallow up more than half the published price, and out of the smaller remainder he has to find the capital and cost of production.

Orders should be addressed to

DR. BULLINGER,  
Golder's Hill, Hampstead,  
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In U.S.A. orders should be sent to

MRS. TRATMAN,  
The Maples,  
Wheaton, Ill.,

who has kindly undertaken to remit the net proceeds after payment of Custom House duty and packing, &c.

List of works may be obtained on application to her.

The number of our readers is so rapidly increasing in the United States, that we quite look forward to an extension of the sale and circulation of our books.

##### "FIGURES OF SPEECH."

We are happy to say that we have made diligent search in our Stock-Rooms (which have to be hired) and have found about 100 copies unbound. These will now be available, and those who desire to have copies should lose no time in acquiring them.

##### "THE KEY TO THE PSALMS."

About 100 copies of this work, which we thought to be out of print also, have been found. But the edition of

##### "THE WITNESS OF THE STARS"

is, we fear, quite gone.

##### EDITOR'S PORTRAIT.

For a long time we have declined the many requests of our friends to supply copies of our portrait; and have steadfastly refused all applications from photographers.

But while we still decline to be "on sale" in the public marts, side by side with the world's own, we see no reason why one's own friends, and readers, should not have their wishes gratified.

We have therefore had our latest photograph produced and mounted, and it will be sent (with autograph) post free to any address for the sum of One Shilling, for the benefit of *Things to Come* Publishing Fund.

Copies may be obtained in the United States of Mrs. Tratman, The Maples, Wheaton, Ill.

##### ACKNOWLEDGMENTS.

(*Things to Come Publishing Fund.*)

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