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The nearly one hundred year old original set of books, from which this seven volumes was reprinted, had yellowed, even brown pages. Therefore, you will note some printing technical problems such as faint letters and smudges which could not be avoided. We hope that the availability of these books will outweigh any printing flaws.

Respectfully,
George L. Johnson
INVICTUS

THINGS TO COME.



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

VOL. XII.

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PREFACE TO VOL. XII.

THE blessing we were able, by God's grace, to report in issuing Vol. XI. to our readers, has been fully maintained during 1906.

Not only has it been maintained, but the evidences of it from all parts of the world are such that we were never more encouraged than we are at the present moment.

We feel we ought to let our readers know that receipts from sales and advertisements are not sufficient to pay our monthly bills; but our God has never left us; and has supplied all our need. Thank-offerings for blessings received through *Things to Come* have been enough to make good all deficiencies. And He, who has supplied our need in the past, can continue to do so in the time that lies before us.

In thus leading us, we have ears to hear His voice saying:—"Put not your trust in man"; "Cease from man"; seek not "the praise of man." Be not influenced by "the fear of man." Let not thy work be De-structive merely, but Constructive; not merely negative, but positive. Witnessing for God alone; standing fast by His Word, and making known His Truth.

With these convictions we are entering upon our New Volume, and have pleasure in calling attention to the prospectus of the forthcoming articles on several important and interesting subjects.

We would urge all our readers to do their utmost in making our Journal known as widely as they can among those who are studying to show themselves "approved unto God."

May writers and readers alike pursue this great "study," and God shall have all the glory and we all the blessing.

E. W. BULLINGER.

25 CONNAUGHT STREET,
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THINGS TO COME.

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Vol. XII. No. 1.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 135, Vol. XI.)

V. THE CONFLICT BETWEEN THE TWO NATURES.

HAVING learnt so much, separately, about the characteristics of the Two Natures, from Rom. vi.—viii., we have now to learn the *experience* and the *doctrine* about them, as existing together in the one personality. This doctrine is taught chiefly in Rom. vii.

Every child of God has the *experience*, but not every such child knows the *doctrine*. This means nothing but trouble, confusion, doubt, and anxiety. No rest can be known, no place can be enjoyed unless we learn for ourselves from the Word of God, what His own explanation is concerning the conflict between the Two Natures.

The *experience* of that conflict is trouble and unrest, and nothing but the knowledge of the true *doctrine* concerning it can remove that trouble; and, not only does it remove it, but it provides us with the greatest assurance we can possibly have on earth that we are the children of God.

The *experience* of this conflict is the one thing in which the true child of God differs from the mere religious professor. The latter knows nothing of it; or of the abiding sense of inward corruption which this experience always creates.

The very fact, therefore, of this experience of the conflict, is the best, and indeed, the only real assurance we can have that we are "born of God" (1 John iii. 9); that we are "His workmanship" (Eph. ii. 10.); and that He has begun in us that good work which He will carry on, carry out, complete, and perfect concerning us. (Phil. i. 6).

The right understanding of the *doctrine* concerning this *experience* can bring only peace and comfort to us: and without it all must be trouble, unrest, and confusion.

It is this which forms the subject of Rom. vii. Let us note how it stands in the general structure of the Epistle. It forms part of a larger member which begins at chapter v. 12, and goes on to the end of the eighth chapter (viii. 39). The subject is SIN (or, the old sinful nature).

From the Structure of this passage we see that the conflict arises through Sin (*i.e.*, the old Sinful nature) being in us, though we are risen with Christ. This is the subject of chapter vii., from the seventh verse: (not of the whole chapter). The first six verses of chapter vii. belong to chapter vi.; and the object in the member B (ch. vi. 1—vii. 6), is to show how we are not in, or no longer reckoned as being under, the condemnation of sin, inasmuch as we died in Christ.

THE STRUCTURE OF ROM. V. 12—VIII. 39.

A | v. 12 — 21. Condemnation to death of many, through the disobedience of one: but life and righteousness through the obedience of one—Jesus Christ.

B | vi. 1—vii. 6. We not in sin having died in Christ.

B | vii. 7—25. Sin in us, though we risen with Christ.

A | viii. 1—39. Condemnation of sin in the flesh: but NO condemnation to them which have life and righteousness in Christ Jesus.

The object of chap. vii. 1—6 is to show how the Lordship of the Law can be exercised only during life (v. 1). Death releases us from its claim against us (v. 2). This is illustrated by the case of a married woman who may lawfully marry again if her husband be dead (v. 3). The conclusion is that we who have died with Christ (v. 4) are therefore free from the law and can be united to Christ in a new sphere, or plane, altogether—in resurrection life (v. 4); and, having died with Christ, are altogether free from the authority, and power, and claims of the Law.

This last paragraph may be set out to the eye in the following Structure:

ROM. VII. 1—6.

C | vii. 1. The Lordship of the Law during life.

D | a | 2. Death releases the wife from its claims.

b | 3. Result—Union with another husband.

D | a | 4. Our death in Christ releases us from its claims.

b | 4. Result—Union with Christ.

C | 5, 6. Deliverance from Lordship of the Law by death.

The way is now clear for the teaching that, though we are no longer in our sins, Sin is in us; and, from the moment that the New nature is implanted within us it reveals the presence of the Old nature; and the conflict between them begins. "These are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. v. 17). The two natures thus dwell side by side in one personality. Like the graft of a Rose on a Briar, or an Apple on a Crab-apple, it is one tree; but all that is brought forth above the graft is a new kind of fruit, while all that is brought forth from the old stem, below the graft, is of the nature of the old tree, and is carefully and continually cut off with the pruning-knife.

The experience is so interlaced that it is difficult for man's word to describe it, or explain it. Only "the Word of God" can do that, nothing else. "It is able to divide what is of [the] soul," (*i.e.*, soulical or natural, the Old nature) and what is "of [the] spirit" (*i.e.*, the New nature); and is able to judge [yes, and to condemn the] thoughts and intents of the heart (*i.e.*, the Old nature), (Heb. iv. 12).

It is out of the heart (or, Old nature) that all evil thoughts come forth (Matt. xv. 18-20). The Word of God is "able to judge" these "thoughts and intents" and

enables us to judge and condemn them; yea, and enables us to discern and divide between what belongs to the Old, and what belongs to the New nature.

As the Two Natures are in the one person, so the "I" in Rom. vii. relates sometimes to one and sometimes to the other. Hence we read (v. 18):—(18) **"For I know (as a matter of fact from God's Word) that there dwells not in me, that is, in my flesh (my Old nature) any good thing. For the will* [to do good] is present with me, but the working out of [that] good [will] I find not. (19) For the good [thing] which I will [to do] I do not practise; but the evil which I do not will, this I do. (20) But if, what I do not will, I practise, it is no longer I who work it out, but sin which [is] dwelling within me. (21) I find then this law in me who will to practise the good, that the evil is present with me. (22) For I delight in the law of God according to the inward man (the New nature): (23) but, I see a different law in my members, carrying on war against the law of my mind (or New nature), and bringing me into captivity to the law of Sin which is in my members."**

Here we have the very explicit declaration that the New nature (called the "inward man" and the "mind") delights in God's law; while there is, at the same time, the Old nature (called "the flesh") which delights in obeying its own law, and carries on a constant war against the New nature.

The Result of this unceasing warfare is the wretchedness which leads the Ego in the next verse to cry out, in broken gasps: **"O wretched—I—man!"** which is translated, **"O wretched man [that] I [am] who shall deliver me out of this body [appointed to] death†? I thank God,‡ [He shall deliver me] through Jesus Christ our Lord."**

Yes, He will deliver all who have this conflict, in the only possible way; either by Death, Rapture, or Resurrection. Only in Rapture or Resurrection will death be "swallowed up in victory." Then shall we cry, no longer, "O wretched man." But "O death, where is thy sting? O grave, where is thy victory?" That will be the end of this warfare. Well may such an one cry **"I thank God [He will deliver me] through Jesus Christ."** This is our present cry of patience and of faith. But the moment is coming when we shall actually cry, **"Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. xv. 54-57)."**

In view of this blessed hope, well may this revelation end with the exhortation: **"Be ye steadfast, unmovable, always abounding in the work of the Lord."** Be not moved by the varying episodes and experiences of the conflict. Rejoice in the *present* assurance of grace as to our perfection in Christ Jesus; Rejoice in the promise of *future* victory, when we shall be made like His own body in glory. So shall we be free to engage in the

* *i.e.*, the act of good-willing: Greek, *the to-will*.

† This must be taken as the Genitive of Relation, as in Rom. viii. 36, where the Greek "sheep of slaughter" is rendered "for": "sheep FOR the slaughter," *i.e.*, sheep appointed for the slaughter. The doctrine is contained and taught in Rom. vi. 12 and Heb. ix. 27. ‡ L.T.Tr. WH. and RV. marg. read, *But thanks be to God*.

work of the Lord; yea, to "abound" in it. No longer striving to exterminate the enemy, or to have any temporary victory which we may gain over it; but looking forward to that great final victory which He has promised to "give."

Modern holiness teaching in this sphere of truth robs it of all its beauty and its power.

It realises the fact of the conflict within us, but would have us engage in the hopeless task of eradicating the Old nature. It would thus, at the best, occupy us with ourselves, and would have us ignore the emphatic assurances from God's Word that the Old nature, or the Flesh, can never be changed into spirit.

And, supposing it could be eradicated, Where is it to go? What is to become of it? It is "flesh;" and nothing can end the burden of the "flesh" but death and Resurrection, or Rapture. No amount of surrendering, or believing, can get rid of "the flesh." It is born of the flesh, and is flesh. It is so many stones in weight. How can this be eradicated? And eradicated from what?

It is confusion like this that we get into, the moment we use non-Scriptural terms; but, in this case, the term "eradication" is not only *non-Scriptural*, but is *un-Scriptural*. The Scripture word is "deliverance" and "victory," and this, not victory over "sins" as such, but over "SIN" itself, over this death-appointed body. This "deliverance" will be experienced only in Rapture or Resurrection.

We *are* delivered from our "sins" here, and now. Our salvation by, and in, Christ assures us of this. It is for these He was delivered (Rom. iv. 25). These God has remitted (Rom. iii. 25). These are all forgiven and covered (Rom. iv. 7., Col. ii. 13). We are not any longer in our trespasses and sins. We were once in them, as it is written in Eph. ii. 1-3: **"and you [did He quicken] when ye were dead in [your] trespasses and sins, wherein in times past ye walked according to the course* of this world, according to the prince of the authority of the air, the spirit that now worketh in the sons of disobedience (or, unbelief); among whom we also, all, once had our conversation (or, lived our life) in the lusts of our flesh (or, the Old nature), practising the things willed by the flesh and the thoughts [of our heart, or, Old nature] and were by nature, children [destined to] wrath† even as the rest" (Eph. ii. 2, 3): "for because of these things cometh the wrath of God upon the sons of disobedience (marg. *unbelief*)." (Eph. v. 6).**

But from all these "sins" we have been delivered; and from all that "far off" distance we have been "made nigh by the blood of Christ." (Eph. ii. 13).

It is not now a question of "sins" but of "Sin."

We are not in our sins; but "Sin" is in us.

This is the great subject of Rom. vii.; and we feel the motions and leadings of "Sin"; yea, we feel them most when we would do good.

Sad indeed is this experience. Yea, the Old nature

* Greek, *aiōn (aiōn) age*.

† Greek, "children of wrath"; but it is the Genitive of Relation, as in Rom. viii. 36. See above on Rom. vii. 24.

seems all the more malignant because of the presence of the New.

The New nature seems to stir up the Old, and to make its opposition all the more bitter. It is as though the old tenant resents the incoming of the new tenant.

Until the new tenant sheds its blessed light abroad within, we do not see or realize the depths and powers of the old one. There are those who have been astounded to discover in themselves tendencies and desires which they never knew the existence of before. They simply carried those desires out "in times past," being "dead" to all sense of their real nature, and awful character.

But now, there is a new graft on the old stump. It appears as if it were one tree; and we call it one. But, the sap or vigour of the old tree, when it enters the branches (or members) of the new graft, brings forth new and different fruit.

So with the body and its members. The vital powers of the body (like the sap in the tree) are the same powers as before, and that vital physical power enters into and works through the members of the body as before. But there is a New will directing the members. The members were once under the entire dominion of the Old will. But they have now been absolved from their allegiance. The Old will has no longer dominion over them (Rom. vi. 14). The Old will is in us, and does all it can to influence the members; but, it no longer has the control.

The conflict between the Two Natures may be compared to a SHIP, on which a New Captain has been put on board by the owners. The Old Captain has so long held command, and his enmity to the owners is so great, that he has practically treated the vessel as his own, and kept the crew in perfect bondage. The crew have submitted to it, never having known any other authority, or understood what real liberty of service was. From time to time they have heard of it; they have passed other vessels which they saw at once were very different from their own. But, now that the New Captain is in authority they begin to find out what that difference is. The New Captain, henceforth *always has charge of the helm* and the control of the ship. The Ship is the same, the crew is the same. Even the Old Captain remains on board. The book of instructions which the New Captain has brought on board tells that the Old Captain has been judged and condemned to death, but cannot be executed except by the proper judicial authorities, when they reach Port. They cannot put him ashore, or throw him overboard. But, he no longer "holds the helm or guides the ship." He tries from time to time to get hold of the wheel, but in vain. He succeeds sometimes in putting forth his old influence by creating disaffection in some members of the crew; for he knows them and their weaknesses well from his former complete control of them. He occasionally bribes or deceives some of them into acts of insubordination which they afterwards deeply regret.

But the Old Captain cannot get at the "Ship's papers." They are now put quite out of his reach, where he cannot touch them.

He cannot succeed in altering the ship's course; or change the Port for which she is now making.

He does not read the book of instructions; and if he looks at it, he does not understand it. (1 Cor. ii. 14).

The Ship's company were once his executive, and carried out only his will: but there is now no obligation for any of them to obey his orders, or to recognize his authority. They are released from it; and henceforth they are under the orders of the New Commander.

They are to "reckon" the Old Captain as already condemned, and only waiting execution. As to his powers over them they are to reckon themselves "as good as dead" so far as he is concerned.

This is the argument of Rom. vi. 17-19. "But thanks be to God that [though¹ R.V. whereas] ye were the servants (or bond-servants) of sin, yet² ye have obeyed from the heart that line³ of teaching unto which ye were delivered.⁴ (18) And being set free from [the dominion of] sin, ye became servants of righteousness. ((19) I speak as a man, on account of the weakness of your flesh): for as ye [once] yielded your members in bondage to [work] uncleanness and to iniquity to [work] iniquity; even so now ye present your members in bondage to righteousness to [work] holiness."

We therefore have not only been delivered from our sins, but have been delivered unto this line, or kind of teaching, if we have "so learned Christ." (Eph. iv. 20).

But the question is, Have we "so learned Christ"? and Have we gotten to know the wondrous deliverance which we have obtained in and through Him? This is the application the Apostle makes of this "line of teaching" given in Rom. vi. After speaking of how "other Gentiles walk," who know not this deliverance, he turns to these Ephesian saints and says (Eph. iv. 20): "but ye did not thus learn Christ, if indeed ye heard HIM, and were taught by HIM (according as [the] truth is in Jesus⁵) to have put away from⁶ you [all that was] according to your former course of life, the old man, which is corrupt according to its deceitful lusts, and to be renewed⁷ in the spirit, that is to say⁸ your mind (or New nature), and to have put on⁹ the new man, which, according to God, was created in righteousness, and true holiness. Wherefore, having put off¹⁰ "false-

¹ The word μέν (men) though, is clearly implied by the presence of δέ (de) but, in the *Apoosis* or next dependent clause. The *Ellipsis* must therefore be supplied in the first clause by the word "though."

² Strange to say, the R.V. disregards the presence of this δέ (de) but, or yet. It inserts in the preceding clause the word "whereas," and thus supplies the *Ellipsis* of the word μέν (men) though or whereas, because it is clearly implied and indicated by the presence of this δέ, (de), which it ignores, though it is actually there.

³ Greek, τύπος (typos) type. R.V. pattern.

⁴ So margin and R.V.

⁵ Not "the truth as it is in Jesus," as it is usually misquoted. For this implies that "truth" can be found apart from Him. Whereas, the statement is just the opposite. It is, "as the truth is in Jesus," and in none beside.

⁶ Greek, ἀποθέσθαι (apothesthai), to have put off. It is not the Imperative Mood, but the Infinitive, and 2nd Aorist Tense.

⁷ Greek, ἀνανεοῦσθαι (ananeousthai), Present Infinitive Passive.

⁸ Genitive of Apposition. ⁹ Greek ἐνδύσασθαι (andusasthai). It is 1st Aorist Infinitive: not Imperative. ¹⁰ Greek, ἀποθέμενοι (apothemenoi). This is not the Imperative Mood, but the Infinitive (2nd aorist Participle) Middle.

hood, speak ye, each one, truth with his neighbour; for we are members one of another." (Eph. iv. 20-25).

This passage speaks of what they *had done* in consequence of having received the New nature. It does not tell them what they *were to do*. They were not told to put off the Old man. That had been done. They are being reminded of what they had already "learned" from, or concerning Christ, and of the blessed position of the believer in relation to the conflict between the Two Natures. This is the "truth" which the members of the One body were to speak of to each other (v. 25).

We are to remind each other that the Old man has been deposed from his dominion, and that we have been put under the dominion of the New man.

The Moods and Tenses in this passage must be carefully noted. For unless we know the *doctrine* of the Two Natures, we miss the whole scope of the passage. And if we do not discern the scope, we cannot understand the Moods and Tenses. They are all past Infinitives, and not present Imperatives. They are not commands for us to do what has already been done. These Ephesian saints were not here told "to put off" or "to put on" anything; but, all having been done for them and for us by God, the one command is to "speak" of, and talk about, this precious "truth" with the other members of the One body.

And, if we have "so learned the Christ" (*i.e.*, Christ spiritual or mystical) and "heard HIM," and have been "taught by Him," this is what we shall do.

We shall not do this if we have listened to man, and been taught by man. Man will teach us and tell us that we have got to spend our life in trying "to put off the Old man," and labouring "to put on the New man." He will put us under these hopeless tasks and thus bring us into a *new kind of bondage*: all the more deceitful and dangerous because it seems such a good work. But it is bondage all the same. It is not the "truth" which we learn of Christ. It is not "the line of teaching" unto which we have been delivered. We were not delivered from one bondage in order to come under another; however plausible it may seem.

Man's teaching either ignores the doctrine of the Two Natures altogether, and is devoted to rules and regulations for controlling the Old nature (the only one he knows of): or, where the doctrine *is* known, it is vitiated by not knowing all that is "taught by HIM" concerning our present deliverance from the dominion of the Old man now, by the reckoning of faith (Rom. vi. 11); and the future and perfect deliverance from it in Resurrection (Rom. vii. 24; 1 Cor. xv. 57). Hence, man's teaching perverts the blessed doctrine by promising us that, if we follow his prescriptions we can get rid of the Old nature *now* by our own acts of "surrender"; and thus he paves the way for ignoring altogether, and doing without the only deliverance which God has promised by means of Rapture or Resurrection "through our Lord Jesus Christ;" by substituting death as our hope.

This is why "that blessed hope" of the Lord's coming has been so long lost to the great majority of believers. This is why "the hope of Resurrection" has been superseded by the Babylonian tradition of death and an "inter-

mediate state" which is so universally substituted for the Word of God.

There *are* responsibilities, under which the *doctrine* concerning the Two Natures puts us; and there are practical precepts connected with both: but these are all in full harmony with the great lessons which we learn in the school of Grace, where Grace itself is at once our Saviour and our Teacher. (Titus ii. 11-13).

Papers on the Psalm-Titles.

(Continued from page 94, Vol. XI.)

SPECIAL WORDS OCCURRING IN THE TEXT.*

WE come now to two words which are not connected with any Titles, but which occur in the body or text of the Psalm itself.

They thus form a special class by themselves, and must be treated separately, in a special part.

They are "HIGGAION" and "SELAH."

"HIGGAION" (SOLILOQUY).

Psalms ix. 16, xix. 14, xcii. 3.

WORTHY OF MEMORY.

In this word, again, we see no trace of any reference to music: or to a musical instrument.

It shares, with other words, the common idea: which is nothing but mere assumption.

We find it in three Psalms, viz., Ps. ix. 16, xix. 14, and xcii. 3.

In ix. 16 it is transliterated "Higgaion."

In xix. 14, it is translated "Meditation," and

In xcii. 3, it is rendered "solemn sound."

The word occurs also in Lam. iii. 62, where it is rendered in the A.V. "device"; and in the R.V. "imagination."

It is derived from הִגָּה (hāgāh), and means, *to soliloquise, to speak to one's self*, hence, to meditate, Josh. i. 8, "thou shalt meditate therein." So Ps. lxxvii. 12 and cxliii. 5.

As a noun, it would mean a *Meditation*, or a speaking in *premeditated* words, and therefore, worthy of *memory* or *repetition*.

If we now read the three passages associated with the word *Higgaion*, we shall see the importance of the statement, and understand how worthy it is to be thought upon, remembered and spoken of.

In Ps. ix. 16, it is the judgment of Jehovah in the excision of the wicked man (16), and wicked men (17).

In Ps. xix. 14, it is the words concerning the heavens, and the word of God.

In xcii. 2, 3, it is the loving-kindness and faithfulness of Jehovah, with profound meditation.

"SELAH."

No word in the book of Psalms has received a greater variety of interpretations than this. And the deter-

* We omit, in *Things to Come*, the papers, § 5 "Words relating to Purpose and Object," and § 6 "The One Word Connected With Music." These will be included in the volume when published separately.

mination to look upon all Titles, and all such words as being connected with music, musical "rendering," or musical instruments, has prevented or hindered research in any other direction.

There are two classes of interpreters: (1) Those which regard the word as being derived from סָלַח (*sālāh*) to *pause*, and take it as meaning that the voices are to pause while the instruments play an interlude: and (2) those who derive it from סָלַל (*sālāl*) to *lift up*, and understand it as meaning that the voices are to be lifted up, while the instruments are subdued. But we may ask, What then? What is there "for our learning" in either or both of these interpretations? What is there for intellect, heart, or conscience in this? How much the better are we for knowing whether the musical instruments played or not? What is there for doctrine or practice, teaching or instruction for our life and walk in all this?

Suppose the word *Selah* does mean to *pause*: Why should we limit the pause to *music*? Suppose it means to *lift up*, Why should we limit it to lifting up the *voice*?

All that we have at present seen in our studies of the Psalm-Titles connects these words with the *subject-matter*, and not with music; with truth, not with *tunes*.

If it means to *pause*, why should it not refer to our minds and thoughts? Why should not *we* pause and reflect on what is "written for our learning?"

If it means to *lift up*, why should it not refer to the lifting up of our *hearts*?* Why should we not lift up our *thoughts*, and look up to God, who is speaking to us in these Psalms?

We may well believe the late Bishop Perowne, who says of "Selah"† "it is almost hopeless to attempt to give a satisfactory explanation of the word."

Yes, it is not only "almost," but *quite* hopeless so long as we are tied and bound by the tether of tradition; and it will be hopeless so long as our thoughts cannot rise above a musical performance: quite hopeless while we think of the setting rather than the jewel; the frame rather than the picture; the means rather than the end; the music rather than the words.

But, thank God, it is not hopeless when we break the tether of tradition, and search and see how the Holy Spirit has used the word, rather than how man would guess at its etymology.

It is not only "hopeless" to seek for a satisfactory explanation; but it is profitless also, unless, and until, we approach the Scripture as a Divine Revelation, and receive it as being not the word of men, but as it is in truth the Word of God, which effectually worketh in them that believe (1 Thess. ii. 13).

The profit, and blessing, and teaching will come when we study the *usage* of the word *Selah*; and seek to find out all about it from the way in which the Holy Spirit has employed it. Not till then shall we be in a position to consider its derivation.

The *scope* of its use will give the meaning of the word. And in studying the scope we are all equal before the

Divine Word. For this study depends, not on the critical acumen of the brain, but on the accurate reading of the text; not on the possession of human wisdom, but on the gift of the "spiritual mind;" not on the power of natural understanding, but on having that understanding "opened" by the Spirit of God.

Our first duty, therefore, is to gather all the data concerning the use of the word *Selah*, and to observe all the facts connected with it, before we attempt any conclusion.

As to these facts, we note that,

1. The word *Selah* occurs 74 times in the Bible, and all in the Old Testament. Of these, 71 are in the Book of Psalms; and 3 are in the model Psalm—"the Prayer of Habakkuk" (chap. iii.).

2. The use of the word is confined to only 39 Psalms out of the 150. And it is distributed among the five books of the Psalms as follows:—

Book I. (i-xli.), 17 times in 9 Psalms.

Book II. (xlii.-lxxii.), 30 times in 17 Psalms.

Book III. (lxxiii.-lxxxix.), 20 times in 11 Psalms.

Book IV. (xc.-cvi.), not once.

Book V. (cvii.-cl.), 4 times in 2 Psalms.

3. In the 39 Psalms which contain *Selah*, we notice that 31 of them have לְמַנְצֵחַ (*lam'natzeach*) "For the chief musician," in the *sub*-scription: which tells us that these 31 Psalms were formally handed over to the Director of the liturgical worship of the Tabernacle and the Temple.

4. In 16 of these 39 Psalms, *Selah* occurs *once* (*viz.*, vii., xx., xxi., xlv., xlvii., xlviii., l., liv., lx., lxi., lxxv., lxxxi., lxxxii., lxxxiii., lxxxv., cxlii.).

In 15 Psalms it occurs *twice* (*viz.*, iv., ix., xxiv., xxxix., xlix., lii., lv., lvii., lix., lxii., lxvii., lxxvi., lxxxiv., lxxxvii., lxxxviii.).

In 7 Psalms it occurs *three times* (*viz.*, iii., xxxii., xlv., lxvi., lxviii., lxxvii., cxl.).

In one Psalm it occurs *four times* (*viz.*, Ps. lxxxix.).

5. As to its position: some speak of it as being always "at the end of a poem or of a strophe."*

But this statement begs the whole question at the very outset: for this is the very point we are seeking to find out. We are enquiring as to the manner in which it is used, and we are met with a conclusion before we set out.

Is it, we ask, always "at the end"? This is the very point we are considering; and the very question we are seeking to answer.

After Dr. Thirtle's great discovery of the Key to these Psalm-Titles in Habakkuk iii., we shall not too readily accept any conclusions drawn from the apparent position, of a *super*-script, or of a *sub*-script line.

What is true of those lines, may be true of this word. It may quite as well belong to what follows it, as to what precedes it; and this is the very point we wish to find out.

True, there are *four* Psalms where *Selah* does occur at the close of a Psalm (*viz.*, iii., ix., xxiv., and xlv.). But, it does not follow from this, nor must we conclude from this fact, that its proper place is always "at the end of a Psalm or Strophe."

It might just as well be taken as referring to the begin-

* We believe that someone has suggested "*Sursum corda*."

† Psalms, Introduction, page c.

* Briggs. Article "Selah," Hastings's *Dictionary of the Bible*.

ning of what follows, after what we have seen (in our first chapter) as to the confusion of the *super* and *sub*-script lines.

Dr. Thirtle himself suggests that its usage is similar to that of the use of the printer's sign ¶, which is the arbitrary mark for a paragraph.*

There is, however, another fact: it is that no less than *four* times we find *Selah* so closely connected with the context that, when the Hebrew Text came to be divided by the Massorites into verses, *Selah* was included so as to come *in the middle of the verse* (viz. Psalms lv. 19., lvii. 3; Hab. iii. 3, 9).

This fact seems fatal to both the theories: that *Selah* always comes at the *end* of a Psalm or Strophe; or that it always marks the *beginning* of a new paragraph.

Neither of these can be the case, in the face of this fact. Yet *both are true*. Each is a part of the truth, but when a part is put for the whole, we get error instead of truth.

Selah does always come at the end; but it always comes at the beginning also: for, it comes *in the middle*, closely connecting the end of one subject with the beginning of another, because of some wonderful inter-relation between them. This association of the two members is "for our learning." Either to mark an *expansion* of what has been said, or a *contrast* with it; or to give an explanation of it; or to call our attention to the latter, as being the cause or the effect of the former, or as being the reason, or the consequence of it.

When we find, in the case of all the Psalm-Titles, that *subject-matter* is the one great and all-important consideration, we should naturally look for the same in the case of the word *Selah*; and, instead of labouring to find some trivial explanation in some musical expression or instrument, we should look for something worthy of the revelation by which God would impart to us Divine and spiritual teaching.

The Word of God is made up of words; and words are thus, necessarily, the vehicle of Divine thoughts and truths. Surely then, these should take precedence of all other phenomena in connection with the Sacred Text.

If we make a careful study of each of the seventy-four passages where *Selah* occurs, we shall find that it neither *ends*, nor *begins* a passage; but that it *CONNECTS* two passages, in order to emphasise both, and to link together their important truths and teaching.

Selah would thus, as Dr. Thirtle suggests, act as a Paragraph mark, ¶; not, however, as a mere literary paragraph, but as a Divine subject-connector or thought-link. Not the mere *passing away* or onward to a new subject, but the *connecting* of something new with the old, either by way of contrast, or development. Sometimes what has been said is shown, thus, to be the basis of a prayer. Sometimes a cause is connected with the effect; or vice-versa.

In every case, it answers to our "N.B." (*nota bene*), *note well*. It bids us to look back at what has been

* The word *paragraph* means, *something written at the side*: especially a mark or stroke in the margin, to indicate the commencement of a new subject, or a break in a subject: hence, it came to mean the *paragraph* itself. It is now represented by a "P" printed backward, ¶, and standing for the word "paragraph."

said, and mark its connection with what is to follow; to look forward, and mark some additional truth that arises out of what has been said, or some additional teaching, consequent thereon.

This additional matter to which our attention is thus transferred may be, as we have said, synthetic, or antithetic; it may be by way of contrast or amplification; but it is always "*for our learning*," and not merely for our singing or our playing.

Perhaps the best representation of the word *Selah*, and that which would convey its meaning, in many cases would be to regard it as saying,

"*That being so, note well what follows.*"

The one point to be borne in mind is that it is neither the beginning nor the end of one paragraph; but it is the

CONNECTING-LINK

of *two* thoughts, statements, or subjects.*

From what has been said, it will be seen that the word *Selah* must be closely bound up with the "Structure" of the Scriptures. Its importance will be shown, in the fact that, being the key to the Structure, it is the key to the Scope.

So far is this the case, that, on more careful study of the Structures, with the use of this key, several of them have had to be revised. Outward literary form may easily mislead us in forming the structure, if we see not the internal spiritual truths, which alone can rightly guide us.

We may easily mistake mere verbal correspondence between the different members of a Psalm, and be misled, if we see not the real correspondence of Divine truth.

In our consideration of the occurrences of *Selah*, we shall have to note the Structures in certain Psalms, and a careful study of the 74 passages will show how far they bear out what we have now said.

Contributed Articles.

OUTLINES FOR BIBLE TEACHERS.

THE EPISTLE TO THE HEBREWS.

SECOND PAPER, BY MR. F. NEWTH.

(Continued from page 137, Vol. XI.).

THIS is no effort to give an exposition of this Epistle. Our object is merely to discover its *scope*; and, by taking a few points, to show that any attempt to make it harmonise with the Church Epistles must fail.

Difficulties of translation are great enough; and these are only increased if we fail to see the *scope* of the Epistle, which is the key to the interpretation of the words, and the key to their meaning.

Where are the Christians who have not been greatly stumbled at certain statements in chapters vi. and x.? How great are the shifts resorted to in order to make these passages square with Romans viii.? All these difficulties

* When *Selah* comes at the end of a Psalm, it is the connecting link between the two Psalms, either as a whole, or as connecting the end of one with the beginning of another.

arise, in the first instance, from not seeing the *scope* of the Epistle. This necessarily leads us to interpret what is written to one set of people, as though it were written to quite another set. This leads us into further difficulty; and to get out of it, we are compelled to force the meaning of certain words, and modify or exaggerate certain statements.

How much better is it to discover the scope; for then all these difficulties vanish; and what before was obscure and misleading, now shines out brightly for our guidance.

Take for example chapter vi., verse 1. It reads, literally: "Wherefore, leaving the word of the beginning of Christ, we should press forward unto the end." Obscure as these words may be, at first sight, they clearly refer us back to their key in chap. ii. The scope of this first part of the Epistle is the fact that GOD HAS SPOKEN. In old times, to the fathers by the prophets (i. 1): in our days "unto us by His Son" (i. 2). "Wherefore we ought to give more earnest heed to those things which we heard, lest at any time we should drift away [from them]. For if the word spoken by angels was confirmed (and every transgression and disobedience received just recompense), How shall we escape, neglecting so great a salvation? which, a beginning having been spoken* by the Lord, was confirmed unto us by them that heard [Him]." (ii., 1-4.)

Here we have the beginning made by Christ, spoken of in chap. vi. 1. Christ had made that beginning; what He said had received due confirmation. Now, therefore, leaving this beginning of Christ's teaching, let us go on to the end of it.

What that beginning or foundation was is explained in the words that follow:—

1. Repentance from dead works, and of faith toward God.
2. Of the teachings [concerning] purifications, and of laying on of hands.
3. Of resurrection of the dead.
4. And of eternal judgment.

The Lord, in speaking to Jews, had taught a great deal concerning these things. But his ministry was, as we have shown, to Israel, "to confirm the promises made unto the fathers" (Rom. xv. 8).

1. He preached *repentance* toward God, and *faith* in Himself, as sent from God (Matt. iv. 17. John vi. 29).
2. He taught concerning *purifications* and baptisms and *laying on of hands*. All these were outward and material and had to do with the flesh. All were therefore to give place to what was *spiritual* (Acts i. 5; xi. 15. John iii. 5-7. See also Matt. xv. and Ex. xxix. 4; xxx. 19-20. Lev. xiv. 8; xvii. 6. Also Matt. xix. 15. Mark iii. 5. Luke iv. 40; xiii. 13).
3. He taught concerning *resurrection* of the dead (John v. 25, 26), and *eternal judgment* (John v. 27-29. Matt. xxv. 32, 33, 46).

Those to whom the Epistle to the Hebrews was addressed had heard Him: and they had heard the confir-

mation of His word by others (Heb. ii. 1-4): they had indeed been enlightened (John i. 9); yea, these Hebrews had been privileged in a very special way in having what no other people had. "Then Jesus said unto them: Yet a little while is the *light with you*. Walk while ye have the light, lest darkness come upon you (John xii. 35, 36-46. John i. 4, 5, 9). They had "*tasted the heavenly gift*." When on earth, at Jerusalem, at the passover, the multitude merely "tasted." "*Many* believed on His name when they saw the miracles which He did. But Jesus did NOT commit Himself unto them" (John ii. 23, 24). Also "Many of His disciples went back, and walked no more with Him" (John vi. 66).

They had as a nation been enlightened by Him who came as "the light of the world" (John i. 9). But they were not content with that light. They would not walk in it. They believed not on Him, and Belief was necessary "I am come a light into the world that whosoever BELIEVETH on me shall not abide in darkness (John xii. 46); they had witnessed the powers of the coming (millennial) age (referring to the signs and wonders and divers miracles and gifts of *pneuma hagion* mentioned in chap. ii. 4).

If those who had heard this teaching, this "beginning," from Christ (ch. vi. 1) were to deliberately "neglect" (ch. ii. 3), and drift away from (ch. ii. 1) these things; refusing to press forward and go on to the end, to "full growth" and to be initiated: if they, after the beginning at Pentecost (Acts ii. 4. Compare Acts xi. 15), were still "zealous of the law" and continued to offer sacrifices (as so many thousands of them did (Acts xxi. 20-26) if they had heard "the Gospel of the Kingdom," and refused "the Gospel of the grace of God"—then they were falling back; there could be no repentance "again;" Matt. iv. 17 was over and past; they were crucifying the Son of God afresh (denying the fact of the one sacrifice) by their continuance of sacrifices: they were putting Christ to an open shame, and treading Him under foot and counting His blood as an unholy thing, and were doing despite unto the Spirit who was now the minister of *grace* (Heb. vi. 6; x. 29).

The whole scope of these chapters is that they were doing all this because they refused to leave the teaching which was given at the "beginning," and to go on to full growth, heeding the subsequent teaching concerning the gospel of the grace of God.

Their works denied grace; and their sacrifices made naught of the Sacrifice of Christ, and the blood of the Covenant.

Why were they to leave these first things? Because they were brought face to face with a FACT. And that fact was that the ONE to whom all these things pointed had risen, and is set forth as alive again from the dead.

Faith in this great fact was witnessed by Abel in the bringing of his lamb (Heb. xi. 4), by Abraham in the offering of his son Isaac "accounting that God was able to raise him up, "even from the dead" (Heb. xi. 19).

To know Christ, is to know not merely the *fact*, but "the *power* of His resurrection" (Phil. iii. 10), and if this be not known, nothing remains but "a certain looking for of judgment" (Heb. x. 26). To know Christ and the further

* Greek, "having received to be spoken."

teaching concerning Him, is to know that our immunity from "eternal judgment" is assured.

The conclusion of the whole matter is now perfectly clear. Those who had received such blessings naturally, and had hardened their hearts against God, would not be offered such privileges again. It is "impossible" if they fall away, under such conditions, "to renew them again to repentance." This is never to be repeated. There is nothing left for that nation but the covenant made with Abraham, to which no conditions are attached; and to wait for the time when "their strength is gone;" for the unconditional promise of God to take the place of their own vain and carnal efforts.

This may be known by reading Ezekiel xxxvi. From the twenty-third to thirty-seventh verses you can read eighteen "I will's;" and the reason given is, "not for your sakes" (v. 22), but God will do it as he declares: "For Mine holy Name which the house of Israel hath profaned among the heathen" (v. 21).

MODERN THEOLOGY AND FOREIGN MISSIONS.

By MR. D. M. PANTON, M.A.

DR. WATSON, perhaps better known as "Ian Maclaren," has recently issued a paper entitled "Modern Theology and Foreign Missions,"* a paper which, it is to be feared, represents the trend of Nonconformist thought. The modern missionary, he says, no longer regards heathen religions as systems of darkness; but, on the contrary, as imperfect revelations of God.

Buddha, Confucius, and Mohammed, Dr. Watson declares, were "saints" of God; forerunners and heralds, he says, of Christ; and Confucianism, Buddhism, and Mohammedanism were "a prophecy and an anticipation, as well as a preparation, for the Gospel of Jesus Christ."

Now, it is unnecessary to say that this is a revolution in the missionary message. Is it true? Is this a new and lovely understanding of the Gospel, enormously expanding the limits of salvation?—or is it, on the other hand, a child of that terrible sire, the Higher Criticism,—Christianity still, but a Christianity diluted freely with unbelief? Our thoughts at once revert to the test of our Lord. Mohammed, Buddha, and Confucius are, Dr. Watson declares, *prophets* unconsciously prophesying of Christ. "Beware," our Lord says, "of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. *By their fruits ye shall know them*" (Matt. vii., 15). Take a single witness. "In Asia," says Mrs. Bishop, one of the most experienced of travellers, "sin is enthroned, and deified, and worshipped. Mohammedanism is corrupt to the very core. . . . How corrupt Buddhism is, how corrupt Buddhists are! . . . There is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations." *By their fruits we know them*. We stand amazed and appalled if these religions are the work of God.

But let us be quite fair. These religions, says Dr. Watson, "were best in their first days, and worst in their last days." Therefore, let us fasten upon the founders

themselves. No stream rises above its source. We will take Confucius first. What does *God* think of Confucius? Is he one of His prophets, unconsciously prophesying of Christ? Ancestor-worship, State religion which costs China over £31,000,000 annually, Confucius adopted as his own. "Confucius," say the Chinese Classics, "sacrificed to the dead as though they were present, and to the spirits as though they were before him."* Now, more than a thousand years before Confucius, Jehovah had said:—"There shall not be found with thee . . . a consulter with a familiar spirit, or a wizard, or a *necromancer*. For whosoever doeth these things *is an abomination to the Lord*; and because of *these* abominations the Lord thy God doth drive them out from before thee" (Deut. xviii. 11). Confucius was a necromancer. This teaching has riveted, not only ancestor-intercourse, but ancestor-worship, on China and Japan; so that Admiral Togo telegraphed to the Mikado after the battle of the Sea of Japan:—"Not to the action of any human being is the victory due, but to the brilliant virtue of your Majesty, *and the protection of the spirits of your Imperial ancestors*." Whosoever doeth these things is *an abomination* to the Lord.

We turn to Buddha. One fact is fatal. *Buddha claimed to be God*. Here are his words: "I am all wise; I am free from all stains. . . . No one is equal to me; in the world of men and of gods no one is like me. I am the Holy One in this world. . . . I alone am the absolute Sambuddha." Now if Buddha be true, Jehovah is false: but if Jehovah be true, *Buddha is a false god*, an anti-God. Of one who so sins, God says: "Because . . . thou hast said, *I am a god*, I sit in the seat of God; . . . therefore behold, . . . they shall *bring thee down to the pit*" (Ezek. xxviii. 2). "For He will *famish all the gods of the earth*; and men shall worship *Him*" (Zeph. ii. 11). There is no treason against Jehovah like the treason of opposing Deity; and Buddha rises in all his hideousness as an anti-God.

We turn to Mohammed. Mohammed appeared centuries after God had been revealed in Christ. Utterance on the Godhead is now the touchstone of a prophet. Mohammed says, definitely and finally: "God *begetteth not*, and He *is not begotten*."† Now we turn to one test of every prophet since Christ. "Little children, it is the last hour: . . . even now have there arisen many anti-Christ. . . . *This is the anti-Christ*, even he that denieth the *Father* and the *Son*" (1 John ii. 22). The denier of the Fatherhood and of the Sonship is an anti-Christ; and this is the denial of Mohammed. Confucius a necromancer, Buddha a false god, Mohammed an anti-Christ: what shall we say, when missionaries tell the lost nations that these are saints of God, prophets unconsciously prophesying of Christ? Hear our Lord. "*All that ever came before me are thieves and robbers. . . . I am the door; by me if any man enter in, he shall be saved*" (John x. 8); "*no man cometh unto the Father except through Me*" (John xiv. 6).

Observe one sharp point of severance. Christianity and all other religions are in deadly antagonism on the way of

* *British Weekly*, Sep. 29, 1904.

* Professor Douglas, *Confucianism and Taoism*, p. 79.

† *Koran*, Sura 112.

salvation. The world's religion is invariably *salvation through our own work*: God's revelation is *salvation through the work of Another*. Salvation, according to Buddha, consists in eight fundamentals:—right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavours, right memory, and right meditation;—that is, *our rightness*, or righteousness, is to commend us to God. Salvation, according to Confucius, is not from God; for man is endowed with goodness at birth, and every blessing that Heaven can bestow is solely the reward of human effort. Salvation, according to Mohammed, resides in belief in God and in himself, coupled with prayer, almsgiving, washings, and fastings;—that is, salvation is what we can do for God, not what God has done for us. Now God's answer to this is frank and decisive. "If there had been a law given which could make alive, verily righteousness would have been of law" (Gal. iii. 21): but "if righteousness is through law, then Christ died for naught" (Gal. ii. 21). The law of Buddha, the law of Confucius, the law of Mohammed, even the law of Moses, all stand grouped on one side: a crucified Lamb stands on the other: and these are in unalterable antagonism. To accept law is to deny Christ. If righteousness is through law, God, in offering up His Son for sacrifice, made a huge and irreparable blunder.

Observe the tremendous consequences of this revolution in the missionary message. (1) The heathen will not be won. The cry that startles the world is this:—"There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). It is the sharply repellent cry of a unique Christ that attracts the world: the charm to the lost is a Gospel that tells the sinner, not that God will eke out his righteousness into a precarious salvation, but that the *gift* of God is eternal life *through Jesus Christ*. God must have all the glory for salvation, or He will have none at all. So we find that, at the return of Christ, the nations are sitting, not in partial light, but in gross darkness. (2) Christianity in heathen lands will be corrupted from the very start. The peculiar danger of missionary work, in an intensely hostile atmosphere, is to compromise; but the absorption, by the early Church, of the Gnostic philosophies of Greece and Asia ultimately bore fruit in Jerome's bitter cry:—"I woke to find the whole world Arian." And a revival of Gnosticism is predicted for the end: 1 Tim. iv. 1-5. (3) There is a peril of an unconscious alliance with Satan. "The Lord is to be feared above all gods. *For all the gods of the peoples are demons*" (Ps. xcvi. 5). "They sacrificed unto demons, which were no God" (Deut. xxxii. 17). Sin made them gods, and with sin they will disappear; but meanwhile they are a peril to the Church. "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons" (1 Cor. x. 20). Christ is not a superior Buddha, or a mightier Mohammed: He is One, and there is no other. "There are gods many, and lords many; yet to us there is one God, the Father, of Whom are all things, and we unto Him; and one Lord, Jesus Christ, through Whom are all things, and we through Him" (1 Cor. viii. 5).

Questions and Answers.

QUESTION No. 376.

WOMEN'S MINISTRY.

G. A. S. (Portsmouth). "I would be very grateful if you will give me your views on the subject of 'Women's Ministry.' . . . From my own study of the question I cannot come to a satisfactory conclusion."

We have had, from time to time, many such enquiries from our various readers, and we take this opportunity of dealing with them all.

But we must state at once that it is not at all a question of "views" either of our own, or of others.

It matters not what anyone may think or feel or wish; but it is simply a question of what God has said; and of our believing it, and obeying it.

If we listen to man we shall be very likely to be misled. And if we misunderstand what God has said, we shall not reach a right conclusion.

The misinterpretation of Acts ii. lies at the root of much of the confusion which exists on this subject. The object of Pentecost and Joel's prophecy are both misapprehended.

Pentecost is usually regarded and referred as altering the status of women's ministry. Joel's prophecy (Acts ii. 17, 18) refers to three classes of persons (1) "all flesh," v. 17; (2) "your sons and your daughters," v. 17; (3) "my servants and my handmaidens," v. 18. The prophecy is quoted by Peter, and is used, by *application*, to show that it is not wise to conclude that persons under "power from on high" are necessarily drunken. Its *interpretation* belongs to the times associated with the return of the Lord, and would have been fulfilled at that time had the nation fulfilled the one condition of national blessing, namely, Repentance! It does not say "this is the fulfilment of Joel's prophecy"; but, this is what Joel said. It has nothing whatever to do with the Church, nor do we find anything like a fulfilment of it even in the Acts. However, it is not our "views" which will be of any service to you or others. What we all need is to know all that God has said in His Word. We cannot get, and ought not to go, beyond that. What we find is

1. Dorcas "full of good works and almsdeeds" (Acts ix. 36). This ministry was in the home.
2. Mary, the mother of Mark (Acts xii. 12). In the home, and prayer.
3. The mother of Timothy (Acts xvi. 1): Eunice's instruction of Timothy, her son, at home (2 Tim. i. 5; iii. 14, 15).
4. Lydia, giving hospitality in her home (Acts xvi. 15).
5. Priscilla is mentioned with her husband as taking Apollos to their home, and expounding the way of God more accurately there. This expounding was done privately, as in Acts xi. 4; and xxviii. 23 (the only two other occurrences of the word *ἐκτιθήμι* (*ektithēmi*), *Middle voice*). This is the very opposite of public ministry of the Word.
6. The four daughters of Philip (Acts xxi. 9). If this is

the fulfilment of Joel's prophecy, then it does not come in until after 20 chapters of the Acts, and 28 years of Apostolic ministry. And even then, these women are not used, for the Holy Spirit passes them by and sends Agabus from Jerusalem (over 50 miles) to deliver His message.

Here Scripture furnishes us with *six* passages in which *nine* women are mentioned, and we find that not one of them ministered in public, but all in the home.

If we turn to the Epistles we may note other passages which have been referred to by others who have written on this subject.

(1) Gal. iii. 28; but this refers to our standing in Christ, before God, not to public ministry before men.

(2) 1 Cor. xiv. *Seven* times we have the words when *ye come together*, and it refers to the public assembling. The *speaking* in this chapter is *λαλέω* (*laleō*) to *speak audibly*. It is used of serious speaking in the N.T. and never of *chatter* as in Classical Greek. It is not a question of how the Greeks used it some centuries before, but of how the Holy Spirit uses it here. It is used 24 times in 1 Cor. xiv.: Twenty-one times of spiritual speaking with tongues and prophesying, and once of God Himself speaking (v. 21). He does not "chatter."

(3) 1 Tim. ii. 8. The word "men" occurs *six* times in this chapter. In verses 1, 4, 5, it is the Generic word (*ἄνθρωπος*, *anthrōpos*) *man*; but in verses 8 and 12 it is the sexual word (*ἀνήρ*, *anēr*) *male*.

The sphere of women's ministry is clearly defined in the Word, and seems to be limited to what is personal and private, and not prominent or public. We look in vain for a Scripture which teaches otherwise. So much so that in the Acts and Epistles the sphere seems to be even more limited than in the Old Testament and in the Gospels. For these various spheres note Anna (Luke ii. 37) Phœbe and Priscilla (Rom. xvi. 1-4), Lois and Eunice (2 Tim. i. 5; iii. 14, 15), Lydia (Acts xvi. 15. 1 Tim. v. 10), Dorcas (Acts ix. 39). Persis and others (Rom. xvi. 12), Mary (Rom. xvi. 6). And compare 1 Tim. v. 14. Titus ii. 3.

The reasons for this limitation may be gathered from a careful study of 1 Tim. ii. 13, 14. 1 Cor. xi. 3, 7-9. Eph. v. 24.

This is what is written and taught in God's Word. That this teaching is very generally disregarded, ignored, or disobeyed does not alter God's Word or God's will.

If God pleases, in His overruling sovereign grace, to use any kind of disobedience and make it accomplish His purposes, then we must remember that His mysterious ways are not to be the guides of our conduct. We must be governed and guided only by His revealed Word.

To reason otherwise is to adopt the Jesuit argument, that we may do evil that good may come.

Obedience is ours; Results are Gods. "Hath the LORD as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

If such texts as this, and 1 Sam. xvi. -7, were "illuminated," and put on our walls instead of "precepts" and "promises," which are taken and appropriated by persons to whom they were never given or made, we might look for a more obedient walk on the part of God's children.

Signs of the Times.

RELIGIOUS SIGNS.

"ENLIGHTENING THE CONSCIENCE."

"Darkness visible" must be the verdict on much that transpired at the last Church Congress in Weymouth (England), October, 1905.

The Warden of Keble College (Oxford) read a paper on "How to enlighten conscience."

He began by stating that conscience "badly needed enlightenment—constant progressive enlightenment." This is indeed true; but it would have been well, first, to have defined the word, and the thing; as we hear a great deal about certain kinds of "conscience" in the present day. As the reader of the paper failed to do this we will supply the omission, as it will enable us better to judge of his prescription for enlightening it.

Conscience is from the Latin, though it exactly reproduces the Greek *συνείδησις* (*suneiaēsis*), which is from the verb *συνειδέω* (*suneidēō*) to *know together with another*, to be *pry* to (Acts v. 2): to be made acquainted with (Acts xiv. 6); to *know anything relative to one's self*. Hence, *conscience* is the knowledge of one's own self, (thoughts, actions, behaviour), almost amounting to our *self-consciousness*.

It is the knowledge which leads us to compare our deeds with some rule or law; and to approve or condemn them in accordance with the belief or code or standard by which we judge them. Hence, we can never condemn ourselves for doing that which we approve; or approve ourselves for doing that which we believe to be wrong. Conscience therefore is our *belief, in action*; judging, approving, or condemning, according to what we believe. It all depends, therefore, on whether what we believe is correct. This takes us back a step, and shows us that conscience is not a starting point, but a point of rest. It is a result, of which our belief is the cause.

This is why we read of "a good conscience," because it springs from an unfeigned faith according to the Word of God (1 Tim. i. 5): and it is the "end of the commandment." This again is why we read of an *undisturbed* conscience (Acts xxiv. 16), a *weak* conscience (1 Cor. viii. 7), a *pure* conscience (1 Tim. iii. 9), a *defiled* conscience (Tit. i. 15, 1 Cor. viii. 7), an *evil* conscience (Heb. x. 22), a *seared* conscience (1 Tim. iv. 2).

Conscience is *consciousness* or *knowledge*. See 1 Cor. x. 25-28, where it is clear that you may eat what has been offered to idols, on account of that fact that you *know* that "an idol is nothing," and that "the earth is the Lord's."

From all this we learn that there is no such thing as "a conscience" as a separate and independent part of our organization. Many talk of it as so definite a thing, as though it could be removed by a surgical operation!

The one requisite for "a good conscience" is an "unfeigned faith" (1 Tim. i. 5). But: "faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). *Unless therefore our belief comes from hearing God's Word we can have no true standard by which to judge ourselves*. Any other standard by which we judge ourselves and our actions will give us a *bad* conscience; or, at best, a false and misleading one.

If our standard be made for us, or given to us by others; or if we make it for ourselves, it does not come from "an unfeigned faith" in the Word of God.

Now what did the Warden of Keble College (the training school for High Church clergy) tell the assembled multitudes at the Church Congress? Did he tell them to go to the Word of God for the only and indispensable method of enlightening the conscience? On the contrary, he said:

"We must look to reason to guide us. Reason told us that the noblest aim that we could put before ourselves was the development of our own personality as a gift from a personal God."

"Reason gave conscience its ideal, and that was a great gain, but if we wanted to act rightly in practical matters we must again go to reason. It was when reason had given us our ideal, and taught us the bearing of the problems before us—when our feelings were stirred by the sight of the need of action, that we looked for light, that we wanted to know the next step to take. Then it was that we turned to the fountain of light."

So that according to this, the "Reason" of poor fallen man is his alone "fountain of light."

No, not "alone;" for Dr. Lock went on to speak of *Confession* and *Absolution*, and said, that though they "did not give light, they might be almost necessary to prepare the soul to see light," and he went on to speak of the blessings of these things, and he said "the one thing necessary for their [young men's and women's] soul's health was that they should know to whom to speak;" and he pleaded that "no unworthy prejudice should bar children from the counsel and advice to which they had a right."

What is this but "Darkness visible." Poor "reason" which fallen man has in common with animals is thus made the one and only panacea for enlightening the conscience!

Who has not recognized the possession of conscience in a dog? Who, on returning home, has not been able to tell from the very manner of his dog that he is *conscious* of having done wrong during his master's absence? The dog *knows* within himself that he has transgressed some standard which he has accepted as correct, and he exhibits his knowledge in his own way.

And, according to the views commonly held, poor man has nothing better to guide him in this knowledge of right and wrong, and good and evil, but his own "reason."

Where, in all this teaching is the Word of God? Alas, it is not mentioned!

But we know and confess that "the commandment of the LORD is pure enlightening the eyes" (Ps. xix. 8); and that, when we read of "the eyes of our understanding being enlightened," we know that it means "*the eyes of OUR HEART*" (R.V. margin)! and that is the gift of "a good conscience" indeed.

Compared with this light, Human Reason is darkness itself.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. H. (Bournemouth). In 1 Tim. iii. 15, the expression "House of God" is very important. Indeed it is so closely connected with the scope of the Epistle taken as a whole, that we cannot either in this column, or in Questions and Answers, deal with it satisfactorily. It must form, if the Lord will, a separate Article. We shall have room for many such now that the Apocalypse and "S" and "s" papers are concluded.

G. W. D. (Southsea). You cannot press the expressions "House of Israel" and "House of Judah," except where

they are specially used in contrast, the one with the other. When "Israel" and "Judah" are not so contrasted in the same context, they are used indiscriminately. In Acts ii. 14, we have "Ye men of Judæa"; in v. 22 they are called "Ye men of Israel"; and both are called in v. 36 "the house of Israel." It was not the "Jews" who crucified our Lord, but "the people of Israel" (Acts iv. 27). It is only misleading yourself and others to take hold of an expression and use it in a sense repugnant to other expressions and passages, and thus press it to a wrong conclusion.

J. H. (Bournemouth). Your minister is clearly wrong in speaking of himself as an "Officiating Priest." It is trifling with language to say that "priest is a corruption of *πρεσβύτερος*" (*presbyteros*). If it is a "corruption," Why use a corruption? He means a *contraction*: and it is a fact that "Prester" is short for Presbyter, and it comes to us from the old French *prestre* (modern, *prêtre*). "Prester John" was the name of a fabulous Christian monarch of the 12th Century, who said he would be called a "priest," and took the name of the first priest of the Church—John.

But if *prester* is a contraction of *presbyter*, it surely means what *presbyter* means, and its one and only meaning is *elder*, and is so translated in the A.V., R.V., and in all Protestant versions of the Bible. It is only in the Romish versions that *presbyter* is rendered *priest*, and it is so used only by Romanizing Clergy. To use the word *priest*, and explain and excuse it on the grounds alleged, is a quibble, unworthy of a gentleman. Moreover, if he uses *priest* for *presbyter*, what does he use for the other word he mentions, *ιερεύς* (*hiereus*)?

G. D. (S. Australia). We do not think the "Saints" of 1 Thess. iv. are the same as Jude 14, Deut. xxxiii. 2, Dan. vii. 10, Zech. xiv. 5. The word "saints" means "holy ones," and is often used of *angels* as it is in the above passages.

ii. We should take the Old Testament Saints as not being the same as the "Remnant." The latter (being alive) will be manifested as soon as the Church has been taken up: but the others (being dead) will "not live again" until they are raised and have part in the "First Resurrection."

iii. The saints of Eph. ii. 6 and Col. iii. 1 are risen with Christ only in God's reckoning, and will not be actually raised until the Lord descends into the air to receive them to Himself.

(iv.) You will find more on Eph. iii. 15 in the *Two Prayers*, republished separately. Price Sixpence.

W. G. (Victoria, Australia). We thank you for your most kind letter, and are delighted to hear the blessing *Things to Come* has been to you. You will see our thoughts about your question as to the Roman Empire in our work on the Apocalypse, when treating of chap. xiii. It is wonderful how we all cling to Tradition; even recent tradition. The Brethren are as tightly tethered to Darby, Newton, and their early workers, as the Wesleyans are to the first 30 sermons, etc., of John Wesley; so that it is almost heresy for anyone to doubt their teaching as to "Daniel's last week" or "the Roman Earth," &c.

E. W. B. (Highbury). We like your pamphlet very much, and heartily commend it. It is *The Origin of Life according to Science*, by E. W. Browne, published at Colston House, Malvern Link, 2d.

T. B. F. (Brooklyn). The Lord's Table is for the Lord's brethren—the Father's children. It is *relationship* which entitles them to sit there, not *beliefs* or *behaviour*. No building is mentioned as to its place, and no hour for the

meal. Three or more can assemble themselves together, and fulfil all that Scripture requires. The Flesh, among some believers, establishes a court in which they determine who are children and who are not. The Word saith "Let a man *examine himself* and so let him eat." These brethren say—No, let us examine him and don't let him eat.

(ii.) As to street preaching, we would not quench the Spirit's gifts in any one who felt called to that form of service.

(iii.) We do not think the Body of Christ is in Acts xv. 14.

(iv.) We can recommend no man's books as "authoritative" not even our own! Man's books are helpful only so far as they enable us to understand God's book more clearly; and no further.

In reading or hearing a writer or speaker note how he uses the Bible, whether he uses it as a *buttress*, quoting a passage here and there to support what he is saying; or whether he uses it as a *fountain* out of which he is drawing for himself as well as for you.

If it should be the former, give no heed to what is said, for he will surely mislead you. A few words can so easily be taken from their context and made to prove anything. In true exposition the *whole context* is absolutely necessary. Accept therefore no interpretation of a verse unless the expounder treats it as related to what goes before and what follows it.

Finally, true teaching will always glorify Christ and abase man, and yourself. Anything, the result of which will tend to glorify yourself or man, is not of the Spirit of Truth. See John xvi. 14. This will ever prove a true test. "He shall glorify ME."

B. P. In reply to E. W. F. in our November Number, you say you would not lay the blame of Revival extravagancies "either on congregations or the conductors of the meetings," but rather explain them as the work of opposing spirits (on the ground of Job i. 2), as thereby being a proof of the presence and working of the Holy Spirit. We are sure you will be pleased to read the following remarks on this by our brother, E. W. F.:

He writes as follows:—"With B. P. we all recognise the Biblical statements with regard to Satan's constant opposition to every good work that has The Lord Messiah for its centre. This is not new. But what many anxious observers notice in these days is the use made by 'Evangelists' and 'Mission Preachers' of new methods employed in religious history to reach humanity concordant with what is termed the 'New Era.' Such portentous accessories receive no countenance from the Word of God.

"The Lord and His Holy Apostles worked the works of God with no such meretricious attractions, sensuous emotions of paganism, great financial support, secularity, choirs 'a thousand strong' and human praise, along with excitement of the fleshly and psychological elements, which all engender sympathetic morbid sensations and movements; but which are not co-ordinate with the Spiritual phenomena presented to us in Holy Scripture as being the methods and effects of The Holy Spirit.

"Moreover, there being no infallible personal authority in the Church, we are to judge of these things by the Biblical Principles given to us in 1 Thess. v. 19-22; 1 Jno. iv. 1.

"Certainly we are not to quench the gifts of The Spirit, such as preaching and prophesying, but we are to *put them to proof* lest we be deceived (Matt. xxiv. 24, 25).

"In 1 Thess. v. 21, we should, I think, read 'prove all *spirits*,' or professed spiritual gifts.

"While holding fast to that which is proved 'good' by the test of Scripture, we are to abstain from all *appearance* of evil, as proceeding, however subtilly, from 'the evil one.'

"Thus we obey 1 Jno. iv. 1, where 'spirits' undoubtedly refer to angelic beings who seek to control the human mind and personality (Jer. xxix. 8; 1 Cor. xii. 10; xiv. 28-33). God requires order, and not confusion (Rev. ii. 2). It is wholly contrary to the mind of God that any human being should allow himself to be controlled in any degree by any other human being, or by any angelic spirit; but solely so by God, the Holy Spirit.

"Even the Daily Papers have alluded to the extraordinary power exercised over persons by the eye and 'magnetic personality' of our present day evangelists.

"It is interesting to the psychologist to day to observe *how largely human personality is supplanting The Holy Ghost in the churches.*

"We require to be old-fashioned and preach anxiety, repentance, faith (not 'believe,' which is quite a different thing), the Bible Jesus of poverty and rejection, and not of intoxicating musical delights.

"And can, or will such converts stand? Mr. Moody on his last visit to this country was my guest for several days. He told me of his surprise and disappointment in discovering how very few of his original converts remained to testify to his success. His words to me were, 'I feel that my mission now is more for the instruction and building up of God's children, than for the conversion of the world.'

"We live in the perilous times of the 'strong delusion.'"

We may add to the above remarks of E. W. F. the following, which may give further light to B. P., and show the further need for trying the Spirits. It is from the *St. James's Gazette* (London), December 8th, under the heading of "A Revival Scene:—

"During a revival meeting at Capel Newydd, Llanelly, the Rev. H. M. Edwards, Pastor of Siloh Methodist Chapel, engaged in prayer. A local evangelist created much astonishment by exclaiming that the devil was in the rev. gentlemen, and calling aloud for the removal of the evil spirit from him. Prayers were consequently offered from various parts of the building. Mr. Edwards protested against the statement made, and called his rebukers a lot of hypocrites and Pharisees."

D. M. (Burntisland). The "first" resurrection was not known to O.T. Saints. That was why the Disciples enquired what the Resurrection "from" the dead meant in Mark ix. 10. Resurrection "of" the dead they knew.

How Dan. ix. would have been affected if Israel had responded to the appeal in Acts iii. 19-21 no one can tell. But that all would have been perfectly fulfilled we are sure. We are called on to believe, not to understand.

DALSTON.

E. C. We are much interested in all that you say of your advance in the knowledge of God and His Word. We make known your desire to meet and know other readers of *Things to Come* in your neighbourhood. (Ezra Cross, 92 Lavender Grove, Dalston, London, N.)

PENRITH.

We are asked to make known that a Bible-class at the Y.M.C.A., in this Town, is studying the "STRUCTURE" of the Scriptures, specially in connection with *The Church Epistles*. Readers of *Things to Come*, in Penrith and neighbourhood, may like to know of this. And other branches of the Y.M.C.A., thus acting, may like to be put in touch with each other.

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THINGS TO COME.

No. 140.

FEBRUARY, 1906.

Vol. XII. No. 2.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 4.)

VI. OUR RESPONSIBILITIES AS TO THE OLD NATURE.

WE have seen that, though the Two Natures dwell side by side in the same personality, it is clear that we have certain responsibilities with regard to each of them, quite apart from precepts, rules, regulations, and "commandments of men."

1. Our first Responsibility is TO ACCEPT GOD'S ESTIMATE OF IT.

The Word of God does not reveal the *doctrine* to us without giving us the needed *instruction*. Holy Scripture is "profitable for both" (2 Tim. iii. 16); so that, with the "instruction" we may know how to use the "doctrine"; and how we are to know our responsibilities, and fulfil them for our profit and our peace.

If then we recognise this as our first responsibility, then we shall reckon that our Old nature "died with Christ" (Rom. vi. 11).

We are not left in doubt as to what this means. The verse begins "So likewise ye." Like what? The preceding verses tell us:

"He that died has been [and is] justified¹ from sin. Now if we died with Christ, we believe that we shall live [again] also with Him: knowing that Christ having been raised up from among [the] dead dieth no more; death no more hath dominion over Him. For He who died, died unto sin once for all; but He who liveth, liveth unto God. **EVEN SO YE ALSO** reckon yourselves indeed [to be] dead ones as to sin, but alive unto God in Christ Jesus" (Rom. vi. 8-11).

Observe, it does not say we are to *feel* ourselves as dead; or that we are to *realize* it; but to "RECKON" it as being really so in God's sight, as though it were an accomplished fact.

These four verses (Rom. vi. 8-11) are added as an explanation and illustration of the statement of the fact in the previous verse (v. 6).

"This knowing, that our Old man was crucified with [Christ]."

We have the same fact in Rom. vii. 6: "But now we were cleared [or, discharged] from [the claims of] the law, having died to that in which we were held" (so A.V. marg. and R.V. text).

We have the same testimony in Gal. ii. 20, where the

¹ Greek, δεικναι (deiknai), standeth justified. (It is the Perfect Tense.)

Apostle emphasizes an important, independent and dogmatic statement by using the Figure, *Epanaipsis*, which commences and closes the sentence (in the Greek) with the same word "Christ"; thus emphasizing and marking off the statement; setting it forth distinctly and attracting our attention to it, and fixing it upon it.

"CHRIST I was crucified with; yet I live, [and yet] no longer I, but He liveth in me, CHRIST."

This is how the Apostle "reckoned" that he died to the law. This is why he says he would actually be a transgressor if he *sought* now "to be justified by Christ" (v. 17); because, if he died with Christ he is freed from the law. His *seeking*, therefore, after that, for justification even by Christ would be a practical denial of that great revealed fact which had been already accomplished.

Even so, it is our first bounden duty to reckon that we are (as regards the law and all its claims on us) *as though we were dead persons*.

This is not a matter of feeling, but of faith. If we are guided by our feelings we shall never enjoy it. It is for us to "believe God." "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). God has declared this great fact in His Word (or we could have never known it); we hear that Word; faith believes it, and rejoices in what it hears; and believes God, quite apart from the question of feeling. So that our first responsibility as to the Old nature is *to accept God's estimate of it*, and to reckon it (as He does) as having died with Christ when He was crucified.

2. Our next Responsibility is that we are TO RECKON IT AS BEING DEAD FOR WHAT IS GOOD, AS WELL AS FOR WHAT IS BAD.

When we say "good" we mean, of course, good for God; good in God's sight; good for eternity; good in God's estimate, good as what He looks for and can accept. In His sight there is in the Old nature (as we have already learnt) "no good thing." So that when we say we are not to cultivate the good in it, we do not mean what man would call "good," but what God reckons as "good."

We are to reckon the Old nature as dead in all its *goodness* as well as in all its *badness*: and to have done with all expectation of producing anything for God from it, as we are of one who is actually dead and buried. When God says it is dead, He expects us to believe it is dead, *because He says it is*. He looks for us to own it as buried.

In the natural man there may be found *natural* religious and amiable characteristics: and *he* may cultivate these. But the child of God need not, and is not, to cultivate these. For, by walking according to the New nature, and led by that, what need will there be for cultivating the Flesh? Led by that, we have Christ in the place of "religion"; and, we have "the mind of Christ." This infinitely exceeds anything that we could ever produce by any attempted cultivation of the Old nature. This leads to

3. A third Responsibility, which is to "MAKE NO PROVISION FOR THE FLESH" (Rom. xiii. 14), but always to remember "the flesh profiteth nothing" (John vi. 63). This is what man calls "the teaching of Jesus," our adorable Lord and Master. But though man so calls it, he does not want it and he will not have it. At any rate, he will pick and choose what "teaching" he likes. Nevertheless, this is what the Lord taught: "the flesh (or Old nature) profiteth nothing."

If we believe His estimate of it we shall never seek to make it, or force it, to do anything for God, either in the way of worship or service; we shall never try to get it to do anything by way of meeting God's demand for righteousness. We shall remember that all such righteousness is "as filthy rags" (Isa. lxiv. 6).

The flesh can be made very religious. Indeed, it is just this which distinguishes "Religion" from Christianity. *Religion has to do solely with the flesh.* All its ordinances are on, or connected with, the flesh. They are all things that the flesh can perform. In Isaiah i. we have a picture of what "religion" consists. When our Lord appeared on earth this exhibition of religion was at its height. Never was there a greater or more punctilious observance of all its ordinances and ceremonies. But, that these can never give a New nature, or change the Old, is shown by the fact that it was the religious part of the nation that crucified the Lord Jesus. That is what a religion, even when given by God, culminated in, when perverted and misused by the Old nature.

It is to this that such passages as these refer: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. i. 27). That is to say, If it is a question of religion; i.e., of outward acts and observances, then, acts of mercy and kindness are purer and better far than all outward religious acts of service and services; bowings and kneelings; crossings and counting beads; drawing near with the lips, and the observing of days, and keeping of feasts.

This is the essence of the argument in the Epistle to the Colossians, which sums up this very question; "If ye died with Christ from the religious ordinances of the world, why, as living in the world, do ye subject yourselves to ordinances ('Touch not, taste not, handle not'; which all are to perish with the using); after the commandments and doctrines of men?" (Col. ii. 20-23).

The flesh can understand and be subservient to these ordinances, for they all belong to "earthly things." Whereas, "If ye then were raised with Christ, seek the things that are above, where Christ sitteth at

¹ Greek, ἀπεθάνετε (*apethanete*), died, not "are dead." It is the 1st Aorist Tense.

² See *The Church Epistles*, p. 187, 188, by the Editor.

³ συνήγέρθητε (*sunēgerthēte*) were raised. It is the 1st Aorist Tense.

the right hand of God. Set your mind on the things above, not on the things which are upon the earth. For ye died, and your life is hid with Christ in God" (Col. iii. 1-3).

Thus are we taught, as possessors of the New nature, not to make provision for the Old nature; not to feed it up with the nourishment which it loves; not to seek to please or gratify it, not even in what in man's sight appears "good." The Old nature is full of pride. This is why those gatherings and congregations are crowded where the teaching is what is called "practical;" and the hearers are told to "do" this or that (not that they necessarily think much afterwards about doing it); but still, it gratifies the Old nature of the religious man: and, the Old nature, even in the child of God, loves to hear "precept upon precept, precept upon precept." But, let God be honoured, and Christ glorified, His Word magnified and Man abased, that is what the Old nature will not have. He will have the Churches and Chapels deserted where this is the doctrine preached, and where the worship is really spiritual. All this is hateful to him; and he will plainly tell you how thoroughly he dislikes it. But where *provision is made* for him; where there is plenty of music in the choir, and "precept upon precept" in the pulpit, and worldliness in the Parish Room, there he will be found, with the multitude.

There is more danger for the child of God in the things that pertain to "religion," and in the *refined* desires of the carnal mind, than there is in the coarse and vulgar "lusts of the flesh." The child of God will not readily, or so easily, make *such* provision for the flesh. His real snare is when the provision is made by others for what is not openly associated with vice or irreligion, worldliness or immorality.

4. The fifth verse adds another Responsibility: "MORTIFY, THEREFORE, YOUR MEMBERS WHICH ARE UPON THE EARTH" (Col. iii. 5). This sounds very strange at first, after being told repeatedly that we "died with Christ." It sounds practical also. But for a thing to be practical, it must be practicable. It must be something which we are able to do.

The word "mortify" is νεκρώ (*nekroō*), to make dead; hence, to treat as having become dead. The Scripture meaning of the word, here, may be gathered from its usage. Its other two occurrences show us, unmistakably, what this usage is:

Rom. iv. 19. Of Abraham it is written: "Being not weak in faith, he considered not his own body now AS GOOD AS DEAD (he being about a hundred years old); or the deadening of Sarah's womb."

Heb. xi. 12. "Wherefore also there sprang of one, and that too of [one] AS GOOD AS DEAD."

It is not a question of what the word means in the Lexicon; or how it was used by the Greeks: but it is a question of *how the Holy Spirit uses it.* And we see from the two passages just quoted that it is used of one who was actually alive; but, "as good as dead," i.e., *impotent as to producing life, and as to all practical purposes.*

¹ Greek, φρονεῖτε (*phroneite*).

² ἀπεθάνετε (*apethanete*), 1st Aorist Tense.

³ Greek, νεκρωσις (*nekrosis*), cognate with νεκρώ.

Moreover, the word is used in Col. iii. 5 not of the Old nature itself, but of its "members" (as of Abraham's and Sarah's members): and the exhortation is consequent on the doctrine in the preceding verses.

It begins with "therefore," and the argument is: Seeing that ye died with Christ, occupy yourselves with heavenly things and not earthly things; set your mind on Christ and on the blessed fact that ye are "complete in Him," and that when He appears in glory ye also shall be manifested in glory. Be not weak in faith: consider not your members which are upon the earth; but reckon them *as good as dead*, "ye having put off the Old man with his deeds, and having put on the New, which is being renewed unto full knowledge," according to [the] **image of Him that created him**" (Col. iii. 1-10).

It is *because* of the fact that we died with Christ, and hence, *have* put off the Old man and *have* put on the New, that we are therefore, on that account, to "reckon" the "members" of our body "as good as dead" and to consider them as being IMPOTENT, and unable to produce any "living," or "good works."

All so called "good" works done by the Old nature are "dead works." They are wrought by our members which are, in God's estimation, "as good as dead." Only those are "good works" which God Himself has "prepared for us to walk in" (Eph. ii. 10); and which are done in the spiritual strength of the New nature.

Oh! that God's estimate may be ours: that, like Abraham, we may be not "weak in faith" in this important matter; but strong, to believe God; and thus, set free to centre our affections on the things which are above, where Christ sitteth at the right hand of God; and to wait for our manifestation with Him in glory.

Contributed Articles.

THE DEFILEMENT OF "GOD'S BUILDING."

By EDW. W. FORSTER, M.D.

UNDER the title of "God's Building," the Editor has published a most interesting and instructive essay.

It originally appeared as an *Editorial* in the August number of *Things to Come* (1905).

The subject is based upon 1 Cor. iii. 9, 17. It is soundly practical for the times; its testimony and evidence are both much needed to-day, and ought to be a warning and instruction to any who truly desire The Truth: and who with a seeing eye, a hearing ear, and a believing heart, are willing to understand what is "written for our learning."

In this paper we wish more particularly to draw attention to verse 17, wherein lies a difficulty which may only be solved by a careful scrutiny of the context as dealing out Apostolic reproof to the Corinthians, and to the explanations bearing thereon.

¹ Greek, ἐπ' ἡγνώσεως (*epignōsis*).

In the first place it is to be observed that the pronoun "him," as met with in verse 17, is not supplied by the original Greek text; but is gratuitously substituted by the translators of both the Authorised and the Revised Translations.

Instead of this relative pronoun αὐτός (*autos*) *he*, the Apostle used the demonstrative pronoun οὗτος (*houtos*) *this*.

No doubt the translators experienced a difficulty, and were perplexed as to what this pronoun had reference. But they would have been more faithful to the trust imposed upon them by allowing the word to remain as it appears in the Revisors' Greek text.*

In the original then the very word is τοῦτον (*touton*) *this*, being the Accusative case of the masculine gender of the demonstrative pronoun οὗτος (*houtos*).

In Darby's translation, as in Tischendorf's, the A.V. and the R.V., we find the relative pronoun "him" substituted for the evidently inspired word "this."

Nor has it apparently been observed that by this default the Spirit of Truth is made to contradict Himself.

For in ver. 15 the man that builds on the One Foundation any other building or exhibition, be it architectural or doctrinal, is doing so in opposition to "God's building" (ver. 9). The verdict upon such work is that all such shall be destroyed by a judgment of God, but the "man himself shall be saved, yet so as through fire."

It must thus be evident that in ver. 17 it is not the man that is referred to, but something else. What then? it is not the man; neither can it be the temple of God that shall be so destroyed; for what man is there who is able to destroy "God's building" which is built up of "living stones," and is "in Christ"?

The reference cannot be to "building," which word is feminine, nor to "work," which is neuter. The pronoun "this" must therefore in some manner be related to "temple," which is masculine.

But not to the "temple of God; which temple ye are"—i.e., collectively, when meeting together as "called-out-ones" in the assembly.

The word surely then refers to some temple. Such a building to-day is styled a "Sacred Edifice," or a "Place of Worship," or "God's House;" it is some place wherein it is wrongly thought God's presence is peculiarly conferred. It refers to some edifice, architectural or doctrinal, or possibly both, of man's erection (ver. 12).

This seems to be proved by the words that follow, "for the temple of God is holy, which (temple) ye are."

The assembly of "Called-out-ones" is the true place of worship on earth, built of living stones—the members of an organic and spiritual body.

* Just so the Jews experienced a similar difficulty; as appears by comparing John ii. 19 with Matt. xxvii. 61; xxvii. 40. With reference to 1 Cor. iii. 17, it may help us to get at the Apostolic thought by comparing the use of the demonstrative pronoun οὗτος (*houtos*) in this verse with the use Christ Himself made of the same pronoun as recorded in John ii. 19: "Destroy this temple."

The Jews *objectively* concluded that He referred to their temple. The Lord's thought, however, was *subjective*, and referred to something very different in character (as see Mark xiv. 58).

In both John ii. 19 and 1 Cor. iii. 17 the word "this" is of a subjective and ænigmatical quality.

All the religious houses of Christendom are set up in opposition to His spiritual building (God's), and, of course, the beauty and truth concerning "God's building" and its accompanying spiritual worship is utterly destroyed by man's "places of worship."

So then the Holy Ghost, in ver. 17, expresses, in allegoric phraseology, Divine judgment (1 Cor. i. 7; iii. 13, 17, 18) concerning the false conceits and gross fictions established in Judaized Christendom, and represented by the sensuous forms of religion-ism now assumed alike by Catholic and by Protestant "bodies," which are thus brought into sharp and un-Biblical antagonism with "the one Body" (1 Cor. xii. 27; Rom. xii. 5).

These, without exception, are built of dead material, dived out of a dead earth, to contain a "mixed multitude," mostly themselves "dead in trespasses and sins," and containing very few who are truly enlightened as to the Pauline doctrine of the *ekklesia*, the "called-out" or elect assembly, separated entirely from the earth, and even now "seated in heavenly places in Christ."

But having lost the true doctrine of this spiritual Standing and Worship in the Heavenlies, and counting these precious truths "as a strange thing," the religionists of Christendom do as they of old did under similar conditions: "Israel hath forgotten his Maker (Him of the New Creation—2 Cor. v. 16, 17) and buildeth temples."

Men delight in building unauthorized "temples," not heeding the words of the prophet, "Trust ye not in lying words, saying the temple of the Lord are these."

The lying words refer to the inference that men draw from their building zeal, that as they call these buildings "sacred," and "places of worship," so God will favor and protect the so-called worshippers.

Thus they attribute to their buildings, raised upon a foundation of Christ's Name, a virtue which they do not possess: thus, to-day, with all this outward pomp of religionism and a musical evangelism, our people are honeycombed with superstition, unbelief, immorality, and political and commercial depravity.

True holiness and separation of the personality in Christ, with Him outside the gate, are esteemed as being of less value than "the performance of public worship."

"This people honoreth me with their lips;

But their heart is far from me,

But in vain do they worship me,

Teaching as *their* doctrines the precepts of men."

So, as it was then, it is now, that men still "trade upon The Name" (Matt. xxiv. 5).

The Holy Spirit immediately continues, "Let no one deceive himself" (ver. 18). The word *ἐξαπατάω* (*exapataō*) to seduce, or to deceive utterly, has for its root and primary meaning the idea of *seducing from the highway* (from *πάτος*, *potos*, a beaten way or well trodden path); and compare with this the other Scriptures where the Grace of God has authorised the use of this word (viz., Rom. vii. 11; xvi. 18; 2 Cor. xi. 3; 2 Thess. ii. 3), and so warns and directs us not to be beguiled from the right way.

"GOD is spirit: and they that worship Him *must* worship in spirit and truth," i.e., not with the natural and objective senses (Phil. iii. 3-11). Christ is "The Way,"

having become so through His literal and bodily Resurrection. (Comp. Heb. x. 20, 21.)

For, by this great act of Divine power, He was declared to be the Son of God, the First-born, or Begotten, from the state of Death: He that had been dead became alive again.

Not, however, by this Second birth into the natural world again; but into that of the New Creation, into that of the New Heavens and the New Earth, a new environment, a Celestial and spiritual one, because into that of God Who is SPIRIT. All the members of His Body, the Elect, or "called-out-ones," are "in Him" their Risen Head, likewise entered into the same Celestial State, being now "seated together with Him in Heavenly Places" (Eph. i. and ii).

It therefore logically follows that henceforth, The Head and the members together, have their common fellowship and worship in Heaven, within the vail, where, as John records, he saw the temple (the reality) there in Heaven; he saw the Great Priest and His sanctuary, the "True Sanctuary," "pitched by the Lord," "not man." The Lord's members on earth are consistently called upon to worship, "in a truly spiritual manner," alongside the Priest in Heaven.

This is the meaning of the Apostle Paul in Rom. xii. 1, 2. He is contrasting the new worship in Christ Risen, and of the new order, with the material services of the now effete Jewish and Gentile worship and temples, with their grossly material organisations and doctrines.

Having shown, as he had already written to the Ephesians, that "the Old man" with his corrupt and deceitful lusts had been put away (comp. Rom. vi.), the Apostle tells the believers that they are re-newed in the spirit of their minds, having put on "the New man, which, in imitation of God, hath been created in true righteousness and holiness."

Hence, in Rom. xii. 1, 2, the Apostle exhorts the Saints to present themselves before God on this Celestial and Spiritual basis, not amid the *débris* and materialism of an old-world type, one that is religiously garnished with the archaic characters and the curious structures of an extinct dispensation. Ecclesiastics, theologians and religionists fail to understand the purpose of God and His plan of the ages. Alike they remain under the darkness of a bygone and an archaic age, its types, memorials and shadows.

They ignore the change that has taken place in the environment, that indeed it has been superseded by a new creation in and through the Resurrection and Ascension of Christ, whereby "the old things are passed away; behold, they are become new. Moreover all things"—these new things—"are out from God."

The religious environment with its natural and objective correspondences that existed before the resurrection has perished; it has faded away in the presence of a new and celestial environment, having new correspondences, conditions, and standing, of a strictly spiritual and subjective character.

In 1 Cor. iii. 9 "God's Building" is contrasted with man's multifarious establishments. What was Divinely right in the old creation is not so in the NEW. Our new human type is embodied in a new and heavenly nature, one

that is to endure through eternity in a sphere where "all things are become new."

For this reason the Apostle Paul could thank God that he who before had been a Pharisee separated to the law of Moses, was now separated from his mother's womb (the Jewish church, Gal. i. 14). For "Jerusalem that is above, which is FREE, is our mother (church;" iv. 26). Thus the Holy Spirit brings us into Resurrection condition and into Resurrection life and worship (Gal. vi. 15; 2 Cor. v. 17; Col. iii. 1-3; Rev. xxi. 5).

All the new things are even now complete in Christ (Col. ii. 8-12) in GOD; *thus*, in this manner, to this measure, "beyond the measure of man's mind," the types and shadows, aye, all the pre-resurrections, ordinances and elements of this age (*cosmic*) pass away, being even now completely incorporated in HIM, who is the fulfiller.

The keeping of a Sabbath! of an ordinance! truly; but *in spirit*, even in Christ, who hath become to us who believe the archetypal embodiment of all types, shadows, and ordinances—(Col. ii. 16, 17)—"which are (or were) a shadow of the things to come, but the substance, or reality, is of the Christ."

In this remarkable passage the article prefixed to *Christ* undoubtedly refers to the *Elect-assembly*, which is His Body (1 Cor. xii. 12; Gr.).

This is "God's Building," for "we are His workmanship created in Christ Jesus" (with which compare Eph. iv. 24), "and have put on the New man, that (Christ-nature) which in imitation of God hath been created in righteousness and holiness of truth." Hence, "as the truth is in Jesus," we dare with boldness proclaim that, being "complete in Him," the elect-assembly itself is in blessed possession of The Substance, or Reality, without any additions or inventions of man.

Hence the well-instructed Believer finds in Christ his eternal Sabbath-rest, *all things being summed up in Christ* (Eph. i. 10, 22).

"Earth's children cling to earth"; so now, as among the Hebrew Christians of old, there are many who hope to bring the Vision of God nearer to themselves by architecture, liturgies, rituals, services of song, and of music; by formulas and by ordinances.

The Church, the Elect-assembly, is a living organism, being the Body of Christ. It is "God's Building;" and it is for this reason that this new creation can only grow in grace and stature through the gifts of the Holy Spirit.

For, "to grow up unto Christ in all things," the created thing must abide continuously in Him who created it, and in nothing else, either in heaven above or on the earth below. For, the sole environment of this "Building" and its Spiritual Life is GOD (Col. iii. 3; John i. 13; 2 Cor. v. 18; 1 Pet. i. 23).

Therefore, His command "Abide in ME." "God's Building" must acknowledge ONE LORDSHIP, ONE HEADSHIP, ONE PRIESTHOOD, that of Christ. He has not devolved His sole authority upon any man; nay, more, He cannot. The head cannot devolve its supreme powers upon the hands.

Further, how is this "Building" related to true worship? To the true Believer, the Divine worship *is ever in*

heaven, consistently with the glorious Truth that His Body and Building are now "seated together with Him in Heavenly Places in Christ Jesus," where, as a constituent of the Priestly Head, we are exhorted to make supplications, prayers, and intercessions for all men (1 Tim. ii. 1).

We are ever to remember that we (as "God's Building") are one with the Lord Messiah. Thus, with Him, we are entered into "the true tabernacle which the Lord pitched, not man;" "not made with hands, that is to say, not of this creation." (Compare Mark xiv. 58.)

Let us scrutinizingly consider 2 Cor. vi. 16.

The Jewish system was wholly destroyed in 70 A.D.; and *this*, in order that the true Priest after a new and ever-living order might be instituted.

In the temple of God which is in Heaven (Ps. xi. 4; Micah i. 2; Hab. ii. 20; Rev. xi. 19; xvi. 17; Zech. ii. 13; Jer. xxv. 30; also Heb. ix. 12; x. 19), there stands the Great Priest "ever living to make intercession," and fulfil His Priestly functions.

From the earliest dawn of history, all down the ages, the Gentiles have always known and held the truth that God may only be approached through a Priest.

So, Cain-like, they invented. They made their own priest, through whom they worshipped assiduously the creature (Satan; Rom. i. 18, 25).

The "Catholic" and orthodox churches adopt a similar principle. The original truth being, indeed, that God must be approached by sinners through the Priest, and, in fact, can only be truly worshipped alongside the Priest, and where he is.

This One, the Lord Messiah, has now entered the tabernacle of the temple of God which is in heaven (Rev. xv. 5; and compare Heb. viii. 2 with ver. 5, ch. ix. 23, and x. 1).

So we learn from type and revelation that men can only truly worship God *in the place where the Priest is* (John iv. 21, 23, 24); for, as in the past, so now, there is only one Place of Worship, which the Holy Spirit tells us is "Above."

The Apostle Paul thanks God that he was separated from his Mother-church (Gal. i. 13, 17), not to be left an orphan, or we orphanless, for "the Jerusalem that is above is free, which is the Mother (church) of all of us. In that freedom stand fast" (Gal. iv. 26; v. i.).

If this precious Truth had never been lost, never covered up with theological rubbish, how glorious a unity might there not even now be on earth.

"One temple vast!"

*"Builted of living Stones, by Thine own hand,
One household, and one brotherhood,
Knit all together by Love's perfect band."*

THE AGES: PAST, PRESENT AND FUTURE.

By JAMES CHRISTOPHER SMITH.

VII.—THE AGE OF DEFIANCE AND CONFUSION.

PASSING on from the important epoch between the Fall and the Flood, we come to a totally new aspect of history and of God's dealings with man: a new period, easily distinguishable from all going before or coming after. The record of this new era is found in

GENESIS X. AND XI.

The two definite boundaries of this age are the Flood and the Call of Abram. It has been termed the Ethnological (or National) Chart of the human race; but while this is true, it is by no means the whole truth. Nor does such a description convey the counsel of God in this part of His revealed will.

The genealogical tables and tribal settlements are given as a means to an end; a divine end, "the Purpose of the Ages." And we shall find out His will only by carefully noting the facts and statements as here given, and by comparing them with the Ages before and after.

Let us mark these outstanding facts: 1. The *connection* of this epoch with the previous one is found in the three sons of Noah, who came through the Flood; Shem, Ham and Japheth. After the record of their respective descendants (in chap. x.), we are told that "of these were the nations divided in the earth after the flood" (v. 32). Thus we see the continuity of the history.

2. It is worthy of remark that the tenth chapter of Genesis is admitted to be the *most ancient chart* in existence of the nationalities of mankind. And, moreover, it is admitted to be, so far as the facts can be definitely traced, a true and reliable account of the locations and tribal settlements of the leading branches of the Human Family.

It is manifestly intended to impress on us this lesson; for, after the descent is given of each one of the sons of Noah, we have the same *four words* used three times to summarise the record of the various settlements of the descendants of Noah's three sons, viz., *families, tongues, lands, and nations*. (See chap. x. 5, 20, 31.)

3. The importance of this portion of Scripture is emphasized in the fact that we have, in these two chapters, *three divisions of the book of Genesis*, namely, "the Generations of the Sons of Noah" (x. 1); "the Generations of Shem" (xi. 10); and the commencement of "the generations of Terah" (xi. 27). These are given, of course, to lead us up to the next great event in God's ways with men, the call of Abraham.

4. Another thing to be specially noted is the *order in which the sons of Noah are named* in giving their respective descents in chapter x. It is not as we would have expected from Gen. v. 32; vi. 10; and x. 1. There they are named according to their order in God's counsels. But when their genealogy is given according to the flesh and their descendants are named, then they are given in the order of their birth; and Japheth is put first (v. 2); Ham is put next (v. 6); and Shem is put last (v. 21). One consequence of this is that Shem is brought into close connection with his line, which is continued in the separate section of chapter xi. 10-32, leading up to Terah, thus giving the Abrahamic ancestry, preparing us for the Call.

As to Japheth having the first place in chap. x., it is explained by the fact that he was the first-born (x. 21), while Shem was the youngest, as may be seen by comparing ch. v. 32 with xi. 10. Japheth, the eldest, therefore, received the blessing; while Shem the youngest was first in the Divine Counsels. We must recall the blessing on him by his father Noah and the prophecy that he would be

"enlarged" and "dwell in the tents of Shem" (ix. 27). God had a wondrous blessing in store for Japheth: and if his descendants were long in coming to the front place marked out for them, yet they did come, and came with pronounced fulness: they were "enlarged" and did (and do now) "dwell in the tents of Shem." The Indo-European peoples, the descendants of Japheth have, since the days of Greece, taken the lead in the march of civilization and in political ascendancy, and at this moment they are in the van of civic liberty, advanced education, social amenity, and political power.

But more than this, we see the fulfilment of Noah's prophecy, in a higher sense, when we mark how the gospel of the grace of God has been received by the Gentiles, and how that by far the largest portion of the members of the church has come out of the descendants of Japheth. The fall of Israel has been the riches of the Gentiles, and the wild olive branches (of the Gentiles) have been grafted into the good olive tree (of Israel), and so have partaken of the root and fatness of the olive tree; and thereby in a deep and dispensational sense Japheth has been "enlarged" and now dwells "in the tents of Shem." Let unbelievers take note how this prophecy has been so marvellously fulfilled, and know that the Word of God is true and must be accomplished. (Read especially on this subject the 11th chapter of Romans.)

5. In gathering up the salient facts in this narrative, we must note the *special references to "Eber."* There are three references to this name in these two chapters. In chapter xi. Eber gets his place, among others, simply as descended from Shem, and leading on to Abraham (see xi. 14-17). But in chapter x. there are two mentions of him in a more specific way.

In v. 21 we read of "Shem, the father of all the children of Eber." Why is that the first thing said of Shem? Eber, we observe, was the third generation after Shem, and yet his descendants are specially and immediately connected with the head of the Semitic line.

The reason of this is twofold, and is clearly given in vv. 25-30.

There we are told that he had two sons; the name of the one was *Peleg*, and his brother's name was *Joktan*, and the descendants of the latter are given at length, in vv. 26-30, as being of importance. But Peleg is the one through whom the Semitic line descended to Abraham; and the importance of his name is seen at once when we are told that "in his days was the earth divided." His name enshrined that fact, for it means "divided." This indicates to us the time, in the history, of the confusion of tongues at Babel; and, more than that, when we compare with this Deut. xxxii. 8, where it is declared that "when the Most High gave to the nations their inheritance, when He separated the children of Man (Adam), He set the bounds of the peoples, according to the number of the children of Israel," we see clearly how the "Division" of the earth among the peoples, consequent on the "Confusion of Speech," was ruled by God's purpose connected with Israel (or the *Hebrews* as the nations called them).

They are called Hebrews from this great-grandson of Shem, named *Eber*; thus connecting Israel directly with

Shem, and also with the dividing of the earth ; for whenever it is a question of God's ownership and rule of the earth, in nations, Israel is the centre of God's thoughts and counsels. It was so : it is so still : it will be so to the end.

6. The next leading fact to be considered is the *account of Nimrod* (see x. 8-12). Nimrod is connected, specially, with Babel : and Babel is connected with the Confusion of Tongues : and the Confusion of Tongues is connected with the Scattering of the People : and there we have got a combination of facts and ideas going deep into the texture and teaching of later scripture. And hence the need of grasping the true significance of this special (and somewhat extended) reference to Nimrod.

The only other mentions of the name are in Micah. v. 6, where we have the expression "the *land* of Nimrod," identified with Assyria ; and in 1 Chron. i. 10, where we are again reminded of his *might*.

It is said of him that "he began to be a mighty one in the earth ;" that "he was a mighty hunter before the Lord" (which explains the proverbial saying in v. 9) ; that "the beginning of his kingdom was Babel" ; and that "he went forth, out of that land (Shinar), and builded Nineveh."

These four expressions mark him out as a man of power, probably both physical and mental, conspicuously above his fellow men ; as a man of craft and cunning (even as a hunter is cunning to catch his prey) ; as the founder of a vast kingdom or empire ; and as a capable organiser in building cities as centres of population.

It was really the first attempt, in human history, at an organised autocratic imperialism : and the system thus inaugurated, centering in Babel, became the great world-power called Babylon. It was the assertion of man's will and organized might without reference to God's revealed counsel. The kingdom, or system, of Babylon, after the initial check at the Confusion of Tongues, went on with various fortunes until it reached its highest Oriental glory in the days and in the person of the great Nebuchadnezzar. Under his masterful rule, the empire spread far East and far West, until it became the colossal power which was represented by the image which the great monarch saw in his dream.

It is through Daniel's interpretation of that image that we see how the Babylonian kingdom was a continuous system of world-power. Beginning with the Babylonian gold, it goes on with the Medo-Persian silver and the Grecian brass ; and takes its later forms in the Roman iron, and the clay ; until, under the mightiest of all the autocrats, "the anti-Christ," it will reach its final and most blasphemous assertion of wilfulness, and then also come to its terrible end.

Let the reader study Daniel ii. and Rev. xvii. and xviii., and the world glory, the human weakness and the fearful Fall, will all be apparent at a glance.

The huge system looks masterful and mighty in the eyes of men ; but, in the eyes of God, it has no more strength than the strength of the weakest element, namely, the feet and toes of clay ; and when a stone, out of a mountain, comes in violent contact with a piece of pottery, the result is certain.

In this case, the result will be the fulfilment of Psalm ii. 8, 9 ; and then the Stone will become the "Kingdom of the Heavens" in Peace and Righteousness, taking the place of the Babylonian system of strife and oppression.

It is thus, in the later aspects of the system, that we see what Nimrod stands for.

He was a mighty overmastering hero, the first real historical type of "the anti-Christ," with whom shall come to an end the autocratic system which began with Nimrod.

And it is remarkable how it is in connection with the dividing of the earth and formation of nations that we have the first type of Him to whom, in the latter day, the kings of the earth will give their power. How wonderful—what a unity—is the Word of God !

7. And now we come to the climax of this portion of the Word, in the account of the Confusion of Tongues (xi. 1—9). The Nimrod movement went on, apparently, for many years, consolidating the Imperial system and unifying the government of the cities ; until there arose the question of a seat of government and a symbol of the great kingdom. This was simply the natural issue and climax of the movement begun by Nimrod.

And so we read that Babel, already founded by Nimrod himself, was fixed upon as the central city of the group : and that along with the completing of the city there was conceived the idea of a great and lofty tower, reaching to heaven, the visible symbol of the whole system, and suggesting the wilful daring of those engaged in the work.

For, we are told, their idea was to fix and settle themselves in that region ; to make themselves a name ; and to prevent their being scattered abroad upon the face of the whole earth (v. 4).

Therein appears the daring wickedness of this proceeding. The name of God was secondary, or forgotten : their own name was everything. The will of God, in the Word of God, was ignored and defied. God had said to Adam (Gen. i. 28), and repeated it to Noah, as the new head of the race (Gen. ix. 1), that His purpose for man was the filling of the earth and subduing it to his dominion ; but here we see an organised and daring attempt to frustrate the revealed will of God and subvert His purpose for the race.

This presumption was not met by another flood, but God had His own way of meeting it, and of fulfilling His own purpose. They were one people, and had one language ; but God said, Let us go down and make them many peoples, and make many languages ; otherwise, "nothing will be withholden from them which they purpose to do" (v. 6). It was not only the climax of the Nimrod movement, it was a crisis for the race. And hence, to prevent something more terrible, and to prepare the way for the accomplishment of the "Purpose of the Ages" in Christ, we are told that "the Lord did there confound the language of all the earth : and from thence did the Lord scatter them abroad upon the face of all the earth."

He would and did further His own revealed will and word. The probability is that the confusion took shape in accord with the three types of people represented in the three sons of Noah. The study of philology seems to point to some such threefold divergence as the primal sources of the many tongues of our own time.

Thus we see in this scripture the complete history of this Babylon system, from its beginning in Nimrod to its termination in the Confusion of Speech.

The gift of Tongues, on the day of Pentecost, shows the same God acting in grace who acted in judgment at the building of the tower.

"The Lord came down to see the city and the tower : " yes, and the Lord will come down again, in power and great glory, to see something else bearing a similar stamp, the work of those who "obey not the Gospel." (See 2 Thess. i., ii.)

How solemn, how prophetic it all is! "He that hath an ear let him hear!"

A closing word. Let it be noted that in this, the

AGE OF DEFIANCE AND CONFUSION,

we see the line of the promised seed growing narrower. Before the Flood it was in the line of Seth (one of two); but now it is in the line of Shem (one of three). And so our passage ends with the "generations of Shem," thus leading us forward to the next great event in the ways of God.

"Known unto God are all His works from the beginning of the world."

Questions and Answers.

QUESTION NO. 377.

BAPTISM INTO THE ONE NAME, OR THREE.

A. F. (Co. Down). "Was the form of Baptism given by our Lord in Matt. xxviii. 19, 20 altered by the Apostles through 'forgetfulness' or 'ignorance,' as stated in the *Irish Presbyterian Quarterly Visitor* for September, 1905?"

Your whole letter about Baptism is very interesting : and the copy of the Presbyterian journal you send raises a very serious question. The point is (1) the Injunction in Matt. xxviii. 19, 20 to baptize in the *Triune* name of Father, Son, and Holy Ghost. And (2) the invariable subsequent practice of baptising in only *one* name—that of the Lord Jesus, the Son. To avoid the great and obvious difficulty, the writer of the article on "Baptism" does not hesitate to charge Christ's disciples with "forgetfulness" or "ignorance;" or, to put his own words in the Lord's mouth, "as if He had said" them. This is an easy way out of the difficulty; but it does dishonour to the Word of God and the words of Christ; and is so inadequate as to compel us to look for a more satisfactory solution. (1) The fact is indisputable that not merely "many of His disciples did in fact baptize in His (Christ's) name," but *all of them did so*. There is not one single recorded exception to this invariable practice. From the very first, only ten days after the Lord's injunction and departure, Peter, in Acts ii. 38, commands those of the Dispersion to be baptized *in the name of Jesus Christ*.

In Acts viii. 16, Peter and John "baptized in the name of the Lord Jesus."

In Acts x. 48, Peter "commanded them to be baptized in the name of the Lord Jesus."

In Acts xix. 5. Whether this refers to those who heard John or those who heard Paul; or whether it refers to John's act or Paul's, it is certain that "they were baptized in the name of the Lord Jesus."

In Romans vi. 3 Paul speaks of "as many of us as were baptized into Jesus Christ."

And in 1 Cor. i. 13, 15, "baptized in the name of Paul" is clearly contrasted with baptism *in the name of Christ*.

It is equally certain that Matt. xxviii. 19, 20 definitely commands the DISCIPLING of "THE NATIONS" by baptizing them in the Triune name of Father, Son, and Holy Ghost."

The fact is that the difficulty is *created*. It is not in the Text. It is created by not "rightly dividing the word of truth" (2 Tim. ii. 15); and by reading the Mystery concerning the Church of God into the Gospels, where it has no place.

Inasmuch as the Mystery is the great secret, which was "kept secret since the world began" (Rom. xvi. 25); and was "hid in God" (Eph. iii. 9); "hid from ages and from generations" (Col. i. 26), until it was "by revelation" made known to the Apostle Paul (Eph. iii. 3-9), it is clear that it must not be read into the Four Gospels.

In Matthew we have only "the Gospel of the Kingdom," not "the Gospel of the grace of God." The Church has no place in it. All connected with it, *and the interval of this present Dispensation*, is leaped over. Matt. xxviii. 19, 20 takes up the proclamation of the Kingdom left uncompleted in Matt. x. 5-15, and refers to the final proclamation of it in verses 16-23, after the Church has been removed and caught up to be for ever with the Lord.*

Then, the work will be a *National* Work. Its object will be to bring "all nations," as such, into blessing with Israel; and will thus stand in contrast with the present period in which *individual* Jews and Gentiles are "taken out" and are baptized, not with material water, but with *pneuma hagian*, and made one Spiritual Body in Christ. For there is now only "one Body," and "one Baptism."

The baptisms into the *one* name of the Lord Jesus in the Acts was the continuation of John's baptism, for a little while, during the transitional period of the Acts, until the Mystery was revealed and fully preached.

The Disciples must have known the meaning and future reference of Matt. xxviii. 19, 20; and they knew also John's Baptism. They were not "forgetful" or "ignorant" of either; but, until the Secret concerning the Church was revealed, they continued to baptise, as John had done, "into the name of the Lord Jesus."

This explanation does no violence to the Word of God. It leaves each of these various Scriptures untouched; and each as absolute truth. Neither has to be accommodated to the other; we simply obey the important command of 2 Tim. ii. 15, and the truth stands out in all its beauty, harmony, and perfection.

What it really touches is tradition and the teaching of the Churches.

* See further remarks on Matt. xxviii. 19, 20 in *Things to Come*, Sept., 1899, Vol. vi., page 33. Also page 24, below.

An interesting correspondence has been proceeding in *The English Churchman*, where a pervert to Rome tells how he was influenced solely (*he* says) by the popular interpretation of Matt. xxviii. 19, 20.

He says, "I therefore came to the conclusion that the Church of Christ was to teach all nations, and to continue to do so till the end of the world."

He searched for the "Church that answered to the above description," and after considering the claims of "the different Protestant bodies," all of them seemed to have come into the world too late; so he found the body to whom the Lord's words were addressed in the Church of Rome.

Long argumentative letters followed this statement, but, so far as we have seen, none of the writers have told him that Matt. xxviii. 19, 20 has nothing to do with the Church; but only with the closing days of the coming age, when the Gospel of the Kingdom shall be again proclaimed.

This "rightly dividing the Word of truth" effectually disposes of the pervert's difficulty, and frees the apostles and others from all blame in baptizing into the *one name*. But, at the same time, it condemns all the churches. They claim that the Church was founded at Pentecost, and that the Acts gives us Church teaching in doctrine and practice; yet, to serve their own ends, hold fast the tradition of men and ignore the Book of the Acts altogether as to their one fundamental basis of Church membership.

Signs of the Times.

JEWISH SIGNS.

THE ZIONIST MOVEMENT.

DECLARATION BY HERR DAVID WOLFFSOHN.

Herr D. Wolffsohn has issued a declaration on his election as President of the Small and the Great Zionist Actions Committee. In expressing his sense of the responsibility entailed on him by this appointment to carry on the work after Dr. Herzl, he considers it nevertheless a duty which he was bound to undertake, in reliance on the co-operation of all true Zionists.

Being called upon to carry on the affairs of the movement he thinks it advisable to lay down the manner they should proceed. The basis of the movement, he states, remains the Basle Programme as it was formulated at the first Congress. The only aim is the creation of a home for the Jewish people in Palestine, and from this there could be no deviation, even a hair's breadth, either to the right or to the left. There must be no adventurous land-hunting, nor carrying on in Palestine of philanthropic colonisation on a small scale.

The movement is political, and this idea must never be put in the background. The Executive must still regard the political part of Zionism as the most important duty. They had to explore Palestine so as to possess the necessary knowledge of the country and be prepared for the future. But they should also support with all the forces at their disposal Jewish private undertakings which could be of service in the development of the country.

The self-consciousness of the Jews is to be strengthened, and the Zionist organisation should be made lasting enough to provide for eventual necessities. Experts should be attracted or brought up for Zionist work, so that they might always be at the disposal of the Zionist organisation. The federations must be supported and the relations of all societies and groups be so arranged that the agitation carried on by them should be uniform and effective. The Zionists ought to endeavour strongly to carry out the laws which they have made, and to see that all regulations respecting societies, federations

and elections be strictly followed. Attention should be paid to the development of the financial institutions of the movement, particularly the National Fund, and the finances of the organisation ought to be put on a secure and sound basis.

Herr Wolffsohn concludes with an appeal for unity. Various parties have been formed within the movement, but he can see nothing harmful in them, for Zionism, he declares, is not a mere party in Judaism, but a national movement, the people itself, in which all views can find room so long as the Basle Programme is acknowledged as the basis of their aim.

SIGNS OF THE APOSTACY.

"THERE SHALL COME IN THE LAST DAYS SCOFFERS."

And the mark by which we are to know them is their question, "Where is the promise of His coming?" (2 Pet. iii. 4).

The Lord Himself asked another question: "When the Son of Man cometh, shall He find faith (or, *the faith*, R.V. margin) on the earth?"

The following sentence from *The Expository Times* (Oct. 1905) contains the proof of the truth of both questions. In a review of a book, it says:—

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' Was St. Paul mistaken? He has not descended with that shout yet. Will He never descend? *For the most part the Church of Christ is now content to answer, Never.* But Prebendary Webb-Peploe is one of the few who still refuse to answer so. He takes this prophecy as he finds it. He takes it literally. He expects yet to hear the voice of the archangel. He counts it part of his gospel to expect that. He preaches it. And in a volume entitled *He Cometh* (Marshall Brothers; 2s. 6d.) he publishes what he has preached."

This is the whole of the Review, and we are sad and yet glad to reproduce it. For, while it gives a solemn proof of the present Apostacy, it enables us to recommend a book which will instruct and cheer the hearts of the faithful.

EDUCATION AND SALVATION.

Dean Kitchen has recently published a "Letter to the Labour Party," in which he strenuously advocates *education* as the great panacea for the world's improvement.

Certain Socialist journals have retorted that there are many things lacking beside education. One goes so far as to say:—

"University education does not go far towards salvation. Strange it is that Christ had no University education, and that He never said a word about education at all. Strange that He chose as His companions and apostles most ignorant men. Education is good, but it is not virtue, or courage, or love."

Mr. F. Spurr, who speaks of his work among the wrecks of Society in Hyde Park, London, says he found—

"Men of culture, University men, ex-professors, and, most pitiful of all, ex-clergymen, and one who once held the Greek chair of a famous University, a man of great refinement, reduced through drink, and abandoned by all his friends, who only desire to obliterate him from their memory."

This goes far to show that "Education" does not do much in saving men even for this world; and certainly it does nothing in saving men for eternity.

THE BIBLE AND THE WORLD.

One of the commonest features of our times is the use made of the Bible by novelists and playwrights. It has indeed fallen on evil days. In inverse proportion to its displacement in the Church is the large place it is taking in the World. But both tend to make the Word of God of none effect.

The English Churchman of Oct. 5th, in its "Notes of the Week," makes the following remarks on this subject which are worthy of being preserved. And the inference it draws is as true as it is sad:—

"Our observations apply to the flippant, irreverent use of Holy Scripture in the exploitation of theatricals, and in the adoption of titles for works of fiction—sometimes of very doubtful morality. The walls of our cities and provincial towns are placarded with staring coloured posters illustrating scenes in plays bearing Biblical designations of a character calculated to revolt Christian taste and conscience; while on the public bookstalls are exposed volumes of romance labelled with titles profanely taken from God's inspired Word, and perverted from their Divine object for the entertainment of a frivolous, gay, and ungodly world. There is no need that we should particularize cases, and we have no intention to advertise the wares of playwrights and writers of fiction. The deplorable facts are well within the knowledge of the Christian public. What we especially deplore is that the Christian Press and the Evangelical Pulpit are for the most part silent on the dishonour done to the Word of God by the modern methods which impiously debase its holy contents in the interest of worldly pleasure and financial profit. It may be finally observed that the introduction of religious subjects on the stage, and the free handling of Biblical topics for purposes of popular entertainment, coincide with the developments of histrionic worship in our churches, and the spread among the educated classes of the rationalistic spirit of the so-called 'Higher Criticism.' When the spiritual teachers of the people take the lead in adulterating the things of God with the element of sensuousness, and systematically depreciate the holy authority of the Scriptures, it is not to be wondered at that the world should see no harm in utilizing sacred subjects for its amusement and gratification, and claim for the stage a mission not less important than the pulpit."

RELIGION AND POLITICS.

"The Rev. J. G. Greenhough, M.A., of Leicester, who is delivering a course of lectures in Newcastle on Free Church history at the present time, was the preacher at the second of the series of mid-day services in Brunswick Chapel, Newcastle, to-day (Oct. 1905).

"The rev. gentleman spoke on the words, 'Thy Kingdom come' from the Lord's Prayer, saying that our Lord did not like long prayers, and there was certainly no vain repetition in 'Thy Kingdom come.' No other sentence or paragraph contained more than these three words. Our Lord voiced here a universal sentiment and longing. The world had always been going in search of the Kingdom of God, though it had not always known what it was searching for. What was this Kingdom of God? He (the speaker) did not think they need be in any doubt what Christ meant by those words, if they had an open New Testament before them. They need not go further than the Lord's Prayer to find his meaning. There they had the Kingdom of God outlined in the prayer, and he asked for no better Kingdom than that. It was the business of the Church of Christ in every place to help in bringing about upon earth such a condition of things as would be rightly called the Kingdom of God." (Daily Paper.)

The speaker of the above words must have some source of information unknown to us. We should never have gathered his conclusions from all that is said about the coming kingdom in the Word of God.

According to the above teaching the Day of the Lord cannot come until a time of peace and righteousness has been brought about by the Church. The Word of God teaches that that Day cannot come until the Apostacy comes!

The above teaching of the Free Churches is that the world is not yet good enough. God's Word teaches that it is not yet bad enough (2 Thess. ii. 3).

If the Church is to bring about the condition of things in the world as contemplated in "the Lord's prayer," then, we may ask, What need there will be for a "Day of the Lord" at all? and what need for any future judgment?

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. E. L. (Plymouth). The very fact that the Bishop of London recommends the book, *When it was Dark*, should be sufficient to warn all who would be readers. Under cover of refuting the Higher Criticism it is an insidious attempt to introduce Romanism. Two of

the worst characters in the book die with the Cross or Crucifix held before them. Romish Priests and Father Confessors strive to prove the power of true religion, and Protestant clergy are sneered at as "vulgar." "When it was Dark" indeed. It is darkness itself; and this darkness will increase so long as the Bishop of London continues to appoint and promote only the extreme men, who are Romanists in everything but name, to the highest offices at his disposal.

J. T. F. (Birmingham). We agree, with Sir Robert Anderson, against the Rev. James Niel that the expression "the prince that shall come" is an *individual* and not a princely people. The title "The Coming Prince," agrees with Dan. ix. 26, as well as with other passages of Scripture.

J. J. (Eastbourne). From time to time we have said much about Anglo-Israelism in *Things to Come*. You will find it in Vol. I. 11, 14, 59, 100, 139, 159, 194, 201, 212, 213, 215, 219, 231.

Vol. II. 6, 58, 60.

Vol. IV. 140.

Vol. V. 76, 89, 101, 108, 112, 126, 132.

Vol. IX. 143.

We agree with you that the question may concern Jews and Gentiles, but we cannot conceive how those who know their membership with the Church of God, and their standing in Christ, can take any interest in it.

We can understand how they have turned against the teaching and practice of those who spiritualize the prophecies concerning Israel; but, while they (and we) understand them literally, *they* interpret them of the *present* Dispensation; *we*, of the *future*. Understanding them of the *present* time, they are forced to find some other People to whom they can be made in some way to apply, and not seeing this in Israel, think they detect it in the Anglo-Saxons.

But we who understand them of Israel, are placed in no such difficulty; for all is plain and clear when we give them their proper future fulfilment.

J. H. T. (Taunton). All your questions about the "New Heart" you will find answered in our papers on "The Two Natures in the Child of God." Of course the word "heart" is used Figuratively; as the fact of its being only one of other names shows. It does not mean the heart of flesh, the muscle which performs the function of the circulation of the blood. The word is put by *Metonymy* for the real thing that is meant, a Figure of Speech. When we say "the *kettle* boils" we do not mean the kettle, but the *water*. When we admire a "button-hole," it is not the *hole*, but the flower. When we are told "we have an altar, of which they who continued to serve the Tabernacle had no right to eat" (Heb. xiii. 10), we mean the *Sacriŕice* offered on it, for it was that which was *eaten*, not the *altar*.

So in the believer, the "heart" is one of the names given to the Old nature, and as this Old nature is never changed, so the Old heart is never changed, but a New heart is given; and the two exist in conflict, side by side, in the one personality.

With Israel restored, this Old heart (or nature) will be taken away and exchanged for the New.

If, in the case of all these various names, you understand one and the same thing of the Nature in question, all will be clear.

F. M. S. (Chicago). We must apologize for apparent neglect of your most kind and welcome letter. We thank you and thank God for all you are able to say of *Things to Come* and *The Church Epistles*.

As to "the Fourth Kingdom" of Daniel being that of Satan, we are unable to accept it; as the one distinctive feature which all the kingdoms have in common is the *possession of Jerusalem*. That is the centre and sign of the Gentile supremacy over Israel.

The time of its being trodden down is fixed (Luke xxi. 24), and until then it must be in the hands of Gentiles. This being so, we cannot get away from the fact that it has passed *successively* into the hands of each from the first to "the fourth" (and fifth).

A. Q. (Loughborough). (i.) You ask whether the "if" in Col. i. 23 implies any doubt as to their possession of the blessing named, or of their being cut off from it. The answer is that the *condition* implied by the word "if" is always perfectly clear in the Greek, both from the word used and from the Mood and Tense of the Verb which follows it. These can be all seen at a glance in our *Lexicon and Concordance* (Longman's, 15s). In Col. i. 23 the Indicative Present shows that *what is spoken of is taken for granted*.

(ii.) As to 2 Tim. i. 10. We can see no difficulty. It is a blessed and plain statement of truth. "Life and immortality" is the Figure *Hendiadys*, and means "Immortal life." The word rendered immortal is ἀφθαρσία (*aphtharsia*) *incorruptibility*. It is rendered *immortality* in Rom. ii. 7, and 2 Tim. i. 10; *incorruption*, 1 Cor. xv. 42, 50, 53, 54; and *sincerity* Eph. vi. 24 (marg. *incorruption*), and Titus ii. 7 (which is omitted by all the Critical Greek Texts). From 1 Cor. xv. it clearly refers to that state into which we are introduced by and at our *resurrection*. "Brought to light" means *to cause something to come into the light and thus become clear to all*.

Before this, all the world was in darkness. Part believed that *no one* had immortal life, and the other part believed that *every one* had. These two parties existed both among the Jews and the Gentiles. But, to the *Church of God* was revealed *the truth* that those who were saved and called by God's grace, "which was given us in Christ Jesus before the world began" are the possessors (in Christ) of immortal life. This is the good news brought to light and made known by the Gospel. This is, according to the teaching of Rom. vi. 23, "the gift of God" to as many as have been given to Christ (John xvii. 2).

Hence it is written that "this is the record, that God hath given to US eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). Neither the Jews nor the Gentiles knew anything of this record until Christ brought it to light by the Gospel: and none know it now except as they have seen this great light.

J. S. We thank you for your very kind letter *re* 1 Pet. iii. 19, 20. We do not, however, see with you that this passage can be separated from 2 Pet. ii. 4 (and Jude 6). In 2 Pet. ii. 4 the sin of those angels is associated with the days of Noah, as in 1 Pet. iii. 19, 20. It is true that the words "cast them down to Tartarus" are not in 1 Pet. iii. There we have ἐν φυλακῇ (*en phulakē*) instead. But can this really make any difference? True in 2 Pet. ii. 5 the verb φυλάσσω (*phulassō*) is used. But while the verb means *to keep*, or *guard*, the noun (as in 1 Pet.) is *always used in a bad sense*. It occurs 46 times in the New Testament, and is rendered *prison* 35 times; *imprisonment* 2; *hold* 1; *ward* 1; *watch* 6; *cage* 1. This, we think, should settle the point. The question is: Can we, in the face of this fact, take the word in 1 Pet. iii. 19 in a *good* sense, when in every other place it is used in a *bad* sense? For our part we dare not do it.

And, further, we dare not take "spirits" as meaning other than *angels*, inasmuch as the word is *never* elsewhere used of men in any form or condition. Man *has* a spirit, but he *is not* a spirit. Moreover, we see good men marrying bad women, and *vice versa*, every day: but we see no race of violent monsters calling down the special judgment of God.

We quite agree that all this does not affect us who experimentally know and enjoy our position in Christ—the Mystery! But surely it concerns us to have a right understanding as to all that God has written for our learning.

G. C. (Glasgow). You ask "whether any important Theologian or writer endorses or agrees with *Things to Come*." We really cannot tell you, as it does not matter in the least whether they do or not. The all important question is—Does *Things to Come* agree with the Word of God, for there and there only "important writers" "spoke as they were moved by the Holy Ghost."

J. S. E. (West Calder). The word "reconcile" in 2 Cor. v. 18-20, means *to restore to favour*. This is what God has already done, Himself, by Jesus Christ (v. 18). In the following verses we have the explanation of how and when this was done. It was while we were enemies (Rom. v. 10), where the word "atonement" (v. 11) is the same as that rendered reconciliation in v. 10. Omit the word "you" and "ye" from verse 20 and all becomes clear. God has done a work through Christ, by which HE can be just and yet the justifier of those who believe. He makes this known by His Word, and WE who believe enter into that restoration, and enjoy the peace which that faith gives. (Rom. v. 1, &c.)

E. E. L. (Salop). Hannah's vow is clearly defined in 1 Sam. i. 11. It was the vow of a Nazirite that she vowed for Samuel. This Nazirite vow ran its natural course and had its own termination; which was not in death, as in Lev. xxvii. 29.

J. A. (Lancaster). (i.) In Isa. lix. 19, the word is צָרָר (*Tsar*) *an adversary that oppresses*, from צָרַר (*tsārar*) *to press together, bind round*; hence, *to oppress*, or *distress, afflict*.

(ii.) As to 2 Pet. i. 10. From verse 5 they are exhorted to give diligence to do certain things. Then in verse 10 (having made a digression in v. 9) the exhortation to give diligence is renewed, and it is added that "in doing these things" (there is no "if" in the Greek) we shall not stumble, but confirm or make firm for ourselves that calling wherewith God has called us. The verb *to make* is in the present Infinite middle—and means *to make sure to ourselves*, or *for ourselves*. Not to make our election and calling sure, but to make ourselves sure.

(iii.) In Rom. viii. 29 "Foreknew" is not the same as "predestinate." The latter is based on the former; and the former is the ground of the latter. And yet this relation is only incidental to the language, for with God there can be no past, present, or future. It was necessary, in revealing these infinite verities to us, to use language which implies a succession of time.

J. A. K. (London). The little booklet you enclose for review, entitled *Revealed*, is all built on a wrong foundation, viz., that the word κατέχω (*katechō*) in 2 Thess. ii. 6, 7 means *to hold down*, so as to restrain: whereas, the use of the word on the opposite page (1 Thess. v. 21) proves that it means *to hold fast*. This is borne out by every other occurrence of the word.

The proofs of the author's interpretation is given by quotations from 22 sources of "primitive tradition" and history (p. 7) to show that it refers to Rome, Pagan and Papal.

We cannot therefore commend it as in any sense fulfilling its title "*Revealed*." What God has Himself revealed is given us in the Apocalypse to interpret the future to us, and not for us to interpret the past.

H. F. (Clapham Common). In 1 Tim. iv. 10 the title of "the living God" shows us in what manner He is

the Saviour or preserver "of all men." The "all" here must be "all," *without distinction*; not "all," *without exception*. CHRIST is the Saviour of His people (Matt. i. 21), God is their Preserver or Deliverer; for such is the meaning of the word as applied to Him. See Job vii. 20, Judges iii. 9, Neh. ix. 27, where it refers to temporal deliverance (as seen in Ps. cvii.); while Christ's Salvation is spiritual and eternal (John xvii.).

"INQUIRER." You have been misinformed as to Gen. i. 26, 27. The Hebrew is *tzelem*, *image*. Your friend has mistaken this, and read it as though it were *tzalmāveth*, which means *shadow*. *Tzelem* occurs 33 times, and is rendered *image* in all except Ps. xxxix. 6 ("vain show," marg., "image") and Dan. iii. 19 ("form").

D. M. (Burntisland). The different pronouns in Rom. vi. 3, and Gal. iii. 27, arise from the different standpoints assumed by the writer in relation to those whom he addressed.

(i.) Rom. vi. 3-12 is all in answer to the two questions of verses 1 and 2.

Our difficulties arise from reading subsequent tradition into the passage. We see the word "baptism," and we immediately think of baptism as we know it as practised to-day. But our answer to A. F. (page 20), shows that present day baptism was unknown in New Testament days. Then it was the continuation of John's baptism, which was, not in the name of the Trinity, but in the name of the Lord Jesus. See Acts ii. 38; viii. 16; x. 48; xix. 5. Even here, in Rom. vi. 3, it is the same. We cannot understand why Christians to-day are troubled about Rom. vi. 3, seeing they have not anything to do with such a baptism. It does not concern them in the least. The subject of Rom. vi. refers to quite a different matter. John's baptism was administered in the name of Him "who should come after him (John), that is, on Christ Jesus. When they (the people) heard (John) they were baptised in the name of the Lord Jesus" (Acts xix. 5). If it is Paul's act which is referred to (v. 5), then it brings him also in, as disobeying Matt. xxviii. 19, 20. In either case this was the baptism which "certain disciples" in Ephesus had received, and "as many as" (not all therefore) had *thus* been baptised were taught that He "who should come" had come; and had died. All such, therefore, had been baptised unto His death. They had "become united or grown together in the similitude of His death, so they would be also like Him in His resurrection" (v. 9).

Those who had been baptized into Christ as "about to come," are thus taught from the fact that He who came *had died, been buried, and was risen again*; that their baptism had not been lost, it was not in vain, they had become united to Him and, like Him, are reckoned as having died with Him, and now walk in a new kind of life, worthy to be made like Him in resurrection.

In this passage there is no teaching about what is called "Christian Baptism," because this latter is quite different: being in the name of the Trinity, and not in the name of the Lord Jesus.

The teaching concerns the writer, and "as many" of those to whom he wrote who had thus been baptized. If you have not been thus baptized, it clearly cannot concern you. If it be urged that being baptized in the *One Name* is the same as being baptized into the Triune Name, then language is useless for the purposes of Revelation, and the fundamental doctrine of the churches rests on a foundation which makes inspiration of none effect.

(ii.) As to 1 Cor. xi., the words "till He come" clearly show that it is only for the present day, and does not go beyond the rapture of 1 Thess. iv. The Supper was part of the Feast of the Passover, and for aught that is said in

1 Cor. xi. 25, 26, once a year would satisfy the observance. The passover had been up to that time observed in remembrance of the deliverance of Israel from Egypt's bondage. Henceforth the Passover was to be (the Lord said) "in remembrance of ME." After the words "as often as" there is a little particle in the Greek which it is impossible to translate. It is *an* (an) and its presence, followed by the Subjunctive Mood, makes what is referred to hypothetical. "As often as (whensoever ye do so) ye do show the Lord's death."

(iii.) Those who are written to in Eph. and Col. have all the same standing in Christ, however they may be addressed.

(iv.) Col. i. 5, 6. The Gospel is the good news of God's grace which had thus been preached and had reached them among others.

Paul was made a minister of that Gospel from the moment he was called (Col. i. 23). But he and others subsequently became ministers of the Mystery, which he calls "my Gospel."

(v.) We do not know where Gehenna is, but we are told that God is able to destroy both soul (*i.e.*, the living organism) and body in it.

(vi.) The "abyss" (Rom. x. 7) must be one of the names for the place of corruption, as that is where Christ was brought up again from among the dead.

(vii.) No one knows all that is "under the earth." The Bible reveals that there is such a region. Science denies this by saying there is neither "under" or "over," but that all is space.

(viii.) "One born out of due time" (1 Cor. xv. 8), is literally *an abortion*. What it means here is explained in the next verse.

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CALIFORNIA.

The Rev. Walter W. Moses, of 35 Perry Street, San Francisco, has Volumes I.—IX., that were the property of a deceased Brother in Christ. Readers in U.S.A. may communicate with him as to their transference.

Mr. Moses would be glad to hear from readers of *Things to Come* in California, or on the Pacific coast.

Readers in U.S.A. are requested to note that Mr. Westall's address is Gardena, Los Angeles, California. Mr. Westall will be happy to receive names of Subscribers and their payments in American money, and transmit their orders in bulk to us.

BRIGHTON.

Mr. Wallace J. Mace, of 92 Hythe Road, Preston Park, with a few like-minded, would be glad to hear from others in sympathy with Dispensational Teaching, with the view of meeting together for mutual study and prayer.

ACKNOWLEDGMENTS

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THINGS TO COME.

No. 141.

MARCH, 1906.

Vol. XII. No. 3.

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 15.)

VII. OUR RESPONSIBILITIES AS TO THE NEW NATURE.

OUR responsibilities as to the New nature are exactly the opposite to those as to the Old nature. Our first responsibility as to the Old nature was to reckon it as having died with Christ. So our first great responsibility as to the New nature is

1. TO RECKON OURSELVES ALIVE in a new species of life (Rom. vi. 11).

This New nature is life—New life, Spiritual life, Divine life, Eternal life (Rom. viii. 6).

And we are to reckon that we are now “alive,” and living in this new life: *i.e.*, living on a new plane of life, unto, and for God; and that this life is “in Christ Jesus.” Not in “Jesus Christ,” as in the A.V. How the A.V. should ever have said “Jesus Christ” is incomprehensible; for there is no question at all of a Various Reading in the Greek.¹ It is plainly and indisputably “in Christ Jesus”; for the believer is never said to be “in Jesus.” It is not in a dead Jesus, but in a risen and living “Christ” that we now stand.

And we are to “reckon” now, by faith (not by feeling), that we do really stand before God in this new species of life.

As long as we look at ourselves we shall never be able to “reckon” it; for we shall see no reason why He should ever have given us this wondrous “gift.” We shall see no cause for it in anything that we have ever done.

If we are to carry out this reckoning we shall have to “believe God.” In Eph. ii. 4-6 He has given us every encouragement so to do; for there He reminds us that it was while we were children of wrath and unable to think a good thought, or to do a good act, then it was that, “God, being rich in mercy, because of His great love where-with He loved us, even when we were dead ones in our trespasses, made us together alive in Christ: (by grace ye are saved), and raised us up together, and seated us together in the heavenlies in Christ Jesus: that he might show, in the ages to come, the surpassing riches of His grace in [His] kindness toward us in Christ Jesus: for by Grace ye [have been and] are saved through faith: and this [salvation is]

¹ There is a Various Reading as to the words “our Lord”; and they are omitted by all the Critical Greek Texts and the R.V. as being a later addition.

not of yourselves [for it is God’s gift]: not of works, in order that no one should boast” (Eph. ii. 4-9).

If it is not by “works,” then certainly it is not by *feeling*. It is only by the reckoning of faith that we can enter into, and enjoy, this precious declaration of an accomplished salvation.

But this leads us to another responsibility, which is given in the following verse (Eph. ii. 10).

“We are His workmanship, created in Christ Jesus unto good works, which God hath before prepared (marg.) that we should WALK in them.” Therefore,

2. WE ARE TO WALK IN THIS NEW LIFE (Rom. vi. 4). The Greek here for “new,” *καινότης* (*kainotes*) *newness*. It is from *καινός* (*kainos*) *new* (not as being young, or fresh, or recently made; which is *νέος* (*neos*); but, as being *new-made*, and different from what had been before; *new*, in the sense of coming in the place of what had formerly been. *Kainotes* occurs only in Rom. vi. 4 and vii. 6, but in each case the word is used in a different association or connection.

In Rom. vi. 4 it refers to our *walk* (and in vii. 6 to our *service*).

(1). As to our WALK, it is to be “in *newness* of life”: *i.e.*, as living on a new and a different plane of life; no longer merely the physical life; but now, the psychical life. No longer the life as derived from the first Adam, but the life as derived from the last Adam, even Christ. A new sphere of life altogether. The former was of the earth, earthly: the latter is heavenly in its origin, its course, and its end. Our seat of Government¹ now is in Heaven, and our “walk” is to be governed by that heavenly government, and not by any authority having its origin on the earth. As we walk about in the world we are ever to think of and to remember that we are in it, but not of it; and, as all who walk are responsible to look and see where they are going, so we are to “look for the Saviour, the Lord Jesus Christ” (Phil. iii. 20, 21): and this is to govern our walk.

(2). In Rom. vii. 6 this new sphere of life is used in connection with SERVICE:—“but now we were cleared [or discharged] from the law, having died to that in which we were held, so that we [are now privileged] to serve in newness of Spirit (*i.e.*, in the new sphere of the New nature), and not in the old² sphere of [the] letter [of the law].”

This tells us that our service is no longer to be governed by the “letter” of the law, but by its “spirit”; and our service is to spring from a new motive altogether; the other is old² and antiquated and out of date. Now it is to be not from duty, but from love; not from the observance of rules and regulations, but from delight; not from vows

¹ Phil. iii. 20, where the word rendered “conversation” is, in the Greek, *πολίτευμα* (*politeuma*). This is the best rendering of the word. *Seat of Government* is much better than “citizenship” (R.V.), or *commonwealth* (R.V. marg.), or “conversation” (A.V.).

² Greek *παλαιότης* (*palaiotēs*), *antiquatedness*, occurs only here, and is rendered “oldness.”

or pledges, but in perfect freedom of action; not as being bondservants, but as sons. A totally new sphere of service is brought to us with the New nature; and our responsibility henceforward is to serve God on this line and plane of service. Unless we are most watchful we shall find ourselves constantly dropping into the bondage of the antiquated letter, and acting in a servant-spirit instead of a sonship-spirit.

(3). But there is a third *walk* connected with this "newness," or new sphere, into which the New nature brings us; and that is in connection with WORSHIP.

It is spoken of in Gal. v. 25, and it follows on as an additional thought to living in this new spiritual sphere. It has to do with our walk and worship, as being "in Christ," and not according to the religious ordinances of the world.

"If we live [according] to [the] spirit, (or New nature), [according] to [this] spirit we should walk" (Gal. v. 25). That is to say, we, who have this New nature are to walk accordingly; and the verb rendered "walk" here is a different word from that we have had in Rom. vi. 4 and vii. 6. It is *στοιχέω* (*stoicheō*)¹ and it always means to walk according to religious rules and regulations; and has reference to outward religious rites, ordinances, and ceremonies.

The noun *στοιχείον* (*stoicheion*) occurs only in two of the seven Church Epistles, *viz.*: Galatians and Colossians, which are both corrective of Doctrinal errors, arising from being ignorant of the teaching of Romans and Ephesians respectively. It occurs twice in each Epistle (Gal. iv. 3, 9, and Col. ii. 8, 20). Three times out of the four it is associated with the word "world" (*κόσμος*, *cosmos*); and thus refers to what is outward and material, in contrast with, and opposition to, what is inward and spiritual.

The uncertainty as to its meaning, in both the A.V. and R.V., is shown by the inconsistent renderings. In the A.V., in Galatians, it is rendered "*elements*" in the text, and "*rudiments*" in the margin; while in Colossians it is "*rudiments*" in the text, and *elements* in the margin: The R.V. has the latter (the Colossian rendering of the A.V.) in all four passages.

The word refers to all that is outward in religious observance; all religious acts that have to do with the flesh, or the Old nature. So that the responsibility brought before us in Gal. v. 25 tells us that, as we are now living in the new sphere of life, so we are to walk *according to the new Spiritual nature*; and not to follow, or walk in, or according to, the outward religious ceremonialism of the world: neither as to Heathen institutions, or Jewish rites and meats, and drinks, and washings; days and months, and seasons, and years (Gal. iv. 10, 11; Col. ii. 16, 17; Rom. xiii. 1-9); or according to Babylonian traditions.

Thus there are three distinct responsibilities as to our *walk* according to the New nature: they are *Life*, *Service*, and *Worship*; and relate, respectively, to what is *Inward*, *Outward*, and *Upward*.

As to the sphere *within*, we are to *walk* according to the new sphere of life into which the New nature introduces us (Rom. vi. 4).

¹ It occurs five times, Acts xxi. 24, Rom. iv. 12, Gal. v. 25, vi. 16, Philip. iii. 16.

As to the sphere *without*, we are to *serve* according to the same newness of the spiritual or New nature (Rom. vii. 6).

As to the sphere *above*, we are to "worship God in (or, according to) spirit," and not according to the *religious* traditions and ordinances and commandments of men (Gal. v. 25, Col. ii. 20-22).

These are the same three spheres which are all summed up in Titus ii. 11-13; and these are the same three lessons which Grace teaches. For Grace not only brings us salvation, but it teaches us "that having denied¹ ungodliness and worldly lusts (*i.e.*, all the products of the Old nature), we should live soberly, and righteously, and godly in this present world: looking for that blessed hope, even [the] glorious appearing of our great God and Saviour, Jesus Christ." Here we are taught how we are to live in our new sphere, or plane of life.

(1). As to *the world within*, our walk is to be "soberly." The Greek is *σωθρόνως* (*sōphronōs*), *with self-control* over all our desires, and a dignified constraint over all our members. This alone, and nothing short of this, is "Gospel Temperance." To limit this *self-control* to only that one of our desires which is created by thirst, is to miss the whole point of the injunction, and to leave all our other desires of the flesh, and of the mind, without restraint and without control; or, at any rate to act as though they may well so be left. But the greater includes the less. And true Gospel Temperance includes *self-control* over not only drinking, but over eating, dressing, reading, spending, saving, travelling, talking, sight-seeing, visiting, singing, &c.; and covers the whole ground of what is called "purity." It includes every department of our daily life; not only the coarse lusts of the flesh, but the refined desires of the mind; it covers not only what is unlawful, but what is lawful. It controls not only what is lawful, but what is expedient.

Man's perversion of "Temperance" is the result of walking according to the Flesh, and not according to spirit. It would control only *one* of our lusts and leave the door open to all the others. Money not spent in drink may be spent on immorality. Money saved in drinking may be lost in gambling. And thus the mere Ethical Reformer is only picking off a dead leaf or rotten fruit here and there, while what is wrong *lies at the root*. It is not Reformation that is needed, but Regeneration. A "reformed character" is far from being a saved sinner. Such work is good for the world to be engaged in: but it is not the work of the Church of God to labour to make reformed characters. A minister of the Gospel cannot engage in it without neglecting the higher, and only work for which he is commissioned.

No! The walk, according to the New nature, settles all such questions as these for the child of God, and includes the whole; while a walk, according to the flesh, is occupied with only a certain part of the whole.

As to the world within, therefore, our walk is to be *with self-control* in all things.

(2). As to *the world without*, our walk is to be *δικαίως* (*dikaiōs*) *righteously*. And this, not for righteousness, but

¹ ἀρνησάμενος (*arnēsamenos*), 1st Aorist participle middle.

² "Christ Jesus," according to Lachmann, Tregelles.

from righteousness. Not because it is required by the laws and commandments of men, but because it is the desire of the New nature. Not from a sense of duty, but from the power of love. Not as servants, but as sons. Not as compelled by pledges, or badges, or vows, but as constrained by the Divine nature within to walk righteously as to the world without.

(3). As to *the world above*, our walk is to be "Godly"; *i.e.*, it is to have God for its one and only object. It will consist, therefore, not in the ordinances and ceremonies of man's religious traditions, but in the activities of the New nature. In a word, it is Christ only, in place of all that goes by the name of Religion. It is Christ, and not even the "Christian Religion," as being one of many other religions; but Christ, or true Christianity.

Thus, and thus only shall we fulfil this responsibility as to our New nature, and be of those "who [according] to spirit (or the New nature), worship (or serve) God; and glory in Christ Jesus; and have no confidence in the flesh" (Phil. iii. 3).

The third responsibility we must leave till our next paper, which will be followed by the final paper on certain practical conclusions, which will close the series.

CHRISTIAN FELLOWSHIP.

FUNDAMENTALS AND CONSEQUENCES.

It will answer the letters of many correspondents if we give rather copious extracts from a letter addressed by a beloved brother in Christ to the church of his ministry a few months ago.

The "Fundamentals" we will give in his own language; but the "Consequences" we will use with our own additions.

Speaking of Church Standing, he says on Fundamentals:

"I. WE UNDERSTAND THAT FELLOWSHIP IN HIS CHURCH CHRIST HAS MADE OPEN TO ALL BELIEVERS (John xiii. 35). Separation is commanded (2 Cor. vi. 14-18): but it is separation from the *world*, not separation from *fellow-disciples*; with the single exception of disciples guilty of certain defined sins (1 Cor. v. 9-13). Christ's acceptance of us is the imperative reason for our acceptance of our brother. 'Wherefore receive ye one another, even as Christ also received you, to the glory of God' (Rom. xv. 7). Him whom God has received, the Church must receive (Rom. xiv. 3). Thus we endorse the spirit of John Wesley's words:—'Is a man a believer in Jesus Christ, and is his life suitable to his profession?—are not only the *main* but the *sole* inquiries I make in order to his admission into our Society.' In the admirable words of A. N. Groves: '*Life, not light, is the term of communion.*'

"II. WE UNDERSTAND THAT ALL PARTY SPIRIT, EITHER IN A LOCAL ASSEMBLY OR IN THE UNIVERSAL CHURCH, IS DISPLEASING TO GOD (1 Cor. i. 10-13). Factions are inevitable. 'For there must also be factions among you, that they which are approved may be made manifest among you' (1 Cor. xi. 19). But factions are not thereby justified. 'Now the works of the flesh are manifest, which are these, fornication, . . . factions, divisions, parties, . . . and such like; of the which I forewarn you . . . that they which practise such things shall not inherit the kingdom of God' (Gal. v. 21). Division is the fruit of somebody's disobedience; for if all adhered to the mind of Christ, as revealed in the Scriptures, divisions would be impossible. 'Fulfil ye my joy, that ye be of the *same mind*, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory. . . . Have this mind in you, which was also in Christ Jesus' (Phil. ii. 2-5).

"III. WE UNDERSTAND THAT EVEN GRAVE DIFFERENCES IN DOCTRINE ARE TO BE SUBORDINATED TO CHRISTIAN LOVE (Rom. xiv. 1-13). False doctrine within the Church of God has risen to a fearful height: nevertheless, in dealing with it, we may not go beyond the Scriptures. 'Him that is weak in the faith receive. . . . For God hath received him' (Rom. xiv. 1, 3). Conversion is the compelling reason for communion. Fellowship with a brother in error is not fellowship with his *sin*, but with his *life in Christ*; we do not hold communion with his *weakness*, but with his *faith*. The Church is God's convalescent home (Heb. xii. 12, 13): supreme forbearance is thus required, not for the laxity of indifference, but for the catholicity of love. Differences of judgment on Scripture must be met, not by excommunication (as in 3 John 9, 10), but by instruction (Acts xviii. 26), longsuffering (2 Tim. ii. 24, 25), and humility (1 Cor. viii. 2; 2 Tim. iv. 2; Heb. iii. 12-13; 1 Thess. v. 11; Eph. iv. 1-3).

Of the "Consequences," we will give two.

"1. WE ARE TO LOOK WITH SORROW, NOT WITH SCORN, ON THE DIVIDED CHURCH. Growth in love will increase our pain over thousands of dear souls who seem to rejoice in schism. In the memorable words of Maeterlinck: 'The greater our love may be, the greater the surface that we expose to majestic sorrow.' Let us beware of falling into an attitude of angry protest and impotent uncharity (Eph. vi. 24, Gal. iii. 28).

"2. GOD HAS LIBERATED US FROM THE THRALDOM OF SECT IN ORDER THAT WE MAY LOVE ALL IN CHRIST. Daily recollect, I beseech you, how rapidly we are nearing 'that all-reconciling world where Luther and Zwingle are well agreed.' We would say, with Whitefield: 'I wish all names among the Saints of God were swallowed up in that one of Christian. Are you Christ's? If so, I love you with all my heart' (Acts xi. 26, 1 Pet. iv. 16). He is most Godlike who never abandons truth, yet also never abandons love. 'God is love; and he that dwelleth in love, dwelleth in God' (1 John iv. 16)."

But some of our readers will ask: Are there to be no limitations as to our fellowship? No tests as to union in worship and service?

Our answer is that the one fundamental condition of being fellow-members of the one Spiritual Body of Christ covers all others.

A realisation of this will make us "Inclusives." We hear a great deal about "exclusive," and "close," and "open"; but if we know more of our *joint* Union in Christ, all such terms will be merged in "Inclusives."

We are being, even now, "builded together for an habitation of God through the Spirit."

If there be a Porch to this Building, then it is supported by Two Pillars, as was the Porch to the Temple of God of old; "Jachin" and "Boaz" were the names of these Pillars.

The former meaning, "*He shall establish.*"

The latter meaning, "*In it is strength.*"

We may apply the illustration to the two pillars by which we enter into the enjoyment of this fellowship. The words "He" and "It" sufficiently indicate

THE LIVING WORD,

the Lord Jesus Christ, and

THE WRITTEN WORD,

the Scriptures of truth.

If we are one in welcoming all the claims of these two, then we can unite in a third; the only other form of service which Scripture gives to us in connection with the other two—

THE PREACHED WORD.

If we are at one in holding the Headship of Christ, as Head over all things to His Church (Eph. i.).

And if we are at one in holding the supremacy of the Word, as being the Word of God and not of man.

Then all beside is merely a question of "views," more or less tinged by our mutual weakness, infirmity, and ignorance (only knowing as we do "in part").

These infirmities call for, and demand, in each one of the members of the one Body

"All lowliness
And meekness,
With long-suffering,
Forbearing one another in love."

With these, and all these, and with only these, will we be able to KEEP the unity of the Spirit "which God has MADE in Christ."

Papers on the Psalm-Titles.

(Continued from page 6.)

THE FIRST OCCURRENCES OF "SELAH."

IT will be too tedious for our readers to take them all through the 74 Selahs, and give an article on each one. This would take some years. We propose, however, to give the first occurrence, as a specimen of the manner in which all the others will be dealt with; and because the first occurrence of a word or an expression is always the key to its meaning and usage in all its subsequent occurrences in the Word of God.

Having given the first, we shall (the Lord willing) include all the others (which are ready in M.S.) in our complete work on the Psalm-Titles.

We propose, however, to give, later on, some papers on *The Songs of Degrees*, to include which the complete work will be held over.

THE FIRST SELAH.

Psalm iii. 2, 4.

In this Psalm we have *three Selahs*.

- (1) Between verses 2 and 3.
- (2) Between verses 4 and 5.
- (3) Between verse 8 and iv. 1.

The *first* occurrence of *Selah* must necessarily be full of instruction, as being the key to the whole. It presents us with a *contrast*; and connects, what man falsely says, with what is the real fact.

2. "Many there be that say of me*
'There is no help for him in God.'

SELAH.

3. But Thou, O Jehovah, art a Shield about me,
My glory, and the lifter up of my head."

Here the contrast stands out sharply and clearly. Man, being a creature of God, knows God (*Elohim*) only as the Creator: he knows not Jehovah.

But David knew God as his Covenant LORD: and turns to Him as Jehovah, as did Jehoshaphat in a later day (2 Chron. xviii. 31). This Psalm has a historical title. "When he fled from Absalom his son." The history is recorded in 2 Sam. xv.—xviii.; and this is exactly what

* Heb., *my soul*.

his many adversaries did say:—"The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah hath delivered the kingdom into the hand of Absalom thy son" (2 Sam. xvi. 8).

The *Selah*, here, contrasts the *Jehovah* of verse 3 with the *Elohim* of verse 2.

"But Thou" emphasizes the blessed fact that, in spite of all they might say, Jehovah was his Shield, and would restore him and his kingdom, and in due time lift up his head.

This would not have been half so impressive without the *Selah*, which bids us connect and contrast the true fact with the false assertion.

THE SECOND SELAH.

The *second Selah* occurs between verses 4 and 5, and is meant to convey the same precious truth as is contained in Phil. iv. 6, viz., that when we have made known our requests to God, His peace will be enjoyed in our heart, and will "keep" us from being full of care.

"Be careful for nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And God's peace (which passeth all understanding) shall keep your hearts and minds, through Jesus Christ."

The peace that must reign in the presence of Him who seeth the end from the beginning must be wonderful indeed, and perfect. It is just this very fact, that we do not see beyond the present moment, which fills us with care, and prevents us from enjoying the keeping power of that Divine and perfect peace.

Now, see how we are called to learn this same lesson as it is taught in David's experience.

4. "I cried unto Jehovah with my voice,
And He heard me out of His holy mountain.

SELAH.

5. I laid me down and slept;
I awaked; for Jehovah sustained me."

Yes, in that terrible night of his flight from Jerusalem, David could lay him down and sleep. True he was awake out of it by the tidings sent from Hushai by Jonathan and Ahimaaz, the sons of Abiathar, who said, "Arise, and pass quickly over the water (Jordan). . . . Then David arose, and all the people that were with him, and they passed over Jordan, and by the morning light there lacked not one of them that was not gone over Jordan" (2 Sam. xvii. 21, 22).

David's trust in Jehovah is seen in 2 Sam. xv. 25; xvi. 12. It was all the affair of a night (2 Sam. xvii. 1), but David slept in peace, his heart and mind "kept by the peace of God," to whom he had cried; and by whom he was answered and sustained.

THE THIRD SELAH.

The *third Selah* occurs at the end of the Psalm, between verse 8 and Ps. iv. 1. It thus *connects* the two Psalms, and tells us that they both refer to the same circumstances, viz., to the time "when David fled from Absalom his son."

It gives us, in Ps. iv. 1, the words of the cry in Ps. iii. 4;

and (in iv. 2) it connects the lies of the adversaries in iii. 1, 2.

Selah here, at the end of Psalm iii., gives us the first example of this usage.

Indeed, in this first Psalm in which the word occurs, we have the three chief uses to which it is put (1) *contrast*, (2) *additional* and consequent truth and teaching, and (3) a literary *connecting link*.

This literary connection is again seen in iv. 8, where we have the same reference to that terrible *night* in David's experience (2 Sam. xvii. 1). It is not merely "an evening Psalm," as it has been called. It is far more than that. It finds its place in David's history, and is linked on to that night when he fled from Absalom, and Absalom said, "I will arise and pursue after David this night." It is thus connected with events which took place at least 1020 years B.C. These events, and these alone, satisfy it and explain it.

It is "concerning Inheritances" (*Nehiloth**); or *the Great Inheritance*.† David's Inheritance was in jeopardy. His "glory" was in danger of ceasing; his "crown" of being profaned; and his "throne" of being cast down to the ground (Ps. lxxxix. 39, 44).

This leads us up to

Psalm iv.,

in which we have *two Selahs*.

- (1) The first between verses 2 and 3.
- (2) The second between verses 4 and 5.

THE FOURTH SELAH.

The *first Selah* of Ps. iv. shows that, in spite of all the vain lies of those who would turn his glory into shame (v. 2), and cast his crown and his throne to the ground, Jehovah, his God, would hear him when he called unto Him, because he had found favour in the eyes of Jehovah. All depended on His grace and favour. This was his support in that time of trouble. See 2 Sam. xv. 25: "Carry back the ark of God into the city: if I shall find favour in the eyes of Jehovah, He will bring me again, and shew me both it and His habitation." This was the note of praise also in another deliverance, "He delivered me, because He had a favour unto me" (2 Sam. xxii. 20); "He delivered me because He delighted in me" (Ps. xviii. 19).

This is exactly what is emphasized by this first *Selah* of this Psalm:

2. "O ye sons of men, how long will ye turn my glory into shame?
[How long] will ye love vanity,
[How long will ye] seek after lies.

SELAH.

3. But know ye, that Jehovah hath set apart him that is godly unto Himself:
Jehovah will hear when I call unto Him."

When he heard the cursing of Shimei, as he fled from the city, he said: "Let him curse; for Jehovah hath bidden him. It may be that Jehovah will look on my

affliction, and that Jehovah will requite me good for his cursing this day" (2 Sam. xvi. 11, 12).

THE FIFTH SELAH.

The second *Selah* of Ps. iv. occurs between verses 4 and 5: and, coming here, it points to the true structure of this Psalm. In verse 1, and again in verses 6-8, we have *Prayer*, or David's address to Jehovah. The four verses which form the middle part of the Psalm are addressed specifically to the "sons of men." The former two (vv. 2, 3) are at once seen to be *Expostulation*; and the latter two (vv. 4, 5) *Exhortation*.

This may be better exhibited by the Structure:

THE STRUCTURE.

Psalm iv.

- A | 1. Prayer.
B | 2, 3. Expostulation. *Selah*.
B | 4, 5. Exhortation. *Selah*.
A | 6-8. Prayer.

Now we are in a position to note that the first *Selah* occurs in the middle of B, connecting verses 2 and 3. And that the second *Selah* occurs in the middle of B, connecting verses 4 and 5.

We have already considered the force of the first *Selah*, and seen that it is meant to emphasize the *Expostulation*, by contrasting Jehovah's favour with man's disfavour.

The second *Selah* is now seen to be *Synthetic*, and is used to emphasize the *Exhortation*.

The first part of the Exhortation which precedes the *Selah* is directed to the sin of "the sons of men" against David. These "sons of men" were (1) to "tremble," and (2) to consider themselves, and (3) to hold their tongues.

The *Selah* conducts us to a much more important part of the Exhortation, viz., their *duty* to God. The putting away of their sin by offering the sacrifices required by a righteous law, which would give them also a title to trust in Jehovah.

Now look at the two verses, and see the force of the *Selah* which connects them and teaches this important lesson.

4. "Stand in awe, and sin not:
Reflect [on Jehovah's favour to me] in your heart,
upon your bed, and be silent.

SELAH.

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah."

Thus these two *Selahs* of Psalm iv. point us to the true structure of the Psalm; and the Structure, in turn, gives us the scope and the correct meaning and interpretation of the words.

We have already considered a further lesson conveyed by this fourth Psalm, in the *sub*-scription, which in our Bibles stand at present as part of the *super*-scription of Psalm v. We have seen under the word *Nehiloth* that it is "concerning Inheritances;" or, *the Great Inheritance*.

* See under this title March, 1905.

† If we take this as the plural of majesty.

¹ March, 1905. Vol. xi., p. 26.

Contributed Articles.

THE HIDDEN MANNA.

"And hungry souls there are, that find and eat God's Manna day by day."

COWPER sings that Israel of old not only had a view of Sinai in a blaze, but learnt the Gospel too; that types and shadows were a glass in which they saw a Saviour's face.

The bulk of The People, however, who came out of Egypt, never lived in the Abrahamic tradition; neither do they seem to have possessed Faith, nor a clear perception to behold the Vision of the Messianic Prince, and that Life which He could give in "the world to come" (Heb. ii. 5; vi. 5).

Some time ago, while considering the passage of The Jordan, as recorded in the Book of Joshua, the attention of the writer was focussed upon Num. xxvi. 64, 65: "But among these there was not a man of them that were numbered by Moses and Aaron the priest: who numbered the Children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb, the Son of Jephunneh, and Joshua, the Son of Nun."

What was it, may be asked, that rendered this old generation of Israel unfit to pass through the River of Death into the new inheritance? A reply to which may suitably be made, based on Heb. iii. 17-19, that "unbelief" was the essential cause of the lamentable failure.

The People violated the first principles of Faith; for "Faith is the subsisting upon things hoped for, the being certainly persuaded of things not seen."

The history of Israel in the Wilderness proves that the People were devoid of all subjective (*spiritual*) capacity.

They hankered after the old and deathly environment of Egypt; they sowed to the flesh, and of the flesh they reaped corruption.

They had no reverent fear of Jehovah before their eyes. The People were evidently dead to the Promises made unto Abraham, and had no pleasure in the covenants made unto him and to his seed.

Moses had been instructed into the Mysteries on the Holy Mount; probably the Elders too; for they had seen "the Glory of the God of Israel," and the place where he stood. Yet we note with amazement that, when Moses had pitched the Tabernacle "without the camp, afar off from the camp," none stood by him save "his servant Joshua." It is interesting to observe that in Heb. xi. 29, the chapter of Faith, the wilderness life of Israel is omitted.

We cannot be wrong in assuming that the People knew their national traditions, that they had heard the chroniclers relate the careers of Abraham, Isaac, and Jacob, together with the great and precious promises made unto them and to their seed.

As "like begets like," however, we may trace their national character back to those ancestors as rehearsed in Gen. xlix. 3-27. Herein we are presented with their

persistent hatred toward their brother; we read how they rejected him and sold him. A great famine is recorded; also how this brother, though *they knew him not*, sustained their lives.

Israel beheld signs and wonders; daily, too, they saw the cloud of Glory overshadowing the Holiest Place. They had eyes, but they saw not; ears had they, but they heard not; neither does it appear that the People ever possessed any intelligent impression concerning *the hidden things within the vails*.

Evidently they were not "men of desire"; their soul never panted after God.

The explanation of this state of callous indifference is summed up in Ps. lxxviii.

Truly *then*, as *to-day*, in the world of religionism, the "worst of all evils is the lack of Desire."

This second generation of Israel were numb to the history of Abraham and the patriarchs; nor were they either persuaded or animated by the bones of Joseph (Gen. l. 24, 25; Ex. xiii. 19; Jos. xxiv. 32; Heb. xi. 22).

At a much later period the Nation refused to hear Moses and the prophets; neither were they persuaded *though one rose from the dead*.

Moses had been initiated into the holy mysteries; and we may conclude that he was never backward in imparting *hidden Truth and Spiritual instruction* to a hearing ear and a believing heart.

It was his custom to preach "*Life and Death*" (Deut. xxx. 15-20).

Thus we are brought to the pith of the question already asked. And of that generation it might be truly said, as it was of another long afterwards, "There standeth one among you whom ye know not."

The Abrahamic People had no thought, no consciousness, concerning Abraham's citizenship in Heaven; of that hidden City and State whose builder and Maker is God.

Israel ought to have known, as an elect few always did, that the Law was an Instruction to convince the thoughtful and devout of their natural corruption and inability. It was to be a standard by which moral and Spiritual measurements might be taken of Self.

It would seem as if Israel regarded the Law as being a political and moral code, and nothing more.

Thus their relationship to it became only ethical and animal; this latter nature ruling *in them* instead of the MAN in them ruling *it*.

By the Law the Man should have learnt to reckon himself dead. That, as the animal, the natural and corruptible, is necessarily incapable of fulfilling the sweet and beautiful Law of the Higher Kingdom, therefore, he, the Man, was to be done with it. It was to degenerate and die, and be buried in the billowy waters of death.

Had they not all passed through the Sea? Had they not been baptised into Moses in the cloud and in the Sea? Yes, truly; but Israel's gaze was always upon the things seen and temporal.

They had good tidings preached unto them, even as Christendom to-day, "but the word of hearing did not profit them, because they were not united by Faith with them that heard" (Ps. lxxviii. 8. 18, 37).

The nation was numb and torpid to God's purposes concerning it.

Their ideal was a perfecting of the flesh.

In the animal such is perfectly right: in the Man, to whom the Law has become an Instruction, perfectly wrong.

They aimed at the Law, instead of making the Law an instruction and a discipline to bring them to God. "But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba."

The people were addicted to denominational religionism, accompanied by feast days, solemn assemblies, much music, and singing.

Let us read carefully, verse by verse, the *fifth chapter of Amos*.

Let us compare it, as we proceed, with the moral, religious, and commercial life of so-called "Christian England."

Every word of this solemn chapter is so literally true of our present national life, that it is difficult to believe that similar causes are not at work, and that such will not in due course produce similar results in some national disaster.

As Israel and Judah rested in the Law, instead of going through it to God, so now the "Christian religion" (it is termed *heathenism* in Amos ix. 12) rests placidly on the doctrine of "believing," instead of fulfilling "the Law of Christ" (Gal. vi. 2; 1 John iv. 21; John xiii. 34).

The enlightened Christian knows that he is no longer under the Law of Moses; but he ought to know that he is under a law of God, for he is under "Christ's Law" (1 Cor. ix. 20, 21).

To avoid the enmity, the present day creed is "*only believe*." *Only*: there is to be no anxiety, or repentance; such would make active the enmity, produce grief and pain. Such would remind the man, the sinner, that "whatsoever he soweth *that* shall he also reap."

The fifth chapter of Amos is founded on the fact that Israel *believed*. It was *only* that, and no more.

The majority of English Protestants *believe*, but we see no great change of character, not even, alas, in many *members and communicants*.

Dear reader, Religion is a very popular thing, the world loves it, and thus the things of God are being constantly brought under the patronage of the Devil.

We are not saved by Faith, but by Christ, through or by *the agency of Faith*.

It is not to stand still and believe, and *never go to Christ*.

It is by going up to Him, The Door, and entering in, leaving outside the old man and his deeds, natural and animal, that we receive our Eternal Life, with a Righteousness that is Divine, begun in the Now, continued in us through the energy of the Eternal Spirit, to be perfected in the Hereafter.

"Whosoever will be a friend of the world maketh himself an enemy of God." The Word replies to our introductory question, "Israel doth not comprehend, My people doth not consider"; "for they are a nation void of counsel, and there is no understanding in them. Oh, that they were wise, that they understood this, that they would consider their latter end!"

So the People of that generation entered not in because of unbelief.

Now let us examine, more analytically, the causes which operated to frustrate the entering in of the People; also with regard to Joshua and Caleb, as to the grounds upon which they were permitted to enter into that Land of Rest.

The People had been delivered out of Egypt, and from the power of Satan's King, under the blood of the slain Lamb.

They journeyed through the wilderness guided by the Ark of the Covenant and the Cloudy Pillar. Nevertheless, they murmured against Moses and Aaron; they longed for the "flesh-pots" of Egypt (Ex. xvi. 2-4).

By a wonderful exhibition of Grace, the Lord replied to their ungrateful complaints by "raining down bread from heaven." It was *the gift of God*. This gift itself became the test whereby the truly heathenistic heart of Israel was revealed. They refused to see Him, their Sustainer, *who was invisible*. HE was their LIFE; as it is written, "It is no vain thing for you; because it is your Life" (Deut. xxxii. 47). "For He is thy LIFE, and the length of thy days."

We truly wonder how it was that the People failed to perceive, amid such signs and wonders and proofs of love and care, "the invisible things of Him . . . His power and Godhead."

They altogether failed to take to heart what Moses would have had them learn: "He humbled thee, and suffered thee to hunger, and fed thee with Manna which thou knewest not, neither did thy fathers know: that He might make thee know that man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live" (see Ps. cxxx. 5; Rom. x. 17; 2 Cor. v. 19; 1 John ii. 5).

These things contain an important lesson for us to-day. Their application is pointed. A national apostasy is now moving forward (2 John 9, R.V.) along lines very similar to those which hindered the second generation from entering the Promised Land; and which, in the fifth generation, caused Israel to be set aside, the natural branches being broken off because they refused to see Him, their true Prophet, and refused to eat of the Manna that came down from Heaven.

In Heb. ix. 4 mention is made of "the Ark of the Covenant overlaid round about with gold, wherein was (*is*) a golden pot holding the Manna" (see Ex. xvi. 33, 34).

This statement has an important bearing upon our subject, *The Hidden Manna*.

It is additional information of an interesting character.

Gold is recognised as being a type of that which is Divinely excellent and glorious.

The "omer-ful of Manna" was encased in gold; moreover, this golden pot was laid up in a hidden manner within that coffer which represented Christ, and proclaimed Him to be the antitypical Mercy Seat (Rom. iii. 24, 25; Heb. ix. 5), the True Propitiation and Life Giver. For the Manna was to be the life of Israel, whom it preserved after a natural manner until the People "came to a land inhabited (*i.e.*, cultivated and sustaining when the Manna would no longer

be necessary); they did eat Manna until they came unto the borders of the land of Canaan."

"Now, an omer is the tenth part of an ephah" (v. 36).

Why is this apparently trivial comment made here? It is a "pure word" given by the inspiration of God, and is for our learning (Ps. xii. 6; Prov. xxx. 5). It is the Divine commentary on Ex. xvi. 36. The Manna was certainly (as taken from the ground and eaten by the merely soulish or natural man) his life.

Through unbelief, however religious that may be, that "bread from heaven" could exercise in their carnal nature no additional potentiality; it was powerless to carry the merely natural man through Death into the Promised Land of Rest (John iii. 3-6; i. 13).

The People had experienced religious ceremonies, with external ritual, since the Exodus; but, evidently enough, the nation had not obtained any inherent or psychological faculty thereby, nor secured to itself, and its members, a *New Nature*.

A Natural organism is born into the Natural world by Natural processes through the laws of Flesh, by which it acquires Natural habits and characteristics.

So, as the Lord said, "That which is born out of the flesh is flesh."

On the other hand a Spiritual organism is born into the Spiritual world by Spiritual processes by the laws of Spirit, and acquires Spiritual habits and characteristics.

Hence the Lord said, "That which is born out of the Spirit is Spirit."

So profound is the change that must take place in the human being to have Eternal Life that the Scripture speaks of it in the terms of a "NEW CREATION" (Gal. vi. 15; 2 Cor. v. 17; 1 Pet. i. 23, with v. 3).

The law of "Conformity to Type" is the gulf that separates the Natural from the Spiritual. This Law prohibits Natural Life from ever passing into Christ Life (1 Cor. xv. 47-50): for every generic life-seed is endued with its distinctive and artistic type or pattern, and "to each seed a body of its own."

In like manner the true believer obtains through Christ's resurrection, with its "Newness of Life," the privilege of being conformed to the New Type of human-kind, even to that of God's glorious Son.

Now to return to verse 36: "an omer is the tenth part." The number ten is significant of *completeness*.

Thus, the "omer-ful of Manna" within the *golden* pot signified how completely was the Life hidden within the vail, *i.e.*, in Heaven itself.

To the Jews our Lord Himself said, "This (*i.e.*, I myself,) is the Bread that cometh down out of Heaven, that a man may eat thereof and not die."

We believe that in John vi. may be found the key which not only explains the failure of Israel to obtain possession of Canaan (their carcasses falling in the wilderness), but similarly will explain the solemn truth that "many," vast numbers, throughout a de-Christianised Christendom taking their stand upon unauthorised ritual inventions, and priests trading upon the *false insignia* of out-of-date priesthoods, have neither part nor lot in the things of God and of His Christ. Such know *Him* not, nor the *Power* of His

resurrection, nor the fellowship of His sufferings, not having become *conformable to His death* (Philip. iii. 8-11).

Our Lord affirms that the "fathers did eat (*pháγω*, *phagō*), the Manna in the wilderness, and they died"; on the contrary, "as the Living Father sent Me, and I live because of the Father; SO he that eateth (*τρώγω*, *trōgō*), Me, he also shall live because of Me." And in verse 58, "Not as the fathers did eat (*phagō*), and died; he that eateth (*trōgō*), *this* bread shall live for ever."

"The fathers" ate after a certain manner, and failed to enter into Canaan (by, as it were, resurrection; see Josh. iv. 2-10). Joshua and Caleb, Moses and Aaron, also ate of the Manna, yet they obtained some hidden and truly spiritual energy which enabled them to enter in and take possession.*

The verb *pháγω*, *phagō*, like the Latin *edo*, means generally to eat; consume, eat up. On the other hand, the force of *τρώγω*, *trōgō*, lies in the fact that it means to feed, and implies the *object*, rather than the *act*, of mere eating. *Phagō* therefore refers more properly to a *carnal eating*, while *Trogō* refers to a *spiritual feeding*.

Thus the words are full of meaning to the enlightened conscience.

It is written, "So the People sat down to eat (*phagō*) and drink, and rose up to play."

The People saw nothing in the Manna but an objective article of food. External religionism, along with "the meat that perisheth," was sufficient for them. They sowed to the flesh, and of the flesh reaped corruption (Heb. iv. 1).

There is nothing new under the Sun. As Israel of old, so to-day in our religious "places of worship," we fear too many "take and eat" (*phagō*), forgetful that they must—if Christ, the Living Bread, is to be a *quickening spirit within*—feed (*trōgō*) upon Him *in their heart and spirit*.

It was LIFE, eternal Life, that the Israelite required *then*, as we do *now*. "It is no vain thing for you; because He is your LIFE" (Lev. xviii. 5; Deut. xxx. 14, 15, 20; xxxii. 47).

Nature and natural food cannot bestow this Gift. It is beyond the limits of all natural law; by such it is forbidden.

The organic constitution of the human soul also forbids it.

Outside these limits there is a *great gulf*† which separates the natural world from the heavenly and spiritual sphere.

* Aaron and Moses each died in his official capacity; and *judicially*. Israel *again* at Kadesh, and *again* in rebellion! (Num. xx). Aaron and Moses appealed to Jehovah. They, however, *failed* in their mediatorial vocation at this time. Their sin became an *official* offence. In their respective *vocations*, therefore, they died; and *so* judicially.

On this occasion the People escaped all punishment! The reason being that it fell on their two representative sin-bearers, who were thus "stricken for their transgressions," and who dispensationally bore "the iniquity of them all" (see Ps. cvi. 32). They both died an *obedient* death with regard to its antitypical significance.

† This gulf is what is known as the law of *Conformity to Type*. The Adamic race belongs to the Genus *Homo*; Species, *natural and corruptible*. The New Man, through Resurrection, is the first-born of a new species of the Genus *Homo*, a spiritual and incorruptible one. The gulf is impassable; there being no transmutation of Species. Distinctive Life is begotten only from its own distinctive seed (1 Pet. i. 23), a scientific truth, enunciated (*circa* A.D. 60) by a fisherman!

The transmission of the same type, or pattern, is provided for in the nature and order of pro-creation. No creature can beget an offspring of a natural order or Genus different from that within which it itself was begotten and brought forth: "all after his (or their) kind" (Gen. i. 11, 12, 21, 24, 25; 1 Cor. xv. 38).

This gulf cannot be bridged except from the higher or celestial side.

Man from his lower platform cannot do so, for he works only through natural laws, which can give him no certain hope, or footing, in that heavenly or rather super-celestial world (Eph. i. 3; ii. 6; iii. 10). To that other world the natural man is therefore DEAD, and if left to himself must for ever remain so, through his fall and failure, as regards the laws of Eternal Rightness, through tresspasses and sin.

Why, then, were "most of them overthrown in the wilderness?" And how do they thus become as an example to us?

Because the People did not eat of *The Hidden Manna*.

As we know, the golden pot containing the omer-ful of Manna was concealed within the veil, in identity with that which represented Christ in Glory.

We may, I take it, suppose that all Israel knew of it being therein. But none of them thought upon that mysterious Manna hidden away in the Holiest Place. They lived careless and wasteful lives, they did not read, mark, or learn and *inwardly digest concerning the "good tidings"* (Heb. iv. 2),* which were published to them, viz., the Promise of Rest.

"But the word of hearing (*i.e.*, the good tidings published) did not profit them, not being mixed with Faith in those who heard."†

We desire to apply this history of Israel to ourselves, and especially so to the "mixed multitude" of the so-called *churches*, that we may be encouraged to follow the steps of the Divine Israelite who "lived by the Father;" that we, too, may live by Him, being kept in daily union with Christ our Head; and our inner man (2 Cor. iv. 16, Col. iii. 10) daily renewed by feeding upon the Glorified Man in Heaven.

We are not to seek our enjoyments from earthly sources, having our minds set upon "earthly things," which bring perdition; "for our seat of government is in Heaven."

The body is to be like to its Head in nature and character—type must answer to type. Our *standing* being "in Christ" hidden in Heaven; our daily *state* must accord therewith: the New Nature, the Resurrection organism *in potentiâ*, must live in conformity with its Risen Head.

And, reckoning ourselves so, we must *logically* (Rom. xii. 1, 2, Greek) live day by day through a continuous renewal of spiritual energy. This is imparted according as the measure of our walk is watchful and correspondent with our Heavenly environment, which is *Christ* "our Life."

Our daily *state* ought to accord with our blessed *condition* in HIM.

* In ch. iii. 6 we are introduced to "Christ as a Son over God's House; which House are we." Then in ch. iv. 3 the apostle explains that "we which have believed do enter into that Rest:" (Compare Ruth; Jer. vi. 16; Matt. xi. 28, 29).

† The interpretation of this sentence seems to be that the people, having received the "good tidings," did not mingle it with Faith, and thus digest and turn it into nourishment. Thus they could not become united with those who did so mingle the hearing of the Gospel with Faith. For Faith is that Divine Cordial which renders effective and assimilative, for Eternal sustenance, the Bread that cometh down from Heaven.

Paul and Barnabas at Antioch urged the devout "to continue, or persist, in the Grace of God" (see also Col. i. 23; iv. 2; *et alia*).

Our Lord Himself emphasizes the necessity of "*abiding in Him*," in order that there may be no interruption of the flow of those spiritual energies which alone can keep the new spirit or nature quickened in its fulness.

It is thus alone that saints maintain the peace that passeth understanding, with the fulness of Life which gives unbroken fellowship and victory.

No need, therefore, to talk about "deepening the spiritual life," or of seeking for "the higher life," or of getting a "second blessing." Obedience only is required, "Abide in ME"; live as being "seated in the heavenlies."

The world knows nothing of these things, nor, indeed, do worldly "churches."

They cannot apprehend them, "for they are spiritually discerned"; not through the five natural senses, but through, or in the way of, *faith*, that sixth sense which is the specific property of the spiritual man.

But, at His manifestation, *then* shall we be manifested with Him in Glory: *then* shall this mortal put on Immortality. *Then* shall be brought to the birth the words of the Lord Jesus, that new wine shall be put into new bottles.

Our Lord in Luke xi. 3 implies the constant need of keeping up the union which diffuses throughout the personality continuous renewals of spiritual life and vigour. "Give us day by day the bread that cometh down," *i.e.*, from heaven (Rom. xii. 2; 2 Cor. iv. 16; Col. iii. 10).

"For ye died, and your life (*ζωή, zōē*, not *ψυχή, psuchē*) is hidden with Christ in God"; truly, and in fact, a beautiful interpretation of the Manna in the Golden Pot hidden within the veil.

"He is our LIFE." That is the fact we are to live upon. Wholly in Christ Personal. We are not to feed upon external things, such as external "*performances* of divine worship," religious ceremonies and elements, after Pagan, Jewish, and Catholic models. The "Faith of Jesus, the Son of God," has to-day degenerated into religious clubs of a most comfortable kind. *True* "religion" would not cease if religious clubs were abolished!

Our Life is in secret. That is how we are to live; *by Faith* as seeing Him who is invisible.

Moses and Aaron, Joshua and Caleb possessed the secret. They *fed* day by day on that Hidden Manna, Christ in Resurrection.

Therefore God could honour them, and lead them through the River into the promised Land of Rest.

We may safely aver that they possessed the Faith which is of Abrahamic quality, and differentiates "the Israel of God" (Gal. vi. 14-16).

"We subsist upon the things hoped for," even that "hope which is laid up for us in the heavens," where, as the Apostle Peter writes, it is "reserved (*in safety*)" until the time of Manifestation (1 John iii. 2, 3).

It cannot be lost, for it is hidden in Christ in God; and God is the perfect environment of our Future Life.

In His Almighty mind nothing can be lost or forgotten for the mind of God is a capacious index. He originates

all things, knows all things, and can do all things. In His universal and everlasting mind all generations are registered, and from it in due course He will reproduce everybody in his or her personal identity.

EPILOGUE.

Deeds (*growth*) form habits. A constant doing (*in Grace*) passes into a habit. By our mental processes we form *tracks* through the structures and processes of the brain. Good and bad conceptions, alike, constantly being transmitted (and possibly harboured) form *tracks* as it were—well-beaten paths, which ultimately pass into HABITS; so that it is strictly true that what a man sows, and continues to sow, he is bound to reap—we *must all reap*; for it ought to be well understood that so far as *the natural body* is concerned it is not the *punishment* of SIN that is taken away, but *the guilt of this*, with specific regard to the PERSONALITY.

But HABITS develop *character*. And character determines future destiny. For God does not deal with the form, but with *the nature* of things. CHARACTER is *quality*.

In Heb. i. 3 it is written that Christ was the *χαρακτήρ*, *character*, or express Image of God's substance. To this character, that of the Lord Jesus Christ, God will have each of His children attain.

The Apostle Peter teaches that we "may become partakers of a Divine nature" (Eph. iv. 24 Heb. xii. 10; 1 John iii. 2).

Our Life is laid up in secret together with Christ in God. HE therefore has become our new and spiritual environment, in which *alone* (quite apart from religionisms) we are *now* to live, and move, and have our being; for "AS He is (now), even SO are we in this world."

Torquay.

EDWD. W. FORSTER.

Signs of the Times.

JEWISH SIGNS.

LONDON ZIONIST LEAGUE AND THE TERRITORIAL ORGANISATION.

Mr. Leon Simon, Hon. Sec. of the London Zionist League, writes: "The following manifesto is being issued by the Council of the London Zionist League to members of the League, and to the representatives of the leading communal institutions. It is intended both as an indication of the direction which the work of the League is mainly to take, and as an appeal to non-Zionists to assist actively in the spread of Jewish culture. The League is arranging, as part of its programme for the coming session, a series of lectures on Palestine, which, it is hoped, will be delivered by authorities in each branch of the subject, and will form a permanent contribution to the literature of the Holy Land."

LONDON ZIONIST LEAGUE MANIFESTO.

The present position and aims of Zionism are defined by the following declaration of the Seventh Basle Congress:—

"The Zionist Organisation stands firmly by the fundamental principle of the Basle programme, namely: 'the establishment of a legally secured, publicly recognised home for the Jewish people in Palestine,' and it rejects either as an end or as a means all colonising activity outside Palestine and its adjacent lands."

"As means to the attainment of this end, the Congress resolved that immediate practical work in Palestine should be undertaken concurrently with political and diplomatic work, in the following directions: Exploration, Promotion of Agriculture and Industry, Cultural Development of Palestinian Jews and the acquisition of concessions. The resolutions deal almost exclusively with the practical work of Zionism. It is natural that at Congresses and similar public gatherings stress should be laid on the 'practical' object of obtaining a home for the Jewish people in Palestine. On such occasions the principles underlying the movement are taken for granted, and are therefore not made prominent. The result is that the outside observer tends to overlook the fact that Zionism is based on certain fundamental principles, and that the attitude of each individual Jew towards Zionism depends on his attitude towards these principles, not on his belief in the possibility or the impossibility of obtaining Palestine in the near future. It is therefore to the principles of Zionism that this Council desires specially to draw public attention."

"The fundamental postulate of Zionism is that it is both inevitable and desirable that Jews should continue to maintain their separate identity. In races as in individuals there is an instinct of self-preservation. Zionism seeks to justify this instinct which is ever active in the Jewish people by insisting that, if the Jew must survive, there must be something to be gained by his surviving. He must have a mission. It follows that he must be put into a position in which the carrying out of that mission will be possible. It is at this point that Zionists part company with those who have adopted the 'Mission of Israel' as their cry. The Zionist sees clearly that it is nothing less than a mockery to speak of the Jews as capable of fulfilling any mission whatever in their present state. For a Jewish mission one must have a Jewish people, united by a common Jewish consciousness and common Jewish ideals, not a collection of atoms maintaining a meaningless pretence at separateness when everything in their minds and lives that has any value depends wholly on their non-Jewish surroundings. One wants, in a word, a Jewish nation; and a Jewish nation is only possible in a land with the claims and historic associations of Palestine."

"The winning of Palestine is therefore essential as a means to the great end of enabling the Jews to play a part worthy of them in the world's history. But the work of national regeneration must be begun before Palestine is reached, in order that the land may be won by a people fit to make a worthy use of it. The strengthening of the national consciousness is to be achieved here and now by resisting the tendency towards over-assimilation, and by drawing tighter the bonds that unite Jews in different countries."

"We are told, indeed, that the Jewish religion furnishes a sufficiently strong bond of unity. But the value of this claim is discounted by the uncontested fact that, broadly speaking, emancipation and "enlightenment," under present conditions and in the absence of an active national spirit, tend to weaken the hold of religion on the Jew. There are moreover differences of spiritual outlook, as between the dispersed sections of Jewry, which are not removed by similarities of outward observance; and these latter are in any case too few by themselves to secure a permanent sense of identity."

"How then is the deepening of the Jewish consciousness, and the establishment of a more complete unity, to be achieved? Clearly, by the adoption, in practice as well as in theory, of a wider view of what constitutes Jewish identity. Jews have in common not only their traditional religion, but also a history, a language and a literature—all of them, indeed, intimately bound up with the religion, but capable of being approached independently of it and affording a common ground on which men may meet whose spiritual outlook has little in common. These joint possessions afford a basis for a distinctively Jewish culture which would have a value for all Jews alike and would be proof against external forces making for disintegration. It is necessary that Jewish culture should be made a real and living force. Thus and thus only can there be developed a Jewish consciousness that will unite emancipated Jews with the bulk of the Jewish people and will enable all to co-operate in the fulfilment of a common mission."

"It is for this reason that, as Zionists, who look forward to a future for the Jewish people as glorious as its past, we consider it a primary duty, and peculiarly the function of this League as a branch of the Zionist organisation, to insist on the immediate need of an extension of Jewish culture. Here in England the time is ripe for such an extension. The last few years have witnessed a revival of interest in Jewish literature and history, which may be fruitful in developments. This interest requires to be stimulated and guided. There is need for books on the Hebrew language, directed especially to its re-education as a living tongue; for manuals of modern Hebrew literature; for translations of the Hebrew classics; and for text books of Jewish history, particularly post-Biblical history. There is need above all for personal effort on the part of Jewish thinkers and workers, whose

influence would be more potent than that of mere books. Capable men are wanted to organize classes in the Hebrew language, to improve the existing channels of instruction, and to deliver lectures on Jewish history, on the condition of the Jews in various countries, and on the inner life which has developed in different sections of Jewry. The aim to be kept constantly in view is not merely to encourage interest in Jewish subjects as a field of research for the student, but to develop Jewish character and Jewish ideals among the general body of the community; and this can only be accomplished by association in a movement aiming at the concentration of Jewish effort on a specifically Jewish end.

"Not that this Council wishes to set up the ideal of Jewish culture as the be-all and end-all of the movement. The practical aim of Zionism, and the means to its fulfilment as set forth in the resolutions of the Seventh Congress, must always be kept in view, and must constantly claim a large part of the activities of Zionists. The League is pledged to the furtherance of this programme to the fullest extent of its powers. But we believe that in insisting on the Cultural side of Zionism we are devoting ourselves to a branch of activity no less essential than the practical side. We believe also that this cultural development is the first step towards the fulfilment of the Jewish mission; and we claim therefore the support of all true lovers of their people for that ideal of Jewish Culture which the League sets before its friends and supporters.

"On behalf of the Council,

"HERBERT BENTWICH, President.

"L. SIMON, Hon. Sec.

"New Year, 5666—1905."

SIGNS OF THE APOSTACY.

"MONUMENT TO SATAN.

"[THROUGH LAFFAN'S AGENCY.]

"New York, Nov. 10th, 1905.

"The people of Detroit are greatly indignant over the action of Mr. Mend, a contractor, who has put up a monument to Satan.

"The work, which was unveiled yesterday, is 14ft. high, and represents the devil crouching in a pulpit.

"It bears the inscription, 'Man is not created, but developed. God did not make man, but man has made gods.'"

The way is being prepared for the "Image of the Beast" (Rev. xiii.); and the world is hastening on in its downward course. We shall see "greater things than these." Let us lift up our heads.

"PROFESSING THEMSELVES TO BE WISE," &c.

Those who seek for "the Wisdom of the East" will find it in a recently published book by the Mahatma Sri Agama Guru Paramahansa.

It is a dialogue on "the way of life." This is the end: "You should abandon the ego of sole existence in the infinite, Eternal Bliss, and be yourself the omniscience of the Unfathomable Reality."

Now we know all about it, and know what to do. No doubt it will be quite easy when we are told how to do it!

But the sign of the times is the fact that such a book can be seriously reviewed in a popular Biblical journal, which closes the review with the words "They only are the fools who call this teacher a fool." That is rather hard on Rom. i. 23.

A SUBTLE SNARE.

A paragraph appeared in *The Evening Standard and St. James's Gazette*, on 19th Aug., 1905, commenting on the recent exhortation addressed by Scientists to Ministers to induce them to preach on Hygiene as being so important for the well-being of the nation. That many will fall into this snare we do not doubt. Already, many are at their wits end what to preach about. They know not the Word, and welcome the newspaper which furnishes them with events on which they can make "Pulpit References."

In Hygiene they will find a topic which the flesh can understand, and which, therefore, will be congenial in its nature.

Strangely enough, the paragraph is headed, "Body and Spirit." This, of course, means *the Flesh and the Spirit*: and we are urged to *improve the flesh*. This is ever the

mark of false teaching, and the token of "another Gospel," which effectually denies the teaching of the Lord Jesus in John iii. 6. The paragraph is as follows, and needs no further comment:—

"BODY AND SPIRIT.

"Hygienists are so shocked by man's ignorance of the elementary laws of health that, when they begin to prescribe, their prescriptions are most drastic. Recognising the value of co-operation from the clergy, the sanitary inspectors now in conference approve the instruction of the budding curate and the full-blown rector in sanitary matters, the knowledge so gained to be put to use in teaching hygiene from the pulpit. This is a counsel of perfection, or, as some would rather put it, a counsel of imperfection. Yet it contains the germ of a valuable hint. Many men and more women would be disappointed to hear their favourite preacher discussing the care of the body rather than that of the spirit. On the other hand, the spirit is so dependent on the body that sermons might be made more practical without offence to any and with benefit to the multitude of hearers. Cleanliness of body, for instance, contributes to cleanliness of mind—if not infallibly, certainly very often. A sermon enforcing that point is what we should call a practical sermon. What valid objection can be urged against its being preached?"

"SINGING PARSON."

"The Rev. Andrew B. Holliday, pastor of the Brunswick Wesleyan Church in Liverpool, has a rich baritone voice, and prefaces his sermon on Sunday by a solo from the pulpit. He is known in Liverpool as 'the singing parson.'" (*Daily Express*, London, 2 Sept., 1905.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. F. (Stockport). (i.) In Acts xv. 18 the verb, "is called," is, in the Greek, in the Perfect Tense, "has been called." In Amos ix. 12 it is the Hebrew Present Tense, "is called." The change in tense made by the Holy Spirit in quoting the passage is to show that what had been prophesied in Amos had begun to be fulfilled in the early chapters of Acts, by the calling of the Gentiles as such (Acts xv. 14). In these chapters, as we have said in our papers on the Acts of the Apostles, we have the renewed offer of the Kingdom and the King made by Peter; and a specimen of the dawn of millennial days. But both were rejected by the Nation through their rulers.

Acts xv. does not refer to the Mystery, but to the calling and blessing of the Gentiles as Gentiles: verse 18 shows this. It suffers, like many other passages which have to do with the Mystery, because Transcribers did not understand it; and attempted to make the Text to be what they *could* understand.

There can be no doubt that the primitive reading of Acts xv. 17, 18, was "saith the Lord who doeth all these things [which were] known from the beginning."

These things were known from the beginning. But the Mystery was not known (Rom. xvi. 25): It was "hid in God" (Eph. iii. 9). Amos did not prophesy of the Church, but of Gentile blessing in connection with Israel. That is why Peter, after he had proclaimed the Kingdom—to Israel—was sent to Cæsarea to bring the Gentiles, as such, into it.

But we know that the King was again rejected, and the Mystery was then revealed. The complete and final fulfilment of the prophecy in Amos ix. and Acts xv. is in abeyance.

(ii.) The word "firstfruits," 1 Cor. xv. 23, is in singular number in the Greek, but as the firstfruits themselves were often a plural, so the word has a plural sense. (See James i. 10, Rev. xiv. 4.)

B. H. G. (Bealings). We are sorry we know of no book that will help you as to the Lord's Sermon on the Mount;

for there are so few writers who rightly divide the Word of Truth, that they neither get nor give the "truth." They take every passage in the Bible as though it is to be interpreted of every person in every age.

The Sermon on the Mount was part of the proclamation of the Kingdom. "But now" that the kingdom has been rejected, and the King crucified, the kingdom is in abeyance.

When the King returns, and the time comes for its restoration (Acts i. 6), then the Sermon on the Mount will again apply.

The words, "but now," are not our own. They are the Lord's, in Luke xxii. 36, and are the key to the true understanding of the Sermon on the Mount. Those who believe that it refers to this present Dispensation of Grace do not believe its application to them as individuals, but live in constant disobedience to its precepts.

iii. By the Lord's valedictory address, do you mean John xiv.-xvii., or Matt. xxiv. or xxviii., or Acts i. 2?

H. R. (Liverpool). As to the Resurrections of 1 Cor. xv. and 1 Thes. iv., you will find the answer in our papers on the Apocalypse (ch. xi. 14, and xx. 6); or in the Bound Volume if you consult the Index.

The captives, whom Christ made and led as captives when He rose from the dead, were not saints, either Old Testament or others, but the Saints' *enemies*. They are described and explained in Col. ii. 14, 15. They were Satan, Sin, the Law, and the power of Death and the Grave.

C. S. (Bolton). There are records of three Suppers, *viz.*, John xii. 2, Matt. xxvi. 6, and John xiii. 2.

The Supper in John xii. 2 preceded that of John xiii. 2, which was at Bethany and not at Jerusalem, and is one and the same with Matt. xxvi. 6, but not the same as Matt. xxvi. 20 (Matt. xiv. 17, Luke xxii. 14).

Luke xxii. 14 distinctly says that "the twelve" sat down with them, and *v.* 21 declares that Judas was there.

However much we may be disconcerted at this, we must bow to it.

Perhaps we attach too great an importance to this Passover Feast. For that is all it was; and *every Israelite*, as such, was entitled to partake of it. Perhaps you are reading modern tradition into the whole matter.

J. E. L. (Plymouth). What you mean is that according to Luke ii. 39 (you give no verses) the Lord Jesus was taken from Bethlehem to Nazareth, instead of from Egypt (in Matt. ii. 19-23).

But, where do you start from in your reckoning of Matt. ii. 1. Why not put the visit of the wise men between Luke ii. 39 and 40? It seems that when they left Egypt they returned not to Nazareth direct, but "into the land of Israel" (Matt. ii. 21). This was to Bethlehem. Then, after a short sojourn there (long enough for the visit of the wise men), they "turned aside" to Nazareth, which agrees with Luke ii. 39.

The word rendered "turned aside" is peculiar, and always means *to return after a brief sojourn*. See the usage of this word ἀναχωρέω (*anachōreō*) in Matt. ii. 12, 13, 14; iv. 12; xiv. 13; xv. 21; xxvii. 5; John vi. 15, where it is rendered "depart"; Matt. xii. 15; Mark iii. 7 (withdraw one's self); Acts xxiii. 19; xxvi. 31 (go aside); Matt. ii. 22 (turn aside); Matt. ix. 24 (give place).

Hence we take it that Matt. ii. comes between Luke ii. 39 and 40.

W. M. A. (Helensburgh). 2 Pet. i. 14 seems quite clear, and does not bear the interpretation which the Evangelist you speak of puts upon it. He says: "Peter speaks of putting 'off this tabernacle,' and it was his death he was

referring to. How is this possible if Peter, tabernacle and all, went to the grave." Like a clever controversialist he answers what neither you nor we have ever said. We prefer Peter's words to your Evangelist's presentation of them.

Peter's words are: "Knowing that shortly is (or cometh) the putting off of my tabernacle, as our Lord Jesus Christ also signified to me." (Compare R.V.)

It is no act of Peter's which he was going to do; but an event that was going to happen to him.

By his "tabernacle" he meant his body. Peter's body returned to the dust; and his spirit returned to God who gave it. This is the language of Scripture, and we are content with it (Ecc. xii. 7). If resurrection means anything at all, there will be no "Peter" until the spirit and the body, now separated, are re-united in resurrection. There was no "Peter" before they came together (at his birth), when his tabernacle was put on. 2 Cor. v. quite disposes of his argument. We ourselves are very willing to have this tabernacle put off, knowing that soon we shall be clothed upon with our house which is from heaven—"our resurrection body"—when we shall be "present with the Lord."

J. J. F. (Tennessee). We value your kind letter, and thoughts *re* Gog and Magog. We see the difficulties you mention, but until we find the key, which is doubtless in the Word, we may well keep a definite decision in suspense. What are the books you would like in exchange for Volume I.? We may arrange that matter apart from commercial considerations.

H. H. (Ilford). You give us your "views" and ask us to compare them with Scripture. When you say that "God resurrected Christ from Hell," our only reply is that Scripture says nothing of the kind. And when you say "the resurrection is now in this day of grace," you are in company with those "who concerning the truth have erred, saying the resurrection is past already" (2 Tim. ii. 18). You differ from most Christians only in actually putting into words what their popular traditional belief logically amounts to.

OUR FIRST VOLUME.

J. W. S. (Penrith). We have so many applications for this that we have considered how the desire may best be met.

To reprint it is out of the question, chiefly because of the expense involved when compared with the number required. But also because of the fact that a certain portion is necessarily ephemeral, and relates to circumstances long since passed away.

We propose therefore to look carefully through Vol. I., and reproduce each month, or from time to time, such articles and addresses as are worthy of preservation; reserving a portion of each Number for this purpose.

We trust those who possess Vol. I. will not object to what will be a repetition, in view of the great desire of many of our readers.

BRISTOL.

Mr. A. E. BARBER, of 31 Chelsea Road, Easton, Bristol, would be pleased if any readers of *Things to Come* would communicate with him, with the view of mutual study of God's Word on the lines of 2 Tim. ii. 15.

ACKNOWLEDGEMENTS.

(For *Things to Come* Publishing Fund.)

	£	s.	d.
Mrs. K. (Victoria) ...	0	1	6
C. A. H. (S. Africa) ...	0	1	8

THINGS TO COME.

No. 142.

APRIL, 1906.

Vol. XII. No. 4:

Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 27.)

VII. OUR RESPONSIBILITIES AS TO THE NEW NATURE.

(Continued from page 27.)

THE Third responsibility as to the New nature is TO FEED AND NOURISH IT ON ITS OWN PROPER FOOD.

As the Old nature, the flesh, is fed and nourished by that which is extraneous to it (for it cannot feed on itself), so is it with the New nature. Its food must come from without. It requires to be constantly supplied with the food provided and suited for it. That food is the Word of God.

Hence we are told that, as new-born babes, we are to desire the sincere or pure milk of the Word, that we may grow thereby (1 Pet. ii. 2).

The Word of God is the food of the New nature. "Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God shall man live" (Deut. viii. 3).

There is food of all kinds in it. Milk for babes, and meat for the strong: Comfort for the mourners, help for the weak.

As new-born babes desire milk, so the new-born child of God needs and yearns for the milk of the Word.

This is the only food of the New nature; but it must be "pure": the *living* Word, the Lord Jesus Christ; and the *written* Word, "the Scriptures of Truth." Not one without the other. "I am the bread of life"; *i.e.*, the bread which supports life. "The bread of God is He which cometh down from heaven" (John vi. 33, 35, 48-51).

And then, of the written words of God, Jeremiah could say, "Thy words were found and I did eat them, and thy Word was unto me the joy and rejoicing of my heart" (Jer. xv. 16).

If this could be said by one under the Old Covenant—*à fortiori*,—how much more must it be so for those under the New Covenant, and for the possessors of a "Divine nature."

If the Manna from heaven is called "Angels' food," how much more can the Word be called "the bread of God."

It is only by feeding on the Word that the New nature can be properly nourished. It cannot thrive on man's words, nor on all his "great thoughts." They are useless in the spiritual sphere. The New nature would starve on

human reasoning and worldly literature. All these, at best, would make a "man of men"; but he who feeds on the God-breathed Scriptures will become a "man of God" (2 Tim. iii. 17), thoroughly fitted out* for every emergency: ready for every difficulty; equipped for every conflict; provided against every danger; armed against every temptation; prepared for every trial.

The Son of God, when tried, fell back on the Word of God. His first ministerial words were, "It is written"; and His *first* ministerial utterance was in the words of Scripture (Deut. viii. 3).

Three times the Lord spoke on that solemn occasion, and each time it was in the words of Scripture.

In His *last* ministerial utterance (John xvii.), three times did He again refer to this Word.

"THY WORD is truth" (v. 17).

"I have given them THY WORD" (v. 14).

"I have given unto them the WORDS which thou gavest Me" (v. 8).

Here we have again the "words" and the "Word": for the Word is made up of words; and it is impossible to have the one without the other. If words be tampered with, the Word as a whole is vitiated.

No wonder that believers are so weak and powerless both in resisting the evil and in producing the good. So manifest is this weakness that special meetings, and "Missions," and "Conventions," have been introduced with the express object of "deepening the spiritual life." These furnish the evidence as to the low standard of spiritual life, and the unsatisfactory condition of multitudes of Christians. These are the confessed grounds for the need of such special efforts being made. But the very expression is non-scriptural. We will not say *un-scriptural*, because what is meant is right. But it shows a forgetfulness of the Word which declares that this New nature is "*perfect*," and "Divine," and cannot therefore be "deepened," or increased.

It can be nourished, and fed, and strengthened, but this can be done *only by feeding on God's Word*, and not by listening to men's words. It is by the "exposition" of the Word, and not by exhortation of men, that the New nature can be strong and can be kept in good spiritual health. It is by setting the mind on the things that are above, and not by fixing the attention on anything on earth. It is by searching the Scriptures, not by the examination of self.

All other and lower means that may be adopted only tend to feed and puff up the flesh; and the snare is all the more subtle and dangerous, because it seems and sounds so "good," both in matter, and manner, and motive.

* The Greek word ἐξαρτίσω (*exartiso*) was used by the Greeks of fitting-out a vessel for sea. Such a vessel must have everything on board ready for every emergency which experience has shown must be provided for. The man, and only the man who has God's Word in his heart, is so fitted out.

Moreover, these Conventions are at considerable intervals of time; and to depend on them is as though one were to live on very low diet for a time, and then to make up for it by a great banquet. Thus, at best, it becomes a very irregular, not to say unhealthy, mode of living.

There were saints of God, and a noble army of martyrs and giants in the ministry of the Word of God, and a host of true faithful witnesses long before the days of "Missions," and "Conventions," and Societies.

It was *such* Protestants as these who *gained* for us our great and priceless liberties, long before the days of our modern Protestant Societies, which were invented only for the purpose of defending and preserving what others had gained for us.

All these modern inventions are at once a confession and proof of the low estate into which we are fallen.

The many, instead of feeding on the Word for themselves, prefer to hear the results of other people's studies of it.

It is as though a person were to attend lectures on diet, and study the chemistry of food, instead of eating it, and digesting it, and gathering strength and vigour for his daily duties.

To live on exciting literature, whether sacred or secular, is as though a person were to attempt to live on cakes and sweets and "made dishes," instead of on strength-producing, life-giving, wholesome food.

This is why so many are unequal to the opportunities and responsibilities of the Christian life. This is why so many are powerless before temptation. They give their New nature so little food. They feed on the unwholesome food of their own experiences, or on the experiences and biographies of others. They partake of "good" books, man's books, and hymn-books, which only produce fermentation instead of digestion; because such food cannot be assimilated by the New nature.

Is it any wonder that, with this kind of dietary, and the Word of God partaken of irregularly or only at rare intervals, or scarcely at all, that so many Christians do not manifest a very high conception of the sonship-spirit, of the high and wonderful privileges of the Sons of God; or exhibit a real sense of their responsibility in the world in which their lot is cast?

Let us remember then, that, to realize the privilege of being sons of God, the word of Christ must "dwell within us richly in all wisdom" (Col. iii. 16). The Written Word and the Living Word are the only food of the New nature, and our feeding upon them must not be irregular or at haphazard, getting a mouthful now and again. We do not treat our physical bodies thus; nor do we thus partake of our ordinary bodily food: for we all know full well that proper meals must be partaken of at regular intervals, masticated slowly, and thoroughly digested, so that it may be assimilated and become part of ourselves. Even so must it be with regard to that new spiritual life, which is ours in the gift of the New nature.

When our spiritual condition is weak through neglect of our necessary food, then it is that we are tempted to resort to all sorts of remedies to get the needed strength and health. Many have recourse to quack medicines, which abound in the religious as they do in the natural world.

All sorts of new-fashioned courses of "treatment" are recommended by the "profession," and all sorts of "foods" are advertised as the "best."

God's "bread of life," which He has provided for us, contains within it all that is necessary for us. But we treat it as we treat God's "corn," which He has provided for our natural life. In the grinding of this corn, man has so constructed his mills that he eliminates from it, automatically, in the grinding, nearly all that God has put in it.*

What is left is mostly starch (to say nothing of deleterious matters which are put into it); and as this starch is out of all proportion to the *diastase*, which is that part of the saliva that can alone digest it, it *ferments* in the stomach instead of being *digested*: hence it remains, to become the source of many evils. Meanwhile our system is so poorly nourished that our general health is affected: we mourn over the loss of hair, or teeth; we feel that we are "out of sorts" generally; and then it is that we resort to widely advertised medicines and "foods," until many contract what is known as "the drug habit," and cannot do without such props to their natural life.

In the matter of bread (which to a large extent is practically unobtainable), man is beginning to find out his mistake, and is attempting to remedy it. But what does he do? Instead of adopting the very obvious means, and going back to what God has provided in the corn of wheat, which contains everything that is needed, and this in the right proportion, he is concocting various kinds of "breads," to which he gives wonderful names. The unwary try these new-fashioned breads; and, though their food costs them more, they do not find the results they hoped for.

All this is a great reality going on before all our eyes; and *it has its counterpart in the spiritual world*. The Word of God is neglected, or dealt with, and dealt out, by man in various ways. The milk of the Word is put into a "Separator," and what is not believed by this sect or the other is carefully eliminated or avoided.

Man's substitutes are partaken of; and when we realize that we are weak, or out of health, then, instead of going back to the *cause* of all the mischief (which is neglect of feeding on the simple diet of the Word of God), we continue the very system which has produced all these sad effects, and seek to remedy them by having recourse to man's prescriptions, and by adopting man's recommendations. One party recommends some new kind of "treatment": another adopts "retreats," which are a kind of "rest cure": some take to "stimulants," and, while carefully eschewing those of the material world, will go in for the stimulants and excitement of "missions" and "meetings." Others will act as though the continued practice of the "confession" of the ills they deplore would remove them or cure them: while others, again, act as though a "convention" on these things would bring the desired relief.

* These are sold separately at the Corn-chandlers, and have their own names. (Bran, Pollards, Sharps, Middlings, and then Thirds, Seconds, and Firsts, or "Finest Whites.") In Hungary this is carried out to such an extent that the corn is divided into no less than *eleven* separate parts, which are known by numbers (the mills being known and indicated by letters).

Meantime, it is openly confessed by the very promoters of these modern methods that Christian life is at a very low standard; while spiritual life and sturdy Protestant strength is at a low ebb. Like an ill-fed horse, which has constantly to be whipped, so these ill-fed Believers lash themselves; and go and sit in crowds for others to whip them up to their duties; instead of being like a well-fed horse, on which a whip has no need to be used, and which requires only guiding or holding in.

But all this is not the only evil, or even the worst feature of it. For it is when, in this very low condition of spiritual strength, we engage in spiritual work for the Lord that we are *compelled to do this work in the strength of the Old nature*, the Flesh. This naturally leads many into still greater trouble; until, finally, they "break down," and are "ordered away"; or they break up, and all comes to an end.

Oh, that we could make them see the one simple cause of all these evils, which are universally recognised, admitted, and deplored. The existence of these evils is borne witness to *by the very efforts which are made on all hands to remedy them*.

The root of all the trouble is the neglect of the Divinely appointed means, the feeding upon the Word of God.

This is the instrument by means of which the New nature is implanted; and this is the only means by which it can be supported, nourished, and strengthened.

This Word of God is of value, only as we feed on it for ourselves; and as we properly digest it and assimilate it. No one can do this for us. Do not think, therefore, that we can live by looking on and seeing other people eat; or that we can learn by merely looking over and *copying* their work. We must do our own searchings of the Word, and "mark" our own Bibles, and make our own tables and analyses. True, we may be *guided* and instructed in this by others; and we may be stimulated by their labours and examples; but *we must each one do it for one's self*, and we must learn it for ourselves from the Word. After we may have heard it from others, we must *feed on it for ourselves* in order to derive strength from it.

Everything that we can need for our spiritual health and strength is in the Word of God: and the Holy Spirit who inspired it there is with us, to teach us, and to inspire it in our hearts. Let all our dependence be placed on Him. Let us not slight Him by leaning upon man. Lean not even on "*Things to Come*." Listen to it *only so far as it glorifies Christ* and magnifies His Word. All it can do is to act as a guide and a finger-post, to tell you where the food is, and where the "green pastures" lie; and to point out the usefulness, the sweetness, the power, the truth, and the profitableness of this heavenly food; and tell you where you may find what is suited to your needs.

We have no monopoly in this. We have only the same Word to feed on for ourselves.

We can prepare the food, and carve it for you, but *we cannot eat it for you: you must do this for yourselves*.

It is, after all, simply a question of diet, in the spiritual, as it is, so often, in the physical sphere; and the health of both may be ascertained and known by the same test, and that is "appetite." Appetite in the natural world is the

sign of health. The absence of it is the opposite sign. So it is in the spiritual sphere. Our appetite or desire to feed on the Word of God is *the measure of our spiritual health*. By this measure we may test ourselves. This acts like the clinical thermometer in enabling us to find out and demonstrate our real spiritual condition.

All depends on our spiritual appetite for our only spiritual food, the Word of God.

Only as we not only feed on that Word, but as we digest it, and assimilate it, for our own selves, only so far will it profit us.

Like money, it is of value only in proportion to the enjoyment, benefit, or true happiness that we get out of it. We may have a million pounds in the bank, but if we never use our cheque-book or spend that money, the mere coins are no more to us than so many "counters," or they remain merely *a row of figures in a book*.

God forbid that it should be so with us in relation to His Word. We have all there that is able to make us "walk in newness of life." Here we shall find all armour for every conflict, all strength for every service, all comfort for every sorrow, all resources for every need.

Oh, may this precious Word be not only our armoury, or our storehouse, but *our table*. Oh, that we may, by God's grace, truthfully be able to say:—

"Thou preparest a table before me in the presence of mine enemies:

Thou anointest my head with oil:

My cup runneth over" (Ps. xxiii. 5).

MODERN SANCTIFICATION.

A CORRESPONDENT, T. F. C. (India), sends us a book, entitled *Sanctification, or the Highway of Holiness*, by the Rev. Walter Marshall, with an Introductory note by the Rev. Andrew Murray. It is an abridgment of a work, written in 1692, *The Gospel Mystery of Sanctification*, which is declared to be, in the Introductory note, the "one book in the language admitted by all to be the standard one on 'Sanctification.'"

We are sorry that we cannot see our way to recommend either the abridgment or the full edition. Indeed, we would strongly recommend all who value their spiritual peace and happiness not to touch it. The result of such a book can only be to begin and end with self-examination and self-occupation.

True, Christ is so mixed up with all this that it is most deceptive; and all the more likely to mislead, because the means sound so good, and the end appears so desirable.

Our readers will see the drift of the whole when we point out one expression which pervades the whole book: "The Duties of the Law." We meet with this on page after page. The book may be summed up in this: *Justification by faith, and Sanctification by works*.

The Introduction tells how the author's object is to show "not so much wherein the duties of a holy life consist, as what are the means by which, according to God's will, we can be enabled to live a holy life." In the

second chapter these means are said to be "the inclination of the heart to be HOLY."* (Italics ours.)

We ask, which "heart"? The Old one or the New? and we may well stand appalled when we are told that "the great question the book seeks to answer is, *"how the believer obtains this holy frame or nature."*

There is much confusion of thought in the book, not to say contradiction.

According to the Introduction there *is* such a thing as a New nature, but that it is not *given* to the believer, but it is *in Christ*; and becomes ours only as we by faith and works seek to obtain it. He says, "Let him [*i.e.*, 'the seeker after holiness'] dwell on the central thought—the *holy nature prepared in Christ* communicated and working in us by faith."

Each chapter is prefaced by a short "Direction." The "Direction" of ch. i. is, "That we may acceptably perform the Duties of Holiness and Righteousness required in the Law, our first work is to learn the Powerful and Effectual means whereby we may attain so great an End."

It proceeds to explain this by saying that "The scope of all is, to teach you how you may attain to that practice and manner of life which we call holiness, righteousness, or godliness, obedience, true religion; and *which God requireth of us in the law*, particularly in the moral law, which is summed up in the ten commandments." Again, "My work is to show how the duties of this law may be done when they are known."

"The most I promise is no more than an *acceptable performance of these duties of the law*, such as our gracious merciful God will certainly delight in."

This is the sum and substance, the warp and woof, of the whole book. And it is sufficient to show that it involves a totally new doctrine as to our standing, perfection, and completeness, and meetness "in Christ." It takes our thoughts away from Him (while ever mentioning Him), and centres them on ourselves. Christ is in one sense the means, but it all depends entirely on ourselves as to the use we make of Him. So, while professing to start with Christ, we are from first to last thrown back upon, and occupied with ourselves, and put definitely "under the Law," from which Christ has delivered us.

The "Direction" of chap. ii. is as follows (italics not ours):—

"Several *Endowments and Qualifications* are necessary to enable us for the immediate practice of the Law—particularly,

"We must have *an inclination* and propensity of our hearts thereunto."

"And therefore we must be well *persuaded of our Reconciliation with God*."

* John Bunyan was surely born and wrote in vain: for, eighty years before this book of Walter Marshall's, he shows that he knew the truth of which the latter was so ignorant. It is delightful to read the discourse between CHRISTIAN and IGNORANCE. Says IGNORANCE:—

"My heart tells me so."

CHRISTIAN: "The wise man says, 'He that trusteth in his own heart is a fool.'"

IGNORANCE says, "Yes, *that* is spoken of an evil heart, but mine is a good heart," etc.

CHRISTIAN replies, "Ask my fellow if I be a thief."

"And of our *future enjoyment* of the Everlasting Happiness,

"And of *sufficient strength* both to will and perform all duties acceptably, until we come to the enjoyment of that Happiness."

In chap. iii. we are taught that "our flesh will become His when it is quickened by His Spirit, and His flesh ours, as truly as if we did eat His flesh and drink His blood."

"If we be joined to Christ, our hearts will be no longer left under the power of sinful inclinations." Again we ask, Which heart? The Old or the New?

Even when it comes to "faith," faith is represented as not being of grace, but a work, and a great work. The "Direction" of chap. xi. reads—

"Endeavour diligently to perform *the great work of believing on Christ in a right manner, etc.*"

All this will suit a Roman Catholic just as well as a Protestant; a Ritualist as well as an Evangelical; Thomas à Kempis as well as Andrew Murray; Romish "Directories" as well as Protestant *Rules for Daily Living*.

And, after this, we shall not be surprised to find that "the Sacrament of Baptism must needs be of great use to promote the life of faith": and that "the Sacrament of the Lord's Supper" is as a spiritual feast to nourish our faith, and to strengthen us to walk in all holiness.

"It is *a means and instrument** whereby God doth *really* exhibit and give forth Christ and His salvation to true believers." "Christ doth as truly give His body and blood to true believers in that ordinance as the bread and cup; and they do as truly receive it by faith." "Christ's body and blood are really communicated to us, and we do really partake of them as well as of the bread and cup." "If they understood that God doth really give Christ to their faith, by and with those signs and resemblances, they would prize it as the most delicious feast, and be desirous to partake of it on all opportunities."

We are not surprised to find a "Direction" as to "Fasting"; or that, the concluding paragraph of the whole book should be that "the excellence of this way of Holiness . . . is the way to perfection. It leads to such holiness as shall in a while be absolutely perfect. It differs only in the degree and manner of manifestation from the holiness of heaven."

Surely we have said enough to show the nature and character of this holiness teaching. This is the "standard" work, as issued by the Rev. Andrew Murray, whose books we find in the houses and on the tables of those who frequent the Keswick platforms in various parts of the world.

If this is not Keswick teaching itself, it is where it leads to; and is its logical outcome and end.

The only antidote to it is the Doctrine concerning the Two Natures now appearing in our pages. There we learn in Scripture language the simple truths which the youngest believer can understand.

There is no such thing as a "Mystery of Holiness" in the Word of God. It is so simple that no spiritually-taught believer can fail to see it.

The Old nature is incorrigibly bad, and cannot be

* Italics not ours.

improved. It has no "inclination" for the things of God. On the other hand, the New nature is perfect, and is in us, and not in Christ for us. Its supplies are in Him. The Living Word (Christ) and the Written Word (the Scriptures) are its food by which it is nourished and by which it grows. Its possession means conflict, but its end is Rapture or Resurrection.

Perfection in the flesh is an impossibility, but Perfection in Christ is a blessed reality to *be enjoyed now*, and not to be "attained," by works of any kind, "after a while." God hath already "made (the weakest believer) meet for the inheritance of the saints in light" (Col. i. 12); and no amount of observing "the duties of the Law" can add one whit to that meetness, for it is Divine.

The mere mention of these facts gives rest to our spirits; and lifts the heavy load from our shoulders, placed there by the modern holiness teaching.

We, who know the Doctrine of the Two Natures, begin where these holiness teachers are trying to end; and, rejoicing in our completeness in Christ, are free to occupy our minds with Him, the source of all spiritual supplies; and to set them on the things above, instead of groping and grovelling amid the ruins of our Old fallen nature.

Contributed Articles.

THE COMING KINGDOM.

BY WILLIAM TUCKER BROAD.

SOME FUNDAMENTAL FACTS CONCERNING IT.

PART I.

"*Thy Kingdom come.*"—Matt. vi. 10.

IT is almost a truism to say that few books are so little understood as the Scriptures. The reason is that real study of it is rare. Most people read it in scraps, and the result is profound ignorance of its teachings.

Yet it claims to be, not the word of man, but the Word of God, made up of words forming a record wholly from God. "God spake through the prophets," is its explanation of its own origin. The mouth, the hands, and the organs of speech used in the speaking and writing were man's, but God was behind speaking through these organs, and hence the words came from God. So the Bible is not a literature of the Hebrews, though it may be, in part, in the Hebrew language. It stands in a class by itself, and cannot be regarded as an ordinary book, for it *is*, and it *contains*, a *Revelation from God*.

Its author is the Holy Spirit. It did not originate in any man's imagination, "for no prophecy ever came by man's will, but men spake from God (and not from themselves), being carried along by the Holy Spirit."

This "God-breathed" record, wholly originating from God, contains in it a revelation of God's plans and purposes for man and the earth. It is history written beforehand. This fact alone shows the foolishness of those who object to, and criticise, what they cannot understand. How can

mortal man expect to understand the mind of the Infinite Creator? For God's thoughts are not man's thoughts, nor are His ways man's ways.

The fact that it is a Revelation from God, at once lifts it out of the range of human criticism. It is altogether beyond man's mind even fully to understand. It is to be accepted just as it stands, and to be humbly believed.

But study this Book of books diligently, and there is unfolded in it the stages by which God is working out slowly and surely His marvellous plans formed before this earth was created. And the author of the book promises to help the diligent, spiritual student. He who "hunts the Scriptures," will find that "spiritual things are declared only to spiritual persons."

The words quoted at the head of this article, were first used by the Lord, and given to His disciples as a petition to be evermore on their lips. Learnt in infancy, and uttered, perhaps, thousands of times, we need to ask what the words mean, whether we believe what we pray, and why the prayer remains so long unanswered.

The reference in the words is to a coming Kingdom which shall be God's Kingdom, and not man's. So they tell a part of God's plan. At present it is only unfulfilled prophecy. But, at the proper time, the words will be translated into events, and the prophecy will become history. Then our little prayer, in its fulfilment, will transcend all our wildest imagination.

But before we can truly pray, we must understand what our words mean. Otherwise, we merely repeat "idle words" which have no meaning to us. We need not say we cannot understand them. The Bible is an easy book to understand, given the true spirit of a student. For it explains itself. It needs no commentary but itself. It needs no teacher but the Holy Spirit. But it does need to be well searched, and then the true explanation is found within its covers.

I.—First of all, what is meant by the word Kingdom?

From the second chapter of Daniel, where we get a short and clear account of the ultimate coming of this Kingdom of God, we find that the kingdoms of men and the Kingdom of God are explained by using the same word. So that God's Kingdom denotes and connotes what we mean when we speak of any one of man's kingdoms.

We see in that chapter, from its use, that a kingdom is a country and a People ruled over by a king. There must be a territory; this territory must contain inhabitants, and these must be ruled over by a personal, present, and visible king.

If there is no king, there cannot be a kingdom. France was once a kingdom: it is now a Republic. The country is the same, and the population is still there, but there is no king. The one change has made all the difference. So we see that the word "kingdom" necessarily implies a king actually present to rule his subjects. The idea conveyed by the word "kingdom" is threefold. There must be country, People, king.

To-day there is no spot in the world that can truthfully be called the Kingdom of God; and it is contrary to facts around us to say that the Kingdom has come, or is at present on the earth. Rather it is now the "Kingdom of

Heaven." Its King is declared to be in heaven seated on His Father's throne, waiting till the time for the establishment of His Kingdom upon earth in power and glory. Then shall He rule the nations with a rod of iron, sternly subduing all His enemies, and putting out of existence all who rebel against His rule.

(a) But there is a mistaken idea that "*the Church*" is the Kingdom of God.

Well, "the Church of God" is one thing, but "the Kingdom of God" is quite another thing. We are not told to pray that the Church of God may come. It is here already, composed of faithful believers who, like Abraham, have believed God, and have received the baptism of the Holy Spirit. Man's many churches do not compose the Kingdom of God. Most certainly not, though individuals in them may belong to "the Church of God." The church of a nation, or the church of a man, does not even constitute an integral part of the Church of God, much less constitute the Kingdom of God.

In our ignorance we often pray for the extension of God's Kingdom, but it cannot be "extended" till it is first of all "set up." Fancy extending a Draper's business before it is started!

Stern facts all around us daily prove to us that God's Kingdom is not set up yet. For when it is, there will be peace, and righteousness, and equity, in all the world. It will most certainly come, but only in the way revealed, namely, with mighty power and judgments.

No, the "Church of God" is not the "Kingdom of God." To say so is to show that we do not know what we are talking about. A church is a church, and not a kingdom. It is an *ecclesia*; a congregation of *called-out ones* assembled for worship, and study of God's Word, and having absolutely nothing to do with rule or dominion of a country. A kingdom is a kingdom, and is not a church. Dominion is essential, along with people and king, to constitute a kingdom.

The "Church of God" is composed of all truly believing worshippers of God, as defined in the Church Epistles. They are found in small numbers in all countries and kingdoms to-day, with no material corporate organization, and with no outward marks to distinguish them from their neighbours.

But there is no country where all the people are "children of God." There is not a truly "Christian country" upon the earth, and never has been. There are many Christians in England, but it is a misuse of language to call even England a "*Christian*" country. "*Christian*" means one belonging to Christ, but very few seem to care one iota for Him, and if He came He would certainly acknowledge but few Englishmen as real "Christians." There are members of the Church of God in England. But God's King is not here.

Now, it is the "kingdom of England," and not the "Kingdom of God." Edward VII. is king of England; and, good ruler as he is, he is not the promised king who shall reign over the Kingdom of God when it shall be set up.

So it is plain the Church is not the Kingdom we pray for.

(b) Nor does kingdom mean *rule* only.

God rules in the lives of all His children. He has given them His Word to guide them, to tell them His will; and by its precepts they are to be ruled till the King comes for whose coming we pray.

In the Second Chapter of First Timothy it is commanded to the Church of God, "that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place, that we may lead a tranquil and quiet life in all goodness and gravity, for this is good and acceptable in the sight of God our Saviour."

So Christians are to pray for kings and all rulers. These are all appointed by man to carry out the laws made by man himself in a Parliament elected for that purpose by the people. It is man who now rules in the earth. But God's Kingdom will have God's rule and not man's, and hence present rulers prove that rule, as we know it now, does not constitute a Kingdom of God.

God permits human rulers for the present, but even now "there is no power but of God; the powers that be are ordained of God." Hence in Romans xiii. every Christian is commanded to be in subjection to them, and to pay whatever taxes are demanded, for conscience's sake, as well as to avoid punishment. Resistance of any kind to human rulers is absolutely forbidden, whether passive or active, matters not. The Christian is ordered by God to pay taxes, and to render obedience to rulers, who are "His ministers."

In spiritual matters, God rules His children. In earthly things they must obey their earthly rulers. God *overrules* certainly. He upsets men's plans often, and makes even wicked men work out His purposes unknowingly. But as long as there are human rulers, so long will God's Kingdom not be set up.

When God's Kingdom comes, all earthly kingdoms will be put down. When God's King sits upon His glorious throne there will be no earthly kings, for "the Lord shall be King over all the earth" (Zech. xiv. 9).

So we see that a church is not a kingdom, nor does rule alone constitute one.

(c) Nor is *influence* a kingdom.

We know that God's Word has great influence even now when God's Kingdom is not set up, when few know God's revelation. But in the coming Kingdom, "the knowledge of God shall cover the earth as the waters cover the sea."

We influence one another, even when we do not rule. Kings are not the only ones who have influence. God's people are told "to let their light shine." They are not told to rule: they are not told to set up a kingdom. That is God's work only.

To-day education and printing have spread far and wide some vague knowledge of God's Kingdom, and the lives and teaching of God's people have spread influence abroad. But God's Kingdom has not come yet. When it comes it will be with power, and not with influence merely. All will be compelled to submit to it, or to die, and we cannot say that of influence.

Hence we are compelled to say that kingdom does not mean *church*, nor *rule*, nor *influence*.

The Kingdom of God will compose all the territory ruled over by God's King. He will be actually present to rule His subjects and to make laws for them.

There is no *country* now, which can be called God's kingdom.

There are no *laws* now existing, which can be called God's laws.

There is no *country* now, where God's *will* is done on the earth as it is done in heaven.

Now God's *King* is absent from earth, and till He comes back again the Kingdom will not even begin.

To-day earthly kings rule. To-day there are many earthly kingdoms, and many kings, good, bad, and indifferent. Satan is "the god of this age"; the one whom the majority obey. The time, however, is coming when Satan's rule and influence will cease, and "a King shall reign in righteousness whose right it is to reign."

Every time we pray "Thy Kingdom come," we ask that the revelation and the prophecy of the coming King and Kingdom may be translated into history and actual fact.

(To be concluded in our next.)

Things New and Old.

"LAST WORDS ON EVOLUTION."

"THE RIDDLE OF HAECKEL."

WE give below a few extracts from a very brilliant review which appeared in the *Daily Telegraph* of Feb. 9th. It is an illustration of God's assertion as to most mere Scientists:—"professing themselves to be wise, they became fools" (Rom. i. 22). And this is true. So true, that the greater the profession, the greater is the result. Professor Haeckel is a great Scientist, but there are others as great, as the following will show:—

"These 'Last Words' of Ernest Haeckel's are comprised in a reprint of three lectures which the Jena professor delivered in Berlin, and they are translated from the second German edition by Mr. Joseph McCabe. Haeckel never tires of expounding his views on Darwinism, and this present brochure adds little to what he has already published in 'The Riddle of the Universe,' and that much-misnamed pamphlet, 'The Wonders of Life.' . . .

"As to Haeckel's Darwinism, we take the fundamental objection that he habitually treats the 'Selection of Species' as though it were a force, a living power. The best name for the great natural law is Herbert Spencer's 'Survival of the Fittest.' That can only survive which already exists. Natural selection does not create a blade of grass, it only gives a chance for one blade of grass rather than another to grow because of its superior fitness to the environment. Because the whole of animated nature seems to have grown from the simplest cells of protoplasm that floated in primæval seas, Haeckel finds nothing to be explained, or puts forward explanations of the strangest character. For more than thirty of the best years of his life he was engaged in the study of Radiolaria, microscopic organisms that float in the sea and belong to the Protozoa, the lowest class of animals; and he came, he tells us, to adopt a strictly Monistic attitude on all the great questions of biology by 'innumerable observations and uninterrupted reflections on the wonderful vital movements that are disclosed by these smallest and frailest, and, at the same time, most beautiful and varied of living things.' He admits further that 'the pretty flinty skeletons of the

Radiolaria which enclose and protect the unicellular body are remarkable not only for their extraordinary gracefulness but also for the geometrical regularity and relative constancy of their forms.' Why this gracefulness, beauty, and geometrical regularity in minute creatures of a single cell? How did they learn to secrete their flinty skeleton from the waters? Dr. Haeckel's answer will not easily be beaten. *It's all a work of memory!* 'The relative constancy with which the 4,000 species transmit the orderly and often very complex form of their protective flinty structure from generation to generation can only be explained by admitting in the builders the invisible plasma molecule of the pseudopodia, "a fine plastic sense of distance," and a tenacious recollection of the architectural power of their fathers.'

"Wonderful! Who would have expected so much memory in a single-celled microscopic Radiolarian, possessing neither brain nor nerve? On similar lines cannot anything be explained? Moreover, how did their fathers, ages before, learn the value of geometric regularity? . . .

"Prof. Haeckel 'made a very close study of the unicellular protists and their *primitive cell-soul*.' Few errors in philosophy or science are more delusive than that of giving names to things that are not known to exist. But Haeckel has no doubt about any number of souls. Besides the cell-soul, he has the communal-soul, the tissue-soul, the plant-soul, and could, we have no doubt, if desirable for his theory, create any number more. We have referred to the most beautiful of the sponges, Euplectella. The Jena professor admits that 'sensation and movement are developed in the faintest degree in the sponges; they have no nerves, muscles, or organs of sense,' and yet have memory and 'plastic sense of distance,' sufficient to build up a system of canals, permeating their body-walls, with such symmetry and beauty as man could hardly imitate. If explanations like those we have quoted were written by anyone but a professor of biology the reader would not hesitate to set them down to bald assumption or sheer nonsense; and he would not be far wrong. The Berlin lecturer would have done well to stop with the admission he made years before, 'that the innermost character of Nature is just as little understood by us as it was by Anaximander and Empedocles 2,400 years ago.' . . .

"Here are his very 'last words': 'Our Monistic god, the all-embracing essence of the world, the Nature-god of Spinoza and Goethe, is identical with the eternal, all-inspiring energy, and is one in eternal and infinite substance with space-filling matter. It 'lives and moves in all things,' as the Gospel says. . . . We find God in natural law itself. The will of God is at work in every falling drop of rain and every growing crystal, in the scent of the rose and the spirit of man.' Why, with the exception of the Pantheism of the first few lines, any theistic or Christian thinker could adopt these very terms. They come from one who has been regarded as a Monistic Atheist, one who has ridiculed the belief in God as a superstition, and on the preceding page as something that must 'cease to pose as truth'; yet here in solemn 'last words' he tells his disciples that 'the will of God is at work in every falling drop of rain'! Instead of 'the Riddle of the Universe,' we have now the Riddle of Haeckel."

THE CASE OF JOHN ASGILL (1703)."

IT is remarkable how many truths lie on the surface of Holy Scripture, and yet, though they may be called open secrets, they are secrets still; for it needs the grace and illumination of the Holy Ghost to lay hold of them by a living faith and to turn them into principles of action. This holds good of the revealed truths on which we dwell.

A remarkable testimony was given to the Christian hope and the possibility of translation without seeing death, about the year 1703, by one John Asgill.

"Asgill published a book proving that, according to the Covenant of Eternal Life revealed in the Scriptures, man may be translated from hence into that eternal life, without passing through death, although the human nature of

* Appendix I. to *The Church's Forgotten Hope*, by Rev. W. Bramley Moore, M.A.

Christ Himself could not be thus translated till He had passed through death."

"For writing this book, Asgill was expelled from the House of Commons, and committed to the Fleet, where he died after thirty years' imprisonment, at the age of nearly one hundred years."

"The pamphlet was ordered to be burnt by the common hangman; and, for writing it, the author was expelled from both the Irish and the English Houses of Parliament."

"This tract is scarce, but it may be seen in the British Museum and in the Bodleian Library at Oxford. Mr. Asgill was expelled from the House of Commons in Ireland, 1703, and the House of Commons in England in 1707. It is to the latter expulsion that reference is made in the 'Defence,' *N. & Q.*, vol. vi., pp. 3, 300. Consult 'Biographia Britannica,' s.v.

We here append the vote of the House of Commons in the Kingdom of Ireland, with reference to Mr. Asgill's expulsion; *Lunæ 11 die Octobris 1703*:—

"RESOLVED, *Nemine Contradicente*, that it appears to this House, That John Asgill, Esqre., a member of this House, is the author of a book, entitled; An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, man may be translated from hence into that Eternal Life without passing through death, altho' the human nature of Christ Himself could not be thus translated till He had passed through death.

"RESOLVED, *Nemine Contradicente*, That John Asgill, Esqre., a member of this House, be expelled this House, and be for ever hereafter incapable of being chosen, returned, or sitting a member in any succeeding Parliament in this Kingdom."

The "Biographia Britannica" is to be found in the Reading Room of the British Museum, shelf 2027 q, and vol. vi. *Notes and Queries* in the same place, shelf 2092 b.

In the edition of Mr. Asgill's works, 1715, there is another pamphlet, the title of which is, "Mr. Asgill's defence upon his expulsion from the House of Commons of Great Britain in 1707, with an introduction and postscript." London: Printed and sold by A. Baldwin, in Warwick Lane, 1712.

On page six of this introduction, Mr. Asgill writes: "I am now in the fifth year of my expulsion from the House of Commons of Great Britain as author of the treatise, to which I then made, *the sequel*, my defence; to which defence I was admitted with all the freedom and patience and silence and attention that I could then desire, which I mention as my recognition of the justice and candour of that house."

We think it seems clear that Mr. Asgill, from his study of the Bible, was led to discern what we believe to be a cardinal truth and hope of the Gospel. But it seems clear that he did not hold the truth in its complete fulness, nor in its relation to other truths. He was looking for an *individual* translation, on which he expressed himself somewhat strongly; but he did not attain to it, for he did not understand that the change or translation now expected

is not to be that of solitary individuals, but of the body of Christ Spiritual, as a whole.

Nevertheless, we thank God for Mr. Asgill's witness to the forgotten truth of translation, and we feel sure that some seed he scattered has germinated and brought forth fruit, and that "his labour has not been in vain in the Lord."

Questions and Answers.

QUESTION NO. 378.

SINS OPEN BEFOREHAND.

D. M. (Burntisland). "A right understanding of 1 Tim. v. 24, 25 would be greatly valued."

A right understanding of a given verse cannot be obtained without first discovering the precise relation in which it stands to the context. These verses all have something going before them and following after, and must not be treated as an ornamental wall-text. Still worse is it to rearrange such passages and to put them in quite another context from that in which God has already put them. It is a great liberty to *change* God's context; and a great mistake to *ignore* it.

To answer your question we must first look at this context, and discover its *scope*. That is, we must find out *what it is all about*.

To do this we must consider the *Structure* of the whole Epistle, and see in what part of it the passage comes.

The Structure of 1 Timothy.

- A | i. 1, 2. Benediction.
- B | i. 3-20. Doctrine.
- C | ii. 1—iii. 13. Discipline and Charge.
- D | iii. 14, 15. Intended Visit and Interval.
- E | iii. 16. The Mystery of Godliness.
- E | iv. 1-12. The Mystery of Iniquity.
- D | iv. 13-16. Intended Visit and Interval.
- C | v. 1—vi. 2. Discipline and Charge.
- B | vi. 3-21. Doctrine.
- A | vi. -21. Benediction.

From this we see that your two verses come in the Member marked "C," and the subject of this is concerning *Discipline*, as Paul's Charge to Timothy.

Thus we arrive at the *scope* of the passage in question.

Now if we expand the member C we shall get further light.

Expansion of C (1 Tim. v. 1—vi. 2).

Discipline and Charge.

- C | a | v. 1. Men (Elder and Younger).
- b | v. 2-16. Women (Elder and Younger).
- a | 17—vi. 2. Men (Elders, *vv.* 17-25, and Servants, vi. 1. 2).

So that chap. v. 17-25 are the *Charge of Paul to Timothy and the Elders* with regard to their special duties and responsibilities as to the laying-on of hands.

Verse 24 is not therefore some independent dogmatic

declaration concerning "sins" in general, but the *specific* "sins" already mentioned in verse 22.

If others sin by laying-on of hands "suddenly," *i.e.*, quickly, without waiting, testing, and trial, Timothy is charged *not to be partakers of their sins* by joining his hands with them in such cases. We have no idea of the enormity of such sins. It is these which are answerable for all these ungodly men who have "crept in unawares" and wrought such dire mischief. Timothy is to keep himself pure from all such sins. Not "pure" in the general sexual sense in which we use the word "purity" to-day: but with reference to what Paul is speaking about. He is not giving a charge about "purity" as such, but about *Ordination*. A little wine might invigorate him and help to keep him pure from such men and their practices. Some of these men's sins were "evident" beforehand, *i.e.*, they are known of before the man himself is known, and has to be judged of. In other cases the man is Ordained, and his sins are not discovered till afterward. After-proof confirms the judgment arrived at already.

It is the same with their "good works."

The charge is, that Elders and others are not to be rash in laying-on of hands: they are neither to hastily approve nor hastily condemn.

If you are engaged in this work of Ordination or laying-on of hands, then these verses will be most useful to you. If not, then remember that we have here no independent teaching concerning "sins" in general.

Signs of the Times.

SPIRITIST SIGNS.

ARE THE DEAD REALLY COMMUNICATING?

It is some time since we have said anything on Spiritism, but we have been deeply stirred by a very important article in the *Daily Mail* (of London), Jan. 23rd, 1906, by J. GODFREY RAUPERT.

It exactly expresses our views, and confirms all that we have ever written on this subject. The only difference is that we have based our arguments mainly on the Word of God, while Mr. Raupert deals with phenomena on scientific and moral grounds.

It is idle for Christians to laugh at Spiritism, or deny the existence of its phenomena.

Granted that there are imposters and charlatans, these no more get rid of Spiritism than they do of Christianity.

On the other hand, because we admit the facts of the phenomena we by no means admit their claims, or the conclusions drawn from them.

This is the position of Mr. J. Godfrey Raupert. To his question, "Are the Dead Really Communicating?" his answer is "No." And the title of his paper is—

"MENTAL, MORAL, AND PHYSICAL
EFFECTS OF SPIRITISM.
ALL BAD."

We feel we must give his article in full:

"It is daily becoming more and more evident that of all the problems that are at present agitating the public

mind the one presented by Spiritism and by modern psychical investigation is having the pre-eminence.

"The interest in the subject, although for obvious reasons not very apparent in the surface-movements of life, is nevertheless a keen and a widespread one, and it is growing in intensity day by day.

"In view of the unhesitating testimony recently given by savants of high standing and of European reputation, increasing numbers of sceptically inclined persons are reluctantly abandoning their attitude of reserve and are beginning to realise the seriousness of the subject and its far-reaching issues.

"The consequence is that the study of SPIRITISM IN occult subjects and the search and craving THE HOME. for phenomena is daily growing apace, and that a voracious appetite for literature in any way bearing upon these subjects is being created. In thousands of families the 'spirit-circle' is becoming an honoured institution, and the reception of messages from 'departed friends and relatives' is becoming an everyday occurrence.

"How very deeply these practices and the results flowing from them are affecting the mental and moral life of the community is known only to those who are intimately connected with the movement and who have opportunities of looking behind the scenes. And it must be admitted that, strange as such a phenomenon may appear at first sight, it is one that we cannot be very much surprised at.

"When one bears in mind the natural tendencies and cravings of the human heart, the innate desire of most men to have some definite answer to the whence and whither of human life, the doubts on the other hand which recent research has aroused, and the general tendency of modern rationalistic thought to destroy belief in the supernatural, one can scarcely wonder at a universal and growing interest in phenomena increasingly believed to be a means by which the age-long question of man will be answered, and by which the fact of a future life will be established on a sound scientific foundation.

"Now what, briefly, are the facts of the case at this present time?

SCIENTIFIC OPINION. "English science, it is well known, has, broadly speaking, given its verdict. We have it on the authority of men whose veracity cannot be doubted, and whose scientific authority no one can reasonably call in question—who, moreover, have risked their reputation in giving their testimony—

"1. That the much-disputed phenomena occur, and that many of them are of an objective and tangible character.

"2. That they are often governed by intelligence—that intelligence in many instances extraneous in its nature and operations.

"This testimony is being added to day by day by the published writings of eminent foreign scientists, and it is being confirmed by the experience of thousands of intelligent spiritists and of private investigators all the world over. 'The alleged facts,' writes Professor A. R. Wallace, 'which the scientific world scouted and scoffed at as absurd and impossible now, one after another, prove to be real facts, and, strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal power in human beings, or the agency of a spirit-world around us, has been strictly paralleled in the present day and has been subjected to the close scrutiny of the scientific and sceptical with little or no modification of their essential nature.'

"It was, of course, to be expected that testimony of such a character, and coming from such unlikely quarters, would

powerfully affect the public mind, and that it would, in the course of time, give rise to questions of the gravest possible import.

“The greatest of these questions—and, indeed, the one which may be termed the burning question of the hour—is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character—in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life and a world beyond the grave? *

“It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is tending in the direction of an affirmative answer to this question. If a certain learned reserve still characterises official statements, it is difficult not to read between the lines and to see what the ultimate verdict is likely to be.

“The pronouncements of individual scientists, speaking in their private and personal capacity, can leave no room for doubt in the matter. And the cry which they have sent forth has found an echo in thousands of human minds, and has given an impulse to the spiritistic movement, the effects of which are but too plainly and painfully visible in every sphere of our social life. Indeed, so strong are the impressions created, that the utmost impatience is being exhibited towards those who would raise a note of warning and who cannot join in the exultant cry of the multitude.

“Ignorance, prejudice, religious bigotry, and narrow-mindedness are the epithets applied to persons who, while admitting the actuality and intelligence of the phenomena, nevertheless deny that it has been shown to be that of the dead.

“And yet it is manifest from the evidence at our disposal that there are uncontrovertible facts pointing in this direction, and that this is an aspect of the subject which should awaken in thoughtful minds the most serious considerations. I can but briefly indicate what an experience of nearly twenty years has taught me, and why I cannot share the popular view as to the nature of the mysterious phenomena under consideration.

“1. It is certain that the identity of the communicating intelligences has not been established. Although it is admitted that in practically every instance the entities claim to be the spirits of departed men and women, it is certain that *that claim has invariably broken down in the presence of real test conditions*. The most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritistic and psychical research circles, and who have practically spent their lives in the search for such evidence, have, after death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link of the spiritistic hypothesis.

“2. It is a known and admitted characteristic of the intelligences that they attempt to personate deceased individuals. Indeed, so constantly does this characteristic display itself that it constitutes the chief difficulty in the way of satisfactory investigations. We meet with fraud and trickery on every side and with the most heartless deception that the imagination can conceive. The most trusted ‘spirit-friends or relations,’ sometimes after years of intercourse and often on their own admission, turn out to be masquerading entities who have culled the information needed for the impersonation from the passive minds and memories of the experimenters, and who by

*The writer means beyond death.—(Ed.)

some slip or some unusually bold manœuvre in the end turn the tables against themselves.

“3. The moral character of the manifesting intelligences is invariably of a low order. This fact must be and is admitted by all unprejudiced inquirers who have an accurate knowledge of the subject and who have themselves observed and experimented for a sufficient length of time. In numerous instances, of course, this moral depravity is not immediately apparent—indeed, it often remains hidden for years under a mass of platitudes and of high-sounding phrases, but it almost always discloses itself in the end. I know of instances which are appalling in character, and a recent publication of mine has placed material in my possession strongly confirming and illustrating the truth of this statement. A great ecclesiastic sent for me not long ago and told me of instances which had been privately communicated to him, and which had caused him such alarm that he was anxious to enter upon an active crusade against spiritistic practices and teaching.

“4. The general moral and physical effect of spiritistic practices upon the sensitive and the investigators is a disastrous one. It is now known that the objective phenomena cannot be obtained without the aid of a certain vital or ‘psychic force,’ which is drawn from the organism of the sensitive, and which constitutes the *raison d'être* of mediumship. The frequent repetition of the process leads to complete physical prostration, and to an entire breakdown of the constitution. I have come in contact with persons who have been invalids for years in consequence of spiritistic practices, and who have only very gradually recovered their equilibrium. With but few exceptions the consequences of frequent sittings for psychical manifestations are fatal.

“As to the moral effects of these practices a big volume might be written, and even then the half would not have been told.

I have in my possession communications from former spiritists which throw a lurid light upon the subject, and which suggest the gravest possible considerations. As far back as 1877, Dr. L. S. Forbes Winslow wrote on ‘Spiritualistic Madness:’ ‘Ten thousand unfortunate people are at the present time confined in lunatic asylums on account of having tampered with the supernatural. . . . I could quote many instances where men of the highest ability have, so to speak, neglected all and followed the doctrines of spiritualism only to end their days in the lunatic asylum.’ And grave and weighty are the warnings more recently given by Professor Barrett, a former president of the Society for Psychical Research, and by Dr. Van Eeden, a Dutch physician, who has devoted much time and labour to the study of psychical phenomena. The latter tells us that in this unexplored religion lie risks of error more serious than in any other department of science. And not merely of error, scientific and intellectual, but also of moral error. And it is this which seems to him ‘to justify the orthodox religions in condemning the evocation of spirits as immoral, as infringing upon secrets hidden from man by the Eternal.’

“It is much to be regretted that while the intensely interesting and phenomenal aspect of the inquiry is unceasingly dwelt upon, these voices crying in the wilderness are left unheeded, and the warnings they convey are disregarded in the insane craving for fresh evidence and ‘phenomena.’

“5. The teaching imparted by the intelligences is wholly contradictory in character. I have in a recent publication summarised this teaching from the works of famous spiritists, and the result is ludicrous in the extreme

'One cannot imagine any rational creature,' writes *Truth*, 'continuing to believe in the revelations of spiritualism who reads the bewildering contradictions of its chief oracles, etc.'

"There is unanimity on one point only, and that is as regards the fundamental doctrines of the Christian faith. It is as a medium, or seer, or human being of exceptional power and degree of development, that they seek to exhibit Christ, and it is the subversion of faith in Him as a divine Person that the spirit messages ultimately aim at. The truth of this statement is fully established by the writings of the best of our modern spiritists. From personal letters which have reached me it is evident that *the writer had in each single instance lost his faith in Christianity, and was suffering the keenest grief and disappointment in consequence.*

"It is for the reasons thus briefly stated
AN ENEMY that I cannot share the popular view
IN THE HOME. respecting the interpretation of the phenomena of spiritism. On the contrary, I am thoroughly convinced that *a terrible deception lurks behind these phenomena, and that a grave and daily growing peril is menacing society.* A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that *our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people.* I am personally strongly convinced that the policy of silence on the subject, so frequently adopted with a view to the avoidance of greater peril, is no longer a safe and a wise one.

"In my opinion our safeguard lies in taking every opportunity of conveying accurate information, and in above all things stating all the facts of the case. It is the one-sided presentation of the subject, and the scientific support which is being given to it, that are doing all the mischief and that are hourly increasing the spread of evil.

"Let it once be clearly and fully known that these 'dear friends,' on the other side of life, ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings, and will seek for the interpretation of the problems elsewhere than in scientific records.

"I have, during the last ten years, spent
THE PERIL much of my time in answering the inquiries
OF RESEARCH. of persons whose lives have been shipwrecked by spiritistic practices, and it is upon painful facts and incontrovertible evidence that I base my conclusions and opinions.

"I am strongly persuaded that the time has come when an earnest note of warning should be sounded, and when the grave perils of attending this fascinating form of scientific research should be clearly and emphatically pointed out. I cannot but think that in the face of the suspicious circumstances so admittedly and universally accompanying all spiritistic manifestations and the general moral effect which they are known to produce, this warning will not remain altogether unheeded."

RELIGIOUS SIGNS.

THE BISHOP AND THE ACTORS.

The following note from the *English Churchman* is worthy of preservation. It is one of the few journals which remain outspoken on the side of God and of Truth. We were going to pen a paragraph ourselves, but feel we could not improve on what is there written in its issue of Feb. 14th:—

"The Bishop of London delivered an address at a special service of the Actors' Church Union at St. Paul's Church, Knightsbridge, on Sunday, Feb. 11th. He took for his text, Phil. iv. 8, 'Finally, brethren, whatsoever things are true,' etc. The very choice of the text surprises and even startles us, for it is such a verse as one would expect a preacher to take whose message was one of warning to youth against the pleasures and amusements of the world; whereas the Bishop's sermon was a most adulatory address upon the theatrical profession. He described the clergy and the actors as 'the two brothers in arms,' who 'were working as they should be, standing shoulder to shoulder against the common foe.' 'The actor,' he said, 'was preaching to thousands of living souls who very likely would never go inside a church all the days of their life. It was an opportunity of service which the Almighty had given them.' It is hardly possible to imagine more fulsome flattery of the stage than this, and when we remember the fleshly kind of spectacle depicted by the ordinary drama, to bring the name of God into the matter, and describe such histrionic representations as 'preaching,' appears to us gross irreverence, while it certainly degrades the Episcopal office, the dignity of the Church, whose officers Bishops are, and the institution of the Gospel pulpit. His Lordship observed that 'it would be affectation for him to deny that there were special dangers on the stage; the dangers of the stage were very corresponding to the danger of the Clergy.' He then proceeded to comment on 'the danger attending upon doing everything before the public eye, the danger that the eye should become the dominant note.' We should have thought the grave moral dangers, both of those engaged in acting and to the frequenters of the theatre, would have been a fitting subject for Dr. Ingram, or any preacher, to have laid stress upon. He further said that 'the motto for everyone in the actor's profession should be, "I play for Jesus Christ".' Again the heart of the sincere Christian will be pained at this dragging in of the sacred name of Christ in such a sensuous connection.

Editor's Table.

REVIEWS.

The Way: Chapters on the Christian Life, by Sir Robert Anderson (Jas. Nisbet & Co., 3/6). With the aim of this book, and with the great bulk of its contents, we are in the fullest possible sympathy; and we would like to fill our pages with extracts from it. But when we come to chapter xii., on "The Intermediate State," we leave the chapters on "Life," and come to the state of the dead. Sir Robert truly says, "*If we are prepared to accept what the Bible teaches, and to refuse all besides, we shall find that many popular beliefs must be dismissed as sentiment.*" With this we most fully agree; so much so, that we at once dismiss the title of the chapter, for the Bible knows nothing of the term, "The Intermediate State." Once accept the expression as being what "the Bible teaches," and it will be impossible to "dismiss," not merely Sentimental beliefs, but the Errors of Rome, the Traditions of Babylon, the Teaching of demons, and the Deceptions of lying spirits. *All these are based on the theory of an "Intermediate State."* Without this they are impossible. Grant them this, and they ask nothing more. We, for our part, positively refuse to grant them this, and we demand proof of its existence before we can discuss any of the inferences on which the theory is based. The Lord Jesus truly said, "God is not the God of dead men but of living men"; but we ask, as the angels asked, "Why seek the living among the dead?"

If "all live unto Him," that proves they must rise from the dead and *live again*, for that was what the Lord was proving.

If "the rest of the dead lived not again until the thousand years were finished" (Rev. xx. 5), how could they be alive during the thousand years? And can the dead be alive now? Of what use is language if Rev. xx. 5 does not finally settle the question?

However, even with this chapter xii., we cordially recommend the book, feeling sure that our readers, who read it, are certain to "dismiss" everything that is of man, and accept only what "the Bible teaches."

Ancient Tyre and Modern England, by Philo-Anglicanus (Elliot Stock, 7/6 net). This book is by a beloved and well-known friend. Its object is to point out the analogies which exist between Ancient Tyre and Modern England. Apart from this object, and whether the reader agrees with all the analogies or the conclusions drawn from them, he will find a vast amount of "spoils." The writer has deep reverence for the Word of God, and with his great researches and diligent labours he has brought together a mass of most valuable information in a compendious form. We ourselves have learnt a great deal from its perusal.

ANSWERS TO CORRESPONDENTS.

C. E. N. (Anglesea). See our papers on the Apocalypse (ch. xxi. 9). This is after the Millennium, and will account for the full title being given "the Bride, the Lamb's wife."

J. V. (Edinburgh). We are amazed at the cutting you send from *The Monthly Record of the Free Church of Scotland*! The article is a condemnation of Keswick, but not exactly for what we should complain of. It rightly holds that it is *powerless* for the Higher Criticism and the infidel teaching of our pulpits; and that its "assumption that controversy . . . is an evil," is wrong. But when it condemns Keswick for teaching the premillennial coming of Christ as the Church's hope, it errs itself. The writer holds that Christ "has come and He will come increasingly as the day approaches . . . when by the outpouring of His Spirit in Pentecostal showers . . . men everywhere shall become obedient to the Truth."

"They honour Christ the Son most who look for the Spirit."

This is the false teaching which is responsible for much of the confusion of the present day. We see in it the snare of the great enemy of the Word of God. It is Christ for whom we are to look; not the Spirit. Christians are to be "waiting for God's Son from heaven"; not for God's Spirit. If this is what God meant, it would have been easy to have put "Spirit." But it says it is "God's Son" for whom we are to wait; and not God's Spirit.

Its very goodness makes it so fatal. Surely (people think) "it cannot be wrong to wait for the Spirit of God." And, if not wrong to wait for Him, why wrong to pray for His coming? But, has He not come? Did He not come at Pentecost? Is He not here? Why then pray or sing "Come, Holy Spirit, come"? It is asking for what we already have; and the subtlety of the snare is that it keeps us from occupation with Christ.

The Holy Spirit, in the Word, and in our hearts, never directs our thoughts to Himself or to His work *in* us; but always to Christ, and His work *for* us.

This universal prayer for the Spirit at the present day is used for the hiding or destruction of the real hope of the Church of God. That hope is Christ.

"He shall glorify Me," was the test, given by Christ, by which the Spirit's presence and power might be known. But, according to present-day teaching, it is Himself and His work in the hearts of men which He glorifies, and not Christ.

Tried by John xvi. 14 this new movement, which substitutes the coming of the Spirit for the coming of Christ, stands condemned.

W. M. A. (Helensburgh). You will observe that we have not made any reply to the articles in the Roman

Catholic newspaper you so very kindly sent us. It is better that a criticism of our pamphlet on "This is My Body," should die an early death, which a correspondence would only delay. Our mission will be better fulfilled by endeavouring to teach those who desire to learn, than to combat with those who do not mean to be convinced. The one is blessed and happy work, the other is absolutely vain and fruitless effort. So far as the writer's remarks are personal, we can afford to leave our vindication in the hands of God.

G. B. (Cardiff). Christ's resurrection body was not a *spirit*, for He said "a spirit hath not flesh and bones as ye see Me have." It was a *body*, but a *spiritual body*, a resurrection body. Heb. i. 3 describes His two-fold condition. The first part of the verse being what He was *before* Incarnation, the latter part referring to His present position. Just in the same way you have the Divine condition before Incarnation in Phil. ii. 6; the Incarnate condition in verses 7, 8; and the present Glorified condition in verse 9.

LIVERPOOL.

A Bible class is held on the subjects of the current month's issue of *Things to Come* on the second Tuesday in the month, at 8 p.m., at St. Matthew's Vicarage, The Elms, Princes Park. The Rev. Theodore A. Howard will welcome any readers as fellow-students.

BIRMINGHAM.

Mr. G. Rooke, of 19 Southfield Avenue, Rotton Park, would be glad to hear from other readers of *Things to Come* in Birmingham with a view to meeting together for the mutual study of the Word of God and prayer.

ADDRESSES ON THE LORD'S COMING.

Eight addresses were recently given at Sandown, Isle of Wight, on February 19th and 20th, by Dr. Bullinger and James Christopher Smith.

We note the matter here, because we are prepared (if both free for two consecutive days) to repeat the same, where we can do so under the same conditions, namely, where we could arrive from London in time for an afternoon meeting at 3.30 on the first day, with an evening meeting; and return to London after the afternoon meeting at 3 (a meeting having been held in the morning) on the second day.

We append the Sandown programme of the meetings as a specimen, which could of course be varied:

FIRST DAY—

Afternoon: *The Coming of the Lord.*

Its Place and Importance in the N.T. as a whole.

In relation to the Epistle to the Thessalonians.

Evening: *The Counsel and Purpose of God.*

In relation to the ages.

In relation to "the Thousand Years."

SECOND DAY—

Morning: *Dispensational Truth.*

In relation to the Jews and the Gentiles.

In relation to the Church of God.

Afternoon: *Practical Truth.*

In relation to the whole Church.

In relation to the individual Believer.

In this case Hymn-Books were provided, and no Collections were made. Voluntary offerings were invited to defray the necessary expenses of printing and travelling, &c.

Special arrangements were made with a local hotel to receive visitors for a fixed sum at reduced rates.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

THE TWO NATURES IN THE CHILD OF GOD.

(Continued from page 39.)

VIII.—PRACTICAL CONCLUSIONS.

THERE are some remaining points with regard to our Responsibility as to the Two Natures which come more under the head of Practical Conclusions, or advice, which follow logically from what has been received from Scripture. Not that we would put our readers under any rules or regulations.

But, after what we have learnt from the Word of God, there are certain responsibilities which are inevitable if we would enjoy the full blessing and fruits of the *Doctrine*, in our own *Experience*.

It is not enough for us to "hold the truth" as to the Two Natures. *The truth must hold us*, if we are to know its value and its power. If the truth holds us, then:

1. WE SHALL DAILY IGNORE THE FLESH, AND DENY ALL ITS CALLS AND CLAIMS. We have to remember that though we are "not in the flesh," the flesh is in us, and that we can never get rid of it till Rapture, Death, or Resurrection.

If we fail to keep this *in daily remembrance* we are at the mercy of every false teacher; liable to fall into any error which may spring up; and to be led astray into any of the new fashions and modern methods, the tricks and contrivances of Fleshly Religion. All these errors in doctrine and practice come from this one source. This source is the acknowledging of the claims and capabilities of the Old nature.

It is the essence and foundation of all false religions, as seen in the Church of Rome and elsewhere. We have it set forth and condensed in one sentence in a Roman Catholic book.*

"We are commanded by Jesus suffering and dying for us to imitate Him by the crucifixion of our flesh, and by acts of daily mortification."

Wherein does this differ from the popular holiness teaching of the present day? True it may be put in a different way; it may be looked at from other points of view; but this is the ultimate end, aim, and object of all who cultivate, or attend to the claims of the Old nature.

The means employed or recommended may vary: but the result desired is one and the same, viz., to arrive at a state of sinlessness more or less. There are differences of *degrees* in this, but not of *kind*. Hence it is that there are various Schools in this teaching. There is the School which Mr. and Mrs. Pearsall Smith opened in the seventies.

* *Faith of our Fathers*, p. 20, London, 1895.

After the great blow which their teaching received at Brighton there was a pause. The lull was eventually followed by the Keswick School, in which the new teaching was greatly modified; the Andrew Murray School carries it a step further, and *lowers the standard* (Christ) so as to make man's attainment of holiness more easy; while the Reader Harris School carries this teaching to its logical conclusion of sinless perfection, and throws down an open challenge to the others, which makes them speak still more warily on the subject, as though conscious of the dangers to which their teaching ultimately and inevitably leads.

But all this comes from one root. The flesh, with all its claims and calls, is not ignored as being "as good as dead."

If this practical duty be not attended to, the door stands wide open for every form of error that may choose to enter.

If we can bear this responsibility *in daily remembrance* it will keep us from embarking on any efforts, plans, or schemes which have for their object the cultivation or improvement of the flesh. It will preserve us also from any form of modern teaching which would excite the hope that, by following certain rules, the flesh can be eradicated.

Both hopes are absolutely groundless, and can end only in grievous disappointment.

Let us make no mistake as to this first fundamental fact, and then we shall not be misled by false hopes that, by suitable food and training, we can change flesh into spirit; or that, by mortifying it in any way, we can get rid of it.

2. THE BEST PRACTICAL WAY OF TREATING THE OLD NATURE IS TO STARVE IT, by keeping it on low diet. But this cannot be done directly by making that an aim or a "work."

It can be done only indirectly by constantly attending to the claims and desires, and satisfying the ever heaven-ascending longings of the New nature.

We have seen that the food of the New nature is the Word of God. While we are directly feeding upon that, we are indirectly starving the Old nature. For, (and this is the important fact) *we cannot be feeding both natures at the same time!* *

The nourishment on which the one nature thrives will starve the other. And this fact cuts both ways. If we are feeding the Old nature on man's books and man's teachings, we shall be keeping the New nature ill-fed, impoverished and weak.

The Old nature will thrive on general literature. But the New nature will thrive only on the Word of God.

* This is a far-reaching fact. We cannot live in two environments at the same time. It is impossible to be a citizen in two countries at the same time; to become naturalized in one country, *ipso facto* deprives one of all rights and privileges of the other. We cannot sow in one field and reap in another. These are fundamental laws in both the natural and spiritual spheres.

His words "are spirit, and they are life" (John vi. 63); and only what is spiritual can be assimilated by spirit.

Many Christians are constantly occupied with man's thoughts and man's books; and then they are surprised at the low condition of their Christian life and walk. They then rush off to adopt some new fashion (just as the Old nature flies to stimulants or drugs), which promises to supply the want and the vacuum which has actually been created; whereas it is only a matter of diet.

If, in our physical life, people will persist in eating or drinking what is bad for them, they must suffer the inevitable consequences. It is exactly the same in the spiritual sphere: and if the palpable *effects* are seen in our walk and conversation, then the one and only remedy is to remove the *cause*. That will prove much less expensive; give much less trouble; prove perfectly effective; and will bring with it no disappointment.

Our practical conclusion, therefore, is: Do not read any book, do not listen to any speaker, teacher, or preacher unless you are sure that you will know more of God's Word after so doing than you did before. It matters nothing to you what any mortal man *thinks*. Unless he can help you to understand more clearly *what God says*, he will be a hindrance to you instead of a help. You cannot thrive upon man's words. It is only "by every word that proceedeth out of the mouth of the LORD *doth man live*" (Deut. viii. 3). If you feed on the words that proceed out of the mouth of man you will starve. God's words are "spirit and they are life."

Do not talk so much *about* the Scriptures. Be more ready to let them *talk to you*. In conversation about them, do as Ezra the Scribe did. Instead of trying to remember imperfectly what the Word says, and hence, often misquoting it, "**open the book**" (Neh. viii. 5). Let it speak for itself. Its words will be more weighty than your own, for God is with them to make them work effectually.

Bind the Word about your heart. For,

"When thou goest it shall lead thee;
When thou sleepest it shall keep thee;
When thou awakest **IT SHALL TALK WITH THEE.**
For the commandment is a lamp;
And the law is light;
And reproofs of instruction are the way of life" (Prov. vi. 21-23).

You will find people always ready to talk on any subject but God and His Christ and His Word. They will talk about man, and the news of the world. On Sundays they will vary this by talking of Churches and Ministers and Sermons and Services, but it is still man!

Those who possess the New nature find that these things do not satisfy; they leave a craving for something better. Nothing will ever satisfy but God Himself, and the Living Word and the Written Word. If "David's Psalm of praise" (Ps. cxlv.) was true of him, how much more shall it be true of us. How shall not we say,

"I will extol Thee, my God, O King;
And I will bless Thy Name for ever and ever.
Every day will I bless Thee;

And I will praise Thy Name for ever and ever.

* * *

I will speak of the glorious honour of Thy Majesty,
And of Thy wondrous works,
And men shall speak of the might of Thy terrible acts:
And I will declare Thy greatness.
They shall abundantly utter the memory of Thy great goodness,
And shall sing of Thy Righteousness" (Ps. cxlv. 1, 2, 5-7).

This will be found to have a very different practical conclusion to talking of the eloquent words of one, or the inconsistent acts of another, or the wonderful works of another.

The former is a sowing to the Spirit, the latter is a sowing to the flesh.

If our New nature is to thrive, and if we are to be "fat and well-liking," we must feed upon the words of God, and thus starve the Old nature (Gal. vi. 8).

We *must* be occupied either with the flesh or with the spirit; with the Old nature or with the New; and according as we sow to the one or the other we must reap. This is the plain truth and teaching given to us in Gal. vi. 7, 8, commencing with the solemn warning—

"BE NOT DECEIVED,"

given to the Galatian saints, who, having begun their walk in the Spirit (or the New nature) were seeking to be made perfect in the flesh (ch. iii. 3). They had "run well," but someone had come in and hindered them, so that they forgot, and did not obey this important truth and teaching (ch. iii. 7) which we are now seeking to enforce.

We all desire (according to the desire of our New nature) so to walk as "not to fulfil the lusts of the flesh" (the Old nature). What, then, are we to do to accomplish these our desires? Many put themselves under a yoke of bondage, and strive to obey rules, and make vows and give pledges, and wear badges. But it is all in vain. All this, instead of weakening the flesh, only strengthens it by ministering to it, and occupying our minds with it. God's way is much more simple. It is—"Walk [according] to [the] spirit (or New nature), and the lust of the flesh **YE SHALL IN NO WISE FULFIL**" (Gal. iii. 16).

This is God's promise and God's rule. Try it! It will take you clean out of the hands of man. It will deliver you from a terrible bondage. It will bring peace and blessing into your life. It will give you refreshment and rest.

Walk according to the *pneuma*; occupy yourselves with your New nature; minister to its needs; make provision in every way for it, and it alone; and *you have God's word for it* that your desire shall be attained. He assures you that "**Ye shall in no wise fulfil the lusts of the flesh.**"

This expression *οὐ μή* (*ou mē*), *in no wise*, is the very strongest that can be used! It is a double negative, which emphasises and intensifies the assertion to such a degree

that whenever it was used by man *it was never made good*.*

But whenever it was used by the Lord, it was surely and certainly and abundantly fulfilled. When He said, "Him that cometh unto Me I will in no wise cast out" (John vi. 37), He used the expression *οὐ μὴ* (*ou mē*), *by no means, on no account* will He cast out.†

Even so is this the case with the Divine assurance of Gal. v. 16: "Ye shall in no wise fulfil the lust of the flesh."

Let us blessedly and thankfully rest on this Divine assurance.

3. WE MUST NEVER PUT OURSELVES UNDER LAW (Rom. vii. 6, margin). This is another thing we must never do.

The moment we fail to remember this, *we quicken the flesh into activity*. The flesh revels in law, as we have seen.

The law was meant for the flesh; but only, and on purpose to prove the "weakness" of the flesh (Rom. viii. 3). This is the very object of the law; so that, discovering our natural impotence, we might thankfully cast ourselves on God's Omnipotence.

The law was never meant for a man "in Christ." Hence, the moment we come down from the high position in which grace has set us, and put ourselves under law, we stir up the flesh into greater activity and power.

This is what Scripture means by the expression "*falling from grace*." This does not mean backsliding or apostasy, as we call it; but it means walking according to the Old nature instead of the New; thinking of that; cultivating and attending to that, instead of to the New nature.

"Christ is become of none effect unto you† whosoever [of you] are being justified by law" (Gal. v. 4).

No wonder, then, that this important chapter (Gal. v.) commences with the solemn exhortation: "For liberty Christ made us free: stand fast, therefore, and do not be entangled again in a yoke of bondage." Do not put yourselves under any vows, or take any pledges of any kind whatsoever. Do not wear any badges of any kind. They are only badges of bondage. They are the signs and tokens of "the yoke of bondage" under which you have put

* Peter said (Matt. xv. 22): "This shall not (in no wise) be unto thee." *But it was.*

Peter said again (John xiii. 8): "Thou shalt never (in no wise) wash my feet." *But Christ did.*

Peter also affirmed (Matt. xxvi. 35): "I will not (in no wise) deny thee." *But he did.*

Thomas said (John xx. 25): "Except I shall see . . . and put my finger . . . and thrust my hand . . . I will not (in no wise) believe." *But he did*, without thrusting his finger or his hand.

† We have this repeated negation in Heb. xiii. 5 in both clauses: "I will in no wise fail thee, neither will I in any wise forsake thee." (R.V.) George Keith has beautifully expressed this certainty in his well-known Hymn—

"The soul that on Jesus has fled for repose,
He cannot, He will not desert to his foes:
That soul, though all hell should endeavour to shake,
He will never, no never, no never forsake."

For other examples of the Divine use of this strong negation, see Matt. v. 18, 20; xxiv. 35; Luke xxii. 67, 68; John iv. 14; vi. 35; viii. 12, 51, 52; x. 5, 28, etc.

‡ Greek: Ye are made of none effect from Christ.

yourselves. They are entanglements. They imply that grace is not able to keep you, apart from some human props and devices. They practically deny the Divine assurance—"My grace is sufficient for thee" (2 Cor. xii. 9).

True, we may constantly feel our weakness, through the flesh being in us; but all this has been provided against by "the God of all grace"; for He has said, "**My power is made perfect in [your] weakness**" (2 Cor. xii. 9). Avoid, therefore, all "Rules for Daily Living," all "Directories" or guides for living a "Devout Life." Shun them as you would your most deceitful enemy. They will prove fatal to your peace; they will take all the sunshine out of your life; they will turn you from a son into a bond-servant; and sap your spiritual powers at their fountain head.

Cease all efforts either to improve the flesh or to get rid of it. Feed the New nature regularly with its Divinely prepared food, and *everything else will fall into its own proper place*. Have full confidence in the grace of God and the power of God (2 Cor. xii. 9). And adopt no schemes or plans that would imply that you need any help outside the Word of God.

4. Finally, remember THE DISTINCTION BETWEEN RELIGION AND CHRISTIANITY.

Religion has to do with the flesh; but only Christ will do for the New nature. The flesh knows nothing of Christ, the Son of God, as our Life. It is concerned only with what it can see and hear and comprehend. But the New nature cannot be satisfied with anything lower than Christ Himself. Not even with Christianity or the "Christian Religion" apart from Him.

In Phil. iii. we have this great contrast fully exhibited and illustrated in the personal experience and "pattern" of the Apostle Paul. His example will help us more than any precept. He tells us of the wonderful ground of "confidence in the flesh" which he once had as a strictly religious Jew. However much confidence in the flesh others might have he could still say, "I more": and in seven particulars he enumerates them and sums them up (Phil. iii. 5, 6). But all this time he was blind. He had as yet no New nature within to bring the Old and sinful (though religious) nature to light. But when he received that priceless gift of the New nature, then he discovered that he had been *all that time* really "a blasphemer, a persecutor, injurious," and the "chief of sinners" (1 Tim. i. 13-16).

So that, as to Religion, he could say, "I more;" and as to sinners, "I chief."

Put when his eyes had been opened to know the Lord Jesus as his Saviour and his Lord, then he was only too thankful to cast away all his religion, which he had as a Jew, for the excellency of the knowledge of Christ Jesus his Lord" (Phil. iii. 8). He counted all things but loss, and as garbage, compared with Christ. He did not merely change the "Jews' religion" for the "Christian religion"; but he thankfully *gave up all religion for Christ*.

As to his *standing* before God, his glory was that he was now "found in HIM" (v. 9).

As to his new *object* as a Christian, it was that he might "get to know HIM" (v. 10).

As to his *hope*, it was to be "like HIM" in Resurrection glory at His coming (v. 21). It was all "HIM."

As a Jew he had the hope of resurrection, but he gladly gave even that up for the far greater hope of having part in what he calls "the out-resurrection from among the dead" (v. 11), which had become his as a member of the One Spiritual Body of Christ.

This does not mean that he, as a Christian, hoped that by certain efforts he might obtain some advantage over other Christians; but that, as a Christian (a man in Christ), he already had a more blessed hope than any which the "Jews' religion" could ever give him. He is not speaking of giving up his sins, but of giving up his "gains." All that he once counted religious gains he now counted as garbage, compared with the real "gain" which he had in the excellency of the knowledge of Christ Jesus his Lord; for he had gotten to know "the POWER of Christ's resurrection," and what that meant for all the members of the One body: for all who had fellowship in His sufferings, and had died with Him in His death (v. 10).

Nothing less than this is Christianity. All short of this is Religion.

Christianity consists, not in Articles, Creeds, or Confessions; not in Churches, Memberships, or Fellowships; but, in a Person. God grant that each of our readers may be enabled by grace to say of all their supposed advantages in the flesh—"What things were [counted] gain to me, these I have esteemed as garbage for CHRIST" (Phil. iii. 7).

5. But, in conclusion, FORGET NOT THAT THIS IS THE WAY OF SORROW AND OF CONFLICT; not from within, but from without. Not merely conflict arising from our own Old nature, but from that of others. It remains true, and will be found to be true in our own new experience, and to the end:—"As, THEN, He who was born according to the flesh persecuted him that was born according to Spirit, thus also is it NOW" (Gal. iv. 29).

The emphasis is placed on the two words "then" and "now": one being the first word in the sentence, the other the last word. This is to assure us that we must look for no change in the Old nature; no change in these circumstances. All we are exhorted to do is to be reminded that we are sons of the free-woman, not of the bond-woman; and that we are to "stand fast in this liberty" (Gal. v. 1). Blessed liberty!

The word "then" in Gal. iv. 29 refers to Ishmael and Isaac, but it points backward, further still, even to Cain and Abel and to the religious hatred which ended, and would always, if it could, end in murder still.

It points also to the fact that it was the religious party among the Jews, not the rabble, but "the chief priests," who were determined on the crucifixion of the Lord Jesus.*

Even so it is "now." "All who will (*i.e.*, are determined) to live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). And *this persecution will come chiefly from religious flesh.*

* See Matt. xxvi. 59; xxvii. 1, 20. Mark xv. 11. Luke xxiii. 18. John xviii. 35, 40; xix. 6, 15.

Who among us will not mournfully admit that his chief troubles and trials have come to him through the working of the flesh in his fellow-Christians? Instead of the persecutions coming as of old from the world, which broke people's bones, they come now from fellow believers and break people's hearts!

It was when Saul was carrying out his religion the more earnestly that he was engaged in the work of *persecution* (Phil. iii. 6). It is Religion that has shed the blood of the saints; it is Religion which has filled the ranks of "the noble army of martyrs."

"Behold what manner of love the Father hath bestowed upon us, that we should be called 'children of God.' On account of this the world does not get to know us, because it has no knowledge of Him."

It is in connection with this that we are told:

"Marvel not, my brethren, if the world hateth you" (1 John iii. 1, 13).

"If the world hateth you, ye know that it has hated Me before [it hated] you. If ye were of the world, the world would love its own; and because ye are not of the world, but I chose you out of the world, on account of this, the world hateth you" (John xv. 18, 19, and xvii. 14).

If these words were true "then," of the Apostles to whom they were addressed, how much more true shall we find them "now" in our own experience.

Therefore, as possessors of the New nature, let us "marvel not" either at its conflict with the Old nature within us, or at its conflict with those without us; but let us rather rejoice that we have in this very conflict the greatest assurance that we are "sons of God," and are "His workmanship." This is the surest proof we can have that, as the children of God, we have been chosen out of the world; and let us "count it all joy" if we are privileged to suffer anything for Him who suffered all for us—"for the joy that was set before Him."

Contributed Articles.

THE AGES: PAST, PRESENT, AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 20.)

NO. VIII.—THE CALL OF ABRAHAM.

WE come now to a most important part of Genesis; a part full of spiritual instruction and help; a part which lays the foundations of all the rest of Old Testament Scripture: a part which has the freshness of Spring about it, for it truly is a spring-time in the ways of God!

We ought now to note how the previous portion of Genesis (i.-xi.) seems to be but a preface to this part. The record of Creation and Formation is brief; the record of the Fall is brief; the record of the growth and apostate corruption of the race is a little fuller, but still brief; the

record of the Nimrod movement, the confusion of tongues and the scattering of the people occupies but two chapters; and yet these eleven chapters cover nearly 2,000 years. But, so to speak, we are hurried on; and it is only when we come to the time of Abraham that we get extended and detailed narrative. These eleven chapters give us *roots of truth*: roots which are necessary and of vast importance; but, when Abraham comes on the scene, the *stem* of the tree of truth appears, and God's purpose begins to take definite shape, and we can see the line along which the purpose is to be fulfilled.

In like manner the latter part of Genesis (xii.-l.) leads up to *the birth of the nation and its subsequent history*, occupying the whole of the Old Testament, except the one book of Genesis; and thus it appears how Genesis is the true preface to, and the seed-plot of the whole Bible.

Having now marked this literary form in the comparative extendedness of the narratives, it behoves us to give special attention to this

PATRIARCHAL AGE,

beginning with Abraham and ending with Joseph; the records concerning Isaac and Jacob filling up between. It is an interesting fact to remember that in this portion of Genesis we have as many chapters as there are books in the Old Testament, namely, thirty-nine.

Endeavouring, then, to apprehend what is the mind of God in this period, we must note its leading characteristics:

1. *The Call of Abraham.*

What we know of Abraham is recorded in chaps. xi. 26 to xxv. 11; from his birth to his burial.

It is evident that his *Call* is the first subject demanding our careful attention; for, unless we apprehend the significance of this new event, we shall misunderstand the whole story. Since the fall of Adam nothing like this had come to pass. There was nothing like it in the period from the Fall to the Flood; nor in the period between the Flood and Abram's time. The time had come for a "new thing" in God's ways.

Up to this time God had dealt with the race as a whole, and He had divided it into Nations; but now He is to call out one man and deal with him as the head of a new People, and as "the Father of all them that believe." This was an absolutely "new thing," and it brought out into more distinct visibility "the Purpose of the Ages." Hence the need of marking closely every point given us concerning this Call of God.

It is definitely referred to in, at least, four places in Scripture; and special attention is called to these passages, because the present writer has been led, by a careful comparison of all the facts, to differ from some current teachings regarding this Call.

The passages referred to are Genesis xi. 27-xii. 3; Isaiah li. 1, 2; Acts vii. 2-4; Hebrews xi. 8. Each one of these Scriptures adds some light on this event; and the combined testimony of all the portions is all we need to know. It has been taught, in certain quarters, that when Abram halted at Haran he did so in disobedience; that he ought to have passed on to Canaan; and that, in fact, he ought not to have had his father there at all. Well,

let us "open the Book" and read. Do the passages, above noted, affirm or even hint at any such disobedience? In no wise: on the contrary, this teaching obscures the perfection of the testimony, and leads the mind to think of the man called, rather than of the God who called him.

It is a common idea that Abram took Terah his father with him. It nowhere says so. It says the very opposite. The words are: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there" (Gen. xi. 31). Thus it distinctly says that "*Terah took Abram his son*;" and no interpretation can be true which will do violence to that *fact*. To have said that Abram took Terah would have been enough to discredit the whole story in the mind of Orientals, with whom the Headship of a Father in a family, or of a Sheikh in a Tribe, is supreme. No reason is yet given for this great removal, this emigration from the seat and service of idolatry to a pilgrimage with God. The *fact* is thus, first of all, simply recorded.

The reason or reasons we must find elsewhere.

Why did Terah take Abram his son and make this epoch-forming Emigration? It was one of the greatest movements in all history: and it was great because God made it great: He was in it, and behind it, and the Author of it.

Abram, "on the other side of the river," in Ur of the Chaldees, "served other gods," and there the Most High God, maker and possessor of heaven and earth, called him.

First of all, the Holy Spirit tells us, through the lips of the martyr Stephen (Acts vii. 2-4), that "the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land and from thy kindred, and come into the land which I will show thee."

"*The God of glory appeared*"—the first of a series of Abrahamic theophanies, or appearances of God—and therein was the moving cause of this going out. And God is here called "the God of glory," not only because it sets Him in contrast with idols, but because He is to fill the earth with His glory in connection with the seed of Abraham, and in connection with the people of Abraham (see Psalm lxxii. 19, 20).

Not only so, but "the God of glory" *said* something: spoke a definite message: uttered the terms of a momentous call: "Get thee out of thy land and from thy kindred and come." How kindly and tender is the word "come." "The God of glory" was to lead on, go before, and Abram had only to follow and mark His steps and guidance.

And note here the exact terms: "out of thy land and from thy kindred." Two things, and no more, are mentioned at this first stage of the Call—the *land* and the *kindred*—Ur, and the People of Ur, to whom he belonged and whose gods he had served. This land, and these people are to be left.

The Call was definite and Divine: it was unmistakeable

and imperative. Only two alternatives: either disobey it and stay in his native land; or, obey the call and go out.

What a stir it must have made! Terah had to be told; and the whole household circle was made acquainted with it. Doubtless God had his own way of preparing for the acceptance of this call. However that was, it is clear that Terah was sympathetic and the home circle was willing. And who will dare assert that Terah did not feel that the call was as much to him as to his son? Did it not bring a new light of God to his heart? And in that new light may he not have seen the senselessness and misery of idolatry, and have had grace given to renounce it and go.

Everything points to that conclusion: and thus he naturally, and without violence to home relationship, took the lead in the movement; while, at the centre of the group, beautifully taking a subordinate place, was the man of Faith—Abram—to whom and through whom the message came. "The God of glory" had spoken, and Abram "believed God," for it is written that "by faith Abraham, when he was called, obeyed to go out."

Accordingly the Caravan was arranged, and the whole family group moved out, from Land and Kindred; crossed over the famous river (the Euphrates); and made a long journey north-west, and halted at Haran. It was quite the natural halting-place before the next stage of the migration should be taken.

And now, secondly, note what happened.

We are still in the 11th of Genesis, and its closing words are: "And the days of Terah were two hundred and five years; and Terah died in Haran."

It is most probable that Terah's age and infirmity had suggested (perhaps necessitated) the halt at Haran; and now his death laid a new responsibility on Abram, and it also became the occasion for a further indication of God's will. And accordingly we read on, "And the Lord said unto Abram, Get thee out," etc. The word "now" at the beginning of chapter xii. is misleading, and the word "had" still more misleading; it is simply the continuation of the narrative by the use of the words "and" and "said," "and the Lord said to Abram."

That is to say, when the death of Terah had created a new situation, the Lord came in and repeated and augmented the call, so that Abram would know what to do.

The proof of this is in the fact that the words are added now which were not in the original call, viz., "from thy father's house."

Already he had gone out *with* his father's house from his Land and Kindred; but now he is to go out "from his father's house," he is to sever the connection entirely with the home circle, and make for the new land where he would be the head of a new people, and form for himself a new home circle.

This repetition of the call is recognised by Stephen in Acts vii. 2-4, when he says, "and from hence, when his father was dead, God removed him [or caused him to remove] into this land, wherein ye now dwell." Thus the final stage of the *Going Out* was taken; but taken, be it noted, at the call and by the fresh guidance of God.

There was no hurry: God had prescribed no time: no human relationship was interfered with; but everything was

of God and to God; and, through it all, Abram is the same typical man — believing, self-subordinating, humble, and obedient.

What an example he thus left for his descendants to follow! How different their history would have been if Israel had followed the unquestioning faith and ready obedience of their great forefather! And how different *our life* would be if we questioned and hesitated less and humbled ourselves and obeyed more!

Here, then, we see a complete type, in a personal example, of *Going out*, *Going on*, and *Going in*. *Going out* at God's call, *going on* by God's guidance, and *going in* by God's grace, as seen in the good hand of his God upon him. And what were the Exodus from Egypt and the Return from Babylon but national repetitions of Abram's migration? And, again, what is it but a type of the work of God in a human soul when there is a passing out of death into life; a calling out of darkness into marvellous light; a guiding forward in the way and service of God; and the reception at the Saviour's coming into the Father's House?

As this is followed up it will be seen how God's purpose concerning His Son, the Seed of the woman, begins to unfold and take shape, anticipative of the great facts of New Testament history.

May we be enabled to "walk in the steps of our father Abraham," and live worthy of Abraham's God, who is our God too!

"His call we obey, like Abram of old,
Not knowing our way, but faith makes us bold;
For, though we are strangers, we have a good Guide,
And trust, in all dangers, the Lord will provide."

THE COMING KINGDOM.

BY WILLIAM TUCKER BROAD.

(Continued from page 43.)

SOME FUNDAMENTAL FACTS CONCERNING IT.

PART II.

"Thy Kingdom come."—Matt. vi. 10.

WE have already considered what the coming Kingdom is not, and having looked at it from a negative standpoint, let us now consider it positively.

(a) A very little consideration will make it clear that a kingdom is not only a territory ruled over by a king, but he must have ranks and conditions of subjects to rule over. A man may give himself out to be "Emperor of the Sahara," but the title alone, without ranks and conditions of subjects to rule over, makes him the laughing stock of the civilized world.

Every kingdom has in it three classes. There must be

- (1). The king and royal family;
- (2). An aristocracy or nobility;
- (3). Subjects to be ruled over by those set to rule.

We have these classes in England to-day. So has every civilized kingdom.

So will it be in God's Kingdom.

(i.) The Lord Jesus Christ is to be the King, and the Church of God are to compose the members of the Royal

family. Hence stress is laid, in the Epistles to the Churches, upon the fact that the members of the Church of God are no longer servants, but "children of God," and "if children then heirs, heirs of God, and joint-sharers with the Lord Jesus Christ."

(ii.) Israel is to compose the aristocracy of the Kingdom of heaven. They are to rule and govern, under the King, the whole of the earth. Hence the blessings promised to believing and faithful Israelites are earthly blessings, while those promised to the Church of God are in no way connected with the earth, but are wholly heavenly. The one is God's heavenly people; the other is God's earthly people. Where the King is, there will heaven's Royal family the Church of God be; while God's aristocracy will be carrying out the rule delegated to them upon the earth.

(iii.) Godly Gentiles will compose the subjects of this wonderful Kingdom. There were such outside Judaism before the Lord came, and there will be many more such when spirit-filled Jewish missionaries go forth in their thousands to preach anew the "Gospel of the Kingdom," the good news that the King's approach draws near, and that the promised time of blessing for an earth now under the curse of sin, is at hand.

In the Scriptures we get glimpses revealed to us of the ranks of heaven, whereby we know of similar divisions in the heavenly hosts. We read of some called "sons of God" who sang for joy at the creation. Frequent mention is made of "gods" as being a numerous part of the angelic host. Those who rebelled with Satan, who is called "a son of God," are thereafter denominated "false gods"; while a third class of rebellious spiritual beings are the demons of whom we know little. But only let us notice how these three classes of foes, hostile to God, act, and we get much light upon Scripture.

The demons' great temptation is to the various Gentile nations to practice demon worship. Hence the prevalence of devil worship, witchcraft and spiritism among the Gentile nations in all ages since Noah's time. Their special object seems to be to prevent the Nations, as such, from believing and obeying God, and being thereby made fit for occupancy of the place formerly occupied by such rebels in the Kingdom of God.

The "false gods" made their special attack upon Israel, and the temptation was to idolatry. The Lord Himself referred to this fact when quoting Scripture. He said of Israel, "Ye are gods." Hence in the Mosaic law the stern prohibitions made against any Hebrew having any dealings with false gods.

But Satan's craft is chiefly shown in his attacks upon and temptation of the Church of God. Idolatry is not a strong temptation to a child of God. Spiritism has little to entice him with. But to unbelief of his high destiny and glorious calling Satan ever tempts him. This alone is sufficient reason to explain the great success of Satan's master stroke in these days, as seen in the growth of apostasy and unbelief in what is called "higher criticism."

These three dispossessed classes seem specially determined to prevent, if possible, that God's purposes of election of believing individuals among "Jews, Gentiles, and

Church of God" shall obtain what God has promised respectively to these three classes.

The Lord at His first coming proclaimed the King and Kingdom promised and prophesied. But He was rejected and crucified. Then He was by mighty power raised from the dead, and He ascended to His Father's throne to wait till His return to earth to set up the Kingdom.

Meanwhile, while the Kingdom is in abeyance, God's secret as to the Church of God is being worked out, and when that Church is completed of elect from Jew and Gentile, then it will be caught up to be for ever with the Lord.

So in this age of the Church of God, "the Gospel of the Kingdom" is no longer preached. We now preach "the Gospel of the grace of God." Those who believe and receive God's message of favour to lost sinners receive the baptism of the Holy Spirit, and are thereby made members of the Church of God, and are thus adopted into God's family as children of God and part of the Royal family of heaven.

Later, when the Church of God has gone to be with the Lord, godly Jews will again, like John the Baptist and the Apostles, proclaim the coming King and Kingdom. Multitudes will believe their message and proclaim by baptism into water their allegiance to the coming King. These will form some of the subjects of the Kingdom over which the Lord is coming to reign.

Such, in outline, is the Kingdom as revealed in God's word, and for which we pray when we say "Thy Kingdom come."

II. We cannot insist too strongly on the fact that this Kingdom is God's Kingdom. Of course man in his utter conceit of himself and his fancied powers imagines he must work hard to get things ready, and that the Lord cannot return till things are all prepared. A secretary of an English missionary society predicts that at the present rate of work and conversions the Lord's return cannot well take place for a million and a half years! Recent statistics prove to us that, for every convert made to Christianity, no less than twenty-one are born into heathenism. At that rate the whole of the world will never be won by man's agency and modern missionary societies. Heathenism is growing, by the natural birth-rate alone, twenty-one times faster than Christianity is.

The Lord's return then is *absolutely necessary to crush and stop the overwhelming growth of heathenism*. Man has already, after over a century of modern missions, proved his failure to do the work he has arrogantly set himself to do. We have heard again and again that the millennium is coming as the result of what "the churches" are doing, but advancing years seem to prove the goal is *farther off than ever*. There is no hope for the Kingdom apart from God's interference.

The kingdoms are now of the earth, earthly; and during this age God's Kingdom is "to come," and is called "the Kingdom of Heaven," for its King is there. Rejected by man, He has gone to "receive for Himself a Kingdom and to return. At His return it will be set up, and not before; and then it will be the heavenly Kingdom upon earth.

When here, His enemies on one occasion enquired of

Him when the Kingdom of God would come. He replied : "The Kingdom of God is among you" (Luke xvii. 21, R.V. margin). Where the King is, there is the Kingdom. He was present among them though they refused to acknowledge Him. The Kingdom was at hand in a sense they failed to understand. Now it is *not among men*. It is not "at hand" in the same sense, though its coming may be near.

And what a vast change there will be when it has come. The book of Revelation is a picture in words of the events leading up to the establishment of the Kingdom. Chapters xix. and xx. picture to us the King and the hosts of heaven leaving for the earth in millions to establish the Kingdom among men.

It will be a blessed time for the earth then. God alone can work the changes predicted. Man thinks his efforts at cobbling and tinkering will accomplish it. But the world wants turning upside down first, and a vast cataclysm is absolutely necessary before such changes can take place. It needs the mighty power of God to accomplish it.

The curse will be taken off creation. Wickedness will be put an end to. Bad government will cease. A King will reign in righteousness. There will be no Parliaments to waste time and to make legislation for classes (whether for Capital or Labour; Rich or Poor): for all laws will come forth from Zion from the King Himself. Democracy will vanish from the earth, and the glorious rule of an absolute and perfect Monarch take its place. Man will have nothing to do but to obey. The earth will be full of peace and plenty. No wars shall be waged and no dreadful preparations resound. Armies and navies will be totally unnecessary; police and jails things of the past. The earth will then at last be full of the knowledge of God; accomplished quite apart from modern missionary societies.

The Kingdom is to be God's, and God alone can establish it.

III. Curiosity tempts us to ask, "When is this Kingdom coming?" That it is future, is all we know. No dates are given. God's reckonings are not by dates but by duration. Satan's craft is seen in getting men to fix dates; so that when the expected event does not transpire the subject may become one of ridicule. And so the glorious hope has been made a subject of mockery.

Events are predicted that shall lead up to the Lord's return. They are being fulfilled before our very eyes in these days, and yet mockers ask "Where is the promise of His coming?" Hundreds of passages in Scripture repeat the promise, but blind eyes fail to see one of them.

To the spiritually enlightened, however, all the signs of the times point to the fact that the Lord's return is near. No dates are given, but there are signs in abundance. There are scores of prophecies, and their fulfilment is now making history before our very eyes.

The Lord is coming, and that soon, to reign for a thousand years over earth's teeming millions! That is good news indeed in days of political turmoil and death-sowing revolutions.

The Lord will come first, and the millennial kingdom be set up after. How we forget! How we neglect to

ponder upon the greatest event of the ages, though three hundred and eighteen references to it are made in the New Testament alone!

God's Kingdom is coming. Our prayer is near fulfilment. Are we ready? Are we telling of grace while the day of grace lasts? For when once the King rises up, the door of mercy will be shut.

But before the Kingdom comes, there will be the Rapture of the Church of God. Read the First Epistle to the Thessalonians in chapter iv., and we get the glorious hope of the Church of God. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise go before them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with God's trumpet blast: and the dead in Christ shall rise first: then we that are alive, that are left, shall at the same time with them be caught up in clouds to meet the Lord in the air, and in this way shall we ever be with the Lord."

Questions and Answers.

QUESTION No. 379.

ACTS II. 16: "THIS IS THAT."

M. E. G. (Sutton). Will you kindly explain the force of the word "afterward" in Joel ii. 28? After what? Will the former part of the chapter then have been fulfilled? And how does this affect Acts ii. 16-21?

In answer to your question, which is extremely important, we will give you what we have already written on Acts ii. 16-21 in our new work which is approaching completion in manuscript.

This is the first notice we have given of it; and we give it because we are not thinking of inserting it first in the pages of *Things to Come*. It is of such importance, magnitude, and urgency that this would delay its publication beyond all bounds.

The title of it will probably be

The WORD and the WORDS:

How to study them.

We give an outline of the contents in this Number under Editor's Table, from which you will see that the question you ask will find its answer under Part II. *The Words*. Chap. iv. *The context always essential to the Interpretation of words*. Section 2. *Illustrations of errors arising from a disregard of the context*.

The passage to which your question refers (Acts ii. 16) comes under this last Section, and is one of many Illustrations of such errors.

We extract it from our MS. just as it there stands, and you will see how this Section will answer yours and many similar questions:—

Acts ii. 16-21 is an illustration which affects the *remoter* context as well as the *nearer*, because it is a quotation from Joel ii. 28-32.* This fact makes all the difference.

* Hebrew Text iii. 1-5.

"This is that which was spoken by the prophet Joel" (Acts ii. 16). There is nothing in these words to tell us what is "this" and what is "that." The word "this" is emphatic; and the word "but," with which the new argument begins, sets what follows in *contrast*, not in correspondence. It does not begin with the word "For," but with the word "But." This points to the fact that the quotation is intended to show that their enemies' charge (that they were drunk) would not stand. So far from such signs and wonders proving they were drunk, Peter asks, what about the prophecy of Joel? He prophesied of similar scenes "in the last days."

Peter does not say that these were the last days, but "this is what Joel says" of those days. Will those scenes (he argues) lie open to the same charge of drunkenness? Certainly not! Then, how can these men be charged with drunkenness now, especially "seeing it is but the third hour of the day."

Peter is not expounding Joel. Nor is he saying that that prophecy was then fulfilled. He does not say "then was fulfilled"; or, "as it is written." He merely calls attention to what Joel said of a similar scene, to be fulfilled "in the last days."

That this is so, is clear, the moment we turn to the prophet Joel, and read what Jehovah there speaks by him.

To understand Joel's prophecy it is absolutely necessary for us to see exactly what is the subject of it. What Dispensation is he speaking about? Is it about the Christian Dispensation, or is it the Dispensation of Judgment which shall follow it? Is it all about the Jew? or about the Gentile? or, is it about the Church of God?

The Structure will give us the Scope. It is exceedingly simple:—

THE PROPHECY OF JOEL.

A | i. 1-3. The Call to hear.

B | i. 4-12. The evil which had come upon the Land and the People.

A | i. 13-ii. 17. The Call to Repentance.

B | ii. 18-iii. 21. The evil removed from the Land and the People.

We see, from this, what the prophecy of Joel is all about. It describes the fulfilment of the last clause of "the Song of Moses" in Deut. xxxii.,* which finishes up with the solemn but gracious assurance in v. 43:

"Rejoice, O ye nations with **His People** :

For He will **avenge** the blood of His servants,

And will **render vengeance** to His adversaries,

And will be merciful unto **His Land** and to **His People**."

So the member B (Joel ii. 18) begins—

"Then will Jehovah be jealous for **His Land** ;

And pity **His People**."

"THIS" then, therefore, is "THAT." This is the scope, or the subject-matter, or context of Acts ii. 16. It concerns Jehovah's "Land" and Jehovah's "People," and not "the Church of God." Peter addresses these "people": he says, "Ye men of Judea" (v. 14), "Ye men of Israel" (v. 22). He calls "the house of Israel"

* For the structure of "the Song of Moses" see our work on *The Apocalypse*, page 470. Or *Things to Come*, Vol. X., page 55.

(v. 36) to this very *repentance* to which Joel calls in view of "the last days." For national repentance is ever declared to be the condition of national blessing.

But the key to the correct understanding of Peter's quotation lies in the word "afterward" of Joel ii. 28. After what? No one can tell us but Joel. We ourselves cannot tell apart from his prophecy.

We see that ch. ii. 28 is part of the member we have marked B (ch. ii. 18-iii. 21), the subject of which is *the evil* (of B, ch. i. 4-12) *removed from the Land and the People*.

The removal of this evil is elaborately set forth and described. The member B is no mere conglomeration or jumble of words and phrases. It has its own Structure as follows:—

Expansion of B. (Joel ii. 18-iii. 21.)

B | a¹ | ii. 18, 19. Blessings bestowed. (Temporal.)
 b¹ | 20. Evil removed. (Judgment prophesied.)
 a² | ii. 21-29. Blessings bestowed. (Temporal and Spiritual.)
 b² | 30, 31. Evil removed. (Accompanying Judgment signs.)
 a³ | 32. Blessing bestowed. (Spiritual.)
 b³ | iii. 1-16. Evil removed. (Fulfilment.)*
 a⁴ | 16-18. Blessings bestowed. (Spiritual and Temporal.)
 b⁴ | 19. Evil removed. (Judgment executed.)
 a⁵ | 20, 21. Blessings bestowed. (Spiritual.)

These "*Blessings bestowed*" must be read on from one to the other; and the "Evil removed" must, in like manner, be connected; the members relating to the "*Evil removed*" being treated as parenthetical to the members which treat of "*Blessing bestowed*," and the "*Blessing bestowed*" members being treated as parenthetical to the "*Evil removed*" members.

From the above Structure we see that ch. ii. 28 is narrowed down to the member marked "a²," and connects the *Spiritual blessing with the temporal*.

This Spiritual blessing is introduced by the words:

"And it shall come to pass AFTERWARD that I will pour out my Spirit upon all flesh" (v. 28).

"Afterward." After what? After the Temporal blessings of

The former and latter rain (v. 23).

The fulness of the threshing floors and of the wine and oil-presses (v. 24).

* The expansion of b³ (iii. 1-16) is just as perfect and beautiful:—

b ³	c ¹	d ¹	iii. 1, 2. Assemblage.
		e ¹	3-6. Judgment.
		f ¹	7, 8. Threatening.
c ²	d ²	9-12. Assemblage.	
	e ²	12. Judgment.	
	f ²	13. Execution.	
c ³	d ³	14. Assemblage.	
	e ³	14. Judgment.	
	f ³	15-16. Threatening.	

The plenty* and satisfaction (v. 26).

The entire and perpetual removal of shame (vv. 26, 27).

When Jehovah shall be "in the midst of Israel" (v. 27).

It is "afterward" when these Spiritual blessings shall have been bestowed.

This is when the Spirit shall be poured out "upon all flesh."

The most cursory reader must see and know that the Spirit was NOT poured out upon *all flesh* in Acts ii., but only on the Apostles: that none of these wondrous and great signs had been shown: that deliverance was not manifested in Mount Zion and in Jerusalem; for the Land and the People were still in the power of the Romans.

This word "AFTERWARD" thus shows that the prophecy of Joel in Acts ii. is not quoted in order to prove that this Pentecostal scene was the fulfilment of it; but in order to show that, as that future scene could not be ascribed to drunkenness, so neither could this Pentecostal scene be so ascribed.

At least, a child could see that Acts ii. is not the fulfilment of Joel ii., but it is hopeless for those to see it whose eyes are blinded by believing the tradition of those who persist in saying that "the Church was formed at Pentecost."

They not only say this with great assurance; but they lay it down as an article of faith; and are ready to excommunicate any who do not believe it.

But this is only the Tradition of the Brethren. It is not even the Tradition of the Fathers: though it just as surely makes void the Word of God.

There can be no mistake about Joel's word "afterward." The Holy Spirit by Peter interprets it as of "the last days." The Hebrew is not the simple אַחֲרַי (āchar), *after* (Gen. v. 4),† but it is this, compounded with כֵּן (kēn), *so, or thus* (Gen. i. 7), referring always to what follows. It is אַחֲרֵי-כֵן (achrey-kēn), *after that* (Gen. vi. 4; xv. 14; xxiii. 19; xli. 31. 1 Sam. ix. 13, etc., etc.).

It is thus perfectly certain that the word "this" in Acts ii. 16 refers to *what follows*, and *not to what precedes*: to the yet future events mentioned by Joel, and not to the events then taking place at Jerusalem.

The word "this" is an emphatic pronoun. But there is no similarly emphatic pronoun for the word "that." It is simply the article with the perfect passive participle:—"*This* (that follows) is *what has been said* by the prophet Joel." Not "this" (which has happened); for, in that case, what could be the "this"? This apparent drunkenness? There was no "this" preceding. It would be these events; these phenomena; these Pentecostal scenes. But it is *Singular*, "this," agreeing with the implied word Scripture, about to be quoted from Joel.

The word "*this*" could not, and cannot, refer to these

* Heb.: "Eat to eat and be satisfied." The infinitive of the verb following its own finite, *i.e.*, *eat and eat*; most expressive and emphatic.

† In these and all similar references to the meaning of a word in the Original we give the *First Occurrence* of it.

Pentecostal scenes; for no gift of tongues was spoken of by Joel.

It could not refer to the pouring-out foretold by Joel, because here, this pouring-out was only on the Apostles; whereas Joel speaks of its being poured upon "all flesh." There is not a word said in Acts ii. about any of their "sons and daughters" prophesying; or of their "old men" dreaming dreams; or of their "young men" seeing visions; or of their "servants and handmaids" receiving Spiritual gifts.

In fact there is in Acts ii. no fulfilment at all of Joel's prophecy, either implied or expressed.

There is nothing beyond the argument that the charge of drunkenness could no more be brought against these present Pentecostal scenes than against those yet future scenes connected with the blessings to be bestowed upon Israel, prophesied of by Joel, as what should take place "afterward": *i.e.*, *after* all those temporal blessings have been bestowed on Israel's Land and on Israel's People.

Signs of the Times.

RELIGIOUS SIGNS.

"EDUCATION'S DARK SIDE."

"CRIMINALS BECOME LESS VIOLENT BUT MORE INSIDIOUS."

"The chief constable of Liverpool is of opinion that education is refining our criminals, and a prominent criminologist endorses this view."

"The burglar avoids violence whenever possible, and chooses when occasion offers more subtle forms of roguery," says the chief constable in his annual report.

"The criminologist says: 'Bill Sikes is to be dreaded less than Raffles, and the latter is to be feared less than the accomplished scoundrel who lays far-reaching plans to swindle a whole community.'

"Men who, fifty years ago, would have been burglars or highwaymen, to-day are bogus company promoters and well-dressed swindlers of various kinds. Their profits are enhanced, and their risks diminished; and I have no doubt this is one of the fruits of the board school."

"Education has its dark side. An inevitable result of a little learning is to develop hypocrisy where the moral training is not commensurate with the merely intellectual culture."

"The child of to-day whose ethical teaching is neglected, and who has inherited criminal instincts, is launched on society with a better equipment for a career of crime. His education has made him sharper and fuller of devices, it gives intelligence to his fraudulent instincts, and widens his radius of practice."

"Criminals of this kind are the most dangerous to society, because they are the most insidious."

"As the twig is bent so the tree inclines." Insist on the moral and religious training of children. If the moral restraints and religious influences of the Bible are separated from our primary education, we shall stimulate clever but criminally-inclined children to become more skilful in devising crime and more adroit in its execution."—*Daily Express* (London), 12th March, 1906.

REVIVALS.

That there are many and great Revivals is manifest on all hands. Our paragraphs, given above, are evidence of this fact. Revival seen in crime, in spite of a revival of Education and Temperance. These things seem generally to be in inverse proportion.

Not only is there a Revival in Philanthropy, but also in Poverty. There is a revival in "Religion," but also in Worldliness: a revival in Protestantism, but a revival also in Rome's encroachments.

But there is another revival, to which a long article is devoted in the *Tribune* of March 31st.

A REVIVAL OF THE THEATRE.

New theatres are springing up all around us with amazing rapidity; but this revival is seen not only in the world, but in the Churches.

The writer (William Archer) gives the testimony of Mr. W. T. Stead in proof of his statements, which he quotes, of course, with approval—

"A GREAT AWAKENING."

"What is Mr. Stead's own statement of the case? It is very gratifying to him, he says,

"to see that this movement is true to the ancient traditions of the 'earlier time when the Church was the nursing mother of the dramatic art. When vicars take to writing plays, and curates 'turn scene-painters, when I hear that nearly every Church in Canning Town has its dramatic company, and, still more 'strange, when art schools perform the 'Midsummer Night's Dream' at the request of Congregational Churches, who can 'deny that we are on the eve of a great awakening?'"

"He (Mr. Stead) then proceeds to cite individual instances—an 'Alfred the Great' drama, performed, under the curate's direction, by the parishioners of Perranzabuloe, Cornwall; the Hildenborough (Kent) village play, of which the moving spirits are the schoolmaster and the organist; 'The Prodigal's Return,' and other dramatic scenes, written and stage-managed by a curate near Preston; scenes from the early history of the Puritans, acted by Leicester Congregationalists. Everywhere, we see, the curate or the schoolmaster is the presiding genius of the affair."

Thus, in spite of all the efforts of mere ethical and social Reformers, the world is becoming more and more religious, and the Churches are becoming more and more worldly. There is more Temperance but more Immorality; more Education but more Crime; more Religion but more Worldliness.

But all is more refined. We see more of the refined "desires of the (carnal) mind" and less of the coarse and vulgar "lusts of the flesh."

Instead of the highwayman or burglar, we have the swindler and the Company Promoter; instead of the Pistol we have the Pen and the Prospectus, but they get the money of the unwary all the same.

And yet we have the statement of Mr. F. B. Meyer that an "Ethical Revival" is the great want of the day.

No! What we need is not Reform but Regeneration; not Literature but the Word of God; not Religion but Christianity. All efforts beside these are for the Flesh, and only for Time; not for the Spirit, or for Eternity.

Editor's Table.

A NEW WORK

BY THE EDITOR.

It will be seen from the Question and Answer on page 56 that we are almost compelled to make this announcement.

We are, further, led to do so by our Editorials for April and May, which show the importance of feeding on the Word of God for our own spiritual health and strength.

The fact has been recently forced powerfully upon us that the Word is not read, *because it is not understood*.

If we ask with Philip, "Understandest thou what thou readest?" the ready answer is, "How can I, except some man should guide me?"

It is with the view of affording this guidance that we have commenced a work on the following lines:—

THE "WORD" AND THE "WORDS":

HOW TO STUDY THEM.

Part I.

THE WORD OF GOD AS A WHOLE.

- I. The one great OBJECT of the Word. To make known the true God.
- II. The one great SUBJECT of the Word. Christ.
- III. The one great REQUIREMENT of the Word. "Rightly dividing" it.
 - i. As to its Literary form (including its Divisions into Books, Chapters, Verses, Punctuation, and Parentheses).
 - ii. As to its Subject-Matter (Jews, Gentiles, and the Church of God).
 - iii. As to its Dispensations (Edenic, Patriarchal, Israelite, Church, Millennial, and Eternal).
 - iv. As to Dispensational Truth and Teaching, showing that
 1. The Past is not necessarily to be read into another part of the Past (Matt. x. 5, 6. Luke ix. 3).
 2. The Past not to be read into the Present (illustrated by Law and Grace, the Imprecatory Psalms, the Sabbath, Kingdom, Gospel, Sermon on the Mount, Lord's Prayer, Priesthood, Baptism, etc.).
 3. The Present not to be read into the Past (illustrated by the Mystery, "Sons of God," the Church, etc.).
 4. The Present not to be read into the Future (illustrated by the Rapture, and the Resurrection of 1 Thess. iv.).
 5. The Future not to be read into the Present (illustrated by the Tribulation, the 144,000, Sundry Prophecies. Ps. ii. Is. ii.; lxi., etc.).
 6. The Future not necessarily to be read into another part of the Future (illustrated by the 2 Advents, the 3 Resurrections, the 3 Judgments, etc.).

Part II.

THE WORDS.

- I. The meaning of the words to be gathered from the Scope of a passage: not the Scope from the words (illustrated by 2 Pet. i. 19, 20. 1 Pet. iii. 19. Heb. ix. 16, 17. Gen. xxiv. 63, etc.).
- II. The Scope of a passage to be gathered from its Structure (History, Examples, Advantages of Structure, Illustrated by 2 Pet. i. 16-21. 1 Pet. iii. 18-22. 2 Cor. v. 1-5. Heb. ix. 15-23).
- III. Interpretation must depend on the usage of words (under five heads, with many illustrations).
- IV. The Context always essential (illustrations of errors through disregard of context: and of truth by regarding it: (1) in the Nearer context, (2) in the Remoter context, illustrated by many examples).
- V. No one passage to be interpreted in a sense repugnant to others.
- VI. The importance of accuracy in noting little words.
- VII. The study of larger subjects traced through many Scriptures.
- VIII. The difference between Interpretation and Application.
- IX. The place where a passage occurs often essential to its interpretation.

- X. The importance of the First Occurrences (of Words, Expressions, and Utterances).
- XI. The place of Figures of Speech.
- XII. The place of Various Readings in the Original Text.
- XIII. The Church Epistles; the Teaching of their Chronological as well as their Biblical orders.
- XIV. The importance of all work being Individual.

The work is finished as far as Section IV. of Part II. But as matters at present stand, publication will not be possible without some financial help outside the mere sale of copies, which, as a matter of fact, barely covers the cost of production, even when all the copies are sold. For the same reason, the fifth edition of the Lexicon and Concordance cannot at present go to Press. So that we will either return the money of those who have kindly ordered it, or send copies of the 4th Edition, of which we have a few left.

If it should be laid on the heart of any friends to enable these works to see the light we shall take it as a sign from the Lord that they are to go forward. Meanwhile we are working almost unceasingly at the completion of the Manuscript.

ANSWERS TO CORRESPONDENTS.

D. D. (N.B.) We thank you for your remarks on our Answer to Question No. 376 in our February number, and note the passages you mention and the questions you ask.

1. Phil. iv. 3. Paul entreats some "true yokefellow" in Philippi to "help those women which laboured with me in the gospel." We do not see that this labouring was public preaching or teaching. The word occurs only here and in ch. i. 27, and means, as there rendered, *to strive together*, and really excludes speaking. The help is *muscular* (athletic) and material; such as the Godly women gave to the Lord Jesus.

2. It is true that in 1 Cor. xi. 5 he tells women not to pray or prophesy with the head *unveiled*. If you wish to take this as being in public, then you must take the *veiling* as being such as was *then used* in public, and not such veiling as is provided by Paris fashions.

3. In 2 Cor. v. the "we" may be used many times, and include *women*. But we take the "us" of v. 18, and the "we" of verse 20, as Paul and Timothy (ch. i. 1). You are at liberty to include women in this "we" if you can do so in harmony with the cumulative testimony of all the other Scriptures. But, one of our canons is, that "no one passage is to be interpreted in a sense repugnant to others."

4. Acts viii. 4. There must, as you say, have been some women among those who "went everywhere preaching the Word." But it does not follow that they preached publicly. And if they did, they would be corrected and governed by the teaching subsequently given by God.

5. Certainly, women may "sing," and "respond" in worship, but it does not follow that they may sing a "solo" or preach a sermon.

E. T. B. You ask us about the Parables. We reply that they are for the most part Dispensational; and cannot be understood unless the Word of Truth is *rightly divided* as to its Dispensational Times.

The truth of this is borne witness to in a recent review in the *Expository Times* of a book by the Bishop of Stepney, entitled, *Thoughts on Some of the Parables of Jesus*. The Reviewer says:—

"There is nothing else you can do with the Parables in the way of interpretation but put down 'thoughts' about them. And one man's thoughts are different from another man's, so that there is always room for a new book. For the Parables are inexhaustible, and even incomprehensible at present. We seem to be getting nothing out of

them except nibbles of thought. Dr. Lang is not so interested in interpretation, however, as in life, and he succeeds in saying some wise things without going beyond his depth."

A CORRESPONDENT sends us a little book entitled, *The Threefold Secret of the Holy Spirit*. There is no secret in God's Word about this subject. All is clearly revealed there; and if we know all that is revealed, we know all that can be known. Needless to say, there is a great deal about the Holy Spirit in this book, but very little of His inspired teaching. Notice the following, on the Two Natures:

"The question now is, having *two* natures within him, 'how shall he be filled with one of them? How shall he 'know the fulness and abundant life of the Spirit, and be 'delivered from the life and power of the flesh? The 'answer seems clear. How else *could* he be filled save by 'YIELDING HIMSELF WHOLLY to that one which he would 'have fill him? He has the power of choice; he can 'yield himself to either." (Italics and capitals not ours.)

Yes, the answer "seems" clear. But it is not! For all these are the words of man, and not the Words of God. We read nothing in Scripture about being "filled with one of them." All these *non-scriptural* expressions form the foundation of all this *un-scriptural* teaching, which leads thousands into bondage to the very flesh from which they are seeking deliverance! This little book has reached its "twelfth edition and 79th thousand" during the last eight years. It is evidently largely subsidised by enthusiastic supporters in the States; for it is advertised as being "sent to you free. It will also be sent free to the address of any friend whom you believe it could help."

Will any friend, we wonder, allow and enable us to send forth our papers on the Two Natures with a similar note. We propose to publish them separately as soon as possible after their completion, which is in this, our May number.

J. R. (Ilford). You will find an article on the difference between the "Counsel" of God and the "Purpose" of God in Vol. V., page 40 (Oct. 1898). The distinction is important.

NOTICE AS TO SUBSCRIPTIONS.

While we are pleased to receive the Annual Subscriptions for *Things to Come*, especially in cases where friends are remitting other monies in payment for books, etc., yet it is well to call attention to the fact that in all other cases it gives us extra work which is quite needless. It means that we have to write to the publisher, and send on the subscription, which might just as well have gone direct from the subscriber.

May we in calling attention to this matter ask our friends to communicate direct with the publishers on all *business* matters,

Messrs. Horace Marshall and Son,
125, Fleet Street,
London, E.C.

In all other cases please direct to the Editor, 25, Connaught Street, London, W., when sending Questions, newspaper cuttings, or Contributions for Publishing and Free Distribution Fund, or for other purposes.

In sending NEWSPAPERS please *mark* the portion to which our attention is called, as it takes much time to hunt through the columns.

ACKNOWLEDGMENTS.

(For *Things to Come* Publishing Fund.)

W. B. (New Zealand)	...	...	16	0
A. (California)	...	...	1	6

THINGS TO COME.

No. 144.

JUNE, 1906.

Vol. XII. No. 6.

Editorial.

"THE SONS OF GOD."

IN our Editorials on "The Two Natures in the Child of God" we have seen that the New nature is the direct creative act of God.

It is this act, in the New creation, which constitutes the saved sinner a son of God: for "that which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit" (John iii. 6).

It is for this reason that Angels are called "sons of God" (*see* Gen. vi. 2, 4. Job. i. 6; ii. 1; xxxviii. 7. Ps. xxix. 1; lxxxix. 6. Dan. iii. 25 (no art.). They are so called because they were *created*, and not begotten.

For the same reason Adam (unfallen) is called a "son of God" (Luke iii. 38), because he came into being from no human source; but was formed, created, and made, by a Divine creative act.

Herein lies a great lesson. From this we learn how it is that saved sinners can now be called "the sons of God."

Never, after the Fall, is Adam, or are the sons of men, or the descendants of Adam, so called, until we meet with the expression again in the Epistle to the Romans.

When we open the New Testament, we read, in Matt. i. 1, its very first words—

"THE BOOK OF THE GENERATION OF JESUS CHRIST."

This expression stands in direct contrast with another book, of which we read in Gen. v. 1—

"THE BOOK OF THE GENERATIONS OF ADAM."

Surely we are meant to connect these two expressions; and to learn the lesson they would teach us.

In them we are taught the difference between "the first man" and "the second man," between "the first Adam," and "the last Adam"; and we are to learn that what we lost in the first man, which is "of the earth, earthy," we re-gain in "the second man, the Lord from heaven."

Moreover, it is in connection with resurrection that this great lesson is taught. It is in 1 Cor. xv. that we find it:

In Adam we lost *life*; it is in Christ we find it.

In Adam we lost *righteousness*; it is in Christ we find it.

The first lesson taught us in "the book of the generations of Adam" is the fact that Adam begat his posterity in his fallen state and not in his unfallen state.

His book opens by pressing upon our notice this fact; and the contrast between what Adam was "in the day that God created him," and what he had become when sons were born to him.

It is, however, impossible for us to proceed without calling attention to one of the greatest signs of "the

apostasy," which is foretold in 2 Thess. ii. 3. No surer sign could be furnished than the teaching now put forth in a "special column" of what is confessedly the organ of the Free Churches, *The British Weekly*. Without advertising names, or treating it as a personal matter, we must hold the Proprietors, the Editor, and the writer of the "Special Correspondence Column" *equally responsible* for that which appears there week by week.

If "the word Adam stands for the natural man, and the word Christ for the spiritual man," then there was no "Adam," and there is no "Christ." If there is no "Adam" in Romans, then there can be no "Adam" in Genesis; and there is no need for us to write more on this subject.

This teaching, to which we refer, asserts that the book of Genesis is "unhistorical"; treats the Fall as a "myth," and the references to it in Romans v. as an "excrescence on St. Paul's real spiritual teaching." We mention this, not in order to controvert it, except in so far as this Editorial does actually meet it,* but as a sign of the times in which our lot is cast, and to show the need of what we have here written on the great and important subject, "The sons of God."

*This Editorial was ready for press before our attention was called to *The British Weekly* for March 15th and 29th, by one of our readers. But we feel it laid on us to insert this reference to it.

On March 15th, N.E.R. asks the Rev. R. J. Campbell concerning his teaching as to the Fall being unhistoric, and says "I find no difficulty in this, save when I come to such a passage as Rom. v. 12 and 19." Mr. Campbell answers: "To be perfectly frank with you, I may say that *I think* in his earlier ministry St. Paul's theology was dominated by a belief in a historical catastrophe caused by the sin of a primitive ancestor. In his later teaching he does not dwell so much on this *supposition*; but even if he did, why should you be held bound by such a notion if it is not true? It is a mere *excrescence* on St. Paul's real spiritual teaching, and is not essential to it. Jesus never said anything about it."

On March 29th, F.V.H. asks to be directed "to suitable literature" on this subject, from this "suggested point of view."

To this Mr. Campbell answers and says: "Our correspondent must be aware that belief in a moral cataclysm, involving the whole race in its consequences, has not a shred of evidence to support it outside of the *supposed* Biblical account of it. The Genesis story is plainly *unhistorical*, and, like all myths, was never meant to be understood as other than parabolic. To call it the 'teaching' of Genesis, and then treat it as hard fact, is to misapprehend its value. It is a vivid pictorial description of what individual man knows to be true of his own experience. The parallel view set forth in the Epistle to the Romans may have been meant as a literal statement of the Apostle's belief concerning the entrance of death into the world through the sin of a primitive ancestor, but more probably it is a statement of experience with which we should all agree. The word Adam stands for the natural man, and the word Christ for the spiritual man; if this be understood, the teaching is plain enough." (The Italics are ours.)

Note the above carefully, and remember that this is the most popular "Religious" newspaper of the "Free Churches"; and that the writer finds his place in their chief gatherings, and among the accepted leaders on the Evangelical and Holiness platforms of the present day. And, what is more, *Things to Come* has been blamed by true Christians for even mentioning this latter fellowship, as a newspaper fact!

But, we believe God. He has written with certainty. *The British Weekly* teacher only says, "I think." All is based on that. We believe that he thinks: but we do not feel much helped or strengthened by what he *thinks*. Neither will our readers be helped by what we may "think." Let us therefore turn to the "more sure Word," and learn real knowledge from its infallible teaching.

"THE BOOK* OF THE GENERATIONS OF ADAM."

It begins by calling our attention to, and emphasising, the great and important contrast between the man Adam *unfallen*, and the man Adam *fallen*.

What he was "in the day that he was created" is set in strong and vivid contrast with what he became "in the day" he ate of the forbidden fruit, and fell.

This is the great lesson of his *Toledōth*, or the book of his Family history.

Indeed, it may be well to give the Structure of "the Book of the Generations of Adam."

There are *eleven* such *Toledōth*, or "Generations," in Genesis: the Introduction (Gen. i. 1—ii. 3) making twelve divisions in all.

Adam's book begins at ch. v. 1, and ends with ch. vi. 8. Like all the other books, or "Generations," it has its own Structure.†

It is a short book, compared with the others; and its Structure is as follows:

The Book of the Generations of Adam

(Gen. v. 1—vi. 8).

- | | |
|---|---|
| A | v. 1, 2. Unfallen Adam (a "son of God," Luke iii. 38). |
| B | 3-5. Fallen Adam, and his years. The total, 930 years. |
| C | 6-27. The progeny of Adam, and their death. |
| D | 28-33. Noah, and his promise of comfort. |
| A | vi. 1, 2. The fallen angels ("sons of God").‡ |
| B | 3. Fallen Adam§ and his years. The balance, 930—810 = 120. |
| C | 4-7. The progeny of the fallen angels: the <i>Nephilim</i>\|\| and their threatened destruction. |
| D | 8. Noah, and his possession of grace. |

* This is the only one of the eleven "Generations," in Genesis, which has the word "Book" associated with it.

† These are the Divine divisions of Genesis. All others are human, artificial, and misleading. We have completed the Structure of the whole of Genesis (as well as nearly all the rest of the Bible), and are ready to publish this. If "the Lord has need of them," "He will provide," and open the way.

‡ It will be noted that Adam unfallen, and the angels, are all called "sons of God," because created by God. But Adam being formed of dust was not created a spiritual being, as were the angels. Hence, Adam unfallen can be set in correspondence with the angels, though they had fallen; for they were still spiritual beings or "spirits" (1 Pet. iii. 19; compare 2 Pet. ii. 4 and Jude 6).

§ Gen. vi. 3 must refer to Adam and not to mankind. (1) It is necessitated by the Structure. (2) It is shown by the fact that the Hebrew, here, for "man" is *Adam* with the Article (אָדָם, *hā'ādām*), which is used of the *man Adam* every one of the 24 times it so occurs in the previous chapters (see i. 27; ii. 7 twice, 8, 15, 16, 18, 19 twice, 20 (the first time), 21, 22 twice, 23, 25; iii. 8, 9, 12, 20, 22, 24; iv. 1; vi. 1, 2, 3). (3) The words "he also" have no meaning if it be not Adam. (See *Things to Come*, Vol. VIII., p. 56, Nov., 1901.)

|| See *Things to Come*, Vol. XI., pp. 111, 138 (Oct. and Dec., 1905).

In the member A (Gen. v. 1, 2) we have to do with Adam *unfallen*; who, as such, was a "son of God" (Luke iii. 38); and in the member B (Gen. v. 3-5) we have to do with Adam *fallen*.

These two conditions are set in contrast, with the view of emphasising the fact that, though Adam in his unfallen state was created "in the likeness of God" (v. 1); yet his sons were begotten by him *after he had fallen* "in his own likeness" (v. 3). Notice how the contrast is brought out by the stress put upon what Adam was "in the day that he was created" in contrast with another "day," the day in which he ate of the Tree of knowledge.

- | | |
|---|---|
| A | a \| 1- "In the day that God created Adam |
| | b \| -1. In the likeness of God made He him. |
| | b \| 2-. Male and female created He them; and |
| | b \| blessed them, and called their name Adam, |
| | a \| -2. In the day when they were created." |

We see how our attention is thus directed to "the day that God created Adam," to compel our attention to another statement, "In the day thou eatest thereof thou shalt surely die." In b and b we have the *making* and *creating*; while in a and a we have the *time* of that creating.

There was no seed to Adam for 130 years after Abel had been murdered, and Cain accursed: then Seth was born; but it is distinctly explained that Adam BEGAT him "IN HIS OWN LIKENESS." Seth was born a *son of Adam*, a "son of man," and not "a son of God," as Adam had been created.

Fallen Adam and all his posterity were lost; and needed a Redeemer. They were sinners; and needed a Saviour.

The sin of our first parents brought them under the power of the devil; their progeny had now another parentage: for "He that committeth sin is of the devil"; "Cain was of that wicked one" (1 John iii. 8, 12). Our first parents sold themselves into slavery, and into the power of the devil to do his will, instead of God's will. "Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 44). These were the Lord's solemn words to Abraham's seed. Like our first parents they listened to and heard the devil's words. Men need therefore a new parentage, a new creation, a new nature, which would hear, and love to hear, only God's words; for "in this the children of God are manifest and the children of the devil" (1 John iii. 10). This New nature is "born of God." It hates sin (v. 9). The test which manifests a "son of God" is this:—"He that is of God heareth God's words" (John viii. 47). "I have given them Thy words . . . and they have received them, and have known and have believed" (John xvii. 8).

Notice that it is in John's Gospel and Epistles that we have all this plain speaking. It is "the Apostle of Love" who thus reveals the truth as to these great fundamental facts, and lays down all this teaching in the words of the Lord Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii. 6).

All mankind are born of the flesh, and are "sons of men." This cuts at the root of the devil's lie, that all are the "sons of God"; and at the devil's doctrine of "the

universal Fatherhood of God." This was the essence of his two false promises:

"Ye shall be as gods."

"Ye shall not surely die." (Gen. iii. 4, 5).*

They "heard his words," they believed his lies; they became his children. To this day those two lies are universally believed by the natural man.

All believe that they are "sons of God"; but *they are not*. All believe that "there is no death"; that it is only life in another form; but *it is not* (Rom. vi. 23).

"By sin came death." All, by nature, are in the power of him who had "the power of death, that is, the devil" (Heb. ii. 14). "The whole world lieth in [the power of] the wicked one" (1 John v. 19). Death and the grave are the end of all the sons of men.

If any are to become the "sons of God," it must be by another equally Divine, creative act. "Sons of God" are created only by God. "Sons of men" are pro-created or begotten by man.

The angels are "sons of God," for they were His by a direct act of creation. Adam likewise was a son of God until he fell (Luke iii. 38).

So now, only those are "sons of God" who are "born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD" (John i. 13). To these, and to these only "gave He authority to become the sons of God." None others have this authority.

Men may call themselves "sons of God," but they have no "authority" to do so. The heathen so called themselves; but they were wrong. True, Paul quotes one of their own heathen poets against them. ARATUS was a native of Paul's city, Tarsus, and he wrote (some two and a half centuries before) a work on the Signs of the Zodiac.† He ascribes all in heaven and earth to God's all-creating power, all as springing from Him. ARATUS does not speak of mankind as being the "sons of God." Nor does Paul. He used a totally different expression, *γένος* (*genos*) *kin*, or *kind*. Our word *genus* is the same word Anglicised. It means no more, here, than that man, as part of God's creation, proceeds, as such, from Him. There is nothing about mankind, fallen or unfallen, being sons of God or sons of man. Paul quotes their own poet against the Athenians; and uses his words as an *argumentum ad hominem*, applicable to them. He is not revealing spiritual truth to us as he does in Romans and Ephesians. Paul

*This, too, is the essence of the new Gospel of humanity, as put forth in *The British Weekly*, *The Christian Commonwealth*, and other organs of the New Gospel of Humanity.

†He called it *Diosmeia* (or The Divine Signs), and describes the Twelve Signs of the Zodiac, from which he illustrates the Seasons of the year. He opens his poem by ascribing all to the power of Jupiter as the new Creator.

"From Zeus we lead the strain; he whom mankind
Ne'er leave unhymned. Of Zeus, all public ways,
All haunts of men are full; and full the sea,
And harbours; and of Zeus all stand in need.
We are His offspring: and he, ever good and mild to man,
Gives favouring Signs; and rouses us to toil.
Calling to mind life's wants; when clods are best
For plough and mattock; when the time is ripe
For planting vines, and sowing seeds, he tells,
Since he himself hath fix'd in heaven these Signs," &c., &c.

no more admitted—or taught—the universal Fatherhood or God than he admitted that God was Aratus's *Zeus*, or Jupiter.

They, and only they, who are "born of God" are "the sons of God"; and only they have "authority" to be so called.

It is "the Father," and the Father alone who bestows that wondrous privilege and authority.

See how this is emphasised by the Figure of Speech called *Hyperbaton*, by which the word that should stand first in the Greek (as it does in the English) is put last:—

"Behold, what manner of love he hath bestowed upon us, THE FATHER, that we should be called children of God" (1 John iii. 1).

It is God, as the Father, who hath bestowed this calling on us (who are here contrasted with the rest of the world, which knoweth us not). This calling is His gift. This gift proceeds from His love. This love is wonderful. Behold it! Behold the manner of it!

It is *uninfluenced*. Nothing in us called it forth. Neither our merit deserved it; nor our demerit hindered it. It flowed forth from Himself; and the only reason given is because the Lord delighted in us (Deut. iv. 37; vii. 7-9; ix. 5, 6; x. 15. Num. xiv. 8. Ps. lxxxvi. 2 (marg.). 2 Sam. xv. 26, etc.). These passages refer to God's love to Israel. *A fortiori*, how much more true of those who are "in Christ." Of these it is, indeed, true that they are "justified freely by His grace" (Rom. iii. 24). This word "freely" is most wonderful. Behold it! Look at it as it is used in John xv. 25, where the Lord Jesus unites both Testaments as declaring "they hated me *without a cause*." It is the same word as is translated "freely" in Rom. iii. 24, which we may therefore render "being justified *without a cause* by His grace."

Behold the "manner of love" then, which calls us "sons of God"; for Rom. viii. 30 declares that only those whom He has justified are His sons: for "whom He called, them He also justified."

Nothing therefore influenced this love which is bestowed upon us. Behold His love! Behold "us." It is the "us" of the Epistle, not the "us" of mankind.

It is we who have handled by faith the Christ of God (1 John i. 1).

It is we who have fellowship with the Father, and know Him as such, in Christ (ch. i. 3).

It is we who have discovered our sinful, lost condition; and who, no longer deceiving ourselves and saying "we have no sin," have confessed and owned our sins, and believed His words of absolution (ch. i. 9).

It is we who, though sinful, are still His "children," and have "an advocate with the Father," even Jesus Christ, the Righteous One, who is "the propitiation for our sins" (ch. ii. 1, 2).

It is we who are "born of God" (ch. iii. 9), who "have an anointing from the Holy One" (ch. ii. 20); who look for, and "love His appearing," because then we shall be "like Him, for we shall see Him as He is" (ch. iii. 2).

These, and these only, have this "authority" bestowed upon them by uninfluenced love.

Let us behold it! It is *eternal*, when we look to the ages that are past (Eph. i. 4). It is *everlasting*, when we look at the ages to come (Jer. xxxi. 3): for the gifts and calling of God are without change (Rom. xi. 29). No power in earth or hell can ever "separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

Behold what manner of love! It is *infinite*. It is without limit, either of duration or extent. It is "great"; reaching to our deepest necessities, our weakest faith, and our greatest need (Eph. ii. 4).

It is *inexhaustible* (John xiii. 1).

It is *invincible*: able to overcome all obstacles; to break down all barriers; to subdue the stoutest will; to soften the hardest heart; to humble the proudest mind; to sweeten the bitterest cup; to smooth the pillow of suffering; to comfort in the valley of the shadow of death; yea, to triumph over death and the grave; and to make the bodies of our humiliation like Christ's own glorious resurrection body.

Behold it! "Behold what manner of love" which has bestowed this privilege and authority upon us, that we should be called "the sons of God."

All our blessings are wrapped up in this our Divinely-given title.

Well may the devil seek to blind men's eyes, and deceive them on this vital subject.

He and his hosts of demons and evil spirits are busier to-day than ever in propagating these his two great lies—

"Ye shall not surely die."

"Ye shall be as gods."

This is the essence and the ultimate object of all the modern "teachings of demons." We could fill pages with evidence of this teaching. It has even now invaded our pulpits and our religious journals. It is the marrow of the new gospel of humanity.

The churches are bound hand and foot by these two satanic lies.

Only the few have their eyes open to see and know the truth.

The multitudes believe and teach the universal Fatherhood of God; and that death is not death, but only life in some other form. They differ as to what that particular form may be. Rome declares for one form, Purgatory. Spiritists declare for another form, and teach that the only resurrection is not from the grave, but is a continual rising from one plane to another in the spirit-world. Even Evangelical Christendom believes and teaches that death is life, each according to its own particular creed; and they have mapped out that life and divided it off into the compartments of Paradise and Abraham's bosom, according to Jewish tradition and their own imaginations.

But against all these traditions of men, we place the sure Word of God in Rom. vi. 23:—

"The wages of sin is death:

The gift of God is eternal life."

If "death" here in the first line means life, then, what does "life" mean in the second line?

And if "death" does not mean death in the first clause, how do we know that "life" means life in the second?

If these two lines do not express two *opposite* facts, of what use, we may ask, is language for the purposes of revelation?

The possessors of this "gift" of eternal life are defined by our Lord as those *given to Him by the Father* (John xvii. 2, 6, 9, 11, 12, 24). Christ has authority given to Him over all flesh, in order (He says to the Father) "that whatsoever thou HAST GIVEN to Him, to them He should GIVE eternal life."

To unfallen Adam, as a "son of God," was this gift given, in "the tree of life." But this tree was lost at the Fall. Man was banished from all access to it; and the way thereto was Divinely guarded and preserved.

This Divine precaution is categorically stated in Gen. iii. 22-24:—

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the LORD God sent him forth from the garden . . . so He drove out the man."

It is in this condition that all the *sons of men* are now born into the world. Not as sons of God possessed of a tree of life, of which they may eat and live for ever; but as absolutely destitute of so great a privilege.

That privilege is now "given" to those who, by the Divine act of the creation of a New nature, become "sons of God" *in Christ*; and who, in Him, possess a "tree of life," of which the Tree of Paradise was only a type; even Christ Himself, who is "the life," "our life." Hence it is that it can now be said in "the words which the Holy Ghost teacheth":—

"He that hath the Son, HATH LIFE;
And he that hath not the Son of God
HATH NOT LIFE" (1 John v. 12).

It is as "the Son of God" that Christ has authority to give life (John v. 25).

It is as "the Son of Man" that He has authority to execute judgment (John v. 27. Acts xvii. 31).

In the face of all this, how glaring are the devil's lies in Gen. iii. 4, 5. How false are his promises. How deceptive are his teachings, by means of his agents, demons, evil spirits (1 Tim. iv. 1, 2), and his human "ministers" (2 Cor. xi. 13, 15).

"We are not ignorant of his devices." We wrestle with these wicked spirits and their teachings (Eph. vi. 12 and margin).

O let us "abide in the truth." Let us set to our seal that God is true. Let us say, "Let God be true and every man a liar" (Rom. iii. 4).

Let us rise to the full height of the wondrous privilege which is "the gift and calling of God"—in making us "sons of God"—"the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Papers on the Psalm-Titles.

(Continued from page 29.)

THE SELAHS OF PSALMS VII. AND IX.

PSALM VII.

THIS Psalm has a historical title. It is headed :

"*Shiggaion* of David, which he sang unto Jehovah concerning the words of Cush, a* Benjamite."

We have seen under "SHIGGAION" (page 93, Vol. XI.) that this word means a *loud cry* in danger or joy : and this Psalm is indeed a *loud cry* of David to Jehovah his God, in whom he ever found refuge.

Who "Cush the Benjamite" was we do not know ; but, being of the same tribe as Saul, he was probably one of Saul's adherents. If so, the date of the Psalm would be many years prior to the rebellion of Absalom, when we have the cursing of Shimei.

What the words of Cush were, we can gather only from David's words in this Psalm. They were evidently false accusations, mixed up with threats of destruction : hence this *loud cry of distress* to Jehovah, his Refuge, his Deliverer, and his Judge.

The *Selah* connects verses 5 and 6 ; and, as before, it marks the end of one member and the beginning of the next.† Our attention is called to the strong contrast, in which the thought passes from the *treading down* of the enemy, to "the loud cry" to Jehovah for Him to *rise up* in His anger, to lift Himself up, and awake for David's deliverance :

5. "Let the foe pursue me,‡ and overtake me;§
Yea let him tread my life down to the earth,
And lay mine honour in the dust.

SELAH.

6. Arise, O Jehovah, in thine anger,
Lift up thyself against the rage of mine adversaries :
Yea, awake for me!—Thou hast commanded judgment."

The contrast is clear and sharp. The circumstances were special and peculiar. The danger was great and imminent. The cry was loud. The need of a deliverer was urgent. In verse 2 (Heb. v. 3) the danger is shown :

2. "Save me from all my pursuers,
And deliver me ;
3. Lest he|| tear¶ me like a lion,**
Rending me in pieces,††
And there be no sign‡‡ of a Rescuer."§§

* There is no article in the Hebrew.

† As may be seen from the Structure of the Psalm, given under *Shiggaion*, Vol. XI., p. 93.

‡ Heb., *my soul*. § Heb., *it*.

|| While "pursuers" in v. 2 is plural, the verb and participle in v. 3 is singular, referring probably to Saul, Cush, or one of his pursuers.

¶ טָרַף (*tāraph*), to prey on living victims.

** Heb., *my soul*.

†† According to the Aramaic and Syriac Versions (see Ginsburg's Hebrew Text, and note) this middle line of verse 3 should be omitted.

‡‡ While אֵין in the absolute means *none at all*, אֵין in the Construct, as here, means *no sign of*.

§§ Implying a personal interest in the one Rescued, which *Deliverer* does not.

But Jehovah was his Refuge, his Rescuer, and his Judge. This is the contrast which is emphasised by the connecting *Selah*.

The true sub-scription of this Psalm vii. (which in the Versions now stands as the super-scription of Psalm viii.) assigns it as having been formally handed to the Chief Musician as appropriate for use at the Feast of Tabernacles.*

Tabernacles told of Jehovah's goodness in having made His people to *dwell safely* in the midst of enemies and danger. This Psalm, therefore, had that in it which made it appropriate for that Feast ; as commemorating Jehovah's goodness, and praising Jehovah for His protecting care.

PSALM IX.

In Psalm ix. we have two *Selaha*—

- (1) Between verses 16 and 17.
- (2) Between Ps. ix. 20 and Ps. x. 1.

It is a Psalm of David,† and is a Psalm of triumphant thanksgiving for the excision of the wicked. It refers to the "times of trouble," and therefore looks forward to the future, even to "the Great Tribulation" (Jer. xxx. 6-8 ; Matt. xxiv.).

It corresponds with the song of praise in Isa. xii. : which relates to "that day" ; the same day (referring back to Isa. ii. 11, 17).

Its great subject is shown in the Structure—

Psalm ix.

- | | |
|------------|-------------------------|
| A \| 1, 2. | Thanksgiving. |
| B \| 3-10. | Excision of the wicked. |
| A \| 11. | Thanksgiving. |
| B \| 12-20. | Excision of the wicked. |

It will be seen from this that the great bulk of the Psalm has for its subject-matter *Deliverance from*, and *Judgment of, the wicked*.

The *Selah* sets its seal upon this theme by connecting verses 16 and 17 ; emphasising this judgment, by marking the contrast, and pointing to a necessary discrimination.

This is further marked by the word "*Higgaion*" being associated with "*Selah*."

We have already seen that *Higgaion* denotes *something worthy of memory*.‡ Something that we can, and are to meditate upon for our instruction.

In verse 16 (Heb. v. 17) we have רָשָׁע (*rāshā'*), the *wicked man* (Singular). In verse 17 (Heb. v. 18) we have רְשָׁעִים (*reshā'im*), *wicked one*. (Plural. No art.)

Thus the contrast marked by this *Selah* is between the *Singular* and the *Plural* : "the wicked man," "the man of the earth" (Ps. x. 18), the antichrist (Singular), and the "*wicked men*," his followers (Plural).

16. "Jehovah hath made Himself known ; He hath executed judgment :

* See under "*Gittith*," Vol. X., page 127.

† The super-scription—"To the Chief Musician relating to *Muthlabben*" (the Death of the Champion)—belongs, of course, to Psalm viii., to which it is the sub-scription. See under "*Muthlabben*," Vol. X., 149.

‡ See above, under *Higgaion*, Jan., 1906, page 4.

The wicked [one] is snared in the work of his own hands.

HIGGAION. SELAH.

17. The wicked (pl.) must be returned unto Sheōl. [Even] all [the] nations that forget God."

Here, then, we see the force of our *Higgaion*: here is something for us to think about, and meditate upon. Here we see the force of the *Selah*: here are two solemn truths for us to connect and contrast.

These two, the Singular and the Plural, are connected for us again in Rev. xix. 19-21 (the first of the final five judgments*).

In Rev. xix. 20 we have the Singular (Individuals), the Beast and the False Prophet, cast alive into the lake of fire burning with brimstone. This corresponds with Ps. ix. 16.

Then, in verse 21, we have the Plural, the rest of the wicked, his followers, slain with the sword of Him that sat upon the white horse. This corresponds with Ps. ix. 17.

The *Selah* accords with this, and tells us that we are not to confuse these *two parts* of the first of these final five judgments, either as to the subjects of it, or as to the manner of its execution.

In obeying the *Higgaion* we further meditate on this, and notice that the word (in Ps. ix. 17) rendered "turn" in A.V. and "turned backward" in R.V., is שׁוּב (*shūv*), and means to re-turn. It is a word of frequent occurrence, and is nearly always so translated. There can be no dispute as to its meaning. Its first occurrence furnishes the key to its interpretation, Gen. iii. 19.†

"Till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It is thus clear that this "return" must be to that which was their former condition, "dust."

And the word "Sheōl" confirms this.‡ It occurs 65 times, and is, in the A.V., rendered *grave* 35 times (31 times in the Text, and 4 times in the Margin, instead of *hell*). It is rendered *pit* 3 times (Num. xvi. 30, 33, and Job xvii. 16, where it evidently means the *grave*). So that we have the meaning *grave* 38 times out of 65 occurrences.

This, combined with the word RE-turn, confirms the Divine statement: "dust thou art, and unto dust shalt thou return." This is a truth frequently stated. (See Job xxi. 26; xxxiv. 15. Ps. civ. 29. Ecc. iii. 20; xii. 7.)

This is the destiny of wicked men (Plural). It is not the destiny of the Beast and the False Prophet. These are super-human, and are cast alive into the lake of fire. "Jehovah is known by the judgment which he executeth" (Ps. ix. 16). And if we would know what that judgment is to be, we must meditate upon it, and connect, while we discriminate, what He has revealed.

THE SECOND SELAH occurs at the end of this Psalm ix., and thus connects it with the next, Psalm x.

* See Papers on the Apocalypse under Rev. xix. 19-21. (March, 1905.)

† Compare the next occurrences, Gen. viii. 3, xv. 16, xxvii. 44, and Ps. xc. 3.

‡ See *Things to Come*, Dec., 1902, Vol. IX., pp. 67-69; and the pamphlet since published separately as advertised on the cover.

That this connection of these two Psalms is no mere fancy is shown, further, by the fact that there is an irregular acrostic running through the two Psalms, beginning with the first letter of the alphabet at Ps. ix. 1, and ending with the last letter at Ps. x. 17.

Then there is also a repetition of similar words and phrases occurring in a remarkable way in the two Psalms. This is clearer in the Hebrew than in the English. We give the comparison in the literal meaning of the words:—

Words and Phrases.	Ps. ix. verses.	Ps. x. verses.
"the wicked (or lawless) one" -	5, 16	3, 4, 13, 15
"times of trouble" -	9	1
"the oppressed" -	9	18*
"mortal men" -	19, 20	18
"forget," etc. שָׁכַח, <i>shāchach</i>) -	13, 17, 18	12
"humble" -	12, 18	12, 17
"not alway" (ix. 18); "never" (x. 11) לֹא-עוֹלָם, <i>lānetzach</i>) -	18	11
"which" (ix. 15); "that" (x. 2) זֶה, <i>zē</i>) -	15	2
"for ever and ever" -	5	16
"Arise, Jehovah!" -	19	12

The *Selah* not only thus connects these two Psalms, but it tells us that we are to discriminate also between them.

The first *Selah* has taught us to discriminate between the judgments of the *wicked man* (sing.) and *wicked men* (pl.).

The *second Selah* teaches us to discriminate also between the two Psalms. For Ps. ix. has "men" for its subject, while Ps. x. has the "man of the earth." Note how our thought is again transferred by the *Selah* from the plural to the singular—

ix. 20. Put them in fear, O Jehovah;

Let the nations know that they are but men.

SELAH.

x. 1. Why, O Jehovah, standest Thou afar off?
Why hidest Thou Thyself in times of trouble?
Through the pride of THE LAWLESS ONE
he hotly pursueth the humble;
Let them be caught in the devices which
they have devised,
For THE LAWLESS ONE hath boasted of
his soul's desire,
And the covetous one hath blasphemed,
yea, hath abhorred Jehovah.†

* Or crushed. דָּכָא (*dāk*), to crush to dust: it occurs only here, and Ps. lxxiv. 21.

† This is the primitive reading of the Hebrew Text. It is one of the eighteen passages in which the *Sopherim*, or Scribes, altered the primitive reading out of a mistaken sense of reverence due to God. The idea of "blaspheming Jehovah" was so repugnant to them that, to avoid pronouncing it with their lips, they give (in the Massorah) a list of passages in which they changed קָלַל (*chala*), to curse, and בָּרַךְ (*gadaph*), to blaspheme, for בָּרַךְ (*bārach*), to bless: viz., 1 Kings xxi. 10, 13. Job i. 5, 11; ii. 5, 9; and Ps. x. 3.

From not knowing this fact which has been made known in recent years in Dr. Ginsburg's *Massorah*, and in his *Introduction to the Hebrew Bible* (p. 365), Commentators have struggled to show that בָּרַךְ (*bārach*), which now stands in the printed Heb. Text, can mean *curse* as well as *bless*. (See a Pamphlet on the *Massorah* by the Editor, price 1/-)

And so the Psalm goes on to speak of the words and deeds of "the lawless one." If we ask what blasphemies are here referred to, we shall find further particulars concerning them in other Scriptures:—

He shall "boast of his inmost desires," and do "according to his own will" (Dan. xi. 3, 16, 36). Hence, he is called "the wilful king." (Compare Hab. i. 11-16.)

He shall "exalt himself and magnify himself against every god, and speak marvellous things against the God of gods" (Dan. xi. 36).

We have further details concerning this "lawless one" in 2 Thess. ii. 3, 4, and Rev. xiii. 5, 6.

Truly is it foretold in this Psalm, by David the prophet (Acts ii. 30), that this Lawless one should boast of his inmost desire, and blaspheme Jehovah.

We thus see the force of these two *Selahs* of Psalm ix. The *first* transfers our thoughts from the lawless one to his followers, and teaches us to discriminate between their respective judgments.

The *second* transfers our thoughts from Psalm ix. to Psalm x.: from lawless "*men*" to "the lawless *man*," "the man of the earth."

The *Scope* of the two Psalms as thus revealed by these two *Selahs* enables us to revise

The Structure of Psalm X.

A | 1. Appeal to Jehovah. (Interrogative.)

B | 2-6. The Lawless one. His acts (*vv.* 3-5). His thoughts (*v.* 6).

B | 7-11. The Lawless one. His acts (*vv.* 7-10). His thoughts (*v.* 11).

A | 12-18. Appeal to Jehovah. (Positive.)

It will be noted that as the first *Selah* in Ps. ix. contrasts "the wicked (or lawless) one" (singular) with the wicked men, his followers; so, the second *Selah*, at the end, contrasts Ps. x. with Ps. ix. pointing us on, as it does, to the doings and the thoughts of the Lawless one in greater detail, connecting him with "the times of trouble," or the Great Tribulation: and contrasting him, a second time with his followers; Ps. ix. 20 being in the plural, and Ps. x. referring to the singular.

Contributed Articles.

CHRIST AND THE CRITICS.

By MR. D. M. PANTON.

Moses wrote:—"The Lord thy God will raise up unto thee a prophet. . . . And I will put my words in his mouth, and he shall speak unto them *all that I shall command him*" (Deut. xviii. 18). Our Lord confirms this. "My doctrine is *not mine*, but His that sent me. . . . He gave me a commandment *what I should say*, and what I should speak" (John vii. 16; xii. 49). "THE WORDS WHICH THOU GAVEST ME I have given unto them" (John xvii. 8). Every word of Christ was a word of God.

In the hand of Christ there is a Book: it is the Old Testament. Seventy times He quotes from the Book; over four hundred times He alludes to it: more than three

thousand nine hundred times the Old Testament writers say that they speak what God had spoken first. What Christ says is what God says:—*what does our Lord say of the Old Testament Scriptures?* This must be decisive.

A remarkable antagonism at once appears between Christ and the Critics.

The first concerns *Abraham*. Abraham, says the Critic, is a mythical or legendary personage, a mere focus of tribal tradition. Now hear our Lord:—"Your father Abraham rejoiced to see my day; and *he saw it*, and was glad. . . . Before *Abraham was*, I am" (John viii. 56, 58). This is the first antagonism.

The second concerns *Moses*. Moses, says the Critic, if he ever existed, never wrote the Pentateuch, which was a compilation, centuries later, of the Exile. Now hear our Lord:—"What did Moses command you? And they said, Moses suffered to write a bill of divorce-ment, and to put her away. But Jesus said unto them, for your hardness of heart *he wrote you this commandment*" (Mark x. 3-5). And again:—"If ye believed Moses, ye would believe me; *for he wrote of me*" (John v. 46). This is the second antagonism.

The third concerns *David*. If there is one psalm more than another, says the Critic, which David *never wrote*, it is the 110th. Now hear our Lord:—*David himself saith* in the Book of Psalms, "The Lord saith unto my Lord," etc. "*David therefore calleth him Lord*, and how is he his son?" (Luke xx. 42). This is the third antagonism.

The fourth concerns *Daniel*. Perhaps no book has been more scornfully rejected by the Critics than the book of Daniel, as a religious fiction, *not* a prophecy, and *not* written by Daniel. Now hear our Lord:—"When therefore ye shall see the abomination of desolation, which was spoken of *by Daniel the prophet*" (Matt. xxiv. 15), then flee. Daniel *was* a prophet, and *he* wrote the book. This is the fourth antagonism.

The fifth concerns *Jonah*. Jonah, say the Critics, is a poetic drama of unhistorical fact. The incident never happened. Now hear our Lord:—"As *Jonah was three days and three nights in the belly of the whale*: so shall the Son of man be . . . in the heart of the earth" (Matt. xii. 40). The collision is sharp and deadly. If Christ is right, the Critics are wrong; if the Critics are right, Christ is wrong. Every nourished doubt—we say it sorrowfully—becomes at last a javelin levelled at the breast of Christ.

For see the tremendous consequences. (1) Our Lord—if the Critics be right—must have emptied Himself, not of glory only, but also of knowledge. This is fatal to our faith. The Saviour who cannot be trusted utterly cannot be trusted at all; and if our Lord was in error when He said that Daniel wrote the book of Daniel, how do we know that He was not in error when He said—"The Son of man hath power on earth to *forgive sins*?" "We are contending," as Bishop Moule says, "for our all"; and we exclaim, as the Apostle did, unrebuked—"Lord, *thou knowest ALL THINGS*" (John xxi. 17).

(2) Our Lord must have been ignorant concerning Scriptures on which He based His claims to be the Christ. Moses, He said, wrote of me, and therefore you ought to

believe me: *but what if Moses never did?* David, He says, called me his Son, Lord, and so I am Messiah: *but what if David never did?* Not only must Christ have been imposed upon, but He imposed on others by maintaining an imposture; and the Light of the world becomes a peculiarly treacherous twilight.

(3) Our Lord must have been partially ignorant even after His resurrection. When the Son of God was about to be enthroned with God, it is written:—"Beginning from *Moses* and all the *prophets*, He interpreted to them in *all the Scriptures* the things concerning *Himself*" (Luke xxiv. 27). The Lord Jesus has not changed His Bible in the tomb; nor has He altered, by an iota, His estimate of that Bible. "These are the words that I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the *law of Moses*, and the *prophets*, and the *Psalms*, concerning me" (Luke xxiv. 44).

(4) Our Lord—we shrink from saying it—must have made an awful mistake about the character of God. These are His words:—"He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him" (John iii. 34).

If aught of these words uttered by Messiah be untrue, *what about God?* Christ says the unmeasured fulness of the Spirit rested on Him; if any impulse of utterance was untrue, *what about the Holy Spirit?* We refuse to go any further. We are treading on the confines of blasphemy.

Says the Dean of Westminster:—"We shall accept for our guidance the considered verdict of the ablest and most devout of the scholars of the Christian Church." God says:—"This is my beloved Son: hear ye Him."*

Extracts from Vol. I.

"THINGS TO COME."†

Deut. xxxii. 35. John xvi. 13. Rom. viii. 38. 1 Cor. iii. 22.
Rev. i. 19.

THE Word of God tells us of the *Past*, the *Present*, and the *Future*. The Ages that are gone, the Present Age, and the Age that is to come, are all set forth in the Inspired Record which tells us of Jehovah's ways, threefold in point of time, as that wondrous Name itself implies. God has spoken of old time unto the fathers by the Prophets, and in the end of these days in the Person of His Son, whom He appointed Heir of all things, and through whom He made (or prepared) the Ages. (τοὺς αἰῶνας, Heb. i. 2.) In His written Word the end is shown us from the beginning. Prophecy is but history written beforehand. We who by infinite grace and mercy have been called out of darkness into His marvellous light—into the kingdom of the Son of His Love—who are privileged through the

* This paper can be had in a separate form under the title of "Present Day Leaflets, No. 1," from Alfred Holness, 14 Paternoster Row, London, E.C. Price two pence for twelve copies.

† This was the Introductory Article of Vol. i., July, 1894.

Holy Spirit's guidance and comfort to gaze by faith on the unveiled glory of the risen and glorified Son of Man, who redeemed us to His God and Father with His precious blood—we possess in the Scriptures of Truth the full and complete revelation of His written Word.

What a priceless treasure is ours! May we have eyes to see, ears to hear, and above all hearts to understand the unsearchable, the exhaustless treasures of love, wisdom, and knowledge which are therein revealed to us in Christ Jesus our Lord. We learn the lessons from the *past*, we have a light and a lamp for our path in the *present*, and we know beforehand the *future*—the Things to Come.

In God's Word we do not read of three Schools of Prophetic interpretation. Preteritist, Historicist, and Futurist—these are the result of man's imperfect grasp of Divine Truth.

Either school by itself must ever fail to *interpret*, though they may *apply* in measure, the visions and the similitudes of Him with whom a thousand years are but as one day, and who is not limited in His thoughts by the "forms" of Time and Space, which is ever the case with man, and all his Mental, Moral, and Prophetic Philosophy.

"The wisdom of man is foolishness with God," and therefore man's foolishness can never interpret the Word of God. "The Spirit searcheth all things, yea, the deep things of God; and no man knoweth the things of God but by the Spirit of God."

The Jews, the Gentiles, and the Church of God (1 Cor. x. 32) is the threefold division which it is essential to bear in mind when we are considering the present time and "things to come."

In Deut. xxxii., which contains that marvellous song of the *prophetic history* of Israel, we find (in verse 35) the expression "things to come." And if we would know the future of God's earthly People we too must learn that song, as every Israelite had to do (see Deut. xxxi. 19); at the same time remembering that the secret things belong unto the Lord our God, but the things that are revealed unto us and to our children.

If we would know the "things to come" concerning the Gentiles, then, when God tells us of Gentile ways and Gentile rebellion, Gentiles must not boast against the branches by appropriating Jewish blessings as though they belonged to them alone, nor must they be high-minded, but rather fear Him who in His righteous dealings will be a Consuming Fire for Gentiles as well as for Jews who obey not the Truth but take pleasure in unrighteousness.

And lastly, if we would know the "things to come" concerning the Church of God, the Body of Christ, we must remember that the Lord Himself expressly said of the Holy Spirit that He would "reveal things to come" (John xvi. 13). If we do this in obedience to the Lord and the Holy Spirit, we shall not look for, in the Gospels and the Acts, that which is revealed in the Epistles alone concerning the Church which was the "Mystery," or the secret hidden in God till revealed in Rom. xvi. 25, Col. i. 26, Eph. iii. 1-10. Nor shall we so mix up the Epistles, the Gospels, and the Prophets as to confuse instead of edifying the children of God, as many do who darken counsel with words without wisdom.

To rightly divide the Word of Truth concerning things to come we must not mix up "things new and old," "earthly and heavenly," in hopeless confusion, but we must endeavour to draw from the fountain of living waters in the order God has ordained, and not to add to His Words nor to take aught from them, lest He reprove us, and so we forfeit His commendation instead of being accounted workmen unashamed, and good stewards of His mysteries.

God's building consists not of *material* things, but *spiritual*. It is man who uses *material*—gold, silver, precious stones, wood, hay, and stubble, to the injury of the Church of God as well as to their own loss and shame and confusion of face in that day when every man's work will be tried of what sort it is. Yet God, who comforts those who are cast down by the sad state of things in which we find ourselves, and to which our own faithlessness and failures have contributed, is able to revive and restore (in accordance with His Word) those who, having died and risen with Christ, have learned that strength is perfected in weakness, and that His grace is more than enough for those whose "sufficiency" is from Him alone, and who have full confidence in Him who has said, "I will never leave thee nor forsake thee," and who promises, "Yet a little while, and He that cometh will come and will not tarry, and the just shall live by faith."

Yes, we look and wait not only for "things to come," but above all for Him, the coming One, whose servants we are, and whose Name is to us above every name.

He has set before us an opened door which none can shut. We joyfully serve Him, and listen day by day for the sound of His footsteps. Like watchmen of the night we proclaim, "The morning cometh!" and, with the morning, the One who will transform these bodies of our humiliation, and, together with those who sleep in Him, take us swiftly away to be for ever with Himself.

Things New and Old.

"WAIT ON THE LORD."

"AND it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship."—*John vi. 17-21*.

"Therefore will the Lord wait, that He may be gracious unto you."—*Isa. xxx. 18*.

The Lord Jesus is never in a hurry. However much unbelief may desire to hasten His hand, He still bides His own time. Omnipotence can afford to wait, because it is always sure of success; and when that omnipotence is combined with infinite love and wisdom, the right thing is always done at the right time, and in the right way.

Sometimes the Lord waits until it is quite evening time before He breaks forth in refreshing and delivering and directing light and grace. The dusk becomes more gloomy, and yet He waits. He waits to be gracious. He waits His own opportunity; and then, when twilight has

ceased and it is quite eventide, when all plans are frustrated, all hopes disappointed, no help seems near, and darkness thickens, then He shines forth suddenly and gloriously, and there is light abundant. The deliverance is complete and the way made plain to the end.

So, believer, be encouraged. Whatever may be the path of service clearly appointed you by the Lord, continue therein notwithstanding all present difficulties, and your Lord will appear in His own time for your help. Remember that although it was dark and the sea rose high by reason of a great wind that blew, the disciples still continued rowing. It was all they could do, and it was all that was required of them. In a little while the Lord appeared, and at once their purpose was accomplished, and the ship was at the land whither they went.

Thus it is that patient perseverance in the path of duty, amid many and great difficulties, often results through the Lord's grace in more complete and unexpected success than could otherwise have been accomplished. Therefore, believer, do what you can—still continue rowing, and when the right time comes, the Lord's hand will be manifest, for He doth "wait that He may be gracious unto you." (From *Counsels and Thoughts for Believers*, by Thomas Moor, published by J. Nisbet & Co.)

Signs of the Times.

JEWISH SIGNS.

THE JEWISH YEAR-BOOK.

One fact stands out after a perusal of the new *Jewish Year-Book*. It is the vast influence of the Jews, compared with the smallness of their numbers. In no other nation in the world do we find the same relative proportion: and in the modern world this power and influence can scarcely be exaggerated. We find long lists of names of Jews who are foremost in their various spheres, Finance, Philanthropy, Music, Literature, Drama, Painting, Law, and Politics. Our readers would be astonished to find how many of the familiar names of the leaders in all the professions are Jews. They seem to pervade every sphere. In the world of Finance, Kings, Soldiers, and Diplomats are dependent on his work. And yet it is not a little surprising to learn from the new edition of "The Jewish Year-Book" that in Greater London, out of a population of six and a half millions, there are only 138,860 Jews in all, or a fraction over 2 per cent.

The statistics of the Jews in various parts of the world are exceedingly interesting. The following are the figures of the British Empire:—

British Isles	...	...	...	227,166
Canada and British Columbia	...	...	...	30,000
Australasia	...	...	...	17,403
India	...	...	...	18,228
South Africa	...	...	...	48,820
Jamaica	...	...	...	2,400
Trinidad and Barbados	...	...	...	50
Gibraltar	...	...	...	2,000
Cyprus and Malta	...	...	...	165
Aden	...	...	...	3,059
Hongkong and Straits Settlements	...	...	...	680

Total 349,971

THE JEW IN EUROPE.

The high figures in South Africa are perhaps to be expected. In Europe, Russia accounts for more than half the total of Jews, and Russia, Germany, and Austria-Hungary for nearly 90 per cent. The proportion of Jews to the total population is, in Poland, 16.25 per cent.; in Russia (outside Poland), 4.03 per cent.; in Germany, 1.04 per cent.; and in the United Kingdom, 50 per cent.

It is exceedingly curious that, despite the fact that the Spanish Jews are one of the divisions of the race, Spain's proportion is only .01 per cent., and Portugal's .02 per cent. In Palestine the ratio is 12 per cent., in the United States, 1.97 per cent., nearly four times greater than in Great Britain; while in New Zealand it falls to 2 per cent.

The total Jewish population of the world is calculated in this way:—

Europe ...	...	...	8,786,122
Asia ...	...	...	342,410
Africa ...	...	...	382,432
America ...	...	...	1,574,022
Australasia ...	...	...	17,403
Grand total			11,102,389

MUNICIPAL STATISTICS.

Coming from the countries to the cities, the following figures may be quoted:—

	Jewish Population.	Percentage of Jewish to Total Population.
Berditchev ...	47,000	87.52
Jerusalem ...	41,000	68.33
Salonika ...	60,000	57.14
Grodno ...	24,611	52.45
Cracow ...	45,000	49.28
Lodz ...	150,000	47.59
Greater New York ...	672,776	19.56
Johannesburg ...	15,000	14.70
Amsterdam ...	60,000	10.00
Vienna ...	150,000	08.95
Philadelphia ...	75,000	05.80
Constantinople ...	60,000	05.33
Berlin ...	86,152	04.56
Chicago ...	60,000	03.53
Hamburg ...	17,308	02.76
Paris ...	65,000	02.44
Rome ...	7,121	01.07
St. Petersburg ...	15,270	00.83
Madrid ...	300	00.06
Manchester ...	28,000	05.15
Leeds ...	20,000	04.66
London (Greater) ...	138,860	02.10
Dublin ...	2,700	01.11
Liverpool ...	7,000	01.04
Glasgow ...	6,500	00.86
Birmingham ...	4,000	00.77

Here the Polish cities are naturally the highest, and how far the industrial and political troubles of the Russian empire are the work of the persecuted Jew may be gathered from the population of such places as Grodno and Lodz. It is interesting that the rate is ten times higher in New York than it is in London, though it is difficult to understand why Manchester's figures should be seven times higher than Birmingham's. It is deeply significant to note that the cities most avoided by the Jews are Rome and Madrid, where Rome rules!

But mere figures do not convey any idea of the influence of the Jews.

If our space permitted it, we could give a list of names which would soon show that the importance of the work they have done, and are doing, in the world is out of all proportion to their numbers.

SIGNS OF THE APOSTASY.

"A LEAGUE OF PEACE."

"General" Booth recently delivered an address in Berlin, and is reported to have said (Reuter) that, among "other objects, the Salvation Army sought to promote the unity of all nationalities and races of the world, to make the nations love one another, to promote arbitration in case of differences arising, and to make war less common than it had been of late. After eulogising the blessings of international peace, General Booth declared that it was his deliberate opinion that the best and most influential men in England were in favour of peace between Great Britain and Germany. 'Can we not,' he said, 'have a league of peace with Crowned Heads, Presidents, Governments, the Churches, and the Press to advocate it, so that we in these times shall present to all coming ages and all distant worlds an exemplification of the real Fatherhood of God and the true brotherhood of man?'"

Yes, there will be "a League of Peace" before long. And we are "not in darkness" as to how it will come about. "The Churches and the Press" may be used; but we know from God's Word who it will be that will use them. And we know also that, when the cry "Peace, peace," is loudest, they "suddenly will come."

PREACHERS' NOVELTIES.

We have almost ceased to notice these, for they are so numerous and so flagrant as to force themselves on the attention of all. We have two, however, before us, which are a sad proof that all faith has gone in God's power and God's Word. If it can be supposed that He has come to stand in need of such help, His cause must have fallen low indeed.

"THEATRE ROYAL."

We are familiar with good gospel preaching in Theatres, but this has now come to need an extra fillip. So "a full orchestral band" is deemed necessary, and "Solos and Duets by the wonderful child vocalists, the Misses ———, late of principal Theatres."

The other handbill announces with all the prominence of displayed and bold type—

"Special Announcement.

Sale by Auction,

in the Salvation Army Hall.

Mr. ——— acting under instructions will sell by Public Auction and without reserve,

Thirteen Selected Children,

8 Boys and 5 Girls, aged from 7 to 12 years.

The parents are consenting parties to this sale, and state that these children include some of the best in this district.

The children can be viewed the night of the Sale, and will be knocked down in one lot to the highest bidder."

All this, doubtless, is only a catch to "get the people in," and it probably turned out to be something other than appears on the surface of the announcement. But, all the same, it surely must instigate the thought in the public mind that the God of such preachers must be in a pretty bad way if He cannot get on without such tricks: that He cannot be helping His servants much if they have to resort to *such* baits. Moreover, the public cannot fail to notice that no decent or respectable business man condescends to use such trifling to get his customers!

How long, O Lord, how long!

THEOLOGY OR BLASPHEMY?

We have often given examples of the novel Gospel preached at the City Temple in London. On another

page we have given that which denies the Fall of man. Here we give the latest outcome of that teaching.

Of course it is only what the preacher *thinks*. Even as to his text (John x. 10), he thinks it does not contain "the utterances of Jesus." "No doubt [he says] we have the thought of Jesus, and also some of his words; but the forms of that thought and the elaborate nature of the argument do not belong, *I should think*, to actual history."

"The writer may have probably been [he says] in some sense a pupil of the Apostle John . . . and he has woven into these discourses John's memoirs of his Master."

But this is not what we refer to this sermon for (preached on March 18 last), but to exhibit the ripe fruit of which Arminianism is the prolific seed.

The subject of the sermon is "*More abundant life*."

Speaking of sin as being "the attempt to minister to self at the expense of that which is outside self," he says:

"If a soul is to gain more abundant life it must rise high above the desire to grasp and hold. The gambler is selling that beautiful thing which came fresh from the hand of God, and is at once God's life and his; he is destroying all the possibility of attaining to that higher life which is the destiny of the soul."

"The Christ in him can find no expression. And yet, my friends, realise this, however startling it may seem. 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, to express himself, and to realise the more abundant life. His self-indulgence just came to that; he wanted if only for a brief hour to live the larger life, to expand the soul, to enter untrodden regions, and gather to himself new experience. 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, are engaged in this dim, blundering quest for God, whom to know is life eternal. The *roué* 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. The very hunger within you is the token of the presence of the Christ. Would it suit you better for the moment if I were to change the word? I will not use the word Christ at all: I will say *life*. You want to believe the best, you want to get to it, you want to gather mankind into a common joy. That is the lifeward tendency, that is what I mean by Christ."

We need say no more, or make no comment. There is only one word of Scripture which rightly sums up this exhibition of what man *thinks* (for the whole sermon is nothing more than this). There is no exposition or even a quotation of Scripture. It is only man's so-called "wisdom." But it is written of all such—"Professing themselves to be wise they became fools" (Rom. i. 22).

Editor's Table.

ANSWERS TO CORRESPONDENTS.

D. L. (London). Do not be taken up with the increasing darkness, dear brother. Look up at the light. "God saw the light that it was good." That light for us, now, is His Word (2 Pet. i. 19), and that is indeed "good." If you are occupied with the evils around you, you will get thin, miserable, and distracted. Feed upon the Word. Do not feed on the carrion, like a Vulture; but mount up to the Sun, like the Eagle. As for the Churches, Corporate Unity has ever been the aim of man, from Babylon the Church of Rome onward and downward. It is the desire for Corporate Unity instead of Spiritual Unity that has led to all the evils of Denominationalism. The one is the working out of the "carnal mind," the other is the working in of the spiritual mind. The one is the source of

strife (1 Cor. iii. 1-7), the other is "the bond of peace" (Eph. iv. 3).

This is so open and apparent to the observant mind that Lord Macaulay could pen the following solemn and true words:—

"The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototype treated her Author. They bow the knee, and spit upon her; they cry 'Hail!' and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain. The ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple."

Naturally, he is not so clear when he goes on to speak of "the real security of Christianity." It is not to be found, as he holds, "in its benevolent morality," but in Christ, its centre, as the great and glorious Head of the Church, which is His body. To discern this body it needs spiritual understanding.

E. R. W. We must not take *παρουσία* (*parousia*) as a proper noun, but as a common noun, meaning simply *presence*. It is therefore used (1) of INDIVIDUALS six times, and always means their personal bodily *presence*. 1 Cor. xvi. 17 (Stephanas). 2 Cor. vi. 6, 7 (Titus). 2 Cor. x. 10. Phil. i. 26; ii. 12 (Paul). (2). It is used of CHRIST'S *presence*: six times of His *presence* in the air when He comes forth thither for His Church, to receive it up into glory before the Great Tribulation (1 Thess. ii. 19; iii. 13; iv. 15; v. 23. 2 Thess. ii. 1. 1 John ii. 28): and 11 times of His *presence* on earth, when He comes with His Church unto the earth in the Day of the Lord, after the Great Tribulation (Matt. xxiv. 3, 27, 37, 39. 1 Cor. xv. 23. 2 Thess. ii. 8. James v. 7, 8. 2 Peter i. 16; iii. 4, 12). (3). Once it is used of the *presence* of the Lawless One (2 Thess. ii. 9).

It will thus be seen that in 2 Thess. ii. the word *parousia* is used of three distinct forms of *presence*; viz., before, during, and after the Great Tribulation. There will be (1) the *presence* of Christ in the air *before* the Tribulation (2 Thess. ii. 1), (2) the *presence* of the Lawless One on the earth *during* the Tribulation (2 Thess. ii. 9), and (3) the glorious *presence* of the Lord by which the Lawless One will be destroyed *after* the Tribulation (2 Thess. ii. 8).

If we are not careful to distinguish these various usages of the word *parousia*, we shall only create confusion, and get ourselves into sore trouble. We shall find ourselves taking a passage which speaks of the Lord's *presence* on the earth *after* the Tribulation, and interpreting it of His *presence* in the air *before* the Tribulation; and if we thus take the word *parousia* as being used only of the latter, then we shall interpret 1 Thess. iv. by Matt. xxiv., and not only take the Church through the Tribulation, but defer any coming of the Lord until after the Tribulation. We shall thus destroy the blessed hope of being caught up to meet the Lord before the Day of the Lord; and shall be overtaken by it as a thief, while 1 Thess. v. 4 distinctly declares we shall not be so overtaken. Moreover, we shall plunge ourselves into that very "darkness" which the same Word declares that we are "not in."

There is scarcely any word of which the usage needs more careful discrimination than the word *parousia*. From not observing this distinction so many have made shipwreck.

The above answer to your letter is taken from the MS. of our new work, Part II., Section iii.

C. D. M. (London). We are not at all surprised to hear what you say. We are always discovering that we believe something, which we repudiate. So you have heard that we believe that those who die unsaved will have "a second chance": we are glad that you "nailed the lie to the counter" like a false coin, as you did. We heard the other day that we "did not believe in the Virgin birth of our Lord." We must confess to being a little startled at the discovery! for it is the first time we heard of *that* lie! What next will it be? Is it not strange that instead of reading, and judging us by what we *have* said, people should take such pains to make us responsible for what we have *not* said! And these, *Christians*, too!

We have often spoken of the cruelty of Christians! It is a sad and terrible reality! But never mind, dear brother; though we thank you for your sympathy.

So persecuted they their fathers, the prophets, and even our blessed Lord and Master. The *real* danger of such opposition lies in this; that it is apt to make one proud, to feel that one can be of such importance that so many should go out of their way to try and injure one! But for grace, this would be one of the results. Thank God we have enough grace for that; and enough to make us "without care" as to what is said.

But how many dear brethren do we know whose mental tortures have been so great as to leave them a wreck, with all the joy taken out of their lives.

But we have not come to that yet; and are not likely to; for we "joy in God," and "count it all joy," and "glory in tribulations," knowing that the sufferings of this present time are very "light" when we compare them with the "weight of glory"; and "but for a moment" when we compare them with that "eternal weight"; but this can be realised only "WHILE we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 16-18). Well may we conclude, with the Apostle, "for which cause we faint not."

W. M. (Brighton). Thanks for the press-cutting about the advocacy of Spiritism, by Archdeacon Colley. It is very noticeable how keenly the spirit-world is pushing itself to the front, and taking advantage of the teachings of Tradition. It is written, you will see, to teach "hereafter beyond the grave." But what is really taught by all Spiritists and Traditionists is not this, but a *hereafter beyond death*, which is a very different thing. This is without a resurrection, and practically denies it; while the other demands it.

Another reader sends the *Daily Dispatch*, of Feb. 13th, in which there are articles on "The Vicar's Play." The book, "When it was Dark," has been dramatised, and a defence has appeared written by the Vicar, the Dramatiser. His object is to oppose the materialistic idea of Resurrection, which he assumes to be that the actual dust of the body will be raised again with all its deformities, &c. But this is not the Bible idea of Resurrection. Indeed, we are distinctly and categorically told "thou sowest not that body that shall be . . . but God giveth it a body as it hath pleased Him" (1 Cor. xv. 37, 38). There is *change* as well as resurrection (v. 52, 53). The Play goes all wrong when it is assumed that "the sacred dust still lies in an Eastern tomb." It shows dense ignorance of the Word of God, which declares that the body of Christ did "not see corruption" at all (Acts ii. 27, 31, Ps. xvi. 10, Acts xiii. 35).

Under the guise of fighting a false materialistic idea, the author of the book and the clerical dramatist strike a blow at the blessed hope of Resurrection, and prepare the way for rank Spiritism. The aim of the Gorleston Vicar is (he

says) "to bring Christianity's expressed beliefs into touch with modern thought and science." This is enough.

G. G. C. (Manchester). Rev. iii. 7 shows how far right *application* may be made while recognising a true *interpretation*. The *interpretation* of Isa. xxii. 15-19 belongs to the history to which it clearly refers. Shebna the treasurer had misused his trust for his own glorification. On this account he was ordered to be deposed by Divine command, and "the key of the house of David" was laid upon the shoulder of Eliakim the son of Hilkiah (vv. 20-25). That is the *interpretation*. But the Holy Spirit makes an *application* of the prophecy to the Lord Jesus; (Eliakim points to its meaning, *God will raise up*), and applies it to Christ in Rev. iii. 7, using the very words of Isa. xxii. 22. But inasmuch as these men were human, and Christ is Divine, the *interpretation* of the prophecy refers to "the house of David," and its *application* refers to the *throne* of David; hence, the removal of Eliakim (Isa. xxii. 25) cannot be applied to Christ; and the word "house" in Isa. xxii. 22 is omitted in Rev. iii. 7. The *application* of any Old Testament Scripture is not necessarily correlative with its *interpretation*. It may be more limited; or, on the other hand, it may extend far beyond it.

E. B. (Swansea.) We can hardly take עַל מוֹת (*al-muth*) as being one word ("Alamothe") at the end of Ps. xlviii., because the first part of the title of Ps. xlix. is "To the Chief Musician." For the sons of Korah and *Alamothe* would come after this (see Ps. xlv. 1), and would not stand before it. At the same time we need not even then render it "unto death" but "beyond death," in the sense of Ps. xxiii. "Through the valley of the shadow of death;" i.e., right *through* it, even to resurrection.

But the two lines of that verse (Ps. xlviii. 14) are parallel, and must correspond; and it makes a better correspondence if we read with some Codices, 5 early printed Hebrew Bibles, the Aramaic, Septuagint, and Vulgate versions, and as the R.V. puts it in the margin, "according to some ancient authorities *for evermore*."

We much prefer this, as the two lines would then read:—

"Such a God is our God for ever and ever,
He Himself will be our Guide for evermore."

We shall have more to say on this, and on all the Psalms that are anonymous, later on.

REVIEW.

Notes on the "Intermediate State" and the Resurrection, with Replies to Criticisms, by Canon Francis Gell, M.A. (Digby, Long & Co., 18, Bouverie Street, London. Price 1/- net.) These Notes are a reprint of an article in the *Churchman's Magazine*, and of two articles from the *Quarterly Statement of the Palestine Exploration Fund* on the Site of the true Holy Sepulchre, and on the Resurrection itself. We cordially commend it as a dispassionate and scriptural Essay, calculated to do much for exploding the fallacies with which tradition has so overlaid the true teaching of God on this important subject.

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THINGS TO COME.

No. 145.

JULY, 1906.

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Editorial.

"EARTHLY THINGS" AND "HEAVENLY THINGS."

"If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John iii. 12.)

THESE words were addressed by the Lord Jesus to Nicodemus, who was

"A man of the Pharisees" (v. 1);

"A ruler of the Jews" (v. 1); and

"A master of Israel" (v. 10).

They related to what the Lord called "earthly things"; not because they were "*earthy*";* but because they were "*earthly*,"† *having the earth as their sphere*.

They were Divine things, but are set in contrast with other Divine things of which heaven is, and is to be, the sphere. Both are Divine in their nature, character, and revelation.

It follows from these words of the Lord that, startling as this may seem to some of our readers, the Kingdom of God and the doctrine of the New birth from above were "earthly things."

Moreover, they were the things which Nicodemus, as a teacher, ought to have known; for they are clearly revealed, as such, in the prophecy of Ezekiel, which was evidently present to the Lord's mind.

The Lord's answer clearly shows what the question of Nicodemus must have been, either expressed or implied. As the words stand, there is no question at all. Nicodemus makes a simple statement, and declares his belief that the Lord was a "Teacher, sent from God": but this could have been said only for the purpose of leading up to that which he wanted to be taught by this Teacher.

The Lord knew the thought and question which lay in his heart, and the logical sequence or *ellipsis* may be supplied thus: "Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest except God be with him [*therefore am I come to thee that thou mayest teach me how I can enter and see the kingdom of God*]."

The Lord answers this question and thought of his heart (referring to the prophet Ezekiel); and tells him that, as a "master of Israel," he ought to have known about this (v. 10).

One of the many Scriptures concerning this kingdom which Nicodemus ought to have known was Ezekiel xxxvii. 21-28:—

* Which would be *χοϊκός* (*choikos*), *earthy*, as in 1 Cor. xv. 47.

† *ἐπίγεια* (*epiceia*), *terrestrial*.

"Thus saith Adonai Jehovah:

'Behold, I will take the children of Israel
From among the heathen, whither they be gone,
And will gather them on every side,
And bring them into their own land:
And I will make them one nation in the land upon the
mountains of Israel;
And one king shall be king to them all:
And they shall be no more two nations,
Neither shall they be divided into two kingdoms any
more at all: . . .

But I will save them out of all their dwelling-places
Wherein they have sinned,
And I will CLEANSE them:
So shall they be My PEOPLE,
And I, even I, will be their God.
And David My servant shall be king over them;
And they shall all have one shepherd:
They shall walk also in My judgments,
And observe My statutes and do them.
And they shall dwell in the land that I have given
unto Jacob my servant,
Wherein your fathers have dwelt;
And they shall dwell therein . . .
And My servant David shall be their prince for ever . . .
And I will set My sanctuary in the midst of them for
evermore.
My tabernacle shall be with them:
Yea, I will be their God,
And they shall be My People.'

Into such confusion and error does wrongly dividing the Word of Truth lead, that this Scripture is very commonly taken as referring to this present dispensation of grace; and as containing teaching concerning the Church of God, and the eradication of the Old nature in the child of God.

This is why we have quoted the whole passage in full; in order to show from its context that these mistaken notions are untenable.

The whole passage refers, not to a spiritual kingdom, which Christians to-day talk and sing about; but to a Divine kingdom of glory on the earth. It will be "not of (*ἐκ, ek, out of, or arising out of*) this world," but "from heaven"; it will be "not from hence," but from *thence* (John xviii. 36). Its sphere will be on earth, but its King and its rule will not be either of or from the earth, but from heaven.

If we note a few of the plain statements of this prophecy we shall see how impossible it is to spiritualise it.

1. It concerns the restoration of the children of Israel, and no others, to their land;

2. The Land is that "wherein your fathers have dwelt"; and no other land (v. 25).

3. One king is to reign over them all; and this king is to be no other than "David my servant." This David

can be none other than David's Son, and David's Lord (Ps. cx. 1), the "root" (from which David sprang) and the "offspring" (who sprang from David: Rev. xxii. 16).

If this be thought a "carnal" view, then we fall back on the Divine message to Mary.

"Thou shalt call his name JESUS.

He shall be great,

And shall be called the Son of the Highest:

And the Lord God shall give unto Him the throne of his father David:

And He shall reign over the house of Jacob for ever;

And of His kingdom there shall be no end" (Luke i. 31-33).

Without multiplying similar passages, we may note that the Lord was crucified as "the King of the Jews:" and, as to His resurrection, we are told that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ TO SIT ON HIS THRONE; he, seeing this before, spake of the resurrection of Christ" (Acts ii. 30, 31).

This then is the kingdom, and this is the King. These are the "earthly things," not because they are of the earth, but because they will be *on the earth*, and will have the earth as the sphere where their glories will be displayed.

But how was Nicodemus to "enter" this kingdom, and "see" this King? The answer of the Lord was "ye must be born from above."

Again He refers to Ezekiel, chap. xxxvi. 26, 27. There we find the same requirements; and we see them met by the power of God. Notice the repeated "shalls" and "wills" of this prophecy:—

"I will take you [O house of Israel] from among the heathen,

And gather you out of all countries,

And will bring you into your own land.

THEN will I sprinkle clean water upon you (Is. xlv. 3).

And ye shall be clean:

From all your filthiness, and from all your idols will I cleanse you.

A new heart also will I give you,

And a new spirit will I put within you:

And I will take away the stony heart out of your flesh,

And I will give you an heart of flesh.

And I will put My spirit within you,

And cause you to walk in My statutes,

And ye shall keep My judgments and do them.

And ye shall dwell in the land that I gave to your fathers;

And ye shall be my People,

And I, even I, will be your God.

I will save you from all your uncleannesses:" (Ezek. xxxvi. 24-30.)

Here, again, we see that this is the terrestrial kingdom of God; and that the condition of seeing and entering it is the new birth. It is all what God will do. Note how this is marked and emphasised in every sentence. It is all "I will," and "ye shall." And yet this is the passage which

is taken away from Israel, and interpreted *now* of believers: and it is believers who are to do everything:—to "yield," and to "surrender," &c., in order that they may get or gain some heavenly and spiritual blessing now. But this scripture concerns "earthly things;" though it is thus made to relate to "heavenly things." The cleansing with this spiritual water is the putting within the subjects of this terrestrial kingdom this "new spirit."

It does not concern an election or remnant of the nation, but the whole "house of Israel;" (v. 22), and, moreover, this is to be "IN THE LAND." The blessing is Divine, and is from heaven, but the sphere of its manifestation and enjoyment is to be on the earth. This is shown in the verses which immediately follow (vv. 31-38).

"I will call for the corn and will increase it,

And lay no famine upon you.

And I will multiply the fruit of the tree,

And the increase of the field,

That he shall receive no more reproach of famine among the nations . . .

Thus saith Adonai Jehovah:

In the day that I shall have cleansed you from all your iniquities,

I will also cause you to dwell in the cities,

And the wastes shall be builded.

And the desolate land shall be tilled.

Whereas it lay desolate in the sight of all that passed by . . .

I, Jehovah, have spoken it, and I will do it . . .

And they shall know that I am Jehovah."

Surely these are "earthly things." The Regeneration of the People will, "in that day," take place with the Regeneration of the Land. It is "the Regeneration" spoken of by the Lord in Matt. xix. 28, and prophesied in "the Song of Moses," which culminates with the double assurance that Jehovah will "be merciful unto his LAND, and to his PEOPLE" (Deut. xxxii. 43).

Nicodemus, not recognising Jesus as Lord and King, comes to Him only as a Teacher; and the Lord, as a Teacher, speaks to him and condescends to instruct him, and show him his ignorance of these elementary truths concerning the Kingdom and the entrance into it. "Marvel not that I said unto thee, Ye must be born from above" (John iii. 7).

Nicodemus did marvel, because he did not understand these "earthly things." How then, the Lord asks, could he have understood "heavenly things?"

These "heavenly things" were as yet "hid in God." They could not yet be revealed. The Lord Jesus could not reveal them even to His disciples (John xvi. 12), because they concerned the Secret as to the One spiritual Body in Christ, which could not be revealed until after His resurrection: for it was in *resurrection* that Christ was "made the Head of this Body" (Eph. i. 19-23); not until after His resurrection therefore could these "heavenly things" be declared and revealed.

Doctrines are built upon facts; these *facts* are Christ's life, and death, and burial, and Resurrection. Without the *facts* there could be no *doctrines*. Without the *doctrines* the facts are only mere history.

The Doctrine of the Mystery is based on the fact of Christ's resurrection. It is "the power" of it (Phil. iii. 10) as distinct from the *fact* of it. One may know the fact without knowing its power. In resurrection it was that Christ was set at the right hand of God in *heavenly* places (Eph. i. 20). It is in Him, as thus raised and seated, that the Church which is His body is "blessed with all spiritual blessings in *heavenly* places" (Eph. i. 3). It is* in *heaven* that the Church has now its seat of government. It "exists" in heaven." It is "from whence," from *heaven*, we look for the Saviour, the Lord Jesus Christ (Phil. iii. 20).

These are the "heavenly things"; not because they are more Divine or more spiritual than the "earthly things," but because *heaven*, and not the earth, will be the sphere where the Church of God will enjoy "the riches of His grace," and "the riches of His glory."

The Kingdom will be "*under the whole heaven*" (Dan. vii. 27). "The LORD shall be king *over all the earth*" (Zech. xiv. 9): and we, the Church of God, shall reign with Him (2 Tim. ii. 12. Rom. viii. 17).

Thus are the "heavenly things" to be distinguished from the "earthly things."

The entrance to the enjoyment of both is the gift of a New nature, begotten by the Holy Spirit. Mere human nature, "flesh and blood, cannot inherit the kingdom of God," either in its heavenly or terrestrial spheres. The qualification is spiritual. A purification is necessary—not with material water but with *pneuma hagion*—with spiritual power and gifts. This was what John the Baptist had proclaimed (Matt. iii. 11). This was why John had come baptizing with water. This is why the Lord Jesus Himself was baptized, "that He should be made manifest to ISRAEL" (John i. 31).

The purification with material water would be no longer sufficient for entrance into the coming Kingdom. Even in the earthly or terrestrial sphere all must be of the Spirit. Hence the necessity of the new birth, which "must be of (or by) water, even spirit." It is the Figure *Hendiadys*, by which one thing is meant, though two words are used, (the latter word becoming an adjective). The one thing here is "spirit": and it is as though the Lord had said, "Except any one be born of water, even spiritual water, he cannot enter into the Kingdom of God" (John iii. 5). In speaking of water, He "spoke of the spirit which they that believe on Him should receive" (John vii. 38, 39). This is what is meant also in Isa. xlv. 3:

"I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour My Spirit upon THY SEED,
And my blessing upon THINE OFFSPRING."

This was the promise Peter referred to in Acts ii. 39, when he was preaching that they should repent: this being the one condition of national blessing;

"For the promise is unto you and to your children,
And to all that are afar off,
Even as many as the Lord our God shall call."

This is the promise of which the Lord speaks here to Nicodemus. It involves not a change of heart, but an

* It is not the verb *to be*, but it is *ὑπάρχω* (*huparcho*), *to exist* as a present reality.

exchange of heart: for the old heart will then be taken away and a new heart and a new spirit will be put within them. But *the sphere will be terrestrial*; the bodies will be human—though the gift will be spiritual. Hence these are "earthly things;" and they are all yet future.

The children of God, now, pertain wholly to heaven; and the blessings of the Church of God are all in the *heavenlies*, because they are "in Christ" (Eph. i. 3).

We do not wait for any earthly inheritance in order to possess this New nature. Unlike the "new birth" of Israel, ours is a *present* possession, and not future. We possess it even now, but our Old nature is not taken away here. In our case, now, there is neither change or exchange; we wait for new bodies altogether, "desiring to be clothed upon with our house (or spiritual body*) which is from heaven" (2 Cor. v. 3).

This blessing for the children of God far exceeds the blessing of Israel.

It is a present blessing to be entered on and begun now, without waiting for the future.

It is the possession of the New nature already, and side by side with the Old nature without waiting for any exchange.

When our exchange is made, it will be not of the Old for the New, and the New in a human body; but it will be the New nature in a New spiritual body, made in resurrection, or Rapture, like Christ's own glorious body (Phil. iii. 20, 21).

And the sphere of all these our blessings, being heavenly in their source, their nature, and their sphere, are our "heavenly things."

On the other hand, Israel's blessing, being on earth and in human bodies, are called "earthly things." Hence it is that our position in Christ is never once in all the Church Epistles spoken of as "the New birth." We must confine that expression to the "earthly things."

Our New birth as the sons of God will be in resurrection, as was that of the Son of God, of whom Jehovah said (Ps. ii. 7),

"Thou art My Son:
This day have I begotten Thee."

(Compare Acts xiii. 33.)

Resurrection will introduce us into the heavenly sphere, where the Head and the members of the one Body will be "glorified together."

These are the blessings which are called "heavenly things."

This is what the Lord could not teach Nicodemus. Not only because the time to reveal them had not yet come (John xvi. 12), but because he did not understand the "earthly things" which had been already revealed.

All this shows us the importance of "rightly dividing the word of truth;" its times, its seasons, its dispensations, its subjects; the Jew, the Gentile, and the Church of God, and above all, its "earthly things" and "heavenly things."

It shows us also the infinite wisdom, patience, and grace of this Teacher "sent from God," who, in His teaching, was perfect in this, as in all beside.

* *οἰκητήριον* (*oikēterion*) only here and Jude 6, where it is rendered "habitation."

Papers on the Psalm-Titles.

(Continued from page 67.)

THE SELAHS OF PSALMS XX., XXI., AND XXIV.

PSALM XX.

THERE is one *Selah* between verses 3 and 4.

It is a Psalm of David; and therefore he, being a prophet, speaks of David's Son and David's Lord, the Lord's anointed.

It immediately precedes the National Anthem of Psalm xxi., which relates to the Day-Dawn* of the Millennial Kingdom.

It is not closely linked to it by a *Selah* at the end: but its great subject is the same; it is the King, Jehovah's Anointed, the Messiah.

In Ps. xx. 4 we have the point of the Psalm in the prayer:

"Grant thee according to thine heart,
And fulfil all thy counsel."†

In Psalm xxi. 2 we have the answer to the prayer:

"Thou hast given him his heart's desire;
And hast not withholden the request of his lips."

Thus the two Psalms (xx. and xxi.) are linked together: for the *Selah* precedes the prayer in Ps. xx. 4, and it follows the answer to it in Ps. xxi. 2.

In Ps. xx. 4, the *Selah* shows that peace with God and acceptance with Him in virtue of atoning sacrifice is the basis of prayer: and that true prayer springs out of true worship. This worship in this prayer is addressed to Jacob's God (v. 1); the God who met Jacob when he had nothing and deserved nothing, and yet promised him everything. In New Testament language, therefore, "the God of Jacob" is "the God of all grace" (1 Pet. v. 10).

Not only do we learn trust in Jacob's God, but the acceptance of the burnt sacrifice by turning it to ashes (see A.V. margin).

That is how a sacrifice was accepted. That is how God "had respect" to Abel's offering (Gen. iv. 4). That is how "God testified of his gifts" (Heb. xi. 4). That is how Abel "obtained witness that he was righteous." No sacrifice which God accepted was ever consumed by fire emanating from this earth. It was always "fire from heaven" (Lev. ix. 24). And, when sacrifices were offered away from the place which God had chosen, and where He had set His name, then the fire had to fall specially from heaven (see Judges vi. 21; ‡ 1 Kings xviii. 38; 1 Chron. xxi. 26, and 2 Chron. vii. 1).§

* See under *Aijeleth-Shahar*, Vol. X., p. 184.

† Compare Ps. xxxiii. 11 and the contrast in v. 10.

‡ This is remarkable, for here "fire" (Heb. "the fire") "ascended out of the rock."

§ This is in no way affected by the question of the lad Isaac to Abraham, "Behold the fire and the wood, but where is the lamb for a burnt offering?" (Gen. xxii. 7). The fire which Isaac spoke of was in Abraham's hand (v. 6), "he took the fire in his hand." What Abraham had in his hand could not be alight or burning, and so

The fire which had consumed the sacrifice was carried into "the holy place," and there used to kindle the incense which was then burnt on "the Golden Altar" (Lev. xvi. 12; Num. xvi. 46). Incense is ever the symbol of prayer: and the lesson of this *Selah* is to connect the two things; and teach us that *there can be no true prayer apart from an accepted sacrifice*; that the *accepted sacrifice* is the basis of the prayer, and the *prayer* is the outcome of the accepted sacrifice.

All other fire was "strange fire" (Lev. x. 1, 2). It was not from heaven, "from before the LORD"; and hence it could not be used to kindle the incense upon the Golden Altar.

In this Dispensation of Grace, our sacrifice (Christ) has been *accepted*: and the High Priest is gone, "not into the holy places made with hands, . . . but into heaven itself." Heaven, therefore, is now our only "place of worship," the place of "the prayers of the saints" (Rev. viii. 1-4).

The fire is "from before the Lord," and must come from thence. Only the New nature "born from above" (John iii. 3, 7) can pray. True worship must be truly in spirit (John iv. 24). True prayer is the "vital breath" of the New nature; for, "that which is born of the Spirit is spirit; and that which is born of the flesh is flesh" (John iii. 6). The flesh cannot pray. It can "say prayers" or "offer prayer," but "it profiteth nothing" (John vi. 63). For the flesh to pray is like the offering of "strange fire."

This is the teaching to which this *Selah* points, between the third and fourth verses of Ps. xx.

3. "Remember all thy offerings, and accept (by turning to ashes) thy burnt sacrifice.

SELAH.

4. Grant thee according to thine heart,
And fulfil all thy counsel."*

PSALM XXI.

The *Selah* between verses 2 and 3 leads us forward; and shows us what these "heart's desires," which had been mentioned in Psalm xx. 4, were.

Hence, the *Selah* follows the answer to the prayer (v. 2); and, in giving the reason for the answer, reveals the petitions of the prayer.

2. "Thou hast given him his heart's desire,
And hast not withholden the request of his lips.

SELAH.

3. For Thou wilt meet him with the blessings of goodness (or, good things);
Thou wilt set a crown of pure gold upon his head.

carried for three days. What Abraham thus carried must have been the "kindling," which God would light at the moment of His acceptance of it. Just as when we say "Light the fire," or speak of a fire's being lit, we do not mean that we set light to the fire, but to the wood, or to what we call the "firing." So here, that which Abraham carried in his hand was "the firing" which God would light, or set fire to.

* See note above.

4. He asked life of Thee ;—Thou gavest it him ;
Even length of days for ever and ever.*
5. His glory is great in Thy salvation ;
Honour and majesty wilt Thou lay upon him.
6. For Thou wilt make him most blessed for ever :
Thou wilt make him glad with joy in Thy
presence," etc.

This *Selah*, then, connects the desires of the king's heart (Ps. xx. 4) with the answer to those desires in Ps. xxi. 3 ; and adds the reason for this granting, and the nature of the gifts given.

PSALM XXIV.

has two *Selahs*.

The first between verses 6 and 7.

The second at the end, connecting Ps. xxiv. 10 with Ps. xxv. 1.

THE FIRST SELAH marks off the first of the three great (threefold) members of which the Psalm consists.

The subject of the Psalm is, without doubt, the bringing up the Ark of Jehovah to the "Tabernacle of David," which he had prepared for it on Mount Zion.

For many years it had wandered about. In the days of Eli it had been removed from Shiloh, and taken in battle by the Philistines.

For seven months it remained in the hands of the Philistines, and it had been brought back to Beth-shemesh (1 Sam. vi.). From thence it was taken to Kirjath-jearim, where it remained for twenty years (1 Sam. vii. 1, 2) in the house of Abinadab in the hill Gibeah (2 Sam. vi. 3) ; Eleazar, his son, being its guardian.

As soon as David became the king of "all Israel," his first act had been to take Jebus ; and his second act was to bring up "the Ark of God whose name is called by the name of Jehovah of hosts that dwelleth between the cherubim" (2 Sam. vi. 2).

In the manner of doing this they (in the first instance) followed the practice of the idolatrous Philistines (1 Sam. vi. 10, 11), and put it on a cart (2 Sam. vi. 3) ; instead of obeying the law of God (as written in Numbers vii. 9 ; iv. 2, 15. Deut. x. 8 ; xxxi. 9), which commanded that the Ark should be borne upon the shoulders of the Kohathites.

God showed His displeasure at this ; and David turned aside, and chose the house of Obed-Edom for the Ark to rest in for three months. This was no chance act of David's. He doubtless chose Obed-Edom's house because he was a Gittite : i.e., a dweller in Gath. For Gath was one of the cities of the Levites (Josh. xxi. 24) in which the special family of the Kohathites lived (Josh. xxi. 20). Obed-Edom therefore was a Kohathite, and was thus specially qualified, and charged with the custody of the Ark ; and when, after three months, the work of taking the Ark to Zion was undertaken, it is carefully mentioned that it was carried in the manner prescribed in the Law. (See 2 Sam. vi. 13 ; 1 Chron. xv. 2.)

It was a joyous moment in David's life ; and he celebrated it by "dancings with shoutings," as is shown by the title of Psalm lxxxvii. "*Mahalath Leannoth*" (see

* Or, filling up the *Complex Ellipsis* :—

"Life asked he, of Thee ;

Thou gavest it him :

Length of days [asked he]

[Thou gavest it him] for ever and ever."

above under that title, Vol. X., 172 ; and compare 2 Sam. vi. 14, 15, and 1 Chron. xv. 27, 28).

The more detailed account of the bringing up of the Ark is that given in 1 Chron. xv. : where the order of the procession* is described, and Obed-Edom holds a position of honour in being set over the *Sheminith*† (v. 21), besides being one of the special doorkeepers.

Psalm lxviii. was another Psalm which was written specially for this procession.*

Putting all this information together, and noting the remarkable words of 2 Sam. vi., which speak of "the Ark of God whose name is called by the name of the LORD of hosts" (i.e., Jehovah Sabaoth), we read in Ps. xxiv. the entering into Zion of "the King of glory," "the LORD strong and mighty," "the LORD mighty in battle," "the LORD of hosts." How can we understand this of anything except "the Ark of the LORD," which was the symbol and token of His presence ; and where, between the Cherubim, the Shechinah marked His dwelling ?

Psalm xxiv. is now seen to describe the actual entry of the Ark into Zion, and into "the Tabernacle of David which he had prepared for it" (1 Chron. xv. 1 ; xvi. 1).

We have several Psalms connected with the celebration of this great event.

Ps. lxviii., the processional Psalm for the setting-out and for the journey ;

Ps. xxiv., for the entrance into Zion ;

Ps. lxxxvii., the joy of the entrance. *Mahalath Leannoth, the dancings with shoutings.*

Ps. cv., for the subsequent worship (see 1 Chron. xvi.).

As to Psalm xxiv., the first *Selah*, as we have said, marks off the first great threefold member, as will be seen from the Structure, and thus gives the key to the other two. Each triad of members consists of (1) a Claim, (2) a Question, (3) the Answer.

The first triad, thus marked off by the *Selah*, is the fullest and most comprehensive. The claim is not merely, as in the other two cases, to the right of the Ark as representative of Jehovah to the Tabernacle of David in Zion ; but (1) to the right of Jehovah, the King Himself, to the whole earth : (2) the question, as to who is entitled to ascend Mount Zion (v. 3) ; and (3) the answer to the question.

In other words, in the first triad we have the king, and who is worthy to carry the Ark to Mount Zion. *Selah* marks the answer : viz., the Kohathites, and not the "new cart" ; and transfers our thoughts to the Ark, which is in question through the rest of the Psalm. This is thus shewn by the Structure of

Psalm XXIV.

A¹ | 1, 2. Jehovah Himself the King.

B¹ | 3. Question. Who is worthy to ascend and enter His holy place ?

C¹ | 4-6. Answer. *Selah*.

A² | 7. The Ark of the glorious King.

B² | 8. Question. Who is the glorious King ?

C² | -8. Answer. The LORD of hosts.

A³ | 9. The Ark of the glorious King.

B³ | 10. Question. Who is the glorious King ?

C³ | -10. Answer. The LORD of hosts.

* See under *Alamoth* above, Vol. XI., 35.

† See under *Sheminith* above, Vol. XI., 63.

Now look at the two verses and two subjects indicated.

6. "Such are they that worship Him,
That seek thy face O [God of*] Jacob.

SELAH.

7. Lift up your heads, O ye gates :
And lift up yourselves* ye everlasting† doors,
That the King of glory may come in."

Having described the worthiness of the Ark-bearers, and their qualification to enter, the *Selah* transfers our thoughts to, and connects them with the entrance of the Ark itself, even Jehovah the King whom it represented.

THE SECOND SELAH, at the end of the Psalm, is designed not so much to connect the two verses, Ps. xxiv. 10 and Ps. xxv. 1, as to connect the two Psalms as such.

Ps. xxiv. has for its subject the constituting of the place of worship; and Ps. xxv. the worship itself, which was to be, and could now be, offered there.

In other words, Ps. xxiv. corresponds with 1 Chron. xv.; and Ps. xxv. with 1 Chron. xvi. In this chapter (1 Chron. xvi.) we have a full description of the worship referred to in Ps. xxiv. 6, for which elaborate preparation had been made, immediately consequent on the entrance of the Ark (see 1 Chron. xvi. 1, 2, 4, 37-42); while Obed-Edom the Kohathite, and his brethren, are again specially mentioned in connection with their ministry "to bring to remembrance, and thank and praise Jehovah, the God of Israel."

Ps. xxv. is marked off by the second *Selah* as being closely connected with Psalm xxiv. It is also marked as special by being one of the Acrostic Psalms.

The unworthiness of the worshippers is emphasised, and stands out in strong contrast with the greatness of Jehovah, the object of their worship. The following is the structure of

Psalm XXV.

- A¹ | 1-7. Supplicatory.
B¹ | 8-10. Didactic.
A² | 11. Supplicatory.
B² | 12-14. Didactic.
A³ | 15-22. Supplicatory.

It is thus seen to consist of three members, whose common subject is Supplication; and these are separated by two members, in which David declares the goodness of Jehovah in thus teaching sinners His way, and showing them His covenant.

Contributed Articles.

THE LIMITS OF OUR LORD'S KNOWLEDGE.†

BY SIR ROBERT ANDERSON, K.C.B.

WHEN speaking of His coming again in glory, the Lord Jesus declared that "of that day and that

* So it should be, with Septuagint and Syriac Versions. (See Ginsburg's Hebrew Text, and note.)

† Or, ancient.

‡ This paper can be obtained, published separately, of the Secretary, Evangelical Alliance, 7 Adam Street, Strand, London. Price 3d. per dozen.

hour knoweth no man, no, not even the angels which are in heaven, *neither the Son*, but the Father."* To some minds these words seem to suggest a grave difficulty. But in fact they illustrate the principle which underlies the proverbial saying, that the exception proves the rule. They emphasise, indeed, the meaning of the statement which immediately precedes them: "Heaven and earth shall pass away: but My words shall not pass away."

And this again is explained by other utterances of our Divine Lord. As, for example, when He said: "The word which ye hear is not Mine, but the Father's which sent Me."† Or, still more fully, when He declared that to reject His words must bring judgment in the day of judgment, because, He added: "I speak not from Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak . . . the things therefore which I speak, even as the Father hath said unto Me, so I speak."‡

And, yet again, this explains the statement that "He taught with authority" (*exousia*).§

It was not that He taught with dogmatic definiteness, for this the Scribes could do; but that while they could only appeal to "the law and the testimony," He spoke from God. He spoke and acted with His ear, as it were, to a telephone from the Father's throne. Therefore it was that, when accused of breaking the Sabbath, He repelled the charge not only as being untrue, but as being a denial of this very "authority." For the lawgiver can suspend the operation of a law—"the Son of Man is Lord even of the Sabbath."||

When inspiration was lacking, the inspired Apostle could say: "I give my judgment." But not so our Divine Lord. For He "emptied" (or "stripped") Himself, not merely of His Divine glory, but of His *liberty* as a man. "Being originally in the form of God," He was "made in the likeness of men"; but more than this, He took "the form of a bondservant."¶

This can have no human parallel; but the ministry of Ezekiel illustrates it in a striking way. The circumstances of the time were such that God required that His prophet should speak no word save what was Divinely given him; and so He struck Ezekiel dumb until the judgment which was the burden of his prophecy had fallen on the guilty city.** But no such discipline was needed here. The Lord Jesus was the perfect Servant, and uttered none but God-given words. "The words which Thou gavest Me I have given them,"†† was the record of His Ministry; and, as was said of the words of Sinai, "He added no more" (Deuteronomy v. 22). Therefore it was that He knew neither the day nor the hour of His coming in glory. For "times and seasons" "the Father has set within His own authority" (*exousia*).‡‡

The Lord's knowledge was thus limited by His "authority" (His *exousia*). But it had no other limit. For all His

* Mark xiii. 32.

† John xiv. 24. ‡ John xii. 48-50, R.V. § Matthew vii. 29. Mark i. 22.

|| Matthew xii. 8. Mark ii. 28. ¶ Philippians ii. 6, 7, R.V., *margin*.

** Ezekiel iii. 26; xxxiii. 22.

†† John xvii. 8, R.V. ‡‡ Acts i. 7, R.V.

teaching was within that "authority"; all his words were expressly given Him of God. Hence the transcendent value and importance of His teaching. Hence the unspeakable solemnity of His words. Hence, too, the awful guilt of disparaging His teaching or rejecting His words. And this is the guilt of the distinctive apostasy of the present age.

The intelligent Christian cannot fail to notice that in Mark xiii. 32, as in Acts i. 7, it is not of *God* that the Lord Jesus is speaking, but of *THE FATHER*. The contrast is not at all between the Divine and the human, but between God the Father and God the Son. And the same remark applies to John v. 19-30—a passage which claims very special notice here.

And no part of our Lord's teaching was more definite and emphatic than that in which He accredited the Scriptures as Divine—"the Scriptures" being the identical books which we now call the "Old Testament." But, with mingled levity and profanity, His teaching is contemptuously dismissed as worthless. For, we are told, "both Christ and the Apostles, or writers of the New Testament, held the current Jewish notions respecting the Divine authority and revelation of the Old Testament."*

Extracts from Vol. I.

ISRAEL'S PAST, PRESENT, & FUTURE.

BY THE REV. DR. ELDER CUMMING.†

Rom. ix. 2-5.

"I have great heaviness and continual sorrow in my heart (for I myself used to wish to be a curse [cut off] from Christ) for my brethren, my kinsmen according to the flesh."

[We have given this passage in our own translation; and omitted the speaker's remarks on it as it stands in the A.V.—EDITOR.]

THERE are three words used for God's ancient people in the Old Testament and the New. I find that St. Paul uses two of the words with almost equal frequency. "Israelites" is his favourite word. There is the word "*Jews*," which, used distinctively, means those of the kingdom of Judah; there is the word "*Hebrews*," which refers, if we are to take it distinctively, to the race and to the language; and there is the word "Israelites," which, if we are to take it distinctively, embraces two things—all the tribes—and specially to the race of the *covenant blessing*, not of Jacob, but of Israel.

All these words are embraced, more or less, by our subject to-day. May I say a word about the Past, the Present, and the Future of Israel?

* These shameful and evil words express the *Kenosis* theory of the sham "Higher Criticism." They are quoted from a work of the highest authority and repute in that crusade—*Hastings' Bible Dictionary*—one of the names on the title page of which is that of Prof. Driver, of Oxford (Article *Old Test.*, p. 601).

† At the Glasgow Conference, June, 1894. (Vol. I. July, 1894.)

THE PAST.

By the past I mean the Biblical past. We draw our line at the destruction of Jerusalem. All before that is the past. From that time to now is the present.

The people of Israel are the most ancient people on the face of the earth, except one. The Egyptians as a people are as old, but the wonderful distinction between them is this—Egypt began under the curse of Ham, and Israel began under the blessing of Abraham, the chosen of God. Can you realise in your minds the extraordinary fact that out of the whole world of men, and out of all generations, God should set His hand, His word, His heart *on one man*? From the far distance of heaven, and amid the glories of heaven, that God's eye, seeking out earth, should fix on one man? A young man at home too—not the eldest son, not the head of the house, but a younger son. His name was Abraham. God tested him as I do not think He ever tested anyone else; and in his father's house he said to him, "Get thee out; leave home; leave country; leave everything around you, and go out, alone if need be, to a place I shall tell thee of after thou hast gone." That was the beginning of Israel, and God's gifts and callings are without repentance. He has never changed in his love. "I am the Lord, I change not; therefore ye sons of Jacob, ye sons of Abraham, are not consumed."

Where God begins in love He goes on in love. "I have loved you before the foundation of the world," He says, and He loves unto the end. This is the whole secret of Israel as a nation. It is not that they are better than other people; it is not that they have any good qualities that we cannot see; it is all in God. God chose them in love; God is unchangeable in His love; therefore to-day God loves Israel; therefore to the end shall God love Israel.

Who can tell what the Bible is? We don't half understand it, and never shall until we get to glory, and then the Bible will be ours still. But have you ever realised the connection of the Jew with this book? Every writer of Scripture, without exception, was a Jew. Every book of Scripture, sixty-six in number, is written by a Jew. Is not that a wonderful thing? Every book of Scripture speaks about the Jews—generally speaks *to* them as well. The Jews are referred to in every book of the Bible. There is a marvellous connection between the Jews and this book.

Then think of the history of Israel. What a marvellous story of faith and patience and testimony for God; what a marvellous manifestation of God; what a marvellous revelation of God has come through that ancient people. I have said the whole Bible is penned by Jews. What say you to another fact? There is a chapter in the Bible that tells us of all the men whose history God has so cared for that He has perpetuated it to the end—the 11th chapter of Hebrews, written in better than letters of gold. Every man and woman in that chapter (except Abel, Enoch, and Noah) is a Jew or a Jewess.

Would that were all their story. But we must look at the other side of the picture. What a wayward people they were from the first. Even the patriarchs—I was going

to say with the exception of Isaac, but not even with the exception of Isaac, although he was the sweetest, the gentlest, the most self-forgetting of them all. From the time of the patriarchs downward you cannot find one that did not sometimes forget and depart and almost rebel against God. What a lesson this is to those who speak of the perfectibility or sinlessness of human nature here! Of all these men from Abraham down there is not one in whom you cannot trace a fallen heart, and the effects of that fallen heart in their forgetfulness of God.

Look at their history as individuals, or as a nation. See how they turned away from God. See how, generation after generation, they forgot the Holy One of Israel. See how they tempted Him, how they grieved Him in the desert, when God, almost as a visible God, walked before them in the pillar of cloud by day and the pillar of fire by night. In the Shechinah within His tabernacle God almost appeared to them visibly. And also in the gift of the manna and the quails. How they forgot Him, and "tempted the Holy One of Israel," and grieved the Holy Spirit of God. We cannot say too much as to the faith and holiness of many individual Jews. The 11th of Hebrews is true to the letter, but there is the other side. Alas! alas! for the sins of Israel. See how God dealt with them, how patiently, sending them prophet after prophet. You remember the Lord's own parable, the husbandman sending servant after servant. One they beat, another they stoned, another they killed.

When God sent His Son, they said, "Lo, this is the heir, come, let us kill Him, and the inheritance shall be ours." That people, God's people, Israel, my Israel, my chosen people, children of Abraham, children of Israel, children of the covenant and the promises, yes, it was they that crucified their Lord and ours. "His blood be upon us and on our children" was their cry, and a time of darkness fell almost at once. That is the Biblical past.

THE PRESENT.

Forty years after the Lord was slain, forty years after the cross, there came the destruction of Jerusalem. What did it mean? It meant the end of the whole Jewish outward economy. Above all, it meant the ending of those blessed and sacred sacrifices which from the time of Moses had been the testimony that God would hear and save. "It is the blood that maketh atonement," and from the day that Jerusalem was overthrown no atoning blood has been shed for the Jew. None of the old economy, no sacrifices of blood have been shed by the Jew, and he stands self-condemned by his own law. He says, "God has given me a law, and I hold to the law"; and we answer, "Yes, and God has said in that law, it is the blood that atoneth for your soul. Where is your atonement now?" I put that question to a Jew once, and asked him to give me an explanation of that extraordinary fact. He shook his head and said, "We know not; we know not; will not God accept anything else?" I said, "Judge for yourself whether God can accept anything other than He has declared." That man became a Christian, and he told me afterwards that this fact was the first thing that shook him.

What has happened since the destruction of Jerusalem? The Christian Church has hated the Jew. Shame upon it

for that sin. Only now is the thought beginning to rise in the Christian Church that not hatred but love is our duty to the Jew. The Romans hated and tried to crush the Jews. The Middle Ages is a long story of shame and sorrow. The Jews were bitterly persecuted; thousands were cast out of the nations, others took different names and were not known. Look at modern times. Britain bears its own share; this country has been blessed with many opportunities for carrying the Word over the whole world; but there are some tremendous drawbacks of sin, which may God forgive. Britain has a record of imprisonment and cruelty and blood lying against her for her treatment of the Jew for many generations. Germany, to some extent, has taken up the tale; and now we have the hardness and cruelty of Russia. These are remembered, and will be remembered before God.

Not hatred against the Jew, not attempts to crush the Jew, but affection towards the Jew, is the duty of the Church. If you want to reach a Jew's heart you must do it by affection, and I have reason to think that their hearts are easily touched by affection. I remember being in a small company of Jews some time ago. They were being driven out from their homes, and were emigrating to the Far West. Looking around upon them, I looked to see if there were any Jews present that would remind me of the blessed Lord Himself, for He is said to have been a *fair* Jew. Among the company I saw one, a tall man with a fair, comely, and sweet expression. I kept my eye upon him until the end of the meeting, when they all came up to get a copy of the Hebrew New Testament, and one was given to each person with the blessing, "The peace of God be yours." When this young man came up to receive his Testament, he took my hand and kissed it. I said, "What do you mean by that?" and he answered, "Sir, in my country a man in your position would not have condescended to look at the ground on which my feet were treading as a Jew, but I have found that you love the Jew; therefore I kiss your hand." Touch them with love, and the response of a Jew's heart is wonderful.

Remember that man has never been able to crush them. The hatred and cruelty of every nation with which they have been brought into contact have been in vain, because there is a shield around them. God put it there, and man cannot remove it. At the present time we know they are more numerous than they were in Bible-history time. They are supposed to represent twelve millions, and they never came to anything like that number in the olden time of Bible story. In the face of all the persecution they have multiplied. Hosea told us what they were to be—for many days without a king, without a sacrifice, without a priest, without a land, and there they are still. It has proved impossible for the nations of the earth to destroy them. They hold to their own still; they hold to their own nationality; and they hold—though I wish they would hold it more faithfully—to the written Word of the living God.

THE FUTURE.

They are obviously preserved for some marvellous destiny in the future. Even worldly men are compelled to confess this. At the present time the Jews are one of the greatest

powers in the world, and they are only needing something to cail them out so as to combine that great financial power and wisdom that belong to them. It is obvious, even to men of the world, that there must be a future in store for Israel, although they cannot guess what it is. But we know: it is plainly laid down in God's word. Let me direct your attention to two or three points. It is guaranteed, it is sworn to, by the oath of God. In Jeremiah xxxiii. 20, 21, there occurs one of the most solemn words in the Old Testament, "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; *then* may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers." Then again, in the 25th and 26th verses, "Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." The whole of that chapter predicts a time long after their return from the captivity of Babylon, and speaks of the revival of their king.

Now in Jeremiah xxxi. 37 you find a very similar statement: "Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Then again in verses 35 and 36, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is His name: if those ordinances depart from before Me, saith the LORD, then the seed of Israel also shall cease from being a nation before Me for ever."

I say solemnly, we have two alternatives. Either Israel continues for ever, or God's word is no more to be believed. Not only is the future of Israel guaranteed, but there are tokens of the revival already. Read Matthew xxiv. 32, and it is agreed on all hands that this passage must refer to the Jews. "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." We are beginning to see the blossoming of the fig tree. . . .

God has promised that His ancient people are to return to their own land. Have you ever made a study of the closing words of the different books of the Bible? If you have not, I would recommend that to you as a very useful study indeed. In the meantime look at the closing words of the beautiful prophecy of Amos—ix. 14, 15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them,

saith the Lord." This does not refer to their return from Babylon, because they were plucked out after that. Turn to 2 Sam. vii. 10: "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

Therefore, if God in His most solemn word and promise is to be believed, Israel is to return to their own land. But they are to return apparently in unbelief; they will be found in the Holy Land when the Lord returns.

Then turn to Zech. xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him." Just note how in Rev. i. 7 this verse is quoted, "They shall look upon Him whom they have pierced, and all the tribes of the earth shall wail because of Him." That is the story of the Gentiles who have refused Christ. The people of Israel in their own land when He returns shall "mourn" for Him. The Gentiles shall "wail" because of Him. There you see the distinction between the *wailing* of hopeless sorrow and the *mourning* of repentant sorrow.

There is a promise given to Israel that is not given to anybody else. It is the old promise to the nation; it is still continued. We have a promise not for Britain, but for individual souls. We are not the most favoured nation. I am not sure about individual saints in the future, but I am sure about nations. What does St. Paul tell us in Romans xi. 25, 26? "I would not that ye be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Yes, "all Israel shall be saved"; not a soul apparently left, not one left out of all Israel. We don't read that about any other nation, even in millennial days. Even in those days the sinners shall be accursed; there shall be sinners, but very few of them. Marvellous fulfilling grace to Israel.

One last word. When the Jews are thus brought to God they have a great work to do, they have got to be the means of converting the whole world. Isaiah lxvi. 19 is one of the texts that tell us this. "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, and to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." Now *we* are sending missionaries to the Jews, but the days are coming when they shall send missionaries to the Gentiles, and with far more effect than our missionaries to the Jews have. In Romans xi. 15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" What shall the receiving of the Jews be? What shall the gathering in of Israel be? What shall the salvation of "all Israel" be when it takes place? What shall it be for the rest of the world? "Life-

from the dead." Oh, Israel, what a marvellous story, from the call of Abraham until the "life from the dead" that shall come through thee!

Questions and Answers.

QUESTION No. 380.

THE BOOK OF EZEKIEL.

E. S. (Crook). "Would you recommend a Commentary on Ezekiel, for I cannot find instruction in any work I possess? Will you say something that will help in the study of the book?"

We feel unable to recommend any one Commentary; for we do not know of one that begins with the Structure. Without this the Scope cannot be obtained: and without the Scope it depends on the Commentator's own ideas as to what is the subject of the book.

It will be impossible also for us to attempt to print the Structure in these pages, as it is most elaborate and perfect, both as to its grandest outlines, and its minutest subdivisions and expansions.

One or two facts may be mentioned which are essential to its study. They can be gained only from the internal evidence of the book itself.

As to EZEKIEL, we learn that he was a Priest, and that he shared the exile of Jehoiachin, B.C. 597. (Ez. i. 2, 3. 2 Kings xxiv. 14-16.) He began his work as a prophet in the fifth year of his banishment (Ez. i. 2); and the latest date given is the 27th year of his sojourn in Babylonia (Ez. xxix. 27). He prophesied during the last 25 years of Jeremiah, and continued about seven years after. He was contemporary with Daniel, who began about thirteen years before him, and continued about 26 years after.

Ezekiel's Prophecy as a Whole.

- A | i.-xii. The DESOLATIONS. Cherubim (i.-iii.) Signs (iv.-vii.) Cherubim (viii.-xi.) Signs (xii.)
- B | xiii. Prophets and Prophetesses.
- C | a | xiv. 1-11. Elders.
- b | 12-xv. 8. The Land and City. (The four sore Judgments.)
- c | xvi. Jerusalem. (Deserted infant.)
- d | xvii. Babylonian War. (Parable.)
- e | xviii. People. (Proverb, Sour grapes.)
- f | xix. Princes of Israel.
- C | a | xx. 1-44. Elders.
- b | 45-xxii. The Land and City. (Judgments: "The Sword.")
- c | xxiii. Jerusalem. (Two Sisters).
- d | xxiv.-xxxii. Babylonian War. (Parable.)
- e | xxxiii. 1-22. People. (Example: Watchman.)
- f | 23-33. Inhabitants of wastes.
- B | xxxiv. Shepherds and Flock.
- 4 | xxxv.-xlvi. The RESTORATION. Judgments on Enemies—Seir (xxxv.) Restoration (xxxvi., xxxvii.) Judgments on Enemies—Gog (xxxviii., xxxix.) Restoration (xl.-xlviii.)

The central point of the prophecy is the prediction of the fall of Jerusalem. Before the fulfilment, he calls to repentance; and after it he promises future restoration.

The dates are from the exile of Jehoiachin.

Everyone of these members is wonderfully constructed; and in such a way as to exhibit the scope of each.

The great point, however, of the whole book is that the *Desolations* of the Land and the City (A) are set in contrast with their *Restoration* in (A). And between these are the Predictions, Symbolic Representations, Visions, and Specific Reproofs and Warnings: all referring to the contemporary history of Ezekiel's times.

We do not see how we can say more in a short compass: except perhaps to call attention to the connection of the book with the New Testament.

We may compare

iii. 27	with	Matt. xi. 15, etc., Rev. xiii. 9.
ix. 6	"	1 Pet. iv. 17.
xxxvii. 24	"	John x. 16.

But the references to Ezekiel are most numerous in the Apocalypse, and will repay careful study.

Ezekiel.	Apocalypse.
i. 5, 6, 10, 18.	iv. 6-8.
i. 23.	iv. 3.
ii. 9, 10.	v. 1.
iii. 1, 3.	x. 8-10.
iii. 12, 14; viii. 3.	i. 10.
vi. 11.	vi. 8.
xxvi. 13.	xviii. 22.
xxxvii. 10.	xi. 11.
xxxviii. 2.	xx. 8.
xxxix. 7, 18, 20.	xix. 17.
xl. 1-3, 5.	xxi. 10, 15, 16.
xlvi. and xlviii.	xxi., xxii.

Signs of the Times.

JEWISH SIGNS.

PALESTINE DURING THE DISPERSION.

At a meeting of the London Zionist League on Nov. 26th, Dr. M. Gaster gave an interesting lecture on the above subject. The information contained in it is worth preserving in its condensed form.

It was preceded by the reading of the following letter from Colonel Conder, whose work in Palestine, in connection with the "Palestine Exploration Fund," is so well and widely known:

"I have received the manifesto, and I agree with it. It seems to me to mean freedom to progress on the lines fitted for Jewish Society. As to Territorialists, I do not think they can do much. There is no historical ideal behind them. Their work must either be purely charitable, or it must be mixed up with land gambling. I consider that your work now lies (1) In organising the Palestine Jews; (2) In preparing those who cannot yet get a footing in Palestine; (3) In fostering the national idea. If you only keep on wishing long enough, Palestine must in the end fall to your nation. My only contribution to the question lies in saying over and over again from personal knowledge, 'The land of your fathers is a good land, and you could make it a rich and prosperous land.'"

"The Haham, who was warmly received, said that the object of the paper was to describe the relation in which Jews stood to Palestine and Palestine to the Jews from the Dispersion to the 19th century. Jews continued to live in the land throughout, and in spite of dire oppression their thoughts clung to it to this very day. If not allowed to live in it, people went there to die, for there they were 'at home,' and preferred that their bodies should mix with the dust out of which their forefathers had been moulded. All through the Ages this claim had been maintained. Wherever Jews lived they were made to feel that they were strangers wandering footsore from land to land, living on sufferance; only Palestine was their true home. Nor had a Christian or Mohammedan denied their claim to Palestine. Jewish occupation of the country remained unbroken, and there seemed to have been a great mistake in assuming that the number of Jews left behind in Palestine was very small.

"No one could suppose the existence of the Patriarchats, which continued up to the 15th century in Palestine, without at the same time agreeing that the country could not have been entirely depopulated by Rome. The restrictive legislation of Hadrian, and afterwards of the Christian Emperors Constantine, Justinian, and others, or the attempted rebuilding of the Temple in Jerusalem in 361 by the Emperor Julian, all proved that a considerable proportion of the inhabitants must have been Jews. In the first century of the modern era, between 80 and 118, the immutable lines upon which the Prayer Book was afterwards completed were laid under Gamaliel II. It was then also that a final break between the Jews and the heretical sects, the Judeo-Christians, was made, and afterwards intensified in the struggle for political independence under Bar Cochba. The Mishnah was fixed by Prince Judah, and in the year 350 Hillel II. arranged the Calendar, by which calculations of Jewish Holidays and Festivals were reckoned, afterwards made permanent by the ingenious device of Nahhon Gaon, through his famous cycle or Iggul Di R. Nahhson.

"In 614 there was a population in Tiberias and Northern Gallile sufficiently large to offer powerful armed assistance to the Persians against Heraklius, the Byzantine Emperor. The 7th or 8th century saw the rise of the Mohammedan power, and the establishment of the Caliphate in Babylon, whence started the Karaites movement under the leadership of Anan, a reputed descendant of the House of David. The first Hebrew worker on medicine, the mysterious Assaf, had his being in the 10th century, and a great figure in the person of Judah Halevi stood out in 1140, when he sang his song of Zion on the ruins of the Temple and vanished there, for according to the legend the Lord had taken him. In 1204, the great Mamuni sought his last resting-place in the land of his fathers. In the 13th century a huge assembly of Rabbis from the Rhine Provinces, France and England, shook the dust of these countries off their feet and emigrated to Palestine. In 1313, Estori ha-Farhi left Spain, and wrote one of the best and most comprehensive books on Palestine after living there, and in 1488, Rabbi Obadiah, of Bertinoro, settled in Jerusalem and became its Chief Rabbi. There they found the peace which the wider world denied them, for there had never been a Ghetto in Palestine either for the body or for the mind.

"The great dispersion of Jews from Spain caused a great number to settle in the Holy Land, and under the influence of poetical literature brought from Spain, Nadjara wrote his beautiful poems, a number of which have been incorporated into the liturgy of the East and West. In the 16th century, Palestine became the centre of the great Cabalistic movement, and taught men to again meditate on the problems of God and matter, of life and eternity, and completely transformed the meanings of prayer and ceremony. Palestine had been so much to the Jews for 1,800 years in spite of persecution and devastation. How much more was it to be when the thread was again taken up and the work carried on by the sons of Israel?"

A NEW "MEDIUM" FOR THE CZAR.

The New York Correspondent of the *London Express* telegraphs on February 26th:—

"Mrs. May Pepper, the pastor of a Spiritualist church, has accepted an offer from a high official at the Russian Court to go to Russia for the purpose of doing 'mediumistic' work.

"The offer is said to emanate from the Czar himself. Mrs. Pepper will live in Moscow.

"Although she has encountered strong opposition in America, and has been the subject of two or three alleged exposures, Mrs. Pepper built a large church and attracted many followers."

No wonder we see what we do see going on in Russia, if evil spirits have the control of affairs. No wonder the Jews suffer when Satan, "the Jews' enemy," holds the helm, and guides the State.

RELIGIOUS SIGNS.

SCPTICISM AND RELIGION.

It is a remarkable fact that these apparent contradictions go hand in hand, or, at any rate, prove that extremes meet.

Men fly from an unsatisfying scepticism to Religion, while Religion (or Superstition) drives them back again on Scepticism. Thus they act and re-act on each other with unvarying regularity; and it is in this way that history repeats itself.

There is an old saying that illustrates the working of this repetition of history in its international aspect:—"War brings Peace. Peace brings Plenty. Plenty brings Pride. Pride brings War."

But as regards Scepticism and Religion, there was a thoughtful article in the *Scotsman* of Feb. 13th which illustrates the working of this Law. The writer says:—

"Take only one instance, familiar to us all—the eighteenth century, the epoch of Voltaire. Every schoolboy knows how shallow and unsatisfying has proved the philosophy of that period, though it seemed the last word of scepticism and brilliant philosophic smartness. Now there is probably not one cultured sceptic who bases his views of life on the exploded and exposed fallacies of the *Encyclopédie*. And, alas for the brilliant Voltaire! his works are now only read by the learned for purposes of literary criticism, and by poor University students for the sake of their absurd examinations. The only eighteenth-century writer of philosophy whose works are still read, if only by a few choice spirits, voluntarily and for the sake of real instruction, is the sturdy Samuel Johnson, the one courageous soul who in those barren days held fast to the truths of religion and the eternal sanctions of righteousness.

"It is the essential shallow and unsatisfying nature of Scepticism as a creed that produces another very remarkable result—viz., the revival in sceptical periods of all sorts of strange and ancient forms of superstition. It was Juvenal who denounced the scepticism of Imperial Rome in the first century, and it was the same satirist who described the invasion of Rome by the mysterious cults and superstitions of Egypt and the East—Isis, Osiris, and all the rest.

"At the present moment history once more 'repeats itself.' In Paris, the natural home of scepticism, extremes are meeting in a most amazing contrast. The space that was cleared by the moral deadening of scepticism has been filled by the superstitious effort of fear. One of the most striking features of the intellectual and moral life of the French capital is the extraordinary number of mystical faiths which flourish there to-day. Fifteen years ago, when the poets of the French Decadence pointed to the fact that the Parisians were no longer satisfied with offering worship to Jesus, but were bowing before the images of Lucifer, Isis, and Hermes as well, the Freethinkers laughed, and the Catholics were indignant. 'Four religions for a single city' (said the former) 'are too many.' The latter exclaimed, 'Truly, Paris is the capital of vice, blasphemy, and idolatry. To disown the true God and worship an idol is a sin; but to believe in a multiplicity of sacrilegious divinities, while knowing and acknowledging the true God, is more than a sin, it is a crime.'

"A book was lately published in Paris . . . dealing with what the author, M. Jules Bois, calls the 'Petites Religions' of Paris. Of such cults he enumerates no fewer than twelve sects, the names of which may be given without comment—the *Satanic*, the *Luciferian*, the *Humanitarian*, the *Essene*, the *Gnostic*, the *Magic*, the *Illuminate*, the *Theosophical*, the *Buddhist*, the *Pagan*, the *Swedenborgian*, and that of *Isis*. We shall not attempt to describe the nature and importance of these various cults, but shall confine ourselves to a brief account, which, we trust, may interest many readers of the *worship in Paris of Isis*, the great and typical divinity of Egypt.

At the first glance it might appear incredible that men and women in this twentieth Christian century should seriously set about restoring the worship of Isis. One might be excused for asking—"Can it be that persons so mad and fanatical actually exist to-day in Paris, the most enlightened centre of modern art, science, and civilisation." It is, however, the case, and the fact appears less absurd and ludicrous when we consider that the ritual and worship are given to Isis, because her votaries have identified her with the virtue of chastity and the idea of beauty. The first proposal to establish the cult of Isis in Paris proceeded from that extraordinary idealist and poet, August Villiers de l'Isle Adam. . . . The idea was taken up by his admirers. Chapels of Isis were built on the slope of Montmartre, wherein the ancient worship of Serapis, as described by Apuleius in his 'Golden Ass,' has been re-established. Isis is now, in fact, worshipped as a goddess, and her claims to deification have been seriously advocated by so eminent a personage as Augustin Thierry. In the prayers of her worshippers Isis is hailed as 'Mother divine,' as the angel who announced the approaching birth of Jesus, and, in phrases somewhat blasphemous, is set above the Virgin Mary as 'best and most beautiful.' There is a serious earnestness in the whole affair, though we scoffers and outsiders may be unable to repress our smiles, and the power of the high priest of Isis over her votaries is as real and terrible as ever was that of his Egyptian prototypes."

GROWTH OF CRIME IN ENGLAND AND WALES.

"A Blue-book was issued by the Home Office to-day giving the criminal statistics of England and Wales for the year 1904. It shows that the total number of persons tried for various offences during the 12 months was 807,139, as compared with 803,696 in the previous 12 months, the convictions being 665,379, as against 660,300. The persons imprisoned numbered 199,153, as compared with 189,727 in 1903, and the number of convicts in prison on March 31st was 20,099. The figures, it is stated, are not all of equal value as criteria of the state of crime, but they all indicate an increase of criminality. The total number of persons for trial for indictable offences was 59,960, or 177.59 per 100,000 population, being an increase of 1,516, or nearly three per cent. There has been a continuous growth of crime since 1899."

The above extracts from the Government Blue-book are a significant comment not only on Education, but on the vanity of trusting on Temperance, or on any ethical reforms.

The fault is in the *root*; but none of the modern methods of man strike at the root—the Old corrupt nature of man. They deal only with the dead leaves and the bad fruit.

God's Word is the only axe which can be laid at the root of the corrupt tree of human nature. And yet how many, who profess to be ministers of that Word, spend their time and their talents and strength in these modern methods, unmoved by the manifest failure which marks all their vain efforts to get good out when there is "no good thing" within (Rom. vii. 18) to be got out!

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. B. (Chicago). (1) If you will read our pamphlet on *the New Creation and the Old*, you will see that it is not correct to say that "God requires of the sinner an intelligent understanding of the Kingdom truths as a condition of pardon." God requires nothing: but He *gives everything*. The Spirit moves; the Word enters: Light ensues; the light shines on the ruin, and *repentance is produced*. The Spirit's movement is to give *life*. The life given is the title to everything; not, the *light*, or the life lived.

It was the good news which the Corinthian saints received and believed which saved them (1 Cor. xv. 1-4). Not what they believed, but the fact that they "believed God," as Abraham did.

(2) We do not know much about the Syriac MS. you speak of. If we did, we should judge its statement (that Joseph begat the Lord Jesus) by Luke i. 35, and should not believe it.

(3) The difference between λόγος (*logos*) and ῥῆμα (*rhēma*) is this: both are variously translated *word* and *saying*: but *logos* is the collecting and connecting of the invisible thoughts, which are exhibited and manifested by the *word*; while *rhēma* is the joining together of such *words* in a *sentence*. Both mean *word*, and both mean *saying*. The difference is in the *idea*. With *logos* the idea is the invisible thoughts revealed in the written or spoken *word*. With *rhēma* the idea is the joining together of such separate *words* in a saying, or discourse. Hence, *logos* is the collection of thoughts: *rhēma* is the connection of words in speech or writing.

G. N. D. You ask why we do not use the word "Saint" before Matthew, Paul, and others? We reply, because *you* do not use it before Timothy, Titus, and Apollos, and other saints of God.

To use "St." before one and not the others is simply to acknowledge, by so doing, that we accord to the Pope the right of canonization. It is not out of any want of reverence to Paul, or others whom God chose and used: but it is because we decline to recognise Rome's claim to say whom we shall call "Saint," and whom we shall not. Therefore we do not adopt the distinction imposed on us by the Pope's pretensions. If we did, we ought be consistent, and call all and sundry "saints" whom Rome has chosen to canonize; and presently have to say Saint Joan of Arc.

R. P. (Dublin). We cannot conceive how anyone can quote Luke ix. 30 in proof of an "intermediate state of the dead," when Elijah never died at all, and when Moses who died and was buried by God must have been raised again; or what was there for Michael to contend with Satan about? (Jude 9, compared with Heb. ii. 14).

E. A. N. (Minneapolis). To reconcile John vi. 44 and xii 32, note that the word "all" in the latter passage must mean "all," *without distinction*; not "all," *without exception*; as the latter is not the case.

As to Ps. xci., see Hezekiah as the author, and the Psalm lives again before your eyes. The Structure is simple, and gives the scope:

A | 1, 2. The Most High, my Refuge.

B | 3-8. Consequent blessings (3, 4 Pos.; 5-8 Neg.)

A | 9. The Most High, my Refuge.

B | 10-16. Consequent blessings (10-12 Neg.; 13-16 Pos.)

J. W. (Dusseldorf). Your question as to "the precise force" of "destroy," in Rom. xiv. 15 and 1 Cor. viii. 11, is very important. You will find the answer to it in our New Work, Part II., Canon VII., if you will kindly wait for it. It is hardly possible to copy it all out again and print it here. It must suffice to say that we there show it to mean, "*Do not put away or separate the brother, for whom Christ died.*" At least we give our evidence for this; and it is for others to say whether it is sufficient or not.

J. N. (Lancaster). If you will kindly look at p. 58 again, you will find that we do not say that the Brethren *originated* the idea that the Church began at Pentecost. We say only that they make a great point of it, that is all. The question is not of *originating* it, but of *insisting* on it.

A. L. (Cork). You will find the answer to your question as to "earthly things" and "heavenly things" in our Editorial this month.

J. W. N. You will find your question as to the "fire" (Gen. xxii. 7) answered in the note on page 76.

S. S. C. (Cambs.) Your question as to "Communion Service wine" has been answered in Vol. V., page 116.

If you do not use "wine" you need not use "bread."

ACKNOWLEDGMENTS.

(Editor's New Work.)

G. A. H. H. B.	...	...	...	10	0	0
Miss C. (Hants)	...	...	...	1	1	0
D. M. (Burntisland)	...	...	...	0	5	0
H. P. (Southsea)	...	...	...	0	2	0

Donations for this work will not only enable the expenses to be incurred; but will reduce the initial cost, so that it may be sold at a much lower price than could otherwise be done.

Undertakings to purchase copies would also help, though the price cannot possibly be fixed at present, or until the printers can see the MS., which is not yet quite completed.

THINGS TO COME.

No. 146.

AUGUST, 1906.

Vol. XII. No. 8.

Editorial.

LEAVEN.

"The Kingdom of Heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii. 33.

IN this short parable we have an example of a word* which, though it has a uniform rendering throughout the Bible, is yet, in one passage, generally taken in a sense which is exactly the opposite to all the others.

This is not a question of translation, but of interpretation. It is not a question of grammar, but of consistency. It is in every passage translated "leaven"; but, while in some passages it is admittedly used in a bad sense, in others it is said to be doubtful; and in one passage, commentators, as a rule, agree in interpreting it in a good sense.

As this one passage is crucial to the interpretation of several parables, and has a most important practical bearing on the study of prophecy, it demands our careful consideration.

For, if leaven be understood here in a good sense, and the "church" substituted for the "kingdom," then we have to look forward to the triumph of Christianity, and to its universal extension until it Christianises the whole earth.

If, on the other hand, leaven be understood in a bad sense, then, whether the Church be substituted for the Kingdom or not, we have to look forward to universal corruption and general apostasy.

It will be seen at once that the correct understanding of this word is vital to a true interpretation not merely of this particular parable, but of the whole prophetic teaching of the Word of God. It is fundamental also to our whole practical Christian life.

For, if we hold the former to be true, we shall plunge into missionary work, and know nothing but this as our absorbing object; while the least we can do is to give up our lives, and if need be, our life, in this great cause.

On the other hand, if we hold the latter to be true, we shall be witnesses to the Saviour whom God has provided for lost sinners (Acts i. 8); we shall "preach the Word; be instant in season and out of season" (2 Tim. iv. 2); but, we shall do this understandingly. We shall not be lifted up with false hopes and vain expectations that men are going universally to receive it; but we shall preach the Word knowingly, being assured that "the time will come

* There are practically two words, the noun and the verb: ζύμη (*zyme*) leaven; and ζυμώω (*zymoo*) to leaven.

when men will not endure sound doctrine; but . . . shall turn away their ears from the truth, and be turned unto fables" (2 Tim. iv. 3, 4).

So far from this being an incentive to idleness, it is revealed for the express purpose of inciting us to greater diligence; and is given as the very and only reason why we are to "preach the Word" with unceasing zeal.

It will be seen, therefore, that the true interpretation of the word "leaven" is fundamental and vital, not only to Christian doctrine, but to practical Christian service.

The truth will appear

- I. From the meaning of the word "leaven":
- II. From its unvarying Biblical usage: and
- III. From the uniform testimony of Prophetic teaching.

(I). As to the meaning of the word "leaven" there seems to be much confusion and inexactness. Probably, few Christians would be ready, off-hand, to answer the question, What is leaven? This suggestion can be tested by asking the first Christian whom one may meet. The answer, if correct, may be so, only "in part;" and in that case it will be incomplete.

Leaven, according to the dictionary, is "sour dough." But this will not do for us. We want to know why the dough should be sour? and how it became so.

To find this out, we have to avail ourselves of the latest scientific discoveries and definitions; using the word science in its true sense, as being *scientia*, i.e., *what we know*, and not what we think.

It is a matter of common knowledge, even among the most ignorant races of mankind, that many liquors under certain conditions develop a process which we call *fermentation*, by which certain gases are given off, and certain chemical changes take place.

To produce this, two things are necessary: viz., the presence of sugar, and exposure to the air. The latter is essential; for apart from this there can be no fermentation, whatever may be the sweetness of the liquor.

This tells us that the primal cause is in the air.

Observation has shown that there are two great classes of microscopic organisms in the air, which are known as "germs" and "ferments." We must not call the former animal, and the latter vegetable, though this would give a rough idea of the difference.

The differences, though microscopic, are definite; and sufficiently distinct for the various organisms to receive names. These "ferments" are microscopic cells not more than $\frac{1}{100}$ of a millimetre in diameter, and are a species of fungi. They multiply with incredible rapidity by sporulation, and budding; and not, as "germs" do, by fission and division. They are in the air, everywhere perhaps; but yet by no means equally distributed.

On coming in contact with a medium suitable for their propagation, they at once begin to multiply (and can thus be artificially cultivated under control). As the result of

this action a scum rises to the surface of the liquor, which we call "yeast."* The germs of the yeast plant abound in the atmosphere of breweries, and in vineyards, especially at the vintage season.†

A little of this "yeast," on being put into dough, sets up fermentation in that; and changes it into a spongiform structure. This arises chiefly from the presence of carbonic acid gas.‡

If some of this dough, while in this condition, be put into fresh dough, fermentation will be at once set up, and the "ferments" will be propagated in this way: just as plants can be propagated from cuttings or slips, as well as from the original seeds.

It is this fermented dough, put aside for future use, that is called "leaven."

A small piece of it is sufficient to reproduce the original fermentation throughout another mass of dough; so rapid is its growth and development.

In the case of grape-juice, the result, after the process of fermentation is completed, is what we know as wine. If fermentation has not taken place, it cannot rightly be called wine.§

In the case of dough it is different. Nothing but the heat of the oven can stop the process of fermentation. If it be not thus stopped, Bacteria would soon finish up the process and end it in putrefaction.||

II. We are now in a position to understand the Biblical usage of the word "leaven."

In discovering this usage, all that is necessary for us to do is to look at every passage where it occurs; and see for ourselves, not what man says about it, but what God Himself teaches.

If there be any appropriateness in the symbols which God uses, and any connection between their nature and His lessons, then we have, already, a sufficient indication of what is likely to be His usage of the symbol of leaven.

We must not, however, allow ourselves to be biassed by this, though we must give it its due weight, and be ready to receive its evidence.

If we carefully note every reference to leaven in the Bible, we find:—

1. That it is used of its natural characteristics and

* The Eng. word "yeast" is the Ang. Sax. *gist*; Germ. *gäsch* or *geist*. Hence our Eng. *gas*, and *gust* (of wind), and *ghost*. There may be a reference in this name to the working of some invisible power, like the "power of the air," exciting internal motion, and producing the effect of *foaming* or *frothing*.

Our Eng. word *East* and *Easter* may be associated with *yeast*, from the *rising* caused by it.

† Milk also ferments, from a smaller kind of microscopic fungus than vineous ferments, called *Bacterium lactis*, which are cylindrical.

‡ In the making of bread this gas is sometimes introduced artificially, by the use of *aërated* water or other devices, independently of yeast. It is then known as "Aërated bread."

§ When it is bottled before the fermentation is complete we get "sparkling" wine, on account of some of the carbonic acid gas remaining in it.

|| Even so in the case of the corruption in the kingdom and in the Church: false doctrine starts the process, and then the putrefactive Bacteria represent all the degradation that follows as a natural sequence when the leaven has done all it can. Nothing but the fires of judgment will end it. For this it waits.

effects as permeating the *entire* mass into which it is introduced: never ceasing in its action until the whole has been affected by its influence. This action is referred to in Matt. xiii. 33, Luke xiii. 21, 1 Cor. v. 6, Gal. v. 9, and Hosea vii. 4.

2. Then it is used to describe the bread with which it is mixed; and we have the terms "leavened bread" and "unleavened bread." This is referred to in Ex. xii. 15, 19, 20, 34, 39; xiii. 3, 7.

3. Next, it is used in connection with Sacrifices; and, by the Divine ordinance, leaven was never to be offered with any offering made by fire unto the Lord.* This is referred to in Lev. ii. 11; vi. 17; x. 12.

4. Then we have the New Testament usage; which has reference to its moral application; from which it will be seen that the matters which are compared to the working of leaven are so likened because of its material characteristics.

(a) Doctrine.

In Matt. xvi. 12 "the doctrine of the Pharisees and of the Sadducees" is likened to leaven.

In Mark viii. 15 we are warned of "the leaven of the Pharisees, and of the leaven of Herod."

In Luke xii. 1 we have "the leaven of the Pharisees, which is hypocrisy."

In Gal. v. 9 we have the doctrine of being "justified by the law" instead of by Christ, compared, in its working, to the action of leaven.

All these doctrines are evil; and are condemned. There is no question about this; we have only to study these Scriptures to see why they are compared to leaven. We need not enlarge upon them, beyond noting that—

In the doctrine of the Sadducees we have Materialism:

In Phariseeism we have the doctrines of Plato, which are preserved in Traditional Psychology, and are the seeds of Spiritism.

In combination with the leaven of the Pharisees, which is hypocrisy—(*i.e.*, the form without the power), we have "the leaven of Herod," which is the same in its outward aspect; for Herod could be religious, and he "heard John gladly," and "did many things" (Mark vi. 20); and yet, a little later, he could do one thing, for "he sent and beheaded John in the prison" (v. 27). Even so is it to-day, with those who have only the "form of godliness without the power." They can flock to *hear* a preacher, and *do* many things; they have been leavened with "the leaven (or doctrine) of the Pharisees, and with the leaven of Herod." (Compare Mark iv. 16, 17.)

* "Honey" also was forbidden *with the same limitation*, because it is a cause of fermentation. These two were only types; but their antitypes abound in the Hymn-books provided for our antitypical and spiritual "sacrifices of praise and thanksgiving." The *leaven* of false doctrine, and the *honey* of human sentiment, are everywhere to be found marring and defiling our Hymnology. But "God is not mocked," and these sacrifices are not accepted.

In the case of the Peace-offering (*not made by fire*), when offered as a "sacrifice of thanksgiving," it was to consist of "unleavened cakes:" but, beside the cakes, the offerer shall offer for HIS offering leavened bread with the sacrifice of thanksgiving of HIS peace offerings" (Lev. vii. 12, 13).

This is a type of the evil which is inseparable from the sacrifices of praise and thanksgiving offered by human worshippers.

(b) Practice.

Our association with evil-doers is compared to the fatal working of leaven: inasmuch as the danger of the whole lump's being leavened by the presence of such is great. (Compare 1 Cor. xv. 33.) The "old leaven" is to be purged out. The whole of the context (1 Cor. v.) should be read, to understand the special instruction of verses 6-8.

5. Finally, we have the usage in three remaining passages in which the *bad* sense of the word is questioned, and a good sense is suggested, viz.:—

(a) Lev. xxiii. 17.

(b) Amos iv. 4, 5.

(c) Matt. xiii. 23.

(a) Lev. xxiii. 15-17. "Ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: . . . Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; *they shall be baked with leaven*; they are the first-fruits unto the LORD."

This is all explained to us in 1 Cor. xv. 23: "Christ the first-fruits." This is "the wave sheaf" of Lev. xxiii. 10-14.*

"Afterward, they that are Christ's at His coming." These are the "two wave loaves" of Lev. xxiii. 15-21.†

"Then cometh the end." This is the "harvest" of v. 22.

We have the antitypes of these in the Gospels and Acts. The first type, the wave sheaf, had been accomplished in the Resurrection of Christ.

Fifty days after the Resurrection began the fulfilment of the second type—in the proclamation to "Repent" (Acts ii. 38; iii. 19-26, R.V.); and in the then readiness of Christ to come. Had that command to repent been obeyed, the promise made to them and to their children must have been fulfilled. Christ's promised coming would have been fulfilled in the sending of Jesus Christ. In this case, "the first resurrection" must then have taken place.

But we know that Israel did not repent. The two houses of the "men of Judah" and the "men of Israel" had both been called by Peter: first separately (Acts ii. 14, 22) and then together (v. 36, "all the house of Israel"). But they refused that call. Hence the Kingdom, and the coming King, and the foretold "first resurrection" are all, now, in abeyance.

"All things are to be put under His feet" (1 Cor. xv. 25). But now, "we see not yet all things put under Him" (Heb. ii. 8).

The type, however, is still true, and will one day be verified in its antitype.

Now we can understand *why there was to be leaven in those "two wave loaves."* For, though they were made of the very flour of the first fruits: though Christ partook of the same nature, and was of the same seed of Abraham, yet He was "without sin" (Heb. iv. 15); He "knew no sin" (2 Cor. v. 21); He "did no sin" (1 Peter ii. 22); "and in Him is no sin" (1 John iii. 5): yet, because the "two

wave loaves" were the type of His earthly people who were all "under sin" (Rom. iii. 9), and who cannot say "we have no sin" (1 John i. 8), *leaven* is expressly ordered to be mixed, in order to make the type correspond with the antitype.

Not only is this the case, but with both the "wave sheaf" and the "two wave loaves" certain offerings were to be made.

But while, in the case of the "wave sheaf," we have only two: "the burnt offering," and "the meal offering with the drink offering thereof" (Lev. xxiii. 12-14), yet, in the case of the "two wave loaves" we have four offerings:—the burnt offerings, "the meal offering and their drink offerings," "the sin offering," and "the peace offering" (vv. 18-20).

Thus, beside the presence of sin in the people being typified by the presence of "leaven" in the "two wave loaves," that sin was further shown to be there by *the sin offering* which is associated with *them*, though not with "the wave sheaf."

This is conclusive as to Lev. xxiii. 17.

(b) With regard to Amos iv. 4, 5. This is either the language of irony; or it refers to the special form of peace offering, offered as a "thanksgiving with leaven," prescribed in Lev. vii. 14, as a type of the sin even in the thanksgiving of the offerer. (See note, above.)

(c) There remains only Matt. xiii. 33. Can it be believed that, in this one passage, the word "leaven" is used in the very opposite sense to that in which we find it in all the other passages?

And yet every commentator of repute, without any hesitation, would not only authorise us so to interpret it, but does not hesitate to bid us so to understand it.

But we cannot do so; no one has such authority, neither have we any such liberty.

The parable is usually read according to its punctuation, which is, of course entirely human and incorrect. The parable does not say

"THE KINGDOM OF HEAVEN IS LIKE UNTO LEAVEN,"

But

"THE KINGDOM OF HEAVEN IS LIKE

unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."

It is not merely the substance of "leaven," or the initial act of the woman, but it is *the whole process* even up to the final leavening of the whole to which the Kingdom of Heaven was likened.

In this the parable has its place, both in logical relation-ship, and in its doctrinal teaching, with the other parables with which it stands in immediate connection.

It is the last of the first four spoken to the multitude "out of the house" (v. 1), which have a common lesson, quite distinct from that of the last three, which were spoken to the disciples "in the house" (v. 34).*

In the *first* (the Sower), only one portion of the seed brought forth fruit; and there is no intimation as to the seed sown on the other three portions bringing forth any fruit.

* The Septuagint has ἀρπαγή (*harpagē*), *first-fruit* (v. 10).

† The Septuagint has πρωτογεννήμα (*prōtogenēnēma*), *first-begotten* (v. 17). This is a truly beautiful commentary: almost like an Inspiration.

* See *The Kingdom and the Church*, by the Editor. Published by Eyre and Spottiswoode, 33 Paternoster Row. Price 3d.

In the *second* (the Tares), the "enemy" secretly sowed by night the seed of the tares. These are "the children of the wicked one," and they continue in the field, which is the world (*cosmos*), corrupting and defiling it, until the time of harvest, which is the end of the age (*aiōn*).

In the *third* (the Mustard Tree), we see "the fowls of the air" (the same evil creatures as in the first parable), finding a home in its branches.

In the *fourth* (the Leaven), we see the same corrupting influence at work, invisibly, like "ferments"; in contrast with what is visible, as in the preceding parable of the Tree.

Can we doubt that we have one and the same lesson in each of these four parables?

"The wicked one" in the first, limits the reception of the good seed.

The same power, the "enemy," mixes his own seed with the children of the Kingdom.

The same power (for the fowls mean the wicked one, compare *v.* 4 with *v.* 19,) takes up his abode in the Kingdom (compare Rev. xviii. 2).

It is therefore the same power that we see in the woman and her work.

The seed is sown not in the world, but only in four kinds of "ground" in it.

The seed, though sown in the world, has tares mixed with the whole of it.

The mustard tree is not the world, for it is only rooted in it.

So likewise it is not the world which is permeated by the leaven, but only the "meal" which is in it.

The Lord afterward repeated two of these parables (the Mustard Tree and the Leaven) in Luke xiii. 18-21. The occasion which called forth the repetition, marked by the word "then" (*v.* 18), shows that they were used to illustrate the increasing hostility of His enemies, which was the working of the leaven.

If the Lord, in His teaching, meant us to understand that the *whole world* was to be permeated with that which is good, He would have pictured to us (in the first) the seed everywhere producing fruit and the ground all "good." He would have spoken (in the second) of an unmixed field, sown only with good seed; or of the tares being changed into wheat. He would have shown (in the third) a tree affording no shelter for unclean and hateful birds; and (in the fourth) some type other than leaven, seeing that the Holy Spirit in the Word, and He Himself in all His subsequent teaching, used it only of that which is evil.

Those who interpret the leaven as being typical of the Gospel do violence to the whole of these four parables as well as to the whole analogy of Bible truth. For the Word is in no sense hidden, but is to be everywhere preached. The Gospel is to be everywhere proclaimed with all boldness. If the Gospel be *hidden*, it is the work of "the god of this world" (2 Cor. iv. 3, 4).

III. Only a few words are necessary to show how all this agrees with the unvarying testimony of Prophetic teaching.

Everywhere are we warned of judgment to come; of

dark days and "perilous times" (2 Tim. iii. 1); of "evil men, and deceivers waxing worse and worse" (2 Tim. iii. 13); of "departure from the Faith" (1 Tim. iv. 1); of "scoffers walking after their own lusts" (2 Pet. iii. 3); of the coming "apostasy" and the revelation of "the man of sin" (2 Thess. ii. 3). Everywhere are we warned against the spread of doctrinal corruption, and of fleshly lusts.

Instead of being told that the world is not good enough for the coming of Christ, we are told that it is not bad enough. Instead of being told that He will not appear until the world's conversion comes, we are told that it will not be until the apostasy shall have come (2 Thess. ii. 3).

Instead of the Church overcoming the world, we see before our very eyes that the world is fast overcoming the Church.

Truly the leaven is working in the Church as well, as it has worked, and will ere long again work, in the Kingdom. For the prophecies and the parables of the Kingdom leap over this present Church interval, and continue its history as though the Church had no existence. And the work of this leaven is only evil.

Our attitude, therefore, now, toward God and His sure word of prophecy; toward man, the Church, and the world; is entirely dominated by the sense in which we understand the Bible use of the word "leaven." This will be a sufficient reason for our having devoted so much space to the consideration of the subject.

Papers on the Psalm-Titles.

(Continued from page 78.)

THE SELAHS OF PSALMS XXXII. AND XXXIX.

PSALM XXXII.

IN this Psalm there are three *Selaha*:

- (1) Between verses 4 and 5.
- (2) Between verses 5 and 6.
- (3) Between verses 7 and 8.

The first connects verses 4 and 5; and shows how David's trouble of mind and body in verses 3 and 4 led to his confession of sin in verse 5.

By this connection are we taught the use of trouble. As long as "silence" was maintained, so long was there "the heavy hand." As long as there is no acknowledgment of sin, so long must the trouble endure. But, when it has had its perfect work it produces conviction of sin, and a contrite heart, as evidenced by confession; as indicated and emphasised by the *Selah*.

3. "For, because I kept silence my bones grew old
Through my groaning all the day long.
4. For day and night Thy hand was heavy upon
me,
My moisture was turned to summer's drought.
SELAH.
5. My sin I would* acknowledge unto Thee,
And mine iniquity I did not hide."

* When we find the Future in such a position as this, can it mean "I [made up my mind that I] would?"

Thus are we taught and shown how "the heavy hand" of trouble leads to repentance and conviction of sin.

It was Nathan's parable that convicted David in this case (2 Sam. xii. 1-13). That did for him what a famine did for Joseph's brethren (Gen. xlv. 16); what Job's trouble did for him (Job xlii. 5, 6); what a glorious vision did for Isaiah (Isa. vi. 1-5); and for Daniel (Dan. x. 1-8); what a wondrous miracle did for Peter (Luke v. 1-8), and what another famine did for the lost son (Luke xv.).

This is the lesson to which the first *Selah* points.

THE SECOND SELAH.

The *second* takes up the Confession which follows in the latter part of verse 5; and connects the Divine forgiveness, which follows immediately upon that confession, with the fact that it is only forgiven and justified sinners who are able truly to pray. None others are in a fit position and condition for praying. None others have such cause. Note how this cause is shown:

- 5. "I said, 'I will confess concerning my transgression* unto Jehovah,'
And Thou, Thou didst forgive the iniquity of my sin.

SELAH.

6. For this cause let every godly man pray to Thee,
In a time when Thou mayest be found.
Surely in the overflow of many waters,
They will not reach unto him."

THE THIRD SELAH.

The third *Selah* carries us a step further; and shows us that not only are such forgiven ones able to pray, and have a place of safety, and are able to rejoice, but that Jehovah answers their prayer, and promises them guidance and protection.

7. "Thou art my hiding-place;
Thou wilt preserve me from trouble,
Thou wilt compass me about with songs of deliverance.

SELAH.

8. Let Me instruct thee, and teach thee in the way thou shouldest go;
Let Me guide thee with Mine eye."

Then follows (in v. 9) an exhortation as to this Divine guidance. Jehovah goes on to say:

- "Be ye not like a horse or a mule without understanding:
Whose mouth must be held with bit and bridle.
[Else] He will not come near [to help†] thee."

The guidance of Jehovah is chiefly of two kinds. (1) The guidance of the eye, and of the hand (Ps. cxxiii. 2): i.e., by signs which only those who are in close communion can understand and interpret: for, in long intercourse with God, we get used to indications of His will which cannot be explained to, or appreciated by, another.

* Some Codices, with the Septuagint and Vulgate Versions, read *transgression* (singular instead of plural). See Ginsburg's Heb. Text, and note. This would be David's sin for which Nathan was sent to convict him (2 Sam. xii.).

† Heb. קָרַב (*kārav*), to draw near in the sense of being able to help. (See Deut. iv. 7. Ps. xxxiv. 18; cxix. 151; cxlv. 18. Neh. xiii. 4.)

(2) If such guidance is not seen, then we need the painful "bit and bridle" of adverse circumstances to bring us near to God, that we may serve and worship Him.*

PSALM XXXIX.

There are two *Selahs* in this Psalm of David:

- (1) One between verses 5 and 6.
(2) The other between verses 11 and 12.

To understand the exquisite teaching emphasised by these two *Selahs* we must see their own inter-relation in the Structure of the Psalm.

- A | 1-3. Silent meditation.
B | 4. Prayer.
C | 5-. The Fading of life.
D | -5, 6. The Vanity of man. *Selah*.
E | 7, 8. Prayer.
A | 9. Silent meditation.
B | 10. Prayer.
C | 11-. The Fading of beauty.
D | -11. The Vanity of man. *Selah*.
E | 12, 13. Prayer.

We see at once that the two *Selahs* occur in the corresponding members D and D, the subjects of each being *The Vanity of Man*.

If we look closer at these two, we notice that one comes in the middle of the member D, synthetically expanding and emphasising the vanity itself; while the other occurs at the end of the member D, leading us to the only and right conclusion arising from the fact of man's being vanity: viz.: Hope in, and Prayer to, God, as expressed in the corresponding members E and E (verses 7 and 12).

The thoughtful reader will require no further help in gathering the full instruction contained in, and conveyed by, these two *Selahs*.

- 5. "Surely, every man, at his best estate, is nothing but a breath.

SELAH.

6. Surely every man walketh in a vain show;
Surely they are disquieted in vain:
He heapeth things up, and knoweth not who shall gather them!"

Thus forcibly is the vanity that is mentioned as a fact in verse 5 expanded, expounded, explained, and emphasised in verse 6.

THE SECOND SELAH

takes up the thought of *vanity* at the end of verse 11; but this time it does not ask us to dwell upon that vanity. It takes us on to a more happy and abiding reality; it sets this frailty and vanity of man in vivid contrast with Hope in and prayer to Jehovah, and makes it the very basis of all dependence on Him.

- 11. "Surely, every man is but a breath.

SELAH.

12. Hear Thou my prayer, O Jehovah,
And unto my cry give ear;
Hold not Thy peace at my tears.
For I am a stranger with Thee,
And a sojourner, as all my fathers were."

* This is another application of the word קָרַב (*kārav*), to draw near in worship. (Lev. xvi. 1. 1 Sam. xiv. 36. Ezek. xl. 46; xlv. 15.)

This is the blessed outcome of rightly connecting the two thoughts: the vanity of man, and the reality of Jehovah.

If man be but a "breath," then let that breath breathe forth in prayer, in dependence on Jehovah.

If man be but a "stranger" and a "sojourner," then let it be "with Thee"—with Jehovah.

Questions and Answers.

QUESTION No. 381.

MATTHEW XVIII. 15-17.

I. D. K. (Pa., U.S.A.) "Can the above passage, if studied according to 2 Tim. ii. 15, be applied in any way to the Church of God?"

We are delighted to hear of the revolution which (you go on to say) has been wrought in your Bible studies by the all-pervading influence of 2 Tim. ii. 15. Its force as to Matt. xviii. 15-18 must be fully allowed for. Our rule must be, in this and in all similar cases, first to rightly divide a passage like the above; and then, if its scope or subject is *not* the Church of God, to limit its *interpretation* to those to whom it refers. If, after we have done this, there is any *application* we can make of it to ourselves, or to the Church of God, we are at liberty to make it; provided always that, in so doing, there is nothing that militates in any way against the special teaching which is given to us in the Church Epistles (Rom. to 2 Thess.): because these, being specially addressed TO us and written FOR us, are to form our only guide to what we may rightly call true "Church Teaching."

Now, if we test this passage (Matt. xviii. 15-18) by this great principle (which is one of the canons laid down in our forthcoming new work, on *The Word and the Words: How to Study them*), we shall see that Matt. xviii. consists of certain "sayings" (Matt. xix. 1) concerning "the Kingdom of Heaven" (Matt. xviii. 1). For those who believe that God means what He says, and has a meaning for everything He says, this is decisive. There was no Church of God (or Body of Christ) at that time to whom these "sayings" could be addressed; and, even if it be held that there was, these "sayings" were not *about* that Church, but about "the Kingdom of Heaven," and about that as being *still future*. This is clear from the very nature of the question, and the answer as given in verse 3. This answer relates to those who shall enter the Kingdom of Heaven. These sayings, therefore, refer to the "earthly things" of John iii., and not to the "heavenly things" of Ephesians (or the Church Epistles).

In order to make every passage to refer to us or to the Church of God, the word *ecclesia* is translated "church" in verse 17. This is very misleading. The same confusion is seen in other renderings of the word *ecclesia*. In Acts xix. 37 you have the words "robbers of churches," but the Greek says nothing about *churches*. It is one word, and means *temple-robbers*. Two verses further on (v. 39) we have *ecclesia*, but it is rightly

rendered "assembly," and refers to a *town's meeting* of Ephesian citizens, and not to the Church of God, or the assembly of His saints in Ephesus.

In James ii. 2 we have the word "assembly" again; but here the Greek is *synagogue* (as stated in the margin), and not *ecclesia*.

In James v. 14 we have *ecclesia* again, but here it is rendered "church." It clearly refers to the same assembly of the synagogue, already given as the subject, in ch. ii. 2.

No wonder that simple souls are misled, when ignorance of Dispensational Truth led the Translators into such mistakes, and such fast and loose random renderings.

Those who interpret Matt. xviii. 15-17 of the Church in the present day, carefully stop at verse 17, and do not go on to include the next verse (v. 18), for it is self-evident that that verse cannot apply to the Church of God. And no church has ever acted on it except the Church of Rome. This fact is sufficient to settle the question that Matt. xviii. 15-18 must not be *interpreted* of the Church of God.

It concerns the future of "the Kingdom of Heaven." For that Kingdom, which the Lord had proclaimed as "at hand," had been already rejected, and the King Himself was then, soon, to be crucified.

That Kingdom, therefore, is now in abeyance. It has no existence as such. When it is set up, all things will be put under the feet of its King "But we see not yet all things put under Him" (Heb. ii. 9). The Kingdom and its laws and all that pertains to it is in abeyance. The King is absent; the Holy Spirit is present. Ere long this will be reversed. The Holy Spirit will be absent, and Christ's *Parousia* will make Him present.

But now comes the second part of your question: "If the *interpretation* of this particular passage does not belong to us now, how far may we hold and teach an *application* of it?"

The answer is,—So far as we can do so consistently with what is written for our guidance in our Church Epistles.

If any individual chooses to *apply* it to himself, and to act upon it, by all means let him do so. But let him not appeal to this passage as though it were a commandment for him to obey, or as a burden laid upon him so to act in all cases.

An assembly can "put away from itself a wicked person" (1 Cor. v.), but that does not resolve it into a "court of appeal" for matters on which brethren may differ as to what they believe to be the teaching of the Word of God.

At the most, the *application* of Matt. xviii. 15-17 would be limited to the act of the one who sought its action; and would not confer upon the assembly any right to take action of its own motion.

If we knew the teaching of Ephesians as to the Head and the members of the one Body; and if we know what it is to practically hold the truth concerning the members (Philippians) as well as to doctrinally "hold the Head" (Colossians), we should have no need to fall back on the "earthly things" of the Kingdom in Matt. xviii., or to need what was provided for a church, marked by such failure on account of its many divisions, as the Church in Corinth.

Extracts from Vol. I.

"CHRIST OUR HOPE."

PASTOR F. E. MARSH (OF SUNDERLAND).*

As a key-text, will you turn to Timothy i. 1: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our Hope." Now, wherever we have hope as the objective in the Word of God, it always refers to the Lord Jesus Christ coming for His people.

Christ is coming in power to put down every opposing force before He can set up His kingdom on earth. He must take away everything that offends. Before the Lord Jesus Christ comes in judgment He is coming in grace for His people. Before He comes with His people in judgment He is coming for us, and therefore when it speaks of Christ as "our Hope," we are reminded not of Christ coming *with* His people, but of His coming *for* His people. Where Christ is spoken of as coming for His people, it has reference to Him coming to gather His own to Himself. This is what is called "the rapture." The world will wake up one day to find that every Christian is taken out of it.

If I read my Bible rightly there is not a single thing to take place before Christ comes *for* His people. There are many things to happen before He comes *with* His people. The Lord Jesus Christ is the One we want to keep before us. We want to make this subject of prophecy a special study, but do not lose sight of Christ. Do not let it be a mere doctrine that you hold, but let us keep our minds fixed upon the Lord Jesus Christ Himself.

The whole subject of prophecy resolves itself around the characters in which the Lord appears in the Word; and if you will only notice the characters, the names by which Christ is referred to, it will greatly help you to understand this subject of prophecy. I throw out that suggestion in passing. One thing that has greatly helped me is to see the name or title in which Christ speaks when He comes, and its relation.

We should never think of Him coming for us as His redeemed ones, as the King of Israel; because as King of Israel He comes to bless *Israel*. We should likewise never think of Him coming as a "Man of War" to bless His church; because as a Man of War He comes to put down His enemies. We think of Him as "our Hope," as "the Bright and Morning Star," Who is coming for us *before* the morning of His millennial glory bursts upon the world.

Tell me what you know of Christ, and I will tell you where you are as to your Christian experience.

You can sum up the whole of God's Word under three heads. God has three heads, or three sections, to His

Book. You know three in Scripture is the number of Divine completeness. Three persons in the Godhead; this book deals with three sections of the people. (1) The Church; (2) the Jew; (3) the Gentile.

I also find this Book is summed up under three things in relation to Christ. (1) What Christ has done; (2) What He is doing; (3) What He is yet going to do.

The Lord Jesus Christ on the cross shields us from what we deserved as sinners. The Lord Jesus Christ is the one in Whom we are accepted, so that we are privileged to thank God that He has made us meet for the inheritance of the saints in light. The Lord Jesus Christ is not only our Holiness before God, but if we would be holy before men Christ must dwell within us. If you want to see what God has done for you look at the cross. "I was crucified with Christ," and the secret of holiness is oneness with Christ in His death, "I died with Christ." It is a very practical thing if you reckon you die.

The great thing is for Christ to dwell in our hearts by faith. Christ is not only my perfect Copy, but the One who is to copy His own divine copy. He is not only our Harbour, the refuge from the wrath of God; He is not only our Holiness, but our Hope, and as our Hope we are looking for Him, and expecting He will come and receive us unto Himself.

When we speak of the Lord coming for His people do not think we are referring to death. There are a great many people who pray that they may watch, that when the Son of Man cometh they may be ready. They mean that when death comes they may be ready to go into the Lord's presence. When the Lord refers to His coming He does not refer to death at all. He clearly distinguishes between death and His coming. I cannot call death "the blessed hope." It is the consequence of sin. If there had not been sin there would have been no death.

In the last chapter of the gospel according to John you will see a little incident related there which clearly brings the whole matter before us, and plainly distinguishes between death and Christ's coming. The Lord Jesus Christ is speaking to Peter, and says to him (in the 18th verse), "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had said this He saith unto him, Follow Me." Then Peter wanted to know what John would do. He had been his companion all along: and Jesus replied, "If I will that he should tarry till I come, what is that to thee? follow thou Me." Christ there clearly distinguished between death and His coming. What was the conclusion the disciples came to? In the 23rd verse we read, "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die; but, if I will that he tarry till I come, what is that to thee?"

Then, says someone else, "You must know that the coming of the Lord Jesus Christ is a spiritual coming." I

* An Address at the Nottingham Conference, May, 1894. (Vol. I., July, 1894.)

remember hearing recently a prayer to this effect: "Lord, Thou didst promise to come again. I thank Thee that Thou hast come and taken Thy abode in my heart." That is the way in which a good many persons "spiritualised" the promises relating to the coming of the Lord. If His first coming was a literal one—that the Lord Jesus Christ literally appeared on the earth and did actually die upon the cross, and not in some spiritual manner—then it is not the coming of the Holy Spirit we must look for when He says, "I will come again." Christ said to his disciples, "I will send you *another* Comforter." I do not see the use of the word *another* if He simply meant His own spiritual presence. When the Lord is speaking of the coming of the Holy Spirit, He is not speaking of His return for His people.

Do not be taken up with signs. Some say that there are certain things taking place, and we must consequently look for others, and when these others have taken place we may expect the Lord: after the tribulation some say. I believe, however, that there is not a single thing that must necessarily take place before the Lord comes for his people.

When He says, with reference to His first coming, "Lo, I come; in the volume of the book it is written of Me," we know how He literally fulfilled that word, and how He came here on earth and gave Himself an offering for our sins; and when He says, "I will come again, and receive you unto Myself," I know He is going to keep that word as literally as He kept His first word; so that I am looking for Himself, not for certain things to take place—not looking for certain signs, not looking for death. I am looking for the *Person* of my Lord and Saviour to receive me to Himself. We find this hope spoken of in different ways.

There are certain characteristics of this hope. Will you turn to Colossians i. 23? "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." Therefore, the gospel brings before us a hope. It seems to me we have yet failed to understand the gospel if we simply refer to it in the sense of referring to Christ's death upon the cross in making provision for our salvation. The gospel takes in far more than that. You remember that remarkable chapter, 1 Cor. xv., where the apostle says, "I have declared unto you the gospel by which ye have been saved." And then he goes on to explain what is the gospel—how Christ died for our sins, and was raised again for our justification. Then he goes on to show how Christ will return, and what will happen then.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

I believe it is unscriptural to speak of man in his un-

fallen or fallen state as "immortal." It is said by some that Adam was "immortal" in Eden, but that he lost his immortality by sin. Is not this a contradiction of terms? If man was immortal how could he fall? What is immortality? *It is a state of holiness and bliss from which it is impossible for man to fall.* Christ is the only One who has immortality. "Who *only* hath immortality" (1 Tim. vi. 16); but His immortality is a guarantee of the believer's, for when He comes "this mortal shall put on immortality, *then*" (mark the "*then*") "shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 54).

This is the hope which the gospel presents to us. It seems to me that this hope is only presented in the gospel. I cannot see anything in the Old Testament which speaks of Christ coming *for* His people. I can see that He is coming *with* them. In the book of Zechariah we read of the Lord coming *with* His saints.

If you turn to 1 Thess. iv. 13 you find this is confirmed. The apostle says, "But I would not have you to be ignorant concerning them which are asleep; that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by *the word of the Lord*." This seems to me to be one of the special things which were revealed to the apostle Paul, and which is specially brought out in the New Testament, that the Lord Jesus Christ is coming again for His people, to receive us to Himself, when the sleeping ones and the living ones are caught up together to meet Him in the air. This hope of Christ's coming is the hope of the Christian.

In 1 Thess. v. 8 we have another characteristic of our hope. It is called "the hope of salvation." "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."

Some good people talk of having received a full salvation. I know what they mean. They have apprehended a full Saviour. I have not got a full salvation yet. I have not got my glorified body yet. I remember being at Mr. Spurgeon's funeral, and they were speaking of him as "our glorified brother." I do not think we have any warrant for saying that those who have left the body are in their glorified state. They are not in their glorified state yet. In Philippians iii. 20 we read, "For our conversation is in heaven; from whence also we look—or wait—for the Saviour, the Lord Jesus Christ." We wait for the Lord to come and complete our salvation. He has saved us from the consequences of our sin: blessed be His name! We know Him as a living Saviour, who is able to save us and keep us from the control of sin, but He has not completed our salvation yet, because we wait for Him to come and change these bodies, and fashion them after His own body. We expect the Lord to come and complete our salvation, hence this is called the hope of our salvation.

In Gal. v. 5 we read of another characteristic of our hope: "For we through the Spirit wait for the hope of righteousness by faith." The Lord Jesus Christ says, in speaking of the Holy Spirit, "that when He was come He would convict the world of righteousness, because I go to

my Father." The Lord Jesus Christ was cast out as an unrighteous One, but God has raised Him from the dead as the righteous One, and now the Spirit of God has come to convict the world of this one thing; that the man they crucified as unrighteous, God has called the righteous One.

We are privileged to be hated with Christ. The world knoweth us not, and we do not want them to know us. We do not want to have fellowship with them. There is a time coming, thank God, when Christ will put everything right; when He will take up our cause; and when we see Him face to face we know that everything will be well. This hope is also spoken of as "the Blessed Hope."

I will close with one more verse. We are told in the Epistle of John that "every man that hath this hope in Him purifieth himself, even as He is pure." If I am expecting the Lord Jesus Christ at any moment I must live a holy life, so that at His coming I may not be ashamed before Him.

A lady once told me that she hoped the Lord Jesus Christ would not come yet. I asked her if she was not a Christian? Did she not believe in the Lord Jesus Christ? She said, "Oh, yes I do!" I replied "Surely, if you are a believer you love His appearing and will be glad to see Him." "Yes, in one sense I would, but—" was her answer. "But what?" I asked. She said "There are many things I should have to put right if I thought the Lord Jesus Christ was coming to-morrow." That is the way with many of us: but He may be here before to-morrow morning; and if any of you have to make restitution to anybody, I would advise you to do it at once. If you have a grudge against anyone have it made up at once. You say, "Oh! but he is in the wrong; he ought to come to me." Never mind that, you go and do the right thing. You say, "There are many things about my home I would not like the Lord to see." Have them put right at once. "I would not like the Lord to see my big banking account" some others may say. My dear friends put that right. You have been sending your £1 to some work of the Lord, when you might have sent £50, or even £100.

People say that this truth of the coming of the Lord Jesus Christ is not a practical one; but I know that those who love the Lord look for His speedy return, and they are making their lives practical by doing noble and Christ-like work. Oh! let us live so that when He comes we shall be right glad to see Him. Amen.

Signs of the Times.

JEWISH SIGNS.

THE FUTURE OF PALESTINE. ITS POSSIBILITIES AND ZIONISM.

ADDRESS BY COL. CONDER.

Under the auspices of the London Zionist League, Col. Conder lectured on Sunday, April 15th, on The Future of Palestine, at the Wharnccliffe Rooms, Hôtel Great Central, London. Mr. Herbert Bentwich, President of the League, presided during the early part of the address, and there was a fairly good attendance.

The Chairman said of the lecturer that all knew his great interest in the Zionist movement, which he had shown on many occasions. Col. Conder enjoyed the reputation of being perhaps the greatest living authority on the Palestine question, and it was very kind of him to come and lecture on the future of Palestine when so much doubt existed and criticism was indulged in on the subject.

Colonel Conder, who was cordially received, said he had been asked to speak about the future of Palestine: and the great difficulty he experienced was that he knew no more than they. There was only one means of forecasting the future of Palestine, and that was by comparing the present and past, and contrasting it with what might happen in time to come. Therefore he proposed to speak about the present condition of Palestine. That country was familiar to him when there was hardly any civilisation—no roads, no railways, and in some parts a European was never to be seen. The physical condition of the country, however, had not changed. Palestine was very small, not larger than Wales. It was, nevertheless, exactly the same size as it was in the time of their forefathers, and it must be a country capable of supporting a large population. At present it contained about 600,000 souls, or perhaps 1,000,000, if Syria, in the North, were included. After investigation of the ancient ruins and other barren parts, he had come to the conclusion that the population could be increased to ten times the number of the present day. With regard to the objection that Palestine was not an agricultural country, he would remind them that there was at present a considerable agricultural population. Nine-tenths of Palestine was rich in agriculture, and quite capable of being made as prosperous as any parts of Italy.

Palestine had a very desirable agricultural area, and it was because of this that it was coveted by the surrounding nations. It might be said that the climate was not suitable. There was considerable heat in summer, the temperature being as much as 100 to 104 degrees, and he had experienced as much as 118, but the average temperature was about 90 degrees, and in winter there was snow. The year began with storms and sometimes severe snowfalls; then came March and April, when all the country was bright and fresh; during the whole of the summer there was a beautiful and refreshing breeze from the seas. After that the country gradually became burnt up until the rains came, when there was a fall of 20 to 22 inches. There was no real difficulty as to rain, or as regards the water supply. The country, except in one or two chalky districts, was just as described in the Book of Deuteronomy. As far as natural products were concerned, Palestine stood out pre-eminently.

The conflicts and persecutions which followed the various conquests of the country showed that the surrounding nations had always striven to get hold of it, and the same desire still animated them. It seemed to him, therefore, that the natural solution of the problem was that no foreign nation should have Palestine, but that it should be given to the race to which it by right belonged. (Cheers.) That was the reason he was in favour of the Zionist movement. (Renewed cheers.) He had watched the growth of Zionism for 25 years. It had grown stronger and stronger. It might be another 25 years before any tangible results would accrue, but that the movement would die out he never believed, and did not now believe. Jews would not make a home. They must regain their old one, and no country appealed to Jews like Palestine. Colonies and territories might be obtained—they were not homes. If Jews were to continue their traditions, it must be in Palestine, and no other country. (Cheers.)

RELIGIOUS AND POLITICAL SIGNS.

On all sides, in the East as well as the West, we are approaching a crisis, which is being brought on by the innate hatred, inseparable from Religion, whether seen between the great false Systems of Religion, or between the strifes, envyings, and contentions which are the inevitable outcome of Denominational Christianity.

We see the latter exhibited in our Education Crisis in England, and we see the former in the Turkish dominions.

In England, we hear about "Religious Education," but few are careful to define their terms, and ask what the Religion is. We hear much about "Church teaching," though few seem to ask whether it is the Church of the Reformation (or even of the Book of Common Prayer) or whether it is the Church of the present-day Bishops.

But it is in the East we must look if we would see the Religious difficulty full-blown. It is indeed, now, as ever, "the way of Cain," who killed his brother.

An important book has recently been published which gives a vivid account of the whole question. It is called *Pictures from the Balkans*, by John Foster Fraser,* and

* Cassell & Co.

sets before us what we may call

THE CHAOS OF THE BALKANS.

All is summed up in the word "religion."

We will give Mr. Fraser's words and views on the two points, the Religious and the Political aspects of the Bulgarian trouble: for Bulgaria, he says, "is destined to play a great part in the coming changes in the Balkans."

But "coming changes" interest us very deeply, for there is one change that must come before Palestine can cease to be "trodden down of the Gentiles."

(1) THE RELIGIOUS ASPECT.

"Most of the murdering now going on in the Balkans is by Christians of Christians. The fact is, the whole of the Balkans is infested with rival Christian 'bands,' which terrorise villages and convert them from the Greek Church to the Bulgarian Church, or from the Bulgarian Church to the Greek Church, at the dagger's point. The Turkish soldiers occasionally hunt these 'bands,' and when they catch one there is some quick killing."

"If one must balance criminality, the weight of horrors now rests with the Greeks. And I am within the mark in saying that the Turkish authorities wink at the doings of the Greek 'bands.' The Turk abets the weaker party and helps Greek propaganda, not because he loves the Greeks, but because he wants—and this is the blunt truth—to let the rival parties get more equal in numbers, to provoke reprisals, and let the mutual murdering by the infidels proceed."

"All through Macedonia I never heard a good word for the Greeks. The Turks chaffingly call them 'the runners,' because of the way they skedaddled before the Sultan's troops in the Turco-Greek war. Yet Greek talk is unusually bloodthirsty."

The quarrel between the Greeks and the Bulgars is mainly religious, the Bulgarian Church being a secession from the Greek. But the whole situation is tragically complicated.

"But there were, and are, many villages of Bulgarian-speaking peasants who did not secede from the Greek Church, but who—after the manner of the Balkans—are called Greeks, though they do not know a word of Greek. Further, there are Greek-speaking peasants who call themselves Bulgarians because—living probably in districts where the real Bulgarians predominate—they have succumbed to local religious influences."

"Nationality in Macedonia is a matter of fear, politics, and religion. Race has comparatively little to do with it. Language does not help you much, because most Macedonians are bi-lingual, and they change their tongue when they change their party."

The Turk, it has been said, is "the only gentleman in the Balkans," and Mr. Foster Fraser is no more blind to his good qualities than was the late George Steevens. But the Turk lacks the faculty of ruling, and individually he is colossally corrupt.

After enlarging on the colossal corruption of Turkey and the Turks, Mr. Fraser goes on to speak of

(2) THE POLITICAL ASPECT,

and to give us his forecast of coming events in the East, in which Bulgaria, according to his view, is to play so important a part. He says:—

"That Bulgaria—taking advantage of the revolutionary propaganda which is officially repudiated—will, before long, pick a quarrel with Turkey there is little doubt. . . . Greece will throw in her lot with Turkey, and Servia will probably come to an arrangement with Bulgaria. The influence of France and England will succeed possibly in keeping off the interference of the other Great Powers, though Turkey will assuredly have a financial ally in Germany. . . . To imagine that Bulgaria—admirably, even superbly, equipped as she is—will march through Turkey is, in my opinion, a huge mistake. I cannot resist the conviction, however, that in the end Bulgarian arms will prevail."

"It will be when Bulgaria requires the full fruits of her victory that a grave crisis for the peace of the whole of Europe will occur. Neither Austria nor Germany, nor Russia, nor perhaps Italy, will acquiesce in the creation of another Power in the Near East. Roumania and the smaller States, like Montenegro, with no greater political ambitions than to be left alone, cannot be expected to be silent onlookers while holding the knowledge that their ultimate fate will be absorption. Albania will blaze with insurrection."

"The attitude of Germany is sinister. Her policy is that of the long arm. Her price for aiding Turkey will be first concessions, then protectorates, then possessions. But with Turkey defeated she realises,

as everybody realises, that the Balkans will be a hell-pot of anarchy, and she expects to be the Power which will subjugate the rivals. Over their weakened bodies she will march to the Aegean. But who can doubt it must be a bloody road she will travel?"

RELIGIOUS SIGNS.

THE PRAYER FOR UNITY.

On Whitsunday last the Bishops of the Church of England appealed for prayers for unity, and many were the "pulpit references" to this subject in answer to the exhortations.

The need for such prayers lies hidden in one sentence. We were bidden to pray "that we may be led back towards unity."

But unity cannot be obtained by looking backward. Those who look back never go back far enough. We cannot find this unity of the body if we go back even as far as the Church at Corinth. There we find strifes and contentions and denominational divisions. No, it is by being led *forward* to the Ephesian doctrine of "the unity of the spirit" that we can find what is needed. Not by being led *backward* to Corinthian failure.

There was once a medieval unity; but it was the unity of compulsion and of force. It was the late Dr. Bigg who called attention to the fact that "the Reformers stood for freedom as against compulsion. The imposing unity of the medieval Church was built upon force. From the time of Theodosius the Great dissent had been a capital offence." If we ask how it came about that it ever appeared right to pass and maintain so monstrous a law we will speedily discover that the reason lay in the conviction, generally held by Christians from the time of Cyprian, that Christ had imposed on the Church a Divine government of bishops, priests, and deacons, and that no Christian could separate himself from that government without committing the deadly sin of schism.

The last half century has witnessed the triumph of Tractarian opinions in the Anglican hierarchy, and now it is more nearly true than it has ever been in the Reformed Church to say that the Divine right of bishops is an Anglican doctrine.

What most denominationalists mean when they talk, yea when they pray for and preach about visible fellowship and corporate unity is this: It is the carnal desire of the natural man that *his own side should win in the hotly contested conflict for sectarian supremacy*.

It is the carnality of the natural man that not only blocks the way to corporate unity, but makes the enjoyment of true spiritual unity impossible (1 Cor. iii. 1-4).

The one is the fountain-head of strifes: the other is "the bond of peace" (Eph. iv. 3).

"I AM CHRIST."

We know from Matt. xxiv. 5 that this is to be one of the signs of the approaching end of the age, as it was of its beginning. We are not surprised therefore to hear from time to time of this cry being raised. The latest is contained in a 4-paged paper which gives a portrait of the "Promised Messiah," who is now issuing his "writings," which are claimed to "bring rest to the weary, peace and consolation to uneasy hearts, and conviction to those who seek." This "Pretender" hails from India, where he has his monthly magazine and other literature, which we have no wish to advertise by giving further details. The "sign" is sufficient for us.

"SOME SHALL DEPART FROM THE FAITH."

The ancient heresy of "Free Will" was known as *Pelagianism*, PELAGIUS being its chief exponent. At the

time of the Reformation its chief teacher was ARMINIUS; hence it is better known to-day as *Arminianism*.* This is the fundamental doctrine of Wesleyan Methodism, which differentiates it from other sects, though it is taught by all except those who hold and teach *God's Free Grace*, as opposed to *Man's Free Will*.

If we wish to see this heresy full-blown, and carried out to its logical conclusion, then we have it in a recent sermon of the present Bishop of Carlisle, in his old pulpit of St. Martin's, Birmingham.

"*God is a disappointed God*" was the statement of the Bishop!

"It must be very heartbreaking for Him to see how things are going on this planet. Something has gone wrong fundamentally in this world. This world is not at all what He intended it to be. The greatest mystery of salvation is that God only saves by the co-operation of men with Himself."

Here we have the Arminian heresy in all its baldness. We dare not quote more of this teaching. We note that some of the newspapers give it, though with bated breath.

Any thing that is contrary to God, or to His Word, finds (as Sir Robert Anderson has so well put it) a ready entrance into the columns of the Press as being "general literature"; but anything that makes for God's Truth and for God's Word is treated as "Controversial," and is rigidly excluded.

We give this note concerning the Bishop of Carlisle as a warning, showing what Arminianism logically leads to, and ends in.

SPIRITIST SIGNS.

"IS SPIRITUALISM A FRAUD?"

Under this heading a long correspondence has been, and (at the date of writing this, June 12) is still being, carried on in the (London) *Daily Express*. It was started by the exposure of the celebrated medium Mr. Craddick in London. Many letters have appeared and challenges thrown down by writers on both sides. The fact is that both are wrong and both are right; for each has got a part of the truth. But each side, putting its part of the truth for the whole, hammers away at the other side. Exactly the same phenomenon is seen in students of Theology and Prophecy, as well as in other spheres.

SPIRITUALISM IS NOT A FRAUD,

Though it has many Mediums who have been, and are, "Frauds:" this is true of all Professions, not excluding Christianity itself. And we may say that wherever money passes between Mediums and their Clients there is reason to entertain grave suspicion. But Spiritism itself is not a "Fraud." There are manifestations of spirits and their doings which cannot be denied. Many, even of these, can be imitated by clever professional jugglers; but, none the less, the reality exists; and nothing is gained to the cause of truth by merely denying it. On the other hand,

SPIRITISM IS A "FRAUD."

The spirits pretend to be what they are not. This has been confessed even by the spirits themselves. It is merely a pretence, emanating from the prince of demons himself in order to deceive mankind and afford the semblance of proof of the Devil's lie, "*There is no death.*" This is at once the great *raison d'être*, and the great objective of Spiritism. It exists for this end. This is its foundation and this is the cardinal point of its teaching.

God declares, "the wages of sin is death." The

* This is sometimes wrongly spelt with an "e" instead of an "i," and the error therefore comes about which connects it with the country of Armenia, instead of with the man Arminius.

spirits give God the lie, and declare that there is no such thing as death. Death is only life in another form.

This logically leads to the denial of Resurrection. The spirits teach that death is itself the first of many resurrections, each one conducting the dead man or woman on to higher planes or spheres. With them "Resurrection is past already" (2 Tim. ii. 18). And Christians who are deceived by these "lying spirits" may well believe the same; for, if death be the entrance to glory, what need is there for any resurrection? Many who believe these "teachings of demons" (1 Tim. iv. 1) have personally made this confession to us, and said they "cannot see any necessity for resurrection!" for why, they ask, should any dead person who is thus in glory be brought back and put in a body again!

All this is a proof of what "the Spirit speaketh expressly," and emphatically, and solemnly, "that in the latter times some shall depart from THE FAITH, giving heed to deceiving spirits and teachings of demons" (1 Tim. iv. 1). This is exactly what we see at the present day. All this is transpiring before our very eyes. Those who "give heed" to these deceiving evil angels, and accept these "doctrines of devils," and hold "the traditions of men," are only too ready to grasp at such evidence as spiritism affords in order to bolster up that for which they can find little or no evidence in the Word of God.

This is why we see so many, especially ministers, grasping at this straw, and going not to the Word of God, but to the Apocrypha, to Hymnbooks, to Poets, and to heathen philosophers for their most popular terms and expressions. The Translators both of the Authorised and Revised Versions held these traditions, and hence could hardly help using the bias which induced them to give a turn to, at most, four or five passages of Scripture which sets them at variance to the otherwise universal testimony of the Word of God.

In view of the solemn and "express" warning of 1 Tim. iv. 1, which is given to us concerning the very evils and dangers of the perilous times in which our lot is cast, we must not cease to warn and exhort, at all costs, against these teachings of demons, who, by a false and lying *impersonation*, pretend to be the spirits of those who have died, thus denying at one stroke "the wages of sin" and "the hope of resurrection."

No! we believe God. "The spirit returns to God who gave it" (Ecc. xii. 7). Those, at any rate, who are "the dead in Christ" are in His safe keeping, and are not in the keeping of the performers at seances. Those who "die in the Lord" are in His hand, and not wandering about in this world or elsewhere; or rapping and tapping at the bidding of mercenary or any other "Mediums." No, verily, they are not writing on slates, or moving tables about. If they could communicate, they would do something more dignified than these meaningless trivialities.

This is our answer to the question which is disturbing so many minds at the present day:—"Is Spiritualism a Fraud?"

No, it is not: for there are manifestations which are too well attested to be negated by the wickedness of some who fraudulently dupe others, or by the innocence of those who are duped: or, because some of their performances are tricks would have us reason from the particular to the general, and believe that *all* manifestations are tricks also.

But, none the less, Spiritism IS A FRAUD, in that it pretends to be what it is not. For instead of those who think they are communicating with their dead friends they are really having to do only with wicked, deceiving spirits, and listening to the teachings of demons.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

W. M. (Edinburgh). Your letter (for which we sincerely thank you) was opened immediately after we had read one (also from Scotland) giving up *Things to Come*. It came with such sweetness (more than making up for the bitter) that we cannot refrain from letting our readers share the joy we felt on reading your words:—

"Before closing, allow me to express my deep appreciation of all your publications. They have proved a great help in expounding 'the way of God more perfectly.' Alas! How many in these latter days have made no advance on the teaching they were so privileged to have in bygone days. Instead of entering into the labours of those who were so used of God to teach them, they have settled down; and much of the speaking, and some of the hymns, are more worthy of a Godly Jew looking forward to the kingdom than an heir of God and joint-heir with Christ. I say this with sorrow. It requires great wisdom and spiritual discernment in dealing with such a condition. We have to be 'wise as serpents, etc.,' and one must be well grounded and established in the truth oneself in order to be a help. It is only too true what one said recently—that 'knowledge in these days had declined considerably, without any less degree of self-confidence.' But God can open a door, and God can prepare hearts, and I believe it is being done. There is a hunger after the things of God which present-day ministry among them cannot satisfy, and I am thankful for it—the hunger of course. How true it is that, amid all the jumble through not 'rightly dividing the Word,' there is—

"Lord, in the little flock below,
Many a weary one—
Many an anxious heart—is there
Thirsting for Thee alone.
Many a heart—a burning heart,
Sore mourner like the dove,
Doth pour her plaint as Thou art near
Yet hath not seen her Love."

"And might not those exercised ones look up and say—

"O blessed Lord reveal Thyself,
Thy voice, Thy heart, Thy ways,
And let not blind deceiving self
Distract from Thee my gaze.
And grant Thy flock, our God, to know
The hope Thy calling gives;
The riches of the Mystery show,
Through Him who died and lives."

"May it be so, and He shall have all the glory.

"Do not think I am complaining or judging my brethren in Christ. I only state facts. The Judaistic spirit is very strong, and cheats the beloved people of God of their liberty and privileges in Christ. It will require a most powerful ministry from the Lord to cope with this state of things: and it may come, or, better still, *He Himself* may come and put an end to it all. Meantime we know that 'the secret of the Lord is with them that fear Him.' May we covet to be of that company experimentally so that we may learn His mind."

M. E. G. (Sutton). 1 Cor. xi. 7 is not affected by what was said in our June Editorial. In Gen. i. and v. the subject is man, as created a "son of God," and his progeny as being born sons of men. In 1 Cor. xi. 7 the subject is the contrast between the male and the female, the husband and the wife. The woman was not created as Adam had been, in the image and glory of God; but was formed out of Adam. So that in this connection it could be truthfully said, by way of contrast, of the man, what could not be said of the woman. In other words, what was true *absolutely* of Adam can be said only *relatively* of man in 1 Cor. xi. 7. And it is said, notwithstanding the Fall, as that is not the subject which is being treated of in 1 Cor. xi. 7.

It is also, of course, a matter of fact that Adam's begetting a son "in his own likeness" must be taken in a moral sense; as little or no change could have taken place

in a physical sense. The outward form might be unchanged both in Gen. v. 3 and 1 Cor. xi. 7, but morally the change was unmeasurable.

G. W. T. (1) The word ζωή (*zōē*), *life*, has more than one usage in Scripture. There is (1) the classical or lower sense in which man used it, as referring merely to *animated existence, the state of being alive* (Luke xvi. 25; Acts xvii. 25), and (2) there is the higher New Testament usage, which extends it to *eternal life*. We have the lower usage in our words zoology and zoological. This is why *zōē* is sometimes used where we should hardly expect it (1 Cor. xv. 19; 2 Cor. i. 8; James iv. 14).

(2) With regard to Vol. XI., p. 93, we should say that Cush is not the same as Shimei, but another of whose cursing we are not told.

(3) With regard to Vol. XI., p. 63, we can hardly add the *Alamo* Psalms, as not all of them are David's.

(4) Psalm lii. Although the historical title shows that the *interpretation* belongs to Dæg, as being the immediate occasion of the Psalm being first written; yet, when formally handed to the "Chief Musician," as stated in the subscription (now standing as the *super*-scription of Ps. liii.) it was because the *application* of Ps. lii. was specially suitable to Goliath; as indicated by the word *Mañalath*.

W. B. M. and R. T. The difference between the three words *νίος* (*whyos*), *παῖδιον* (*paidion*), and *τέκνον* (*teknon*), seems to be that (1) *paidion* being from *paideuō*, to train or educate, has reference to the school age, and to the school; hence sometimes a *youth* or *servant*. (2) *Teknon* being from *tiktō*, to bring forth, has reference to the parents, and to the nursery rather than the school. While the first, (3), *whyos*, has reference to the legitimate son with all the rights and privileges pertaining to the fact of sonship.

G. P. B. (Cardiff). In John xii. 31 "the Prince of this world" refers to Satan, as it does in chapters xiv. 30 and xvi. 11; he is the ἀρχὼν (*archōn*), one invested with power, dignity, and authority; hence, *chief*, *ruler*, or *prince* (Eph. ii. 2). Christ, in the future day of His Revelation (or unveiling), is called "the Prince of the kings of the earth." Here, the word Prince is the same, but it is not κόσμος (*kosmos*), the whole world, but γῆ (*gē*), the earth (as opposed to heaven) as being the sphere of the rule of earth's kings.

John xvi. 11 reads "concerning judgment, because the prince of this world has been judged." This refers, of course, to verse 8. The Holy Spirit when He should come would convict, or bring the world in guilty, concerning judgment, because the prince of this world has been judged." In Christ's atonement, a work had been done which would insure the casting out (Rev. xii. 7, 10; 2 Thess. ii. 7) and final destruction of Satan (Heb. ii. 7; Rev. xx. 10).

That judgment is over. That is to say, *the sentence has been passed*, but execution has not been put in. It yet waits to be carried out: and in the Apocalypse we are shown how the judgment summons will be executed.

E. C. We really cannot answer your question about Melchizedek. No one can know beyond what is written. The recent discoveries in Egypt and Palestine have references to such a person as historical.

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

THE VAIL.

ALL Bible students are familiar with the beautiful veil which hung as a curtain dividing off effectually the Holy of Holies from the Holy Place, in the Tabernacle, and in the Temple; and separating the worshippers in the Holy Place from Him whom they worshipped, the glorious symbol of whose presence was in the Holy of Holies.*

That veil (we are told in Heb. x. 19, 20) represented the Flesh, or human body of the Lord Jesus.

It was a type of His humanity.

Do we all understand the Antitype? and discern the Lord's body; and know how, and in what way, the veil was its wonderful type?

We hear much, on every hand, of the new "Gospel of humanity," which teaches that everyone is a Christ, and that Christ is humanity personified.

Sir Robert Anderson has powerfully shown how much of the advancing Apostasy and the developing "Higher" Criticism is due to the gross ignorance of the Types of the Old Testament on the part of preachers and teachers. This is a solemn warning which ought to alarm all such; and stir us up to a more diligent and prayerful study of the Typical Teaching of the Word of God.

Of all the types, that of the beautiful veil of the Tabernacle and the Temple speaks most loudly in exposing and condemning the latest phase of the apostasy as shown in the Humanism of present day teaching.

Symbolically, the veil was intended to teach that Humanity, as such, could not approach God, who dwelt behind the veil.

This veil was a type of Christ's own perfect humanity; and it shut all other humanity out from God. The one side of it was illumined by artificial light, and was seen by human eyes; the other side was illumined only by the glorious light, the *Shechina*, the symbol of God's presence.

It therefore was a fitting type of the blessed fact that Christ incarnate was perfect God and perfect man.

This two-fold perfection of Christ's manifestation on earth was an effectual witness to the impossibility of the access of humanity, as such, to God.

The object of a veil is to *hide*.

"Come not" was the warning which it continually gave forth (Lev. xvi. 2).

* See Exod. xxvi. 31-34; xxxvi. 35, 36.

The perfect humanity of Christ is the only form of humanity which can approach without a veil to God; or which can dwell in the light of His glory; or can endure in that Divine light.

There can be no union therefore of man with Christ's humanity; no union in Incarnation.

The Incarnation of Christ, while it proclaims God, shuts out man.

Men might admire the beauty of that veil; as men may to-day admire the human character and the teaching of the earthly life of Christ. But the more perfect we find that humanity, the greater the evidence that it is totally distinct from man's.

The Incarnation, by itself (apart from the Redemption which was the purpose and object of it), neither brings man to God nor God to man.

True, it was "God with us," just as His Tabernacle was with men: but when the symbol of God's presence was with men, men could not have access to it. The beautiful veil was an effectual bar, and its one and only voice was "Come not."

The life of Christ on earth was an unceasing proclamation of the fact that only His humanity was shone upon by, and dwelt in, the glory of God.

"The Word was made flesh and dwelt among us (and we beheld His glory, as of the only begotten of the Father) full of grace and truth" (John i. 14).

The proclamation of His life ever was:—'Except ye be holy, sinless, spotless, perfect, as I am, ye cannot enter into the presence of God.'

It was not the object of the veil to give access to God; for it was that which prevented it. Even so it was not the perfection of Christ's life on earth that brings us into the presence of God.

No! not until the blood of the sin offering had been sprinkled before the veil (Lev. xvi. 14, 19; iv. 6, 7, 17), (blood which told that the sentence of death had been inflicted), could that veil be put aside, and entrance given to ordinary humanity into the presence of that glorious light.

It was not the beauty of the veil which made entrance possible, but the sprinkling of atoning blood before it.

That beauty might be admired by the worshipper; he might sing hymns in its praise; and give all sorts of sentimental and endearing names to it. He might use all kinds of poetical language in describing it; he might even copy it, and produce similar patterns of embroidery, or schemes of colour; but there was only one way of passing to the other side of it and of standing alive in the presence of God's glory; and that was *by sprinkling the blood before it, and taking the blood of the victim beyond it*. This blood told of substitution, and acknowledged that he who entered did so as a sinner, who had died, and suffered the wages of his sin.

By no other means could he stand on the other side of that vail, and live.

Its very stainlessness, though it might attract attention to it, repelled and kept the sinner from it.

The great antitypical lesson for us all is, that it is not by the beautiful life of Christ that we can enter into the presence of God.

It is not by any "imitation of Christ," not by the observance of any Rules for Daily Living, not by leading a religious or devout life, that we can pass beyond that vail.

To attempt it is to confess our ignorance of the very first letter of the Christian's alphabet; it is to own that we are destitute of the first fundamental lesson of the Christian life.

It is only when the precious blood of that perfect humanity of Christ had been shed that it avails us as our title to enter God's presence.

This is why, in 1 John i. 7, when speaking of our entrance into the light of God's presence, and walking therein, that we are at once reminded of that blood, which alone gives us our title to enter, and preserves us alive, when *we have* entered into that presence.

"God is light. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

It is here, and in this connection, that the cleansing power of the blood is mentioned; not in connection with sin, or sinning. When it is a case of sin, then it is that we are reminded, not of the atoning blood of Christ, but of our Advocate with the Father. Then it is that we are simply assured of two facts:—(1) That relationship is not broken; God is still our Father: and (2) that Christ is our all-sufficient propitiation (1 John ii. 1).

But it is in connection with approaching to and walking in the light of God's presence within the vail that we are reminded of the blood which must first be sprinkled before we can have either admission within or preservation when there (1 John i, 7).

Hence it is not the life which Christ lived in His spotless humanity (still less our own imperfect copy of it) that gives us liberty to enter; but only when that humanity had been stained by His own blood of atonement.

Then it is that we have "boldness to enter into the holiest, by the blood of Jesus, **by a newly slain and living way which He hath newly made** (or, opened) **for us, through the vail**, that is to say, His flesh" (Heb. x. 19, 20).

These words cannot be read too carefully or too thoughtfully.

From them it is certain that our title to enter God's presence is not by the *earthly life* of Christ, but by the *sacrificial death* of Christ.

But the type in the Old Testament gives us only one part of the truth. It tells us only of *entrance* into the light, but not of abiding and "walking in the light." For this, the other part (the New Testament part) of the type was necessary.

When the perfect humanity of Christ had shed His atoning blood, then, at that very moment,

God rent that vail.

When the vail of Christ's human flesh was rent, then the vail of the Temple was rent.

God rent it Himself.

It was rent "from the top to the bottom."* Not from the bottom to the top. God rent it. He began where no man could reach it; and rent it with a power which no man could bring to bear upon it.†

Even so was Christ's flesh rent. Not by the hand of man: for, when the soldiers came to break His legs, they appeared surprised to find that He was "dead already" (John xix. 33).

And thus it was written:

"THOU hast brought me into the dust of death" (Ps. xxii. 15).

"All THY waves and THY billows are gone over me" (Ps. xlii. 7).

"It pleased the LORD to bruise Him" (Isa. liii. 10).

"Awake, O sword, against MY shepherd" (Zech. xiii. 7).

The vail was rent at the moment that Christ died:

"When He had cried again with a loud voice, He yielded up the ghost, and behold, the vail of the Temple was rent in twain from the top to the bottom" (Matt. xxvii. 50, 51).

While the Lord Jesus lived, His perfect life was a barrier to our entrance into the light of God's presence.

It is precisely the same lesson as that which we have in John xii. 23, 24: "Except a corn of wheat fall into the ground AND DIE, it abideth alone: but if it die, it bringeth forth much fruit."

In His perfect and sinless humanity He was, on the Divine side, ever abiding in the light of God's glory. But until He was "rent" it could be solemnly and truly said He "abideth alone."

If we are to have access into that glory, His flesh must be rent; and the rent vail furnishes the type.

It is when He dies, and when that perfect life is yielded up, that the way is open for our entrance, through our *union with Him in death and resurrection*.

Only then, and not until then, could there be "much fruit;" and thank God, we, by His grace, are part of that "much fruit" to-day.

The way into the holiest is now opened. "NOW, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii. 13). Christ has already entered; and we are there in Him.

Ere long, we too shall follow; we even now enter by faith; and we, shall soon enter, as He has done, in resurrection bodies, made like His own glorious body, and be thus "received up in glory" to be "ever with the Lord." For this we wait.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near . . . in full assurance of faith" (Heb. x. 19-22).

* Matt. xxvii. 50, 51. Mark xv. 37, 38.

† Jewish tradition tells us that the vail was so strong that two pairs of oxen attached to the opposite edges, and driven in opposite directions, could not rend that vail.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 54.)

IX.—THE PATRIARCHAL AGE.

HAVING devoted special attention to the great event, the Call of Abraham, there is less reason why there should be much time spent on the other events of the period: because nothing happens to alter its characteristics. The theophany which called Abraham to a life of faith and pilgrimage stamped the whole epoch; for Isaac and Jacob added nothing: they were simply "heirs with him of the same promise." Nor did Joseph change the stranger-and-pilgrim aspect of the age: he was the transition man, receiving the people into Egypt, but not taking them out—only pointing them to the coming dawn.

But while this is true, the leading events in the narrative are so important and significant that it would be unpardonable to pass them over without, at least, a brief notice.

Almost the whole portion (Gen. xii.-l.) is occupied with biographical notices of four men, namely, Abraham, Isaac, Jacob, and Joseph. It begins with the call of Abraham and ends with the death of Joseph. They are the great pre-national Patriarchs.

They lived centuries before the giving of the Law, and they were associated with promises and covenants which were independent of the law and which the law could not alter or annul.

Hence it was that the gospel preached to Abraham anticipated the gospel of our age when the message goes out to all nations in the name of the Seed of Abraham, Jesus Christ, Lord of all. And hence, also, it was that the great spiritual grace in Abraham's life was faith, by which he became "father of all them that believe," whether of Jews or Gentiles, for he was a believer (*i.e.*, he "believed God,"), and was a justified man, before he received the sign of circumcision as the head of an earthly people. (See Romans iv.)

Certain things were *common* to them all, as true characteristics of the Patriarchal Age: which things are beautifully stated in Hebrews xi. 13.

First, *faith*. "These all died in faith." They lived in it and they died in it. The expression "by faith" is applied *once* to Isaac, Jacob, and Joseph respectively, but to Abraham it is applied *three times*. (See Hebrews xi.)

Second, *promises*. "Not having received the promises." Their faith was based upon promises of God. "Faith cometh by hearing" (Rom. x. 17). The sure Word of God made their faith strong and unstaggering. Behind the promise was the power of the Promiser: and they believed that what He had promised He was able to perform.

Third, *hope*. They did not receive the fulfilment of the promises, but they "greeted the fulfilment from afar": it was a matter of sure and steadfast hope.

Fourth, *confession*. "They confessed that they were strangers and pilgrims in the earth." There, again, they touch a note in our own life, in the Lord. What they acquired of the Land of Promise they got by purchase or conquest: they were not yet actual possessors: they were "strangers and pilgrims." As such they stood clear of association with the heathen customs of the land. We, too, are strangers and pilgrims, and as such we are to "abstain from fleshly lusts which war against the soul."

" 'Tis the treasure I've found in His love,
That has made me a pilgrim below;
And it's then, when I see Him above,
As I'm known, all His fulness I'll know."

Fifth, *destiny*. "They that say such things declare plainly that they seek a country." This was quite a new element in their hope. They expected the fulfilment of the promises, but they "looked for" something beyond all that: they had a destiny, a home, an eternal dwelling before their eyes. And so "they looked for a city that hath the foundations, whose architect and builder is God." He prepared this city for His pilgrim confessors.

We, too, have our own proper prepared place and portion, and Christ has gone to see to it (John xiv.). The thought is beautiful: if we sojourn with Him here, we shall dwell with Him there!

For a description of the city which the Patriarchs looked for, see Revelation xxi.

Our destiny, as members of the one body in Christ, will, of course, be different: in the Father's House there are "many abodes."

The elements named above were common to the Patriarchs; but each had his own special aspect of faith to present. Their individuality was conserved. Something, I think, as follows:—

Abraham presents the **FULNESS OF FAITH**. In him we see it in its initial act, in obeying the Call; in its confirmation, in promise and covenant; in its trial and triumph; and in its pilgrim path, in the calm dignity of one who was separated to Jehovah God and known by Him as His friend!

Isaac presents the **ENJOYMENT OF FAITH**. In his case, the pilgrim element is not pronounced. He stays in the land all the time. As the son of promise and, in figure, the son of resurrection, he enjoys his portion as inheritor of his father's wealth, and leads a quiet and practically uneventful life. By faith he pronounced blessing on his seed.

Jacob presents the **DISCIPLINE OF FAITH**. From the very beginning we see him as the "supplanter," the man with a nervous temperament, with a scheming mind, with a desire for the best portion for himself, ever anxious to make things go his own way. He was a man capable of great things: active, pushing, untiring, and of deep feeling. He feared God; and desired and prayed for His favour. When God comes into the life of such a man, discipline is inevitable: He will take

the twists and crooks out of it: He will bring him by a way he knows not, until he trusts himself less and God more: until Jacob, occupied with himself, becomes Israel, occupied with God!

Joseph presents THE ANTICIPATION OF FAITH. It is toward the end of Joseph's life that we see him falling back on the promises given to his forefathers. These promises became very real to him: they fed his faith, which became clear and strong, kindling the bright hope of the day when God would fulfil His word and the great emancipation would take place. And so, in the striking words of Heb. xi. 22, "By faith Joseph, when he died, made mention (margin, *remembered*; i.e., the promise) of the departing [Greek, Exodus] of the children of Israel, and gave commandment concerning his bones." His words are words of expectation for all time and for all trusting people: "God will surely visit you!" Yes, He has often visited since then, and will visit yet again. The "coffin in Egypt" with its precious deposit was the token of hope to Israel during the long night of the bondage, until "the time of the promise drew near," and at last the day of the Exodus dawned!

Some day, soon, God will surely visit *us* (the living and the dead), and another and far greater Exodus will take place, and we shall be

"For ever with the Lord."

It only remains here to mention two things:—

The one is that other personalities appearing in this narrative are described as contrasts to the God-trusting ones, such as Ishmael and Esau, the Midianites and Pharaoh.

The other thing is of highest interest, namely, that we can now trace the line of the seed of the woman into the *nation* of which Abraham was the head. And thus, anticipatively, Israel became the chosen nation from which was to come God's "Chosen One." "Christ is all and in all": and only in Him is anyone, any nation, anything!

A NEW PERIL.

THERE is no doctrine of God which Satan cannot caricature, and turn into a death-trap for the unwary or unregenerate soul. Some errors are gross, and, to the converted heart, rarely a subtilty or a seduction—as Mormonism or Christian Science. Others are amazingly successful in duping Christian disciples; and in Millennial Dawnism, a recent and secretly spreading leaven imported from America, we confront Satan tracking Second Advent teaching with a false doctrine of surpassing cunning. As no note of warning seems yet to have been raised in England concerning this new peril, and as the wide field of the world grows ever more overspread with toadstools which look like mushrooms, no apology is needed for a warning word; for it is the privilege of every minister of God, not only to be a shepherd for the flock, but also a watch-dog for the wolves. "Greivous wolves shall enter in among you, not sparing the flock . . . wherefore watch ye" (Acts xx. 29-31).

One cardinal doctrine reveals at once the heart of Millennial Dawnism. On minor doctrines there might be legitimate differences of judgment; on so essential a tenet there can be none. *Christ, they say, is a created being*; a mighty Archangel, existing before all worlds; Himself the author of all creation, *except Himself*, whom the Father created. "Before He was made flesh," they say, "He was known as the Archangel. He was the first, the direct creation of God."* "The Logos was Himself the only direct creation of the heavenly Father."† Every honour and dignity is heaped upon Christ, while, almost imperceptibly and surreptitiously, He is robbed of His original Godhead. Therefore the revelation of the Holy Trinity is not only denied, but ridiculed. The doctrine of the Trinity "is one of the dark mysteries by which Satan . . . has beclouded the Word and character and plan of God";‡ "a view which suited well the dark ages which it helped to produce."§ In face of this it is unnecessary to disentangle its mass of minor teachings, true and false: the degradation of the Son of God from His Throne of original Deity, together with the denial of the existence of the Holy Spirit, is like a mighty axe brought down with a swinging crash upon the very taproot of the revelation of God. For what Christianity is, is entirely determined by what Christ is.

One utterance of the Holy Ghost is critically adapted to dissipate this error. "All things were made by Him; and *without Him was not anything made that hath been made*" (John i. 3). *He has made all that was ever made*:—THEREFORE He Himself was NEVER MADE. Cast a circle about all creation: Christ holds that circle in the hollow of His hand; *but He Himself stands outside the circumference*. He is, it is true, the Son, the Only-begotten; but it is an everlasting Sonship backward as it is an everlasting Sonship forward; and the begetting is not a momentary act, but an eternal relationship. The Father was always the Father; the Son was always the Son. Hundreds of years before the Incarnation of *the Son* God said:—"Thy throne, O God, is *for ever and ever*" (Heb. i. 8); *never established*, for it *never was not*; for "*without Him was not anything made that hath been made*." He built all things; and "He that built all things is God" (Heb. iii. 4).

Lest any should think this a mere quibbling over words, let us note three stupendous fruits of this strange plant. If Christ was created, *the gulf between God and man has never been bridged*. The gulf that yawns between Him who called all things out of nothing (Heb. xi. 3), and the things called out—between creature and Creator—is vast, unimaginable, and unknown, *and it is impassable to all but God*. Into that infinite chasm you might fling a million archangels, and still be no nearer to the further shore. All approach across that chasm must come from the side of God; and if *God* did not come in the person of His Son,—if the Son was not the

* *Studies in the Scriptures: The Atonement*, p. 92. This book is in its fifty-eighth thousand.

† *Ibid.*, p. 97.

‡ *Ibid.*, p. 66.

§ *Ibid.*, p. 180.

express Image, and the very Substance,—if the mighty arches of the bridge of life never started from the further shore,—the Godhead has never entered into the manhood, and manhood has never been exalted into the Godhead. Was it an angel that crossed the mighty void? "*Of which of the angels hath He said at any time, . . . Thy throne, O God?*"

Here is the second fruit of this evil plant. If Christ was created, *infinite sin has never found an infinite sacrifice*. Sin against man, a finite being, is a finite offence; but against God, an infinite Being, it is infinite transgression; and therefore requires an infinite sacrifice. *No created being could have endured the Hell-agony that passed over Gethsemane and Calvary*. Every torture that the saved would ever have suffered entered the bosom of Christ; a world's sin fell on Him in a world's damnation:—*and who but God could have borne the agony?* The Holy Ghost brings out the fact with startling clearness:—"Feed the Church of God, which He purchased *with His own blood*" (Acts xx. 28). We are bought with the *blood of God*; and without an infinite sacrifice there is no remission of infinite sin.

Still graver is the third gourd of this wild vine. If Christ was created, *His claim to Godhead was blasphemy*. Now this claim was made in explicit terms. "Thou art not yet fifty years old, and hast thou seen Abraham?" (John viii. 57). Our Lord's answer was highly peculiar. "Before Abraham was, I am." The loftiest Seraph, created in the far backward and abysm of time, could only have replied,—Before Abraham was, *I was*. But the answer is deeper. "Before Abraham began to be, sprang into existence, I"—began to be? sprang into life? oh, no!—"I am." But it is deeper still. "*I am*" was God's own chosen title. Moses said:—"When they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, . . . *Jehovah*, the God of your fathers" (Ex. iii. 13). The Millennial Dawnist confesses that Christ created all things; and yet asserts that there was a time when He *was not*. Then He was guilty of *blasphemy in appropriating the title "I am."* "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even FROM EVERLASTING to everlasting, Thou art God" (Ps. xc. 2).

Millennial Dawnism is obviously a recrudescence of Arianism. "We believe," said Arius, that Christ "was created by the will of God, God's perfect creature;" and that, "before His generation or creation, He was not." Arianism plunged the Church of the fourth century into the fiercest conflict and confusion. For half a hundred years, as Bishop Hooker says, the issue hung in the balances; until at the Council of Nicea, and afterward at the Council of Constantinople, the Scriptural doctrine of the Godhead was established once for all in the Church. The error died at last, but it died hard; and only Eternity will reveal how many lives were wrecked, how many souls destroyed, by four hundred years of Arianism. To-day it confronts us once again. Millennial Dawnism is a signal proof that

Satan is not only forging new weapons, but refurbishing old, for his last desperate assault upon the citadel of God. *It behoves us to guard the Person of our Lord with our very life*. My Saviour-God is my life; and if you rob me of His Godhead, or of His manhood, you break my heart with a lost Christ, and you plunge my soul into a certain hell. "Of whom [Israel] is Christ as concerning the flesh,"—a true man—"who is over all, GOD BLESSED FOR EVER. Amen." (Rom. ix. 5.)*

D. M. PANTON.

Things New and Old.

LUTHER ON "THE WITCH OF ENDOR."

A GERMAN reader of *Things to Come* sends the following quotation from Luther's *Tischreden* (or After-dinner Addresses), regarding 1 Sam. xxviii. 14. (See *Things to Come*, 1903, p. 129):—

"Dr. Luther was asked: Since Samuel has appeared upon the demand of King Saul through the 'woman that had a familiar spirit' (soothsayer), was he the right prophet? Luther answered: No, but he was a phantom and evil spirit, which is proved by God having forbidden in Moses to ask the truth from the dead; he has been nothing more than the devil's spook in the shape of (like) the man of God. In the same way a magician and sorcerer, the Abbot of Spanheim, has made it possible that the Emperor Maximilian has seen all the dead Emperors, &c."

Questions and Answers.

QUESTION No. 382.

"HIS GRAVE WITH THE WICKED." (Isa. liii. 9.)

G. M. C. (Brighton). "I shall be obliged if you will tell me what is the correct rendering of Isa. liii. 9."

In verse 7 we have the Lord's suffering; in verse 8, His death; in verse 9, His burial; and in verse 10, His resurrection.

In verses 7, 8, 9 it is what man did; in verse 10 it is what Jehovah did.

The word translated "made" is נָתַן (*nāthan*), to give, appoint, assign.

So that the rendering of the A.V. and R.V. *made*, obscures the sense.

True, the verb is in the third person; but it need not be rendered "he." It may be taken as impersonal "it." In that case we should translate:—

The above article can be had in leaflet form (one penny per dozen), from Mr. A. J. TITNEY, 43, Hughenden Road, Lakenham, Norwich.

* To all who would see and understand more of this important subject we would earnestly commend a small book on *The Life of Athanasius*, published by the Religious Tract Society of London.

"His grave was appointed* to Him with transgressors ;

But with a rich man was He, when He was dead :

Because He had done no violence,

Nor was there any deceit in His mouth."

The "it," in this case, may well be the *authority*, and be rendered "they appointed His grave with the wicked."

What is foretold in this verse is that the despised and rejected One would have His grave appointed with criminals by the very verdict, as a matter of course. But this would be overruled; for, when He would be dead, another event would take place, which only subsequent history could make plain. The same authority which had condemned, and thus assigned His grave with the malefactors, would also give His body to a rich man. This was done: as we know from Matt. xxvii. 57.

The word rendered "death" occurs (in this form) elsewhere only in Ezek. xxviii. 10; where it refers to a violent death, and implies judicial sentence of death.

The reason is given :

"Because [of the fact that†] He has done no violence;

Nor was any deceit in His mouth."

As a matter of fact, there always was, and is still, in each Jewish burial ground a portion set aside called "the graves of the wicked." And, when any one was condemned as a malefactor, the verdict of his death carried with it the appointment of his grave in that special portion.

This is in conformity with the Law. (See Deut. xxi. 22, 23.)

Extracts from Vol. I.

THE UNITY OF BIBLE TESTIMONY TO THE COMING OF CHRIST.

BY THE LATE MR. WILLIAM G. CARR, of ROCHESTER, N.Y.

(At the Glasgow Conference, June, 1894.)‡

THE truth of the Lord's coming runs like a golden thread from Genesis to Revelation. It is not a new doctrine, but an old truth. Let us briefly look through our Bibles, and see how all witnessed concerning it, from the time that the first and oldest

* *Nathan* is rendered to *appoint* in Ex. xxx. 16. Num. xxxv. 6. Josh. xx. 2. 2 Kings viii. 6. 1 Ch. xvi. 4. Ezra viii. 20. Neh. ix. 17. Ezek. iv. 6; xxxvi. 5; xlv. 6. And, to *assign*, in Josh. xx. 8. 2 Sam. xi. 16. Even when it is rendered to *make* it has the force of *appoint*. (See Gen. ix. 12. Num. xiv. 4, &c.)

† See Gen. xxxi. 20, "in that."

‡ From Vol. I., August No., 1894.

Mr. Carr was speaking on the fact that the Lord's coming, from Gen. iii. 15 onward, was always the hope of God's people, and not some new-fangled doctrine of the nineteenth century. He was not specially discriminating between 1 Thess. iv., and Rev., though he does so to some extent.—(Ed.)

preacher began to preach of the "coming of the Lord," namely Enoch, reference to which is made in the Epistle of Jude, beginning at the 14th verse. "And Enoch also, the seventh from Adam," etc., to end of verse 15.

We get several things in the life of this wondrous preacher. He walked, he waited, he pleased God. And he preached of the coming of the Lord, resurrection of the dead, and the judgment of the ungodly.

The last words of Jacob were also about the Lord's coming (Gen. xlix. 10). In this verse we get what we frequently get in Scripture—the first and second coming of the Lord so interwoven that only those who are taught of the Spirit can distinguish the difference. Gen. xlix. 10: "The sceptre shall not depart from Judah . . . until Shiloh come." That is the first part. "And unto Him shall the gathering of the people be." That has not occurred, but it will very soon. That is the second coming.

Moses' last words in Deuteronomy xxxiii. 25: "Thy shoes shall be iron and brass," &c., to end of verse 27.

Has that yet been done? There are millions of Jews to-day that are trodden down under despotism. Never yet has that advent been accomplished referred to in verse 27: "But He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone." Has Israel ever yet dwelt in safety? Quite the contrary. Witness the history, and read from the beginning to the end. Instead of their treading upon their high places, they are being trodden under foot all over the earth.

Balaam. (Numbers xxiv. 17.) He tried to curse Israel, but God turned the curse into a blessing; and we find him saying, in verse 16, "He hath said which heard the words of God," &c. There are four things in this verse—1st, he heard the word; 2nd, he knew the knowledge; 3rd, he saw the vision; 4th, he had his eyes open. That is what we need to-day. "I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." The "Star" came, but the "Sceptre" has not yet come. The Sceptre shall rise out of Israel—that which is spoken of in the 2nd Psalm: "He shall rule them with a rod of iron; He shall dash them in pieces like a potter's vessel." That is the way the heathen are to be treated.

We hear a great deal about the preceding verse: "Ask of Me, and I shall give thee the heathen for thine inheritance," etc., and there most people who quote these words stop. Why don't they read the next verse, "He shall break them with a rod of iron," etc.? That is evidently referred to here by the Sceptre that shall rise out of Israel to "smite" and destroy the enemies of Jehovah (Num. xxiv. 17).

Job xix. 25. In the city where I come from some of our Congregational ministers tell us that Job was a myth. He is a beautiful myth. It is very significant that the book of Job is a key to the Bible, and you will find in one chapter alone nearly every doctrine in the New Testament, notably the 33rd. Hear Job xix. 25:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Now we have had Enoch, Jacob, Moses, Balaam, Job—surely witnesses enough to establish the truth from the Old Testament.

And now to speak of the Psalms in a general way, and you may prove this for yourselves. As I read I see that out of one hundred and fifty psalms, ninety speak of the second coming of our Lord. Possibly I may be mistaken, but it would be very easy to correct this, and a profitable study to do so.

Prophecy is full of it; sixteen books of the Old Testament, and one in the New (Revelation). The coming of the Lord is the burden of prophecy. I may say it is the fulfilment of every hope; it is the accomplishing of every promise of the Word of God; and it is the time of rewarding for the deeds done in the body. Isaiah begins this prophecy; Malachi ends it. Prophecy is always associated with Israel and the nations; never connected with the church.

Then, coming to the New Testament, the evangelists speak of it something like one hundred times. In John xiv., "In my Father's house are many mansions," &c. There is one other reference I will speak of without reading it, that parable of our Lord concerning the nobleman who "went into a far country to receive a kingdom and return." The "nobleman" was our Lord, the "far country" heaven, the "kingdom" that which we read of in the book of Revelation. Our Lord received the seven-sealed book, the title deeds of the kingdom. It is a principle of God's truth, that judgment always precedes blessing and glory; therefore we are pre-millennialists on principle. We are forced to be, because it is the principle of God's truth, and I am sure if our brethren who take the other view would only see this, they must necessarily be pre-millennialists too.

Now I am going to the book of Acts, where our Lord ascends into heaven, where He is taken away from His disciples. I love to think of that glory-cloud that covered them all those years in the wilderness; how it came down once more, and took Him away to heaven. Acts i. 11: "Ye men of Galilee, why stand ye gazing up into heaven?" &c. Now notice the simple statement (and the more simple we take it the more we shall be assured) that the "coming of the Lord" is to be personal, literal, visible; and more than that (as we, if we had time, could prove), that the very spot from which He ascended is the spot to which he will descend. "His feet shall stand in that day upon the mount of Olives." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." To any plain man, to any sensible man, if I should say to you: I go through that door, and as I go away so I will come back again, it would not need any Greek or Hebrew to understand that. It only needs common-sense and plain English to understand it. "This same Jesus shall so come in like manner as ye have seen Him go."

The Epistle to the Romans is made up of three parts—the first eight chapters, of *doctrine*; the next three, of *dispensation*; the last four, *practical*. The second division of three chapters—ix., x., and xi., are all associated with the resurrection—blessing—and restoration of God's people Israel, which is always connected with the coming of the Lord. The apostle takes occasion in the sixteen chapters of the first Epistle of Corinthians to correct sixteen errors into which they had fallen. Yet bad as they were they still clung to the hope of the Lord's coming. "Seeing ye come behind in no gift, waiting for the coming of our Lord Jesus Christ" (i. 7).

In the next Epistle (Galatians) we find something remarkable, and yet not remarkable. In this Galatian epistle we find three things conspicuous by their absence. There is nothing about *singing*, as there is in other epistles; neither did the apostle ask them to *pray* for him, as he does in other epistles. The Galatians could not do it. They were living under law. And the great majority of professing Christians are the same. I don't believe they can either sing or pray, and if they do, it doesn't go much higher than their heads. To sing praise to God we must sing with the spirit and with the understanding. To pray acceptably—"we know not what we should pray for as we ought;" hence the Spirit must "help our infirmities" (Rom. viii. 26). If we pray, it must be "with the spirit," and with the understanding also. And those who have got into that legal condition spoken of by the apostle in the Epistle to the Galatians (one of the coldest and severest of all the Epistles), have very little use for the truth of the Lord's coming, whether pre-millennial or post-millennial.

In the next Epistle, the Epistle to the Ephesians, we find nothing about the coming of the Lord, because we are viewed as with Him "quickened," "raised," and "seated together in heavenly places in Christ;" one with Him in glory by faith, soon to be with Him literally. I believe that is the truth that we as Christians need to believe—that is the truth that we as preachers ought to preach to-day—the gospel of the glory. We speak too much about earthly, worldly, and carnal things. We are occupied with worldly things, "minding earthly things." Possibly some here to-day may be in the condition in which I was some years ago—striving, climbing, agonizing, and praying, getting up a round of the ladder day by day, finally falling perhaps further than I had got up. I was not making very much headway. One day I opened my Bible and found that instead of being at the foot of the ladder to agonize and struggle, God had put me at the top. How true it is that God always gives us the best. Satan tries to keep us from realizing our blessed position in Christ. Since I saw that truth, that I had died and was risen again in Christ, my whole Christian life and character have been changed. I don't struggle any more. I just enjoy myself.

In the Epistle to the Philippians, iii. 20, "Our citizenship is in heaven, from whence we look for the Saviour also, the Lord Jesus Christ." If we are citizens up

yonder we are not citizens here. I don't know how it affects you to get hold of that truth. I know what it did for me. Although a politician for many years, holding six positions under the United States government, "I quit," and I have no use for politics any more until He comes, whose right it is to reign. So about our "*glorious body*," we are to get it when the Lord Jesus comes. Oh, how great is this truth, how practical it is, how real it is!

In Colossians we read, "For ye are dead, and your life is hid with Christ in God," etc. (iii. 4). And I believe that one glimpse of that glory that is to come—that glory that is eternal—because it is His glory, and unfading, will make all glory down here look very dim.

Now the Epistle to the Thessalonians contains in every chapter some reference to the coming of the Lord; and that blessed chapter, the fourth, seems to be the culmination of it, "For this we say unto you by the word of the Lord." It was not Paul who said it. It was "by the word of the Lord." "If we believe that Jesus died and rose again"—we all do, of course we do! Well, *even so*—if we believe the first, we *must* believe the second.

Notice that 14th verse, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Then he tells us how—"For the Lord Himself"—not another. When He wants His people, the Jews, He sends His angels to gather out His elect from the four corners of the earth (Matt. xxiv. 31); but when He wants His church He will not trust that to the angels. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Now two or three things in conclusion about the practical part.

The Lord's coming is the time of reward (1 Peter v. 2-4). And I cannot help, as I go over all these things about the Lord's coming, dropping a word to the ministers who are here to-night. I believe your calling and mine, my brother, is to "feed the flock of God." I don't know how it is in your country, I have just come from my own (America), but it is lamentable and appalling, the ignorance of the children of God about the Word of God. God help us who know the Word to see the awful responsibility that is upon us; and to see the other thing—the wondrous glory awaiting those who "feed the flock of God." "Feed the flock of God which is among you." Read to end of verse 4: "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I am looking for that crown, and it comes only to those who "feed the flock of God." Our Lord Himself, in the Gospel of Luke, said that there would be no reward until He came. When thou makest a feast do not call the rich and those who can pay you back; but call the poor, the maimed, the blind, for they cannot recompense thee,

but thou shalt be recompensed. When? Not when you die. You are not going, as some of the preachers say, to get a robe and harp when you die: but at the coming of the Lord: "And he that hath this hope in Him" (as we read in 1 John iii. 3), "purifieth himself even as He is pure."

Now to *sum up* briefly, *How* is He coming? *when* is He coming? and *where*?

How will He come? *Literally, visibly, personally*, as we have seen.

When will He come? At any moment—and we believe from the teaching of God's Word that the only thing that hinders His coming is that the last member of the body of Christ may be gathered in. May we live so that we may not be ashamed before Him at His coming! He may come then at any moment.

Where will He come? First in the air, to meet the members of His body. And the members of the body and the living Head will be united in heaven. Afterward, He will come to the earth, and His feet shall stand, as we have said, on the Mount of Olives.

God grant that this may be a blessed practical hope to us from this night. May we see how full the Scripture is of it, and how it runs like a golden thread from Genesis to Revelation!

HIS RETURN OUR ONLY HOPE.*

I HAVE been just thinking how the great apostate systems, whether civil or ecclesiastical, are to advance in strength and magnificence just as the day of their doom and judgment approaches. Witness the woman in Rev. xviii., and the beast in Rev. xiii.

And I ask, "Is not this moment through which we are passing giving pledges of this? Do we not see the great ecclesiastical system advancing to occupy itself of the world with something of giant strength? And is not the world, as a civil or secular thing, spreading itself out in luxuries and attainments, and cultivation and magnificence, beyond all precedent? And are not these things the pledges that all is on the road to the display of the woman and the beast in their greatness and grandeur, which are divinely destined to precede their judgment?"

But again I ask, "Is there any such notice under the hand of the Spirit, that the *saints* are to rise to their great or beautiful condition before their translation? The *apostate* things are to be great before their judgment comes; but, I ask, is the *true* thing to be great in its way before its glory comes?"

This is an affecting enquiry. What answer does the oracle of God give it?

The second epistle of Timothy contemplates the *ruin* or *break up* of the church. But what condition does it anticipate things to be in afterwards? No restoration to spiritual strength or beauty in church order, but *the pure in heart* calling on the Lord together outside the great house, and following the virtues, and cultivating the graces, that belong to them and become them in company.

* From Vol. I., August No., 1894.

Jude anticipates the last days. But what then? He promises nothing in the way of restored order and power, but encourages the "beloved" to build themselves up in holy faith, and to be looking for the mercy of God unto eternal life.

The second epistle of Peter also contemplates the last days, and fearful *unclean* abominations among professors, and the *scorning of promises* in the world. But he gives no hint of restored order and strength in the church, but tells the saints to grow in grace and in knowledge of the Lord and Saviour, in the assurance that the promise of His coming and majesty is not a cunningly devised fable.

John contemplates the last days also; but it is under one strongly-defined characteristic—the tampering with, and the denial of the inestimably precious mystery of the Godhead-Persons, and the truth about the Son. But he expects us only *individually* so to hold by that mystery that we may not be ashamed before Him touching it when He Himself appears. . . .

All this, beloved, is serious and yet happy, for all is strikingly verified by the great moral phenomena around us at this moment. . . .

It is well. It is gracious in the Lord to cast up before our eye, in His word, the high road along which we were destined to travel, and the sights we were appointed to see. And it is happy to know that our translation does not wait for our regained condition of corporate order and strength. We might wait *long* if that were so, according to present appearances.

The WRONG things will be in their MAGNIFICENCE, just when their *judgment* comes—the TRUE thing will be in weakness till its GLORY comes.

J. G. B.

Signs of the Times.

JEWISH SIGNS.

THE HERZL ANNIVERSARY.

To commemorate the second anniversary of the death of the late Dr. Herzl, a mass meeting was held at "Wonderland," White-chapel Road, recently, with Mr. Joseph Cowen in the chair.

Herr D. Wolffsohn, of Cologne, President of the Zionist Actions Committee, moved:—

"This meeting, gathered together to commemorate the death of Theodor Herzl, places on record its abiding sense of his matchless services to the Jewish people and the never-ending sorrow which it feels that, called away in the prime of life, he was not permitted to complete the great work he so nobly began."

He said: Two years ago they accompanied Dr. Herzl to his last home, and then, as they stood round his grave, they raised up their hands and swore the old oath: "If I forget thee, O Jerusalem." They had then thought of Herzl's sole wish and desire, that his bones should be interred in the land of their fathers. If those were his mortal remains, Herzl was by no means dead, for he still lived among them in spirit. They would never forget their oath, as they could not forget Herzl, for he occupied too large a share in their lives and in Jewish history. What could he tell them of Dr. Herzl? They all knew what he had achieved. He was the first Jew who had done something positive, and all now acknowledged his greatness. Many ways led to Palestine. Let them conclude the work which Herzl began, and, if they worked united, they would succeed. (Cheers.)

Mr. I. Zangwill, who was received with loud and continued cheering, in seconding the resolution, said it was one in which he could agree with Herr Wolffsohn, although in that very hall, on his return from the last congress, he criticised what had taken place there. But Herzl's was a name which both honoured, and it brought them together that evening. A great crime of the Jewish people was that they would never trust any leaders. They always quarrelled, and, thinking they knew better than their own masters, would not give a man time to work out anything. A leader's policy must always be diplomatic, and he must be allowed a free hand. Jews had so many enemies in every country that it was very difficult for a leader to go straight to his goal. Herr Wolffsohn and himself represented different ideas. Every great man left not only one school of followers, but two, and frequently three or six, because each understood only one part of the system. A great Jew had said that one man cannot serve two masters. That might be true, but one master could have two servants. Dr. Herzl had two such servants—Herr Wolffsohn and himself—both doing their best, as they understood it, to carry forward the great ideas which Herzl brought into Jewish life. (Cheers.) They agreed that an end must be made to the philanthropic treatment of the Jewish problem. It must be dealt with as a political problem, and that could only be done by a great scheme of colonisation. So far they were agreed, and reckoning the two bodies together, that idea had now won over a majority among the thinking Jews of the world. Those people who said they must go on emigrating anyhow and anywhere without any political solution and without self-government were now in the minority. They had to stand up and prove their case—and a very bad case it was. When they said that the problem must be solved in Russia, were they thinking so much about the Jews of Russia as about themselves? The only liberty that the most emancipated Jews had was that they could live in some other people's country, but they could not live in their own. The Jews in every country in Western Europe had struggled for their rights, and in England had obtained them. The next thing to do was to help their less fortunate brethren to obtain equal privileges. It is usually said that the Jews were admitted to England in 1656, and only a few months ago a great dinner party was held at which Lord Rothschild was present and at which Mr. Lucien Wolf took the chair, to celebrate the 250th anniversary. But the Jews were not admitted. They numbered altogether some 11 or 12 millions, and there was hardly a quarter of a million here before the row began. Therefore, it was found that the idea of each community getting all rights for itself in every country was not a solution of the Jewish question. It only solved it for the few people who happened to be in that particular country, and in order that this solution by assimilation should be practicable, the people they lived among must be a superior or at least an equal people. Because a quarter of a million Jews obtained civil rights and assimilated in England it did not follow that the problem could be solved in the same manner in Russia, where five millions of people lived among a nation *inferior* to them. It would be a crime against civilisation if the Jewish community lowered itself to the level of the average Russian. (Cheers.) De Witte had said that the Jews could not be emancipated in Russia except little by little, because the people were not ripe for it, and even if the Duma did not give them civil rights there were still several other powers over the Duma. Everywhere the Jews were living under disabilities. What Herzl came for was not only to solve the problem of the Jews in Russia, but the problem of the Jews in the whole world. He came to raise the dignity of the Jewish people everywhere, to blow a call on the Shofar, a call to rise up and be a free people. (Cheers.)

JEWISH IMMIGRATION INTO PALESTINE.

The *Daily Mail* states that according to its Jerusalem Correspondent the influx of Jews into Palestine during the last few months has been remarkable. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in Jewish colonies along the sea coast. A few days ago some Jewish financiers made a trip to the region east of Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonise the district, but are rather suspicious of the neighbouring Bedouin tribes, who are averse from any permanent settlement being effected in their midst. The correspondent goes on to say that the Jews are in communication with the Government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbours the sale of large tracts will soon be completed.

THE REVIVAL OF PALESTINE.

"From the discordant speeches on Zionism and Itoism which still rend the air, the address of M. Ussischkin at the London Zionist League stands out with peculiar and pleasureable interest. The last Zionist Congress, largely under M. Ussischkin's leadership, swept the

East African proposal aside, and tied down Zionism definitely and finally to Palestine. At the same time it pledged the movement to a policy of gradual penetration into the country. From a statement issued by one of the Zionist organisations, it appears that, in the opinion of the Actions Committee, the bar placed by the Sultan upon Jewish immigration into Palestine has practically been removed. This has opened the door to the policy of penetration, and we are now enabled to see, from M. Ussischkin's speeches, how that opportunity is being used. In the first place, we note that land is being bought in the country, and the nucleus of a new colony being built up, while the Jewish Colonial Bank, with its old branch at Jaffa and the new branch about to be established at Beyrout, is assisting industrial undertakings by means of the credit and the expert knowledge which it places at the disposal of its clients. Concurrently with these facts a great immigration of Jews—an immigration to be counted by the thousand—is going on. Factories are being opened; and education—whether in Hebrew or in the higher secular branches—is being pushed forward. This activity—in refreshing contrast with the flood of words which still sweeps onwards from capital to capital—should be welcome to every Jew, whatever his political label. What one notes in particular is that the immigrants are not the old and incapable who go to Palestine to fill the cemeteries, but young men, who find work in the factories, and have the will and the power to regenerate the country. This may be Chovevi Zionism. But the name is nothing. It is the thing that counts. For our part we should be genuinely glad if the Zionists, or any other party, could do for Palestine what Great Britain is doing for Egypt. Such a work could reflect nothing but credit on the Jewish name, and we trust that the apparent acquiescence of the Sultan in the present efforts may be taken as an indication that he is awake to the value of Jewish energy and ability."—*The Jewish Chronicle*, June 8th, 1906.

Another Journal, under the heading of "Palestine Up-to-date," says:—

"The introduction of soap is doing much to civilise the people in the Holy Land. A large soap factory has been established on the site of ancient Shechem, and the people are beginning to use it on their persons instead of trying to eat it, as they did at first. Along with the introduction of soap, other reforms are going on. Bethlehem has been rebuilt, and the streets are lighted with gas. Nazareth is becoming the headquarters of big olive oil speculators. All around Shechem there is a lively demand for good soap fat, and the sleepy inhabitants of Ramoth-Gilead think of building a glue factory. Jerusalem is waking up also. It has a street-cleaning organisation, big clocks on its public buildings, and its suburbs are being built up rapidly. Even in the vale of Gehenna the price of land has gone up, and much building has been done on the Mount of Olives."

COAL FOR JERUSALEM.

One of the first results of the new railway from Joppa to Jerusalem is the opening of a trade in coal between South Wales and Palestine. The first cargo of Welsh steam coal to go out to the Holy Land was recently shipped at Swansea, and many Swansea people, whose national pride and religious feeling were stirred by the event, made excursions down to the docks to watch the loading. The consignment consisted of 2,250 tons; partly in coal and partly in briquettes. The coal is for Jewish merchants, and is for use in part for the engines of the railway; while the briquettes go on to Jerusalem for use in various mills, which are now developing under the assistance of the better transit of their goods afforded by the railway.

SIGNS OF THE APOSTASY.

"THE APOSTASY."

In 2 Thess. ii. 3 we are distinctly told that "the Day of the Lord (v. 2, R.V.) shall not come except there come THE APOSTASY first."

That was spoken of as then future; and as being a sign of the approach of that Day, leading up, first, to the revelation of the Lawless one. This Apostasy is now close upon us. Its signs abound on every hand.

In this connection, Mr. Panton's paper, "A New Peril," on page 100, is most timely.

We give three examples, which have, among many others, recently come before us:—

ENGLAND.

"The Professor of Moral Philosophy at Glasgow University, who gave the recent annual address at the Yorkshire Independent College, Bradford, touched with evident sadness upon a painful sign of the times—the way in which to-day the truths of religion are compromised by methods that are intellectually unsound. Dr. Jones does not hesitate to assert that 'the belief of the Churches in the

power of religious faith has sunk very low,' and that we are living largely 'in a realm of twilight, ambiguity, and compromise.' The Moderator of the Free Church Assembly of Scotland, Professor Bannatyne, has recently expressed some strong views in regard to the responsibility of the pulpit for this. He said:—

'If there is a plain and palpable inconsistency between a man's teaching and the creed of the Church whose bread he eats, if he is not convicted of breach of trust in earthly things, of which all men could judge, it is hard to see why he should demand credence when he speaks of heavenly things.'—(*The Christian*, London.)

Review by *Christian Life* (a Unitarian paper), June 6, 1906, on a book written by Archdeacon Wilberforce, "Light on the Problems of Life":—

"We have likened this book to a Unitarian almanack, and as such we can confidently commend it to the use and acceptance of our readers. It will confirm them in their most cherished ideas. . . . It must be understood that we by no means assume that the good Archdeacon's theology is Unitarian. All we say is that there is nothing else to be found in the particular selection from his utterances. He speaks of the Incarnation, but exactly in the same sense in which some modern Unitarians consider themselves justified in making use of that term. 'Humanity in its organic unity is one man, in each member of whom (*sic*) dwells potentially the same Divine nature which became actual in Jesus Christ.' 'God is the inmost substance in every man.' The truth of our Lord's resurrection is reduced to an unreal platitude. 'His cause conquered.' . . . 'When in the Litany we pray,' says the Archdeacon, 'against schism, I, personally, never consider that I am referring to those who conscientiously dissent from the Church of England'—[he could not; he does that himself]—'but to the separating elements in our own Communion,' &c.

THE UNITED STATES.

Dr. S. W. Crothers (an American) speaking before the British and Foreign Unitarian Association at its Annual Meeting, June 6, 1906, said:—

"America stood to-day to the believers in ecclesiasticism and ecclesiastical ideas as a horrible example of the results of secularism, &c. He would say frankly that one of those results which the most ultra Conservative Churchman imagined as coming from a country where there was perfect freedom in religion had actually happened in America. In America there was no Established Church, but there were places where they wished there was an Established Church of some kind. He could point them in New England to country communities that had relapsed into Paganism, and that were standing examples of the futility of some little sectarianism. That was one of the problems with which America had to deal. There was no religious teaching, sectarian or otherwise, in the free schools, and the question was sometimes asked: Might it not be that they were educating men for a new generation intellectually without adequately educating them morally. They were making them ambitious and keen to achieve, but not giving them the guidance that they needed for true citizenship. American civilisation had evolved men from whom they turned back in affright. . . .

"If people told them of the great evils that were being discovered in American life, they might as well believe them, for they were probably worse than they, in their innocence, could imagine."

A paper read by Rev. F. C. Southworth, President of Meadville Theological School, on the "State and Prospect of Liberal Religion in the United States," at the International Council of Unitarian and other Liberal Religious Thinkers and Workers, Geneva, August 29, 1905:—

"Mr. Southworth reported the growth of 'liberal' religious thought in America, and the spread of Unitarian influence, and affirmed 'with entire confidence that there is no permanent prospect for any other kind of religion.' In another part of his paper (curiously enough) Mr. Southworth spoke of 'the increasing absorption (of the Americans) in material pursuits, the apparent lowering of business standards, and in the diminished interest in the ideal side of human life. He also refers to a general 'decline in Church attendance,' and in poetry, music, and art."

FRANCE.

Congress of Freethought, at Paris, September, 1905, at which 5,000 were present:—

"Professor Sergi impressed upon the Congress 'the urgency of uprooting everywhere the tyranny of dogma,' and suggested that men should 'repudiate all messengers from heaven as the Apache Indians do.' M. Lauvent Tailhale said: 'Toleration towards people who are reactionary, cowardly and favourable to follies, is quite inadmissible now, in this final struggle of Freethought against Clerical-

ism and of reason against folly. We must not spare our enemy. We must hunt him down as a danger to the public.' M. Cyvoct called for a compendium of Freethought doctrines, and a catechism to correspond with it, &c."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. B. (Stuttgart). We cannot tell you more than is written *re* Cain's wife. There are books which deal with such questions, and make calculations as to what may have been the number of people on the earth at that time. It must have been, as you suggest, a member of his own family. We are not told the names of all Adam's children; only those whose names are necessary for the history.

A. E. C. C. (London, N.W.) Thanks for your notes on our Ten Sermons. We will look into the points before printing another edition.

As to our having died with Christ and risen with Him, etc. This is all in God's "purpose." We were "chosen" in Christ before "the foundation of the world" (Eph. i. 4), but we died with Christ when He died in A.D. 29, but *experimentally*, now in our own experience and "in due time" (1 Tim. ii. 6).

Our work on the Apocalypse is a reprint of the papers which appeared in *Things to Come*.

W. C. O. We think 1 Cor. xii. 4-6 is individual, not denominational. The words "every man," in verse 7, seem to require this. In 1 Cor. i. and iii. it is of course the making much of men as individuals, and as heads, or leaders of parties. To what else can the "divisions" refer? The word "carnal" in 1 Cor. iii. 1-5 is used of the effort to make a unity of the body, a corporate unity, in the place of the spiritual unity of Eph. iv. 3. It was this that made the Apostle determine not to speak to them of the "Mystery" when he went to Corinth (1 Cor. ii. 1, R.V.) Those who are taken up with their own "bodies" are not in the necessary spiritual condition to hear of, or receive the truth of the "One Body."

ANON (Lancaster). In the card as to "The Scriptural order of Church Fellowship" which you send us, we note that none of the five points, or Scriptures referred to, are from the Church Epistles! They are all from the Prophets, Gospels, and Acts! This is truly significant, as showing the low estate into which the ground of "Church Fellowship" has degenerated. The Lord's words, "Ye do err, not knowing the Scriptures," are as true to day as ever.

W. T. (Croydon). With regard to the case you speak of, we may ask: What Scripture justifies us in believing that God ever "withdraws His Holy Spirit" from one who is really a new creation in Christ? Such was the case in the former Dispensation of Law, when the Spirit of God "came upon" people; but not in this Dispensation of Grace, when He is said to be "in you." As to the cases you refer to you *do* say "they have *apparently* turned to God." That is the very point. "Man looketh on the outward appearance;" upon what *appears* on the surface. But God looks within, and has respect only to what is "the work of His own hands."

All such cases we must leave; and judge ourselves rather than them. There is not much help in these cases from the words "I, if I be lifted up will draw all men unto Me," because the "all" there must mean "all" without

distinction of race or birth: and not "all" without exception.

The text which really applies is John vi. 37. "All that the Father giveth Me shall come to Me." Here is rest. Here is the answer to all your questions. All outside this is only *Religion*, and has to do only with the Flesh.

E. T. (London). The subject you enquire about—the various names by which our Lord Jesus is called in the New Testament—has never yet (so far as we are aware) received the attention it deserves. Nor have we ever had the time to go thoroughly into it ourselves. We have, however, noted the following expressions:—

1. Ἰησοῦς (*Jesus*) without the article.
2. ὁ Ἰησοῦς (*Jesus*) with the article.
3. χριστός (*Christ* or *Messiah*) without Art.
4. ὁ χριστός (*the Christ*) with the Art.
5. Ἰησοῦς χριστός (*Jesus Christ*) without articles.
6. Ἰησοῦς ὁ χριστός (*Jesus the Christ*) with one Art.
7. ὁ Ἰησοῦς χριστός (*the Jesus Christ*) with one Art.
8. ὁ Ἰησοῦς ὁ χριστός (*the Jesus the Christ*) with two Arts.
9. χριστὸς Ἰησοῦς (*Christ Jesus*) without articles.
10. ὁ χριστὸς Ἰησοῦς (*the Christ Jesus*) with one Art.
11. ὁ χριστὸς ὁ Ἰησοῦς (*the Christ the Jesus*) with one Art.

Beside these we have their various combinations with the word κύριος (*kurios*), *Lord*.

All these separate titles have their own meaning; and should be studied, not only in connection with these meanings, but with reference to their distribution between the various books of the New Testament; especially as between the Gospels, and the Church and other Epistles.

All this only shows us that in the case of God's Word we have to do with an inexhaustible book.

J. C. (Nottingham). 1. We do not think that such passages as Acts vii. 58; viii. 3; ix. 1, etc., taken with 1 Cor. xv. 9, prove that "the Church of God was then in existence," in the sense in which that term is used of the Mystery (or Secret concerning the One spiritual Body of Christ).

As we have before pointed out, the word ἐκκλησία (*ecclesia*) has several usages. It means, literally and etymologically, *called out*: and hence it is used of any *assembly* of people *called out* from among others. Of (1) *Israel*, as called out from other nations (Acts vii. 38). (2) A *Tribal council* (Gen. xlix. 6). (3) The congregation of Tabernacle and Temple *worshippers* (Ps. xxii. 25; Matt. xvi. 18). This is its sense in the Acts and the passages quoted above, as well in many others, such as 1 Cor. xv. 9; Rev. ii. and iii. (4) It was used of the congregation of a synagogue, James v. 14, compared with chap. ii. 2 (see margin). (5) It was used of a "town's meeting" of citizens (Acts xix. 32, 39, 41). (6) But in Ephesians it is used in a sense entirely new, and different from all the others. It is there used in its very highest sense by the Holy Spirit of those who are *called out* and brought in to be members of the One Body of which Christ is the Head (Eph. i. 22, 23; iv. 4, 12). We must rightly divide these different usages of the word "church" if we would avoid all confusion.

2. It is impossible for us to say exactly when this last usage commenced. The revelation is not given before Ephesians, which was the first of the three prison Epistles, all written after the close of the Acts of the Apostles.

3. "The Church of God," in the sense of God's assembly, or the assembly of those who feared and worshipped and served Him, has always been in existence, ever since "men began to call on the name of Jehovah" (Gen. iv. 26).

4. "The house of God" in 1 Tim. iii. 15 is used in the highest sense, as shown by the explanatory sentence which is added—"the Assembly of the Living God." This is the same as Eph. i. 22, 23. On the other hand, "the

house of God" in 1 Peter iv. 17 is used in a wider, or Old Testament sense (compare 1 Chron. xxii. 1; Heb. x. 21); whereas in 1 Pet. ii. 5 "the spiritual house" is limited by the special description given.

6. The standing and destiny of believers addressed in James, Peter, and Hebrews can hardly be the same as those of the One Body, though it may be very slight and differ only in degree. In a large house there is the husband and the wife, the children, the relatives, the guests, the servants. But all are the one house. All cannot occupy the same chairs, or be in the same room—"star differeth from star in glory." All are saved ones. All saved from the same lost condition. All saved for eternal glory. The difference is not in *kind*, but only in degree or *position*.

M. C. That Paul's commission was different from that of the Twelve may be seen clearly from Acts xxvi. 16-18, which reads like the Epistle to the Colossians.

You may see what stress the Apostle lays on this distinction, which marked the Gospel committed to him. Read carefully such passages as Rom. ii. 16; xvi. 25. 1 Cor. iv. 15; xv. 1. 2 Cor. xi. 4. 1 Thess. i. 5. 2 Tim. ii. 8.

W. H. (Cork). Your views on the Rev. F. B. Meyer's comments on Job iv. 18 (in *The Christian* of July 5th) are quite to the point. We have an inspired record of the words of Eliphaz, but it does not follow that the words of Eliphaz were inspired. Indeed it is twice stated (Job xlii. 7 and 8) that he had "not spoken of me the thing that is right." It is manifestly wrong, in spite of this, to comment on what Eliphaz said of God as being right, and to proceed to build up a theory of God's bearing with angels and requiring millenniums to bring His training of them to maturity.

Some writers may say anything so long as it is only the product of their own brains; but others are condemned if they endeavour seriously to discover what the Word of God really teaches.

H. D. Thanks for your cutting containing the imaginations of Sir Oliver Lodge on "Science and Religion." The address was suited to the place (the City Temple, London). This is the sort of stuff that is eagerly swallowed by the multitude and regarded as truth. But what does it all amount to? "It has been almost, though not quite, discovered." "Apparently." "Used to think." "As far as can be seen." "It might be." "Perhaps." "He wanted to put into people's heads the idea." "He did not believe." "His belief was—and he admitted this was speculation." "He believed."

Now what does all this amount to? Where is the "science"? For the Latin, *scientia* means *knowledge*. All that we really learn from Sir Oliver Lodge is what he *believes*, and *thinks*, and does *not believe*. When we know that, how are we one penny the better for it? People who will swallow this will readily believe "the lie."

S. R. H. (Cork). As to Luke xxii. 37, the buying the swords, &c., was doubtless done in order to bring about the *reckoning* foretold in Isa. liii. 12. All connected with His death was what He Himself "accomplished" (Luke ix. 31. Compare John xix. 28). It does not say that he was a transgressor, but that He was "*reckoned*" by His enemies to be one.

E. C. (London). Read Luke i. 31-35. No one can tell us more than that: and keep to Scripture terms. The prepared (Heb. x. 6) body must have been from His birth, not from His baptism. Eighteen years before His baptism He declared that He was already about the

Father's business (Luke ii. 49), and the Father's will, which He came to do.

D. M. (Glasgow). Matt. xviii. 10 speaks of angels beholding the face of the Father. What "no man can see" is one thing: what angels may be able to see is another thing. What flesh and blood cannot do is possible to spirit-beings like angels.

J. D. (Crischona), L. K. (Bayern). Your remarks on "The Lord's Day" are welcome. Early in next year we propose to insert a series of papers on this subject (Rev. i. 10). In our papers on the Apocalypse we find we touched only the fringe of the subject; but we have since met with so much misunderstanding on the subject; and we so increasingly see the importance of it, that we have gone exhaustively into all the questions connected with that subject.

The title of our Papers will be

"THE LORD'S DAY" (Rev. i. 10):

IS IT A DAY OF THE WEEK,

Or, "THE DAY OF THE LORD?"

This brings the issue down to its crucial point. And if we prove, as we believe we do, that it means grammatically, historically, and scripturally, "the Day of the Lord," then the interpretation of the Revelation is settled once for all.

We propose to commence these papers in January, 1907, if the Lord will, together with another series

"ON BAPTISM,"

by a brother in U.S.A., who has dealt with this question in an exhaustive manner, so completely embodying the whole of the Biblical types and teaching, that we have never seen anything yet to equal the masterly way in which the whole subject is dealt with.

"SELAH."

The papers on the word *Selah* will be suspended. Enough perhaps has been said to set forth the usage of the word: and the principle having been sufficiently illustrated, our readers can carry out and study the further examples for themselves.

The papers will be completed in book form, with a view to their separate publication in due course.

"LEAVEN."

There has been such a large demand for our August Number, with the Editorial on "Leaven" (one order being for 350 copies), that we have decided to issue it in a separate form towards the end of the year. Further announcements will be made later.

RHONDDA VALLEY.

Mr. G. Richards, of 6 Bethesda Terrace, Hafod, Rhondda Valley, South Wales, would be glad to hear from other readers of *Things to Come*, in the Rhondda Valley and vicinity, with a view to meeting together for the mutual study of the Word of God, and prayer.

ACKNOWLEDGMENTS.

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N.B.—About £100 is required to warrant a commencement. About £30 has been received. All donors above five shillings will receive a copy free; and to the value of their total donation if they so wish.

THINGS TO COME.

No. 148.

OCTOBER, 1906.

Vol. XII. No. 10.

Editorial.

"I HAVE GIVEN THEM THY WORD."

It is full of instruction for us to remember that these are among the *last* ministerial words of the Lord Jesus.

His *first* ministerial words related to the same Word of God—"It is written." These were the first official words of the great prophet and messenger of Jehovah.

Three times did He speak; and three times did He thus rely wholly on the written Word of God (Matt. iv. 4, 7, 10).

Three times also did he refer to the same Word in the closing words of His ministry (John xvii. 8, 14, 17).

Taking them in their inverse order we get—

- (1). "Thy Word is Truth" (v. 67).
- (2). "I have given them Thy Word" (v. 14).
- (3). "I have given unto them the words which Thou gavest Me" (v. 8).

The whole prayer is wonderful, truly solemn, and fraught with the deepest spiritual truth and teaching.

By three titles does He address the Father. We speak of this as a prayer; but it does not say that He prayed in the same sense that *we* pray. He "spake" and "said"*

1. When He speaks with reference to Himself, it is simply—"FATHER," implying the full sense of His equality with Him.

2. When He speaks with reference to His people, it is "HOLY FATHER," with the implication that in themselves they are unholy, and He alone is Holy.

3. When He speaks with reference to the world, it is "RIGHTEOUS FATHER," with the implication that the world is unrighteous, and He alone is Just and Righteous, as well as Holy.

In these last Ministerial words the same fact is stated as in His last words as the Son of Man on the Cross.

"I have finished the work which Thou gavest Me to do" (v. 4).

"It is finished" (xix. 30).

What was finished? The Father's business which He came to be about, as declared in the one solitary utterance that is recorded during all those thirty years (Luke ii. 49).

He had come to do the will of God (Ps. xl. 8; Heb. x. 7, 9). He had done it, and finished it. And, in that He finished it, He left nothing that was not finished; nothing for His people to do but to rest on His work and His word, and to enjoy the everlasting result of both.

* In v. 7 He makes request (*ἐρωτᾷ*, *erōtō*).

Having yielded up His trust, He handed another over to us: "As Thou hast sent Me into the world, even so have I also sent them into the world" (John xvii. 18).

For what purpose? The answer is given in verse 4: *To glorify God on the earth*; and in verse 6: *To manifest the Father's Name*.

What a solemn trust is committed to us: and *all* is by the gift of God.

1. We are given to Christ. Seven times over in John xvii. is that great fact and truth declared (vv. 2, 6, 9, 11, 12, 24).
2. We are not of the world (v. 14, 16).
3. We are left in the world (v. 11, 15).
4. We are sent into the world (v. 18).
5. We are hated by the world (v. 14).
6. We are kept from the evil in the world (v. 15).
7. We are to witness for Christ in the world (v. 20).

And when this great trust is declared, it is all condensed in one brief sentence (v. 14)—

"I HAVE GIVEN THEM THY WORD."

Nothing more, nothing less, nothing different.

Let us give this declaration the chief place in our thoughts.

What solemn, weighty, and far-reaching words they are!

Of all that the Lord might have given there is only one: "THY WORD." Nothing higher, nothing lower, nothing different. Not a Prayer-book, not a Hymn-book, not a Manual of Devotion, or Guide to a Devout Life; but "Thy Word." Not the Bible merely *as a book*; but that Book, because it is "the Word of Truth" (v. 17), God's Word. It is this that gives such solemnity to our trust; and it is this that should fill us with the most scrupulous care, lest we infringe it in the slightest degree.

How it emphasises the great requirements on our part as Trustees or Stewards!

"It is required in Stewards that a man be found FAITHFUL" (1 Cor. iv. 2). It does not say *successful*, but "faithful." True *success* is to be measured by the degree of *faithfulness* in the discharge of our trust, as stewards.

This is the great commendation pronounced by the Lord in verse 6,

"THEY HAVE KEPT THY WORD."

Thus we have the two sides of the trust given to us:—

"I have given"—"they have kept."

This is the very same test which is applied by the Lord to His own faithfulness:

"Thou hast given"—"I have kept."

How blessed for us to be engaged and bound together in happy fellowship in such a trust as this! How great and glorious it seems when lifted out of the mire of tradition, and set upon this rock of the Divine counsels and purposes!

O that we may rise to the great and solemn responsibilities of our trust as embodied in these brief sayings:

"Thou hast given"—"I have kept."

"I have given"—"they have kept."

The word used of *our keeping* of our trust is exactly the same as that used of the Lord's *keeping* of His trust. It implies *watchful care* rather than *safe custody*.*

And it has regard to the sure *result*, rather than the *means* by which that result is secured. Both words are used in verse 12. While He was with those who were given to Him, the Lord *guarded them with watchful care*,† and kept them in such *safe custody* that not one was lost of those who had been thus given.

This is the word which applies to us as students of this Word of Truth.

O may it be said of us

"THEY HAVE KEPT THY WORD."

Not merely keeping it in such *safe custody* that none can get it; but *guarding it with such watchful care* that nothing else may take its place; and no tradition come into competition with it.

We are to guard it with such care, that nothing shall be done, no methods adopted, no new fashions followed that would, in the slightest degree, imply either that it is not *necessary*, on the one hand; or, that it is not *sufficient* on the other hand.

We are to guard it with such *watchful care* that nothing may mar its truth, or throw doubt upon its power.

We are to receive it, "not as the word of men, but as it is, in truth, the Word of God" (1 Thess. ii. 13).

Men are the mediums by which it comes to us. They are the transcribers, the transmitters, the translators: but not one of them can say, "I have given it." Not all of them together can say, "We have given it." Men can *give* nothing but their own failures and frailties and infirmities by which their stewardship is marked.

Only ONE could ever say—

"I have given them Thy Word" (v. 14).

May it be said of us—

"They have kept Thy word" (v. 6).

Only ONE could ever say—

"I have given unto them the WORDS which Thou gavest Me" (v. 8).

May it be said of us—

"They have received them, and

They have believed that Thou didst send Me" (v. 8).

These "words" (in v. 8) are not merely the words as composed of so many letters. The "Scribes" received them and counted them with scrupulous care. But these words are the words joined together in *sentences*, as containing and claiming to be the sayings of God. The Disciples recognised and received this claim, which the Rulers did not. May it be true of us

* This is φυλάσσω (*phulassō*); while the *watchful care* is τηρέω (*tēreō*). This latter word occurs four times in John xvii. 6, 11, 12 ("I kept them in Thy name"), 15. The former once, v. 12 ("I have kept (them) and not one of them is lost").

† It is the Imperfect Tense:—continued to keep.

with regard to these "words," "they have received them."

There is one other result recorded, as the consequence of this reception—

"The world hath hated them" (v. 14).

Let us not mind the hatred of the whole world if we can only have the Lord's approval, and hear Him say of us, "*They have guarded Thy Word with watchful care.*"

Let us be content with the *one thing* which the Lord has given. Let us not seek to substitute anything for it, or to add anything to it, as though it had lost any of its native truth and power.

Let us heed the admonition to Timothy in connection with this all profitable God-breathed Word: "Continue thou in the things which thou hast learned and hast been assured of, knowing of Whom thou hast learned them" (2 Tim. iii. 14).

We have learned of

THE LIVING WORD,

THE WRITTEN WORD, and

THE PREACHED WORD.

These three form God's all-sufficient provisions for the accomplishment of all His counsels and purposes here in this world.

There is no fourth provision. No musical Word; no sung Word.

Let us not, by *supplementing* these three, imply that they need a fourth, or that they have lost any of their power; or need any other help.

Let us not by *substituting* anything for them imply that they are not needed at all.

There is great danger lest, by one or other of these evils, we should fail in the solemn trust that is committed to us.

Let this great and solemn fact be ever present with us:

"I have given them Thy Word";

and let nothing weaken the power or impair the solemnity of this declaration:—

"I have given."

In that priceless gift we have all that is absolutely necessary for time and for eternity.

It is our "Shield" to defend us (Ps. xci. 4).

It is our "Sword" to protect us (Eph. vi. 17).

It is our Sustenance to nourish us (Deut. viii. 3).

It is our Support to strengthen us (Acts xx. 32).

Oh, that we may guard that Word with watchful care; that it may keep us in safe custody, and preserve us from all the traditions of men, all the snares of the enemy, and all the wiles of the devil.

Contributed Articles.

"THE POWER OF HIS RESURRECTION":

OR,

WHAT IT MEANS TO BE "RISEN WITH CHRIST."

A CAREFUL and thoughtful study of the Resurrection of the FIRST-BORN ONE out from among the

dead—by which He became the “Beginning of the New Creation (Col. i. 18)—confirms us in the settled judgment that our Lord *must* have risen on the first day of the week, agreeably with ancient Christian (not Judaised) doctrine.

The Lord came to *fulfil the Law and the Types*.

We find confirmation, from His antitypical office, that Christ arose on the first day of the week, called, in relation to, and in anticipation of, this great fact, the *eighth* day. Throughout Scripture this number is significant of Resurrection. As the first day is the beginning of a new series, so the eighth day was emphatically typical of the beginning of a new creation.

The *seventh* day intimates the completion and Sabbath rest of the natural world, as the *eighth* day images the beginning of the spiritual world—the New Heavens and the New Earth.

The typical Aaron was consecrated Priest on the eighth day, after waiting seven days (Lev. viii. 35; ix. 1). This was connected with a threat of death in the case of disobedience, because all within the number *seven* is subject to the law of DEATH.

If our Lord had arisen on the Sabbath He would have done so under the laws of the natural man, and would not have obtained LIFE (ζωή *zōē*), and exemption from DEATH.

But Resurrection on the *eighth* day brought Him under the rule of the New Creation, along with its correlative Immortality.

We may learn an instructive lesson from Lev. xxiii. 39, *et seq.* The first and the eighth days are identified. On this day the people were to keep a happy, festive, holy day (which, however, fell into abeyance for a thousand years).

The Feast speaks of a great Future Purpose for which Israel had been separated. In Heb. iv. 8, 9 reference is made to “another day”; a Sabbath Rest, beginning typically in Millennial times, but carried forward into its fulness when righteousness shall dwell in the New Heavens and the New Earth; when Eternity shall have abolished seasons, and the eighth day becomes antitypically fulfilled in the one Eternal Rest.

Again, in type, circumcision was on the eighth day, being connected with the thought of Resurrection and a New Relation, the beginning of a new *order* and era. In Col. ii. 11, 12 this type is associated with burial and resurrection. Indeed, the rite being peculiarly connected with the *eighth* day, and identified with burial and resurrection (even Christ's), prefigures the New Creation of 2 Cor. v. 16, 17, in which we are *now* to reckon ourselves, in the way of faith, and spiritually.

Moreover, in Col. ii. the Apostle earnestly exhorts the saints not to “handle, taste, or touch” (among other effete types) “Sabbath days,” which were a “shadow,” but “the substance is of Christ.”*

What aileth the Sabbath? this: that, “That which decayeth and waxeth old is ready to vanish away.”*

Again, in 2 Cor. v. 16, 17, the Apostle enunciates a

* In ver. 16 the plural σαββάτων (*sabbatōn*) has an inclusive and general signification.

great principle, Divinely revealed. In Christ risen, the old creation, its types, figures, and religionisms are all gone, vanished.

Their place is taken NOW, in the way of faith, by the New Creation, New Heavens and a New Earth, and the Holy City, and *no temple therein*.

The *Substance* being manifested, the *shadows* have disappeared, gone out of existence (Col. ii. 17).

Thus we are instructed that it is wrong any longer to be living as in the *Old Order*; that indeed it is right only to live *now* in the *New Order*.

For “if any man is *in Christ* there is a New Creation” (or he is created a new creature), that is, he obtains a new standing “in Christ” *risen*.

Now the logical sequence of such a new order of BEING is that to him who has become so “the old things (*order*) are passed away; behold, all things are become NEW, and all things (of this New Creation) are out of God,” that is, “not made with hands” (Heb. ix. 11).

* * *

Such things, however, as the types and shadows of Old Testament times do not essentially concern us who have died with Christ, together with Him have been baptized under the earth, out of which we have risen with Him into a “newness of life” (Mark x. 38, 39).

The sacred seasons of an archaic period were the *shadows* of the *millennial era* yet to come (Heb. ii. 5; vi. 5) prefigurative of that blessed time when all Israel shall be gathered into their Land of Rest under the personal rule of their Lord Messiah.

The literal explanation of those beautiful types does not, indeed cannot, apply to that “called-out” assembly which is the *Body of Christ*; a unique position.

The keeping of Sabbaths and seasons was an integral part of that “middle wall of partition” which embraced the religious system known as *Judaism*.

The Mystery of the Elect-Company, which is *His Body*, carries us right across the ruins of that system contained in ordinances.

The Resurrection places us right beyond all ordinances, without exception, that have been, or are, of this Old Creation, and beyond all human judgments, thank God.

God has given to us a new standing and condition in His Son Christ Jesus, risen from among the dead.

If we go back from this God-given standing to archaic elements, then, as the Apostle instructs us in his Epistle to the Galatians, we are “fallen away from grace.”* In his Epistle to the Colossians we are warned against subjecting ourselves to man in the matter of a feast, or new moon, or Sabbath days, “seeing that the bond of ordinances is cancelled.” For in ch. ii. 11-15 we are taught that all divine ordinances were cancelled in Christ; and in verses 20-23, that human ordinances are abolished also in Christ.

The shadows have been replaced by Christ, in whom we are complete (ver. 10). A true Priest after a new

* In Gal. v. 4 the words are ἐν νόμῳ (*en nomō*)—“by Law;” the article being omitted in the original text indicates Law in general as being intended, not the Law of Moses in particular.

and ever-living order has been instituted. This "great Priest," the Lord Messiah, has now entered the tabernacle of the temple of God, which is in Heaven. We can only truly worship and please God in the place where the Priest is (John iv. 21, 23, 24); there is only, now, one "Place of Worship," which we are told is above, for "the Jerusalem that is above is *free*, which is the Mother (Church) of all of us. In that freedom stand fast."

In that glorious mansion there are no seasons; for time, and the things of time are unknown.

What God has put asunder let not man join together.

The present-day hankering after some ritual observance, however small, be it even the keeping of a Sabbath, is a sad proof how very few, even Christians, are capable of realising that they are no longer of this earth, its times and its seasons, and its first Adam, with his carnal and earthly ordinances of religion. The axe has been laid at the root of *that tree*; the whole thing and its Sabbaths buried in the tomb of Christ, and we are risen with Him, in His Resurrection, into a newness of life.

This fundamental truth (THE ONE) of our NEW STANDING before God in a new nature has been forgotten; we have "put on Christ," and are now on that ground where all things are become NEW.

Some among us have been baptized under water—a Jewish type, significant of a new birth with relation to the Millennial Kingdom.

But I would sincerely ask whether, or not, we all understand what it is to have drunk of His cup (His death), and to have been baptized with the true Christian baptism in *His burial*, His baptism under earth? when by grace, in the way of faith, we rose up out of the earth with Him in His Resurrection.

Thus did we "put on Christ." THEN were our feet firmly planted on new ground. THEN did we enter with Him into His new creation. THEN did "the old things pass away:" and the well-instructed disciple ought to understand that from that time he is called upon "to live in SPIRIT;" *i.e.*, the New Nature, as having become a partaker of Christ's glory in the heavenly places far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; where there is no longer any temple, or sun, or moon; but seated there together with Christ we are enlightened by the glory of God, and the Lamb is the Sabbath and Eternal Rest.

Through knowing the FACT of Christ's Resurrection, but not apprehending the "POWER" of it, the true significance of that momentous fact, "The Resurrection," many persons remain under bondage to "beggarly elements."

These τὰ στοιχεῖα (*ta stoicheia*), called in the Epistle to the Colossians "the *stoicheia* of the world" (ch. ii. 8, 20), are legal observances, various rites and ceremonies, and are alike denounced in Gal. and Col.

From all such the enlightened believer has been completely freed, in and by *the resurrection of Christ*; freed from every item of the Law of Moses, and every

other ritual and ceremonial law, whether divine or human.

Such an one has not, however, become lawless, for he has become ἐννομος (*ennomos*) "*ennomos* to Christ" (1 Cor. ix. 21) *

That is to say he is no longer under any former laws, nor under any natural law, whether Sabbatic, Mosaic, or human, but is *now* (in *this* resurrection era) to live under *Christ-law*.

It is scarcely necessary in writing for highly intelligent readers to say that, of course, *this Law* is *that* of the New Creation into which the Lord Messiah brought the members of His body when HE became the "πρωτότοκος (*prōtotokos*), the Firstborn from the dead." As such He became the head of His body, the Church (*the elect-assembly*) (Eph. i. 19-23).

Through His cup and baptism (His death and burial) He for ever set a gulf between the Old and the New eras. Our thoughts are never again to be in bondage to this worldly and carnal sphere. We are no longer to be local and parochial; henceforth our thoughts, our lives, are to be divine and cosmic.

We are no longer to wander away among the extinct products of bygone eras—of an Old Creation. The doing so would be as if one of the curious fossil creatures were to revive out from the rocky strata, come up into our present life, and preach to us a reversion back to the primeval times of its old life.

Our God Most High is not parochial; He does not deal with *texts* and *passages*, but He ordains great PRINCIPLES.

That which governed Eden became marred, and vanished. The Patriarchal principle of Divine rule was of another kind to that of its successor the Mosaic age: this again has been superseded by the principle of grace.

What was Old and Typical has been superseded by that which is New and Real, even Christ. Sabbaths and rituals of an extinct dispensation could never be worked into an age of Grace.

Thank God, many of us have received that seeing eye and understanding heart which enables us to know that we are passed from death unto life, from an archaic type and its laws, into the New Creation wherein all things are become NEW.

The young ruler who came to our Lord was wise. He found the Key of Knowledge, and learned that the Eternal and Sabbatic Rest, which he had failed to obtain through Law and Sabbath, had been secured to him by the Lord Messiah.

The world is counted as dead before God (Rom. iii. 19); judgment has been passed upon it. Its dead cannot keep a Sabbath; and the living have outlived

* The apostle writes as from the ground of his new standing in Christ (ver. 20) "not being myself under law" (*see Revisers' Greek*); ver. 21, "not being without a law of God, but *under Christ's Law*." We are under a Law of God; we are under obedience to Christ's Law, or commandments; (comp. Matt. xxii. 37-40; Rom. xiii. 10; Gal. vi. 2). Gentiles were never under any law; and certainly are not to be brought under any now. Christians are "freed from Law."

it (in Christ Risen), therefore it has been removed in order that a better order and type might be introduced.

Again, if our Lord had arisen from among the dead on the seventh day, this would have been actually a resurrection as to *fact*, through reversion to type, back again into the old natural creation, which would have meant a return under the old law and rule of a decayed and vanished environment, from the bondage of which He both suffered, and died, and rose again to deliver us (Rom. vi. 4. 2 Cor. v. 16, 17. Ephes. i. 3, 20; ii. 6, 21; iv. 22-24. Col. i. 12-14; iii. 1-4; 9-11; Heb. viii. 13; Rev. xxi. 5, *et alia*).

Finally: If the Lord had obtained Immortality for us (as indeed HE did), then a resurrection on the seventh day (old creation time) would have been, and would have meant, a resurrection in which the New Resurrection Life had become evolved out of the Old Creation.

This would have been along the lines of, and on the principle of, an organic evolution of the New Creation out of the present old and very evil world!

Thus Darwinism and anti-Biblical Evolutionist doctrine would have been endorsed, and *rationalism*, also the *new humanism*, in their many forms, encouraged. But, no; Holy Scripture teaches, as regards the heaven and the earth that are yet future, a New Creation (coming after a former catastrophe), carried out by Divine fiat on the farther side of the Resurrection unto Life, in conformity to a new type, containing its own new and specific quality of life, and consequently including nothing—not anything—that has existed in a former age. No, not even a toe of the Old Creation shall be found treading upon the heel of one who is in Christ Jesus a New Creation.

If anyone should ask for a "connecting-link," let him lay *this* true saying to heart, viz.: "Behold, I make all things New" (Rev. xxi. 5).

To-day we are called upon to live in the present enjoyment of this wondrous heritage; therefore, logically, Sabbaths, special places of worship, ordinances, priests, altars, festivals, everything indeed that has been, or is now, related to the old and natural creation has been, and is abolished; the old creation has been, and remains, *buried in the tomb of the Lord Jesus Christ*.

It is *now* resurrection into the NEW ORDER, wherein we are seated together with Him in Heaven (Rom. vi. 4-6. Ephes. i. 3, 20; ii. 6. Col. ii. 9-15. Heb. ix. 4).

In that eternal state there are "no meats nor drinks, nor holy-days, nor new moons, nor Sabbath-days, nor ordinances, as in Col. ii. 20; because in the Heavenly and Spiritual universe there is to be NO TIME; also because all ordinances, whether human or divine, have become superfluous owing to the Divine purpose concerning us that "*in Him ye are complete*:" of this prize let no man rob us (Col. ii. 18). But keeping fast hold upon the Head in Heaven, and *living there*, we are not to be, yea more, we cannot be, associated with the tabernacles of an old and effete creation. For our

Priest and our Tabernacle are in Heaven, amid the glories of the New Jerusalem (Gal. iv. 26, 28; v. 1).

A profound change has taken place in the environment of one who has "risen with Christ." The believer has already (in the way of faith) been removed from his old social and religious environment and standing into his new standing, condition, and character, which is IN CHRIST (John xvii. 3. Acts iv. 12. 2 Cor. v. 17. Gal. ii. 20. Eph. i. 10, 20, 23; ii. 6. Col. iii. 10. 1 John v. 11, 12, 20).

In the natural world, *life*, to be perfect, must ever be in complete correspondence with its environment. It is just so likewise in the spiritual sphere.

Christ's own principle and *teaching* was "Abide in ME."

If this very vital and settled law holds true of our present world, and is in conformity with the instincts and experiences of all natural kingdoms, how much more important must the enunciation of such a principle be in the spiritual environment wherewith our LIFE is to be in correspondence during Eternity. The Perfection of LIFE in the New Creature (2 Cor. vii. 1. Heb. vi. 1. Col. ii. 10; iv. 12; and compare Ephes. v. 8, 9, R.V.) will express its specific nature and character by practice and conduct. This conduct is that same spoken of in Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11.

It is this specific conduct, denominated "fruit of the Spirit," that differentiates its possessor from all other organisms and creatures of the natural world; it manifests a new relationship, one whose correspondences are Divine and Spiritual; a passage from the Kingdom of Death into that of Life, through the Eternal Energy of the Christ-life.

Now, if fruit is to be of excellent quality, the conditions under which it may be produced must necessarily be of special character and correspondence also.

But how is this "*fruit*" produced?

What constitutes the necessary conditions?

Well, we cannot expect that the relationship of the old natural surroundings will bring forth fruit, *i.e.*, conduct, meet for the subjects of that City and Creation which "has the approbation of God."

We, therefore, look for other conditions of special character, whereby and wherein we may achieve that sincere and practical righteousness ("*sanctification*") which is not a mere religious doctrine, but is the *exact* and inevitable *result* of being intimately associated with Christ, even with HIM who is our LIFE.

Thus, at once, we perceive how appropriate in Scripture are the numerous exhortations to SEPARATION.

It is only through this *separation* (as defined in the Scripture, and seen in the types) that we receive capacity to become holy and endued with that personal rightness of thought, word, and deed which is so distinctive a quality of Eternal Life (Col. ii. 6. 1 Pet. ii. 21).

1 Pet. i. 15, 16, may serve as the type of all such exhortations addressed to all the members of the one body.

The word ἅγιος (*hagios*), holy, is, by Parkhurst, derived from α, negative, and γῆ (*ge*) the earth, *i.e.*, *not of the earth, separated from it*. This object is not to be held as a doctrine merely, or a platitude, but as embodying the entire will of God concerning the practical walk of His people in Christ Jesus (Rom. vi. 19, 22. 1 Thess. iv. 1-12; and compare under "*Holiness*.")

The same Principle holds good with regard to ἁγιασμός (*hagiasmos*), *holiness*; also as regards ἁγιωσύνη (*hagiōsunē*), *holiness*.

"Ἄγιος and its derivatives signify a separation from the common world around us, with new and heavenly walk and conversation.

"Even so now present your members as servants to righteousness unto *sanctification*."

That is, they had formerly practised iniquity; *now*, in order to practise righteousness, the New Christ Life must be lived in "*sanctification*," *i.e.*, in the standing and condition of separation (Rom. vi. 19, 22. 2 Cor. vii. 1. Heb. xii. 14. 1 Thess. iv. 7).

"Everyone that hath this hope set on Him *purifieth himself, even as He is pure* ;"

Which purity again signifies SEPARATION. Nor can this exhortation be regarded apart from 1 John iv. 17 :

"As HE is, even so are WE in this very world."

Separation is the primary condition of manifesting personal holiness. If through dread of criticism, or ridicule, or loss of social status; if our faith and loyalty become demoralised through the fear of man, and of what he may do to our detriment, and we shirk our duty, and are insincere to our Lord and Head, forsaking His fellowship that we may continue to share the companionship of mere religionists, of worldly persons and things; if we refuse to partake of the "*reproach of Christ*," and "*the offence of the Cross*," then do we, indeed, "*fall from grace: i.e.*, from our standing in grace, from the '*New Creation Ground*' in which grace has set us."

As fruit is the organic expression and outcoming of the inner life of a tree, just so is our new walk the expression and outcoming of our separation (Rom. vi. 16; xvi. 26, with Gal. iv. 19; v. 16-25. 2 Cor. x. 5. 1 Pet. i. 2). It is the triumph of faith.

The Apostle Peter, in this last Scripture, proclaims sanctification, complete separation from the surrounding evil world in all things. Not a separation to be accomplished by effort; but *by recognising our new standing in Christ*.

For the Apostle exhorts to a spiritual sanctification (a practical walk of holiness), even to such a separation as our Lord Himself effected when He through His death, and *in the state of death*, became wholly separated from the Old Creation—its religion, its politics, yea, and its ethics, and life in general.

The Apostle had in his mind Ex. xii.

In obedience the blood was sprinkled upon Israel, by which the people became separated (through the death which the blood represented) from Egypt and its gods; and in this wise became a sanctified people.

We are *not* to separate the practical walk of life from the doctrinal instruction.

Thus, if our fruit, or conduct, is to be the expression of an organic union with Christ our Head, we must live in the daily occupation with the "*things above*."

Only thus can we be found in perfect correspondence with Him who is not only "*our Life*," but the Life of our new state and condition (environment).

Again we ask, how is this to be acquired, consciously and in our experience?

We know of "*Holiness*" meetings; Conventions; and of Conferences for the "*Deepening of Spiritual Life*;" also of numerous Manuals published for the benefit of spiritual cripples and invalids.

Physicians, indeed, are they, and of little value; wearisome comforters are they all.

If we wish for "*peace like a river*," ever flowing, deep and permanent, not periodically dried up like some eastern wady, we *must live in the habitual acknowledgment of Christ as the Head of the body*; the Head of the New Creation, who has all blessing treasured up in Himself for every member of His Body. This is what is meant by "*holding the Head*" (Col. ii. 19).

What crippled and wearied believers require is that they should ever walk as "*holding the Head*;" ever holding fast the glorious God-given truth, that sanctification and holiness, along with a more perfect spiritual life here, are not in any measure dependent upon books and meetings, but is *only* and *wholly* consequent upon an ever *abiding with Christ* in the "*heavenly places*," where they are solemnly declared to be *now* seated together with Him.

Obediently believing this Word of Truth and Divine assurance they would soon cast aside their religious crutches, on which they have for so long a time limped and hesitated; and, being held fast by the Truth through the energy of Christ's Spirit, would henceforward walk with gladness of heart in those celestial mansions where He now is, holding an unbroken relationship and fellowship with Him, and with all Saints.

The completeness of the believer's life *HERE*, with all its related consciousness and volition, is just in proportion to the completeness of his correspondence with Christ in his heavenly sphere day by day.

But this permanent, free, and independent *peace* cannot be obtained unless the believer fully realises what it means to have died in Christ, and to be risen with Him; holding the Head, and holding fast the truth that our correspondences with this Old Nature and world have been for ever cut off in, and along with, the death and burial of Christ Jesus.

Do we believe this? Then let us live it; live as such a state and privilege demands.

Our blessed Redeemer ere he died spake of His disciples as "*not of the world, as I am not out of the world*;" "*sanctify them in THE TRUTH; Thy Word is TRUTH*."

The meaning is that as He, the Second Man, was "*out from Heaven*," so also His elect are also "*out from*

God," out from above, *i.e.*, Heaven. Therefore, as a consequence, conduct must correspond with conditions. Thus the prayer of consecration follows, "Separate, or consecrate them." How?

The verb *ἁγιάζω* (*hagiazō*) means *to set apart to a sacred purpose*. Thus the disciples, and we to-day, having come out from the world, must now be in practical separation from it, and from all that is included in the term "Society."

The reply then to the question, How? is, *by separation* which is wrought by this truth. The truth has a separating influence, and will detach effectually, if indeed the truth holds us. It will not be done merely by our holding or assenting to the truth.

If we persist in sowing seed in a foreign field (an adversary's), how can we expect to reap glorious and approved fruit in a field of quite a different kind and quality?

If we sow, and continue to sow, in a certain environment, well then, we must expect to reap out of that same environment: we cannot reasonably sow, *as regards conduct and character*, in one environment (the natural), and then reap in another (the spiritual).

We cannot bring fruit to perfection by a half-caste environment or mode of living; we cannot live at the same time in two different sorts of climate; nor can a man hold the rights of two citizenships at the same time (Phil. iii. 20; i. 27, margin. Gal. iv. 26. Heb. xii. 22. Ephes. ii. 6).

There is only ONE SEED, which is Christ.

This spiritual SEED was sown in Death, and in Resurrection brought forth "much fruit" (in its due time, or proper season),* a New LIFE of special and distinctive character.

This SEED has brought forth through His own inherent potentiality abundant life of similar identity.

If this new life, generated through the Holy Spirit, is to acquire the character of the original SEED, it must abide and grow within the compass of the original Resurrection life.

Thus only is it possible that in us can be fulfilled the purpose of our creation, as declared in Rom. viii. 29; xii. 1. Ephes. i. 4; ii. 9, 10. 1 Pet. i. 15.

We are exhorted to purify ourselves as He is pure (1 John. iii. 3, 4), which is to be *ceremonially clean* in Him; and separate as He was, and now is.

For we are "created unto good works." All animate beings have their proper and distinguishing habits, functions, and general conduct. So, also, the children of God, *of Light*.

These are characterised in general conduct and aims by spiritual-world-mindedness: while the ordinary members of the race are characterised by natural-world-mindedness.

So, even now, is it to be with the true *ecclesia*, the assembly of the called-out ones; its place of worship is

* *καιρός* (*kairos*), *season*, denotes *due or proper or seasonal time*; so it is distinguished from *χρόνος* (*chronos*), *time*, which denotes *length or space of time*. See Mark xi. 13. It was not the season for the new figs; the tree had been stripped of the old ones.

in the Heavens, in the True Temple, the Reality; and here on earth we are called upon to realise this, and among ourselves to worship in the place that God has told us of.

"For our seat of government (Church and State) is in heavenly places; out of which Heavenly City also we are earnestly expecting (and waiting for) a Saviour, the Lord Jesus Christ. SO stand fast in the Lord, beloved; and mind not the earthly things (not Philippi, nor Rome, nor Jerusalem, nor London, nor Canterbury, nor any other earthly place); but press on toward the goal, unto the Prize, that of the Upward Calling of the Real God in Christ Jesus. Let us, therefore, as many as be full-grown in spiritual things, be thus minded."

Torquay.

EDWD. W. FORSTER.

CHRISTIAN SCIENCE:

A REVIVAL OF GNOSTICISM.

By MR. D. M. PANTON.

CHRISTIAN Science is one of the sudden, monstrous growths of recent years. In 1890 Mrs. Eddy founded a church in Boston with twenty-six members; in 1906 the Boston Temple, costing £400,000, was dedicated, numbering the Earl and Countess of Dunmore among its worshippers, and enrolling a membership of fifteen thousand. The two Christian Science temples in New York are the regular resort of sightseers; and more than six hundred and fifty churches in the United States, and in centres such as London, Paris, and Berlin, enrol over one million adherents. The textbook of the sect, *Science and Health*, has passed through one hundred and fifty editions; and a distinguished American writer has said that if the enormous growth of the cult continues steadily, in another twenty-five years it will be the dominant power of the Republic, and in a generation or two a dominant power of the world.

It is obvious that no ordinary fascination must underlie what Archdeacon Sinclair has justly called "an amazing farrago of nonsense," since it can captivate such a mind as Sir Douglas Galton, F.R.S., and spread with such miraculous rapidity. The fascination is obviously due to a powerful inspiration behind it, an inspiration which Mrs. Eddy claims to be Divine. "I should blush," she says, "to write of *Science and Health* as I have, were it of human origin, and I, apart from God, its author." But Mrs. Eddy was once a Spiritualistic Medium, gaining a precarious living by public seances in Boston, until she abandoned—it is said for a present income of £200,000 a year—Spiritualism for Christian Science.*

Her inspiration is not Divine: the authoress, like Madame Blavatsky, is one of the mighty Sorceresses of the modern world. For, amid much that is chaotic and unintelligible, three fundamentals, confessed as such by all Christian Scientists, reveal its deep blood-relationship with Gnostic inspiration;—the unreality of matter, the unreality of disease, and the unreality of sin. It is a disintegration of Christian truth by the

* Mr. Peabody's *Exposure of Eddyism*, p. 4.

demonic philosophies of the hoary East: it is a recrudescence of the most dreaded foe of the Christian faith, Gnosticism.

1. Christian Science denies the reality of matter, and thus reduces the world to an illusion. "Nothing we can say or believe regarding matter is true, except that matter is unreal* . . . Knowledge gained from matter, and through the material senses, is only an illusion† . . . Nothing is matter."‡ This is one of the oldest of the Gnostic deceptions. It is at once overthrown by the Scriptures. Matter is no illusion, no mirage created by the senses; *for God made the world before He made the senses which perceive it*. Man appeared only after the world had been made, and been seen, by God, as a concrete reality: "and God saw that it was good. And God said, Let us make man" (Gen. i. 25). Moreover, matter will, one day, become as imperishable as our senses that perceive it. "And He that sitteth on the throne said, Behold, I make all things new . . . And I saw a new heaven and a new earth" (Rev. xxi. 5, 1): an earth as everlasting as redeemed sight and touch; when every atom and molecule—outside Hell—will throb and whirl and glow with the glory of God. "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 21). Christ never died for an illusory world.

2. Christian Science denies the reality of disease. "Every sort of sickness is a degree of insanity; that is, sickness is always hallucination§ . . . Sickness is an illusion, to be annihilated by mind|| . . . What is termed disease does not exist."¶ The fatal objection is that Christian Science "mind" has never annihilated death: it has never emptied a coffin: it has never flung back the gates of Hades. Death is only the full fruition of disease: disease is only a first symptom of death. "What appears to the senses to be death is but a mortal illusion; for to man, and the spiritual universe, there is no death-process."** *Then why not cure it?* The truth lies far deeper. "Sin entered into the world, and death through sin" (Rom. v. 12); and so death can be cured only by the cure of sin. A corpse is not an hallucination, but a sinner executed: and the reality of the execution is a supreme proof of the deadliness of the sin (Gen. ii. 17; Jas. i. 15). Therefore Christ reaches down past the disease of the body to the disease of the soul, and ultimately heals the casket by first purifying the jewel. "The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 56).

3. Christian Science denies the reality of sin. "There is no sin. To put down the claim of sin you must . . . point out its illusion, and prove its un-

reality* . . . Sin exists only so long as the material illusion remains. It is the sense of sin, and not the sinful soul, which must be lost.† . . . To get rid of sin, through science, is to divest sin of any supposed mind or reality."‡ Closely akin was the Gnostic doctrine that lust to the Illuminate was not lust: that matter being unreal, sin in action is equally illusory: that men best mortify sense by indulging in every carnality.§ Such receive the awful condemnation of the Holy Ghost: "Uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; *promising them liberty, while they themselves are bondservants of corruption*" (2 Peter ii. 18). "The whole truth [about Christian Science]," says Mr. Peabody, "cannot be publicly told. It is not suitable for public discussion. It cannot be repeated in polite society."|| Sin will always be committed with impunity where its very existence, and much more its guilt, are denied, until, as among the Ophite Gnostics, evil becomes deified and worshipped under the form of the Serpent;—"having eyes full of adultery, and that cannot cease from sin; . . . for whom the blackness of darkness hath been reserved" (2 Peter ii. 14).

Thus in root principles Christian Science is Gnosticism. It also bears several curious and remarkable features which are identical with this ancient Satanic deceit. (1) It separates sharply between Jesus and the Christ. "Jesus was born of Mary, Christ was born of God. . . . This dual personality continued until the Master's ascension; when the human, the corporeal conception, of Jesus, disappeared; while His invisible Self, or Christ, continued to exist."¶ This is undiluted Gnosticism: and is that against which the Holy Spirit levelled the profound words, "This is He that came by water and blood, even Jesus Christ; *not with the water only, but with the water and with the blood*" (1 John v. 6). Before His baptism, during His crucifixion, and after His ascension, JESUS WAS THE CHRIST. Cerinthus, the Gnostic, said: "After His baptism the Christ descended into Jesus: at the end of His suffering, the Christ flew up from Him;" and against Cerinthus John probably wrote. Stephen "saw the glory of God, AND JESUS standing on the right hand of God" (Acts vii. 55). (2) Tentative approaches are made to the prohibition of marriage. "Until it is learned that generation rests on no sexual basis let marriage continue. . . . The time cometh when man . . . shall be as the angels;"** not, however, in resurrection; for all resurrection, even our Lord's, is totally denied. "His disciples believed Jesus dead while He was hidden in the sepulchre,

* *Science and Health*, p. 173, 110th ed.

† *Ibid.*, p. 174.

‡ *Ibid.*, p. 7.

§ *Ibid.*, p. 406.

|| *Ibid.*, 489.

¶ *Ibid.*, p. 81.

** *Ibid.*, p. 185.

* *Science and Health*, pp. 444.

† *Ibid.*, p. 207.

‡ *Ibid.*, p. 234.

§ Dean Mansel's *Gnostic Heresies*, p. 135.

|| *Exposure of Eddyism*, p. 3.

¶ *Science and Health*, p. 229. So of Christ it is said: "Wearing in part a human form (that is, as it seemed to mortal view)." *Science and Health*, p. 211. So said the Docetic Gnostics. But see 1 John i. 1-3. See Mansel's *Gnostic Heresies*, pp. 74-77.

** *Ibid.*, p. 274.

whereas He was alive."* It is a first feeler towards the bold command of *fin de siècle* Gnosticism (1 Tim. iv. 1-3). (3) An antagonising cleavage is made between Elohim and Jehovah. "Idolatry is found among the Israelites also. They called the Supreme Being by the national name of Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes 'a man of war,' a tribal god."† Jehovah thus becomes closely akin to the Demiurge of the Gnostics; a blind Creator of the world, whom to worship is idolatry. (4) All work of atonement is rejected and overthrown. "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing in His veins."‡ Nor need it have been efficacious. "The great truth that man was, is, and ever shall be perfect is incontrovertible."|| An atonement—it has been said—which is not an atonement, based on sufferings which were not sufferings, wrought in a Body which was not a body, as an expiation for sin which was not sin,—this is a Christian Science which is neither Christianity nor Science. But its deadly peril lies in its fascinating revival of Gnosticism. Its antagonisms, its antitheses, are those of perhaps the subtlest foe that ever devastated the Church of God from within (2 Pet. ii. 1. 1 John ii. 18, 19). "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge [ANTITHESES OF THE GNOSIS] which is falsely so called; which some professing have erred concerning the faith. Grace be with you" (1 Tim. vi. 20).

Extracts from Vol. I.

THE "LOST" TEN TRIBES.*

IN a recent discussion of this subject, by P. Asmussin, in a German periodical, the writer shows that the ten tribes never were "lost." Both in the Books of Kings and in the Assyrian inscriptions we have records of the deportations of the inhabitants of the Northern kingdom, and in leading particulars the accounts agree.

In B.C. 734 Tiglath-Pileser led into captivity the people of Gilead and of Galilee, and the districts of Issachar, Zebulon, Asher, Naphtali, Northern Dan, Eastern Manasseh and Gad were incorporated into the Assyrian monarchy. The last king of Israel accordingly ruled over nothing but what was afterwards called Samaria: i.e., the territory of Ephraim, West Manasseh, and the remnants of Benjamin. (Benjamin had not been joined

* *Ibid.*, p. 349.

† *Science and Health*, pp. 517, 34.

‡ *Ibid.*, p. 330.

|| *Ibid.*, p. 96. So the Gnostics regarded Christ as a Redeemer, not from man's sin, for man is not chargeable with sin, but from the blunders of a Creator through whom evil had been introduced into the world. *Gnostic Heresies*, p. 18.

¶ Vol. 1, July, 1894.

to Judah, as is generally supposed; but Judah had extended her boundaries in the north at the expense of Benjamin as early as the reigns of David and Solomon. The district of Reuben had disappeared during the time of the Kings.)

From this limited territory, Sargon, in B.C. 722, according to his own report, led into captivity 27,280 persons, and later on, B.C. 711, some few more. In both deportations from all ten tribes the entire number of captives could not have numbered more than 50,000, including women and children.

The system of deportation then practised by the despots *never sent the entire population of a land into exile*, but only those influential families who might stir up rebellion against the conqueror, and the artisans who made weapons. These captives formed a small minority in the communities where they settled, and being not very zealous Jews, religiously, they underwent a religious and social amalgamation with the foreign people. (It was different with the Babylonian exiles of a century and a half later; they were zealous Jehovahists, and were promised a return, so that they adhered to Judaism, lived together in Babylon: the prophetic activity continued, and some of them later returned to Jerusalem as a congregation.)

Those who were deported from the Northern kingdom were an insignificant number compared with the masses that remained, perhaps one-tenth. They were not tribes or large parts of tribes, but only individuals, or at most families. These persons were "lost" to be sure, but *the tribes as such* remained in Canaan, and absorbed the heathen settlers that were sent in. In later times the division into tribes signified little or nothing, the division into tribal territory was not regarded. In general, the Jew of the New Testament era knew as little from what tribe he came as does the modern Jew. Among modern Jews *all these tribes*, without any doubt, have their descendants. In other words, the "lost" tribes never have been and are not now "lost."

REGENERATION NOT REFORMATION.¶

JESUS did not come to reform men, but to redeem. (Titus ii. 14.)

Nothing can make flesh fit for God. (John iii. 6.)

God represents man as wholly lost, without strength. (Rom. v. 6.)

For a photograph of the natural man *see* Romans iii.

Man can grow in sin, but never out of it.

Man can be no better than his heart. (Luke vi. 45. Jer. xvii. 9.)

A house can be no better than its foundation. (Luke vi. 49.)

A chain is no stronger than its weakest link. (Gal. iii. 10.)

A resolution no stronger than he who makes it. (John xv. 5.)

Cultivation cannot remove guilt. (Jer. x. 23.)

Education cannot blot out sin. (Jer. xiii. 23.)

Civilisation will not stand the judgment of God. (1 John v. 19.)

God's one and only remedy for sin is Christ. (1 Cor. iii. 11.)

No improving what God has condemned. (Rom. iii. 19.)

They that are in the flesh cannot please God. (Rom. viii. 8.)

Patching an old garment makes the tear worse. (Matt. ix. 16.)

A reformed world has nothing in it for God. (1 John ii. 16.)

He cannot divide His glory with world-improving machinery. (Gal. vi. 14.)

Reformation while trying to exalt man dishonours God. (John x. 1.)

WILLIAM G. CARR.*

Signs of the Times.

JEWISH SIGNS.

"JOY IN ISRAEL."

Under the above heading, there was an interesting Leading Article in the *Montreal Daily Witness* of July 7th, 1906, on the then recent meeting of Zionist Conference at Toronto.

Coming as it does on the renewed sorrows of Israel in Russia, it is a relief to hear of any sign of joy.

The article says:—

" . . . A change of policy by the Sultan of Turkey, which will have an important influence on the European situation, was announced at the Zionist conference in Toronto this week by Mr. Clarence I. de Sola, president of the Federation of Zionist societies of Canada. All restrictions on the settlement of Jews in Palestine have been removed, and they are now welcome to enter the country, purchase land, form settlements, and pursue their industries under the protection of the Sultan's government. It is impossible to over-estimate the effect of this change in the attitude of the Sultan towards the Jewish people. . . . Now the barriers have been removed, they are free to enter in and possess the land, and to many it will appear as the first step in the fulfilment of prophecy.

" Apart from mystical associations, the action of the Sultan is a stroke of obvious wisdom, placing Russia, an alleged Christian and civilized nation, in a position of inferiority to Turkey in its treatment of a people by no means lacking in influence over the affairs of nations. Even under the restrictions heretofore existing, many wealthy individual Jews and Jewish colonizing societies established colonies in Palestine. Though these have not been uniformly successful, they have proved that the country can be redeemed from its age-long desolation, and that the colonists are an industrious, law-abiding people. These facts and the oft-repeated assertion of Russian government officials that the Jews are too intelligent, thrifty, and every way capable for the Russians to compete with them, probably had due weight with the Sultan in deciding on giving them leave to settle in Palestine. No doubt having squeezed everything that could be squeezed out of his existing subjects, he sees in the thrifty population that may possibly crowd into Palestine a fruitful field for the taxgatherers of the future. His realm is, however, in too precarious a condition to make it much worth his while or that of his proposed new subjects to consider what may happen a generation hence. In the meantime the astute monarch of Turkey is no doubt seeking the goodwill of a powerful ally. If a great migration should take place to the hills of Judah, to the slope of Sharon and to the valley Esdraelon, there will be an opportunity to test the fitness of the Jewish race for a self-contained nationhood.

" Those who place their hopes in the future nationhood of that people, with their capital at the Holy City, are full of high hope. 'We will not say,' exclaimed Mr. de Sola, 'as we and our fathers have said in the past—next year we will meet in Jerusalem—but now, this year, we will meet there and begin the work of restoration.' "

* From *Spiritual Outlines*, F. H. Revell, New York.

SIGNS OF THE APOSTASY.

"ARE WE BECOMING LESS RELIGIOUS?"

Under this heading a correspondence has been going on in the *London Daily Express*.

It was started by a letter from Mr. Henry F. Whitaker, who, having returned to London after ten years' residence in the colonies, has observed a deplorable change in the religious habits of the people. Churches are no longer filled as they used to be. Sunday has become converted from a day of rest to one of strenuous pleasure.

But all the correspondents flounder about round the question, because they do not define their terms, and come to an agreement as to what being "religious" means.

Most of the correspondents take *religion* as being the same thing as pure Christianity or vital Godliness; and then it is easy to show that this is becoming less.

But with those who, like Sir Robert Anderson, see the vital distinction between *Religion* and *Christianity*, it is as easy to show that, while the latter is indeed becoming deplorably "less," this is quite compatible with the increase of the former.

In November, 1903, p. 57 (Vol. X.), we devoted a page to the difference between these two, and gave a large amount of evidence to show that the word *θρησκεία*, (*thrēskeia*) *religion*, means all that is *outward* in worship. It includes all that the "flesh" can do in the way of outward acts of public worship. Judged by this standard, what we learn from James i. 26, 27, is that the showing of mercy and compassion to the poor is better than all such outward religious observances.

It does not say that this is better than true Godliness; but, that it is better than mere outward religious rites and ceremonies.

We cannot repeat here all the interesting evidences we there gathered together, but we can add one very important fact from *The Institutes of Justinian*.*

In Sandar's Edition (p. 93) we read:—

"The distinction between *res sacræ* [things sacred] and *res religiosæ* [things religious] in the older Pagan law, was that the former were things dedicated to the *celestial* gods, the latter were things abandoned to the *infernal*: *relictæ diis manibus* (Gaius ii. 4)."

From this it is quite clear that the word "religion" has come by usage to mean something very different from what it did.

To-day it is used (like the word "leaven") in a good sense; whereas it has reference only to what is bad, or superstitious.

If we are becoming "less religious" in the true sense of the word, so much the better.

The word in itself, now, conveys no meaning. To say that a person is "very religious" tells us nothing. We do not know whether he be a Buddhist or a Romanist, or a religious heathen.

Bearing this in mind, we are quite prepared to find the following masquerading as up-to-date religion.

It is an extraordinary circular issued by the Thornhill "United Methodist Free Church," Sunderland. We copy it from their monthly publication, *The Thornhill Chimes*:—

"TRACTS FOR MEN,
Being Echoes of Thornhill Chimes.
JESUS AND COMPANY, LTD.
PERIODICAL STATEMENT.

Objects.—This Company was formed two thousand years ago for the purpose of reclaiming the fallen; giving sight to the blind;

* i.e., the body of Roman Law compiled at the command of the Emperor Justinian (A.D. 527-565). A body of Civil Law, in fifty books.

clothing the naked; restoring the lost and strayed; comforting the sorrowing; and casting sin out of the world.

Prospectus.—The Company has at its disposal a large and varied plant; it is under the immediate control of Jesus, the originator of the Company, whose entire capital (His life) is invested in the concern.

Dividend.—The Company offers a safe and sound investment to intending Shareholders. The dividend is on the partition principle, and is both immediate and deferred. The immediate dividend consists of concurrent rewards; earthly peace and earthly happiness. The deferred dividend consists of Heavenly Mansions, Crowns of Glory, and Garments washed white in the blood of the Lamb.

The Company not only insures its members against all risks, but lays up for them an 'eternal weight of glory.' The offices are open night and day, and investments received right up to the point of death. The circular proceeds:

Chairman.—The Almighty Himself.

Manager.—The Lord Jesus.

Secretary.—The Holy Spirit and Comforter.

Head Offices.—Beulah Land.

Branch Offices.—Thornhill Church.

Men's Cheerful Meeting, and 'Wherever two or three are gathered together.'

Incidental.—The Company's Crest is a Cross, surmounted by a Crown, and its motto 'Whosoever Will May Come.'

Precautionary.—Should any difficulty be felt by any intending investors, the Holy Spirit will wait upon him or her in their own homes, and their names immediately written down in 'The Lamb's Book of Life.'—T.G.

Issued by the Thornhill Men's Cheerful Meeting.

Leader.—Mr. Geo. Taylor, **Pastor.**—Rev. J. Ninnis.

Every Sunday, 2-30 to 3-30."

If this be religion, then all we can say is that instead of "becoming less religious," the world is rapidly becoming more and more so. Witness also the following:—

NEW USE FOR MISSION HALLS AND CHURCHES.

The Paris correspondent of *The Morning Post* (London), on June 24th, reports the return of Madame Sarah Bernhardt from her great theatrical tour in the United States. Among her experiences during seven months she says she "gave 226 performances in Theatres, Mission Halls, Tents, and even Churches."

So things are finding their level.

"PANCAKE SOCIAL."

We have a handbill before us which advertises the above in connection with the "first Congregational Church of Wheaton, Illinois." We are informed that "the buckwheat for the pancakes and the coffee were supplied free by a local dealer, in order to advertise the two brands he was selling."

PRAYER MEETING HELD AT BASEBALL GAME.

New Brunswick, Aug. 7.—The first of the prayer meetings held at the close of a baseball game conducted by the Y. M. C. A. was held at the Dayton Presbyterian Church Saturday afternoon. This is in line with the novel plan of the Y. M. C. A. to stimulate an interest in religious work. The team played the Dayton team, and after the game the visiting players, with Secretary Bucklew, conducted the prayer meeting. Many of the spectators at the game attended the meeting, and the service proved most successful.

FROM PULPIT TO PRIZE-RING.

NEW YORK, Sunday.

Robert Allen, a negro evangelist, age 52, formerly a professional pugilist, returned to the prize-ring on Saturday night, and at the Athletic Club, New York, fought a three-round draw with a black named Griffo. Just before time was called Allen knelt in the ring praying for the conversion of all the bad characters present, and also for his opponent, at the same time expressing his earnest hope that the latter would be vanquished.

When the fight started Allen showed no mercy, using his choicest "hooks," "jabs," and "wallops," several times striking suspiciously near the belt. The old pugilist's prayer for victory was nearly answered, but the referee, on points, called the bout a draw. On leaving the club Allen declared, amid some merriment, that "evangelist or no evangelist, we must have a little ready-money."

(Daily Telegraph (London), 8th Jan., 1906.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. C. (Bermondsey). We have before us your letter of April 16th, and would reply to its points here, as other of our readers may be interested in them.

1. With regard to the jail scene at Philippi, the jailor could have been sitting (as you suggest) "reading in the guardroom by the aid of a lamp hung from the roof." But it does not say so. If we grant it, surely it is asking a great deal of us to suppose that Paul could see into the guardroom from the darkness of "the inner prison." And if the jailor had already a lamp by him, it is hard to understand why he should "call for a light." It is more reasonable to suppose that the earthquake would have put out all the lights!

We are very grateful for your help in disseminating our various pamphlets, but when you complain of the price being so high, and ask whether we wish to "leave behind £240,000, it may be well to explain to you and others that at the present moment our accounts show us to be exactly £387 14s. 6d. out of pocket by printing and publishing our various works. And this notwithstanding several liberal gifts which we have received from time to time. At the date of writing this we owe the printer more than £143 19s., after having paid him a few days since the sum of £53 8s. 8d.

This is why we dare not proceed with our "New Work." For we are confident that it is not the Lord's will that we should increase the heavy yoke already round our neck to please others, who complain of the very moderate price charged.

If it is not the Lord's will for our new work to be printed we shall willingly return what we have received to those who have so kindly sent us donations. We have never yet condescended to beg, and do not intend to begin now. So we leave the matter entirely with the Lord.

As to your concluding question, Why do we leave Paul "when he tells us what happens when we fall asleep?" we must reply that we do not leave him, but stick closely to him. You say that, when we die, then, "in the twinkling of an eye, we will be clothed upon by our new and glorious body." St. Paul tells us exactly the opposite of this (1 Cor. xv. 52): he declares that this change takes place when "the dead shall be raised incorruptible." If you say it takes place at death, then it is you who leave Paul, by flatly denying the Resurrection altogether; and find your fitting place with "Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some," and whose "word will eat as doth a canker" (2 Tim. ii. 16-18).

J. W. (Manitoba). You must realise the fact that the word "kingdom" does not mean something tangible or material. In the New Testament it denotes *sovereignty*, or *dominion*, as manifested in the rule of a king. Even our English word, "king-dom," carries this sense, as testified by its latter syllable "dom," which is only the abbreviation, or short form of the verb "*dom-inion*."

There are countries which once had a king, and were kingdoms, but are now Republics, though the countries are the same: with the same cities, rivers, mountains, railways, roads, and people. The only

difference is the presence or absence of a king and his rule.

So that your question, "Has the Kingdom of God no present existence?" must be answered both "yes" and "no."

Yes! for wherever God is, He both rules and overrules. No! for His King (Ps. ii. 6, "my King") whom He sent to have "dominion over the works of His hands" (Ps. viii. 6) was rejected, and crucified. Had they "received Him" that would have been the "Sovereignty (or dominion) of (or from) heaven" on earth, which was and is the subject of Old Testament prophecy. Hence this Kingdom is now in abeyance: "We see not yet all things put under Him" (Heb. ii. 8, 9). But we see the King in Heaven seated and expecting the fulfilment of the prophecies and of the prayer "Thy Kingdom come."

Keeping in mind the meaning of the word kingdom, as denoting *sovereignty*, Col. i. 13 has a very precious reality for all the members of the spiritual Body of Christ, for we are translated into the "*sovereignty* of His BELOVED Son" (Gr., "the son of His love"). He whom Israel rejected is all our salvation and all our desire.

DIVINE SOVEREIGNTY

has different names, according to, and appropriate to, the *sphere* in which it is manifested.

As being from Heaven on Earth, Dispensational and Territorial, it is called "the Sovereignty, or Kingdom of Heaven."

As being Divine in its character, and moral in its manifestations, and universal in its sphere, it is called "the sovereignty of God."

As it will be enjoyed by the future *heavenly* "children of the Kingdom" on earth, it is called "the sovereignty of the Father" (Matt. xiii. 43). And as it will be manifested over the *earthly* people, it is called "the sovereignty of the Son of Man" (which will cease according to 1 Cor. xv. 24). Both these are united in the title, "the sovereignty of our Lord and of His Christ" (Rev. xi. 15).

As enjoyed now by the Church of God it is called the "sovereignty of His beloved Son" (Col. i. 13), and the sovereignty of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

The former of these two has reference to *position*, and our present relation to that sovereignty in grace. The latter has reference to the *display* of that sovereignty in its future glory.

As to your questions about the word "church," you will find them answered in our September number, page 107, under reply to J. C.

J. S. E. (N.B.) The question and answer you send from *The British Weekly* are both so wholly hypothetical that they belong more to the causistry of the middle ages than to the sober enquiries as to the teaching of the Word. A. M. asks: "If we are eternally lost it cannot be because of our sins (for Jesus paid the debt for these)." You see the contradictory suggestion. If the Lord Jesus "paid our debt" then we cannot be "eternally lost." So that the question starts with a false hypothesis.

The answer of R. J. Campbell to this question is even worse, for he says: "If by 'paying the debt' he means enduring the penalty of sin, then *Jesus never did any such thing.*"

Both Question and Answer begin with an "If," and it will do our readers no good to be fed on such lying hypotheses.

We are thankful to inform our readers that R. J. C. has ceased to conduct the Correspondence Columns of *The British Weekly*. This is a removal of a great blot from what is called "Religious" Journalism.

C. W. We have written nothing special on "Predestination," nor could we say anything on it that would please the natural man. Rom. viii. and ix. are the best Scriptures to expound it. But salvation by the free grace of God is the warp and the woof of Scripture.

L. D. The explanation of "the white stone," in Rev. ii. 17, seems to be that the *ψῆφος* (*psēphos*), a *pebble*, was used in *voting*. So that in Acts xxvi. 10, where Paul says of those whom he martyred, "I gave my *voice* against them," is in R.V. rendered *vote*, for it is this word *psēphos*, or pebble.

Then, the "white stone" implies a *black* stone, used just as a "black ball" is used for exclusion among us to-day in elections to certain societies.

Indeed this is exactly what Plutarch says (about A.D. 46) in his *Life of Alcibiades*. He makes him say that "he would not trust his mother country in a trial for his life, lest perchance by mistake she might cast the black stone instead of the white stone."

So that "the white stone" in Rev. ii. 17 would imply *acquittal* instead of *condemnation*.

We had not this evidence before us when we wrote on this passage in our "Papers on the Apocalypse." This shows how we must be ever learning.

G. R. 2 Cor. viii. 5, 6, can mean only that the word "they" refers to "the assemblies of Macedonia," and that the word "themselves" must be understood as put, by the figure *Metonymy*, for *their substance*. The whole context demands this. They had dedicated their *substance* to the Lord, and then they gave this, by God's will, to the Apostle and Timothy for distribution to the poorer Saints. Titus had before begun to collect this "gift" (not merely "grace," but gift, as in verse 4) in those Macedonian assemblies, so he was now desired by Paul to visit Corinth, and complete there also the same "gift" (as in v. 4) as in the assemblies of Macedonia.

R. T. In 1 Cor. iv. 9 the word "last" is a predicate dependent on the verb "set forth." Not that the Apostles were the last in the order of their calling; but *last* and *vilest*. This agrees with the context. (Compare Mark ix. 35.)

J. S. (N.J., U.S.A.) If the truth concerning the one (spiritual) body of Christ was kept secret from the beginning of the world, and was called "the Mystery" (or secret) because it was "hid in God," it is clear that there is no revelation of it in the Old Testament, and that it cannot be the subject of Old Testament prophecy. The same applies to what you say "are generally considered types of the church in the Old Testament." They are "generally considered" such only by those who do not know the blessed truth of the Mystery; and by those who do not rightly divide the Word of Truth, or who, indeed, do not divide it at all, but see the church everywhere, and rob both the Jew and the Gentile of what belongs to them.

ACKNOWLEDGMENTS.

(For New Work.)			£	s.	d.
M. L. (Australia)	1	1	0
A. R. W. (Manchester)	1	0	0
M. M.	1	0	0
F. B. P.	0	8	6

(For Barbican Mission to the Jews.)

P. L.	0	5	0
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THINGS TO COME.

No. 149.

NOVEMBER, 1906.

Vol. XII. No. 11.

Editorial.

THE TRANSFIGURATION.

It is not long since that one of our leading Theological Magazines* referred to the subject of the Transfiguration; and in its "Notes of Recent Exposition" opened its issue† with the words:

"There is no outstanding event in the life of our Lord so disappointing as the Transfiguration. It seems so great: we get so little out of it. It is not that we do not fathom it. We may not fathom the Temptation. But we get a great deal of meaning out of the Temptation, and we think we understand the purpose of it. Out of the Transfiguration we get very little either for science or edification. Even as to its purpose there is no assurance, though there are many theories."

The Editor then goes on to discuss "two theories." One by Dr. H. A. A. Kennedy, in *The Journal of Theological Studies* (for Jan., 1903), and the other by the Rev. R. Holmes in the same Journal for the following July. The former is the theory "that the Transfiguration was chiefly for the sake of the disciples. It was intended to prepare them for the Resurrection," so that they might see what a glorified body was like, and know the Lord again after He had risen from the dead.

The latter of the "two theories" is that, "by the setting of the Transfiguration, the disciples were taught to surrender their expectations of worldly success, and to enter the Kingdom by the way of the Cross." It was "given to assure them of the crown."

In Feb., 1904, the Editor of *The Expository Times* returns to the subject and repeats his opening words (quoted above), explaining that—

"The 'we' was neither editorial, nor universal. It covered an ordinary experience only. To most ordinary men the Transfiguration seemed to promise much and yield little."

He goes on to consider a third "theory," contained in a volume of sermons by Professor A. B. Davidson‡ in which is one on the Transfiguration. It is "practical." "What transfigured Him?" is Dr. Davidson's question; and the answer is: "The external change that passed upon Him was but the reflection of movements in His own mind and heart going on at the moment . . . an indescribable tumultuous crowding of emotions which rushed into His heart." The great thought was love. The glory "was due to the resolution to go to Jerusalem, taken in the act of prayer." The "practical" outcome of this third "theory" is (1) that to see Christ's glory we must go apart with Christ. (2) We must be trans-

figured by fellowship with Christ, and (3) "Christ took the disciples with Him in order that He might not be alone;" which sounds as if it were an example of modern schoolboy precocity.

All this shows that there is room for another attempt to find a little of what it promises so much; and to find much where it seems to yield so little. There is no reason to doubt or question the conclusions of the editor of *The Expository Times*; and if so, it is all the more urgent that we, and all who believe that every portion of the Word of God was "written for our learning," should seek to learn the great lessons which the Transfiguration was intended to teach us.

However meaningless it may be to the natural man, we are sure that it is full of meaning for the spiritual man.

True, it is super-natural; but though that may be the reason why the natural man may slight, or lightly regard it, it is the very reason why we approach it; being all the more certain that its truth and teaching are also super-natural, and therefore inexhaustible.

Here is a great opportunity for putting our principles, "How to Study the Word and the words," into practice.

The great principle which we must first use is to regard the context as absolutely essential to the right understanding of this or any other Scripture.

It is not a question of human wisdom or acumen; it is not a matter of reasoning or theory; it is not what man may think; but what God has said.

To the context, therefore, let us turn.

The first thing we notice is that the Transfiguration is recorded in three out of the four Gospels. This, of itself, is sufficient to invest the event with special significance; and to impress the words upon us as being of special importance.

In 2 Pet. i. 16, Peter says, by Divine inspiration, that, when he made known to them the Transfiguration he had not followed cleverly-imagined myths.* And he goes on to tell them that beside these historic facts which he had conveyed to them as being what he had himself seen and heard, "we have also the prophetic word [which is] more sure, to which they do well to take heed in their hearts, as unto a light shining in a dark place, until the Day-dawn and the Day-Star arise" (v. 19).

This implies that what he had seen in the holy mount, beside being historic, was also "prophetic" of [the] power, even [the] *parousia* or coming of our Lord Jesus Christ." Or, by the figure *Hendiadys*, the power, yea, coming power, of the Lord Jesus.

In verse 11 Peter had prayed that an entrance into the eternal Kingdom or sovereignty of our Lord and

* *The Expository Times*, † Oct., 1903.

‡ Entitled *The Called of God*.

* *σεσοφισμένοι μύθοι* (*sesophismenoi muthoi*).

Saviour Jesus Christ might be richly supplied to them; hence he goes on to tell them that the coming Kingdom is a reality, and puts them in remembrance of it (v. 12), and stirs them up to have this in remembrance (v. 15). He then goes on to tell them that he had seen what this coming power was able to do in transfiguring this tabernacle of flesh and blood (v. 16), and clothing it with majesty and honour and glory (v. 17).

This is the *application* that Peter makes of the historical facts. There may be others. But what we are in search of is the *Interpretation*; and for this we have to go, as we have said, to the immediate context.

We find the historical facts recorded in three out of the four Gospels (Matt. xvii. 1-8. Mark ix. 1-10. Luke ix. 28-36). And, remembering the "importance of accuracy," we note that in each case it is dated as taking place "after" so many days from some other event. So that this is the first clue we have as to its interpretation. There must be some important reason for thus connecting the Transfiguration with some other event.

In Matt. and Mark it says "after six days," and in Luke it says after "about eight days." If a question be raised as to this difference, it will be answered by noting that in the former two we have the *present* Tense, "taketh,"* marking the *commencement* of the event; while in the latter we have the *past* Tense, "having taken"†: marking the *conclusion* of the event, and adding the word of indefiniteness, "about": implying that the event commenced six days after the preceding event. So that the Transfiguration occupied a part of three days (part of the sixth and eighth, and the whole of the seventh day).

Next, we have to ask, What is that other event from which it is dated; and with which, therefore, it stands, and must be so closely related?

We have not far to look, and we find it in the immediate context.

Ignoring the chapter divisions, we find the prior mark of time in Matt. xvi. 21, Mark ix. 30, and Luke ix. 21, where we have the close of the *second* part of Christ's ministry; and in the next verse (of each Gospel respectively) we have the commencement of the *third* part of that ministry.‡

The *first* part had been occupied with His proclamation of the Kingdom. It commenced in Matt. iv. 17: "From that time Jesus began to preach, and to say, Repent, for the Kingdom of heaven is at hand." It ended in Matt. vii. 28, where we read that "Jesus had ended these sayings."

The *second* commenced in Matt. viii. 1, with the subject of His Person. It begins with the declaration

* παραλαμβάνει (*paralambanei*) *he taketh*. (Pres. Ind.)

† παραλαβὼν (*paralabōn*) *having taken*. (Part. Aor. 2.)

‡ In our pamphlet, *Christ's Prophetic Teaching*, we have indicated the four parts of Christ's ministry. (1) His proclamation of the Kingdom, and of Himself as King. (2) His Person, as Son of man and Son of God. (3) His sufferings. (4) His Second Coming. We have shown that all His words and works are in harmony (respectively) with these four great subjects, which occupied and characterised the four great divisions of His ministry.

that He was the "Lord," (v. 2), which is repeated in verses 6, 8, and down to verse 20, where we have the first occurrence of the title "Son of man" in the New Testament: and the statement that he was "the Son of God" (v. 29). This second part of His ministry is formally closed in Matt. xvi. 16, where we have an emphatic declaration that He was "the Son of the living God;" and He definitely charged his disciples that they should tell no man that he was "the Messiah."

Then, in Matt. xvi. 21, we have the commencement of the *third* part of His ministry. "FROM THAT TIME FORTH began Jesus to show unto His disciples how that he must go unto Jerusalem and suffer many things," &c. This third part of His ministry was occupied with His *Work*, as the second part had been with his *Person*. It ends in Matt. xxiii. 39, when He formally declares that "henceforth" they should not see Him until He came again in the name of the Lord.

The *fourth* part commences, therefore, with Matt. xxiv. 1: and all that was said and done concerned that coming again, and the change of dispensation which was about to take place. All the parables, as well as the two miracles of this period, were prophetic in their character and teaching.

From all this the great lesson stands out before us, that if we desire to know the interpretation of any of the words or works of the Lord Jesus, we must look for, and find the key in, the subject of that part of the ministry in which they were spoken or done.

This being so, and noting the threefold emphasis on the date, we find the first key to the interpretation of the Transfiguration of the Lord Jesus in the fact of its close connection with the *first mention of His sufferings*.

And here we notice another fact and key: the "sufferings" are immediately connected with the coming "glory." The former are mentioned in Matt. xvi. 21, and the future coming in "glory" in verse 27.

Indeed, this reminds us how often we find these two, the "sufferings and the glory," thus closely associated together. (See Luke xxiv. 26. 1 Peter i. 11; iii. 18, 22; iv. 13; v. 1; v. 10, 11.) And when we think of the Old Testament, we shall find, if we look, that while the "glory" is frequently mentioned apart from the "sufferings," we never find the "sufferings" mentioned apart from the "glory." (Compare Psalm xxii. 1-21 with 22-31; Psalm cii. 1-11 with 12-28. Isa. liii. 1-10 with 10-12, &c.) If we ask why this is so, the answer is not far to seek. It is a fact, and the fact speaks to those whose understandings are enlightened (Eph. i. 18). If we listen, we hear it saying: 'The glory may well be mentioned apart from the sufferings: for it is independent of them. But the sufferings are the basis of the coming glory. They are the foundation on which it rests. True, the sufferings must take place. It thus "behoved Him to suffer" (Heb. ii. 10. Luke xxiv. 46), He must "needs have suffered" (Acts xvii. 3. Luke xxiv. 26). But *it was not going to end in sufferings*. These were not to be the end of His work. That work was not merely to end in the Cross and the grave. The glory is to be the outcome of the sufferings. This is the

reason why the "sufferings" must never be mentioned without the "glory" being declared. "Ought not Christ to have suffered these things, and to enter unto His glory?" This is the great question that their association asks and answers; and this is why we find the first reference to the Lord's "sufferings" in Matt. xvi. 21, Mark viii. 31, and Luke ix. 22, immediately followed (1) by the announcement of the "glory," in xvi. 27, Mark viii. 38, and Luke ix. 26; and (2) by the manifestation of that "glory" in the Transfiguration which took place exactly six days after it.

It is this coming "glory," exhibited in the Transfiguration, which is thus referred to in the prophetic words: "Verily I say unto you, there be some standing here which shall not taste of death till they shall have seen * the Son of Man coming in His Kingdom" (Matt. xvi. 28). It was this coming glory which Peter made known when he told them how he was an eye-witness of it (2 Peter i. 16). Peter, James, and John were the "some" who were "*standing there*;" and, before they could taste death, yea, within "six days" they saw the Son of Man coming in His Kingdom." They saw, as Peter declares, "the power and coming of our Lord Jesus Christ," and thus the prophetic word was made "more sure." They saw an exhibition of what that glory will be; for, there was the Lord Himself, transfigured before them, and they "were eye-witnesses of His Majesty." There was Moses who had been raised from the dead (compare Deut. xxxiv. 6 with Jude 9): there was Elijah who had been caught up without dying; together forming a glorious manifestation of what the fulfilment of the more sure prophetic word (1 Thess. iv. 16, 17) will be like. As Moses was raised before Elijah was caught up, so will the dead in Christ be first raised; and then, we which are alive "shall be caught up together with them to meet the Lord in the air"—not on a "holy mount" on earth, but into the air, so to be for ever with the Lord, and to behold His glory.

The prophetic "six days" will soon have run their course. The seventh day will come, and the eighth will see all the prophetic word accomplished. Verily it will be true of some who will be then "standing here" who shall not taste of death till they see the coming of this power and glory. Those who shall have "tasted death" will have a glorious resurrection. They will not be left behind. Those who shall be "standing here" will not get before them; but both will be "caught up TOGETHER" † (1 Thess. iv. 17).

Thus the prophetic word of the Lord in Matt. xvi. 28 will have a glorious fulfilment. Those whose understandings are now enlightened (Eph. i. 18) shall not only see that fulfilment in the future day of glory, but they understand His words even now. While those, alas, who have only the folly of human wisdom have their "understanding darkened" (Eph. iv. 18),

* Matt. xvi. 28, ἰδῶσιν (*idōsin*), shall have seen. (Aor. 2 subj. See Mark ix. 1. Luke ix. 27.)

† ἅμα (*hama*), together used of two parties, and of the same time. Matt. xiii. 29 (*with*). Rom. iii. 12. Col. iv. 3 (*withal*). 1 Thess. v. 10. 1 Tim. v. 13 (*withal*). Philemon 22 (*withal*).

and see in the Lord's words (Matt. xvi. 28) a false promise, and a statement made, which, they say, was never fulfilled. For, say they, "they did taste of death, and the Son of man has not yet come:" even so will it be, yea it is so now; for mockers still deride the more sure prophetic word, and ask "Where is the promise of His coming?" (2 Peter iii. 4.)

But there is more in the Transfiguration than this. This is part of the interpretation of the historic facts and words so far as it is supplied by the immediate and "nearer context." There still remains the "remoter context" to be considered. We have not yet exhausted the former, or touched the fringe of the latter.

This must be reserved for our December number.

Notes on the Acts of the Apostles.

IN Vol. III., Dec., 1896; and Jan. and Feb., 1897, we gave a few notes on the special ministries of Peter and Paul.

In Vol. IV. (1898), we supplemented these by Five Papers on the Acts of the Apostles.

We now propose to add two more papers on the latter subject: one on the Transitional Character of the Acts; and the other on its Contrasts with the Epistles.

SIXTH PAPER.

(Continued from Vol. IV., page 135.)

VI.—THE TRANSITIONAL CHARACTER AND POSITION OF THE ACTS OF THE APOSTLES.

To see this Transitional Character of the Acts, and the great distinction which is made in that Book between the Two Ministries of Peter and Paul, it will help us to have before us

THE STRUCTURE OF THE ACTS AS A WHOLE.

It is divided into two great parts:—

The Ministries of PETER AND PAUL.

- X | i.—xii. The Apostleship of the Twelve; and of Peter to Jews and Proselytes: ending with Peter's imprisonment.
- Y | xiii.—xxviii. The Apostleship of Paul to Jews and Gentiles: ending with his imprisonment.

These two divisions correspond in all their members, as will be seen by the following

Expansion of X.

- X | A | i., ii. The Mission of the Holy Spirit, equipping and commissioning the Twelve.
- B | iii.—vii. The Apostolic testimony in Jerusalem.
- C | viii.—xi. Peter's testimony in the Land of Israel.
- D | xii. 1-23. Jerusalem. Peter's imprisonment. Subsequent abode (Cæsarea) and close of ministry.

Expansion of Y.

- Y A | xii. 24—xiii. 3. The Mission of the Holy Spirit in equipping and commissioning Paul and Barnabas.
- B | xiii. 4—xiv. 28. The ministry of Paul apart from Jerusalem and the Twelve.
- C | xvi.—xix. 20. Paul's testimony in association with the Twelve and with Jerusalem.
- D | xix. 21—xxviii. 31. Jerusalem. Paul's imprisonment. Subsequent abode (Rome) and close of ministry.

Each of these eight members can be expanded: and we have these expansions, and indeed the Structures of nearly the whole Bible, completed, and in readiness for future publication when God's time comes for printing them.

What we have to do now is to see how these two great divisions, and the sharp line of distinction therein manifested, bear upon the *transitional character* of the Acts of the Apostles.

Throughout the New Testament a very distinct line is drawn between *government* and *grace*; between the dealings of God with Israel as a nation and the Gentiles; between Jerusalem the city of the King and the Church of God among the Gentiles.

The Lord Jesus is recorded in all three Gospels (Matt., Mark, and Luke) as having closed the *second* portion of His ministry, charging His disciples to "tell no man that I am Jesus the Messiah" (Matt. xvi. 20, &c.), before He began to tell them "that He must suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day." That is to say, He closed one portion of His ministry before He formally commenced another portion.

Even so the record of Peter's ministry in the Land is closed before that of Paul's begins. (Compare Acts xii. 17 and xiii. 2, 4.)

And the ministry of Paul preaching the Kingdom in the synagogues is ended before he writes to the saints at Corinth establishing them as "the Church of God," "the Temple of God," and "the Body of Christ."

The turning-point in the dispensation, when the manifest dealing of God passed from the Jews to the Gentiles is Acts xix. 21, when Paul, having ended his ministry at Ephesus, prepared to depart into Macedonia. Then the first epistle to the Corinthians was written, declaring "the mystery that had been kept secret since the world began" (Rom. xvi. 25).

The gospel committed to "the Church of God" is contained in 2 Cor. iii.—v. It is the declaration of what God has wrought in Christ for man as a sinner. It is on the principle of the new covenant with the house of Israel. "Our sufficiency is of God, who hath made us able ministers of a new covenant, not of letter (the law) but of spirit: for the letter (the law) killeth, but the *pneuma* (*i.e.*, Christ) giveth life" (ch. iii. 3-5, 6).

The law was the ministration of death; the gospel ministration is spirit (*i.e.*, Christ).

The law was the ministration of condemnation; the gospel is the ministration of righteousness.

It is called "the gospel of the glory of Christ," who is the image of God (ch. v. 4), for all the glory of God is unveiled in the face of the glorified Christ.

God has answered the prayer of His beloved Son. "Glorify thy Son that thy Son also may glorify Thee" (John xvii. 1). The living water which the Lord Jesus spake of (John vii. 38) is therefore ministered through the gospel (Gal. iii. 2), and the work is wholly of God. God has glorified His Son Jesus Christ.

God has shined into our hearts to give us the light of the knowledge of His glory. God has raised up the Lord Jesus and shall raise us up also by Jesus (2 Cor. iv. 14). We "have a building of God, an house eternal in the heavens;" God hath wrought us for it, that mortality may be swallowed up of life; and hath also given us the earnest of the Spirit.

From the glory of Christ, and that which awaits the believer, Paul turns to speak of His death and its aspect to the world, *without distinction* of Jew and Gentile.

"If one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore, if any man be in Christ he is a new creature: old things are passed away; behold all things are become new. And all things are of God who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech by us: we pray in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

So "the gospel of the glory of Christ," which is the culmination of "the gospel of the grace of God," proclaims the provision which God has made for man's deepest need, a salvation for the chief of sinners. The exaltation of Christ in the glory of God is the answer of God to His descent into the grave. "Now that He ascended, what is it but that He also descended first into the lower parts of (*i.e.*)* the earth?" (Ephes. iv. 9). When the Lord Jesus was laid in the grave the sentence passed upon the first man, Adam, was fulfilled in Him; for He returned to the ground out of which man was taken (Gen. iii. 19). Every sentence against man as a sinner, whether the Jew under the law of Moses, or a Gentile under Adam's transgression, was fulfilled in the Cross, and the death and the burial of Jesus the Son of God. He was the Man of sorrows in His life; the only crown that He wore on earth was a crown of thorns; He bore the sentence of the law of Moses when He hung on the tree (Gal. iii. 13), and He returned to the ground whence man was taken, though He saw no corruption there,

* The Genitive of Apposition.

for "God raised Him from the dead." The glory given to Him is the response of the Father to the perfect obedience of His beloved Son (Phil. ii. 9).

The humiliation of Christ was the expression of the love of God to man, in that He gave His beloved Son to bear the judgment due on account of sin. The acceptance of the believer in Christ is the expression of the satisfaction of God in the perfect obedience of His beloved Son to the Father's will, in that He through the Eternal Spirit offered Himself without spot to God.

Thus God has provided for man's utmost need. Salvation from wrath, for Christ has borne it. Salvation from the law of Moses, for Christ has borne its sentence. Salvation from ordinances connected with the flesh, for Christ has fulfilled them in His death and burial, and is risen the Head of a New Creation, *no more known after the flesh*.

Such is "the Salvation of God now sent unto the Gentiles" through the Apostle Paul. This is what Paul speaks of in Rom. xvi. 25, as "my gospel; and the preaching of Jesus Christ according to the revelation of the Mystery, which was kept secret since the world began, but now is made manifest." The commission given by the Lord Jesus in Luke xxiv. 47, the preaching of Paul at Antioch in Pisidia, Acts xiii., and at Corinth as recounted in 1 Cor. xv. 3, 4, are in accordance with it and lead up towards it; but it far exceeds them all in that it proclaims the Deity of the Lord Jesus, the Eternal Son of God who was made flesh, that as man He might go down into death and into the grave, being made of God the sin-offering for the world, fulfilling the sentence passed upon the first man, Adam, and then rising from among the dead, the Head of a New Creation, the Head of a spiritual seed of those quickened together with Him, who shall share with Him all the glory that the Father hath given Him (John xvii. 22), being not only redeemed by His blood, but accepted in His person in all its perfection as an offering to God; being united to Him by the same Spirit whereby He was raised from among the dead (Ephes. ii. 5), and waiting to be made like Him in glory (Phil. iii. 20, 21).

The *facts* which constitute "the gospel of God" were spoken by the Lord Jesus Himself to John, in Rev. i. 17, 18: "I am the first and the last, I am the Living One, and I became dead; and behold I am alive again for evermore."

The facts of Christ's life and death are the foundations of the doctrines which are based on them. We cannot separate the *facts* and the *doctrines*: for there can be no doctrines apart from those facts; and those facts are incomplete apart from the doctrines.

The Facts are the subject of the Four Gospels.

The Doctrines are the subject of the Church Epistles.

But between the Gospels and Epistles comes the book called the Acts of the Apostles.

So that this book is *Transitional* in its character; for the facts and the doctrines which constitute "the Mystery of God" are not the subject of the Acts of the Apostles.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 100.)

X.—THE MOSAIC ERA.

THE Book of Genesis is the preface to the Old Testament. That one book covers more time than all the other books do. Hence its importance, as the foundation of all the teaching from Exodus onward. All the other writings take for granted the facts and narratives of Genesis; and the New Testament writers, too, find there their basal facts in connection with the doctrine of Redemption. It is necessary to bear this in mind as we proceed with our study of "other ages."

How, then, may we rightly divide the time covered by the Old Testament books from Exodus to Malachi?

There is a note of time of vast importance in Paul's Epistle to the Romans (v. 14), namely,

"FROM ADAM TO MOSES."

That covers the whole of Genesis, and marks off that long period as characterised by the reign of death over those who had not sinned as Adam sinned.

The apostle implies that the rest of the time, namely, from Moses to Christ, was characterised by something else; and that something else was "the Law." "The Law was our schoolmaster unto Christ." From that point of view, therefore, the Law dominated the whole period from Moses to Christ. During that time, however, new truths were revealed, and great epochal events happened; making it possible and necessary for us to mark where the cleavage of the period comes in.

To make this as clear as possible let the following facts be noted:—

When the Exodus came, the Law came; and these two extended their joint domination over the whole period up to Christ's advent. The one was the expression of God's *power*, the other was the expression of God's *will*. But along with these two new things there was a third fact, namely, the fact of a Nation. God had already a holy, a separated Land; but He was now to have, among the nations of the earth, a People formed for Himself, a priestly People, a separated holy Nation.

From the moment of the Exodus, God dealt with Israel as a Nation: and to this day Israel has not ceased so to be: though now, for a time, Israel is regarded as "*Lo-ammi*:" i.e., not My people. The overruling factors of the Exodus and the Law got their importance from their relation to a living, ransomed Nation; and because, from the moment of the Exodus, God was to have dealings and relationships with that People.

But when we glance over the national life, as narrated in the books of the Old Testament, there is a point

where we see a change in God's governance of the nation ; and, in connection with that change, new truths are revealed, new promises are given, and a new class of witnesses arises.

The change referred to was the establishment of the Kingdom, and the person in whom the change came was David.

From Moses to David the nation was ruled by leaders or judges ("saviours" they were named), who were called to this office as occasion arose. Among them there was no hereditary continuity. During that time the nation was a kind of Theocratic Republic. But from David onward the nation was ruled by kings who had, by heredity, the right to rule under definite promises made to David ; and thus the people of Israel became a Theocratic Kingdom.

This was entirely a new thing in God's ways ; and, not only so, but it was the last thing in the unfolding of God's dispensational purposes in Old Testament times.

This was a new revelation of God ; for, henceforth, He was to be known as Israel's King as well as Lawgiver, as it is written, "The Lord is our Lawgiver, the Lord is our King, He will save us" (Isaiah xxxiii. 22).

Enough has been said to show on what principle the division is made at the time of David. As we proceed we shall find ample proof that this division of time is scriptural and divine.

Thus, for the rest of Old Testament history, we have before us two great Ages or periods of dispensational time, namely,

The Age from Moses to David
and

The Age from David to Christ.

We shall endeavour now to show the leading characteristics of these two epochs in their order. The first of these may fittingly be designated

THE AGE OF THE LAW.

This period is specialised by three great events, which have left indelible marks on the history of the world ; and whose importance cannot be overstated.

1. The first of these events is THE EXODUS.

The Exodus is the abiding type of all Divine deliverances : and, to Israel, it was always the measure of God's power throughout Old Testament history.

When "the time of the promise drew near" the people multiplied and their bondage was intensified. They cried by reason of toil and oppression, and the Lord heard their cry. He came down to deliver them. He prepared His servant Moses, and sent him to be their deliverer. By a mighty hand and stretched out arm Egypt was made to own His might and majesty : and the gods of Egypt were shown to be an empty folly and an impotent fraud.

It was truly a time of tribulation to Israel ; and the "plagues" which broke the pride of Egypt were types of the plagues of the latter day, when another and greater tribulation will prepare for a greater deliverance ; when, over the distracted earth,

"Breaks a new dawn, the Thousand Years."

Joseph had said, "God will surely visit you ;" and the time had now come for the fulfilment of that word.

Accordingly there was instituted the great foundation ordinance of the Passover. There was no altar ; no offering up of anything to God ; but, simply substitution and sustenance ; the people partaking of the body of the victim, whose blood sprinkled, was the symbol and sign of safety and exemption from death. A wonderful type truly. There is no need for its repetition now, for "Christ, our Passover, has been slain for us ; therefore let us keep the feast."

And then, at last, as the morning dawned after that night "much to be remembered," the purchased People moved out between the blood-sprinkled doorposts, free from Pharaoh's power ; "brought out" by God's hand, literally a nation born in a day !

Thus happened the Exodus : and the people thus liberated were not left to themselves ; but the guiding pillar—cloud by day and fire by night—awful symbols of Jehovah's presence, led them on through sea and sand until they came to the Rest that awaited them.

2. The second event was THE GIVING OF THE LAW. After the triumph at the Red Sea, they were led to the rocky peninsula of Sinai. There God appeared to them in terrific splendour ; and there, on the ground of a covenant sealed with blood, He uttered the "Ten Words" in their hearing ; He called Moses to the top of the mount and gave him a Commandment and a Law for all Israel ; gave him, also, the pattern of that mysterious structure, the "Tent of Meeting ;" and thus provided His people with a legislation, with a ceremonial, with a priesthood, sufficient for their spiritual tuition and probation, until He was pleased to change it, or fulfil it, or end it.

This Divine Legation, given to Moses, has been and is the admiration of the world. For wisdom, beauty, justice, mercy, and spiritual significance, it has never been approached and never can be, because it is from Heaven !

3. The third event is THE CONQUEST.

After the weary wanderings of forty years, the separated host came to the borders of the land. There Moses died, and Joshua was appointed leader. By another miracle, the waters of Jordan were divided, and the people passed over into the inheritance promised to Abraham some four and a half centuries before.

Then came the gradual conquest of the Land, and the casting out of the heathen. This event was to Israel (and to the world) something like what the Norman Conquest was to England. Thus Israel was placed in her own promised home and territory, and there the national life, with varied fortunes under the Judges, was developed until the time of David.

The ruling factor of this period was the Law ; to it all looked for instruction : it was the test of obedience : from its sacred sanctions there was no appeal. Departure from its precepts and orderings was ever the measure of departure from God.

Godly Israelites would look back to the Exodus ; they would meditate on God's Law ; and they would reflect

that they owed their territorial home to the might and blessing of Jehovah, in the conquest. Thus these great events would assume divine significance, and dominate their thinking and their conduct.

The conditions and truths under which they lived were very different from those under which their fathers lived, or under which we live; but they were the test for them, and by them the people were judged: and this is what we mean by dispensational truth.

We can now look back on these wonders of old; see them in their dispensational perspective; meditate on their meaning and suggestiveness; and thus build up ourselves on our holy faith. Think on these three events and see how they tell of the life in Christ: Redemption—instruction—conflict!

Extracts from Vol. I.

THE LORD'S COMING: THE ORDER OF ITS EVENTS.*

BY THE REV. SHOLTO D. C. DOUGLAS.

(At the Glasgow Conference, June, 1894.)

THAT for which some have long waited and prayed they have at last begun to see, *i.e.*, the rising of that very "daystar" upon our country, the blessed hope of the coming of the Lord and Saviour Jesus.

Those who have for years looked forward to this will feel truly thankful that we have arrived at such a stage in this land. Let us pray that the truth of the Lord's coming may be guided according to Scripture, that we may be able to recognise the facts revealed, and kept from human and fanciful interpretations of those facts. Fascinating as the study of prophecy is, there is a great temptation to minds deeply interested in this truth to see their own thoughts in passages of God's word, instead of God's thoughts in those passages.

Years ago, in the fifties and sixties, some of us remember how God poured down showers of blessing upon the land; and caused the people to be evangelised throughout its length and breadth. Then naturally followed a desire for that holiness of life which found expression at Oxford, and other places afterwards. And is it surprising that those who have sought Him thus should now be stirred up to look for Him more personally than they have ever done before?

It comes then in the natural sequence of things; and we are here together as a proof that it is so, and to praise Him for it.

If we would look for an epitome of God's truth concerning the Christian life, you will find it in Titus ii. 11-13: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in the present world;

looking for the blessed hope and appearing of the glory" (R.V.). I refer to it as the key-note of what may be said; but it takes us into what may be called the four stages.

First of all, Titus ii. 11: "The grace of God that bringeth salvation." That is the first stage. "Salvation" is a large word—and includes all this done for a believer, from first to last, and continues to be unfolded in heaven. Then he goes on to the second stage—"Teaching." That is the next thing. When a man has passed from death to life he must be taught how to live holily: and, thirdly, this life in its negative form—"denying ungodliness and worldly lusts"—(then in its positive side) "should live soberly, righteously, and godly in this present world."

And then comes the fourth, the grand hope of the Church. "Looking for that blessed hope"; or better perhaps rendered (R.V.) "the appearing of the glory of the great God and our Saviour Jesus Christ." There are his titles. Yes, the great God is the Saviour Himself—Jesus Christ. Be definite with respect to this matter.

As I have been sitting here during this last day or two, I have tried to put myself into the position of those who are genuine and earnest seekers—people who do come here saying in themselves, "Well, if there is anything in this subject, by the grace of God I will have it. I come with my Bible, and from that book I am willing to be taught, and by it I am willing to be led."

In the first place, let us see if there is any indication of this coming of the Lord as regards the aspect of the ORDER in which He shall come. When we speak of the coming of the Lord we speak of that great event which includes various stages. Some have said, "We do not believe in several comings." No, more do I. But we do believe in progress; for just as a sovereign makes a royal progress through a country, so there are various stages, various events, various epochs (if you may so call it) in that one coming.

Now is there progress or order of this sort indicated to us in the Word of God? That is what I purpose to try to show, with the help of God. My object is first of all to awaken in your minds a thought that there is something more than that which you have already learned, to lead you to look for an order in the "appearing." Unless we search definitely for a subject we are very apt to pass it over, and not see it at all. We ought to know what we are looking for.

Many a man may pass a beautiful jewel, because he is not looking for it; or if he saw it he might not detect that it was a jewel. It presupposes a certain amount of knowledge. I may say that the joy of the coming of the Lord to the believer is all wrapped up in one word; indeed any joy is wrapped up in one word. And what is that word? "Recognition." I mean this, that if there is not a chord within your heart, if there is no power to enjoy sweet music, you may hear the best that ever was composed, and yet it will leave you without touching you; while those who

* From September No. 1894.

have it born in them recognise the notes; it strikes a chord in their hearts which vibrates to it and recognises it. Have you ever noticed it? Sometimes you have listened to a man speaking, and you suddenly recognised the thought you already had faintly conceived. Now you hear it clothed in words, and you "recognise" it. He put that thought exactly into a shape in which you now are able to grasp it. So is the spirit of "recognition."

"This is our God; we have waited for Him . . . we will be glad and rejoice in His salvation." It is then the recognition of that which is within us, awakened by that which comes to us from without, which gives joy in anything secular or spiritual.

Is there anything to indicate that there is an order in the events connected with Christ's coming? I speak particularly this evening with reference to the Lord's coming, and its order, given to us in 1 Corinthians xv. 20-23. The word "after" is the same as that used in verse 7. "After that He was seen of James." It is a word which indicates sequence. Again: every man in his own order. Here we have the three distinct points of order—"Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." Don't let us read them as though they were all one and the same event; but note what is connected with them, and what intervenes between them. The word "firstfruits" takes me to the Old Testament at once; Leviticus xxiii. Observe, we have there the exact order which we have indicated here in the New Testament given to us in an inspired object-lesson.

God grant that you may daily be found reading these Old Testament portions, and not slurring them over. I assure you that those who do not study these typical portions of Scripture lose that which throws light and gives distinctness to the great doctrines concerning the Lord Jesus, which are given to us more definitely in the New Testament. Thus in Leviticus xxiii. you have a summary of all the great feasts. At verse 5 you have the *Passover*; in verse 9 you have the *Sheaf*, or *Firstfruits*; in verse 15 you have the feast of *Pentecost*; then in verse 23 the feast of *Trumpets*; and in verse 26 *The Day of Atonement*; then in verse 33 the feast of *Tabernacles*. It is to the feast of Pentecost that I now refer. Note first of all, the position, and the time. The feast of the Passover is placed first. There must be redemption, and we must stand upon redemption ground before we can go forward into the feast of firstfruits. (See Luke xvii. 10-14.) We are redeemed by the blood. The blood is the very foundation of it all. Being founded by the grace of God firmly upon that, we pass to the firstfruits. (Read verses 9, 10.) Here we have that to which St. Paul alludes—"Christ the firstfruits."

The first act in the great harvest was to reap only one sheaf. Christ is said to be "our Passover"; Christ is said to be our "Firstfruit."

This first sheaf was taken out of that which was first ripe. Various portions of a field ripen before another. So we read in Jewish books that elders went forth, and in the presence of the people reaped this one sheaf, and

took it to the Tabernacle and presented it before the Lord. Here the order is given: First of all "he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it."

The Jewish Sabbath was on the last day of the week, and what was "the morrow after the Sabbath" but the "*first day of the week*?" and what took place on the first day of the week but the rising of our Lord and Saviour Jesus Christ? *There* was the reaping of the firstfruits, *there* was the sheaf taken up and waved before the Lord. It was the earnest of the whole harvest that was yet to come; "for if the firstfruit be holy, the lump is also holy." So "the lump" that is to be raised afterwards out of the same field, out of exactly the same crop.

Then in verse 12 we have the burnt-offering—typical of the entire consumption of the sacrifice—the whole and entire dedication of the being, or animal, to God. Then comes the meal-offering, which also speaks of communion with God (especially the human nature of our Lord); then the drink-offering, which had reference to the joy that was before the Lord. Observe: no leaven. The firstfruits now are gone. What is to be the next thing? Some would teach us that the coming of the Lord is all one event; that there is to be a sudden sounding of the archangel's trumpet, and there will be a gathering together of all upon the earth, and in their graves; then there will be the great white throne, and that this will be the next and only event, and this will be the end of the world. But it does not say so here. There is an interval between the first sheaf, and something else, and then another interval. What is it? (Read verse 15.) "And ye shall count unto you from the morrow after the Sabbath; for seven Sabbaths shall be complete."

Here $7 \times 7 = 49$, and the morrow makes 50. Here we come again to the first day of the week, the 50th or Pentecostal day. We all know what that means—50 days after the resurrection, or the Pentecost, or the day upon which the Holy Ghost descended. Thus then we have an interval, and after that what shall they do? (Read verse 16.) "Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord."

Observe it was to be of the same field out of which the firstfruit had been reaped. I want you to see an indissoluble union between the two portions of the field as they are reaped. Christ and His people are one. (Read verse 17.) "Ye shall bring out of your habitations two wave-loaves and two tenth deals: they shall be of fine flour; they shall be taken with leaven; they are the firstfruits unto the Lord." Thus then you see we have a second batch of firstfruits. You have the first sheaf; then fifty days after that you have another sheaf, or other fruits; but here is a difference, and a most important one. You find that they are to be "baken with leaven." There is no leaven in the other, because there was a sinless One to be typified. "Christ the firstfruits." He, I need not say, was without spot.

Leaven, we know, is a fermenting element, and leads to corruption: hence this is an emblem of evil.

Now the Church of God is not a perfect Church in every particular: there is the presence of the evil, and consequently there must be that which is to typify it, and so the leaven is introduced. "And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings" (vv. 18, 19). Now this means a division between the two—one absolutely sinless, and therefore no need of the leaven; the other mixed with imperfection, therefore with leaven.

Now we come to the third stage. "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God" (v. 22). There is the whole harvest coming in. "Then cometh the end."

Thus we have the three stages in type in the Old Testament, which we have in fact in the New Testament. Christ the firstfruits—then an interval—"those that are Christ's at His coming"—another interval—(when ye reap the [whole] harvest) "then cometh the end."

But when is the end?

"When He shall have delivered up the kingdom to God." Therefore there is to be a kingdom before the end; for there could be no deliverance of a kingdom if there was none to deliver.

It is the kingdom of the Lord Jesus Christ which He is yet to set up, which ultimately will be delivered over.

In this passage in 1 Corinthians xv. we have it stated, "Every man in his own order." This word "order" is a military term, and it speaks of the vanguard, the main body, and the rearguard. Thus here it is determined in this passage by the statements: (1) "Christ the firstfruits," (2) "those that are Christ's," (3) "then cometh the end."

Let us now look at the Gospels and trace the development of this truth from the first. "And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." (Mark ix. 9, 10.)

Why, as Jews, did they "question" at all "what the rising from the dead should mean"? Every Jew knew there was to be a resurrection. When the Lord wept with the two sisters at the grave of Lazarus, and spoke about resurrection, Martha said, "I know that he shall rise again at the resurrection at the last day." There was nothing new in that.

But there must have been something particular about what our Lord said, to cause the questioning. What could He mean by rising "from" the dead? This is strange! This is something new!

The answer does not appear in the Authorised Version; but if you look at the "original" you will see there is a word before the word "νεκρῶν" (which means the dead); it is the little word "ἐκ" "out from." And that little word always occurs in connection with this truth.

Take that word "ἐκ" (ek), and go through the New Testament with the Concordance, and see where it occurs. It means *out of*, or *from among*. It is used some 46 times of resurrection from the dead, but only of the resurrection of our Lord, and of His believing people.*

In Luke xiv. 14, when speaking about that feast, Jesus said, Do not call the rich, but the poor, halt, the maimed, the lame, and the blind, for they cannot recompense; but thou shalt be recompensed. When? At the resurrection. But now comes a qualification—at the resurrection "of the just." I do not say you should be committed by these two passages. I don't want to build a great column of truth upon one text, although one text, if clear, is quite enough. I only want to lead your minds to suspect that there is something which requires further investigation. One of the guests at the table exclaimed, "Blessed is he that shall eat bread in the kingdom of God." He thought that the resurrection of the just was the kingdom of God, because he was a Jew, and he looked forward to the earthly kingdom. In passing I would remind you that St. Matthew writes only for the Jews. St. Matthew, at the close of his gospel, never refers to the Ascension. He closes thus: "Lo, I am with you alway." He does not suggest that there is a Gentile period—he leaves it alone; therefore in this gospel the Lord is left on the earth. Let us go on now to Luke xx. 36.

There is a special set of people spoken of in connection with this resurrection. You know when he was answering the cavilling of the Sadducees about the resurrection He said, "Neither can they die any more: for they are . . . the children of God, being the children of the resurrection."

That is the third passage. Get the thought into your minds that there is a distinction between the resurrections.

In Luke xxi. 36, speaking of all the terrible things that are coming upon the earth, he says, "Watch ye, therefore." Why? Because people who interpose a number of events between the coming of the Lord and "the end" cannot be in a state of watchfulness. If I know for certain that certain great events have to

* See all the occurrences. Matt. xvii. 9. Mark vi. 14; ix. 9, 10; xii. 25; xvi. 14. Luke ix. 7; xvi. 31; xx. 35; xxiv. 46. John ii. 22; xii. 1, 9, 17; xx. 9; xxi. 14. Acts iii. 15; iv. 2, 10; x. 41; xiii. 30, 34; xvii. 3, 31. Rom. iv. 24; vi. 4, 9, 13; vii. 4; viii. 11 (twice), 34; x. 7, 9; xi. 15. 1 Cor. xv. 12. Gal. i. 1. Eph. v. 14. Phil. iii. 11. Col. i. 18; ii. 12. 1 Thess. i. 10. 2 Tim. ii. 8. Heb. xiii. 20. 1 Pet. i. 3, 21. In Matt. xiv. 2; xxvii. 64; xxviii. 7, it is ἀπό (apo), away from.

take place in this city before a certain person comes, and I know the events have not taken place, I shall retire to-night and not expect him to come, or watch for him until I know those events have happened. If you know that the sovereign is to visit the city of Glasgow, and that great preparations are to be made, such as the streets barricaded and decorated, and platforms raised, &c., and on going out into the streets you do not see any such preparations—not a platform or a barricade—you say, "At all events the arrival will not be to-day nor to-morrow." You have interposed an event between the coming of the sovereign and the present moment. But if you know that the sovereign might come without any of these events, you may watch for him at any moment. Note again, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 36). Thus there are certain people again who are to escape certain events. Here for the fourth time we have a distinction. They are caught away from it, as we shall presently see in 1 Thessalonians iv. 17. Leaving the gospels, we come to Acts xxiv. 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Are we not now beginning to see the day-star arising? for here we already see a few of its first rays. Distinctly he says, "There shall be a resurrection of the dead, both of the just and of the unjust."

Here then you have this truth plainly stated, after that which we have already read.

Now read our passage again, "Every man in his own order," in the light of the foregoing. The next passage is Colossians iii. 4: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." But how do we get into the glory? Observe, He is to "appear," but not alone. Then who is to be with Him? It distinctly says, "Then shall *we* also appear with Him in glory." But how did we get into the glory if we were not caught up before? When does He appear? To whom does He appear?

Let us search and see if there is not some definite passage which clearly answers these questions. In 1 Thessalonians iv. 13-17: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Three things are mentioned; do not confuse them. First of all He descends with a

"shout." The word translated "shout" is the word which is used to denote the shout which the captain of those great galleys, with their many hundreds of rowers, gave to keep them in time. As they drew back their oars he gave a shout, and as he shouted they went forward. This is the word given by the chief person or personage, "a shout." And here it is God Himself. Christ "descends" into the regions of the air; and, when He does so, there is, second, the voice of the archangel, and then the third, the trump of God. And after these three things have gone forth—the "shout," the "voice," and the "trump"—then "the dead in Christ shall rise first: then we which are alive and remain shall not go before those who are asleep, but are to be caught up together with them in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord." Will any candid mind tell me that that means all one great event—that it means the wicked as well as the dead in Christ rise at one and the same time? No! I believe there are those of you here willing to accept the fact that there is something to take place with regard to the "dead in Christ" before anything takes place with regard to the general mass of the dead. And, mark it once more in regard to this passage. Here we have the coming of the Lord down to the region of the air, but not coming to the earth. Here we have a people coming up from the earth, raised, and caught up to meet Him in the air. They are in the first stage of the great coming, while He waits for a little in the air over the earth, and gathers His people together (and there—I am not going to dwell upon it—there He gathers them before His own judgment-seat, the "Bema." Not to a criminal judgment-seat, but to give the rewards (2 Cor. v. 10).). Then He comes, in 2 Thessalonians i., to the earth personally. Then we come to Hebrews xi. 35, where we read of a "better resurrection," as distinguished from some other resurrection.

When we come to the close we find that in Revelation xx. 5 we hear of a first and second resurrection; and that they are divided by a period of a thousand years. And if people ask what that thousand years is, all I have to say here is, it is an interval, a period of time. We know that in 1 Cor. xv., with which we began, we have an interval—though it is not expressed as regards its length. "Christ the firstfruits; afterward they that are Christ's at His coming; then cometh the end." We know there have been 1800 years and more between "Christ the firstfruits" and the event we now are looking for.

Why is it said, "Then cometh the end"? if there is to be no interval between the end and the other two? Thus we have travelled through the whole of the New Testament, and I ask you to consider if the Old Testament, in its type of the harvest, is not a clear illustration of an order? First a sheaf, then the Pentecostal gathering, then the gathering of the whole harvest. May God give us wisdom and understanding in this "order" of the appearing of our Lord and Saviour Jesus Christ for His name and glory's sake.

Signs of the Times.

JEWISH SIGNS.

THE "BURDENSOME STONE."

The truth of the prophecy (Zech. xii. 3) that the Jews should become "a burdensome stone" to the nations is becoming more and more prominent every day.

The atrocities and massacres, and various methods of the Anti-Semitic movement, are crying aloud that the Jews must go.

BUT, WHITHER?

The Zionists answer, to Palestine. The Jewish Territorial Organisation says, anywhere; but it must be somewhere where the People can find rest and peace.

The position at the present moment is eloquently set forth by Mr. Israel Zangwill, the President of the latter movement, in a letter to the Chairman of the recent meeting in Glasgow inaugurating a local branch in that city. He says:—

"It is just a year ago since I published the Manifesto which initiated the spread of the Jewish Territorial Organisation throughout the world. That Manifesto began with the words: 'The tragic problem of the Wandering Jew grows daily more insistent. The question of the hour is: *Wohin?*' These words were written before the beginning of this dreadful pogrom period, and if they were true then how much truer are they to-day! In a period of six months three hundred thousand Jews have fled from Russia in a wild panic-stricken exodus. We talk of the expulsion of the Jews from Spain in 1492 as one of the greatest events in Jewish history, but even that is said to have affected only 200,000 Jews, while the accompanying carnage was far less ghastly and extensive. In those days the Jews answered the question, *Wohin?* by 'each man for himself, and the devil take the hindmost,' and the result is that four centuries later finds us in exactly the same plight. I do not blame the poor refugees who fled wildly hither and thither, but I do blame their descendants for continuing to live from hand to mouth. We have won great triumphs in every free country, we have more or less obtained civil and religious emancipation, but the absence of any general Jewish politics has left us disunited, unorganised and comparatively passive and helpless spectators of the organised butchery of our kinsmen. And so not only are we unable to stay the present slaughter, we are not even able to direct the emigration in such a manner that our Jewish forces, instead of being scattered, shall be concentrated so as to conduce to the future political power and security of our people. It is this necessary emigration-organising machinery that the Ito has come to supply. We proclaim and repeat that the question of the day is *Wohin?* and that when the answer to this riddle of the Sphinx is discovered all the emigration should be at once or gradually directed towards this one goal. It is the principle of the Ito to concentrate and not further to scatter a scattered people. The answer to the question, *Wohin?* must be some one country, and one country only. And the immigrants into this country must have at least as full political liberty as we in Great Britain enjoy. If the country chosen be a savage territory, they must have a more or less complete form of autonomy; if it is an unconstitutional country like the Turkish Empire, they must have the strongest guarantees of at least local autonomy. But if (to quote my Manifesto) it is 'a modern constitutional country, local autonomy could be automatically attained by the mere numerical preponderance of our immigrants in the said territory.' We do not make a fetish of our phrase 'autonomous basis.'

"It simply means that the immigrants are to have the fullest voice in their own affairs, and not to be ruled from above like the Russians, the Turks, the Hindoos, or the negroes. But what is the name of this *Wohin?* What is to be the answer to the great question? That will be settled, I trust, so far as human wisdom can settle it, by next spring. The public is aware that at the recent meeting of our International Council I was empowered to create a Commission for finding the right answer. I am happy to inform your meeting that I have been fortunate enough to secure gentlemen to serve upon it, whose names when published will be a guarantee to the Jewish people throughout the world that this enormously difficult question will be answered as rightly as is possible. It will

be their task to discover how to organise our emigration so as to combine the maximum of salvation in the present with the maximum of political security and political power in the future. It is a sad misfortune that the greatest aggregation of Jews should be in Russia, in the worst of all possible countries, otherwise six millions of Jews mean an enormous political force. Were these six millions in a land of their own or even in a constitutional country, they would be not a burden and a nightmare to the rest of Jewry, but a source to which the rest of Jewry would look for health and strength. Imagine the power of six million free Jews! To lead these millions of Jews from the house of bondage into a land of freedom, and there to build up this political power, such is the gigantic but gradual task to which the Ito has put its hand, and for which it has now won the sympathy of almost the whole Jewish people."

SIGNS OF THE APOSTASY.

MAN'S TREATMENT OF GOD'S MESSAGES.

In our Papers on the Apocalypse we spoke of this as seen so clearly in that book of judgment. It will require all the judgments there recorded to bring man to confess God, even as the Creator.

Even now the signs of man's treatment of God's dealings may be seen, whether of Grace or of Judgment.

God sends His messages of GRACE: and man, instead of listening to them and obeying them, "sets them to music," and performs or "renders" them for pleasure and profit. The message "Come unto Me" is sung by unconverted people for gain, and "Christians" listen and look on because it is called "Oratorio," which sounds more "religious" than "Concert."

It is the same with God's JUDGMENTS. Man is visited by them, and reminded of God's power, but man only "puts them on the stage," and reproduces them as a theatrical spectacle for profit.

A little while ago we had a reproduction of the awful Eruption of Mount Pelee; now we have the San Francisco Earthquake, as may be seen from the following Press notice of Sept. 1st, 1906:—

"HIPPODROME EARTHQUAKE."

"After Monday next Londoners may view from a comfortable seat at the Hippodrome the effects of such an earthquake as that which devastated San Francisco.

"The Hippodrome management have arranged a thrilling earthquake scene, which includes a city in flames and a terrible tidal wave. The first performance is on Monday."

Another example is furnished by the new attraction at Olympia (London) at Christmas next.

"A Cosmopolitan Country Fair" is to bring together the world's novelties, and the climax is thus announced:

"One of the entertainments is called 'Doomsday,' an electrical scenic show representing New York a thousand years hence, and ending with a tableau of the destruction of the earth by fire."

Verily, we have here, some solemn "Signs of the Times."

"HAVE YOU HEARD DR. ——— YET?"

This is the heading of a handbill, which, with the preacher's portrait in the centre, asks, on one side: "If not, why not? 1000 cultured people hear him regularly" . . . and, on the other side, states that he has been pronounced by high authority "one of America's greatest orators." The line below announces in bold type a "trained choir of 100 voices." Readers are assured that they will find "Obliging Ushers, Friendly Congregation, Everything Delightful and Helpful."

"If you want to get married Dr. and Mrs. ——— invite you to come right to their home." There is "no set charge," but "the groom may pay the preacher whatever he thinks the bride is worth!"

The ——— *Herald* says: "Dr. ——— is a fine example of the modern up-to-date preacher."

The bottom line says in large type "Come and size him up for yourself."

Well, we can "size him up" without going either to see or hear! And what is more, we can "size up" the solemn fact that this is "religion;" and it has no need and no place for the Christ of the Scriptures.

We have omitted to state that the back of the bill is filled with an advertisement of some special brand of champagne, which of course is meant to pay for the printing.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

R. J. G. (Cal.) The prophecies on Egypt in Ezek. xxix. 11, &c., are difficult, and we must be content to wait for further light. These prophecies require special study; and we need specialists to help the general reader who has not time to enter minutely all the various spheres of truth.

H. J. (Taunton). The fact that "the Lord shall be King over all the earth: and the kingdoms of this world will become the Kingdom of our Lord and of His Christ," means, of course, that there will be no other *independent* kings, as such. All kings then will be vassals; tributaries, and at the most suzerains. So that Isaiah lx. will have its abundant fulfilment.

The word "earth" may sometimes be limited to a special land, as part of it. In Zech. xiv. 9 it would have the inclusive and larger meaning. In the next verse the same Hebrew word is translated "land," because the context makes it clear that the meaning is limited. We see the same in chap. xii. 12. (Compare Matt. xxiv. 30, Rev. i. 7.)

R. M. and several correspondents call our attention to an article in the August number of the *Nineteenth Century* magazine, on "The Sacred Fire of Israel." We did not propose to take any notice of it, for it is so clumsily puerile and hostile that it hardly calls for comment. It is more worthy of the ribald days of Bradlaugh than the pages of a high-class magazine to suppose that Moses burned naphtha to deceive and delude the people of Israel, and palm it off as the Divine and supernatural fire from heaven. The best and only retort to such is simply this: "You say so;" or "So you say."

J. P. (Scotland). You will find your question answered in our reply to J. W. in our last issue. Speaking broadly, one may put it that, while the kingdom of heaven on earth is not the Church, the Church is *part* of the universal sovereignty of God. As to the Acts of the Apostles, the book is transitional, and you must consult our papers which have appeared from time to time on that book; and what appears in our present and following issues.

G. A. S. There is no discrepancy between *Things to Come*, 1902, p. 25, and 1905, p. 122. For spirit of God, in Rom. viii. 14, means there the New Nature, or Divine Spirit, but this is the New Creation work of the Holy Spirit. In the former we allude to the Holy Spirit as the *giver* of the New Nature. In the latter we allude to the New Nature as the *gift* of the Holy Spirit.

In our back volumes we have frequently answered your question about the "breaking of bread" (see Jan., 1896, p. 136. April, 1896, p. 185. Oct., 1897, p. 45. Feb., 1899, p. 92. Nov., 1899, p. 57. Nov., 1903, p. 60. July, 1904, p. 156. Aug., 1905, p. 96. Nov., 1905, p. 131).

We cannot add to what we have said in trying to minister the Word. We are not a director of conscience.

When you find anything in *Things to Come*, or our works, which seem not to agree with what we have written in former years, you must take what is *last* written, and correct what has been said at an earlier date. Our writing is not Scripture, nor is it final as Scripture is. Scripture, being God's writing, can "never be broken," never altered. It needs no correction. It needs only to be believed. But all our writings must be tested by Scripture. We are weak and full of frailties and infirmities, and after all we only "know in part." We are ever learning ourselves, and trust our readers are doing the same: if so, we ought always to be ready to *unlearn*, and willing to give up that which we learnt when we had less light and fewer advantages.

As to the "S" and "s" in the Bible you commonly use being different in Rev. xi. 11 from that which we have quoted, we thought we had made it clear that the current editions differ among themselves in this matter. Not only do the current editions differ from that of A.V. 1611, but they differ sometimes from those of different type, and issued by different Presses.

THE LATE MR. FREDERICK NEWTH.

Though we do not chronicle the obituary of our friends, we cannot pass over in silence the loss we have sustained by Mr. Newth's death, on Monday, September 3rd.

From the moment we asked for help, on taking over the financial and other responsibilities of *Things to Come*, Mr. Newth *offered himself*, and kindly undertook to keep the accounts and attend to the business part of the work. His ripe experience and deep knowledge of Dispensational Truth has been, now, for some years, our constant comfort and help; and our almost daily intercourse was strengthening and refreshing. We are sure our many readers will sympathise with us; though it may not be possible for them to fill the gap which his death has made.

ACKNOWLEDGMENTS.

(For New Work.)	£	s.	d.
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THINGS TO COME.

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Editorial.

THE KNOWLEDGE OF GOD.

IT is quite one of the "signs of the times" that the Godhead is becoming a subject of discussion; and the doctrines connected with the Trinity and the Virgin birth, are considered as open questions, not affecting the standing or faith of a Christian.

But there is another question which lies beneath this. The real question is: *How many of us really know the God whom we worship?* Is it not the case with very many that it is "the unknown God?"

The true knowledge of God lies at the foundation of the revelation of the Mystery. Hence it is the great keynote of the Epistle to the Ephesians; and is the link which unites the three Prison-Epistles (Ephesians, Philippians, and Colossians), and binds them to the Epistles to the Thessalonians where, in that typical Church (1 Thess. i. 7, R.V.), we see the wonderful effect produced by the true knowledge of God in heart and life.

In the Epistles to the Romans, Galatians, and Corinthians it is the *knowledge of man* which is made known; but in the Prison-Epistles it is the *knowledge of God* which is revealed.

In the former three it is man, and how he is justified. In the latter three it is God, and how He is revealed.

Hence, one of the blessings enumerated in Ephesians is that God "hath abounded toward us in all wisdom and prudence, having made known unto us the mystery (or the secret) of His will; which means *His secret purpose* (vv. 8, 9): and the measure of this blessing is declared to be "according to His good pleasure which He hath purposed in Himself" (vv. -9, 10).

This knowledge of God is to be obtained, not by reasoning, but by revelation; not by intellectual attainment, but by God's gift.

Hence the prayer that follows on this is that "God . . . may give unto you the spirit of wisdom and revelation in THE KNOWLEDGE OF HIM" (v. 17).

In the Epistle to the Philippians, which is reproof for failure in respect of Ephesian teaching, the opening prayer is that their love to one another as members of the one Body "may abound yet more and more in knowledge* and in all judgment" (Phil. i. 9).

This full knowledge of God is revealed and found only in the person of Jesus Christ. Hence in Phil. iii. 10 the Apostle declares that between our being "found in HIM" in regeneration grace, and our being made like

HIM in resurrection glory, our whole time is to be filled up with the pursuance of "one thing," and that is still Christ, and is expressed in the strong desire "that I may get to know HIM" (v. 10).

In Colossians we have the same prayer as in Ephesians i. 17, but it is in its blessed object and effect on ourselves. "I pray," the Apostle says, "that ye might be filled with the knowledge of His will, in all wisdom and spiritual understanding" (v. 9).

Why?

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work" (v. 10).

Thus, not only is our walk secured, but all the wondrous truths connected with the Mystery are bound up in the true knowledge of God.

But, how are we to get to know Him? Who can tell us?

When we come to this, which is the root of the whole matter, every thing and every man fails us.

Articles, Creeds, and Confessions of Faith alike fail to give us this full knowledge of God which is so essential to our faith and walk. They are all only man's impressions, inferences, and conclusions drawn from Scripture; and have themselves to be judged by Scripture.

Whatever of truth there may be in them; or however useful, or even necessary, they may be in their proper place, *they can never take the place of the Word of God.*

Only in the person of the Living Word, and in the pages of the Written Word, can we get to know God.

We do not, therefore, now propose to discuss "doctrines," or to use any non-scriptural expressions; not even such words as "Trinity" or "Unity," or any Ecclesiastical terminology. These are the things which divide the members of the One Body, instead of uniting them. These introduce the seeds of strife and contention. These have been the causes of controversies and martyrdoms. But, if we confine ourselves to the Word of God, and that alone, both writer and readers may, and will, all learn together what God has revealed concerning Himself.

We shall not seek to draw any conclusions, or to discuss or revise any creeds. We shall give only the evidence of Scripture in the words of Scripture; and use only Scriptural terminology.

What we have to do in this matter is not to teach, but to learn; not to consider doctrines, but facts; and not to resort to reasoning, but to revelation.

It is not a question of our understanding what God may mean, but of believing what He has said.

As to our understanding, it is very limited, even as to the natural things of this world. Our hearing is limited; our eyesight is limited. All things great or small, high or low, distant or near, are all only *relative*; they are all matters of degree.

* Greek ἐπίγνωσις (*epignosis*) full or perfect knowledge.

It is the same with the words as well as with the works of God.

Whatever line of study we may pursue; whatever work of creation we may study; whatever subject or doctrine we may take up, we go on until we come to the end of human understanding—we reach the limit of intellectual power. We come, as it were, to a wall of adamant which we can neither pierce, nor pass, nor climb; and we return with these words impressed upon our hearts—

“We know in part.”

If this be so in our study of the works and words of God, how much more must it be so in our efforts to get to know God Himself.

In revealing Himself at all He has, at once, to condescend to our capacities. He has to use language which must be understandable by us; but which can never fully reveal Himself; for that which is finite can never explain the Infinite, hence, God must necessarily (by the Figure of speech called *Anthropopatheia*) speak of Himself as a man, for so only could we comprehend. Hence, both as to person and actions, everything is spoken of after the manner of men. This is why we read of His “nostrils,” His “bosom,” and of His repenting, and of other human actions. But all these are only Figures of speech by which we can alone obtain an idea of the reality.

It is for the same reason perhaps that He speaks of Himself as being three separate Persons; for with our finite capacities we can never comprehend the infinite.

We must therefore take the Scripture language, and, instead of reasoning about the literal words, we must rejoice in the truths that are revealed.

Though we may not be able to understand them or explain them; we are, by grace, enabled to believe them and experience them.

Man was once wholly ignorant as to what *light* is. And ignorant infidels ridiculed the idea of light being created before the sun. But since the discovery of the Prism and, more recently, by it of what are called, and known as, the X rays, and the N rays, and Radium, all theories about light have been cast into the melting-pot; and no scientist would, to-day, venture to define the nature of *light*.

“God is light.” This metaphor explains to us that light represents God. And when, in the absolute darkness of a specially-darkened chamber, we recently saw, after the eye had got accustomed to the darkness (which was a long time), we saw the shining forth of a piece of radium, $\frac{1}{1000}$ part of a millimeter: then, in the silence of that darkened chamber one felt almost in the presence of God. There it shone in all its glory and solitude; and there it is shining still. And the man of science, who allowed us to see it, confessed that these were his own feelings.

But far short of this wonderful modern discovery, it has long been known that the rays of *LIGHT* are threefold.

We have the *Heat* rays, which are felt but not seen.

We have the *Light* rays, which are seen and not felt, and

We have the *Actinic* rays, which are known only by the effects of their chemical action (as in Photography), being neither seen nor felt.

Even so it is with VAPOUR. We have it, *invisible* in the air, *visible* in the form of water, *experienced* in its effects.

In Numbers vi. 24-26 we read, in the Aaronic BLESSING, the same threefold reference—

“JEHOVAH bless thee and keep thee.

“JEHOVAH make His face shine upon thee.

“JEHOVAH lift up His countenance upon thee, and give thee peace.”

In Isa. vi. 3 we have the same threefold reference in the cry of the SERAPHIM:—

“HOLY, HOLY, HOLY, is Jehovah Sabaoth: the whole earth is full of His glory.”

This is exactly what we see in REVELATION. When we come to the Word of God, we have GOD the Giver of the Word: the Word given (CHRIST the Living Word), and the written Word revealed by the SPIRIT, and communicated by Him to our hearts.

Now there are two ways in which we may pursue this study of the revelation of the knowledge of God.

We may take separate single passages of Scripture in which the Father, Son, and Spirit are all mentioned in relation to their respective activities, and

We may afterward take separate *subjects*, and then see how, in three different and unconnected passages, these activities of Father, Son, and Spirit are set forth.

Let us first confine ourselves to the consideration of single passages, with the three activities of God.*

In these Scripture statements the Three are revealed in many ways, and in various order.

1. *As to God's Covenant.*

In Haggai ii. 5 we read: “According to the WORD that I covenanted with you when ye came out of Egypt; so my SPIRIT remaineth with you; fear ye not.”

2. *As to Creation.*

In Ps. xxxiii. 6 we read: “By the WORD of JEHOVAH were the heavens made; and all the host of them by the BREATH (or Spirit) of His mouth.”

3. *As to the Commission of the Messiah.*

In Isa. xlviii. 16 we read: “And now, ADONAI JEHOVAH, and His SPIRIT, hath sent ME.”

4. *As to Incarnation.*

In Luke i. 35 we read: “PNEUMA HAGION shall come upon thee, and the power of THE HIGHEST shall overshadow thee: therefore that holy thing which shall be begotten also shall be called God's SON.”

5. *As to His Baptism.*

We read in Matt. iii. 16, 17 how He was consecrated for His office of prophet: the SPIRIT of God descending upon Him; and the voice of the FATHER, saying, “This is My beloved SON.”

6. *As to Crucifixion.*

In Heb. ix. 14 we read: “How much more shall the blood of CHRIST, who through the Eternal

* We avoid the use of the Latin word “Person,” because it is not Biblical, and is calculated to introduce ideas into Scripture, and thus hinder us in drawing our knowledge out of the Scripture.

SPIRIT offered Himself without spot to GOD, purge your conscience from dead works to serve the living God."

7. *As to Christ's Ministry.*

In Acts x. 38 it is revealed, by the lips of Peter, "How GOD anointed JESUS of Nazareth with PNEUMA HAGION and with power."

8. *As to the Promise of the Comforter.*

In John xiv. 26 we have "The Comforter, who is the HOLY GHOST, whom the FATHER shall send in MY name, He shall teach you all things."

And in John xvi. 16 we have the same truth: "HE (the Spirit) shall glorify ME, for He shall receive of Mine and shall show it unto you. All things that the FATHER hath are Mine; therefore, said I, that He (the Spirit) shall take of Mine and shall show it unto you."

Yes, "All things." All things revealed later by Him in the Epistles specially addressed to the Church of Christ, which is His Body. "All things" essential to the members of that Body for their salvation and instruction; "all things" necessary for their safe conduct to glory shall be taught in the school of spiritual experience by the promised Spirit of God, for the benefit and the blessing of all who have been given to Christ by the Father.

9. *As to the Provision made for God's Children.*

In Romans viii. 16, 17 we learn what wonderful provision is made for the teaching and training of the living children of God:

"The SPIRIT Himself beareth witness with our spirit that we are the children of GOD; and, if children, then heirs—heirs of God, and joint heirs with CHRIST."

10. *As to the New Standing of God's Children.*

In telling us how the sanctification and justification of His people are secured, we have the revelation of the same God in 1 Cor. vi. 11. After speaking of the vileness of those who had been taken out of nature's dark pit of mire and clay, the apostle says: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the LORD JESUS, and by the SPIRIT of our GOD."

11. *As to the Experience of God's Children.*

In every part and stage of a divinely wrought experience the same God is revealed as being engaged. We read in 2 Cor. i. 21, 22: "Now He who established us with you in CHRIST, and hath anointed us, is GOD; who hath also sealed us, and given the earnest of the SPIRIT in our hearts."

12. *As to the workings of the New nature.*

In the heavenward aspirations of the new nature we see the same God working and securing them. In Gal. iv. 6 we read: And because ye are sons, GOD hath sent forth the SPIRIT of His SON unto your hearts, crying, Abba [*i.e.*, my] FATHER." Here the gift of the Sonship spirit implies the Giver, the Holy Spirit.

13. *As to their access to God.*

In expressing the nearness to which they were brought who had once been "far off," we are told in Eph. ii. 18, "For through HIM (Christ; see v. 16, 17)

we both (Jews and Gentiles) have access by one SPIRIT unto the FATHER."

14. *As to the Activities of the New Nature.*

In Phil. iii. 3 the New nature by which we worship and serve God implies the Holy Spirit, the Giver:* "We are the circumcision, who serve (or worship) by GOD'S SPIRIT, and rejoice in CHRIST JESUS, and have no confidence in the flesh." Here we learn that it is only by the New nature, which is the gift of the Holy Spirit, that we can worship the Father, or rejoice in Christ Jesus.

15. *As to the Calling of God's Children.*

In 2 Thess. ii. 13, 14, we learn how the Thessalonian saints owed all their blessings to the Divine work which had been wrought within them: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of THE SPIRIT and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our LORD JESUS CHRIST."

16. *As to the Election of God's Children.*

In 1 Peter i. 2 the election of those believers to whom Peter wrote is declared to be "according to the foreknowledge of God the FATHER, through sanctification by the SPIRIT, unto obedience and sprinkling of the blood of JESUS CHRIST."

17. *As to the Hope of God's Children.*

In Jude 20, 21, we have the same God revealed (the gift given of the Holy Spirit, implying, of course, the Giver): "But ye, beloved, building up yourselves on your most holy faith, praying by the holy SPIRIT, keep yourselves in the love of GOD, looking for the mercy of our Lord JESUS CHRIST unto eternal life."

In all these and other similar Scriptures we have not a creed to confess; not a dry doctrine to preach: not a theory to reason about; not a cold dogma to propound: but, Divine Truth for us to feed upon, to live upon, to experience; and Divine facts to rejoice in.

We have to do with, and get to know our God, who reveals Himself as the living God, loving, saving, succouring, keeping, preserving, guiding, and blessing His children with all spiritual blessings. But these children, alas! instead of getting to know Him, are *taken up with themselves*; they are occupied with their own blessings instead of with the Blessor. Hence it is that they are lost in themselves, and never really get to know the God with whom they have to do.

They will reason about His Person, instead of rejoicing in what He says and resting in what He has done.

They thus come to regard Him as a God afar off, instead of as the One whom we have, and whom we know; and with whom we have to do.

With some He is altogether impersonal. Those who know nothing of Him coin a new name for Him, and speak of Him as "Providence." Thus they lose the blessed fact that He is their Provider.

* See *The Giver and His Gifts*, page 166.

He reveals Himself as the FATHER for His people in His eternal love and purpose; the SON with His people in present grace and future glory; and the SPIRIT in His people, recreating, restoring, and comforting them.

This, however, brings us into another branch of our subject, which we must reserve for next month.

THE TRANSFIGURATION.

II.—THE SPIRITUAL APPLICATION.

(Continued from page 123.)

WE have seen the historical association of the "sufferings and the glory" of Christ in His Transfiguration. We have now to consider their spiritual association, and the deeper truths to be learnt from it.

The first clue to the more spiritual association of the "sufferings" and the "glory" is given us in 2 Peter i. 17, where a circumstance is revealed which is not mentioned in the historic record. We are told

(1) What was *seen* (v. 16, 17).

(2) What was *heard* (v. 18).

It was on "the Holy Mount" that the Lord "received from God the Father glory and honour."

This is the recorded historical fact. But why should the Lord have received this "glory and honour" from the Father at that particular time?

In the prophetic words of Psalm viii. 5, this "glory and honour" is associated with the first mention of His name as "the Son of Man," and with His future "dominion" in the Earth. This is declared to be in His Incarnation and humiliation; and in His being made "a little lower than the angels." But the Psalm does not carry us further.

We have to turn to Heb. ii. 8, where we have a further revelation, and are told that something had happened to delay this putting all things under His feet. "We see NOT YET all things put under Him." Why do we not see this? Why do we "not yet" see the "Son of Man" exercising this dominion on the earth, and "sitting on the throne of His glory?"

Ah! there was the cross to be borne before the crown could be worn. There were the "sufferings" to be endured before the "glory" could be displayed. The foundation for the eternal glory of His people "must needs" be laid. His glory was complete and secure apart from His sufferings; but not so *our* glory. Before our glory can be entered on we must know "the fellowship of His sufferings," and be "made conformable to Him in His death." All this "must needs" be before we can know "the power of His resurrection" (Phil. iii. 10).

Hence it is written, "But now we see NOT YET all things put under Him. But we see Jesus, who was made a little lower than the angels (for the suffering of death crowned with glory and honour), that He by the grace of God should taste death for every man."^{*}

^{*} i.e., without distinction; not without exception; or all must needs be saved.

That is to say (noting the parenthesis), the Lord was made "a little lower than the angels" that He might die ("taste of death"); but "was crowned with glory and honour on account of the suffering of death."

Thus, again, we have the "glory and honour" associated with the "sufferings" of Christ.

The two Scriptures (Heb. ii. 8 and 2 Peter i. 17), supplement each other.

In the former we are not told where or when this crowning took place; but we are told *why*. It was for the "suffering of death."

In the latter we are not told why, but we are told *when*, and *where*. It was "on the Holy Mount," when He was Transfigured in glory.

But we have not yet discovered the reason for this connection of His crowning, and receiving of glory and honour, with the "sufferings" of Christ.

To find this reason we must go to the still remoter context of Exodus xxviii., for there we meet once again with these two words† (in the Septuagint) rendered "glory and beauty." The close connection is by this rendering disguised. Had these two words been rendered "honour and glory," as in the Gospels and Epistle, we should have had our attention called to this context.

Now that it is called to it, we notice that Ex. xxviii. is occupied with the *Consecration of the High Priest*. We read the instruction given to Moses:

"Thou shalt make holy garments for Aaron thy brother for honour and for glory. And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office" (Ex. xxviii. 2, 3). These last words are repeated from the first verse in order to impress us with what was the one great object of Aaron's consecration as High Priest.

Have we not here the key to the understanding of the object of investing the Lord Jesus on the Holy Mount? not with any earthly or man-made garments of honour and glory, but with honour and glory themselves; His garments made "exceeding white as snow; so as no fuller on earth can white them" (Mark ix. 3). He received, not from the hands of Moses, the brother; but from God, the Father.

And yet, for the self-same object: "that He may minister unto Me in the priest's office."

Thus, we at length learn that the Transfiguration was no mere capricious or unmeaning event, to dazzle the eyes of those who witnessed it, but it was the official and formal consecration of the Lord Jesus as High Priest, for His work and ministry which he had just announced in the first mention of His sufferings.

Here was the first mention of His "suffering": here also was His inauguration for it.

Here was the announcement of His high Priestly ministry: here also was his consecration for it.

Here was the first prophetic word as to the coming

^{*} διὰ (dia) with the Acc. Case.

† τιμὴ καὶ δόξα (timē kai doxa) honour and glory.

"glory:" here also was the exhibition, and type, and token of it.

But are there no further evidences as to the truth of our conclusion in the nearer context? Truly there are.

1. Not only before the Transfiguration were those sufferings the subject of revelation, but on coming down from the Holy Mount they are again the recorded subject of conversation (Matt. xvii. 12, 22, 23; Mark ix. 30-32; Luke ix. 43-45).

2. The Transfiguration itself took place "as He prayed." Now we have only two recorded subjects concerning which the Lord Jesus prayed. We often read that He went "to pray," and that "He prayed," but only two subjects are recorded during His ministry: viz., the two that are here associated: the "sufferings" in Gethsemane; the "glory" in John xvii. 1, 5, 24; and both, in John xii. 27, 28.

Either or both of these subjects would accord with all else that is connected with the Transfiguration. If He prayed concerning His "sufferings," here was His consecration for them. If He prayed concerning "the glory that should follow," here was the pledge and the proof and the power of it all; for here, in the "sufferings," was the foundation on which the "glory" was to rest.

3. Not only before and after, but also during the Transfiguration, His sufferings and death formed the sole recorded subject of conversation between Himself and Moses and Elijah. They "appeared in glory, and spake of His decease which he was about to* accomplish at Jerusalem" (Luke ix. 31).

In connection with this there are two important points raised.

(a) The word rendered "decease" is *ἐξόδος* (*exodos*). It is a remarkable word to use of his death. Its use is intended to contrast His own wondrous work with that of Moses who led forth the People of Israel (as well as consecrating Aaron). That was an Exodus; but this, in virtue of His precious blood, will be an Exodus worthy of the name. For He will not only lead the Tribes of Israel back to their land of Promise, but He will lead forth a great multitude which no man can number; beside gathering unto Himself the whole Church of God.

We see therefore why the ordinary word for *death* is not used. It is a pity therefore that it should have been rendered "decease." Wyclif had "going out," which is much better. The R.V. gives "decease" also, but suggests "*departure*" in the margin. But both versions miss the point of the verb, which is *λέγω* (*legō*) *to relate, or narrate: i.e., they did not merely hold converse concerning that Exodus, but they declared it, and related its various steps and events to the three eye-witnesses; as well as made the formal announcement of it all, showing that all was foreseen. His actual "decease" was, of course, included in it; for that was the first event in that Exodus. But it was only the first. There was not only His death to be revealed; but Resurrection and Ascension, and His coming again were*

* *Gr. μέλλω (mello) to be about to do anything.*

to follow, and be made known. By the use of the word "*exodos*" all these events were included in it.*

There is an echo of this word in 1 Peter ii. 24, where we are told of Christ bearing "our sins in His own body on the tree, that we having been delivered from our sins might live unto righteousness." Here the word *ἀπογίνομαι* (*apoginomai*) implies *separation*, and is a beautiful reference to the departure by *exodos*; no longer living in sin, but living again in newness of life—resurrection life—as risen with Christ.

Thus in 1 Peter ii. 24 and 2 Peter i. 15,† we have two references to the *Exodos* which was related to the three apostles on the Holy Mount.

(b) Moreover His death (as the first event in that *Exodos*) was not merely an event that was to happen to Him, but it was part of a work which He was about to "accomplish." No man took His life from Him, but he laid it down of Himself. Till He chose to do this it was said again and again, "His hour was not yet come." (John vii. 30; viii. 20; xii. 23; xiii. 1; Matt. xxvi. 45). When, therefore, that hour came, we may be sure that it was the right hour, which man had no power either to hasten or delay.

No; "He was about to accomplish" the work: and, if so, we may be perfectly certain that He did accomplish it, and finish it, so that there was nothing left for Himself or any one else to do. It was so perfect that nothing could be put to it or taken from it that could in the slightest degree affect its infinite perfection and completeness.

But there is more than this in the word. It is *πληρώω* (*plēroō*) *to fulfil*. Not only did the Lord accomplish and finish the work which was given Him to do; but, in doing it, He would fulfil all that was written of Him in the Scriptures of truth.

Oh, what a glorious *Exodos* it was which He "accomplished." Every counsel of God was confirmed; every prophecy was fulfilled; and every one of His redeemed was brought out.

If it could be said of the *Exodos* from Egypt: "Thou in Thy mercy hast led forth the people which Thou hast redeemed" (Ex. xv. 13), how much more could this be declared of Christ on the Holy Mount?

In the *accomplishment* of this *Exodos* there was no haste, no delay, no hesitation, no impatience; but all

* There is a further reference to this in 2 Peter i. 15, where this same word is used of Peter's own decease. But what he says is: "I will endeavour that ye may be able after my *exodos* to have these things always in remembrance." What are "these things," but "the abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" (v. 11). For that entrance, the putting off of his earthly Tabernacle which the Lord had showed him (John xxi. 18) was only the first event. Resurrection and Ascension were to follow. Hence he goes on immediately (in the verses which follow) to refer to the glories revealed on the Holy Mount, when the Lord's *Exodos* was declared to them; and to "the power and coming of our Lord Jesus Christ, when, like Moses, he would be raised from the dead, and be for ever with the Lord, with whom he loved to be, when he there desired to make the three Tabernacles, and remain in the glory."

† See note above.

was done in solemnly ordered and defined exactness from first to last.

How different from an ordinary death. How different from that of John the Baptist that preceded it; and from that of Stephen which followed. Both were "precious" in God's sight; but they were not necessary to His counsels or His plans.

John died in secret, the victim of the vile passions of a wicked woman; Stephen died in haste, the victim of the wrath of a misguided rabble.

What a contrast to the *Exodos* "accomplished" by our Lord.

They were disposed of by the passions of men; but the Lord "accomplished" the counsels of God.

There was no chance about it; no contingency. All was "ordered and sure."

4. But there is more than this in the historical record; there is the utterance of the Divine formula of Consecration, if we may so term it, in the "Voice from Heaven."

When He was consecrated at His Baptism for His office of Prophet, and the proclamation of the Kingdom, there was the same "Voice from Heaven saying: 'This is my beloved Son in whom I am well-pleased'" (Matt. iii. 17).

When He was consecrated at His Transfiguration for His office of Priest, and the sufferings of the Cross, there was a "Voice" which came from the overshadowing cloud, saying "This is my beloved Son, in whom I am well-pleased. Hear ye Him" (Matt. xvii. 5. Mark ix. 7. Luke ix. 35. 2 Peter iii. 17, 18).

And when God bringeth again His first-begotten into the world, and consecrates Him for His office of King, He will say: "Thou art My Son, this day have I begotten Thee . . . And let all the Angels of God worship Him" (Ps. ii. 7; Heb. i. 5, 6).

In Heb. v. 5 it is clearly stated, of the office of Priest, that "No man taketh this honour unto himself, but he that is called of God, as Aaron was. So, Christ also GLORIFIED not Himself to be made an High Priest; but He [glorified Him] who said unto Him "Thou art My Son, to-day have I begotten Thee."

Here we have the same association of "honour" and "glory" in connection with the Consecration of Christ; and we have the use of this same Divine formula in the "Voice from Heaven," at, and in connection with the Transfiguration.

Resurrection marked the completion of His office of Priest on Earth, and its transference to Heaven, where He is "a Priest for ever after the order of Melchisedec," until He is "brought again" into the world. Then He will be a "Priest upon His throne."

This change is marked by a double consecration: the one on earth, in Heb. v. 5, and the other in Heaven, in Heb. v. 6.

Hence, the Holy Spirit connects Christ's consecration as King (Ps. ii. 6, 7) with His resurrection (Acts xiii. 33); because, resurrection is the pledge of the future glory of the Royal-Priest, Melchi-sedec, King of Salem, King of righteousness, King of peace.

Thus the historic interpretation of the Transfiguration takes its proper place in Christ's mission and ministry on earth: a place as important as any other part of His great work of Redemption.

It was not a mere event which happened, or which could have been dispensed with; but it was absolutely necessary for the completeness of the work which he was to "accomplish."

We have seen what its place and object was, as gathered from the nearer and remoter contexts.

It was the Consecration of the Lord Jesus, "*that He might minister unto God in the Priest's office*" (Ex. xxviii. 1-3).

Hence it was immediately associated with the first mention of His "sufferings," because those sufferings were themselves at once the basis and the pledge of "the glory that should follow."

Every circumstance, and every word connected with that wondrous event in the Gospels and the Epistles, confirms this twofold conclusion, and causes us to feel that we are following "no cunningly-devised fable" when we thus use it to set forth "the power and coming of the Lord Jesus Christ."

It now remains for us only to gather up a few practical conclusions, which we must leave for our next number.

Notes on the Acts of the Apostles.

SEVENTH PAPER.

(Continued from page 125.)

VII.—ITS CONTRAST WITH THE EPISTLES.

To understand "the Acts of the Apostles" we must remember that the word "church" has no more definite meaning than the word "congregation" or "assembly."

It is used for Israel in the wilderness (Acts vii. 38), and for a crowd of workmen at Ephesus (Acts xix. 41).

"The Church of God" means simply the people of God, or the congregation of the Lord, except where further defined as "the Body of Christ," in Ephes. i. 23, or purchased with blood (Acts xx. 28).

We must remember also that the subject of the ministry which the book records is "the Kingdom of God," not the church: the Lord spoke to His disciples of the things pertaining to the Kingdom of God (ch. i. 3), as that, concerning which, they were to be witnesses unto Him (v. 8). Therefore the things which accompanied their preaching were things belonging to the kingdom, *not to the church*, except as a pattern of the kingdom.

Then, also, the whole result of the preaching in "the Acts" had Jerusalem as its centre, for even those churches which were gathered by Paul's ministry before he went to Jerusalem (in Acts xv.), received the decrees from Jerusalem when he revisited them with Timothy (Acts xvi. 4). Therefore no assembly in "the Acts" can *fully represent* the order of the Church

of God among the Gentiles now, because no city in the world has taken the place of Jerusalem. They had an earthly centre, and their hope was the hope of Israel.

Finally, the presence of the Holy Spirit is spoken of throughout "the Acts" in the same manner as in the Old Testament history, and by the Prophets in speaking of the Millennial Kingdom as "*coming, or falling upon,*" rather than as "*dwelling in*" the believers. The Spirit of God was "*upon*" Moses and the seventy elders who prophesied, in Numbers xi. 26. The Spirit of God came "*upon*" Balaam (Numb. xxiv. 2), "*upon*" Gideon, Sampson, and upon Saul; upon David (1 Sam. xvi. 10-13). The Spirit is spoken of by Joel (ch. ii. 28) to be poured "*upon*" all flesh after Israel is restored to their land; and is so quoted by Peter in Acts ii. 17. The Holy Ghost was "*upon*" Simeon in the temple (Luke ii. 25), and "*upon*" the Apostles in Acts ii. 3, 4, ch. i.-viii. He came "*upon*" the believers at Samaria, "*upon*" the household of Cornelius (Acts xi. 15). These Scriptures shew that the presence of the Holy Spirit is presented in the Acts *in the same manner as in the Old Testament*, and as it will be in the future Millennial Kingdom. What we see in the Acts is the spiritual Power (Acts i. 8) for testimony before the world, and *not the Unity of the Spirit, whereby believers are formed into the One Body of Christ* (Eph. iv. 3).

The Scriptures shew that, while the Kingdom of God was the subject of apostolic ministry, the Spirit of God was present as "*the Power of the world to come*" (Heb. vi. 4, 5); and the assembly of believers throughout the world, having its centre in Jerusalem, was a pattern of the future Millennial Kingdom, and not at all of the present order of the Church of God as the Body of Christ.

The order of the church among the Gentiles, as the Body of Christ, is given to us by the revelation from the ascended and glorified Christ Jesus, through the Apostle Paul in his epistles to the Churches.

Peter preached Jesus Christ according to the *Prophets*. (Acts ii. 30; iii. 18, 24; x. 43.) But

Paul preached Jesus Christ, according to the *Prophets* and the *Promises*. (Acts xiii. 23; xxvii. 32, 40; Romans i, 2.)

Paul, in his Epistles, *commits to the Gentiles* the preaching of Jesus Christ according to the revelation of the Mystery, the *Purpose of God*, that Christ should be Head over all things to the Church which is His body; the Man in whom all the fulness of the Godhead dwells, who was made the Sin-offering for the world (2 Cor. v. 18-21; Ephes. iv. 9, 10; Coloss. i. 15, 22; ii. 9-12).

PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

In recording the time at which the first epistle to the Corinthians was written, the Lord has given us indisputable evidence as to the time when the Church of God was first established among the Gentiles as the Body of Christ; for in this Epistle we have *the first announcement of that truth*.

We know also from this Epistle that Paul had not taught them that truth while he was present with them.

He says (ch. ii., iii.), "I could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ." He writes to make known to them "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (ch. ii. 7), things revealed unto the apostles by the Spirit of God (v. 10) which they spoke in the words which the Holy Spirit taught them (v. 13) and which could only be discerned by those who were spiritual (v. 14). Therefore in the carnal condition in which they were when he was with them he could not speak of those things.

He reminds them of what had been the subject of his preaching: "I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4). Paul's *preaching* at Corinth had not gone beyond the proving from the Scriptures that Jesus was the person, the Messiah of whom they spoke. Thus He, as a wise Master-builder, laid the foundation of the Church, upon the fact confessed by Peter in Matthew xvi. 18, *but which was not committed to Peter to preach* as the foundation of the Church. To Peter the Lord gave "*the keys of the Kingdom,*" and *not of the Church*; and the Kingdom, and the Church as the Body of Christ, are not the subject of apostolic ministry *at the same time*.

Paul tells the Corinthian saints (ch. iii. 9, 10): "Ye are God's building," and "I have laid the foundation." This being so, it is evident that the believers in the land of Israel, under the ministry of the twelve apostles, could *neither be the Church as the body of Christ, nor represent it*, in the sense in which the Church was spoken of by Paul in his Epistles as the Temple of God; for the *building could not exist until the foundation was laid, and the foundation was not laid until Peter's ministry as recorded was ended*.

The truth concerning the Lord Jesus as the Son of God, and the value of His one offering for believers individually, is given us in the Epistles to the Romans. In Romans we have Christ presented as "the end of the Law for righteousness." In Hebrews we learn how He came to be "the end of the Law." It is in these truths that the Church of God is built up among the Gentiles as the Temple of God upon the foundation that "Jesus Christ is the Son of the Living God, so that the Church is the Temple of the Living God" (2 Cor. vi. 16).

So Paul addresses the saints at Corinth as "the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They own Him as their Lord in whom they are sanctified. They are "called to fellowship with the Son of God" (ch. i. 9). Not in His relation to Jerusalem, but to His Father, and in the value of His offering who suffered without the gate to sanctify them, in obedience to the will of God.

That the believers are justified in Christ is a "truth according to the prophets," for Isaiah has said

(ch. xlv. 25), "in the Lord shall all the seed of Israel be justified, and shall glory." This truth had been preached by Paul at Antioch in Pisidia (Acts xiii. 39). But that the believers from among both Jews and Gentiles were to be made one Spiritual Body in Christ is a truth according to the revelation of the mystery which was "kept secret since the world began." This is now "made manifest"; for the first declared characteristic of the Church of God is that they are "sanctified in Christ."

The offering of the Body of Jesus that He might sanctify the people by His own blood was accomplished "without the gate" of the city. "Therefore" those who are sanctified in Him are now called to go forth to Him "without the camp." There can be no association of those sanctified by His blood with the city that was guilty of His death. The believers had hitherto been associated with the saved remnant of the nation in Jerusalem by baptism with water, as recorded all through "the Acts." But the principle upon which the Church of God is established among the Gentiles is that of "union with Christ as His Body," and therefore *in separation from Jerusalem, the city which had cast Him out*. Hence, Paul writes: "Christ sent me not to baptise, but to preach the gospel" (1 Cor. i. 17).

The preaching of the gospel is therefore what is specially committed to the Gentiles, for every fresh revelation of truth has its practical result. When justification in Christ was proclaimed to Gentiles and Jews alike in Acts xiii. 39, it was quickly decreed that the Gentile believers were not to be circumcised, for that would have brought them under the law, from which they were justified through faith in Christ. So when the saints are declared to be sanctified in Christ, the washing of the flesh in water, the ceremonial rite of sanctification, is ended; for Christ, by the offering of His Body once, "hath perfected for ever those that are sanctified" as regards ordinances upon the flesh, having abolished them in His death" (Eph. ii. 15).

Now that the Church of God is established among the Gentiles as the Body of Christ (mystical), it bears the same title as the Lord Jesus applied to His Body (personal) when on earth. "He spake of the temple of His Body" (John ii. 21). Paul says to the saints, "Know ye not that ye are the temple of God (1 Cor. iii. 16); and "ye are the Body of Christ" (ch. xii. 27).

The change in the character of the Church from that of "The Camp" to that of "The Temple," and of "the body" outside the camp, of which this epistle marks the epoch, is plainly taught in 1 Cor. x. The circumstances of Israel in the wilderness are spoken of, and twice it is said (vv. 6 & 11) these things are our types. Then, in v. 17, it is said, "We being many are one loaf and one body; for we are all partakers of that one loaf."

The Headship of Christ is the subject of ch. xi.; and the order for the Church which is His Body, when the members come together into one place, is given by revelation from the Lord. The Lord's

table is separated from the Passover supper, with which it had always hitherto been associated. "When ye come together, therefore, into one place, this is not to eat a Lordly supper." The Passover Supper was a memorial of Israel's deliverance by power of their triumph over their enemies. The Lord's table is set among the Gentiles consequent upon Israel's rejection and dispersion, the memorial of His death who came to deliver them. It is to be continued so until He come: it is the token that Christ is no more in the world, but gone again to the Father who sent Him (John xvii. 11). The saints who are partakers of it are "sanctified in Christ," for they are identified with the sacrifice of Him "who through the Eternal Spirit offered Himself without spot to God"; they are the "members of His Body," who suffered without the gate in order that He might sanctify them with His own blood. To eat of this bread and to drink of this cup, as in any way associated with *the city that cast Him out*, is to eat and drink unworthily, and to be guilty of His death. For those who are partakers of the altar, and are accepted in the beloved One and in His One Offering, dishonour Him if associated with the city, in separation from which He offered Himself. Union with Christ, in separation from Jerusalem, is a first principle of the Church of God among the Gentiles, sanctified in Christ, calling upon the Name of the Lord Jesus.

Chapter xii. shews the constitution of the Church of God, and how those who were Gentiles have come to call on the Name of Christ Jesus our Lord. "No man can say that Jesus is the Lord (*i.e.*, take Him as their Master and their Head) but by the Holy Ghost."

While the Church had its centre in Jerusalem, the Gentile believers were associated with the saved remnant of Israel by baptism in confession of Jesus as the Lord; but Paul was not sent to establish the Church of God among the Gentiles as such an assembly. They were not to be known after the flesh, or by ordinances connected with the flesh, since Christ is no more known *after the flesh* (2 Cor. v. 16), but by the *Manifestation of the Spirit* in each one of those who are members of the Body of Christ. "For with one Spirit are we all baptised into one Body, whether Jews or Gentiles, whether bond or free; and have all been made to drink into one Spirit." Jesus, the ascended Lord, and Christ, is the one Baptiser who has baptised into one Body all those who by the Holy Spirit confess Him to be the one Lord. This is the one Faith of the Church of God (Ephes. iv. 5), the confession of every member of the Body of Christ.

Chapter xiii. teaches that love is to be the ruling principle among the saints. It teaches also that the speaking with tongues, which together with baptism accompanied the confession of Christ during the preaching of the Kingdom of God, "SHALL CEASE." The ordinance connected with the flesh and the outward signs of power "cease" when the Church is established among the Gentiles as the Body of Christ.

Doubtless those who had received the miraculous gifts, speaking with tongues, &c., retained them; hence

chap. xiv. gives instruction for their proper use in the Church while those who possess them remain; but there is no Scripture to indicate that they were *given* after the Church was established as the Body of Christ among the Gentiles. Paul did not exercise his gift of healing or lay hands on Epaphroditus to heal him when sick nigh unto death (Phil. ii. 27), nor upon Timothy for the weakness of his stomach (1 Tim. 23).

In chap. xv. Paul recounts to them the Gospel which He had preached to them: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." He shews that *the resurrection of the Lord Jesus is the great fact upon which the whole truth of the Gospel rests*. He then adds (v 51): "Behold I show you a mystery (*i.e.*, I tell you a secret): we shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

In chap. xvi. 8, Paul writes: "But I will tarry at Ephesus until Pentecost." This is proof that the epistle was written after Paul had ceased preaching in the synagogues (Acts xix. 20), and before he departed from Ephesus, in Acts xx. 1. It shews beyond dispute that the preaching of the kingdom as a public testimony to the Jews was ended (Acts xix. 20) before "the Mystery" was revealed to the Gentiles, establishing the Church as the Body of Christ.

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

BY JAMES CHRISTOPHER SMITH.

(Continued from page 127.)

XI.—THE DAVIDIC ERA.

THE last article referred to the time covered by the Books *Exodus* to *1 Samuel*. It is in *1 Samuel* that we see the dividing line referred to in that article. In that Book there are two new names introduced which stand for much in the progress of God's ways with man: indeed they stand at the head of their respective orders, the initial representatives of the two lines of Divinely-appointed Prophets and Kings.

In this important double fact we have enough, of itself, to justify our division of time "in David" (See Heb. iv. 7.)

(1) We have the name of *Samuel*. It is quite true that Enoch was a prophet, and Abraham was a prophet and Moses was a prophet (in this particular a type of Christ); but it seems evident from the language of Acts iii. 24 ("all the prophets from Samuel and those that follow after") that Samuel stands first in the line of those special witnesses that the Bible designates Prophets.

In accordance with this we have the tender and touching story of his mother's sorrow; of his early dedication and Divine call. The birth of Samuel, the result of Hannah's distress for her nation, and her prayer to the Lord for His intervention, was not merely the birth of an individual, but the birth of a new Order, the dawning of a new Day in Israel.

(2) We have the name of *David*. Samuel was a transition man: he was like Moses in some respects, acting as prophet, priest, and king; but the outstanding eminence of this man of God lay in this, that he was Jehovah's appointed witness to declare the mind of God to priests and people and kings alike, and that he was specially commissioned of God to find out and anoint the man who was after God's heart, and who was to fulfil God's will as the king of Israel.

Thus Samuel and David are closely associated in the sacred narrative and in the unfolding of God's purpose: the one called when in his boyhood, the other anointed while in his youth, as respective representatives of the boyhood and youth of two New Orders destined to play a momentous part in the Kingdom of God.

All that needs to be said here with reference to Saul is, that he was the people's choice, the people's demand (*vox populi*), which God overruled for higher ends, and made the occasion of bringing in His own King and His own conception of the Kingdom: hence it was that David was entirely God's choice, God's provision, and the occasion for a new revelation of Truth in view of the advent of Christ and the future bound up in Him (*vox Dei*).

We must not go aside to the particulars of the story (1 Sam. xvi.), but the bringing forward of the son of Jesse, and the anointing of him by Samuel, at God's command, is a parallel by the side of the Call of Abraham; the Commission of Moses; or the Call of Samuel.

It was not as an ordinary individual, but *as a king*, that David is called a "man after God's heart," and one who would "fulfil all God's will." And it was in this connection that he became, not only the ancestor of the Messiah according to the flesh, but also the type of Christ as the Lord's anointed King. And when Jerusalem was made the capital of the kingdom, and Zion Hill chosen as the seat of government, then it was possible for the second Psalm to be written, wherein Jehovah says of His anointed one, "Yet have I set my king upon my holy hill of Zion."

We are familiar with the story of David's chequered life: his persecution by Saul; his wars with enemies round about; his trouble in his own house; his sad lapses into sin; his firm founding of the monarchy and organisation of the kingdom; and his nomination of Solomon as his successor on the throne: but above and beyond all these things there are certain elements of lasting importance connected with David and the kingdom which must be stated, however briefly, as directly bearing on "the Purpose of the Ages."

All these things point to Christ.

First, David is regarded as the *model king*.

He was the standard by which those who came after him were measured. This we see, at the beginning, in the case of Jeroboam (1 Kings xiv. 8); and in the case of Abijam (1 Kings xv. 3); and, towards the end, in the case of Josiah (1 Kings xxii. 2). (See also 2 Kings xviii. 3.) Herein David, in type, sets forth the Messiah, the Lord of glory, as the perfect King, as He is also the perfect Priest and perfect Prophet, the One who is the Image of God, the pattern for all His followers in all time to come.

Second, a *new Covenant* and *new Promises centred in David*.

To fully realise the importance of this, such Scriptures as 1 Chron. xvii., and Psalm lxxxix., must be studiously pondered.

David desired to build a material house for the Lord, a settled structure, instead of the movable tent; but the Lord's answer to this desire was that he would make for David a permanent Royal House, a descendancy of kings to sit on David's throne.

This absolutely new promise was confirmed by a Covenant and an Oath: and hence the Davidic covenant is comparable to the covenant made with Noah and all flesh; and the covenant made with Abraham. The permanency of these covenants was quite unconditional: they did not depend on man, faithful or foolish. There would be discipline, of course, in the case of wicked kings; but God's mercy would not be taken away from David and his seed as it was taken from Saul.

The covenant connected with the giving of the law at Sinai was quite conditional: it rested on the promised obedience of the people: and hence, when the people sinned and acted contrary to their own vow of devotion, the covenant was broken and God regarded them not. In contrast to this we see the covenant—the new covenant—named by Jeremiah, describing Israel's future regeneration, based, not on the fickleness of fallen human nature, but is connected with the Law written on the heart and mind and the blotting out of their sins.

Accordingly the covenant made with Daniel was like the covenant made with Abraham—entirely based on the grace and promise of God.

The one, the Abrahamic covenant, secured the land and the continuity of the people; while the other, the Davidic covenant, secured the kingdom and the succession to the throne. Hence,

Third, from that time forward *the Messianic line centred in David*.

After these new revelations "in David," we see the line of Christ's descent narrowed down from a nation to a tribe and a family. David was of the tribe of Judah and of the family of Jesse; and hence Christ must be born of the seed of David. The line could not become narrower, and so, with David and Solomon in the undivided kingdom, typical history takes end. Kingdom truth was thus fully disclosed. And the utterance of the angel, announcing Christ's birth, was that the Lord God should give Him the throne of His father,

David, and that of His Kingdom there should be no end. The first verse of the New Testament Scriptures shows Christ descended, according to the flesh, from David and Abraham, and thus connected with the two great "Covenants of Promise."

Seven times, in the Gospel according to Matthew, the Royal Gospel, Christ is called "the Son of David." And in the Book of Revelation, which is the Book of the Day of the Lord, He is said to have "the key of David," that is, the key to the Kingdom and the Throne; and He is said to be "the Lion of the tribe of Judah," and "the root and offspring of David, the bright, the morning star," just as David was the morning star of the kingdom in his day.

How the history of the nation unfolded under these new conditions we shall see in next article; but, meantime, looking back along the road we have travelled, we see all things—all new revelations and unfoldings—pointing to the Messiah, the Son of God, the King of Israel.

He is the Seed of the Woman, making Him a *Man*,
"the Son of Man."

He is the Seed of Abraham, making Him an *Israelite*,
"the Hope of Israel."

He is the Seed of David, making him a *King*, "the King of Kings."

"He is all!"

"Let us rejoice and give glory to Him!"

Signs of the Times.

JEWISH SIGNS.

A SOLUTION OF THE JEWISH PROBLEM.

In *The North American Review* for Sept. 15, 1906, there is an exceedingly interesting article by the Rev. Dr. H. PEREIRA MENDES. Under the title of

"THE HAGUE CONFERENCE AND PALESTINE,"

he offers a solution of the Jewish Problem which we have before stated as being quite within the range of "practical politics," though we had not got so far as to see how easily the whole question might be settled.

Naturally, though Dr. MENDES believes in the fulfilment of prophecy, he looks only to human instrumentality as the manner of its fulfilment. Doubtless God over-rides as well as rules, and that, though He rules, He often uses secondary causes to bring about the accomplishment of His word.

After describing the evils of War, and the desirability of their termination, Dr. MENDES goes on to speak of the different forms of national life as being secured either by brute force or sentimental and intellectual ideals. In contrast with these he speaks of a nation which exists as a spiritual force as being another and the highest conception.

"Such a nation (he says) is the Hebrew nation, as conceived by the prophets in that Book of Books which gives all mankind its highest and noblest ideals. That nation was created only in order that 'through it all the

families of the earth shall be blessed.' Thus that Book declares.

"Let the approaching Hague Conference open the question of the reconstitution of the Hebrew nation by the Great Powers of to-day, even as Belgium and other nations have been reborn with guaranteed independence. It means a solution of the Near-Eastern question. Suppose it does! That question has to be solved some day. It may as well be met before clashing interests, already potent, grow yet stronger.

"Sentimental reasons had much to do with the creation of modern Italy, new Greece, and United Germany. Surely, sentimental reasons, numerous enough and potent enough, exist for creating a new Jewish state by restoring Palestine to the Hebrews. History has yet to atone for its pages of injustice, cruelty, persecution, bigotry, and hatred exhibited against the race which has been so 'despised and rejected of men,' which has indeed 'known sorrows and has been acquainted with grief.' If the nations make this great Atonement and 'bring the Hebrews as an offering out of all nations'; if 'a nation be born at once,' and 'kings and their queens nurse it' into strength; if, by combined action of the Great Powers, Palestine be born again, it will be not for the glory of the Hebrews, not for their temporal advantage, but only for the welfare of all humanity.

"For this new-born or reborn nation will exist only to use its voice in the councils of the world for the benefit of the world, and, chief among those councils, the International Court of Arbitration. Thus practical utility, besides sentiment, speaks.

"The Hebrew nation is the only one that can maintain a judgment or an action unbiassed, by reason of never being hampered by instructions from the home government as to materialities, or as to what questions shall or shall not be discussed.

"Because its own government, purely spiritual, will have no temporal, no territorial aspirations outside of its limits as ordained by Him who saith: 'I made the earth. . . . I give it unto whom it seemeth well to Me,' . . . 'to thy [Abraham's] seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.' That means Palestine and not an inch beyond.

"Therefore, its own government, unhampered by alliances, *ententes*, colonies, protectorates, zones, or other entanglements, will never have occasion to issue instructions to its jurists in the International Court of Arbitration to avoid or 'to refuse to discuss certain questions' which affect its temporal interests, or 'to refuse to submit any dispute to arbitration.'

"The International Court of Arbitration should be in permanent session, and its duties should be to adjust whatever affects two or more clashing nations. Resort to the Court must be compulsory and must be enforced, first, by refusal of officers and men to fight until the Court has passed sentence, and, secondly, by combined action of the other nations. . . ."

After dilating on the horrors of war, Dr. MENDES concludes by pointing out that—

"The Hague Conference is an immense stride forward. Let another step be taken. Let a permanent tribunal be created, with a good proportion of its jurist-members drawn from a nation unbiassed, and not to be biassed, by any worldly consideration.

"And if its *locale* be changed to Zion, dear and hallowed in the eyes of all the Catholic, Protestant, Greek-Church, Mohammedan, and Jewish worlds, the

religious or sentimental environment will not be without force. For 'out of Zion will go forth law, and the word of the Lord from Jerusalem; and He will judge among the nations and will correct many peoples. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up the sword against nation, neither shall they learn war any more.'"

SIGNS OF THE APOSTASY.

NONCONFORMIST SOCIALISM.

On all hands the movement is daily increasing to bring about a Millennium without Christ.

Mr. Aked's sermon (reported in a Liverpool journal of September 24), preached every Gospel except that of the Grace of God. In spite of "the deadly slums of Liverpool" and the abnormal death-rate, Mr. Aked said:—

"So far from being plunged into despair, their hearts were filled with greater hope, they were conscious they were winning, and they would go on till they had *built the city of God on the basis of human brotherhood.*"

He urged the Gospel of the housing problem, dustless roads, and other social reforms, and concluded:

"These things could be done, and would be done, if people like them were in earnest; and if there were courage and enterprise on the part of their city leaders these things would be done and they would pay in money and in men, in the destruction of rookeries, and in the rearing of an Imperial race for the Imperial responsibilities of the kingdom of men and of the Empire of Jesus Christ."

The Rev. F. B. Meyer was not far behind Mr. Aked; for we read in another journal:—

"STRONG LANGUAGE BY THE BAPTIST PRESIDENT.

"At the Baptist Union meeting at Huddersfield, to-day, the President (the Rev. F. B. Meyer), referring to the proceedings of the Inter-Parliamentary Union, said they therein hailed a step in advance towards the Parliament of the world, the Magna Charta of universal peace, and the federation of man in a common brotherhood."

These are the men and these the utterances which always find a prominent place in the world's newspapers.

NONCONFORMIST HIGHER CRITICISM.

At the Congregational Union Assembly, at Wolverhampton in October last, "The Virgin Birth" of Christ was deemed a subject open for discussion! though it is only fair to say that some of the speakers deplored that the subject should have been brought forward.

Dr. Barrett opened the discussion with a paper on the orthodox side:—

"Principal Ritchie said he believed in the Incarnation, but it was a mistake to make the doctrine of the Virgin birth a doctrine of a living faith. It was a perilous thing at this time of day to make the Incarnation or sinlessness of our Lord depend on the Virgin birth and that alone.

"Dr. Forsyth, who rose after repeated calls, said he dissociated himself from many of the arguments used by Dr. Barrett. If a belief in the Virgin birth was necessary for the purpose and fulness of the Redemption, that belief must be held; if it could not be shown to be absolutely necessary for the idea of Redemption, then they might preserve on the subject an open mind.

"Mr. Compton Rickett, M.P., regarded the matter as an open question, and said some further discoveries might throw light on a very difficult subject.

"Dr. Barrett, in reply, held that the Virgin birth was an integral part of the Incarnation itself."

It is, indeed, a solemn sign of the Apostasy when such a fundamental article of the Christian Faith becomes a matter open to serious discussion.

NONCONFORMIST PROTESTANTISM.

"A serious religious deterioration is proceeding in our Christian homes," said the Rev. J. H. Jowett, in his presidential address at the meeting of the Congregational Union at Wolverhampton yesterday.

He attributed the deterioration to the prevalence of a flippant conception of the solemn sacrament of marriage."

Thus commenced a paragraph in *The Daily Express* of October 16, with the words "Marriage Sacrament" prominently displayed.

Truly we may take up the President's words and say: "A serious religious deterioration is proceeding" in the Protestantism of Nonconformist divines when they thus, like Romanists, speak of marriage as a "Sacrament."

Editor's Table.

ANSWERS TO CORRESPONDENTS.

J. C. (Hither Green). Your remarks on "the Prayer for Unity" are very good and true. God has *made* the only unity worth having, and asks us only to endeavour to "keep" it (Eph. iv. 2). Not until the truth concerning this one spiritual Body of Christ is received, and holds us, shall we be in a position to manifest it. It cannot be created by human means; operating from the outside; but from the spontaneous working out from within of truth received.

T. W. The difference between the *σῶμα* (*sōma*) *body*, and *σὰρξ* (*sarx*) *flesh*, is that flesh is part of the body; but the body is the flesh—plus all that is within it. *Sōma* is the body with its organs, bones, flesh, and blood, and all that pertain to it. The *sarx* is the fleshy tissues and cells that form part of it.

The word "flesh" is used, by the figure *Metonymy*, for that which is inherent in it; and, which each son of man inherits. That is why it must either "see corruption" in death, or be "changed" in Rapture; for "flesh and blood" cannot enter heaven.

"Dispositions" would not be a good definition of *sarx*, for these are *mental*, while *sarx* is *material*.

"*Phronēma sarkos*" is the Divine definition of the Old nature; i.e., "the mind of the flesh" or fleshly (or carnal) mind.

The other word for "mind" which is used of the New nature is "*nous*," not *phronēma*.

R. C. (Oporto). Thanks very much for your kind letter and donation for our new work. We note all you say *re* "absent from the body and present with the Lord," but we find no such collocation of words in 2 Cor. v. And Paul does not tell us that "as soon as we change this body we have an immortal one already in the heavens"; but he tells us in 1 Cor. xv. 52, 53, that this takes place when "the dead shall be raised incorruptible."—You say that this change takes place at death. God says it takes place at and in Resurrection. We "believe God."

N. F. We are aware of the popular division of the six things named in 1 Cor. iii. 12 into three imperishable things, and three perishable. On the one hand it is said that gold, silver, precious stones, are imperishable, and the "wood, hay, stubble" are perishable; but no such distinction is made in the text. All are alike to be tried and destroyed. It is generally supposed that "precious stones" cannot be destroyed; but there lies on our table a newspaper of October 12, 1906, in which we read a notice: "PRECIOUS STONES DESTROYED. San Francisco, Oct 11. The famous

Tannenbaum mine, producing nearly all the chrysoprase in the world, has been destroyed by fire." This explodes the popular misapprehension, and removes a long-standing mistake.

J. V. (Edinburgh). No wonder you find it trying to listen to a "young minister" who takes for the headings of his sermon—

The *Egotism* of Jesus,
The *Magnetism* of Jesus, and
The *Optimism* of Jesus!

But why listen at all? What can such teaching do for you, beyond vexing and troubling you?

You cannot look upon it in too serious a light.

ENQUIRER (Berks). Yes, Psalms xxii. and xlv. are Messianic, and, though Figures of speech are used, the things of which they are used are *real*:—"The power of the dog" is the power of the enemy who is thus spoken of. There is surely not much difficulty in deciding what is figurative and what is literal. All is literal unless the words are used out of their usual sense.

A DEBTOR. We are not a director of conscience, but a minister of *the Word*. Yet we would say that your first duty is to obtain employment; then arrange with your creditors to pay by instalments. As soon as that is done, there is no reason why your tongue should any longer be silent in testimony for your Lord.

A KEY TO THE ADVENTS.

Under this title, a series of articles will be commenced in January next, if the Lord will, by

PASTOR W. GRAHAM SCROGGIE
(of Halifax).

These papers will contain the substance of the addresses given at Keswick in 1905 and 1906.

"THE CHRIST IN SHAKESPEARE."

This little book is the work of a beloved friend and brother, Mr. Charles Ellis, with whom the editor has had happy fellowship for many years. The writer is so firmly grounded in the doctrines of grace, and so full of the love of Christ, that nothing concerning Christ could be treated by him in other than a reverent spirit. We have pleasure in thus calling attention to the advertisement of the book on our cover.

COMPLETION OF VOL. XII.

With this number, Vol. XII. is completed. Bound copies, price 2/6, will be ready before the end of the year.

With this number is included the title page and index for binding; also an *Inset* as to Vol. XIII., of which we shall be happy to supply copies to those who will kindly undertake to distribute them wisely.

ACKNOWLEDGMENTS.

(For New Work.)

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(For "Things to Come" Publication Fund.)

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THINGS TO COME.



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

VOL. XIII.

—❧— JANUARY TO DECEMBER, 1907. —❧—

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PREFACE TO VOL. XIII.

DEAR FRIENDS,

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

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

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

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

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

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

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

Yours, in His happy service,

E. W. BULLINGER.

"BREMINGTON,"

NORTH END ROAD,

HAMPSTEAD, LONDON, N.W.

November 11th, 1907.

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THINGS TO COME.

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Vol. XIII. No. 1.

Editorial.

THE KNOWLEDGE OF GOD.

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

II.—IN RELATION TO HIS CHILDREN.

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

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

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

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

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

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

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

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

i. *The Family or Church of God.*

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

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

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

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

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

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

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

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

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

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

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

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

vi. *The Searching in and for God's Children* is similarly spoken of.

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

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

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

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

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

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

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

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

It flows to us through the Work of the SON.

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

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

There we see that

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

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

The witness of the SPIRIT is the power of it.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If we possess eternal life, then

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

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

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

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

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

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

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

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

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

FOR us

TO us, and

IN us;

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

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

Wrought FOR us by God the Father.

Brought TO us by God the Son.

Worked IN us by God the Holy Ghost.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TRANSFIGURATION.

III.—PRACTICAL CONCLUSIONS.

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

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

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

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

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

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

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

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

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

(1) Rom. xii. 2.

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

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

THE STRUCTURE OF ROMANS.

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

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

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

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

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

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

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

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

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

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

If we do not thus reckon what our logical service is

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

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

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

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

(2) 2 Cor. iii. 18.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ARE TRANSFIGURED.

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

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

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

(3) GOOD TO BE THERE.

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

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

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

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

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

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

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

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

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

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

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

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

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

For having first been "received up in glory" BY

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

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

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

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

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

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

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

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

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

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

"O, what a bright and blessed world
This groaning earth of ours will be,
When from its throne the tempter hurled,
Shall leave it all, O LORD, to Thee.

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

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

"EVEN SO; COME, LORD JESUS."

Contributed Articles.

PAPERS ON BAPTISM.

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

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

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

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

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

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

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

ON BAPTISM.

PART I.

(I). ITS ELEMENTARY NATURE.

(By A. E. K.)

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

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

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

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

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

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

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

THE MEANING OF THE WORD BAPTISM.

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

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

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

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

From this root arise four words:

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

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

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

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

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

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

Mark vi. 14, "Baptist."

„ vii. 4, "wash."

Luke xi. 38, "washed."

The first is simply an incident of translation.

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

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

Mark vii. 4, "washing."

Mark vii. 8, "washing."

Heb. ix. 10, "washings."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Halifax).

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

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

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

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

Let us now consider:—

1. THE FACT OF CHRIST'S COMING.

There are no less than fourteen different words used

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

1. His Coming is DECLARED.

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

(i.) The testimony of CHRIST HIMSELF.

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

(ii.) The testimony of ANGELS.

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

(iii.) The testimony of the HOLY SPIRIT.

"For thus we may say unto you BY THE WORD OF THE LORD."

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

(iv.) The testimony of the CHURCH.

"Ye turned to God from idols to serve the living and true God, and to WAIT FOR HIS SON FROM HEAVEN. (1 Thess. i. 9, 10).

For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD, AND OUR SAVIOUR JESUS CHRIST" (Titus ii. 11-13).

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

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

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

We will now be prepared to see that

2. His Coming is TYPIFIED

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

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

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

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

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

SACRIFICE.

SERVICE.

SUPPLICATION.

SALVATION (complete).

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

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

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

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

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

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

Furthermore—

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

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

Seven points are here discernible:

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

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

Signs of the Times.

JEWISH SIGNS.

THE INRUSH INTO PALESTINE.

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

THE NEW ERA IN PALESTINE.

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

THE NEW EMIGRATION.

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

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

SIGNS OF THE APOSTASY.

"LIBERAL AND PROGRESSIVE CHRISTIANITY."

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

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

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

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

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

SATAN'S SPHERE OF ACTIVITY.

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

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

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

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

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

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

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

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

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

"GENESIS AND BIBLE SYMBOLISM."

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

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

"YOUR HOUSE."

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

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

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

"BRIXTON CHURCH."

ORCHESTRAL SERVICE, TO MORROW, AT 3.30.

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

FRED. G. DRAY.

ALFRED EDWARDS.

} Churchwardens.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

OUR NEW VOLUME.

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

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

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

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

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

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

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

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

ARTICLES HELD OVER.

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

ACKNOWLEDGMENTS.

(For New Work.)

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THINGS TO COME.

No. 152.

FEBRUARY, 1907.

Vol. XIII. No. 2.

Editorial.

THE KNOWLEDGE OF GOD.

(Continued from page 3.)

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

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

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

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

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

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

Of the Spirit's witness we sing:—

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

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

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

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

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

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

By the Spirit He cast out devils (Matt. xii. 28); and,

By the Spirit He offered Himself to God (Heb. ix. 14).

Even so with the "many sons."

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

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

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

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

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

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

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

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

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

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

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

This is "the grace wherein we stand."

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

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

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

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

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

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

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

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

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

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

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

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

Jeremiah's prayer confesses this :

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

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

So also we read in Prov. xvi. 9.

"A man's heart deviseth his way ;

But the LORD directeth his steps."

And Prov. xix. 21.

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

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

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

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

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

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

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

I am ignorant—teach Thou me.

I am perplexed—Counsel me.

I am all astray—Direct thou me.

I am blind—Enlighten me.

I am weak—Strengthen me.

I am deceived—Deliver me.

Here comes in the Divine counsel :

"In all thy ways acknowledge Him,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The measure in which we are occupied with Christ.

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

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

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

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

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

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

DOES THIS GLORIFY CHRIST?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Nevertheless, I am continually with Thee.

Thou hast holden me by my right hand.

Thou shalt guide me with Thy counsel,

And afterwards receive me to glory.

Whom have I in heaven but Thee?

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

And we shall say again—

"This God is our God for ever and ever; and He will be our guide even unto death" (Ps. xlviii. 14).

Contributed Articles.

THE ACTS OF THE APOSTLES CONSIDERED HISTORICALLY AND DISPENSATIONALLY.

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

In the Four Gospels we have portrayed in plain and

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. J. B. C.

THE AGES: PAST, PRESENT AND FUTURE.

By JAMES CHRISTOPHER SMITH.

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

XII.—THE DAVIDIC ERA.—continued.

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

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

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

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

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

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

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

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

I. *The United Kingdom in the Land.*

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

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

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

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

Just so: there was nothing more to ask.

II. *The Divided Kingdom in the Land.*

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

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

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

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

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

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

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

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

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

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

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

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

III. *The Captivities out of the Land.*

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

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

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

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

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

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

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

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

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

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

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

“All Israel shall be saved.”

IV. *The Returned Remnant.*

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

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

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

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

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

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

This brings us to—

V. *The Time Between the Books.*

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

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

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

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

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

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

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

Much more might be said; but here we pause.

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

PAPERS ON BAPTISM.

II.—THE TYPICAL TEACHINGS OF THE OLD TESTAMENT.

(Continued from page 8.)

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

The Tabernacle of Moses.

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

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

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

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

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

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

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

The Temple of Solomon.

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

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

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

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

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

The Temple of Ezekiel.

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

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

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

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

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

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

THE ANTI-TYPES.

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

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

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

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

The Tabernacle Period.

The tabernacle stood from Sinai to Solomon.

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

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

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

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

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

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

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

John's Baptism.

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

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

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

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

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

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

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

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

What then did John's baptism signify?

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

(To be continued.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 10.)

II.—THE DOCTRINE OF HIS COMING.

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

I. DEFEAT.

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

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

2. DEATH.

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

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

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

3. DELIVERANCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. THE STAGES OF HIS COMING.

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

1. To the AIR.

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

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

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

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

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

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

- (d) Never spoken of in the Old Testament.

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

The Second Stage of Christ's Coming brings Him:

2. To the EARTH.

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

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

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

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

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

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

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

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

- (d) Predicted throughout the Old Testament.

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

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

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HITHER GREEN (S.E.)

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

ACKNOWLEDGMENTS.

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THINGS TO COME.

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Editorial.

THE KNOWLEDGE OF GOD.

(Continued from page 15.)

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

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

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

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

(1). THE LOVE OF GOD.

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

The Father's will of love, and

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

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

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

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

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

He cannot be known apart from the Son.

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

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

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

IT IS ETERNAL;

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

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

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

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

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

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

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

IT IS SOVEREIGN:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be concluded in April.)

"THE NEW THEOLOGY."

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

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

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

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

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

"YE SHALL BE AS GOD."

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

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

"YE SHALL NOT SURELY DIE,"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"We believe God."

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

Contributed Articles.

THE AGES: PAST, PRESENT AND FUTURE.

By JAMES CHRISTOPHER SMITH.

(Continued from page 19.)

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

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

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

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

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

PREPARATION:

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

FULFILMENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thus we have:

The Messenger: The teaching Prophet, the suffering Servant.

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

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

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

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

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

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

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

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

CHRIST'S BIRTH.

The concluding fact is

CHRIST'S ASCENSION.

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

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

simply preliminary and subservient to the great event itself.

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

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

PAPERS ON BAPTISM.

(Continued from page 21.)

III.

THE SIGNIFICANCE OF JOHN'S BAPTISM.

By A. E. K.

WHAT did John's baptism signify?

First, it was a confession: they needed to be washed, or ceremonial cleansed: they confessed their sins (Matt. iii. 6).

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

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

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

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

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

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

BAPTISM AND THE KINGDOM.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All this is clear; but why a change?

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

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

In that glorious day when all Israel shall be saved, then all will have been born from above; all will have been cleansed at the "laver of regeneration." The whole nation will have been initiated into the priesthood. Hence there is no longer any need for the laver in this aspect. They all will be near (Rom. xi. 26. John iii. 3. Tit. iii. 5. Ex. xix. 6. 1 Pet. ii. 9. Rev. i. 6).

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 23.)

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

IV.—THE TIME OF CHRIST'S COMING.

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

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

(a) THE VISION.

(i.) AN IMAGE—A MAN.

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

(b) THE INTERPRETATION.

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

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

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

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

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

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

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

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

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

Daniel ix. 24-27.

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

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

Seventy Sevens.

Seven Sevens.

Sixty-two Sevens.

One Seven.

Half a Seven.

Half a Seven.

Total—Seventy Sevens.

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

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

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

Now to gather up the foregoing thought:—

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

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH. INTRODUCTION.

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

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

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

* Or some years before. —(E.D.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Assyria was now merged into the Babylonian Empire.

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

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

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

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

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

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

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

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

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

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

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

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

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

Questions and Answers.

QUESTION No. 382.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Signs of the Times.

JEWISH SIGNS.

THE INFLOW INTO PALESTINE.

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

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

SIGNS OF THE APOSTASY.

THE SOCIALISTS' CHRIST.

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

The title of it is

"THE CHRIST THAT IS TO BE."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LATEST NOVELTY.

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

"CHURCH COLLECTIONS.

"A STRANGE METHOD.

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

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

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

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

Editor's Table.

ANSWERS TO CORRESPONDENTS.

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

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

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

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

ST. HELENS, LANCASHIRE.

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

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THINGS TO COME.

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Editorial.

THE KNOWLEDGE OF GOD.

(Concluded from page 26.)

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

(2) THE PATIENCE OF CHRIST.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The God of the Pulpit is—

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

But the God of the Bible is—

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

able to break the hardest heart and to subdue the stoutest will.

Oh what need for this direction of the Spirit into a true knowledge of God, which He has revealed in the Scriptures, and manifested in our experience!

What need, we repeat, for us to be directed into fellowship with Christ, so that we may know something of what it means to be seated and at rest as to our works, and our peace with God; and hence to have our hearts set free and at liberty to go forth to Him, "from henceforth expecting" the long looked-for day when we shall be

"Received up in Glory."

May the Lord the Spirit direct our hearts ever more and more into this blessed experience, that we may know what is meant by "the patience of Christ," and apprehend something of what is meant by our own patient waiting for Christ.

THE PAULINE EPISTLES:

THE DISPENSATIONAL TEACHING OF THEIR CHRONOLOGICAL ORDER.

MOST of our readers are acquainted with the special importance of the "Pauline" Epistles.

We have shown, both in the pages of *Things to Come* as well as in our separate work on the Church Epistles, that they are given to us in the *Canonical order* in which we are to study their truth and learn their teaching (subjectively in our own selves).

But there is also something to be learned from the historical or *Chronological order* in which they were written.

From the former, the *Canonical order*, the teaching is *Experimental*.

From the latter, the *Chronological order*, the teaching is *Dispensational*.

In other words, they can be separately approached from these two standpoints, each of which has its own special and independent importance for us.

In this they correspond with other of the "ways" and "works" of God.

When He ordered the making of the Tabernacle He began with the Ark of the Covenant (Ex. xxv. 10); then the Mercy Seat (v. 17); then the Table (v. 23); then the Candlestick (v. 31); then the Tabernacle (xxvi.);

then the Altar of Burnt Offering, and the Gate (xxvii. 1, 9, 16). But that was the *historical order*, as originating only from God's side. He begins with and from Himself. But those for whom it was given, and who approached to receive its benefits and its blessings, experimentally, began at the other end, with the Gate; and then went on to the worship of God, ending with the communion of the Mercy Seat.

It was the same with the four Great Offerings. God begins (Lev. i.) with the whole Burnt Offering, setting forth the value of Christ's offering in relation to Himself; descending by the Meal Offering (Lev. ii.), the Peace Offering (Lev. iii.), the Sin Offering (Lev. iv.), and the Trespass Offering (Lev. v. 14), to the deepest needs of His people. But His people begin at the other end, and approached with the Sin Offering first, as setting forth the experimental sense of their need (Ps. xxxii. 1, 2).

Further, as it required four Great Offerings to set forth all the various aspects of Christ's death, so it required four Gospel records to set forth His earthly life; and it would be as reasonable to attempt to make the four Offerings into one as to vainly attempt to "harmonise" the four Gospels into one; as though there was any want of "harmony" in them.

It is the same with the two orders of the Church Epistles. Is it not that one is Divine and the other human; but that the teaching of the Chronological order is *Dispensational*, while that of the Canonical order is *Experimental*.

As we have written somewhat fully on the latter, we now give a few thoughts on the former. And here we must refer our readers to the article by a beloved brother in the February Number of *Things to Come* (1907), on "The Acts of the Apostles; considered Historically and Dispensationally."

The truth flowing from this is so important that, if it should compel us to revise our own views in some particulars, or even to re-write certain matters, let us together thank God for the light that reveals further truth, and for the grace which enables us to receive, believe, and use it.

The first key is found in the last words of Stephen (Acts vii. 55), who saw the Lord Jesus "STANDING at the right hand of God."

Many have wondered, and have asked us why the Lord was "standing?" And the answer was not seen, because we had not rightly divided the "times." This vision was in A.D. 33; but when Paul wrote in Hebrews x. 12 that the Lord had "SAT DOWN" at the right hand of God, it was in A.D. 68.

The Epistle to the Hebrews was probably the last Epistle that Paul wrote, for he was martyred in A.D. 68; and Jerusalem and the Temple were destroyed in A.D. 70.

We all know that after the appeal of Peter in Acts ii. to "the men of Judæa" (v. 14), to the "men of Israel" (v. 22), and "all the house of Israel" (v. 36), he was commissioned (in the next chapter) to make the *formal proclamation* that, on the repentance of the People, the

Lord would send Jesus Christ, and times of refreshing would come from His presence, and all that had been foretold by the prophets would be fulfilled (Acts iii. 19-21. See R.V.)

Now, the question is, How long was that offer of the King and the Kingdom left open? Is there a moment to which we can point, and say, that up to that moment the offer was still open, and from which it was closed?

Are we at liberty to fix that moment apart from the sure warranty of the Word; and in a Scripture as clear as Acts iii. 19-21? Certainly not.

We have the solemn pronouncement of judicial blindness in Isa. vi. But the question is, When was it formally put into execution?

Twice before the Lord had repeated it: once in Matt. xiii. 14, 15, Mark iv. 12, Luke viii. 10; and again in John xii. 40. But we cannot say that it was fulfilled and put into force until Acts xxviii. 25, 26, when Paul, for the third and last time, pronounced it once more, as the special mouthpiece of the Holy Ghost, changing the future words of the prophecy into a present declaration of its fulfilment:—"Well spake the Holy Ghost by Isaiah the prophet unto your (R.V.) fathers, saying, Go unto this People and say,

- a | Hearing ye shall hear, and shall not understand;
- | Seeing ye shall see, and not perceive;
- b | For the heart of this People is waxed gross,
- c | And their ears are dull of hearing,
- d | And their eyes have they closed;
- d | Lest they should see with their eyes,
- c | And hear with their ears,
- b | And understand with their heart,
- a | And should be converted, and I should heal them."

This declaration as to Israel was immediately followed by the new proclamation—"Be it known, therefore, that the salvation of God is sent unto the Gentiles, and they will hear it" (v. 28).

Now we come to the *Dispensational* lessons from the *Chronological* order of the Pauline Epistles.*

Up to the great demarcation of time in Acts xxviii. 25, 26, we have them thus, chronologically, according to the generally received dates:—

- 1 Thess., A.D. 52, from Corinth.
- 2 Thess., A.D. 53, from Corinth.
- 1 Cor., A.D. 57, from Ephesus (Spring).
- 2 Cor., „ 57, from Ephesus (Autumn).
- Galatians „ 57, from Corinth (Winter, or Early Spring, 58).
- Romans, A.D. 58, from Corinth. (Spring).

ACTS XXVIII. 25, 26. A.D. 62.

- | | | |
|--|-------------|----------------------|
| Ephesians, A.D. 62 | } Spring. } | From Prison in Rome. |
| Colossians, „ „ | | |
| Philippians, „ „ | | |
| 1 Timothy, A.D. 67, from Corinth. | | |
| Titus, „ „ „ | | |
| 2 Timothy, A.D. 68, from Prison in Rome. | | |

* Omitting from our list the Personal Epistle to Philemon, which comes after Colossians, A.D. 62.

It is obvious that there must be several great dispensational lessons to be learnt from this chronological order of the Pauline Epistles thus presented to the mind and eye.

We have the important epoch and date in the centre; the pivot on which the whole turns.

There are six Epistles on either side of it.

It will be noted that after the Epistle to the Romans in A.D. 58 we have a gap of four or five years of silence, in which no Epistles were written.

Then, out of the silence comes the final quotation of Isa. vi., and the formal pronouncement of the sentence of judicial blindness on the nation of Israel.

In Rom. xi. this blindness had been referred to. When first mentioned in Isa. vi. the *duration* of it was a secret which the prophet desired to know: for he immediately inquires, in the very next verse (Isa. vi. 11), "Then said I, Adonai, How long?" The answer then given was indefinite; but in Rom. xi. the *secret* as to the *duration* of this blindness is revealed, for the time had come when we were no longer to be "ignorant concerning it." This blindness is happened to Israel until the times of the Gentiles be fulfilled, when the Redeemer shall come to Zion and all Israel shall be saved (vv. 25-36). The distinction is even then, and now, made between the nation of "Israel," and "the election" from Israel (Rom. xi. 7).

We have to remember that these Churches, though among the Gentiles, were composed largely (and probably in some cases almost exclusively) of Hebrew believers.

It was in this way that the Gospel of Salvation was preached "to the Jew first."*

The Churches consisting at first solely, and later mainly, of Hebrew believers, must be distinguished from the Nation of Israel, inasmuch as they are spoken of as "the election," and "the remnant" (Rom. xi. 5, 7); "partakers of a heavenly calling" (Heb. iii. 1).

These two distinct classes of Israelites were clearly foreshown from the very calling of Abraham.

In Gen. xiii. 16 we have the *earthly* Israel, likened to "the dust of the earth," and in Gen. xv. 5 we have the *heavenly* Israel likened to the stars of heaven. In Gen. xxii. 17 both similes are used; and in Heb. xi. 12 also, where the line is very clearly and sharply drawn. If we read Heb. xi. 10-16 we find a very significant contrast between the "heavenly" and earthly; and the "city" and the "country."

These Churches, formed before Acts xxviii., were composed, as we have said, chiefly of the "elect remnant," the "heavenly calling" with some Gentiles;† And, we may ask, may not these believing Hebrews be "the Church of the firstborn ones" mentioned in the next chapter (Heb. xii. 23)? If they were not, then we may ask: *Where are we to look for that Church?*

* We are not to take these words out of their context and apply them to Jewish missions of to-day, and use them for quite a different purpose. God dealt with Israel first, in grace (Rom. i. 16); and it will be the same *when He deals in judgment*. It will be "the Jew first," and then the Gentile, in judgment as well as in grace (Rom. ii. 9, 10).

† Just as the Churches to-day are composed chiefly of Gentiles, with some believing Jews.

It is not that they had a different standing to the Church of God in our own day. They were the firstborn ones, and we are the later-born. To the later-born a precious secret was unfolded, which could not have been revealed to those who were earlier born. For, as long as the offer of the Kingdom to the earthly portion of Israel was open, the mystery could not be made known. Not until the sentence of judicial blindness had been finally pronounced, and the prophecy of Isaiah vi. fulfilled, could Paul be commissioned to reveal the great secret, and publish it abroad.

It had doubtless been already previously revealed to Paul himself; but he had not yet received authority to *make it known by "prophetic writings" for the obedience of faith.*

How was Paul to have known that the nation would not repent and turn to the Lord, and that God would not send Jesus Christ and fulfil all the Old Testament prophecies? How was Paul to know that he would not actually himself be among those who would be "alive and remain unto the coming of the Lord?"

This was the blessed hope revealed in the very first Epistle (1 Thes. iv. 15), to "the election of grace." But the nation did not repent, and that blessed hope, and more, is now ours, for it is still in abeyance. We have all that, and we have the wondrous secret of the Mystery beside.

It is not that, before Acts xxviii., the Church of God had one standing and hope, and that we have another; but that they had great things and we have greater.

It is a question of the *amount of knowledge* rather than *difference of standing*. Their standing was all of grace, as is ours; but our knowledge of the glory which is to be revealed is greater, for it is "full knowledge."*

This will be evident if we remember the fact that there was not a word about the Mystery in Thessalonians, or in the six earlier Epistles. There was nothing, in God's dealing in grace with the elect remnant, that would be incompatible with God's *then* Dispensational dealings with Israel as a nation.

Now there is.

The Revelation of the Mystery is incompatible with the fulfilment of the Old Testament Prophecies with regard to Israel. Not until the Church has been "received up in glory" will God commence again to deal with Israel as a nation.

It will be found that this Dispensational aspect of the chronological order of the Epistles will throw light on many words and expressions in the six earlier ones; for the language is chosen and used with the utmost perfection; and nothing is said which would in any way clash with the then Dispensational relation and action of God to Israel as a nation.

This is why the coming of Christ could be spoken of in 1 Cor. i. 7 as the *apocalypse*. But the use of this word in any of the six *later* Epistles, we can see at once, would be quite impossible and out of all harmony with

* ἐπίγνωσις (*epignōsis*). Eph. i. 17; iv. 13. Phil. i. 9. Col. i. 9, 10; ii. 2; iii. 10. 1 Tim. ii. 4. 2 Tim. ii. 25; iii. 7. Titus i. 1. It is the word speedily associated with the "Mystery."

their scope. Many have noticed and called attention to the incongruity of this word being used in an Epistle addressed to the Church of God, when it is the word appropriate to the coming of Christ in "the day of the Lord" (Rev. i. 1-10).

Some will say that the Mystery is mentioned in Rom. xvi. 25. But the question is, Was this in the Epistle when it was written in A.D. 58 and sent from Corinth? May it not have been a postscript added by the Apostle after his arrival in Rome, and while in prison there? The Various Readings connected with it are well known. Some transcriber, not understanding the nature or reason of this postscript, evidently looked on the benediction in verse 24 as an interpolation, and omitted it in his manuscript. This gave rise to the fact that some MSS. contain verse 24 and some do not. The Revisers, like the transcriber, not understanding the Mystery, leave verse 24 out. But if our view be the correct one, then verse 24 correctly stood in the primitive text; and the postscript must have been added after the Epistle to the Ephesians was written, as suggested by the late Bishop Lightfoot and others.* Indeed, if the ascription at the end of Eph. iii. be compared closely with that at the end of Rom. xvi. it will be seen how the former is the source and foundation of the latter. We can well understand why it should have been added after Ephesians was written, to complete the structure of the Epistle to the Romans, notwithstanding the fact that Romans is, and properly, placed first in the canonical order.

As it stands chronologically, now, the postscript in Rom. xvi. is followed directly by the Ephesian Epistle; and the *first mention* of it thus immediately precedes the *first exposition* of it. These are the two Epistles which stand together in the centre on either side of the Dispensational dividing line of Acts xxviii. 25, 26.

The Mystery itself must have been known to the

* It seems to be perfectly clear that there were two postscripts; one after verse 20, and the other after verse 24. These are inserted in some MSS., and omitted in others. The R.V. omits the latter from the text and puts it in the margin. Renan thinks xv. 33 is another. But this is combatted by Lightfoot and others; and clearly marks a definite break in the Epistolary portion, and is no more a Benediction than is xv. 13.

In the case of xvi. 25-27 there can be no doubt that is an Ascription or Doxology added at a later time, probably after his arrival in Rome, when writing Ephesians.

This likeness to Ephesians is noticed by Alford as well as Lightfoot, Dr. Hort, and Bishop Gore. We quote the words of the latter from his *Romans* (1900, vol. ii. p. 202).

"... The elaborate richness of the style, as well as many of the ideas, reminds us irresistibly of the Epistle to the Ephesians. This... has led some scholars to adopt the idea—accepted and elaborated by Dr. Lightfoot—that St. Paul first wrote the Epistle down to xvi. 23, as his Epistle to the Romans, and subsequently, perhaps during one of his sojourns at Rome, turned it into a circular letter, omitting for this purpose the two last chapters, with their personal matter, and adding the doxology in the rich manner of the Epistle to the Ephesians. Subsequently the doxology would have been added also to complete the Epistle... the rich style of the doxology is somewhat unlike both the rest of the Epistle and the other Epistles of this period... it forms a splendid summing-up of what is probably the greatest and most influential letter ever written."

(See also Lightfoot's *Biblical Essays*—Macmillan, 1894, pp. 287-320 and 327).

Apostle before Acts xxviii.: and it may have been mentioned more or less privately to individuals from time to time; but, the fact remains, that he was not permitted to put it into writing for public information until after Acts xxviii. 25, 26.

Even if the word "mystery" be the correct reading in 1 Cor. ii. 1, it is only to say that he could not then "declare" it.*

So in the same Epistle, there is teaching concerning the fact that all who are in Christ are "one body." But this does not take us much beyond the facts recorded in Acts ii. 44; iv. 32, as to their all continuing in one fellowship, and having all things in common. Nor does it take us as far as Ephesian teaching concerning the *Headship of Christ* over that Body; or the fact of there being *only* "one body," as revealed later in Ephesians.

It is the same truth in both Epistles, but in Ephesians we get the fulness of the doctrine, a greater measure of light, and deeper and intenser knowledge.

In Thessalonians we get the special revelation of the Rapture to meet the Lord in the air. We can see at once how out of place it would have been to speak of this as being "received up in glory" (as in 1 Tim. iii. 16); and of the change of our vile bodies into glorious bodies like that of Christ (as in Phil. iii.).

Again, in Romans, the Epistle immediately preceding, chronologically, the Epistle to the Ephesians, we have, in chap. viii., the *doctrine* which is the *foundation* of the Mystery. But the position of Christ in Rom. viii. does not go beyond the fact that He is "the firstborn among many brethren" (v. 29). It does not allude to the further and higher truth subsequently revealed in the next Epistle, that, as risen from the dead, He is exalted above all, and "made to be the Head over all things to the Church which is His body, the fulness of Him which filleth all in all" (Eph. i. 19-23).

When we remember how, in the later Epistles, the law of commandments contained in ordinances is abolished, and how our completeness is wholly in Christ, then we remember also that it is only in the earlier Epistles that we have any allusion to ordinances: and, to ordinances, only in the two Epistles 1 Cor. and Romans.

The second Epistle to Timothy will now stand out before us in all its solemnity, closing up as it does with Paul's last inspired words to him. It is in this Epistle that we learn what is to be the end of this Dispensation. Here we are told that it is only in so far as we rightly

* In our former writings on *The Church Epistles*, and *The Mystery*, we have erred in following the R.V. in reading "mystery," in 1 Cor. ii. 1, instead of "testimony;" for we find on closer examination that not one of the Critical Greek Texts adopts it, except Westcott and Hort; and of all the ancient MSS., only A (Alexandrian, London), and C. (Ephræmi, Paris), read "mystery." In X (the Sinaitic MS. at St. Petersburg), a corrector altered "testimony" to "mystery," and a later corrector changed it back to the word "testimony," as it stood in the original text. On this slender evidence the R.V. inserts the word "mystery," and says in the margin, "Many ancient authorities read *testimony*." We agree with Alford, who suggests that the reading "mystery," in verse 1, crept into the Text from a gloss on verse 7.

divide the Word of Truth that we shall get the truth, and have the key, in this dividing, to the Dispensational teaching of these Epistles as well as the rest of the Scriptures.*

The Epistle to the Hebrews was the very last of the Pauline writings, written in A.D. 68, just before the destruction of Jerusalem, and the cutting off of the nation as such. It will now be read as the final word to believing Hebrews, who, having learnt, in Romans, the *fact* that "Christ is the end of the law for righteousness to every one that believeth," learn, in Hebrews, *how* Christ became the end of priests and sacrifices and all the types and shadows of the law.

This Epistle is written for *our* learning also, for without it we should be ignorant indeed.

Without detracting in the least from the importance of the *Experimental* teaching of the Canonical order of the Church Epistles, the *Dispensational* teaching of the Chronological order will be seen to be equally important.

Many questions are raised by what we have here written. Some of them will at once explain difficulties which have long perplexed all students of the Acts and the Epistles. Others will need further explanation, which will be forthcoming in due course; and these will be found most helpful, and lead to a still further recovery of lost truths.

Of course, several traditional beliefs will have to be given up; especially those which have to do with the general interpretation of Acts ii., on which huge theological edifices have been built.

For our own part we are prepared to learn; and to accept all the blessed results of the recovery of lost truths. For we are not among those who think we have exhausted the Divine Word, in which are still precious "treasures" hidden, "great spoils" to be found, and "things new and old" to be brought forth.

Contributed Articles.

PAPERS ON BAPTISM.

(Continued from page 31.)

IV.

SOLOMON'S TEMPLE, EZEKIEL'S TEMPLE, AND THE GOSPEL OF GOD.

By A. E. K.

SOLOMON'S TEMPLE.

THUS, in the Temple of Solomon, the laver is taken out of the midst of the way of approach (1 Kings vii. 25, 39).

In its stead is "the great sea" mounted upon oxen, and the ten lavers on either side of the house.

The great sea speaks of the abundant blessing and consequent holiness which will be the portion of Israel

* See article on "The Good Deposit," in *Things to Come*, May 1907 (Vol. xiii.).

in that day. They will no longer be exhorted to "repent and be baptised," for all will be regenerate. All that is needed is to maintain them in holiness in their priestly service for the nations.

The nations will approach through them. Solomon's temple was "a house of prayer for all nations." It was but a feeble type of that grand time when all the nations will approach through Israel (Is. lxvi. 23). These sustain no such relation to Jehovah as Israel: hence for them there are lavers. It seems to be the custom of the Spirit to count ten nations in that day (Dan. vii. 7, 24; Rev. xiii. 1; Rev. xvii. 3, 12), and so we have ten lavers. In that glorious Kingdom will be brought to pass the command of the King: "All power is given unto Me in heaven and on earth; go ye, therefore, disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even to the completion of the age" (Matt. xxviii. 18, 20).

EZEKIEL'S TEMPLE.

During the Day of Jehovah, the temple described by the prophet Ezekiel will be built in the holy oblation (Ezek. xl., xli., xlii.; Ezek. xlv. 1, 7). In many respects it is a counterpart of Solomon's temple. It speaks of a day beyond even the day in which it stands. The Day of Jehovah is characterised by the number seven. In Ezekiel's temple the unit of measure is one seventh longer than in Solomon's, speaking of the eighth day, or Day of God. Seven speaks of completion. Eight speaks of a new beginning. In the Day of God all things will be new. There will be a new creation.

Among the notable changes in Ezekiel's temple as compared with Solomon's we are most interested in the fate of the ten lavers and of the brazen sea.

The lavers were on wheels, and, as we have already seen, they are gone; they have been wheeled away. And why? In Rev. xxi. 3 we read, "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write, for these words are true and faithful. And He said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

The lavers entirely disappear, for there will be no sin to cleanse (Ezek. xlvii. 1). The priestly ministry of Israel for the nations is no longer needed. Israel no longer needs to cleanse the sacrifices of the nations, for two reasons: the sacrifices no longer need cleansing, and the nations no longer need the intervention of priests

They, themselves, are clean, and can draw nigh to offer for themselves. What need then for the ten lavers?

The brazen sea has its blessed counterpart. In its place, on the right shoulder of the house, is the river of life, which flows forth and destroys the curse.

The river proceeds out of the throne of God, an ever deepening stream, bringing life and fruitfulness wherever it goes (Rev. xxii. 1-3). Where there is abundant life there is no need for regeneration. Where there is holiness no cleansing is needed. No, not even a sea; for His servants shall serve Him. There will be no more curse. God Himself shall dwell with men. He will impose no carnal ordinances between Himself and men. *The time of rectification has come* (Rev. xxi. 3).

Thus have we traced, in the courts of God, the way of approach to Him. For His own great name's sake He put barriers between Himself and man. But by Christ He will yet break all the barriers down; and, by Him, bring man back to Himself.

The very existence of a tabernacle or a temple, or even Ezekiel's glorious house, is proof positive of a distant God. So in the end there is no temple, but God Himself comes out into the open (Rev. xxi. 22). Means of approach *seem* to speak of nearness: but they really proclaim estrangement. In the perfect and final state they are all done away.

THE GOSPEL OF GOD.

For clearness sake we have entirely omitted the consideration of our subject as set forth in connection with the ministry of the apostle Paul. The fact that he washed away his sins by baptising himself, is, as we have seen, one of a number of remarkable features that distinguished him from the rest of the apostles (Acts xxii. 16). They had companied with the Lord on earth. When one was to be chosen to supply Judas' empty place, the qualification was one who had companied with Him from John's baptism onward (Acts i. 21, 22). Paul had seen the Lord from heaven after His ascension, but was not qualified to have a part in the ministry of the twelve. They preached repentance and baptism he preached faith.

The Book of Acts is divided into two parts by these two ministries.* The incidents of the first half seem to be repeated in the second. Whatever miracle Peter wrought, Paul did the same. Compare—

Acts iii. 1	with	xiv. 8.
" ix. 34	"	xxviii. 8.
" ix. 36	"	xx. 9.
" v. 15	"	xix. 11, 12.
" x.	"	ix. 3, 12; xvi. 9; xviii. 9; xxii. 18; xxiii. 11; xxvii. 23.
" xii. 7	"	xvi. 26, etc.

"He who wrought effectually in Peter unto the ministry of the circumcision, also wrought effectually in me towards the nations," said the apostle to the Galatians. (Gal. ii. 8.)

This distinction is clearly marked in Acts xiii. 2: "Separate Me now both Barnabas and Saul for the work whereunto I have called them."

*See the Structure, *Things to Come*, November, 1906. Vol. XII. pp. 123, 124.—(Ed.)

Hitherto the gospel had come through the twelve apostles. But Paul (as his name now becomes) did not receive his gospel from them, nor from any man, but by revelation from God (Gal. i. 11, 12).

And not only so, but the time also was revealed to him when he should make it known to the twelve. And this he did separately, first of all to those of reputation, lest a conference should be fatal to his cause. And those who seemed to be of note did not add anything to him, but rather, when they saw that the gospel of the uncircumcision had been committed unto Paul as the gospel of the circumcision had been to Peter, they gave to him and Barnabas the right hand of fellowship. They would confine themselves to the circumcision, while Paul and Barnabas went to the nations. (Gal. ii. 2-9.)

Paul's account of this ministry is found set forth in Rom. xv. 8-21.* The doctrine which characterises it is justification by faith apart from works of any kind. This teaching is fully opened up in the first four chapters of his letter to the Romans, that to the Galatians, and his first letter to Timothy.

Paul calls it (in contrast to the other apostles) "my" gospel. (Rom. ii. 16; xvi. 25. 1 Cor. iv. 15; xv. 1. 2 Cor. xi. 4. 1 Thess. i. 5. 2 Tim. ii. 8.)

While it is not the fulfilment of the promises God had made, it is in perfect *accordance* with the prophetic utterances concerning blessing to the nations with His people Israel. (Rom. xv. 9-12, *according as*.) In it the Jew is first, and the nations get a secondary place. This accounts for the statements found in Romans i. 16; ii. 9; ii. 10; iii. 29, 30. Mercy to the nations was to accompany the blessing of Israel: "Rejoice ye nations with His people." There is not a hint that this ministry and grace *exhausts* such Scriptures. Indeed they await their *fulfilment* in Jehovah's Day. But the grace dispensed is in perfect *harmony* with the revealed counsels of God (Rom. xv. 9).

When Israel failed, and it seemed that the counsels of mercy for the nations would also fail, then God sends His Son in glory to turn Saul of Tarsus, His bitterest enemy, to work His purposes of grace (Gal. i. 15, 16; Acts ix. 1, 18). This was at once the pledge and type of Israel's future conversion.

Peter had said that the heavens must receive the Messiah until the times of restitution of all things (Acts iii. 21). While this remains true of the things spoken by the prophets, still, in a very real sense, He came forth from heaven and arrested Saul.

When He comes to Israel He will come in glory (Titus ii. 13; 1 Pet. i. 7; Matt. xxv. 31; Zech. xii. 10; Rev. i. 7). So He came to Saul.

The nation will get a sight of Him. So did Saul.

They will be born at once (Isa. lxvi. 8). So was Saul (1 Cor. xv. 8).

They will become a priest-nation. Saul offers up the Gentiles to God (Rom. xv.).

* It must be noted that the writer is dealing here only with the Apostle Paul's *Gospel of Salvation*, not with his later teaching concerning his revelation of the mystery.—(Ed.)

But Saul's birth and the glorious manifestation were all, from one point of view, premature. Hence, he says he was "born out of due time." Its full maturity and fulfilment will be witnessed once more in exact fulfilment of all the prophets have written.

What is manifest is this: God has not been balked by the failure of Israel. Had they been obedient (as human calculations go), then they would have been the channel of blessing to the nations (Acts iii. 19-21).

But since they will not even have His blessing themselves, God takes one man, His most malignant enemy, and uses him to do the work which Israel should have done. Paul takes their place. All that will fit them for it has been true of him *in spirit* (1 Tim. i. 11). For him the Lord has already come in glory, and His priestly ministry among the nations is after the style of that ministry which will be fulfilled by Israel in the day of Jehovah (Rom. xv. 16; Rev. i. 6; 1 Pet. ii. 9; Rev. xx. 6). It was for the nations in spirit, as though they were already blessed with faithful Israel.

In connection with this ministry, baptism in water still obtained (1 Cor. i. 14-16). But, like the case of Cornelius, the baptism of spirit preceded and ruled the fleshly rite. All were baptised in spirit. Only such as had undergone spirit baptism were eligible to water baptism (Acts xvi. 33; Acts xviii. 8).

In connection with the ministry of the twelve, all were baptised in water; but not all in spirit. Now this was reversed. *All were baptised in spirit*, but not all in water.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Halifax).

(Continued from page 33.)

BEARING the foregoing facts in mind, we will proceed to a consideration of

V. THE MANNER OF CHRIST'S COMING.

Here again we must distinguish between the two stages of the Coming if we are to understand the teaching of Scripture on this point. In Acts i. 11, where the whole journey is referred to, we learn that His Appearing again will be:—

1. PERSONAL.

"This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

It is difficult to understand the position of those who affirm that the Advents of the Lord, so frequently referred to in Scripture, are to be spiritually understood, for if that be so, words are rendered quite unintelligible, and interpretation impossible. It is true that spiritually He does come to us both in Grace and Chastisement. But that is not what is meant when the Spirit says "shall so come in like manner as ye have seen Him go." How did He go? Literally and visibly. And He will in like manner come. His Coming for the Church will be Personal, for seeing Him is held out as our hope; and His Advent to the earth will, of course,

be Personal, because it will be to fulfil His original mission as the Messiah of the Jews. If anything were needed in confirmation of this fact, we will find it in the use of the original words employed to denote His Return. Take one example:—

1 Cor. xv. 23. "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His Coming." The reference here is manifestly to the Coming of the Lord for His Body, and the word used is "PAROUIA." Now this word occurs only twenty-four times in the New Testament, being translated "Coming" twenty-two times, and "Presence" twice. Of these occurrences, seventeen (including the reference to the "day of God," in 2 Peter iii. 12) refer to the Lord's Return, and the remaining seven indicate beyond all question the manner of that Coming as Personal. They are as follows:—

- 1 Cor. xvi. 17 ...The coming of three brethren.
- 2 Cor. vii. 6-7 ...The coming of Titus.
- 2 Cor. x. 10 ...The bodily presence of Paul.
- Phil. i. 26 ...The coming of Paul to Philippi.
- Phil. ii. 12 ...The bodily presence of Paul.
- 2 Thess. ii. 9 ...The coming of the antichrist.

None of these instances will permit of spiritualisation, but point to the actual, personal, visible presence of those concerned; and in this same sense the word is used in the seventeen passages that refer to Christ.

Also in both stages of the journey His appearing will be

2. SUDDEN.

Of the first stage we read:—

"We shall all be changed in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51-52).

This passage is relating what will take place when He descends to the air, a descent announced by a trumpet blast, and as sudden. Also the whole significance of 1 Thess. iv. 13-17 bears this out.

Of the second stage of the journey we read:—

"The day of the Lord so cometh as a thief in the night."

Now the "day of the Lord" everywhere signifies that period of judgment and deliverance which immediately precedes the Millennium; and the simile of a "thief" is intended to express the unexpectedness and suddenness of that day, which is ushered in by His Return.

"As the lightning cometh out of the East, and shineth even unto the West, so shall also the Coming of the Son of Man be" (Matt. xxiv. 27).

This passage also signifies not only the universality of His earthly manifestation, but the suddenness of it, even as of a lightning flash.

"As in the days that were before the Flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and KNEW NOT UNTIL THE FLOOD CAME . . . so shall also the Coming of the Son of Man be" (Matt. xxiv. 38-39).

Nothing, surely, can be more direct or explicit than that "as" and "so."

Thus, whenever the manner of His Return is spoken

of, whether to the air or the earth, the teaching is that it will be Personal and Sudden.

Furthermore, in both stages of His journey His Coming will be:—

3. VISIBLE.

In the first instance, visible to the Church only, as is clearly to be inferred from the one passage in which the "secret rapture" is unfolded to us (1 Thess. iv. 15-17). There is here not the slightest reference to any effect upon the world by the removal of the Church, which surely we might have expected were the world to be made conscious of that removal; but there is nowhere any indication that it will be. Indeed, the thought of Scripture is exactly to the contrary, for we read:—"Yet a little while, the world seeth Me no more; but ye SEE ME: because I live, ye shall live also" (John xiv. 19).

And again: "A little while and ye shall not see Me; and again a little while and ye shall see Me, because I go to My Father (John xvi. 16).

It is perfectly true that the primary reference here, and that most likely to be understood by the disciples to whom it was spoken, was to the Lord's appearance to them in resurrection life; but that very fact becomes both a type and a prophecy of His appearing to all His disciples at the end of the Age, and just as during those forty days He never once manifested Himself to the world, so, when He returns for the Church which He then begat, He will be visible only to His redeemed people.

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 34.)

PERIOD I.

FROM the 13th Year to the End of Josiah's Reign. Eighteen Years.

- 2 Kings xxii.—xxiii. 30. Zephaniah.
- 2 Chron. xxxiv., xxxv. Jer. i. to vi.

Fifty years before the fall of Jerusalem (B.C. 588), the measure of Judah's iniquity was almost filled up.

The city swarmed with idolatrous priests, burning incense to Baal, and to the twelve signs of the zodiac. Altars of the Baalim and sun-images abounded in the very streets, upon the housetops, and throughout the whole land.

The Temple was desecrated by the open wickedness of men and women. Its courts were polluted with Baal's altars and vessels, and its precincts were used as stables for the horses and chariots of the sun.

Society was abominably corrupt. Three classes of people were distinguished by Zephaniah.

- (1) Worshipers of false gods.
- (2) Worshipers of Jehovah along with other gods.
- (3) Generally godless men.

One might even traverse the city without meeting a citizen who had kept faithful to God (Jer. v. i.).

But at the worst of times God never leaves Himself without true witnesses. One or two He will choose as leaders, and around them will rally all the good, who otherwise might not have the courage to stem the tide of evil.

In the 13th year of Josiah's reign, and the 21st of his age, Jeremiah received his first call. History repeats itself in the lives of God's servants as in everything else. Like Samuel, he was a child; like St. Paul, he was a chosen vessel from his birth; and he was like Moses and Isaiah in his first objection, "I cannot speak."

The first lesson that this child prophet received was that God always keeps his promises. And when a child, great or small, learns that, he has learned the initial step to a life of trust. It was fixed on his memory by an object lesson, "What seest thou?" "I see a rod of an almond tree (shaked)." "Thou hast well seen; for I watch over (shoked) my word to perform it."

Such was the beginning of Jeremiah's call; but we know very little about him for the next eighteen years (Jer. i. 2; xxvi. 1). All his prophecy during this period is comprised in the first six chapters of the Book called after his name.

For further information of contemporary events we turn to the historical books and to the prophet Zephaniah.

During these eighteen years there were four great witnesses and leaders of righteousness. A woman's name stands first, by right of her superior age, prophetic gift, and the position of authority she must have held; for even the high priest submitted to her words, and her fellow-witnesses were probably her pupils.

- (1) Huldah, the prophetess (2 Kings xxii. 14).
- (2) Josiah, the young king who, at sixteen, began to seek the Lord.
- (3) Zephaniah, his second cousin, the young prophet prince.*
- (4) Jeremiah, son of Hilkiah, the young prophet priest.

Josiah, at the age of twenty, commenced vigorously to carry out his reforms in City, State, and Temple, putting down all external signs of idolatry, breaking up altars, and smashing images throughout the land.

But his reformation wrought only outwardly on the nation (Jer. iii. 10). Princes and prophets were all alike corrupt (Jer. ii. 27); the city was full of wickedness (Jer. iv. 14; v. 1); and the whole land as bad (Jer. iii. 6).

For six years he continued his drastic reforms on Jerusalem, Judah, and the desolated land of Israel. Then he commenced the restoration of the Temple. During the process of repairing it, Hilkiah, the high priest, discovered a copy of the Book of the Law, apparently lost since the days of Jehoshaphat, 300 years before. This happened five years after Jeremiah's first call; but it was not to him, but to Huldah, that the deputation was sent by the king. Her answer to Josiah was this: "Evil from the LORD on a wicked nation, but mercy to its pious king."

*See Genealogical Table of the Kings of Judah. Notes, Period 1.

For a while there was a semblance of true religion. The people flocked to Josiah's great Passover, and attended the Temple services; but at best, it was only a semblance of the real thing. In the Psalmist's words, "they submitted to the LORD;" which really means, in the original, "a feigned obedience" (Psa. xviii. 44; lxvi. 3; R.V. mg.)

At last there came that disastrous expedition of Josiah against Pharaoh-Necoh, which ended in his death at Megiddo, four years before Pharaoh was himself defeated at Carchemish, B.C. 605.

With him perished the last hope of deferring the doom of Judah. His four successors were weak and wicked princes. During their reigns there were seven deportations of captives; one to Egypt, of Jehoahaz, deposed by Necho, after a reign of three months, and six deportations to Babylon.*

CHURCH AMUSEMENTS.

BY MR. D. M. PANTON.

"A GRAVE situation," says a Baptist minister† of Halifax, writing in the *British Weekly*, "has been created in the church-life of our country." Church amusements drove this godly minister from his Church. After card-playing, and other "attractions" equally objectionable, had been introduced into his vestry, "at last," he says, "the members of the choir arranged for an At Home at which was to appear a Star Pierrot Troupe. The deacons of the Church supported this arrangement in the face of my repeated protests; and I resigned in order to give the Church an opportunity of expressing her relation to the matter, which she did when she supported the deacons." He concludes:—"My brothers in the ministry, I count my sacrifice of £250 a year a matter of no moment as compared with my obligation to be loyal to my Master; but," he adds, "what concerns me most is the attitude of the National Free Church Council. The probability is, that if my action were submitted to the Council for judgment they would decide against me; nor am I without reasons for saying this."

It is a grave situation, and one fraught with peril to the Church of God. For it betrays a changed conception of the nature of a church. Apart from the taint that attaches to doubtful amusements, the home, and not the church, is the sphere where Christian recreation ought to be found. The sphere of the Church is to be a sphere of ceaseless toil, ceaseless worship, ceaseless prayer: and the idea that the assembly of God is to cater for anyone's *amusement* is not only foreign to the New Testament, but also profoundly beneath the dignity of a revelation of God. Dr. Gordon, of Boston, after enumerating a catalogue of rainbow teas, chocolate drills, operettas, bazaars, minstrel shows, and oyster suppers, says:—"Certain insects conceal their presence by assuming the colour of the tree or leaf on which they prey. Church amusements are simply parasites hiding

*See Notes, Period 1.

† The writer of the Papers of "The Key of the Advents."

under a religious exterior, while they eat out the life of Christianity." But the error is far graver than a misconception of the nature of a church, grave as such a misconception is. If the theatre is brought into the church, God's people will go from the church into the theatre: the Church will become the crowded vestibule of the world. "A woman," says Mr. Clement Scott, who endeavours to keep her purity [on the stage] is almost of necessity foredoomed to failure. It is an awful thing to say, and it is still more terrible that it is true, but no one who knows the life of the green-room will dare deny it." Every kindly heart will hope that a criticism so drastic is a gross exaggeration: nevertheless it is the solemn assertion of an acute worldling, and a foremost dramatic critic of our generation. Since it was uttered an English Bishop has said:—"The motto for everyone in the actor's profession should be, 'I play for Jesus Christ'"; and London's leading Non-conformist Doctor of Divinity, on the death of Sir Henry Irving, said, "I should have enjoyed going to the theatre. *I have no doubt that I should have benefitted by it.*" It is extraordinary that a man of the world should warn of a peril which God's shepherds cannot see. And what are the dregs in this cup of pleasure? A dying girl recently exclaimed to a London preacher:—"For God's sake, raise your voice, and if you can save but one girl from the state I am in you will have done much; for I am in the misery and agony of hell."

Pleasure is peculiarly a temptation of youth; and youthful disciples, whose fresh, sweet, joyous heart-life we love, and only desire to *keep* it fresh, and sweet, and joyous, would do well to ponder certain facts. (1) Sin is always deadly in its nature; and pleasure which has a taint of sin in it, however slight the sin, produces a spiritual swoon. It is a law of the spiritual life. "Though I have never seen a sinner saved," says Mr. Archibald Brown, "I have seen any number of backsliders manufactured by this new departure." The death-plant of Java exhales from its blossoms a perfume so powerful as to overcome a strong man, and to destroy all insect life that comes under its aroma; and orange-blossom pickers often fall prostrate through syncope. This does not happen *often* with sin's sweet deadly blooms, it happens *always*. (2) Pleasure which has a taint of sin in it *never stops with the first sin*. Sin spreads like leprosy. It grows with the rapidity of a fungus. If unhindered and unforgiven it runs its course like a fever, and the fever ends in death. "The lust, when it hath conceived, beareth sin: and the sin, when it is full grown, *bringeth forth death*" (Jas. i. 15). An actress in Munich was given a casket of exquisite workmanship. She delayed to open it till the last act, when, as she did so, out sprang a viper. The box is sin; the viper is death; and the viper never fails to spring out of the box *at the last act*. "Fools make a mock at sin" (Prov. xiv. 9); but the wise know that to toy with it is death. (3) Pleasure with a taint of sin in it mars our fellowship with God, and our work for God. "This little hand," said Whitefield, "can hide the sun;" a little crack in a bell will spoil the silver

tone; a little sin can grieve the Spirit and ruin a discipleship. Returning from the Welsh Revival, a novel lay on the writer's sofa, and the moment he entered the room the Spirit said, *That must go*. The work of the Spirit can be done only in the atmosphere of the Spirit: to attain and keep that atmosphere we must sacrifice the doubtful indulgence, *or we sacrifice the atmosphere*. In a revival district a young man recently rose in a meeting to give a recitation. "Friends," he said, "I cannot give the recitation—*the room is full of the presence of God.*" A powerful address followed, and much blessing descended. Here is a fragment of an actual conversation:—"Why won't Mary come to the dance to-night?" "She has been converted, and is going to join the Church next Sunday. *She will come when the meetings are over.*" What will her unconverted lover think of her conversion? "From the depths of my heart," a correspondent wrote to Dr. Pierson, after an appeal for no compromise with worldly pleasures, "I thank you for your faithful words." God's Word showed me that it has been just those things about which I have had doubt that have hindered and paralyzed my spiritual life within. God's Word has burned in my heart like a fire ever since, and although I have been an earnest Christian for ten years, yet at times my life has been agony and torture with the awful unrest and dissatisfaction within. Definitely God placed His finger on each doubtful thing, and in each one He has given me grace to yield to Him; and I know I have deliverance as never before."

It is not that all pleasure is sinful, or always inexpedient; but each youthful heart must learn *from God* in what pleasures it may indulge without sin. "All my springs are *in Thee*" (Ps. lxxxvii. 7): the one supreme fact is that the young heart, as the old, is kept fresh, and sweet, and tender, by *dwelling in God*. "Train the young women to be *soberminded*: the younger men likewise exhort to be *soberminded*" (Titus ii. 4):—joyousness without levity, gravity without gloom. For "life" (so-called) is not found in drinking saloon and theatre: the pleasure-grounds of the world are the haunts of *death*. In North Walsham a lad of sixteen once entered a theatre. A coffin was brought on to the stage; and an actor, feigning death, was placed limply within, and the lid closed. In a few minutes the lid was raised, and lo! *the actor was a corpse*. The audience broke up in wild excitement, and the lad left the theatre, exclaiming—"Never shall I be found in such a place again." A few weeks later—his own daughter told the fact to the writer—he became a child of God, and died, after a long, honourable, and Christian life. More solemn, more irrevocable, more hopeless is the spiritual death too often found in the world's "life." "I never thought of going to the theatre," said a young man to Mr. Archibald Brown, in great agony of soul, "until my minister put it into my head by preaching that there was no harm in it. I went, and it has led me from bad to worse, and now I am a miserable backslider; and he is responsible for it." "She that giveth herself to pleasure is *dead* while she liveth" (1 Tim. v. 6). Every

hour spent in levity is an hour lost to eternity. The Law said, "Thou shalt not"; the Gospel says, "If thou lovest Me, thou wilt not." Christ summons us to sacrifice the not unlawful for the incomparable best. Youth has got to meet the same God as the oldest saint, live for the same eternity, glorify the same grace, agonize for the same crown, and be gathered at any moment to the same Lord. Therefore, live in God, live for God, live with God. A deeper prayer-life, a more tender wooing of the lost, a grace toward all more patient, a yet more powerful mastery of the Word of God, a purity in which the Holy Ghost shall delight to dwell;—the blameless walk, the lowly mind, the Christ-like love:—*whatever assists to these, that indulge in, and that do.**

Extracts from Vol. I.

"THE COMING PRINCE"†

WE are thankful to welcome a new† edition of Dr. (now Sir) Robert Anderson's important work, *The Coming Prince*. It is no mere reprint of that unanswerable volume. It has been carefully revised, and contains an "additional chapter" entitled "A Retrospect and a Reply," in which the author replies to adverse criticisms of former editions, especially to that which calls itself *The Fallacies of Futurists*. Dr. Anderson's views support our own, that the Divine Prophecies, while they have a Futurist fulfilment and interpretation, may have also a Historicist, and even a Presentist application; that neither is true to the exclusion of the other, all three being required to exhaust the meaning of the prophecy. Dr. Anderson speaking of this subject says (p. 292, etc.):

"The pages give proof how thoroughly I accept a historical interpretation of prophecy; and if anyone demands why then I have not given it a greater prominence, I recall St. James's answer when the apostles were accused of neglecting in their teaching the writings of Moses. 'Moses,' he declared, 'hath in every city them that teach him.' What was needed, therefore, if the equilibrium of doctrine was to be maintained, was that *they* should teach *grace*. On similar grounds the task I have set myself was to deal with the *fulfilment* of the prophecies. But I have no controversy with those who use their every talent in unfolding the 'historical' interpretation of them. My quarrel is only with men who practically deny the Divine authorship of the Sacred Word by asserting that their apprehension of it is the limit of its scope, and exhausts its meaning, and *The Coming Prince* is a crushing reply to the system which dares to write '*Fulfilled*' across the prophetic page. 'The real question at issue here,' I again repeat,

* This article, after the necessary delay of publication, will be obtainable in tract form, price one penny, from Mr. A. Holness, 14, Paternoster Row, E.C.

† From August, 1894. ‡ The Fourth Edition.

'is the character and value of the Bible.' Dr. Guinness asserts that the apocalyptic visions have been *fulfilled* in the events of the Christian era. I hold him to that issue, and I test it by a reference to the vision of the sixth chapter. Has this been fulfilled, as in fact he dares to assert it has? The question is vital, for if this vision still awaits fulfilment, so also do all the prophecies which follow it. Let the reader decide this question for himself after studying the closing verses of the chapter, ending with the words, '*FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?*'

"The old Hebrew prophets were inspired of God to describe the terrors of 'the great day of His wrath,' and the Holy Spirit has here reproduced their very words. The Bible contains no warnings more awful in their solemnity and definiteness. But just as the lawyer writes 'Spent' across a statute of which the purpose has been satisfied, so these men would teach us to write 'Fulfilled' across the sacred page. They tell us, forsooth, that the vision meant nothing more than to predict the rout of pagan hordes by Constantine! To speak thus is to come perilously near the warned-against sin of those who 'take away from the words of the book of this prophecy.' But when our thoughts turn to these teachers themselves, we are restrained by remembering their piety and zeal, for 'their praise is in all the churches.' Let us then banish from our minds all thoughts of the *men*, and seize upon the *system* which they advocate and support. No appeal to honoured names should here be listened to. Names as honourable, and a hundred times more numerous, can be cited in defence of some of the crassest errors which corrupt the faith of Christendom. What then, I ask, shall be our judgment on a system of interpretation which thus blasphemes the God of truth by representing the most awful warnings of Scripture as wild exaggeration of a sort but little removed from falsehood?

"If it be urged that the events of fifteen centuries ago, or of some other epoch in the Christian dispensation, were within the scope of the prophecy, we can consider the suggestion on its merits; but when we are told that the prophecy was thus *fulfilled*, we can hold no parley with the teaching. It is the merest trifling with Scripture. And more than this, it clashes with the great charter truth of Christianity. If the day of wrath has come, the day of grace is past, and the gospel of grace is no longer a Divine message to mankind. To suppose that the day of wrath can be an episode in the dispensation of grace is to betray ignorance of grace and to bring Divine wrath into contempt. The grace of God in this day of grace surpasses human thought; His wrath in the day of wrath will be no less Divine. The breaking of the sixth seal heralds the coming of that awful day; the visions of the seventh seal unfold its unutterable terrors. But, we are told, the pouring out of the vials, the 'seven plagues which are the last, *for in them is finished the wrath of God,*' is being now accomplished.

The sinner, therefore, may comfort himself with the knowledge that Divine wrath is but stage thunder, which, in a practical and busy world, may safely be ignored! . . . With regard to the seventeenth chapter of Revelation, Dr. Guinness's argument is this: The eighth head of the Beast must be a dynasty; the Beast carries the Woman; the Woman is the Church of Rome. Therefore the dynasty symbolised by the eighth head must have lasted as long as the Church of Rome; and thus the Protestant interpretation is settled 'on a foundation not to be removed.'

"It is not really worth while pausing to show how gratuitous are some of the assumptions here implied. Let us, for the sake of argument, accept them all, and what comes of it? In the first place Dr. Guinness is hopelessly involved in the transparent fallacy I warned him against on p. 268 of this volume. The Woman is destroyed by the agency of the Beast. How then is he going to separate the Pope from the apostate Church of which he is the head, and which, according to the 'Protestant interpretation,' would cease to be the apostate Church if he were no longer owned as head?

"The historicist must here make choice between the Woman and the Beast. They are distinct throughout the vision, and in direct antagonism at the close. If the Harlot represents the Church of Rome, his system gives no account whatever of the Beast; it ignores altogether the foremost figure in the prophecy, and the vaunted 'foundation' of the so-called 'Protestant interpretation' vanishes into air; or if he takes refuge upon the other horn of the dilemma, and maintains that the Beast symbolises the apostate Church, the Harlot remains to be accounted for. He forgets, moreover, that the Beast appears in Daniel's visions in relation to Jerusalem and Judah. Suppose, therefore, we should admit everything he says, what would it amount to? Merely a contention that 'the springing and germinant accomplishment' of these prophecies 'throughout many ages' (I quote Lord Bacon's words once more) is fuller and clearer than his critics can admit, or the facts of history will warrant. The truth still stands plainly out that 'the height or fulness of them' belongs to an age to come, when Judah shall once more be gathered in the Promised Land, and the light of prophecy which now rests dimly upon Rome shall again be focussed on Jerusalem."

Signs of the Times.

THE COMING EVENT.

A WORLD EMPIRE.

In view of the coming Peace Conference at the Hague, movements are on foot which will, if they succeed, securely lay the foundations of the kingdom of the Beast. The movement extends to China, and it is in *The Celestial Empire* of Oct. 20, 1906, that we find the basis actually formulated by a Doctor of Divinity.

What is proposed is nothing short of a federation of Nations to secure universal peace. And whether in ignorance of the prophetic Word or not, a beginning is advocated "by the Federation of about ten of the principal nations, East and West"!

The number, "ten," is significant. Among the points

which it is hoped the Hague Conference will agree upon are these:—

1. All the Nations to federate with one supreme International Court.
2. One "World Ruler" to be elected for a given term, by the Powers, and to command the federated Army and Navy, to enforce the decisions of the Supreme Court.
3. The decisions of this Court shall be final, and thus the horrors of war will be avoided.
4. Each Federated Nation shall be defended by the others from invasion.
5. There shall be perfect reciprocity of trade; one universal *ad valorem* duty superseding all tariffs, and the full enjoyment of all privileges.
6. A general system of international university education shall be devised.

It is stated that several nations are already willing to embark on this project, and only wait for one to take the lead. The Hague Conference, it is hoped, will furnish this leading nation.

To those who are ignorant of prophecy all this will mean nothing; or, seem only good. But to those who know what God has revealed concerning this coming kingdom and its superhuman head, will read it with amazement, but without surprise; and need no words of ours to show in what way it is one of the most significant signs of the times we have yet recorded in these pages.

Editor's Table.

Our readers will be sorry to learn that the Editor is suffering from a temporary breakdown in health; and is obliged, under imperative medical advice, to take at least two months' complete rest from all literary work.

It is hoped there will be no break in the continuity of the issue of *Things to Come*. Sufficient matter is already in MS. or type for the May and June Numbers.

Our readers will not therefore look for any "Answers to Correspondents" for the present. We hope this is the only difference that will be noticed.

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THINGS TO COME.

No. 155.

MAY, 1907.

Vol. XIII. No. 5.

Editorial.

"THE GOOD DEPOSIT."

THREE times in the New Testament has the Holy Spirit used the remarkable word PARATHĒKĒ (παραθήκη)* each time by the hand of the Apostle Paul, and in the Epistles to Timothy: viz., 1 Tim. vi. 20, and 2 Tim. i. 12 and 14. The word *Parathēkē* means a *deposit entrusted to one's care*, and should be rendered simply *deposit*.

In 1 Tim. vi. 20 this one word (*parathēkē*) is rendered in the A.V. "that which is committed to thy trust." In the R.V. it is rendered "that which is committed unto thee." The word "*thee*" is put in italics, and in the margin is the note Gr., "*the deposit*."

In 2 Tim. i. 12 the Greek is "*my deposit*." The A.V. and R.V. render this "that which I have committed unto Him." R.V. in the margin says, "or *that which He hath committed unto me*. Gr., "*my deposit*."

In 2 Tim. i. 14 the Greek is "*the good deposit*." The A.V. and R.V. both render this "that good thing which was committed unto thee." But the R.V. puts "*thee*" in italics; and says, Gr., "*the good deposit*."

Our readers thus have all the facts before them: and are in a position to form their own judgment.

A careful study of these two Epistles will show that their special subject is "the great SECRET" (or Mystery).

In the first Epistle this was the *deposit* committed to Timothy. 1 Tim. vi. 20: "O, Timothy, keep in safe custody† thy deposit, avoiding the profane, empty babblings and oppositions of the falsely-named *gnōsis* (i.e., *knowledge*, or *science*), which, some professing, have erred concerning the FAITH."

Throughout these Epistles special emphasis is placed on "THE faith" and "THE truth."

In 1 Tim. i. 2 it is "the faith" into which Timothy had been begotten.

In 1 Tim. i. 11 it is "the GOSPEL OF THE GLORY of the blessed God" which was committed to Paul's trust. This is something more than "the gospel (or, good news) of the grace of God." Grace is wonderful indeed; but there is something beyond this.

* It matters not that in two of them (1 Tim. vi. 20 and 2 Tim. i. 14) the *Textus Receptus* has παρακαταθήκη (*parakatathēkē*), inasmuch as all the critical Greek Texts agree in reading *parathēkē*; and both words have practically the same meaning.

† In all three passages the verb is φυλάσσω (*phulassō*) to guard or keep in safe custody; not τηρέω (*tērēō*) to keep with watchful care.

Grace is only the seed; but glory is the fruit. Grace is the beginning; glory is the end. "The Lord will give grace and glory;" and not one without the other. But "the good news of the glory" with which God has blessed us is a further instalment of Divine revelation.

It was grace which gave Paul this glad message of the glory (1 Tim. i. 14).

It was this "gospel of the glory," or the Mystery committed to Paul, which Paul committed to Timothy (1 Tim. i. 18).

This doctrine was "according to godliness" (1 Tim. vi. 3); as defined in 1 Tim. iii. 16.

This was "the doctrine" of which Timothy was not to be "ashamed" (2 Tim. i. 8).

Paul tells him that he himself was not ashamed, though he had suffered many things in consequence of holding it and teaching it.

He says: "I know whom I have believed, and am persuaded that He is able to guard my deposit [which He hath committed unto me*] against that day. Hold fast the pattern† of sound words, which [words] thou didst hear from me, [hold them fast] in faith, and love, which [are] in Christ Jesus. Guard THE GOOD DEPOSIT which dwells in us by holy spirit [*pneuma hagion*, or Divine "power from on high!"]. This thou knowest, that all they which are in Asia be turned away from me" (2 Tim. i. 12—15).

This "good deposit" is here closely connected with the special teaching received by Timothy from the Apostle Paul; and this again is shown to be concerning the Mystery of which he had spoken and written to the church at Ephesus over which Timothy presided.

Others had "turned away;" but Timothy was solemnly charged not to turn away, but to "hold fast," and safely guard that model of sound words which he had heard and received.

It was committed to Timothy by prophecies, which went before him, i.e., by the utterances of the prophets (1 Tim. i. 18), the special order connected with the reception and ministry of the Mystery (Rom. xvi. 26; Eph. ii. 20; iii. 5; iv. 11, 12). This "gift" was given in solemn form (1 Tim. iv. 14; 2 Tim. i. 6); and Timothy was exhorted to give himself to the study, and

* This is the alternative rendering given in the margin of the R.V., to which it adds, Gr., "*my deposit*."

† The Greek is ὑποτύπωσις (*hypotupōsis*). The word occurs only in these Epistles, viz., 1 Tim. i. 16, and here, 2 Tim. i. 13. The A.V. renders it in the former "pattern," and in the latter "form." The R.V. renders it in the former "ensample," and in the latter "pattern." It is difficult to find the exact English word. Etymologically it means an *impress* produced by a *blow* from *type* or *die* placed *underneath*. Hence it denotes the *delineation* of the truth which was committed to Timothy, of which he was to reproduce a faithful copy as from an original or model.

‡ See *The Giver and His Gifts* on this passage, page 174. Also pp. 26-36.

the custody and ministry of "the doctrine" (1 Tim. iv. 16).

These things which he had heard from Paul he was to "commit to faithful men such as are competent to teach others also" (2 Tim. ii. 2).

It is most important that we should note this, for it is the key to these Epistles.

In the first Epistle, Timothy is told to be careful that officers of the assembly be not "neophytes" (1 Tim. iii. 6); *i.e.*, not those who have newly come to the faith; and this, for their own sakes.

The reason for this is that the apprehension of the Mystery is not merely intellectual; nor does it come, even to the spiritual, all at once. There are distinct stages in the apprehension of it after the reception of the reconciliation with God spoken of in Rom. v. 1-11.

Thus, the doctrine of Romans does not reach beyond the *individual* Christian. It views him as a sinner justified by God; and as being alive unto God in Christ; but not seated with Christ in the heavenly regions.

This latter teaching was reserved to be revealed in Ephesians and Colossians. In these Epistles there is a further advance. The individual believer is now seen as risen with Christ, as a member of the Church which is His body, and is able to realise the blessed truth that the supply comes from the Head over all, in heaven, to all the members collectively.

As the fruit of this position, the believer is seen as something apart from the world and distinct from it; so that he looks back upon his life as past; and, having died with Christ he is now "dead to the world": whereas, in Romans, he was first "dead" in the world, and then, as risen, he is "alive" with God in Christ; but he is still viewed as on earth, and not as in heaven (as in Ephesians and Colossians). In Romans he is "risen" with Christ and, as well as other Christians also risen with Him, he is viewed as still in the assembly on earth.

The third stage is Ephesians. We are *not viewed, in Ephesians individually, but collectively*, as "seated together in Him."

These were the truths which Timothy was to lay hold of, and teach, and guard, and commit to the proper sort of men.

But who, to-day, is to be seen occupying Timothy's position, and holding his trust?

The two Epistles addressed to Timothy are called "Pastoral Epistles," because they are the special Epistles addressed to pastors as such.

By both interpretation and application they belong to all who hold any office of ministry in the Church of God.

But, who, we ask, are making known "the gospel of the glory of the blessed God"?

We know of no pulpit or paper devoted to it.

Those who once saw the truth of the Mystery seem to have lost their hold on it, and have brought in the very thing that Paul told Timothy would be ruinous;

a lapse, which has taken the outward form of a lofty spirituality.

The result is they have gone back to what is seen in 1 Cor. i.—iii.

Those who are intent on making any kind of corporate unity or fellowship on earth, show by this very fact that they are not in a proper condition to be *initiated* into this special truth of the Mystery. They have lost the truth of the ONE spiritual body which God has already *made* in Christ, and which we are told to endeavour to "KEEP," not to make (Eph. iv. 1-4).

All who are taken up with making a corporate body on earth are declared to be "carnal" (1 Cor. iii. 1-4), and not spiritual; and therefore not in a proper condition to receive the truth of the Mystery.

The Mystery is based on Jesus Christ and Him risen (Eph. i. 19-23).

To know this, is to know "the *power* of His resurrection," and not merely the *fact* of it. But, to those who were carnal, the "power" of resurrection truth could not be declared, for such cannot get beyond "Jesus Christ and Him crucified." This, it is true, was wonderful, being the foundation of "the gospel of the grace of God." But *Jesus Christ and Him risen* is the foundation of "the gospel of the glory of God."

He could speak of this only to those who were *initiated*; for this is the meaning of the word *τελείος* (*teleios*) in 1 Cor. ii. 6.*

Paul could not teach the Corinthians "the power of His resurrection," for it is in resurrection that Christ is made "the Head of the body which is His church" (Eph. i. 17-20).

Even so it is to day. Few get beyond the *fact* of Christ's Resurrection. Romanism knows nothing of resurrection at all; but knows Christ only as a helpless infant, or as a dead man; and the Cross and the Crucifix which are the symbols of its corporate unity, are the symbols of death:—*the symbols of man's hatred of God, rather than of God's love to man.*

Even among Christians, if we may judge by their hymn-books, there is little apprehension of "the *power* of Christ's resurrection," and what it means to have suffered with Him and to be made conformable to Him in His death. This must be known before we can know what His resurrection means to us. This is why the Mystery can be taught only to those who are spiritual, and not to those who are carnal; that is to say, only to those who are endeavouring to KEEP the unity of the ONE spiritual body which God has MADE in Christ, and not to those who are endeavouring to MAKE a corporate unity of the body on earth.

This is why, in 1 Cor. iii., Paul goes on to say that each teacher must take care how he builds.

If the Mystery be taught or received only *intellectually*, it does not build up anyone.

The modern generation of the "brethren" have

* *Νεόφυτος* (*neophytos*) and *τέλειος* (*teleios*) were words familiar to the ex-initiates of the Eleusinian Mysteries, such as Paul would find among his hearers and readers.

seized hold of the beautiful truths of Ephesians; and, looking down on the denominations, have run into the very thing named in 1 Tim. iii. 6. *They* did know the Mystery: the denominations do not. Hence it is that one's heart aches to see the tons of Christian literature appearing in print.*

But let us notice particularly that, in Ephesians, Paul does not teach *how* the Mystery is to be *apprehended*: he declares only what the Mystery is. He prays, however, that that apprehension may come to them by "light" on "the eyes of the heart" (Eph. i. 18); and, in order to this coming about, "that they may be strengthened with might by His Spirit in the inner man" (Eph. iii. 16).

Where then, in Paul's Epistles do we get the *means* of this apprehension?

In Ephesians it *could not* be taught. To teach it there would be out of character with the whole Epistle. The great subject of Ephesians is the declaration of God's side of the Mystery, even the eternal purpose of God, manifested in His choice of the members of His Body before the world began (Eph. i. 4). The secret [purpose] of His will is that Christ is exalted to be the Head over all things to the whole Church in the heavenly regions (Eph. i. 9).

Ephesians is the beginning of the Mystery according to God's purpose: but Romans is the foundation of the mystery according to man's apprehension of it.

In apprehending the Mystery, therefore, ourselves, we do, and must begin at Romans; not at Ephesians. And to teach it to others we must not press the full truth upon neophytes.

In Ephesians we get the great secret set before us as a whole; even the truth as it reveals the great and glorious Head in heaven, and as it concerns the members of His body on earth.

In Romans we get the foundation and the component parts of the mystery. Hence, Paul, in writing to the Romans, does not speak of it as the Mystery, because it is only the foundation doctrine on which it is built. The Mystery commands consideration of the saints in a *corporate* aspect, as the joint members of the one body: but, as in Romans, this component part of the Mystery is not gone into, an element is wanting; and the Mystery itself is not *directly* taught therefore in Romans. The relation between the Head and the members of the body is not even named.

It is the eighth chapter of Romans that links that Epistle to the higher and later revelation of the truths taught in Ephesians, Philippians, and Colossians; for Romans is the Epistle which, chronologically, immediately precedes these Prison Epistles.

It is when we know the Mystery from these latter Epistles, that we see how the eighth of Romans contains the fundamental doctrines on which the truth of the Mystery is based; and how, apart from that

chapter, the Mystery cannot be spiritually discerned and apprehended.

Let us look at Romans viii. and see the wonderful relation of that chapter and of that Epistle to the three Prison Epistles, in which we have the Mystery directly revealed:—

Rom. viii. 1-39.

- | | |
|---|--|
| A | 1-4. Foundation of the truth taught in EPHESIANS. Once dead in trespasses and sins, but now alive in Christ. |
| B | 5-13. Foundation of the truth taught in PHILIPPIANS. The practical working of the flesh in those who have died in Christ, as it affects the members. Christ being in us. |
| B | 14-27. Foundation of the truth taught in COLOSSIANS. Once alive in sinful flesh, but now dead to it; our minds set on Christ, the Head, our hope of glory. |
| A | 28-39. Foundation of the truth taught in EPHESIANS. The purpose and love of God towards us, in Christ, predestinating us to glory in the sight of angels, principalities and powers. |

If we read Rom. viii. carefully in the light of the above, we shall surely see the great point, *i.e.*, that the *eighth* chapter of Romans is the great link between the earlier and later Epistles; and is so framed that the foundation truths of the Mystery may be grasped "in the inner man," and be "spiritually discerned." Not until we have mastered the truths of Rom. viii. shall we be able to "apprehend" the actual declaration of what the Mystery IS, according to the mind and purpose of God, as set forth in Ephesians, Philippians, and Colossians.

What then is the responsibility of those who stand in the position of Timothy? For this is the point we wish to press home.

Surely we ought to be teaching those fundamental truths of Romans without which it is impossible for the revelation of the Mystery to be either *received as a doctrinal fact*, or *apprehended as a spiritual reality*.

We ought to be teaching the true purport of law-principle in the economy of the Gospel, *viz.*, to slay us, in order that there may be death to sin; and that we may henceforth serve God as alive unto Him in Christ.

This is the foundation of true holiness of life, as well as of soundness in the faith.

Once the fundamental teaching of Rom. v. 12—viii. 39 is apprehended, and its relation to the Mystery is discerned, all the other Epistles fall into their proper chronological order, and their place and teaching is at once seen in relation to the two great central and dogmatic Epistles: Romans and Ephesians.

THESSALONIANS, the earliest of the whole group, brings Paul's Gospel into focus; and gives us a model Church as the outcome of the preaching of the Gospel of salvation—Christ Crucified, Risen, and Coming again. (Compare Acts xvii. 1—3, 7, with 1 Thess. i. 9, 10.)

* When we contemplate this we feel inclined to use the words of Nehemiah when describing the condition of Jerusalem (Neh. iv. 10).

CORINTHIANS shows a practical falling away from this model Church, which is seen in their occupation with themselves and with their teachers, resulting in efforts to make corporate unity (1 Cor. i.—iii.).

GALATIANS shows a doctrinal falling away from Paul's Gospel of salvation.

ROMANS, which closes up the earlier Epistles, corrects what is false, lays the true foundation of "the Gospel of the grace of God," and prepares the way for the Gospel of "the glory of Christ," and the revelation of the Mystery, which is developed, referred to, and taught in the later Prison Epistles.

2 Tim. i. 15 marks the beginning of the present distress, turning away from Paul and his teaching. All was well as long as those in Ephesus held fast to the Apostle's teaching; but as soon as they "turned away from" Paul and his teaching concerning the Mystery (2 Tim. i. 15) trouble began, and the downward steps of apostasy are clearly stamped on and seen in the second Epistle to Timothy, who was living in Ephesus, and therefore knew all about it.

The loss of that precious truth was the beginning of the corruption in practice and doctrine in the Church which ended in the darkness of the middle ages.

If this be not the origin of the rapid corruption that set in, and of the darkness which followed, then we are entitled to demand a more satisfactory explanation. We need not go back to the "first six centuries," or to the "first three," for we cannot even go back to the first century itself. In the Apostle's own lifetime we see the beginnings of the apostasy: and, that he knew it, and foresaw the result of it, is clearly shown by the fact that the only successors he knew of were likened by him to "grievous wolves" (Acts xx. 29).

Only by going back to Ephesian teaching, and to the foundation of it as seen in the Epistle to the Romans, and by the recovery of the truths of the Mystery, can the Church regain what has been lost in doctrine and life.

In vain will other means be tried and other remedies applied. They will all end in failure, if not in disaster. Holiness conventions and missionary missions can never recover lost doctrines, which are the foundation of true holiness of life, and true missionary service; nor can they ever take the place or do the work of the truth of God, spiritually apprehended and bringing forth its precious fruit. They may produce results, of course, of a certain kind, but they will bear only a semblance of the reality, and be neither perfect nor permanent.

It was not by new methods in service, new fashions in worship, or new theology in the pulpit, nor by any such modern devices, that saints were led to see and know themselves as "seated in the heavenly regions in Christ" (Ephesians), to know "the power of His resurrection" (Philippians), or to apprehend that they are "complete in Him" (Colossians).

It was the working out of these precious truths

which had first been worked on by the Holy Spirit which produced such precious fruit.

Romans and Ephesians are the two great doctrinal and dogmatic Epistles, which Paul was alone in writing; * and, for the writing of which no reason is given. They stand at the head of the two Canonical groups, respectively:

Romans.	Ephesians.
Corinthians.	Philippians.
Galatians.	Colossians.
Thessalonians.	

They are the two separate *beginnings* of the Mystery, from two separate standpoints: the seed and the fruit; the doctrine and the revelation: and Thessalonians are the *ending*.

Corinthians and Galatians are two separate commentaries on Romans, the one practical and the other doctrinal.

Philippians and Colossians are two separate commentaries on Ephesians, the one practical, the other doctrinal.

If then Romans and Ephesians be the two separate *beginnings* and revelation of Church truth, of the "things of Christ" which the Holy Spirit was in due course to "hear" and "speak"; to "receive" and "take" of Christ and show unto us (John xvi. 13—15); then, in Thessalonians, we see the practical ending of the Epistles thus experimentally taught from their Canonical order; both as regards God's purpose in it, and man's responsibility to it.

Thus we combine the *experimental* teaching of the Canonical order of the Pauline Epistles with the *dispensational* teaching of the Chronological order.

It is in the Epistles to Timothy that we get, as it were, an appendix to both.

The Pastoral Epistles, as they are called, form a practical conclusion to the Church Epistles; for Timothy was living in the midst of those very scenes and at that very time in which we read so much of this "good deposit" which was "committed" by God to Paul, and by Paul to the Prophets and to Timothy. It is in the truths of the Mystery that we find the things that were committed to him; and it is in connection with this that we have the solemn charge to him to keep in safe custody—"the faith"—"the truth"—thus committed.

* In all the other Epistles to the Churches others were associated with him in writing:—

In 1 Cor. it was Sosthenes who was united with him in sending the Epistle.

In 2 Cor. it was Timothy.

In Galatians it was "all the brethren" who were with him.

In Philippians and Colossians, the other two Prison Epistles, it was "Paul and Timothy."

In both Epistles to the Thessalonians it was "Paul, Silvanus, and Timothy."



Kadesh Barnea.

Contributed Articles.

KADESH-BARNEA.

(Deut. i. and Numb. xiii. and xiv.)

WHAT a wonderful and blessed thing it is to believe GOD! To take Him at His word and so to please Him! For the GOD and Father of our Lord Jesus Christ, the Father of Glory, is calling many sons unto glory, and those whom He calls He justifies upon their believing what He promises.

Abraham believed GOD when He made him a wonderful promise, as in Genesis xv., and it was counted unto him for righteousness. He had been a *saved* man many years before, he had been called out of his own country and he had obeyed the call; he was a stranger and pilgrim, he worshipped the True GOD, the GOD of Glory, and in His strength he had overcome in the battle of the kings, and had delivered Lot and had been blessed by Melchizedec, the priest of the Most High GOD.

All this is written of him *before* Gen. xv., which records a special promise, a special act of faith; and the fact that GOD imputed *this* act of faith as righteousness. So that righteousness was imputed or reckoned unto Him by GOD in a way in which it had not been before.

In Deut. i. and Numb. xiii. we read of Caleb's faith, and of his whole-hearted confidence in GOD.

The *saved* and delivered people of Israel, after the giving of the Law and their stay in Sinai and Horeb, were told by GOD that they had been long enough in that mountain, and that they were now to go to the Land which He had given them.

It was but eleven days' journey, but they were an immense company—600,000 men besides women and children, and the mixed multitude that followed them out of Egypt. GOD had led them through that great and terrible wilderness (of Paran) and bare them on eagles' wings, and fed them with manna and quails,

and gave them the water they needed in spite of their murmurings at Meribah and at Kibroth-Hattaavah. So they came to Kadesh-Barnea at the foot of the mountain of the Amorites, to the south of Hebron and west of the Dead Sea, within 2½ years of their departure out of Egypt.

It is important to distinguish *this* wilderness journey from the subsequent *penal* wilderness wanderings in the Desert of Zin for 37½ years, during which period only three or four incidents are recorded.

The wilderness journey, before they reached Kadesh-Barnea the first time, did form part of GOD'S ways; they learnt there that "man does not live by bread alone," etc.; and they were humbled; and learnt dependence, so that pride might be taken from their hearts. But the *penal* wanderings were for those of whom it is written: "Forty years long was I grieved with that generation and said, they shall not enter into My rest, they do always err in their hearts, they have not known My ways."

Well, GOD told them to go up from Kadesh-Barnea, *i.e.*, straight up the hill-country of the Amorites, and take the whole land from the south to Lebanon, from the sea-coast to the Euphrates, as promised to Abraham. Note well, had they believed and trusted GOD, the 37½ years *penal* wanderings would have been unnecessary; and their children would have had no need to cross the Jordan in order to gain possession of the Land.

Caleb and Joshua alone pleased GOD, by full confidence in Him; and they alone survived according to GOD'S Word.

And what is the application for us? Before answering this let us remember that most of us have been taught the traditional typology, which reads the type of the crossing of the Jordan, as if Ephesians corresponded to the Book of Joshua; and as though all believers must needs pass through the river of death. But this, as well as other types, has to be re-studied afresh from the Word.

Rahab, the harlot, did not cross the Jordan, but what an honoured place in the line of faith was hers! She received Joshua's two spies, but Caleb and Joshua had been in and out of the Land forty years previously—

before she was born—and they did not then cross “by way of the fords.”

In short, is it not the case that if we do not go afresh to the Word we may after all be among those who cannot enter in because of unbelief?

We are nowhere taught in the Word that the Epistle to the Ephesians “corresponds to the Book of Joshua.” Twelve stones in the bed of the river and twelve at Gilgal may be *applied* to us, but the *interpretation* and fulfilment will be with the twelve-tribed people who cannot yet, after all these years, “enter in because of unbelief.”

Briefly then, if we, as “sinners of the Gentiles,” believe GOD, as in Romans; and if GOD imputes righteousness to us on the principle of faith, in addition to saving us, we should “be strong in the Lord and in the power of His might,” having gone up the mountain of the Amorites into the sphere of Ephesians without going round by the Jordan: which longer journey was the penalty of unbelief. Or, so to speak, we should believe what GOD says in Romans, and gladly in full faith accept His glorious *promise* as set forth in the plainest manner in Ephesians. Apparently 999 out of every 1,000 Christians have been taught to tread the long way through the Four Gospels and the Acts to the Epistles, instead of beginning with the Epistles, *which were written before the Gospels*; and written expressly for *faith-obedience* as stated in the post-script to Romans.

GOD, who had not added to His Scriptures since the days of Malachi, instructed and inspired Paul the Apostle to commence what we call the “New Testament” with His special message of grace and His gospel of glory to the Nations; and said that, as faith was counted to Abraham for righteousness, so He would be pleased, in His sovereign goodness, to impute righteousness on faith-principle to any Jew or sinner of the Gentiles (individually) who would take Him at His Word.

The Mystery, too, was to be set forth in “prophetic writings” for faith-obedience *as well as* the Gospel of salvation (see Romans xvi. 25–27). And, as it is on faith-principle that a sinner is acquitted and accounted righteous, so it is on faith-principle that GOD’S *promise*, as in the Mystery, is believed and joyfully accepted. All is of grace; and by faith, not by works.

We have, however, no authority to say that those who do not believe, and who do not act as if they believed, will be in the same position as those who have fully believed what GOD has said, and who have been led by the Spirit to take Him at His word.

Where there is *not* faith in GOD’S *promises* how can this lack of faith be imputed for righteousness?

I repeat: “Abraham believed GOD” as to *promises*, as well as in the matter of his salvation; and “his faith was counted to him for righteousness.” And this is written, not for his sake only, but for all of us who believe GOD in a similar manner.

The question for us is: Have *we* entered Canaan by way of the mountain of the Amorites? or, are we going with the multitude by the way of the Jordan?

The lesson of Kadesh-Barnea has been lost to many, and Caleb’s whole-heartedness has found but few imitators.

* * * * *

We must of course be careful not to press an Old Testament type beyond a legitimate *application*: and we must remember *contrast* as well as comparison.

Nor need a legitimate use of one special type necessarily exclude a proper application of another type which seems opposed to it. For instance, the inspiring lesson of going up by the mountain of the Amorites need not preclude the proper application of the type of crossing the Jordan and the lessons of the camp at Gilgal, and the true Circumcision of the Cross.

“Hid in GOD,” as the Mystery was, does not mean “hidden in the Old Testament,” and it is a suggestive enquiry to ask what type or symbol of the Old Testament would be altogether exhausted and fulfilled if GOD in His Sovereignty decreed that (Phil. iii. 20, 21, and 1 Tim. iii. 16) “received up in glory” were now to take place at any moment.

GOD means what He says. And it is most significant that we can find no quotation from the Old Testament in the *doctrinal* portion of Ephesians (i.—iii.), nor in Colossians; in which Scriptures the Mystery is specially set forth: for it was a *fresh* revelation, hitherto “hid in GOD.” Whereas, in Romans, where the Gospel of Salvation is unfolded, there are numerous quotations and references to what GOD *had* promised of old concerning His Son.

May we have spiritual understanding in all things, and strength given us through the comfort and guidance of the Spirit, to hold the truth of GOD in due proportion!

J. J. B. C.

PAPERS ON BAPTISM.

(Continued from page 43.)

THE TITLES OF CHRIST IN CONNECTION WITH BAPTISM.

VOLUMES of precious truth cluster around the names and titles of our Lord, or Master, Jesus Christ. To understand baptism in its various administrations we will need to notice how His titles are used in connection with it.*

JOHN’S BAPTISM.

John baptised unto the name of “the Lord Jesus” (Acts xix. 5). It was in view of the personal presence of the Master on earth, to prepare a people for Him. Those who owned the Man “Jesus” as their Master were His disciples.

**κύριος* (*Kyrios*) is translated “Lord” as a rule. Eph. vi. 5 shows that the title means *Owner, Proprietor, or Master*. We have used the latter as a synonym for “Lord.”

Likewise *Χριστός* (*Christos*) is generally transliterated “Christ.” It means *Anointed*, but its force is best seen by rendering it “Messiah,” its Hebrew equivalent.

PETER'S BAPTISM.

Peter and the twelve baptised Israelites unto the name of "Jesus" (Acts ii. 38), the name associated with His humiliation and shame. The emphasis here is that the man "Jesus"—whom they had crucified and rejected—He was the Messiah. To be identified with Him was the object of that baptism.

But the Samaritans had no part in the Messiah; that was reserved for the priest nation alone. Jews alone were to be associated with Him in His anointing. To the Samaritans the Messiah sustained the relation of Master. But when on earth the Master had been among them as a man known as "Jesus," and so they were fittingly baptised unto the name and title "the Master, Jesus" (Acts viii. 16).

The proselytes of the nations, like the Samaritans, had no part in the anointing of Israel. Neither had they any personal relation to Him while in His humiliation. So they were simply and appropriately baptised unto the title "Master" (Acts x. 48).

Thus, while baptism united these three classes in one, it was a compound unity. Just as the space surrounding the temple was one, yet divided into various courts, so the Jews, the Samaritans, and the Nations were united; and yet preserved their distinctness. All were "brought near," yet some were near and some more distant.

PAUL'S BAPTISM.

But when we come to the baptism under Paul's ministry there is a change. The same name and title is used which Peter employs for Israelites (Paul's and Peter's "*acts*" always seem to have some point of correspondence) but the order is inverse. Peter used "Jesus, the Anointed." (Jesus Christ, *see* above.) Paul used the "Anointed," transliterated Christ (Gal. iii. 27), or Christ Jesus (Rom. vi. 3, according to the Received Text, and R.V.)*

The same as to words, yet widely different as to emphasis to the Jew, the great question which their baptism answered was that "Jesus"—the lowly, despised crucified One—was the Messiah. Their baptism was a confession of this.

But with the nations the circumstances were entirely different. Even as their apostle had known Him only after He was glorified, so they acknowledged Him by the title of His glory, "Christ," or "the Anointed." And to identify this glorious One with the lowly Man of Calvary, they [added] His name, "Jesus."

As their baptism identified them with Him in this new and glorious resurrection sphere it attained a vastly greater force and significance than it previously held. It spoke to them of His baptism on the Cross for their sins; and made them one with Him in His death. But it could not stop there, for He was risen. They too, were raised in Him. He lived a new, a resurrection life. And so they, too, in Christ Jesus, the Glorious One, had a life beyond the grave, beyond the reach of death. This life is everlasting, and has its counterpart in the Millennial age, when, not only in a moral sense, but also

in the physical sphere, the nations that believe on Him will be blessed with everlasting life (John xi. 26).

And here we near the summit of the "doctrine of baptisms." God marvellously develops the simple cleansing of the flesh into a rich and fruitful ordinance. It speaks of purification indeed, but not of the flesh. By His baptism on the cross there is cleansing from every defilement. This is the cleansing that sanctifies and makes meet; that fits for the fellowship of a Thrice Holy God.

As we have seen, then, Israel's failure does not hinder the blessing of the nations. They are not fulfilled, it is true, as they will yet be in due time; but they are transferred in part to a different moral sphere, and thus receive enrichment. Eternal life they have, but not on earth. They can draw nigh to God, but not at Jerusalem, through Israel. The Apostle Paul takes Israel's priestly place and offers up the sacrifices of the nations (Rom. xv. 16: "*Minister*," *leitourgos*, *leitourgos*.)

Baptism in water still obtains, no longer after the tabernacle type, but after the temple system. And it is ruled by the baptism of spirit.

THE TRANSITION.

But the time came when the Apostle had fully preached the Gospel of Christ (Rom. xv. 19-23). And so, in Acts xix. 21, we read, "*After these things were ended*," Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: "After I have been there I must see Rome also."

This is a crisis of extreme interest to the saints of God of the present economy. At this juncture the Apostle wrote the Epistles to the Romans and Corinthians. In these Epistles this transitional period is clearly marked (Rom. xv.; 1 Cor. xiii. 10-13; 2 Cor. v. 16.) We are permitted to see him look back on the ministry which was "ended," and to look forward to perfection. Hitherto he had known Christ according to the flesh; henceforth he would know Him so no longer. He speaks of seeing through a glass dimly, but of future vision face to face. He speaks of knowing "in part," but of a perfection which would do away with any further revelation.

In another passage he speaks of being caught away to the third heaven, and having heard words which it is not expedient to utter. John, in his Patmos vision, speaks indeed of a new heaven as well as a new earth (Rev. xxi), but, while he details the blessings of this nether sphere, he merely records the fact of the new heaven, and does not enter there as Paul did.

From 2 Peter iii. 6-7 we learn that the heavens which are now are the second. Hence, the one seen by John is the third. This third heaven, then, was the subject of Paul's visions (2 Cor. xii. 2). It is at this juncture, too, that he shows that "if any man be in Christ there is a new creation; old things are passed away; behold! they are become new. And all things are of God" (2 Cor. v. 17).

* The Vatican MS. (B) omits "Jesus."

THE PRESENT DISPENSATION.

Does not all this lead us on in the parallel we have already discovered? If the blessing under Paul's ministry among the nations was on the style of the Day of Jehovah, and this ministry came to an end, what shall we look for next? Shall it not be followed by the Day of God, the perfect state which follows Jehovah's Day? Introduction to the Day of the Lord was by regeneration: but a new creation ushers in the Day of God. Old things will have passed away. All things will have become new. And all things will be of God.

Such is the new ministry upon which the Apostle now enters—the ministry of the Reconciliation (2 Cor. v. 18).

That will be the everlasting Day of God, when He will be the God of all the nations. He will no longer be confined to Israel. So, also, the gospel of the mystery is by the decree of the everlasting God, and is made known, not to one nation only, but to all nations (Rom. xvi. 26).

In that day there will be no laver, no sea, no ceremonies of any kind on the way to God. Life and nearness will be within each heart. It will be as a flowing river, for thirst as well as for cleansing (Rev. xxi. 3, and xxii. 1-5).

And so it is now.

The forms and ceremonies will have no place there, because the substance will have come which they but weakly shadowed forth.

So now, *in spirit*, perfection, completeness, fulness, entirety, satisfaction—call it what you will—*has come* (Col. ii. 9, 10).

Not the material, on the earth; but the spiritual, in the heavenly regions.

How restful it is to look upon a task all finished! And such a task! And so well done!

How we should charge our hearts to enter and enjoy this solid, satisfying portion. Whatever joys and glories the future may have in store, even though our bodies be changed at His coming, *nothing can add to our completeness in the Anointed*. No ordinances upon the flesh, no prayer, no worship, no service, nothing can make us more acceptable; nothing can remove defilement or any other barrier to approach, for now we are perfectly equipped for His presence. The Spirit of our God has cleansed us to His perfect satisfaction. Nothing can bring us nearer, nothing can make us dearer.

SPIRIT SUPREME.

But is there any hint as to the divergent quality of the blessings of this age as compared with that of the future perfect earth?

What right have we to transfer all to spirit?

The various baptisms illustrate this most clearly.

As we have seen in our Master's days upon earth, there was but one baptism—in water.

In the Pentecostal dispensation the baptism of spirit was *added* in some cases.

In Paul's first ministry to the nations *both* baptisms continued. But just the reverse of the days of

Pentecost; *all* had the spirit's baptism, and only *some* that in water.

But now, in this new economy, there is again but "ONE baptism" (Eph. iv. 5), as in our Master's time; only it is not in water, but in spirit.

So we see that gradually, a step at a time, the tendency has been away from the outward expression by means of water, towards the end—the inward reality, by means of spirit.

This may be shown graphically thus:



All the cleansing and sanctification (which the water only indicated) was really done by spirit. Water came first to instruct the lower forms in God's school. But now that spirit has replaced water, why should we cling to the outward semblance?

There are thus four distinct periods marked out in the Word. These differ from each other, not alone as to baptism, but along other lines as well. By rightly dividing off and apportioning to each the truth which God associates with it, we may hope for God's approval of our workmanship (2 Tim. ii. 15).

But the most important and weighty truth for us to apprehend is this: that, *in spirit*, the later ministry of the apostle Paul (subsequent to Acts xxviii. 25-28), as recorded in the later Epistles (Ephesians, Philippians, and Colossians), brings the saints to a stage corresponding to the new earth of the end of the Apocalypse. *In spirit*, I say, not as it will be in that day of physical marvels. Now, as it will be then, nothing remains to be done (Eph. ii. 10, 18; Eph. iv. 12, 13). Nothing can be added. Nothing can be improved. All is perfect, complete, satisfactory (Phil. iii. 15; Col. i. 20, 25; ii. 9-10).

By thus comparing the physical and spiritual, we are helped much in understanding many seeming difficulties.

Take, for instance, the manifestation of spirit in sign gifts (1 Cor. xii.). In the Millennial age these will be present to restore and bind up. But in the perfect state how can there be gifts of healing when there will be no sickness? How can there be gifts of tongues when all will speak one pure lip? (Zeph. iii. 9.) No lame man will be there to heal, no dead to raise to life again. The very glory and perfection of that age will make such gifts void.

These gifts abounded in Paul's ministry at the first, and in his earlier Epistles. They were common in the Corinthian assembly. But the apostle, at the crisis already noted, tells them that "they shall cease" (1 Cor. xiii. 8-10). How? *By the incoming of maturity or perfection*, just as will be the case in the day of God. The perfection of that age will make void many a Millennial blessing.

If Paul's earlier ministry corresponds with Israel's

Millennial ministry (only with a spiritual tendency and lacking the measure of material blessing that will obtain then) it is easy to see why they were done away in this succeeding ministry, which includes the present grace; and why they are not mentioned in his later Epistles.

In the apostle's own experience a great change is strikingly manifest. At one time the earth shook open the prison doors and set him free (Acts xvi. 26). But his last years were spent a prisoner of the Master in Rome. This fact, and contrast, is specially emphasised in each of the later Epistles written by him who was now the "prisoner of Jesus Christ."

At one time kerchiefs taken from his body availed to heal the sick (Acts xix. 12). Later he endures the thorn in the flesh (2 Cor. xii. 7, 9). Timothy suffers "often infirmities" (1 Tim. v. 23), and Trophimus is left at Miletum sick (2 Tim. iv. 20).

It is manifest that, if perfection has indeed come, it is not in the physical sphere; in fact the flesh does not receive the comfort that it once obtained. The only medicine for Paul's thorn was sufficient grace.

From all this it is clear that the tendency towards spirit which we have observed in the various baptisms is continued to perfection. *From the former extreme, where spirit seemed to have no place, we have arrived at the latter where flesh has none.*

All is spirit. The greatest glory of this spiritual completeness is its manifestation in the midst of the utter weakness of flesh. Let us then not look at our flesh to gauge God's thoughts towards us. Some day the spirit, of which we have but an earnest, will energize our bodies, too, and *they will become spiritual bodies*—perfect and complete as the bodies of those who will people the new earth, and with powers which will far transcend what even they will enjoy.

Till then let us enjoy to the full the exceeding riches of God's grace as shown in the high and overwhelming and superabundant spiritual blessings He has bestowed upon us in the heavenly spheres. Our home, our hope, our destiny is there. Let us drop those earthly concerns, which are fitted for a people whose hope is earthly, and set our hearts and minds on things above. We cannot be there in flesh, but we can in spirit. Just as in that future day His presence will be our Paradise, so now let us go in spirit to where He is, at God's right hand, and find our ALL IN HIM.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 44.)

THE BAPTISM AND THE TRIBULATION.

BUT another question here forces itself upon our attention: "Will ALL the Church see Him and be taken up when He appears?"

There are three positions assumed in relation to this question, as follows:—

(a) The whole Church will go through the Tribulation.

(b) The whole Church will be caught away before the Tribulation.

(c) The faithful and watching ones will be caught away before the Tribulation, and the remainder will be left to pass through it.

We have no intention here of combating any of these positions, but simply of stating our own belief, and the reasons for it. That belief lies in the second thought: (b) That the whole Church will be caught away before the Tribulation. But before stating the case, two things must be made clear:—

(1) What the Tribulation is.

(2) What the Church is.

(1) What is the Tribulation? The passages which make reference to this are numerous, and always point to a time of judgment and suffering; and furthermore, in connection especially with the chosen people; hence, in Jer. xxx. 7, it is called "the time of Jacob's trouble." We must ever bear in mind the difference which exists between discipline and judgment; the one, God's dealings with His people with a view to purification and honour; the other, God's dealings with His people in consequence of sin. Now, nowhere in Scripture do we read of God dealing with the Church in judgment upon the earth, but everywhere of His disciplinary dealings with her. On the other hand we never read that the purpose of God toward the Jew during the great Tribulation is disciplinary, but that it is the fulfilment of long predicted judgment in consequence of their having rejected their Messiah. This, then, gives the Tribulation a distinctive character.

(2) What is the Church? The Church, as the original word *Ecclesia* denotes, is the company of men, women, and children, who throughout this present dispensation are being "called out" from among the nations of the earth to form the Body of Christ. The word is not new, occurring a great many times in the Old Testament, always, however, with the same significance of separation, but in the Epistles it has the above distinctive and exclusive meaning, and when "churches" are referred to, it merely denotes separate groups of the Church the Body. Let us turn now to the word as used to-day. If we were to speak to anyone of "the Church," we should probably be asked, "Which one?" a fact that indicates there is much confusion of thought as to the Apostolic meaning of the word. There are the Roman Church, the Greek Church, the Anglican Church, and the Free Churches, and many others such; but the fact is, there is only ONE CHURCH, THE CHURCH OF GOD, and this Church is to be found amongst all the Churches, and outside of them all. The great religious machine in the midst of the world to-day is not the Church, but Christendom; the real Church of God plus a vast multitude of professing Christians, of adherents to Christianity, whose religionism for the time being acts as a sop to their consciences. To distinguish thus between the Church and Christendom is absolutely necessary if we are not to be led astray in our pursuance after the truth.

With these two thoughts in mind, the Tribulation, and the Church, we will now proceed to say why we believe that the Church complete will be caught away before the Tribulation.

(a) Those who constitute the conglomerate mass of Christendom, who are not truly "born again," will most certainly be left behind when Christ comes for His Church, and will share in the sufferings of the Tribulation.

(b) In 1 Thess. iv. 16 we read that, when the Lord descends to the air, "the dead in Christ shall rise first." Does the passage lead one to think that ALL the dead in Christ will rise, or only some of them, those who died in expectation of His return? There can be but one answer. Their rising to meet Him at His coming is in no way connected with any attitude assumed on their part toward that coming, but is based upon the fact that they died "in Christ." If this truth is applied, as it must be, to believers living at the time of the Lord's return, it is quite clear that none will be left behind, since their gathering together unto Him is not on the ground of Christian CHARACTER, but on the ground of their being possessors of Christian LIFE.

(c) There are but two resurrections, one before the Millennium, and one after: and as the one after is only of unbelievers, the one before must be of all believers. These of course must include all the redeemed from Adam up to the time of the Lord's descent; and we would point out that if living in the power of Pentecost, and in the expectation of our Lord's return, is the condition of our being caught away when He comes, in the nature of the case, all the Old Testament saints must be left behind, for on the one hand they did not live in the Pentecostal Age, and, on the other, they knew nothing of the Lord's coming to the air, that truth not having been revealed.

(d) Furthermore, for what purpose would any part of the Church be left behind? It could only be for judgment, as we have seen the Tribulation to be judgment, and not discipline; and if they are left for judgment, what need would there be for a "Judgment Seat of Christ?" (2 Cor. v. 10.) Such a seat, as we shall see later on, is precisely for the purpose of dealing with those whose life and service have not been according to the will of God. But this judgment in the heavens could never follow a visitation of judgment on the earth, so it is beyond question that those who are dealt with in the one are excluded from the other, and that all believers will be judged at the Bema of Christ. "We must ALL appear" there.

(e) Add to these facts at least two explicit statements in regard to the whole Church being taken away, and the evidence from Scripture is to us conclusive. They are: "They that are Christ's at His coming" (1 Cor. xv. 23). "We shall not all sleep, but we shall ALL be changed" (1 Cor. xv. 51).

The only question at Christ's coming will be "Are you His?" If so, you will be changed, whether you were watching or not, but unhappy they whom the Lord, when He comes, shall find NOT watching.

Papers on Jeremiah.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 45.)

PERIOD II.

FROM the 1st to the 3rd year of Jehoiakim's reign. Three years.

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

Josiah was dead, Zephaniah's prophecy had ceased, Josiah's son Jehoahaz was an exiled prisoner in Egypt, Josiah's son Jehoiakim was on the throne, and the word of the Lord came again to Jeremiah.

"Stand in the Court of the LORD'S House, and speak unto all the cities of Judah which come to worship in the LORD'S House."

At first sight, such a message sounded hopeful, as if the people had taken to heart the reforms of Josiah's reign. But the hypocrisy of their worship was quickly unveiled. Yet the Lord is ever ready to give, when possible, another chance: so He said: "It may be they will hearken and turn every man from his evil way." But the message was stern. City and Temple would be destroyed if there was no true repentance. The place would become like Shiloh.

An angry crowd gathered round to listen—people, priests, and princes. The priests, prototypes of Christ's accusers, shouted treason: "This man is worthy of death." Jeremiah retorted that the Lord had sent him, and appealed to the people to mend their ways. Then there was a division amongst his listeners. Some of the princes and people took his part against the priests and prophets, saying: "This man is not worthy of death; for he hath spoken unto us in the name of the LORD."

This sturdy defence of Jeremiah had weight. Certain elders took courage to remind the people that Micah the prophet had said the very same things in Hezekiah's reign, and that king did not put him to death; he rather besought the Lord for His favour, and was graciously heard.

Then a contrary case was cited. Uriah had a short time previously corroborated all Jeremiah's words, and had, in consequence, to fly for his life to Egypt. Thither King Jehoiakim had sent Elnatham to fetch him back, and had cruelly put him to death. Jeremiah's life would also have been taken had he not been saved by Ahikam, son of Shaphan.

Shaphan, his sons and grandsons, were all, with one exception, on the side of Jehovah.

Shaphan was scribe, or minister of finance, under Josiah. His four sons were Ahikam, Elasah, Gemariah, and Jaazaniah, and his two grandsons were the famous Gedeliah (son of Ahikam), and Micaiah (son of Gemariah).

Jaazaniah was the only apostate of the family (Ezek. viii. 11).

It was Shaphan who brought the recovered Law of the Lord to king Josiah. Ahikam, has we have seen, saved Jeremiah's life at a critical moment.

Elasah was entrusted by Jeremiah with an important letter to the exiles in Babylon (Jer. xxix. 3).

It was in Gemariah's room that the last terrible message was first read that Jehoiakim was to hear; and it was his son Micaiah who courageously paved the way for the king to listen to it (Jer. xxxvi).

And after the fall of Jerusalem, Gedaliah was the hope of the Jewish remnant; his murder was their despair and their subsequent ruin.

"Cursed be he that confirmeth not the words of this law to do them" (Deut. xxvii. 26).

When this last curse was sounded on the heights of Ebal, all the people said Amen. It was now repeated by the Lord in the ears of His prophet: "And I said, Amen, O LORD" (Jer. xi. 5).

A conspiracy had been already set on foot to restore the worship of Baal, and now his altars were again as many as the streets of Jerusalem.

"The LORD gave me knowledge of it and I knew it" (v. 18).

Something else, too, Jeremiah discovered which concerned himself. His own townfolk, of Anathoth, were seeking to take his life. For the third time he was in danger; but he naturally felt this the more bitterly, coming from such a quarter. He pleaded with God to maintain his cause, and the answer came immediately, with a special pronouncement of judgment upon that town. God knew how treacherous were even the prophet's own family (xii. 6), and He took care that none should hurt him until his work was done.*

A great drought now came upon the land of Judah. The nobles of Jerusalem were reduced to such a pass that they even sent out their little ones to search for water; but in vain. Their children returned with empty vessels.

Jeremiah interceded for them unsuccessfully; for he wrote: "The LORD said unto me, 'Pray not for this people for their good . . . I will not hear their cry . . . I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.'"

Then said I, "Ah, Lord GOD: Behold the prophets say, Ye shall not see the sword . . ." Then said the Lord unto me: "The prophets prophesy lies in My Name." And their punishment would come—sword and famine, upon them and their dupes (Jer. xiv. 16).

Another prayer, for forgiveness of sin: "Do not abhor us for Thy Name's sake;" and another answer from the LORD: "Though Moses and Samuel stood before Me, yet My mind could not be toward this people." They would go into captivity; the sword and beasts would devour and destroy.

The awful theme of his mission seemed to bear down Jeremiah to the earth: "Woe is me, my mother," he cried, "for thou hast borne me a man of strife . . .

everyone of them doth curse me." And he found relief again in prayer: "O Lord, Thou knowest . . . for Thy sake I have suffered reproach . . . Thy words were unto me a joy and the rejoicing of my heart . . . I sat alone because of Thy hand . . . Why is my pain perpetual? . . . Wilt Thou indeed be unto me as a deceitful brook?"

The answer, as always, immediately succeeded his prayer: "If thou take forth the precious from the vile thou shalt be as My mouth . . . I am with thee to save thee and to deliver thee, saith the LORD."

From this revelation given to us of Jeremiah's habitual communion with God, we have an insight into the very heart of Divine Love as the Hearer and Answerer of prayer. We see the workings of Jeremiah's "inward man;" his cry in the dark, amid the mysteries of pain, loneliness, mental depression, vicarious suffering, and man's injustice, and above all, of God's unfathomable ways. As in Job's case, Satan's part in the problem of life is left out of account, and the mischief due to him is attributed to the wrong source. Hence doubt creeps in and shows itself even in prayer; its earthliness spoils the beauty of the precious ore of fellowship, and of joy in His presence, His Word, and His Goodness.

Contrast with this prayer of Jeremiah that of Habakkuk written about the same time: Although everything should fail, "yet I will rejoice in the LORD." A disinterested joy: not merely because of His goodness to us; but because He is Good.

Three severe restrictions were laid upon Jeremiah by the Lord:

(1). He was to remain a wifeless, childless man—a witness to the evil parents who would soon see their children suffer for their guilt.

(2). He was forbidden to enter any house of mourning, or to sympathise with the bereaved.

(3). He was forbidden to enter any house of rejoicing, or to join in their feasts.

If they inquired, "What is our iniquity?" his answer was to be that their fathers departed from God, but they were worse than their fathers.

It happens very frequently in the prophets that in the midst of awful judgments there shines out of the cloud a glorious hope for the future—the Coming Messiah, and the final restoration of the nation.

After such a vision (xvi. 15) Jeremiah prayed. His faith at once laid hold on God's faithfulness, and endorsed the promise in His own words: "Unto thee shall the nations come from the ends of the earth."

But future glory never condones present evil. National sin must be punished in the fire of God's anger (xvii. 1-4). Individual sin brings its own retribution on the sinner (xvii. 5-11). Religion is a very personal thing. "All souls are Mine." God deals with every soul separately. Each has to choose—life or death; blessing or cursing; a well-watered land or a parched place in the wilderness; a life of trust in God or of confidence in the flesh. The "deceitful brook" is the human heart; not the "fountain of living waters." And Jeremiah now prays aright, as he now recognises the source of all fruitfulness: "Heal

* A modern hero of the mission-field, the Rev. T. Paton, said amid his hairbreadth escapes from death: "I felt immortal till my work was done!"

me, O LORD, and I shall be healed; save me and I shall be saved: for Thou art my praise."

But contempt is hard to bear, and the hardest taunt of all is that God does not confirm our testimony. The mere possibility of it was the secret of Jonah's cowardice (Jonah iv. 2), and its reality the cause of so much anguish to Jeremiah: "Behold, they say unto me, Where is the word of the LORD? let it come now." And for the first time the limits of his forbearance is past, and he cries to God to punish his persecutors.

The sole answer he received was a command to bear fresh testimony, first at the gates of Jerusalem, against the Sabbath-breakers, and secondly, after a visit to the potter's house (xvii. 19).

The potter was making a vessel, Jeremiah was watching the process, and the LORD taught Jeremiah as he watched. "And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it." The Lord was the potter, and His people the clay. He could do what He liked, and change His methods if they changed their ways. When the vessel was marred, the fault was not in the workman but in the clay; but for all that, the marred vessel was not thrown away: a vessel of another pattern was made (xviii. 1).

The lesson learned at the potter's house was delivered to the citizens of Jerusalem. Another of Jeremiah's prayers shows how badly it was received. Finding their efforts a failure to be rid of him by the sword, they tried the sword of the tongue, and in some way to condemn him to death by a false charge (xviii. 18).

He had interceded for them on a former occasion: "Remember how I stood before Thee to speak for them;" but now his prayer was exactly the reverse words of Moses: "Forgive not their iniquity, neither blot out their sin from Thy sight."

The word of the LORD came to Jeremiah to testify in the valley of Tophet against the horrible rites performed there of child dedication to Baal (xix. 1).

Jeremiah bought an earthen bottle, according to command, on his way to it through the potter's gate, where vessels were made for the Temple close by, and he also took with him some of the Sanhedrin members. There, in their presence, he broke the bottle, saying: "Thus saith the LORD of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again . . ."

From Tophet he returned to the Temple, and renewed his prophecies against the city and her towns (xix. 14).

Pasher, a descendant of Immer, one of the original governors of the Sanctuary (1 Chron. xxiv. 14), was amongst his listeners, and he was the first to offer personal violence to the prophet. He struck Jeremiah and put him in the stocks, an instrument of torture with five holes—two each for the hands and feet, and one for the neck—and left him there for a day and a night. Upon his release Jeremiah gave him a personal message

from the LORD, changing his name from Pashur (security on every side) to Magor-miss-abib (terror on every side), and foretelling the place of his death and the fate of his friends.

Jeremiah felt this cruelty and indignity very sorely, coming as it did from one of the same family and order as himself: and he showed it in the following prayer: "O LORD, Thou hast enticed (R.V. mg.) me (to undertake my prophetic office) . . . Thou art stronger than I, and hast prevailed (Jer. i. 7): I am become a laughing stock all the day, everyone mocketh me. For as often as I speak I cry out; I cry, Violence and spoil! because the word of the LORD is made a reproach unto me, and a derision all the day. And if I say, I will not make mention of Him, nor speak any more in His Name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing; I cannot contain. For I have heard the defaming of many; terror on every side. Denounce, and we will denounce him, say all my familiar friends, they that watch for my halting; peradventure he will be enticed, and we will prevail against him, and we shall take our revenge on him."

A very sorrowful prayer, with Job's curse on the day of his birth at the end of it. But again we see, encased within it, the precious ore of trust and praise in God (xx. 12, 13).

The most favoured saints of God have all had to learn the same hard lesson. Moses, Job, David, Paul, the Divine Son Himself, must take up the cross of unpopularity. The same expressions were used by them to illustrate the same experiences: "A laughing-stock," Job xii. 4; "A reproach," Psalms xxii. 6; lxxx. 20; "A burning fire within," Job xxxii. 18, 19; Psalms xxxix. 3; 2 Cor. v. 14; "Familiar friends," Psalms xli. 9; "Watch for my halting," Psalms xxxv. 15.

It is a good sign when all men do not speak well of us (Luke vi. 26).

King Jehoiakim must next receive his message. The LORD told Jeremiah to go to the king's house and deliver it there. King and princes were to hear what the LORD'S will was for them to do, and if they did not fulfil it their blood would be upon their own heads. The lamentations for Josiah had not yet ceased: "Weep not for the dead," cried the prophet, "but weep sore for the exiled Jehoahaz, he shall not return any more" (xxii. 10).

Two messages of woe end the prophecies of this period, one to Jehoiakim, for his oppression of the poor. He was at that very time building a spacious palace on forced labour with no wages. The manner of his death was told him, and he heard God's summary of his life (xxii. 21). As for Jehoiachin, the future captive in Babylon, he would have no successor to the throne. In the midst of the judgments to false shepherds appears the glorious hope of the True Shepherd, a righteous branch of David's line.

M. J. C. P.

THINGS TO COME.

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Editorial.

"THE PATH OF LIFE."

(PSALM xvi.)

THIS expression occurs in the 16th Psalm: and the Apostle Peter, in Acts ii., and the Apostle Paul, in Acts xiii., show that it *refers to Christ*. What was, what is the path of life to Him is the path of life to all who shall share the likeness of His resurrection.

By His ransoming blood He has procured the resurrection blessings to which all His redeemed are heirs. But He is not only the Redeemer; He is the *Witness* also to whom the disciples look for teaching; He is the *Leader* whose steps the sheep of the flock follow: He is the *Commander* to whose authority His followers bow and submit.

He is the norm or type of all blessing with which we are blessed. There is a "type of teaching to which we are delivered" (Rom. vi.). And Christ is that type.

But let it be clearly known that the Path of Life, as it refers to Him, and as it refers to us, is the "endless life" of the power He now exercises in resurrection. "We were reconciled to God by the *death* of His Son, much more being reconciled we shall be saved by His *life*." (His resurrection life at the right hand of God. See Rom. v.)

It is on this account that John the apostle makes those deep and blessed statements of truth when he writes: "As He is, so are we in this world." And again, "Which thing is true in Him and in you because the darkness is passing and the true light is now shining."

As He is, so are we. True in Him, true in us. He is the new, final, resurrection type, and our resurrection blessing conforms to that type. It does not yet appear what we shall be. No, it does not appear on earth, but it appears in heaven where He is. But even now, though it does not appear to mortal eyes, what is true in Him is true in us. Even in this world, "as He is so are we."

The spiritual blessings which are our heritage are in (and defined by) the risen glorified state into which Christ has entered, "before the face of God for us."

In this light alone can we fully enter into the blessed fellowship of the Lord's own words (in John xv.), "If ye keep my *commandments* ye shall abide in my *love* even as I have kept my *Father's commandments* and abide in *His love*." This love and this obedience will be true in Him and in us: they will be the joyful experience and

glad expression of this fellowship with the Father and with His Son, Jesus Christ.

And so, also, we shall be drawn forward and upward as we look away from the "cloud of human witnesses," and gaze on Him who is "the faithful Witness" and never-failing Leader—"the author and finisher of *the Faith* who for the joy that was set before Him endured the *cross*, despising the *shame*, and is set down at the right hand of the *throne of God*!" What a change it was from the strain of the narrow road, the suffering of the cross, the bitterness of the reproach, to the *rest* of the Father's House and the *reign* of endless life on the "Throne of Grace!"

Such was the Path of Life to Him: from a shameful cross and a human grave to resurrection; from resurrection to ascension; from ascension to session; from session to intercession; and through all these to the Leadership and Lordship of the endless life, the refulgent light and the unspeakable love!

And if this is the path of the Head it must be the path of the members. We too, must go, do go that way. Already in the deepest sense, spiritually and for ever, we are quickened, raised and seated with Him: already we have fellowship with Him in the ministry of intercession; and we are waiting to take the last step in this wondrous Path of Life, at His coming, when we shall be

RECEIVED UP IN GLORY!

Now, in the Psalm mentioned at the beginning (Psalm xvi.) there are five words used which give a striking framework to this picture of blessing in association with the risen and glorified Lord.

There is, first of all, the word

PORTION.

The Messiah says: "Jehovah is the Portion of my inheritance and of my cup; thou maintainest my lot." The reference points back to the priestly portion of the Levites which was the Lord Himself. They did not get a section of the Land, but they got the service of the Lord.

Even so, Christ: He had not where to lay His head; not so much as a bird's nest or a fox's hole; but His meat was, His drink was, to do the Father's will in the necessary work of declaring the Truth and ransoming perishing men. His Father's business was His Portion. Whatever the inheritance implied, or whatever the cup was filled with, to Him it was "the Lord." And such is our calling, too. "As He is so are we." It is in Christ we have our "inheritance"; in Him is assigned our "lot"; and whatever our "cup" is filled with, still it is "in the Lord." And now that He is ascended and glorified the "inheritance," and the "cup," and the "lot," they are all seen, both by Him and by us, in the fuller light and larger meaning of accomplished Redemption and coming Glory.

And so all this pertains to His and our resurrection

PATH.

How happy to walk with Him, and commune with Him, along this ascending way! It is here where He draws near and goes with us: here he opens the Scriptures and opens our understandings (results of the open grave); and here, as He talks to us of His past agony, and of His present risen Life and His coming glories, our hearts burn within us and burst forth in praise to His Name!

"I see the shining way He went,
To do the Father's will:
And follow on, in sweet content,
So glad He loves me still."

And thus singing as we go, and looking up to and after Him, we wait for His Descending, when the sleeping ones shall be wakened and the living ones changed and all caught up together to meet Him.

What a meeting, what a gathering, what a rejoicing that will be! It is the joy of our Lord we shall enter into. To this joy, set before Him, He looked, through the tears and shame and sinbearing-sufferings of the Garden and the Tree: and so, through the bewildering things of time and sense, and the suffering and decay which all around we see, we, too, look to the bright beyond, to the dawning of the Day which will never end!

The essence of the felicity of that new state will be that we shall be in His

PRESENCE.

"In thy presence is fulness of joy." Christ has entered into that presence, and He is now anointed with "the oil of gladness above His fellows." We, too, shall "see His face," and we, too, shall be filled of that endless and unutterable joy. Meantime we are no strangers to it: it has entered into us, even "joy and peace in believing," the *joy of the Lord* which is our strength: and it is fed by Christ's words, as He said: "These things have I spoken unto you that *my joy may remain in you and that your joy may be full.*"

How blessed to know that He is engaged to supply *all we need* out of the *all-fulness* that is in Himself!

The fourth word is—

PLEASURES.

The path of Life ends in "Pleasures for evermore." The wordling does not believe this. He does not associate God's presence and God's right hand with joys and pleasures. He thinks of the passing pleasures of sin and of this changing world. But how poor they are! At best they are only "for a season:" they crackle and burst up and vanish, leaving an aching void. But the pleasures connected with the Path of Life are like a river—the river of the water of life: clear as crystal, fresh and flowing, issuing from the throne of God and the Lamb.

Christ could say and every child of God can say: "Thou shalt make me drink of the river of Thy pleasures." This living stream of God's pleasures will never run dry: it flows on in its fulness—

FOR EVERMORE.

How pitiable is the condition of those whose portion is in this life; whose path leads to destruction; who will be banished from the presence of the Lord; and who, instead of pleasures, will have weeping and woe!

But the people who are "saved of the Lord" will have a precious PORTION, and they will have it where Christ is, at God's

RIGHT HAND."

For, even as He could say—

"AT THY RIGHT HAND

there are pleasures for evermore" (v. 11), so can they also say.

But as He could say "I have set the Lord always before Me; . . . He is

AT MY RIGHT HAND" (v. 8),

so can they. For as He is so are they. They "shall not be greatly moved." They will tread "the PATH of Life;" the path that leads to everlasting life; the path that ends in Resurrection Life and Ascension Glory.

There they will enter into the joy of their Lord, and in His PRESENCE they will be abundantly satisfied with His

"PLEASURES FOR EVERMORE."

J. C. S.

"THE LORD'S DAY."

(REV. i. 10):

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

THE object of this paper is to give proof that the expression, "the Lord's Day," in Rev. i. 10, means "the day of the Lord" of the Old and New Testaments.

But we would premise that if any still cling to the popular belief that it indicates "the first day of the week," such a belief in no way affects the decision of the larger question—the scope of the Apocalyptic Visions, and how they are to be interpreted.

The subject before us is, however, intimately bound up with that larger question, and therefore cannot fail to be of interest to all students of prophecy; and is one worthy of, if not calling for, patient investigation.

There are few subjects on which Tradition speaks so confidently; or diverges more definitely from the recognised principles governing Bible study. For it will be readily admitted, as a fact, that this Day, as a day of the week, is, in the Old Testament, from Gen. i. 5 onward, generally known as "the first day"; while in the New Testament it is called, without an exception, "the first day of the week." (See Matt. xxviii. 1. Mark xvi. 2, 9. Luke xxiv. 1. John xx. 1, 19. Acts xx 7. 1 Cor. xvi. 2.)

Here we have its usage in all the four Gospels, in the Acts of the Apostles, and in the Epistle to the Corinthians.

In any other case this would be deemed conclusive;

and anyone who ignored such a fact would be regarded as not proceeding on Scriptural lines of investigation.

And yet, if we look at the book, at the opening of which the expression stands, there can be no doubt that it speaks of judgment. This is the great scope of the book. Its subject is set forth in its opening words: "The Revelation of Jesus Christ" (not "the Revelation of St. John the Divine").

The word Revelation is, in the Greek, *Apocalypse*, or *Unveiling*, of the Lord Jesus, as explained in verse 7: "Behold He cometh with clouds, and every eye shall see Him." This can mean nothing but the personal appearing of our Lord Jesus Christ in judgment, power, and glory.

The book is a record of what was "shown by signs" to John, as promised in verse 1.

The first nine verses lead up to verse 10; and they all foreshadow coming judgment. The succeeding visions all lead up to the grand Unveiling which is reached in chapter xix.; where the Lord Jesus is seen coming with the armies of heaven to execute judgment on the Devil, the Beast, the False Prophet, and their followers.

If Tradition had not assumed to have settled the matter, we should naturally have looked for some connection between these judgments and the Day when they would take place.

Ezekiel tells us (Ezek. viii. 3) how he was lifted up by the Spirit and brought "in the visions of God to Jerusalem." In chap. xi. 24, 25, he says "the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea." In chap. xl. 1-3 he tells us how he was brought again "into the land of Israel," and saw "visions of God." In these visions he was shown the Temple yet to be built there. These visions, which extend from ch. xl. to ch. xlviii., were not only then all future to Ezekiel, but they are still future, to us, to-day. Ezekiel nevertheless saw them as though they were then present to him nearly 2,500 years ago.

This is (we submit) exactly what took place in the case of John in Rev. i. 10. John says, "I found myself (or, lit., I became, or came to be) by the Spirit* in the Lord's Day."†

* Or simply, *in spirit*.

The words *ἐν πνεύματι* (*en pneumati*), *in spirit*, may mean either *by the Spirit*, implying the action of the Holy Spirit (the Article not being necessary after the Preposition). Or, they may also mean *in a psychical condition*, as they appear to mean in Rev. xvii. 3, and xxi. 10, "He carried me away in spirit;" just as we speak of a person being *lost in thought*. Either sense will be in accord with our position as to "the Lord's Day."

† The word "day" does not necessarily mean a day of 24 hours; but it is used of an extended portion of time.

And the preposition *ἐν* (*en*) does not necessarily mean "on." "In" is its normal rendering in such a connection:

See Rom. ii. 16, "in the day when God shall judge."

Matt. vii. 22, "many will say to Me in that day."

1 Cor. i. 8, "blameless in the day of our Lord Jesus Christ."

"v. 5, "Saved in the day of the Lord Jesus."

2 Cor. i. 14, "ours in the day of the Lord Jesus."

2 Tim. iii. 1, "in the last days perilous times shall come."

The translation "in" is therefore perfectly appropriate to the sphere covered by the duration of the judgment period.

We have a similar statement in chap. iv. 2; which, so far from being opposed to chap. i. 10, is in perfect harmony with it.

In chap. iv. 1 John hears a voice calling, and saying, "Come up hither." What happens? John says, "Immediately, by the Spirit, he came to be" whither he had been called: in other words, he finds himself "in heaven;" where, "in the visions of God" he sees the throne set for judgment (according to Ps. ix. 7, 8; ciii. 19. Dan. vii. 9). He came to be in the future judgment scenes "in heaven," just as, in ch. i. 10, he came to be in the same judgment scenes of "the Lord's Day," and not on a day of the week. Such a day has nothing whatever to do with either passage.

We are therefore prepared to approach the subject as being a question of *fact*, and not as a matter of *opinion*.

The question is this: Have we any warrant for assuming that, *before* John wrote the Apocalypse, "the first day of the week" had already come to be so well known as *ἡ κυριακὴ ἡμέρα* (*hē kuriakē hēmera*) the *Lord's Day*, as to be perfectly understood without any explanation being necessary?

It matters not how many writers so used the expression *after* John.*

The name, "the Lord's Day," has become, by tradition, and by usage, so identified with "the first day of the week" as to be practically synonymous with it. People are born and brought up in this belief; and it is no marvel that, as in the case of the mistake of the four years in the commencement of *Anno Domini*, this belief as to "the Lord's Day" has crystallised almost into an Article of Faith.

But this does not alter facts, or affect our position.

It is not that we take the unreasonable position of relying on any argument which is based on silence. It would be just as illogical to base any evidence on the silence of Christian writers as to assume that there were others who did mention it, whose writings have not come down to us.

But, at the same time, it is not unreasonable to ask for evidence of *some kind*. For, in the absence of this, if the only name for this day, in the Gospel of St. John (xx. 1, 19) is "the first day of the week," what right have we to suppose that he means "the first day of the week," when in Rev. i. 10 he uses the expression, "the Lord's Day"? If he meant us to understand the first day, why did he not say so? Why introduce another and quite a new name—"the Lord's Day"?

Dr. Hessey,† in discussing the general question of "Sunday" (1) asks of "the Lord's Day," "What was

The translation of *ἐν* (*en*) by "on" is inconsistent; for, out of 113 times in the Rev. it is rendered "in" 112 times, and only once (here) "on"! Three times we have it in verse 9, and twice in verse 10. To render it only once "on," and four times "in," in these two verses is a sad example of the power of tradition to prevent consistency in translation.

* No more than it matters how many people to-day call Christmas Day "the Nativity of Christ." No one who has given that day serious consideration will admit, for a moment, that the Nativity was our Dec. 25th. It is exactly the same with "the Lord's Day."

† *Bampton Lectures*, 1861, pp. 44, 45.

this day?" and says, "Could it have been the Sabbath-day? But, if so, the presumption is that the Apostle would have called it by that name, which was not obsolete, or even obsolescent."

Dr. Hessey (2) asserts that "John calls it by the name which had become usual in the Church to designate its Divine origin and institution, 'the Lord's Day.'"

These, then, are the two issues.

As to the *first*, and the principle of interpretation involved in it, we perfectly agree; for it is our own contention that, if John had meant "the first day of the week" (*i.e.*, our Sunday), "the presumption is that the Apostle would have called it by that name, which was not obsolete or even obsolescent."

It was not "obsolete;" for it had not long before been used by Luke (Acts xx. 7), and by St. Paul (1 Cor. xvi. 2); say A.D. 59 or 60: or only some thirty years prior to John's then present writing.

It was not "obsolescent;" for it was the name by which John had himself called it within some four or five years before, or (as some think after), in his Gospel.

The date which is, by general consent, assigned to the Apocalypse is about A.D. 95 or 96.

As to the *second* issue: Is it the fact that the expression, "the Lord's Day," had "*become usual*," in the sense of our Sunday, at the time John wrote?

This is the point which we have to investigate. We have to ask, What is the very earliest evidence, so far as we know, that has ever been adduced from post-Biblical writers as to the use of the expression "the Lord's Day?"

The earliest original and Biblical expression for our Sunday, from Gen. i. 5, was confessedly

"THE FIRST DAY" OF THE WEEK.

If the expression "the Lord's Day" had already taken the place of this, and had "*become usual*" in the Church when John wrote, we shall certainly find some evidence as to its being so used by those who wrote during the first two centuries: especially when they are treating of the observance of this Day.

But, do we?

This is just the question. Those who hold the common view content themselves with making the assertion, and mentioning names. But, as it is a matter of documentary evidence (and not of argument), it is possible for us to examine, sift, and test this evidence.

Let us then do so.

The earliest writer who is supposed to refer to the expression "the Lord's Day" is—

1. IGNATIUS, Bishop of Antioch. He was martyred, some say in A.D. 107. (But Jerome says 109; while Bishops Pearson and Wordsworth say 115.)

Elliott, in his *Horæ Apocalyptice*, gives three quotations from what are taken to be his writings. But this is the preliminary question, which must first be settled, before we can properly and correctly estimate the value of the evidence.

"The Epistles ascribed to Ignatius have given rise to more controversy than any other documents con-

nected with the primitive church." With these words the translators of *The Writings of the Apostolic Fathers** commence their "Introductory Notice." They continue: "There are in all fifteen Epistles which bear the name of Ignatius . . . It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters were spurious. They bear in themselves indubitable proof of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome make the least reference to them; and they are now by common consent set aside as forgeries, which were, at various dates and to serve special purposes, put forth under the name of the celebrated bishop of Antioch." "None of them are quoted or referred to by any Christian writer previous to the 6th century" (p. 451).

As the most important of the three quotations given by Mr. Elliott is from one of these eight epistles—that to the Philippians†—we need not refer further to it. It is enough to record the fact that, in it, there are references to heresies and events which did not take place till the close of the 2nd century!

Of the other seven, which are acknowledged by Eusebius,‡ there are two Greek originals, a shorter and a longer. "It is plain that one or the other of these exhibits a corrupt text, and scholars have, for the most part, agreed to accept the shorter form as representing the genuine letters of Ignatius"§ (p. 140).

As the second quotation relied on by Mr. Elliott occurs in the *longer* recension of the *Epistle to the Magnesians* (cap. ix.), we need not attach the slightest importance to it.||

In 1838-42 a Syriac version was discovered, and was published by Dr. Cureton in 1845. But this contained only the Epistles to St. Polycarp, the Ephesians, and the Romans. This opened the controversy afresh, and it was argued that these three alone were authentic.

If this be so, then the first quotation referred to above, from the Epistle to the *Magnesians*, and from that to the *Trallians*, are not among these three, and need not trouble us further.

But there is another point connected with these three Epistles. Ignatius makes no mention of the Apocalypse. This had been used as an argument against the genuineness of the Apocalypse. To meet that argument Mr. Elliott refers to "the ancient and trustworthy Syriac version of Ignatius' Epistles, which only recognises the three Epistles to the Romans, Ephesians, and Polycarp, as genuine." "This," he urges, "weakens the argument derivable from their silence (if silent they be) about it, for Ignatius' non-recognition of the Apocalypse" (vol. i. p. 16).

* The Revs. Dr. Roberts, Dr. Donaldson, and the Rev. F. Crombie, in T. & T. Clark's *Ante Nicene Library*. Vol. 1, p. 139.

† Cap. xiii. wrongly quoted by Mr. Elliott as the Epistle to the Philadelphians.

‡ Hist. Eccl. iii. 36.

§ The authenticity of even the shorter form was more than questioned by such scholars as Lardner (1743); Mosheim (1755); Griesbach (1768); Rosenmüller (1795); Neander (1826); and many others.

|| There is another reference to "the Lord's day" in the *Epistle to the Trallians*, cap. ix., but this occurs in the longer recension also.

Mr. Elliott refers to this again in a note on page 604, vol. iv. He says, "Dr. Maitland sets aside the quotation from Ignatius to the Magnesians as not Ignatius' own, and *probably so far with reason*: an exception applicable also to the quotation from the Epistle to the Philadelphians.* But we must remember that, though they were not Ignatius' own, they were probably written in his name by some writer prior to Constantine's time."

This settles the whole question as to the evidence of Ignatius: for we fully admit the use of the expression, "the Lord's day," prior to Constantine's time; though, as we shall show, it was so called for very different reasons than those which are usually supposed.

It is, therefore, unnecessary for us to take any of the quotations from Ignatius seriously.

But, lest we may be supposed to shirk the question, we will give one (the first), the only one occurring in the *shorter* form of the Epistles—that to the *Magnesians* (cap. ix):—

We give the *whole* passage, in order to show what Ignatius is writing about. The part usually quoted we have put in italics; and given the original of it, and of the words that follow, in a note.

"Be not deceived with heterodox opinions, nor old unprofitable fables. For if we still live according to the Jewish Law, we confess that we have not received grace. For even the most holy prophets lived according to Christ Jesus. [κατὰ χριστὸν Ἰησοῦν.] On account of this they were persecuted, being inspired by His grace, in order to assure the disobedient that there is one God, who manifested Himself by Jesus Christ His Son, who is His eternal word. . . . If they then who were concerned in old things arrived at a newness of hope, *no longer observing the Sabbath, but, living according to the Lord's Life*, by which our life also sprang up [within us] through Him, even [through] His death † which some deny How can we live without (or apart from) Him?"

The chapter (ix.) of which this passage forms a part is headed "Let us live according to Christ."

The whole scope of the context is entirely about living a Christian "life," and not about keeping a Christian *day*. It is about walking according to "grace," and not according to Judaism. It is about living "according to Christ's life," and not according to Jewish Law."

It will be observed also, that he uses neither the expression, nor even the word "day."

This passage, so far from being evidence as to the expression, "the Lord's Day," being in common use, cannot be used as evidence as to the observance of any day at all. Even supposing that the word ζῶν (zōēn), *life* be not found in certain MSS. of Ignatius, the internal evidence is of itself sufficient to show that it must be the correct reading: for the adjective, "Lord's," must

* He means the *Philippians*. See note above (p. 64).

† "μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶν ζῶντες, ἐν ᾗ καὶ ζωὴ ἡμῶν ἀνέτειλεν δι' αὐτοῦ, καὶ τοῦ θανάτου αὐτοῦ."

have a noun, expressed or implied. And if the noun "life" be disallowed, where is our MSS. authority for substituting any other noun, or, the word "day?"* It is unknown to the MSS. of Ignatius and foreign to the subject about which he is treating.

Thus the evidence which is supposed to be furnished by Ignatius as to the use of the title, "the Lord's Day," must be ruled out; as his evidence does not refer to the matter which is under consideration.

Some may ask: Why, then, was Ignatius ever introduced as an evidence of the change, or of the common use of the name "the Lord's Day" instead of "the first day of the week?"

But this is the question we ourselves ask.

2. BARNABAS is the next dated writer who is quoted. Some think he was the companion of St. Paul mentioned in the Acts. Others hold that he was a writer of the same name, living in the second century.†

But, be that as it may, it does not affect our question at all; seeing that he does not use the expression, "the Lord's Day," although he is actually speaking of the observance of a day of the week for Christian worship.

So far from the name having "become usual" in John's time, we find this Barnabas, commenting on Isaiah i. 13; and, speaking of the seventh day or Jewish Sabbath, he writes:—"See how He (God) says, Your present Sabbaths are not acceptable to Me; but that one which I have made; in which, having finished all things, I shall make a beginning of an eighth day: *i.e.*, a beginning of another world. Wherefore, also, we keep the eighth day for joy, on which Jesus rose from the dead, and after being manifested, ascended up into the heavens."‡

Here, again, we have a writer (whoever he may be: and the earlier he wrote, the more valuable is his evidence): speaking on the very question of the observance of days; when he would naturally have chosen the expression, "the Lord's Day," for our Sunday if it had "become usual" at that time.

But he does nothing of the kind. Nor does he even call this day for worship "the first day of the week;" but he calls it "the eighth day."

Thus, the second writer must also be ruled out.

He is good evidence if one's object were to prove the "eighth day" to be the name in common use; but not for any other name.

* We note that Dr. Ince, Regius Professor of Divinity in Oxford, does this in his Sermon on *Sunday Observance* (Parker's, Oxford, 1901), page 5. He thus translates the Greek as given in the above note: "No longer keeping the Sabbath; but living after the manner of the Lord's Day, on which too our life rose again."

But what about the preceding context?

What of the fact that ἀνατέλλω (*anatellō*) is *never* used of resurrection, but only of clouds, the rising of the sun, stars, etc.?

And what about the words that follow—"through Him, even through His death?"

We must leave this to the judgment of others.

† See Farrar's *Lives of the Fathers*, Vol. I., pp. 5, 6.

‡ Barnabas, *Epistle* c. 15.

(To be continued.)

Contributed Articles.

KADESH-BARNEA.

(Continued from page 54.)

(Numb. xiv. 24.)

"BUT my servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

(Joshua xiv. 13, 14, 15.)

"And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance. Therefore Hebron became the inheritance of Caleb the son of Jephunneh, the Kenizzite, unto this day, because that he wholly followed the Lord, the GOD of Israel.

"Now the name of Hebron beforetime was Kirjath-Arba, the City of Arba, which Arba was the greatest man among the Anakims."

In a previous paper I endeavoured to derive encouragement in our present low estate in the path of remnant recovery of truth, in these closing days, from the stirring incident in Israel's history in which Caleb, the son of Jephunneh, played so conspicuous a part.

Joshua was, as we are aware, a more typical or representative man, being in a marked manner a type of Christ—in leadership—yet, as I have suggested, in *individual faith* in this wilderness journey, Christ, as in all things, has preeminence, as we see from Heb. xii. 2.

So that we may take to ourselves the conduct of Caleb for individual encouragement when relying on the Lord's strength (our true Joshua). He blesses us (as Joshua blessed Caleb), and stands at our side that we may be overcomers.

For, are we not now, in these days of complete corporate failure, overcomers only as *individuals*? for our brethren, instead of helping us, are often a hindrance, as in Caleb's case.

Let us then, as *individuals*, not as a Church or "assembly," hear once again what GOD said to Caleb.

"But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

Hebron, the city of *Abraham* and *David*! What blessed and encouraging associations! ("Seven years reigned he in *Hebron*, and thirty and three years reigned he in *Jerusalem*." 1 Kings ii. 11.)

Now Abraham's and David's faith are pointedly referred to in the Epistle to the Romans—the great inspired treatise which teaches us what faith-obedience is in GOD'S sight; and how, as *individuals*, we are not only saved and acquitted from all guilt and imputation of sin or sins—but also how GOD imputes righteousness to us on faith-principle, even as Abraham's faith in GOD'S *promise* was counted unto him for righteousness. For he gave glory to GOD and was fully assured that what He had *promised* He was able also to perform. If we would wholly follow the Lord and please

Him, after the same manner as Abraham, David and Caleb, we must not wait for our brethren to urge us on or encourage us; nor must we put faith in any assembly in these days of utter and complete failure.

But all types and shadows must be studied with care and in true Scriptural proportion, remembering that "circumstances alter cases" in Divine things as well in human affairs: *i.e.*, we must remember we are in a different Dispensation.

I have before remarked that in the *doctrinal* portions of Ephesians (i.—iii.) and in Colossians there are no Old Testament Scriptures quoted, because they contain a *fresh* revelation. When we have once *applied* the types of Israel's wilderness journey to ourselves spiritually, as taught in 1 Cor. x. 11, we must leave the closer fulfilment and interpretation to Israel and to others when we are gone to be "for ever with the Lord," and have been "received up in glory."

The crossing of the Jordan, and the twelve stones left in the river, and the twelve stones set up in Gilgal, are for our application truly, as I have said—but the interpretation of the type is left, to be fulfilled hereafter in the, as yet, uncompleted history of Israel.

Now Caleb was a *man* and a *hero*, but Rahab was a woman, and Tamar, and Ruth, and Esther, and the one of Luke vii., and the one at Sychar's well, and Mary of Bethany were all women.

The saved remnant of Israel in the last days will learn a woman's weakness, and Jacob will have his hands on his loins as in travail before deliverance comes.

In recent years, the last phase of remnant recovery in the Church's history, the line of hero deliverers, Gideons and Jephthahs, was, as it were, being continued; but what shall we say *now* that so great a failure has again supervened?

At the close of Israel's wilderness journey the institution of the sacrifice of the Red Heifer (Numb. xix.), as well as that of the lifting up of the Serpent, has a very deep lesson for us.

Creature ruin and *creature weakness*, when realised, leave us in appearance, and in actual state, very far from heroes. Leprosy and issues and "the body of this death" do not set us free to talk of being "out of the seventh of Romans," of our "exclusiveness," and of the "errors of the denominations" of our "true ground of gathering," and of our assembly being "the assembly of GOD," etc.

Nor again, can we wear "the ribband of blue" as we give out "truth for the times," and talk of "faithfulness to the Lord." Nay, if we would be "allured into the wilderness" to hear the words of Divine Love, in our utter faithlessness and ruin, that we may remember "our first love," we must be led by Him and be shielded by His Strength, as we lean on His arm, who was alone the True Caleb as well as the True Joshua.

"By strength shall no man prevail." It was a *woman* who was inspired to tell us that "He will keep the feet of His saints, and that by strength shall no man prevail" (1 Sam. ii.); but leaning on His strength, on His arm, who then shall say us nay? "Be strong in the Lord and in the power of His might."

"Who is this that cometh up from the wilderness leaning on her beloved?" And who is uttering these words of love and dependence? "Set me as a seal upon Thine heart as a seal upon Thine arm?"

Creature ruin, the Brazen Serpent, and the Ashes of the Red Heifer have all important lessons for us, which surely must not be *dissociated* from the bright and inspiring example of the hero Caleb's whole-heartedness.

J. J. B. C.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 58.)

SCRIPTURE makes it quite clear also, that the return of the Lord to the Earth will be likewise Visible, but with this difference, that it will be to all and not to some only. The following passages may be cited in proof of this:

"I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Him Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son" (Zech. xii. 10-12).

"For as the lightening cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of Man be" (Matt. xxiv. 27).

"Then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 30).

"The Lord Jesus shall be *revealed* from heaven" (2 Thess. i. 7).

"Behold He cometh with clouds; and every eye shall see Him" (Rev. i. 7).

These and many such passages leave no room for doubt as to the Personal and Visible return of the Lord in glory to the Earth; nor can we see that such an event should be deemed any less credible than the fact that He has already been here in Person, and moved about among His people. Moreover, the same prophets who predict the First Coming, predict also the Second, and it is a sound principle of interpretation to apply to the further reference the meaning proved, in its fulfilment, to belong to the nearer. For example:

In Zech. ix. 9, 10, we are told that the Messiah King will ride into Jerusalem amidst the shouts and rejoicings of the daughter of Zion. How are we to interpret this prediction? Does it mean that in some spiritual sense He will come to the hearts of His chosen people, and give them great joy? Let history decide. "And they brought the colt to Jesus, and cast their garments on Him; and He sat upon him: and many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying Hosanna, Blessed is He that cometh in the name of the Lord: blessed be the kingdom of our father David that cometh: Hosanna in the highest. And Jesus entered into Jerusalem" (Mark xi. 7-11).

That can be nothing but a plain literal fulfilment of the prophecy of Zechariah. But turn back to that once

more, and read also verse 10, which tells us that when the Messiah enters Jerusalem in this way, it will be to purify Israel and Judah, to seek the peace of the heathen and to have dominion "from sea to sea, and from the river to the ends of the earth." Now let me ask, were these predictions realised at the time of this triumphal entry into the city as recorded by Mark? We know very well that they were not, and equally well, that they must be realised. This prophecy then, was not fulfilled in the historical passage, but only partially, leaving the whole prophecy yet to be fulfilled, an event which will be as *literal* in its fulness as in its part. If some doubt is left in the minds of any as to the rightness of such exegesis, I would point you to a passage of a different order, about which there can be no doubt.

"The Lord shall reign over them in mount Zion, from henceforth even for ever" (Micah iv. 7).

Is this prophecy to be *literally* fulfilled, or only *spiritually*? The answer we may find in the method of fulfilment of another prophecy in chapter v. 2.

"Thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel."

"Joseph and Mary went up from Galilee . . . into the City of David which is called Bethlehem."

"Unto you is born this day in the City of David, a Saviour, which is Christ the Lord" (Luke ii. 4, 11).

Such passages might be largely multiplied, but these will suffice to show that the Old Testament predictions of the Coming of Christ to the Earth are not pictures of a coming state of felicity merely, but are to be understood really and literally: nor shall we have any difficulty in accepting them as such, when we are prepared to lay down *what we think ought to happen*, and to take simply *what God has said*.

It is to be feared that behind much questioning about Christ lies a deal of haziness and indefiniteness of thought in regard to His person. We have met with Christians who had never definitely realized that Christ is a Man *to-day*, and at this very hour; they had vaguely thought that at His ascension He merged back again into the Godhead, into immateriality and intangibility. But I need hardly say that this is not so, and could not be so. He is still, and ever will be the *God-Man*, (*θεανθρωπος*) the One who brought this deity down to the earth, and who has taken our humanity up to the heaven, and who, when He returns, will be Man as well as God, and whom we shall be like when we see Him. (1 John iii. 2).

Strange indeed it is, on the other hand, that very many believers imagine that some day they will see GOD, "whom no man hath seen at any time," and are much disconcerted when told that they never will or could. The only visual manifestation which we shall have of God throughout eternity will be in the person of the incarnate Son, who is the brightness of the Father's glory, the very express image of this Person (Heb. i. 3).

Yes, praise God, we shall know Him, and may now know Him as we had never thought to, for an apostle has come forth from Him to us, and a Great High

Priest has gone forth from us to Him; and the Man who went in and out amongst His disciples for 40 days in resurrection life is now within the veil for us, and is soon coming again to take us thither to be with Himself. Shall not our hearts await with joy His reappearing, knowing that it will be,

"Face to face to see and know,
Face to face with our Redeemer
Jesus Christ who loved us so."

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 60.)

PERIOD III.

FROM the 3rd year to the end of Jehoiakim's Reign.
Eight years.

2 Kings xxiv. 1-17.

2 Ch. xxxvi. 6-10.

Psalm vi.

Jer. xlvi. to xlix. 33,

xxxv.; xxv.; xxxvi.;

xlvi.; xliii.

More than twenty years had now elapsed since his first call, and during this period Jeremiah delivered the Word of the LORD concerning the surrounding nations—Egypt, Philistia, Moab, Ammon, Edom, Damascus, and Kedar (the Ishmaelites).

The incident of the Rechabites originated in one of Nebuchadnezzar's threatening movements on Jerusalem. They had come into the city for safety, and the LORD told Jeremiah to test their obedience to their forefather Jonadab (2 Kings x. 15), who, 300 years ago, forbade them to touch wine or to settle in cities. These Rechabites belonged to the Kenites of the family of Jethro, and, as Jonadab commanded, they were always a nomadic tribe dwelling in tents. Jeremiah brought them into the temple, into the room of the grandsons of Igdaliah, the man of God, and set wine before them. Upon their refusal to take it, they were dismissed with a commendation, and their example of obedience set in contrast to disobedient Judah (Jer. xxxv.).

In the latter part of the third (Dan. i. 1), or early in the fourth year of Jehoiakim, Nebuchadnezzar was preparing for an attack on Jerusalem, but did not actually besiege it for nineteen or twenty months. This period was commenced by Jeremiah giving the first definite prophecy of the seventy years captivity in Babylon (xxv. 2). All these years the Word of the LORD had come to him. He had spoken and they had not hearkened. Now he was bidden to write down all the LORD's words against Israel, Judah, and the other nations, from the time of his call (Jer. xxxvi. 1). "It may be" (said the LORD) "that the House of Judah . . . will return . . . that I may forgive."

Jeremiah employed Baruch as his amanuensis, and when the roll was finished he said, "I cannot go to the LORD's House: I am shut up (excluded), therefore go thou and read in the roll which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's House upon the fast day . . . It may be they will present their supplication before the LORD, and will return everyone from his evil way."

"It may be." Again and again is this sorrowful refrain concerning a people whose heart would not turn. "I would," said their Messiah, when He came in the flesh, "I would . . . but ye would not."

Baruch obeyed and read aloud the words in the Temple.

In the fifth year and ninth month of Jehoiakim's reign, Nebuchadnezzar came down upon Jerusalem. The result was a panic; and, all the people flocking into the capital, proclaimed a fast before the LORD. The princes sat for deliberation in the king's house. Shaphan was probably dead, for Elishama was now scribe; and it was in his room that the princes met. At the same time there was another party assembling in Gemariah's room, in the upper court of the Temple, and here Baruch was reading aloud Jeremiah's roll to the people gathered beneath. Gemariah's son, Micaiah, volunteered to go down to the princes and tell them about it. He went, and the princes sent for Baruch to come and read it to them. "Sit down now," they said, "and read it in our ears." The words frightened them. They turned in fear to each other, and finally asked how was it they were written. Baruch explained: The prophet spoke, and he wrote down his words with pen and ink. Then said the princes, "Go hide thee, thou and Jeremiah; and let no man know where ye be."

Then leaving the roll behind them, they went into the king's winter house to tell the king. He sent off Jehudi to fetch it, and made him read it aloud. Jehoiakim listened as he sat warming himself by the fire burning in the brazier; but three or four columns were all that he heard. Snatching the roll from Jehudi, he cut it with his penknife and threw it into the fire. Three men rushed forward to intercede for its preservation, but the king was deaf to their entreaties. He commanded Baruch and Jeremiah to be delivered up; "but, the LORD hid them."

After the destruction of the roll, Jeremiah was bidden by the LORD to re-write it, adding a special clause concerning Jehoiakim's fate.

Jeremiah did so, dictating to Baruch all the words of the first roll, "and there were added besides unto them many like words" (xxxvi. 32).

Baruch's heart grew sad as he repeated his former task, and the LORD saw it and read his thoughts,— "Thou didst say, woe is me now! for the LORD hath added sorrow to my pain! I am weary with my groaning, and I find no rest" (xlv. 3). The LORD reminded him that to Him belonged the power to undo whatever he did; that, in this awful time of coming trial, all personal ambition must be laid low, even though the "great things" desired might be for the good of others; evil was near, and his life alone would be the only thing secured to him.

This incident recorded of the burning of the roll is the last connected with Jehoiakim. All we know of him further is from a few words in the historical books, and in Dan. i. 1. Directly afterwards he was taken captive by Nebuchadnezzar, and with Daniel and other members of the royal family was brought to Babylon; but, on taking

the oath of allegiance he was allowed to return. He remained tributary three years (2 Kings xxiv. 1), and then withheld it. Nebuchadnezzar was on his way to punish him when he died—perhaps killed in a conflict with his nobles, for his body was cast out and buried without the city walls (xxii. 19; xxxvi. 30).

The remaining four years of this period were spent by Jeremiah near the Euphrates (Jer. xiii.), so he must have gone to Babylon at the same time as the others, when Jehoiakim was taken captive. This, very likely, was the Lord's hiding-place for him during the rest of Jehoiakim's reign. The Chaldeans were friendly to a prophet who had always preached submission, and he was well known to Nebuchadnezzar and Nebuzar-adan (xxxix. 11; xl. 1-5).

The LORD told him to buy a linen girdle, wear it for a while, and then hide it in a hole by the Euphrates. A long time elapsed, and then he was bidden to take it out again, only to find it spoiled and fit for nothing. This object lesson was to teach that as the girdle did cleave to Jeremiah before it was spoiled, so did the LORD make His people cleave to Him, to be a praise and a glory; "but they would not" (xiii. 11).

His son Jehoiachin was on the throne three months when Nebuchadnezzar arrived at Jerusalem, deposed him, and put his uncle Zedekiah on the throne instead, making him swear by Jehovah to keep his allegiance. Jehoiachin, the queen-mother, Nehushta, with many thousands of captives were carried to Babylon, Ezekiel and Mordecai being among them. Jeremiah breaks out into lamentations over them—"My soul shall weep in secret for your pride." And over Jerusalem he cried: "O Jerusalem, thou wilt not be made clean: how long shall it yet be?"

M. J. C. P.

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

UNDER this title a small book (by Philip Mauro) has been recently published in New York. It is of vital importance at the present day in view of the New Theology in England, and the kindred teachings of Mr. Trine in the United States.

As this small work is practically unobtainable by our many readers in various parts of the world, we propose to give the substance of it in a series of five papers.

It is from the pulpits of Christian Churches that the teachings of "science falsely so called" are put forth as though they were to be unquestioned, while all the time they are only the speculations of past generations of infidel philosophers.

Mr. Mauro does well to quote on his title page the following passage from Jer. viii. 9: "*The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?*"

I.

THE ORIGIN OF THE WORLD-SYSTEM ACCORDING TO GENESIS.

Man's physical organisation is such that he cannot obtain, by any investigation he is able to make, the slightest information concerning the causes of social

conditions as he finds them in the world, or concerning the origin of the human family, or concerning the end towards which the world movements are hastening. Of these and kindred matters he cannot possibly *know* anything except by Divine revelation. To speculate touching such matters is foolish and irrational in the extreme; for, apart from revelation, we have no data from which inferences may be drawn, and no possibility of securing such data. Therefore, to one who inquires concerning things spiritual and unseen, concerning the mysteries of sin, sickness and death, and concerning the tendency of the human heart to evil, the first question to be settled is, Have we a revelation? If he answers that question in the negative, the inquiry is logically at an end.

We are not here entering upon a discussion of the question whether or not the Bible is true. Even the man who has not for himself decided that question in the affirmative may nevertheless profitably examine the explanation which Holy Scripture gives of the great complex world-system in which he finds himself. By so doing he will be able to test that explanation by the results of his observation, by the whole state of human affairs as revealed to him in his intercourse with his fellowmen and in his daily paper, and by what he finds in his own heart. And it may be that, as the Scriptural explanation sheds its light upon the mysteries and perplexities of human nature and human history, he may come not only to comprehend those mysteries, but may also (which is of greater importance) come to realise that the light whereby he has explored them is indeed Divine.

Scripture says that the state of humanity in all its phases is the result of an experimental career upon which the parents of the race embarked without the sanction of God and in violation of His express command. It tells us further that the conception of this experiment did not originate with man, but was prompted by a spiritual being of great wisdom and power, who aimed to be man's leader in spiritual matters and to direct his career. We were not told what were the full results which Satan hoped to accomplish by alienating the human race from God and attaching it to himself, but we do know that he seeks to be worshipped (Luke iv. 6, 7; Rev. xiii. 4). It is, moreover, evident that his plan did not have for its object the destruction or the injury of the race, but that, on the contrary, he is solicitous for the well-being of humanity, and for the achievement by it of the best possible results that are attainable apart from God.

Because of ignorance of what the Scriptures teach about Satan many people would violently resent the statement that the world is following his leadership. This, however, is not an occasion for a show of resentment. No candid person will deny that the enterprise upon which men are engaged consists essentially in the attempt to organise the best possible world, and to achieve the best possible conditions that can be attained *apart from God*. Who, then, is the god of this world; that is, its spiritual leader and organiser, the person

according to whose ideals its activities are planned and its course directed? Satan himself declared that all the kingdoms of the earth and the glory of them are his, and that he *gives them to whomsoever he will* (Luke iv. 5, 6). This is a startling statement, and is not one of his lies, for Scripture repeatedly confirms the statement that Satan is the prince and god of this world (John xii. 31; xiv. 30; xvi. 11; Acts xxvi. 18; 2 Cor. iv. 4). We wish to grasp the import of this statement, and then to test its probability by our observations of the great and complex world-system which envelops us.

Scripture tells us further that the parents of our race were attracted by the supposed advantages of the career upon which Satan urged them to embark, the chief characteristic of that career as set forth by the tempter being the opportunity for *progress or self-improvement through the pursuit and acquisition of knowledge*. The first human pair exercised their power of choice by accepting the career thus offered to them, thereby committing the race to the consequences of that choice, the first consequence being death or separation from God. Here again we pause to note that the Bible is the only Book which offers an explanation of the stupendous fact of death. Infidel philosophy can but ignore it. Why should man die? Infidel philosophy can give no answer.

According to Scripture, therefore, we have in the world-system around us the consequence of the acceptance by the human family of Satan's program and leadership, it having pleased God in His wisdom to permit the working out of this experiment until *His* time shall come for bringing it to its inevitable end. It is particularly to be observed in the Scripture narrative that the Satanic program spread before the first man and woman contained only what the natural mind adjudges to be a desirable and legitimate object of pursuit. Only one thing stood in the way, namely, a Divine commandment which to all appearance was arbitrary. Under the force of plausible reasoning that restraint was overcome, God's wisdom and His love in imposing it was called into question. Man then, for the first time set himself to do what he has been prone to do ever since, namely, *to question and pass judgment upon the expediency of a Divine commandment*. He became, in a word, a "higher critic;" that is to say, a man who assumes to criticise the Word of God. Thus it was that the human family entered upon the stupendous experiment of devising a world-system according to Satanic principles.

The account of this momentous event given us in Scripture is exceedingly brief, but every word is charged with a Divine wealth of meaning. The brevity of the account is one of its Divine characteristics, since no human author could have dealt with such an event in that fashion. God does not tell us why, in the moral government of His universe and in the sight of His spiritual creatures, it was necessary that the great human experiment should be suffered to unfold itself through long centuries, until its failure should be

demonstrated at every point; but He has seen fit to give us in concise form the history of the event which is the cause of all that confronts us in the world around. Let us study that history, and the more attentively because it is, as a rule, grossly distorted and grievously misunderstood. And let us not fear to *scrutinise* it with the utmost rigidity, knowing that, if the account be true, we have here *the germ from which all human history*, with its cries and tears, "its oceans of blood and continents of misery," has unfolded. If God has given this account it will not be an allegory. He will not mock us in detailing the tragedy of His creation. If it be true, we shall read its truth in the social conditions of all the ages, and in the nature of each human heart. If it be true, its impress will certainly be observable upon the whole course of human affairs.

The narrative which we read in the third chapter of Genesis is severe in its brevity and is quite ungarnished. The Narrator described this tremendous event with superhuman simplicity and calmness. He is not man, to delight in the account of great wickedness or of a great calamity. This is the tragedy of the universe, and the heart of God is grieved. Hence, the account is given in the smallest compass. It is devoid of comment, moralising, and exhortation. There is no attempt to paint the scene, no indication anywhere of the human propensity to heighten the effect by a single superfluous word.

THE GENERATION OF THE DOUBT.

At the outset God's command is brought under discussion, and a question is asked: "Yea, hath God said, Ye shall not eat of any tree of the garden?"

Turning from this question to the state of human nature we find that man recognises himself as a moral creature who is somehow invested with a sense of *accountability*. We find a universal tendency of the heart of man to appease that sense of accountability by debating whether God has really forbidden the desired thing. In the life of every son and daughter of Eve this scene has been many times repeated, with the result that the clearly defined commandment has been lost sight of in the fog of discussion, question, and argument. But this is precisely what we should expect to find if man's present state has resulted from giving entrance to doubt and suspicion of God. Either that is the explanation or we have none.

The tendency to disbelieve and to question God's Word is undoubtedly the common legacy of the descendants of Adam and Eve. This inherited trait is not usually exhibited in an uncompromising rejection and denial of the Word, but (as in the incident given in the text whereby the human heart was first inoculated with the microbe of unbelief) the inherited trait is usually manifested in the form of a disposition to shade the meaning of the Word, to enlarge or diminish it, or to evade by interpretation, professing all the time a laudable regard for the *spirit* (which may be anything the interpreter likes) as a pretext for disregarding the plain *letter*.

Many religious teachings which find favour with man

rely for their acceptance upon *plausibility*. How often we hear the echo of this conversation: "Has God *really* said?" "Surely God, who is all love and tenderness toward his dear children, could never have meant it; for God doth know," etc., etc. This has a very familiar sound. Where did it originate, if not in the scene described in the third chapter of Genesis?

THE CONTRADICTION.

Doubt having been generated as the result of bringing God's command under discussion, the adversary sets up his own word in direct opposition to what God had said: "Ye shall *not surely die*, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as God, knowing good and evil." (Am. R. V.)

This doctrine is very comprehensive, and its acceptance by the parents of our race has produced effects bearing unmistakably its imprint—effects which are everywhere and most palpably evident in their descendants. The doctrine seems to defend the character of God against an implication of harshness and severity. "You are unjust to God," says the great questioner, "in supposing that He would visit with death a thing done with a laudable motive." Eternal death is yet disproved to the satisfaction of many by arguments professedly based upon the character of God, upon His love and tenderness. This is a religion that commends itself to the natural heart. It has many forms and millions of adherents to-day. Small wonder is it that men wish to discard or gloss over that part of the Word of God which says plainly that these religions, though they be termed "Christian," were received, not from God, but from Satan.

Then again, what trait is there which is more common among men than the inclination to believe the first article in Satan's creed, "Ye shall not surely die"? That article of faith has been incorporated into many of the religious systems of mankind. Its influence may be traced in all the manifold attempts of man to disguise to himself the real nature of death, and in all his attempts to make that grim and hideous enemy—the wages of sin—appear to be something different from what it is. "There is no death; what seems so is transition," says the poet, and men quote this, and like phrases, with almost religious fervour. What is this but an echo of the first lie which was imposed upon mankind? We place flowers on the coffin and speak of the "angel" of death, endeavouring with such vain expedients to disguise the character of this, "the last enemy" that shall be destroyed. This lie has, indeed, eaten deeply into human nature, and where is there any explanation of this significant fact save in the Holy Scriptures?

Again, the inducement which impelled the woman and the man to commit the forbidden act was the desire for self-improvement. The promise was that they should become God-like.

As we look within and around us we cannot fail to perceive that this inducement is still held out as the great incentive to mankind. The gospel of self, and

particularly of self-improvement, is vigorously promulgated, not only by the leaders of the world-movements who make no religious professions, but even by "eminent divines." Improve yourself, strive ever, upward and onward, make something of yourself, rise to your highest possibilities, get knowledge, *be as gods!* Is not this the burden of the exhortations that are incessantly sounded in the ears of men? Philosophy takes note of the liability of *repetition* of an act once committed, and of the effect of repetition in the formation of *habit*. What more plausible or satisfactory explanation can we have of this fixed habit of devotion to self-improvement than that given us in the Bible, viz., that it is traced directly back through innumerable repetitions to an act committed at such an early and plastic stage of the race as to influence its entire development? Put against this the equally striking fact that the Bible is the only Book which directly *opposes* this gospel of self-knowledge and self-improvement, and we have data from which a mind not impaired by the effect of sin could conclusively deduce the Divine authorship of the Bible. If uninspired men could conceivably produce a collection of writings containing a central teaching so radically opposed to the deepest-rooted human tendencies, it would yet require an exercise of Almighty power to give that Book an influence exceeding that of all other books combined.

Whence, then, came this gospel of self, which is in such direct opposition to the Gospel of Jesus Christ? The existence of the gospel of self-improvement is a fact, and it is the province of philosophy to account for that fact. But again, we have not here a choice between several explanations, any one of which may be the true one. Either that gospel was delivered to the human race in the persons of its parents, or we know nothing about its origin.

And does not the Divine origin of the Gospel of our Lord Jesus Christ appear from its direct opposition to the gospel of the natural man? The teaching of our Lord is to *deny* self (Matt. xvi. 24; Luke xix. 23), instead of exalting or improving self; not to be as gods, or even "to make a man of oneself," but to become as little children (Matt. xviii. 3). He teaches, not *self-reliance*, but self-distrust, and reliance solely upon God. According to His instruction, we are not to develop our faculties to the utmost, but to mortify the members which are on the earth (Col. iii. 5). His witness is ever willing to say "I must decrease" (John iii. 30), even to the very extinction of self, until he can joyfully exclaim, "Not I, but Christ liveth in me" (Gal. ii. 20).

(To be continued.)

Questions and Answers.

QUESTION No. 383.

"IN THAT DAY YE SHALL ASK ME NOTHING."

J. E. M. (London). In our Lord's discourse to His disciples (John xiv., xv. and xvi.), referring to answers to prayer, Christ uses the expression (chap. xvi. 23, 26), "in that day," which must surely mean the day of His return to the earth? Is there, therefore, any limitation as to the period in time when they might expect reply to their petitions? I note that in the margin of v. 23 an explanation is so far suggested "ye shall ask me no question."

The explanation lies, as you suggest, in the verb translated "ask" in A.V. and R.V.

It is ἐρωτάω (*erōtāō*), to question or interrogate; (not αἰτέω (*aiteō*) to request; or beg). The context, however, is the best aid to interpretation.

The Lord is no longer speaking to the world, but to those chosen out of the world, who had been given to Him by the Father—the Father who loved them because they had loved Him. His well-beloved Son whom He had sent into the world.

They could not understand the Lord's words as to the "little while"—namely, how it could be possible for Him to go away from them and in a little while to come back to them.

The Lord explains that when He would be back again in resurrection life—as their life and the secret source of all their joy—that then there would be no need to ask or repeat their present question.

When GOD, in love and grace, gives us answers to our spiritual difficulties, we have no need to ask questions as if we did not understand or believe him.

When their much-loved Lord and Master was back with them again in resurrection life and joy, had they then any further need to repeat their question as to the "little while?"

"In that day" refers to that "Coming" to them in His spiritual body after His resurrection, not to the literal (but postponed "Coming" or Parousia) at the end of the Age.

QUESTION NO. 384.

PAUL'S TURNING TO THE GENTILES.

A.S. (Scotland.) "The views propounded in your most interesting paper on 'the Pauline Epistles,' in the April number of *Things to Come* are well worthy of the earnest attention of the thoughtful reader. But to the present writer a difficulty suggests itself which may be capable of candid explanation consistently with the main thesis and argument of the paper. The difficulty is this: Paul's declaration to the unbelieving Jews of Rome (Acts xxviii. 25, 26), on which the argument is grounded, was not the only occasion on which a similar sentence was uttered by him. On at least two previous stages in his ministry he delivered himself to the same effect, viz., at Antioch in Pisidia (Acts xiii., 46, 47), and later at Corinth (Acts xviii. 6)."

Here again, a reference to the context will supply the answer to the question raised, and remove the difficulty which seems to be presented.

In both cases (Acts xiii. and xviii.) the action of the Apostle is local, and not national; ephemeral and not Dispensational.

In Acts xiii. note the words, "the whole city," and in v. 49 "all the region," which limits the action to Antioch in Pisidia.

In Acts xviii. it is limited and localised to "this city" (v. 10); i.e., Corinth.

The words of Paul are inspired, but not all his actions. See Acts xxi. 4, 12, 14, 15, where, in spite of direct messages by the Holy Spirit, he persisted in going up to Jerusalem.

But in Acts xxviii. 25, 26, we have a special message delivered at an appointed time, and in the most solemn manner, to the elders or representative Jews.

This was truly Dispensational and National, for it is followed immediately by the declaration and proclamation that the salvation of God was to be sent to the Gentiles.

In the previous chapters of the Acts we have nothing like this, but we have, instead, the fulfilment of Deut. xxxii. 20. Indeed, where else have we the fulfilment of that solemn prophecy, if not there?

"And He said, I will hide My face from them,

I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved Me to jealousy
With that which is not GOD;
They have provoked Me to anger
With their vanities:
And I will move them to jealousy
With those which are not a people;
I will provoke them to anger
With a foolish nation."

This, as we have said, was fulfilled in the earlier chapters of the Acts; for the hour had not yet come, in the long-suffering of GOD, for the solemn sentence of judicial blindness of Isaiah vi. to be actually pronounced on them by the Apostle Paul, as the mouth-piece of the Holy Ghost, until the time of Acts xxviii.

We trust that our readers will recognise the momentous importance of this great dividing line in the Ages or Dispensations of GOD.

We are not now historically or dispensationally in the Acts of the Apostles any more than we are in the historical period when the Blessed Lord was here in the flesh as portrayed in the Four Gospels. How necessary for us, if we will really "bow," (as they say), to GOD'S Word—to be willing to acknowledge that we have one and all been wrong in asserting that "the Church, as the Pauline Mystery of Ephes. iii., began at Pentecost."

Editor's Table.

THE LORD'S DAY.

In our "Papers on the Apocalypse" a few years ago, in the pages of *Things to Come*, we endeavoured, in a few paragraphs, to show that it did not mean a day of the week; but the Day of the Lord.

Since then we have re-examined the whole subject; and, the result was read, as a Paper, before, and at the invitation of "The Prophecy Investigation Society," of London, Nov., 1906. We propose, if the Lord will, to give it to our readers in the June, July, and August numbers of *Things to Come*.

THE EDITOR

thanks his readers for all their kind sympathy. He is gradually regaining his former health, and trusts that in the course of another month he will be quite restored. His

NEW WORK

is quite ready for the printer; and as soon as he is able to resume his literary duties and correct the proofs, it will be put in the printer's hands.

ACKNOWLEDGMENTS

(For New Work).

	£	s.	d.
Already acknowledged ...	109	9	4
A. J. P. (Tasmania) ...	0	15	6
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THINGS TO COME.

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Editorial.

"MY WORDS"—"NOT MINE, BUT HIS."

"Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me, hath everlasting life."
John v. 24.

THESE words were spoken by our Lord at a time of crisis in His life. They were addressed to men who were already by intention and in heart His murderers. Full of mistaken zeal for God they had decided that He whom the Father had sanctified and sent into the world was a deliberate breaker of the great law of the Sabbath, and that by making Himself equal with God He had become guilty of blasphemy. Men decreed death for Him, whose words alone imparted life.

The repeated "verily" here, as elsewhere, indicates the great importance of the truth enunciated. Let us direct our attention to this for a little season, seeking by the aid of the Holy Spirit to gather from it something of strength and comfort to help us in these troublous times on our heavenly way.

As soon as we begin to consider this utterance of our Lord we are conscious of something being implied beyond that which is expressed. It is not "he that heareth My words and believeth *them*"—or "believeth *Me*"—but "he that heareth My words and believeth *on Him that sent Me*." Our minds naturally ask, "What is the connection here indicated, between the words spoken by Christ and our belief in God?" And we are not left to our own conjectures or fancies in regard to so important a matter.

Seven times at least did our Saviour, between his Baptism and Crucifixion, make an emphatic and formal declaration that His words, all of them, are in the fullest sense the words of God.

1. My doctrine is not Mine but His that sent Me (John vii. 16).
2. As my Father hath taught Me I speak these things (John viii. 28).
3. Why do ye not believe Me? He that is of God heareth God's words (John viii. 47).
4. The Father which sent Me He gave Me a commandment what I should say and what I should speak (John xii. 49).
5. The words that I speak unto you I speak not of Myself (John xiv. 10).

* Sermon preached at Karinzawa, August, 1906, by Rev. A. B. Hutchinson, C.M.S., Fukuoka, Japan.

6. The word which ye hear is not Mine, but the Father's, which sent Me (John xiv. 24).

7. I have given unto them the words which Thou gavest Me (John xvii. 8).

Surely, in view of the above passages, nothing can be clearer than that *all* of our Lord's utterances, when teaching His disciples or answering his opponents, *all* His enunciations of doctrine, His parables and promises, His statements and declarations, are the very words of God the Father.

And this was nothing new or unexpected, but entirely in harmony with predictions well known to everyone who heard Him speak.

Of old, God Himself had promised by Moses to raise up a Prophet, saying (Deut. xiii. 18), "I WILL PUT MY WORDS IN HIS MOUTH, and he shall speak all that I command him."

This is obviously the very teaching of the seven sayings of the Lord already quoted. Then some seven hundred years after Moses, Isaiah indicated that servant of God in whom the promise should be fulfilled (Isaiah li. 16).

"I HAVE PUT MY WORDS IN THY MOUTH"—and the Lord Himself, when He had come, "taking upon Him the form of a servant," claimed to be the fulfiller of these promises, saying (John vi. 45), "It is written in the prophets they shall all be taught of God. Every man, therefore, that hath heard cometh unto Me."

How full of encouragement the assurance that, as we read in the Gospels the record of parables and prophecies and promises, we can say, "This is God's own teaching, this is God's word to me." For me to live by, and for me to hand on to others; that, believing, they also may have eternal life.

Again, we remember that our Lord, while teaching, emphatically deprecated the idea of being in any sense the originator of the statements and declarations which He made, saying (John vii. 18), "he that speaketh of himself seeketh his own glory:" *i.e.*, not "he that speaketh about himself"—but "he that speaks out of his own mind—he who originates the doctrine or the statement which he is making"—is thereby discredited as a teacher of truth, as being a selfish seeker of the honour and glory which come from men (John viii. 50; v. 41). Again and again does our Lord insist on this absence on His part of a motive so common to man. With marvellous self-effacement, beyond our powers of comprehension, He absolutely, as we have seen, refused all credit for the great truths He was commissioned to proclaim.

He traverses some of the most cherished beliefs and ingrained prejudices of his countrymen, and of their religious leaders; and silences opposition by His appeals to their own sacred volume, yet, in doing this He insists that He is simply identified in mind and will

with God, to Whom alone belongs the glory of originating the doctrine.

Thus He ever presents himself as "the SERVANT of Jehovah;" the *Mediator* and not the *Originator* of the New Covenant, uttering, not His own original ideas on any subject, but the things taught to Him by the Father—things which had been given to Him and which He was commanded to speak.

As we ponder these things we feel (do we not?) that surely there must have been some reason, some cause for such strenuous endeavour to impress upon men's minds the fact that the teachings of the Christ are the very words of the Father. At the time, doubtless, the intention was to make clear to the Jew that Jesus of Nazareth was indeed the Prophet that should come. But to us, now, in this present day, is not the fact which we are considering one of profoundest significance?

We are living in a time when, in the Christian lands from which we come,* there is a perceptible loosening of the bonds of society, a lowering of the standard of morality, a disregard of discipline in the state and in the family, an ostentatious ignoring of God's claims on every side, which tell us that the ceaseless and persistent attacks of the last half century upon the Bible and the Saviour have been perilously successful. These have been so continuously disparaged that it is no wonder to find on every side their authority disputed, denied, and disregarded.

Out here, in the Mission fields of India and Japan especially, men are found hesitating to receive the Bible as the Word of God, or the Lord Jesus Christ as their Saviour, while preachers give an uncertain sound on these great truths, because of disastrous concessions made by eminent teachers in Christian lands. At times we fear that the very foundations of God's city have been so undermined that destruction threatens the faith itself.

Take for instance the assertion so often seriously made that our Lord, in order to become really man, limited Himself in knowledge concerning the Old Testament to the mental condition of the men of His day, so "emptied" Himself that he was as ignorant of the authorship of the Pentateuch and the Psalms as they were, and that therefore we can attach no weight to what He says on such subjects. What a relief it is to our minds to know that He has lifted the whole question to a higher plane altogether, by the simple fact that the words he spake were *not His own*, but the words of God. In the case of a human messenger we do not challenge the range of his information; if assured of his fidelity to him who sent him it is sufficient, and the Messenger of the covenant distinctly says, "The word which ye hear is not Mine, but the Father's which sent Me." In this region there is no room for *Kenosis* theories; they are altogether beside the question, and therefore may be safely disregarded.

Again, when men assert that the Pentateuch was written partly in the days of Ezra, and partly in the reigns of Hezekiah and Josiah, and is therefore not

history but pious fiction—that the stories of the patriarchs are myths, and that prophets such as Jonah and Daniel are to be dismissed as mere human inventions and traditions—then how reassuring is it to turn to the words of Christ—words "given" to Him by the Father, and to note that to Him the story of creation, the institution of marriage, and of the Sabbath, are true records of Divine working.

That Abraham and Lot are real historical personages, and not solar myths.

That Moses wrote both Leviticus and Deuteronomy, and these books are indeed "words of God," words which his hearers were making of none effect by their traditions.

That the incident of the Exodus from Egypt; the burning bush in the desert; the uplifting of the brazen serpent; the giving of the manna; are not mere poetic fancies but actual facts, soberly related; and moreover that, in recording them, Moses really "wrote of Christ."

That Jonah was really miraculously preserved for three days from a living death; and that the Assyrians, both Monarch and people, did truly repent at his preaching, whilst Daniel truly prophesied concerning the Messiah; and King David must himself have written the 110th Psalm, so that by the aid of the Holy Spirit he predicted the coming of a Son who should also be mysteriously his Lord.

For on all these and many like points we are listening not to the words of the Man Christ Jesus alone—but as certainly as human language can make any affirmation at all—we are taught these things in the very words of the living and true God Himself.

God has, as it were, set to His seal that the Bible, as it was in the days of Christ, and as it has come down to us, is the very word of God, true, unchangeable to all eternity: so that we may fearlessly and hopefully search the Scriptures, for in them there is *eternal life*.

Nay, more, if in craven subjection to the arrogant demands of this day's scholarship we give up Moses and the Prophets, and refuse any longer to believe them, we shall find that we have parted also with the life Eternal, for we can no longer believe in Christ even though He rose from the dead.

But, brethren, what response do our hearts give to these words of Christ which we are considering? He claims that we should trust Him—Him, above all and apart from all other of the sons of men—Him as we trust God—and so He ought to be trusted—He must be trusted, if trusted at all, even to the uttermost. He is infinitely worthy of our trust. We grant this, do we not? But are we really so trusting Him and believing His words? Does that trust fill us as it ought to do with joy and peace in believing?

Let us then settle this point firmly in our minds: that all of our Saviour's utterances—all that He said—teaching, exhortation, parable or prophecy or promise—were spoken, not at His own initiative, but because given to Him to speak by the Father. Then we begin to understand how natural it was for Him to make those tremendous claims concerning Himself which,

* See note on page 73.

if made by any other teacher—however great his intellect or commanding his influence—would be absolutely incredible. Jesus of Nazareth says, simply and directly, "I am the Light of the world;" "I am the Way, the Truth, and the Life;" "I am the bread (the sustenance) of Life;" "I am the door (of salvation)." He claims to be "one with the Father"—appropriates the sacred name of Jehovah, "I am;" adopts the very language of the Old Testament regarding the all Holy One, as expressing His own relation to his believing people. "It is I, be not afraid. I give the living water. Come unto Me all ye that are weary and heavy laden and I will give you rest. Ye believe in God, believe also in Me, and Let not your hearts be troubled. To see Me is to see the Father. To know Christ Jesus and the only true God is Eternal life."

Why is it that as we read or hear such like words concerning Jesus of Nazareth we are sensible in His case of nothing which savours of conceit or pride or vanity—nothing of assumption or self-seeking—nothing but the simple truth?

Is it not that in so speaking He was literally obeying the very command of God the Father: speaking that which the Father had taught Him—giving to men the words first given to Himself.

Brethren, the Saviour comes to you and to me, like the Book which, in all its parts, bears witness to Him—comes as a marvellous union of the human and the Divine; comes with a guarantee, so to speak, of the living God. What are we doing with Him? Are we receiving Him? Do our hearts respond gladly to His words? Do we believe in very truth in the God and Father of our Lord Jesus Christ?

If we believe the witness of men—and we do that every day—our lives, our success, our all seems often to depend upon our so believing. If we believe the witness of men the witness of God is greater—he that believeth not God hath made Him a liar, because he believeth not the record which God gave of His Son. "But he that heareth *My words*," saith Christ, "and believeth on Him that sent Me, *hath* everlasting life."

That in the Holy Gospels we have those words in very deed is absolutely certain. The great question for us is: Do we with all our hearts believe them, and live them out in our lives? Have we that everlasting life now as our most precious possession?

These things may seem at times transcendental, dreamy, impracticable: a kind of mental luxury to be taken up or left alone, as we like now. We all mean to look into them—perhaps accept them some day. We excuse ourselves now by various pleas of business or pleasure—or renounce them, like one who went away because he had great possessions. But be assured of one thing, the day will come to each one when they will be the supreme need of our souls. "My soul crieth out for God, even for the living God," and there can come no satisfying answer save by "Jesus only," the Incarnate Word of God.

We may go along quietly and peacefully in conform-

ing to the conventionalities of our little circle in things both secular and religious, observing the custom of everyday life, with no keen sense of need or of aught lacking, but let some sudden accident or terrible calamity, some reverse of fortune, or bitter bereavement or crushing sorrow befall us, then, in the presence of death, which ends all the present, bringing to nought our cherished plans, and making eternity a present reality—then what shall we do without the Master and the Master's strong words of truth and love on which to rest ourselves for stay and comfort?

He who "learnt obedience by the things which He suffered," who knew by experience of a life of thirty years in a small country town, amongst men of narrow prejudices, sordid ambitions, degrading vices, whose meannesses and cruelties, and Godlessness, were all ever visible to Him, so that He knew what was in men, as none other ever did; He in perfect sympathy with those He would fain save from self and sin, "a merciful and faithful High Priest, able to have compassion on those that are out of the way," and "to succour them that are tempted." He is ready to interpret to us the visitations of utmost trouble, sorrow, loss and bereavement, bidding us know that "This is all for the glory of God: that the Son of God may be glorified thereby." Yes, that even death itself may be by God's wondrous working a very revelation of love and wisdom; an unveiling of a hitherto but feebly realised presence, to strengthen and enable us for full consecration and entire self-sacrifice, so that, over tears here below, there may be joy amongst the angels of God above, because, by new-found faith in Him, the Apostles' response to the pathetic enquiry of Jesus—"Will ye also go away?" becomes the very expression of our own hearts' decision.

Lord, to whom shall we go but unto Thee. *Thou* hast the words of Eternal Life.

Rev. A. B. HUTCHINSON, C.M.S., Fukuoka, Japan.

"THE LORD'S DAY."

(REV. i. 10):

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 65.)

3. The next evidence which is adduced is the *Didachē*, or *The Teaching of the Twelve*. This is supposed by some to be older than even Ignatius; being put in the last quarter of the first century, or shortly after.

But this is only supposition. The earliest actual evidence of its date is that it must be as early as Clement of Alexandria, who wrote about A.D. 194 (he died about 220), and is the first to refer to it.

The writer's name is wholly unknown; and editors and critics are divided as to whether it be the source, or the copy, of Barnabas.*

Clement's date (A.D. 194) does not take us beyond

* The only manuscript of it is dated June 11, 1056, but it was not discovered till 1883.

Dionysius, A.D. 175 (see below); and therefore does not add to the value of this evidence. And as to the quotation itself, Clement does not mention the *Didachē* by name; and the two sentences he is supposed to quote are not at all exact.*

We need not dwell upon this however; for, when we turn to the text of the *Didachē* itself, we again look in vain for the word "day." We find the adjective "Lord's;" and, as in the case of Ignatius, we have *κατὰ κυριακὴν*, according to the Lord's. This is followed by the word *κυρίου*, of the Lord, which makes no sense at all:—"according to the Lord's of the Lord!"

Some word or words must evidently be supplied: for the adjective must qualify a noun expressed or implied. Without such noun here, we are faced with an insoluble puzzle.

If we supply the word "day," it is not the usual way of expressing *upon*, or *on*, any day: nor does it make any sense. What are we to understand if we translate the words "*κατὰ κυριακὴν δὲ κυρίου*," "and on the Lord's Day of the Lord?"

The only suggestion we can make is that we should supply some other noun than "day," and take the adjective "Lord's," here, as having the meaning which it had acquired by this time, as evidenced by the recently discovered *papyri* belonging to centuries B.C. 1 and A.D. 1. The discovery of these *papyri* is revolutionising both Lexicons and Grammars, and throwing quite a new light on the meaning and usage of many words.

κυριακός has been hitherto supposed to be a purely Biblical and Ecclesiastical word, having no place in Greek literature: but from these *papyri*, the adjective *κυριακός* is shown to have been in common use, and was used of what pertained to the Emperor.†

Prof. Deismann has shown‡ that *κυριακός* was commonly used in the sense of *imperial*, as belonging or relating to the Lord: i.e., ruler, or emperor.

In A.D. 68, *κυριακὸς λόγος* was used in the sense of *Imperial treasury*:§ the *κύριος* to which the word related being the Emperor himself. So, in the Berlin Royal Museum (I 15 f Fayyûm), we read: "These aforementioned sums have also been paid into the *Imperial Treasury* from the poll-tax of the priests."

* See *Stromata* I. c. 20. In *Strom.* V., Clement is writing on the subject of the day; but, though he refers to Plato, he does not mention the *Didachē*.

† The Holy Spirit has used it of what related to Christ, who is Lord of all. Hence we have in the New Testament "the Lord's Supper" (1 Cor. xi. 20); and it was so used by Ecclesiastical writers.

‡ *Λογίων κυριακῶν ἐξηγήσεις*, *Expositions of the Lord's Words*, is the title of a lost work by Papias, Bishop of Hierapolis in Phrygia, about A.D. 140, quoted by Eusebius (H.E. iii. 39).

Other writers rightly used the adjective in a far higher sense than it had been used in the *papyri*. We use it to-day of the Lord's "house," of His "people," of His "Supper," etc.

§ *Bibelstudien*, Marburg, 1895; and *Neue Bibelstudien*, 1897. So also A. Julicher, *Einleitung in das Neue Testament*, Freiburg and Leipzig, 1894, p. 31. And Stêphanus, *Inscr. Rich.*, p. 416.

§ Deismann quotes the Decree of Titus Julius Alexander, Prefect of Egypt, A.D. 68 (*Corpus Inscriptionum Græcarum*) 4957, 18; Elkargeh, or Ghirge, in the great oasis.

κυριακὴ ὑπηρεσία is used of the *Imperial service*.*

κυριακὸς φόσκος was used of *Imperial taxes*; or public or fiscal property subject to Imperial taxation.†

If this sense of *Imperial* may be given to the adjective, as used here in the *Didachē*, we may then supply a noun which makes sense, instead of the noun "day," which makes no sense. The natural word to supply seems to be "command," or "ordinance." Either of these will be seen to agree with the context:—

"And according to the Imperial [*command*‡] of the Lord, coming together to break bread and give thanks, after confessing your transgressions, that your sacrifice§ may be pure."

To say "according to the Lord's [day] of the Lord," makes no sense at all: and, what is more, when the *Didachē* speaks of other days, it always calls them by their number, as the "second," "fourth," and "fifth" days (chap. viii. 1).

It is true that the first day of the week is in question here, in chap. xiv. 1; but it is the Lord's *command* or *ordinance* which is to be observed on that day; and not that day which is so called.

The *Didachē* therefore affords no evidence as to the use of the expression, the Lord's Day, for any day of the week.

There is no dispute that the adjective *κυριακός* (*kuriakos*), "Lord's," was *known* and *used* by St. Paul and St. Luke. The question is, Was it used in connection with a day of the week?

In 1 Cor. xi. 20 we have the words, "the Lord's Supper." But a little further on, in the very same Epistle, the Apostle, when speaking of the day (which is now our Sunday), does not say "the Lord's Day," but "the first day of the week" (1 Cor. xvi. 2). A little later St. Luke, so historically accurate, uses the same current phrase, *ἡ μία τῶν σαββάτων*, "the first day of the week:" and it cannot be doubted that this was the phrase in common use at that time.

We are still destitute of any knowledge or evidence to the contrary.

4. The fourth authority who is referred to is JUSTIN MARTYR. He flourished about A.D. 140-155; but we shall have to rule him out also; and for three reasons:

First, he does not use even the Adjective "Lord's" at all; and he says not one word about the expression "the Lord's Day."

Second, he speaks of the day of the week (i.e., our Sunday) twice: but he calls it the "first" day, and also the "eighth" day (as Barnabas does). Speaking

* Berlin Royal Museum 216, 17 f (Fayyûm). Also *Corpus Ins. Græc.* 3490 (at Thyatira in Lydia).

† *Corpus Insc. Græc.*, 3919 (Hierapolis in Phrygia) 2842 (Aphrodisias in Caria).

‡ In this case, of course, it would be the Divine command, or ordinance of the Lord Jesus.

§ This is actually the word used: and Mal. i. 11, 14, is quoted in connection with the breaking of bread, in v. 3. This, and the mention of "first-fruits" (chap. xiii.), and "fasting before baptism" (chap. vii.), and "redeeming sins by a gift of the hands" (chap. iv. 6), &c., prove either the lateness of the document or the earliness of the corruption of the so-called *Didachē*, or *Teaching of the Twelve*.

of the day on which Christians worship, he says that it is the antitype of circumcision; and the reason he gives is as follows:—

"The command to circumcise infants on the eighth day was a type of the true circumcision by which we were circumcised from error and wickedness through Jesus Christ our Lord, who rose from the dead on the first day of the week. Therefore the first day of the week remains the chief of all the days. According to the number of the circuit of all the days, it is called the eighth; but it remains always the first."*

It would appear then from Justin, that the name that had "become usual" was "the eighth day."

Third, he is the first writer to inform us that this day was called ἡ Ἡλίου ἡμέρα (*he Helion hēmera*) the Day of the Sun; or the SUN'S DAY.

This brings us to the next name which we find in common use. But, it is not "the Lord's Day." It is

"THE DAY OF THE SUN," or "SUN'S-DAY."

JUSTIN MARTYR says, "On the day called the Day of the Sun, there is an assembly of all who live either in the cities or in country parts; and the memoirs of the apostles, and the writings of the prophets are read . . . Sun's-day is the day on which we all hold our common assembly; since it is the first day on which God, having wrought a change in darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of Saturn (Saturn's-day); and on the day after that of Saturn, which is the Sun's day, having appeared to His apostles and His disciples, He taught them these things which we have submitted to you also for your consideration."†

This is, of course, good evidence for the early observance of "the first day of the week" for Christian worship: but so far from that day being called "the Lord's Day," it would appear that "the Sun's-day" was the name which was usual; for up to this we have not as yet heard anything of "the Lord's Day;" or seen any sign of it.

Whatever other divisions or cycles of days the Babylonians and other heathen nations may have had, it is certain that the Biblical and Jewish Septenary Cycle was well known to them. Latin classical writers, as well as Josephus, speak of the Jewish Sabbath as being universally known.

Dion Cassius,‡ writing at the close of Cent. II., declares that, before the death of the Emperor Hadrian (A.D. 138), the Egyptian names of the days of the week had, in matters of common life, almost universally superseded, in Greece and Rome, the national divisions of the lunar month.

The Egyptian nomeplature, passing into Latin, called:—

The 1st day, *Dies Dominica*, the day of the Sun.

The 2nd „ *Dies Luna*, the day of the Moon.

The 3rd „ *Dies Martis*, the day of Mars.

The 4th „ *Dies Mercurii*, the day of Mercury.

* *Dial. with Trypho*, § 41.

† Justin, *Apol.*, pp. 65, 66, T. and T. Clark's edition.

‡ *Hist.* xxxvii. 18. Born about A.D. 155, and died after A.D. 230.

The 5th „ *Dies Jovis*, the day of Jupiter.

The 6th „ *Dies Veneris*, the day of Venus.

The 7th „ *Dies Saturnis*, the day of Saturn.

Even Tibullus,* a Roman elegaic poet, writing just before the commencement of the Christian Era, already calls the 7th day "the day of Saturn;" and speaks of it as a day of bad omen.†

And, not long since, these names were discovered scratched in this order on the wall of a dining-room in Pompeii,‡ which, as we know, was destroyed in A.D. 79.

While most of these names have been retained by the different nations of Europe, the "first" and the "seventh" are witnesses to the struggle which they have survived.

"Saturn's day" has not been able to displace entirely the Hebrew name "Sabbath."§ But the "Sun's-day" has held its own all down the ages; though it shows traces of the struggle through which it has passed.

We have seen the evidence of this from Justin Martyr and Dion Cassius above.

There is also the evidence of the Emperor CONSTANTINE: who, in A.D. 321, four years before the great Council of Nicea, ordained the general observance of the day by resting "on the venerable day of the Sun" (*venerabili die Solis*).||

It was because the Christians worshipped their Lord on the Sun's-day that they were accused of being Sun-worshippers; and were defended by Tertullian; who says: "they made the *diem Solis* a day of joy, but for other reasons than to worship the sun, which was no part of their religion."¶

A hundred years after Constantine, the Emperor Theodosius still calls it "Sun's-day (*dies Solis*), which is

* Born B.C. 54; died A.D. 18.

† Book I, 3rd Elegy, lines 17, 18.

‡ *Atti della R. Accademia dei Lincei*, A.D. 1901. *Notizie degli Scavi*, p. 330, quoted in *Astronomy in the Old Testament*, by Prof. Schiaparelli, Milan Observatory; Oxford, Clarendon Press, 1903. The names appear thus:—

SATVRNI
SOLIS
LVNAE
IOVIS
VENERIS

This is the order afterwards adopted by Ptolemy, the astronomer, in the first half of Cent. II.

§ As witness the Italian *Sabato*; also the Spanish and Portuguese, which are similar. The French *Samedi* is an abridgment of *Sabbati-di* (just as *Mardi* is of *Marti-di*, and *Vendredi* is of *Veneri-di*). The Journals of the British House of Commons still preserve *Dies Sabbati* for Saturday.

In German, *Samstag* is a contraction of *Sabbatstag*; while, in the names *Dienstag* (*Tuesday*), *Donnerstag* (*Donar*, Thunder), and *Freitag* (*Freya*) the Scandinavian gods supplanted *Mars*, *Jove*, and *Venus*; and *Mars* has since been replaced by a more modern name, *Mittwoch* (or mid-week).

In English, the Anglo-Saxon name of Mars, *Tiwes*, has supplanted *Mars* (*Tiwes-dæg*): while the Scandinavian gods, *Wodin*, *Thor*, and *Frige*, have ousted the Roman and Pagan names of the planets, *Mercury*, *Jupiter*, and *Venus*, as the names of the respective days. But we still retain the names of the Sun, Moon, and Saturn.

|| Eusebius, *De Vita Constantini*, iv.

¶ Tertullian, *Ad Nationes*, Bk. I., Cap. xiii.; and *Apol.*, c. 16, latter half.

the first day of the week;" showing that this was the name which had "become usual."

Porphyry (A.D. 233-304)* has left a prayer to the Sun, in which he speaks of him as "*Dominus Sol*," the lord Sun.†

No accusation of any kind is brought against Justin or any one else of having Paganised "the first day of the week." On the contrary, they are to be commended for having *Christianised* the Pagan name.

Bingham,‡ though he does not agree with our conclusions, is compelled to bear witness to the truth of our premises, when he says: "It was the custom in the primitive church to replace heathen days and festivities by those that were Christian."

This is exactly what, we contend, was done in this case. The Pagan name, "*Sun's-day*," was in common use; and, inasmuch as on the same day on which the heathen worshipped their "lord," the Sun (*Dominus Sol*), and the Christians worshipped their own Lord, Christ, we can understand how these Christians would naturally transfer the meaning from the sun of the heavens to "the Sun of righteousness," who rose from the dead on "the first day of the week." The transition would be as simple, and as natural, as though the change had been (in English) from "the S-u-n's day" to "the S-o-n's day."

Indeed, the change was soon apparent; for, it is just about this very time (A.D. 138) that (according to Dion Cassius) this name, the Sun's-day, became universal in the Roman empire.

Valentinian II. (Emperor of Rome A.D. 375-392) speaks of "*Solis diem*, which our forefathers have rightly and customarily called *Dominicum*" (c. xi., tit. 7).

(To be continued.)

Contributed Articles.

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

(Continued from page 71.)

JUST as was done in Eden, this gospel of self-improvement has been proclaimed throughout the ages, and is to-day proclaimed in the name of God Himself, and by those who profess to speak as His apostles. Of all this we have been duly warned. "For such are false apostles, deceitful workers, transforming themselves into the *apostles of Christ*. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers be also

* He was born at Tyre, and studied under Origen and Longinus, but afterward wrote against the Christians.

† The Oriental nations call the Sun "lord." The Persians call it *Mithra*. The Syrians, *Adonis* (which is from the Hebrew, *Adonai*). The Hebrews called it *Baal*, and *Moloch*. No one suggests that the word "*Sol*" means *lord*; but only that the Sun was worshipped as *lord*.

‡ *Antiquities* xx. §§ 2 and 5.

transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. xi. 13-15).

The world is peopled to-day by worshippers of the "progress" and "destiny" of humanity—a progress which is effected, and a destiny which is to be achieved, through the very means commended by Satan to our first parents. Even those who try to live according to the Word of God are not free from the disposition to give praise and glory to man for his wonderful achievements, and for the supposed success which has attended his strivings after progress in the direction chosen by the first man at the instigation of Satan.

As we contemplate the complex world-system which has resulted from the zealous pursuit, continued throughout the period of six thousand years, of the Satanic doctrine of self-improvement by the acquisition of knowledge, do we wonder that here and there a voice is raised in appeal for the "simple life"? And, as has been well said, "what is the simple life but to follow Christ"? The true man of God has always been the man of the tent and the altar. He has no part or interest in the multitudinous affairs, pursuits, interests and pleasures of the world-system. His citizenship is in heaven, and he looks ever ahead to a city that hath foundations, whose Maker and Builder is God. And the only *Perfect* Man who has yet trodden this earth is One who in this world-scheme had not even where to lay His head. He was cut off and had nothing (Dan. xix. 26, R.V.); and on the other hand, He could say, "The *prince of this world* cometh and hath *nothing in Me*" (John xiv. 30). The prince of this world had nothing in Him, and He was cut off and had nothing in that world-system whereof Satan is prince. They that are His are content to be like Him in "this present evil world" from which He came to deliver them (Gal. i. 14).

With the acceptance by Adam and Eve of the doctrine presented by Satan, and defined in Gen. iii. 5, he became the spiritual and religious leader of the human race. He is still, and through all the ages has been, the religious teacher of every child of Adam who has not been born again of the last Adam. Accustomed as we are to associate the prince of this world with what is vicious and depraved, and with the crimes and vices to which the baser part of humanity become addicted, we form a totally erroneous conception of the character of Satan, and are completely misled as to the nature of his designs for and upon his subjects. We freely admit that the Devil of Christendom is an utterly preposterous individual, in whose existence it is impossible to believe, and who never could have gained ascendancy over mankind. The Devil of Scripture, the highest of all created intelligences, greater even in dignity than the Archangel (Jude 9), is a *very different personage*. The latter is more necessary to the explanation of the condition and history of humanity, and of the contradictions and mysteries of human nature, than is the ether to the explanation of the phenomena of light and electricity. Not only is belief in the existence of such a spiritual personage a thoroughly rational

belief, but, on the other hand, it is irrational to believe otherwise. No explanation has ever been brought forward which is capable of accounting for the conditions, contradictions and mysteries referred to, except that given in the third chapter of Genesis.

The moment we recognise the true character of that being with whom our first parents closed their bargain, we receive light upon the problems that perplex the human soul. The first man, by the exercise of his power of choice, committed the race to Satan's leadership. The latter has done and is doing his very best, not to drag men down, but *to lift men up*, and to aid them in working out for them the happiest results. The fact that he has not succeeded better demonstrates that his wisdom and power are not those of Deity. That fact proves also that God is *necessary* to the life and welfare of man. This is the first lesson for the individual man.

Satan, doubtless, believed thoroughly in his own system, and in his ability to lead this newly-created race into conditions of self-satisfaction and self-enjoyment. Doubtless, too, he is chagrined and disappointed at the corruption, blemishes and failures which everywhere appear, and annoyed by the folly and perversity of his followers in choosing vice, crime and dishonesty in preference to "high ideals" and "noble aspirations." Knowing God in a way that we do not, he could form an estimate of the scope and chances he would have in assuming the leadership of this race, should he succeed in attaching it to himself. What he could *not* foresee was, first, the follies into which the poor, helpless creatures would blunder when deprived of communion with God; and second, the marvellous work of redemption which Infinite wisdom would evolve and Infinite love would execute.

Consider the results of this great experiment, this joint-adventure of Devil and man, as those results are spread before our eyes! Surely they are great and impressive in their abundance and variety, and notwithstanding all the failures, disappointments and ruins, and all the sad, dark and ugly features which cannot be hidden out of sight, we must admit that "the god of this world" is a personage of great intelligence and resourcefulness.

The world-system, apart from God's agencies and people, who are in, but not of it, is marvellous in its complexity and detail, as well as in the character and variety of its activities. Its grandeur is undeniable, and it challenges our admiration, although we perceive everywhere an incurable tendency in the various parts of the system to fall into disarrangement, disorder and decay. This wonderful system has worlds within worlds. We hear of the world of business, the world of politics, the world of fashion, the world of pleasure, the world of science, the world of sport, the world of finance, the world of music, the world of literature, the dramatic world, the social world, the industrial world, the commercial world, the religious world. Everyone can have a share. This prodigious world-system includes monarchies, republics, despotisms, laws, customs, traditions, corporations, syndicates, trusts, banks, clubs,

brotherhoods, colleges, theatres, race-tracks, gambling halls, trades unions, philanthropies, liquor saloons, brothels, inebriate homes, Keeley cures, sanitariums, reformatories, temperance societies, jails, libraries, cemeteries, insane asylums, courts, legislatures, lobbies, stock markets, divorce mills, department stores, insurance companies, newspapers, magazines, automobiles, philosophies, fashions, cults, factories, railroads, navies, armies, high explosives, diplomacies, peace tribunals, hypnotism, spiritualism, Christian science, higher criticism, new thought, and religious systems to suit every shade of opinion. To all these and other restless, stirring, feverish activities, organisations and contrivances, is given the imposing title "CIVILISATION," whose glorious mission is to go forward and conquer the earth for man.

In such a system it should be possible to suit everyone. There is something for the moral man, something for the religious man, something for the thoughtful man, something for the benevolent man, something for the ambitious man, something for the industrious man, something for the cultured man, something for the idle man, something for the vicious man. In a word, there is something for everyone, *with a single exception*. In the entire system there is nothing for the Perfect Man. For Him this system had nothing; no place at the inn, no place to lay His head—nothing but a manger, a cross and a tomb. Between Him and this world-system there was *nothing in common*. Consequently, when the time arrived for Him to say "this is your hour and the power of darkness" (Luke xxii. 53), the leaders and representatives of the world's culture, the world's intelligence, the world's progress, the world's power, and the world's religion, led Him with expressive ceremony "outside the camp" and nailed Him to the tree.

"*And sitting down, they watched Him there*" (Matt. xxvii. 36).

And now, dear reader who has read thus far, perhaps merely from curiosity to see how the writer sustains a somewhat novel proposition, let me put a question in deep seriousness: "What do *you* think of this world?" *you* who perhaps call yourself by the name of that crucified One. Are you quite sure that you are not one of that religious throng who, on that day (and ever since) have considered Him only to the extent of turning aside during a brief period of leisure in order to contemplate, while sitting at ease, the spectacle of His dying agonies? To what extent are your hopes and interests wrapped up in this evil world, whose leaders placed Him there; and how far are your affections set upon it? How much of *yourself* would perish if this world-system were swept off the earth the next moment? Is there any possibility that you, too, are an indifferent spectator of the scene which the world enacted on Calvary?—that scene wherein were revealed both the true nature of the world and also the limit of the love of God? And you, all you others who do not call yourselves "Christians," yet who cannot avoid seeing, however much you may try, that Figure

nailed to the cross, "is it nothing to you, all ye that pass by?" Indeed, it is *everything* to you.

That, indeed, *was their hour* and the power of darkness. *His hour* had not yet come; *but it is coming*. As surely as we have had Satan's leadership and the very best world that men could fashion upon his principles, so surely will we have Jesus Christ and a world arranged and governed upon His principles. "Be patient, therefore, brethren, unto the coming of the Lord" (James v. 7).

Truly, this world-system is a marvellous affair; stupendous, gigantic, remorseless, terrifying. Seemingly composed entirely of human elements, it is yet strangely unmanageable and perverse in human hands. If we study any number of the individual human beings of which this prodigy is composed, we will be utterly unable to discover in them an explanation of some of its characteristics and of its behaviour as an organisation. Though composed apparently of human beings, and existing presumably for human beings, it nevertheless devours men women and children placidly and for trifling considerations. Society will do what individual members of society would be incapable of doing. The world has been aptly compared to a slave-ship in which a few favoured passengers dance and make merry on deck, utterly oblivious to the groans of a dense mass of suffering humanity beneath.

Those who occupy the positions of worldly advantage are for ever soliciting the admiration of mankind at large for this gigantic world-machine. They never tire of calling attention to the wonders of its construction and operation, and to the many ingenious improvements which are from time to time introduced into it. To bow down and worship the Thing is, with many, an act of religion; and the multitude are intellectually sand-bagged into accepting the doctrine of the "progress of man." If anyone ventures to question this creed, and to call attention to facts tending to show that the progress of the world is not upward but downward, he is instantly denominated a "pessimist," *i.e.*, one to whom no heed should be paid. And yet observers do note that the machinery of the vast affair creaks fearfully at times, and manifests strain at every joint; that there is a woeful lack of harmony and co-ordination among the various parts, and that only by the most vigilant attention and by incessant repairs is the thing kept in operation at all. It is undeniable that, in spite of expedients and experiments, and of all the care and labour bestowed upon the affair, its parts are constantly getting out of gear and working havoc with human life and human projects. The only reason why centrifugal forces of evil have not long ago disrupted the whole affair is because their tendencies have been checked by the Divine agencies which are in the world, but not of it. These restraining influences are reserved for consideration in a later chapter; but it is pertinent here to remind the reader that He "who now hindereth will hinder until He be taken out of the way" and that then shall come the full disclosure of evil in the person of "that wicked one" (2 Thess. ii. 7, 8).

Why, then, and notwithstanding the manifest imperfections and failures of the system, does the gospel of "progress" find such ready acceptance among men? Upon the assumption of the truth of Scripture the answer is clear and satisfactory. It is because that is the Gospel which was accepted by humanity at the beginning of its present career. Having chosen it, man is reluctant to confess the error of his choice. He rather clings to it with all the tenacity of superstition, and tries to persuade himself that he likes the result of his choice.

But even so, the true character and tendency of the world-system would be recognised by the majority of thoughtful men and women if they were not under the blinding influence of the egregiously erroneous notion that *God, and not Satan, is running the world*. Ignorant, but well-meaning persons, evolve such pleasing sentiments as that "God is in His heaven and all's well with the world"; or they misquote (by partly quoting) Romans viii. 28, saying that "all things work together for good"; and the careless multitudes accept these as Bible truths. There is no deliverance from the bondage of such errors except in embracing the truth (clearly taught of Scripture) that Satan, and not Jehovah, is the god of this present evil world, and that Satan, not Jehovah, is directing its present activities. This teaching accounts completely for everything which, on any other hypothesis, is mysterious and perplexing.

The god of this gigantic world-system displays great ingenuity and fertility in devising new expedients for curing temporarily the innumerable defects which crop out in all parts of the organisation. We see activity on all sides, a patient building-up in one place while another falls into decay, a never-ceasing but never-successful effort to prevent the decay of nations, the failures of government, the oppressive use of power, the moral decay of the prosperous classes, and the universal spread of selfishness and corruption. Chiefly are the activity and ingenuity of Satan exercised in the multitude of expedients whereby the minds of men are occupied and diverted from contemplating and inquiring the reason of the inherent rottenness of the world-system, and the certainty of its ultimate destruction. It is evident enough to those who will but give themselves a chance to think that *something is vitally wrong with the system*. Death is intrenched at its heart. Crime and cruelty and misery in many forms pervade it. Nothing is permanent. "Change and decay in *all* around we see." The presence of these grim advance-agents of destruction is detected in all things wherein man has a part. Yet somehow the presiding genius of this world-system contrives to keep men busy in one way and another, and to keep alive the delusion that, as a general proposition, "things are getting better." Thus do the sons of Adam continue to exhibit their inherited predisposition to the acceptance of that pleasing doctrine: "Ye shall not surely die; ye shall be as gods."

How admirably are all these world-activities and occupations (which those who should know better are

accustomed to ascribe to Almighty God) calculated to accomplish the great Satanic purpose of hiding from men the gospel of Jesus Christ! How admirably do they serve the end of confirming men in the fatal belief that humanity does not need a Saviour! Let anyone try to conceive a state of things which would better accomplish this object than that state of things which prevails in the world to-day, and he will speedily give it up as an impossibility. How illuminating then are the words of the apostle in 2 Cor. iv. 3, 4:

"But if our gospel be hid, it is hid to them that are lost" (or rather, as in the R.V., "them that are perishing") in whom the *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

This is the meaning of it all; and we never could have discovered that meaning for ourselves. God alone could reveal it to us. But now that He has done so we are without excuse if we refuse to believe Him; and we have miserably failed in the use of our natural intelligence if it does not upon examination of the conditions around us confirm His revelation.

(To be continued.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 68.)

WE must now pass on to a consideration of:—
VI.

THE CONSEQUENCES OF CHRIST'S COMING

(a) TO THE AIR.

Taking the Scripture, as it is, to be a statement of plain facts, the first consequence will be:—

1. THE RESURRECTION OF "SLEEPING" SAINTS.

And here three thoughts will suffice:—

(i). That when the Lord Jesus comes again, He will bring with Him the spirits of departed believers.

"Them also which sleep in Jesus will God bring with Him" (1 Thess. iv. 14).

Mystery envelops the truth about the intermediate state, and though our hearts may wonder, they cannot affirm in advance of what is revealed. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever" (Deut. xxix. 29).

Three such things are revealed in connection with those who sleep in Jesus:—

(a) That when they depart, they are with Him (Phil. i. 23; 2 Cor. v. 8).

(b) That the spirits of those who depart are "*unclothed*" until He returns (2 Cor. v. 3).

(c) That when He returns, He will bring with Him those who have slept in Jesus (1 Thess. iv. 14). I know not that we need any fuller assurance than this, that to depart is blessed, and other questions must remain for the present unsolved.

Of this aspect of our subject, more is concealed than revealed according to the wisdom of God, so that specu-

lation is altogether worthless. Three things, however, are taught directly or incidentally in Scripture in this connection:—

(a) That the spirits of the dead in Christ shall be clothed again with bodies. "He that raised up Christ from the dead shall also quicken your mortal bodies" (Rom. viii. 11).

(b) That those bodies shall be raised out from among the dead, and that, simultaneously. One need hardly say that when the Lord, in the days of His flesh, spoke of a resurrection, He was not declaring something new and unknown; the people were quite familiar with the truth, and readily understood Him when He said: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." And in reply to Jesus, Martha said: "I know that he shall rise again in the resurrection at the last day." Yet, in Mark ix. 9-10, we read: "He charged them that they should tell no man till the Son of Man were risen from the dead. And they kept that saying, questioning one with another what the rising from the dead should mean." How is this seeming contradiction to be accounted for? By the difference which lies between the words "of" and "from." In Matt. xxii. 31 it is, "*περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν*," but in Mark, "*τί ἐστὶ τό ἐκ νεκρῶν ἀναστῆναι*." In other words, they thought of a resurrection of all the dead; but had never thought of some rising FROM AMONG the dead; this was new truth to them. What happens then, when the Lord comes to the air, is that from among the dead of all the ages the bodies of the saints shall together rise and clothe again their spirits.

That those newly-clothed spirits will reassume their identity. Of this fact we have two conspicuous instances in Scripture, those of Moses and Elijah, the latter who was caught up without dying, and the former who was raised from the dead, and over whose resurrection the devil quarrelled with Michael (Jude 9). Both these men appeared on the Mount of Transfiguration, and held conversation with Christ, and who they were was known and seen by the three disciples, for Peter said: "Let us make three tabernacles: one for Thee, and one for Moses, and one for Elias." And not only was their identity manifest, but manifest to those who had never seen them in the flesh on earth; indicating surely that in that day for which our hearts wait, we shall know even as we are known, and be as familiar with Paul and, Luther, and Wesley, as though we had stood side by side with them in the days of their sojourn here. There will be no sectarianism then, but Paul and Apollos, and Cephas will be brothers in a big family, and sons of a Father Who knows no favourites, and all truth will be the common possession. But blessed as such community will be, the soul of bliss will be in my knowing, and being known by my Saviour and Lord Jesus Christ; and if we may alter in one word the verse of George Müller's daughter, found amongst her papers after her decease, we shall then say:—

"I have seen the face of Jesus,
Tell me not of HEAVEN beside;
I have heard the voice of Jesus,
All my soul is satisfied."

Then, one deep long draught of His Divine love will compensate for all the pains and sorrows of the longest life.

There will then be, with these raised ones.

2. THE ASCENSION OF LIVING BELIEVERS (1 Thes. iv. 17)

"We which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."

At that moment the Church militant will cease, and the Church TRIUMPHANT be completed, and with the departure of the Church, the Spirit of Pentecost will go from the earth in His dispensational capacity.

3. THE TRANSFORMATION OF ALL THOSE "CAUGHT UP."

We shall have bodies, "but with what body shall we come?"

To this we make four simple answers from the Scriptures.

(i.) It will be a REDEEMED body.

When the Lord Jesus died and rose again to redeem mankind, the entire man was taken into account. In creation he reflects the Trinity in his tripartite nature, from below, a body, from above, a Spirit, and these in conjunction constitute him a soul. "The Lord God breathed into his nostrils the breath of lives, and man became a living soul" (Gen. ii. 7). Then what is a human soul? A spirit in a body; and Jesus came to redeem that soul and spirit and body, and to redeem them in that order. The entire man is redeemed at the Cross, and then his component parts are redeemed, his spirit during his earthly life, and his body when Christ comes.

"By grace ye have been saved by faith" (Eph. ii. 8). **THE SOUL.**

"Work out your own salvation, for it is God who worketh in" (Phil. ii. 12, 13). **THE SPIRIT.**

"Now is our salvation nearer than when we believed" (Rom. xiii. 11; 1 Pet. i. 5). **THE BODY.**

A redeemed nature, a redeemed character, and a redeemed medium of communication. Oh, glorious redemption! Is your Soul saved by the Blood? Then let the Spirit save your life, and when Christ returns He will perfect what He has begun, and will save your Body.

(ii.) It will be a SPIRITUAL body.

"Spiritual" is set over against "natural," and means that, whereas the latter is constituted and acts according to a law of nature, the former is constituted and acts according to a law of spirit. In 1 Cor. xv. 50 we read, "Now this I say—that FLESH and BLOOD cannot inherit the kingdom of God." And in Luke xxiv. 39, "Behold My hands and My feet, that it is I, Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have."

From these two passages it is clear that there can be no "natural" body without blood, and no "spiritual" body with blood, for "the life of the flesh is in the blood," and that life, is not ours in the future estate, for

we who are sown in corruption are raised in incorruption; we are sown in dishonour and raised in glory; sown in weakness and raised in power; sown a natural body and raised a SPIRITUAL body.

Furthermore, the limitations within which our natural body must work, will not be able to hinder our spiritual body. Take, by way of illustration, the example of our Lord in resurrection life:

When the disciples were behind closed doors, for fear of the Jews, we read that "Jesus Himself stood in the midst of them." There is nothing here said of how He CAME to them; but the fact only is stated that He was there. In John xx. 19 we are further told that "the doors were shut where the disciples were assembled," and this must mean that they were fastened, for otherwise the Jews whom they feared could have entered. It is clear, then, that without opening door or window Jesus just WAS in their midst, these material limits affording no cause of obstruction to Him in His resurrection body. So will it be with us, every way will be an open way, and we shall

"Speed o'er land and ocean, without rest;"

free physically, as well as spiritually, in God for ever.

(iii.) It will be a GLORIFIED body.

Not only is Christ's resurrection the foreproof of ours, but His resurrection state is the fore-presentation of ours. "When He shall be manifested, we shall be like Him" (1 John iii. 2).

That there should be a perfect humanity was the will of God, and this He made possible in the gift to our race of a perfect MAN. Yet even Christ's pre-resurrection state does not represent the ultimate purposes of the Father for us: for He wept, was weary, was assaulted by men and attacked by Satan; but after the resurrection there was no more weariness or weeping, and neither men nor demons could then assail Him; so that it is in His resurrection life that we see fully realised what God intended, and intended through Christ for us, and to this we shall attain when "the Saviour, the Lord Jesus Christ, shall change the body in which we are humbled, that it may be fashioned like unto the Body in which He is glorified" (Phil. iii. 21). "We shall be like Him." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness."

(iv.) It will be an IMMORTAL body.

"This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory" (1 Cor. xv. 50-54).

Such a condition as this our slow hearts can hardly understand; perfectly free from the taint of sin, perfectly free from the possibility of sinning, perfectly free from all sickness and infirmity, in a perfect, immortal body, filled with the Holy Spirit—this is difficult for us to conceive, but this is the blessed and sure prospect of all

whose trust is in the Lord Jesus, and the time of its realisation is nearer perhaps than we think.

"For ever with the Lord
Amen, so let it be ;
Life from the dead is in that word,
'Tis immortality."

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 69.)

PERIOD IV.

FROM the 1st year of Zedekiah's reign to the Siege of Jerusalem. Eleven years.

2 Kings xxiv., 18-20.	Jer. xxiv., xxiv., xlix.,
2 Chron. xxxvi., 11-16.	34-39; xxvii., xxviii.,
Ezek. i.—xxiii.	1., li.

Jeremiah was once again at Jerusalem, and he saw a vision of two baskets of figs set before the Temple (Jer. xxiv.).

"What seest thou, Jeremiah?" and I said, "Figs, the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad."

Then the LORD showed him that the good figs represented the captives in Babylon. "I will give them a heart to know Me," and, "they shall return to their own land." But the bad figs were those that remained in Judah, Zedekiah and his subjects.

At the commencement of his reign, Zedekiah had occasion to send an embassy to Nebuchadnezzar. Jeremiah took this opportunity to send with the embassy a letter to the captives in Babylon. He told them that it was the LORD'S command for them to settle down contentedly in the land of their captivity, and await the seventy years of His appointment, until the time should come for their return. Referring to the vile figs of his vision, he told them that the remnant at Jerusalem would only be the prey of sword, famine and pestilence. His letter also contained a warning against the false prophets at Babylon who were contradicting his (Jeremiah's) words. Two of them, Ahab and Zedekiah, would be burnt alive by Nebuchadnezzar's orders. A third, Shemaiah, would never behold the good that would come to his people, and would die without posterity.

Shemaiah's punishment was owing to his audacity. He had sent letters in his own name to the citizens of Jerusalem, and one of them was addressed to the priest Zephaniah as representing the priestly party. Zephaniah read it out to Jeremiah. It profanely gave the LORD as the writer's authority, appointed Zephaniah to the high priesthood, and suggested the stocks for Jeremiah (Jer. xxix.).

It was also early in Zedekiah's reign (xxvii. 1, R.V.mg.), when the Word of the LORD came again to Jeremiah. This time it was to teach the surrounding nations an object-lesson. He was to make a number of wooden neckbands and distribute them to the kings of Edom, Moab, Ammon, Tyre and Zidon, through their envoys, who were then in audience with Zedekiah at Jerusalem.

Nebuchadnezzar was at this time engaged in a struggle with the Elamites, and Zedekiah thought it a good opportunity to break his oath of allegiance. He was encouraged by the Egyptians, and plans were now being formed to unite, under the leadership of Egypt, in a revolt against Babylon.

But the King of all these kings, unacknowledged as their God, would not leave them in the dark about His Will, and His servant gave His message, the LORD of Sabaoth, Owner of the earth, had given all these nations into the hands of the Babylonian kings; Nebuchadnezzar, his son, Evil-Merodach, and his grandson, Nabonadius (who associated his son Belshazzar with him in the kingdom (xxvii. 6-7; 2 Kings xxv. 27; Dan. v. 1).

They were not to hearken to their false prophets, and that nation who submitted to the Chaldean yoke, would be kept in peace in their own land.

Zedekiah received the same warning and the same promise if he too would submit. He was told not to listen to the prophets who prophesied of the speedy return of the spoil of the Temple. It would remain where it was until the LORD'S time. One of these prophets, Hananiah, was present in the Temple as Jeremiah spoke. He immediately repeated his lying prediction, saying, that within two years everything would come back from Babylon, the ex-king also, and all the captives.

Hananiah had taken the LORD'S name on his lips, therefore Jeremiah answered him solemnly, "Amen; the LORD do so . . . Nevertheless . . . when the word of the prophet shall come to pass, then shall the prophet be known that the LORD had truly sent him." Hananiah was not done with his farce. He took the bar of wood off Jeremiah's neck, and broke it, saying: "Thus saith the LORD, even so will I break the yoke of Nebuchadnezzar within two full years from off the neck of all the nations." Silence followed this falsehood, and Jeremiah went his way. It was not for him to retort. He waited until God spoke, and soon the command came to him to go and tell Hananiah: "Thus saith the LORD, Thou hast broken the bars of wood, but thou shalt make in their stead bars of iron. . . . I have put a yoke of iron upon the neck of all these nations that they may serve Nebuchadnezzar."

Jeremiah was now free to tell Hananiah that the LORD had not sent him; that he made the people to trust in a lie; and that he would die that very year as a sign of his rebellion against God. In two months Hananiah was dead (Jer. xxviii.).

In the fourth year of Zedekiah, Jeremiah wrote the LORD'S judgments upon Babylon (Jer. li.). His first prophecy against it had been eight or nine years previously (Jer. xxv. 12). Chaldea was not to escape the fate of other nations. The ten tribes had been absorbed by Assyria 126 years ago. The Syrian League was at an end for ever; Assyria had, in its turn, to succumb to Chaldea; Judah, and all the small surrounding kingdoms were doomed; and Egypt's ruin was soon to follow. Babylon was Queen of the world; but her time was yet to come when she too must fall, and Persia

prevail (xlix. 34). The "battle-axe" of the LORD would work His will as His instrument of punishment, and would then, in its turn, be punished. The prophetic description of the surprised city, taken by Cyaxares in B.C. 538, is very graphic. Judgment upon Babylon and upon her *idols* (l. 2). Jeremiah twice mentions God's definition of an idol as "a work of delusion," and God's definition of Himself as "the former of all things" (x., 15, 16; li. 18). The Persian conquerors of Babylon were Zoroastrians and Iconoclasts, as Isaiah also had foretold 150 years before (Isa. xxi. 9; xlv. 1, 2).

This prophecy was written upon a separate roll, and given into the care of Baruch's brother Seraiah, the chief chamberlain, who accompanied Zedekiah on a visit to Babylon a short time before he openly rebelled. Seraiah received injunctions to bind a stone to the roll after first reading it in Babylon, and then sink it in the Euphrates, saying: "Thus shall Babylon sink and shall not rise again."

Two hundred miles north of Babylon, Ezekiel the captive had been prophesying for the last five years. He was, like Jeremiah, a prophet priest; and while the one was God's witness in Jerusalem, the other was His witness in the captivity. Five more years were yet to run before the Fall of Jerusalem, and all those ten years he was exhorting, without avail, to repentance (Ezek. i.—xxiii.).

M. J. C. P.

Editor's Table.

OUR EDITORIAL

this month is a sermon preached in Japan on "My Words," by the Rev. A. B. Hutchinson, C.M.S. missionary. Mr. Hutchinson is a reader of *Things to Come*, and has recently translated the Editor's *Ten Sermons* and *The Mystery* into Japanese, and collected the money so as to enable him to place a copy in the hands of nearly every Japanese missionary and teacher.

Our readers may be sure that Mr. Hutchinson has something to say worthy of their deepest attention.

"HOW TO ENJOY THE BIBLE."

The Editor is thankful to announce that his health is sufficiently restored to enable him to take up some of his duties; and is glad to say that his New Work is already in the printer's hands. It is estimated to make about 350 pages demy octavo; and, at the rate of a sheet of 16 pages a week, it will be ready in time for Christmas.

The donations so kindly sent by many friends guarantee him against loss; and, unless otherwise desired by the donors, their contributions will be applied to cheapen the price, and enable it to be published at 5/-. Thus, the ultimate benefit will be received by its purchasers and readers; and the greater usefulness of the work will be assured.

NEW YORK CITY.

Readers of *Things to Come* in N.Y. city are requested to communicate with:—

Mr. Alan Burns, 2 Shakespeare Avenue, Bronx, N.J.

Dr. B. Brown, 88 Bowers Street, Jersey City Heights, N.J.

Mr. A. Somerville, 43 Orchard Street, Elizabeth, N.J.; or,

Mr. W. C. Lewis, 42 Fort Greene Place, Brooklyn, N.J.

These names cover four principal districts.

ANSWERS TO CORRESPONDENTS.

T. S. (N.Y. City). You will find your question about being "baptised with the Holy Ghost and fire" in our work *The Giver and His Gifts*, or in our papers on "S" and "s" in the back volumes of *Things to Come*.

F. S. (Surrey). Your enclosure is startling, and will surprise and sadden many of our readers. It is a bold advertisement in the *Daily Telegraph* (London), of April 12, 1907, of R. J. Campbell's work on *The New Theology*. We are dismayed to see quotations from Dr. John Clifford, Dr. R. F. Horton, and Rev. F. B. Meyer commending the work.

J. W. A. (Watford). 1 Sam. ii. 25, "because" is the Hebrew כִּי (*ki*). At the beginning of a sentence it means *for*; in the second member of a sentence it means *therefore*, or *because*. It may be rendered: "therefore it pleased the Lord to put them to death."

C. J. (Wiltshire). With reference to 1 Tim. vi. 16, it does not say *will never see*; but the Greek is "no one of men did see, or is able to see." In Matt. xviii. 16 the Lord says "angels continually behold the face of my Father who is in Heaven." 1 Tim. vi. 16 refers to men, in this present creation; not to God's redeemed sons when in His own Home with Him.

G. (Germany). We thank you for calling our attention to the magazine *Our Hope*, published in U.S.A. We are so accustomed to the methods of such Christians as the editor and his friends, that we are quite unmoved by them. The Old Roman Pagans far outshone these modern professors of Christianity. It was "not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him" (Acts xxv. 16).

The Editor of *Our Hope* accused our teaching as being "unsound and not Scriptural." As that was denied by some of our friends in U.S.A., what course did the Editor of *Our Hope* adopt? Did he allow us to "answer for ourselves?" Oh no! no such straightforward honesty and justice as that shown by Pagans; but, he says "we wrote to one of the best known Bible teachers in England, a brother in whom we have full confidence. We desired his *judgment* in this matter, and to know what he and other English teachers *think*."

Exactly so! and on what his English brother "thinks" (for he says "I think,") we are judged and condemned. So be it!

On the testimony of Acts xxv. 16 that Editor stands judged. And there can be little doubt as to what all who read this will "think."

ACKNOWLEDGMENTS.

(For the Editor's New Work.)	£	s.	d.
Previously acknowledged	...	111	1 10
B. A. (Staffordshire)	...	5	0 0
H. (N. Devon)	...	1	0 0
J. O. (Essex)	...	0	7 6
C. A. H. (Cape Colony)	...	0	5 0

THINGS TO COME.

No. 158.

AUGUST, 1907.

Vol. XIII. No. 8.

Editorial.

HEBREWS XI.

I.—THE SCOPE OF THE CHAPTER.

WE trust that our readers are by this time duly impressed with the fact that we must not give an interpretation of any passage of Scripture, or even a chapter, apart from its context.

We have learnt also that the *Scope* of the passage must be gathered from its *Structure*. In other words, we must know what it is all about before we can find a clue to the meaning of the words: and we can find this out only by getting the *Structure* of the whole context.

As our subject here consists of a complete chapter, it will be necessary for us to see the exact place in which it stands in relation to the Epistle as a whole. We must therefore give the structure of

The Epistle to the Hebrews as a whole:—

A | i. ii., Doctrinal Introduction.

B | iii. 1-iv. 13. The Mission of Christ.

C | iv. 14-16. General Application ("Εχοντες οὖν. "Having therefore.") Boldness of access to God in heaven.

B | v. 1-x. 18. The Priesthood of Christ.

C | x. 19-xii. 29. Particular Application ("Εχοντες οὖν. "Having therefore.") Boldness of access to God in heaven.

A | xiii. Practical Conclusion.

The first thing we learn from this Structure is that the chapter we are to consider has not been "rightly divided" by man.

Its subject does not begin at the first verse of chapter xi., but at the nineteenth verse of the previous chapter (ch. x.), the member of which it forms part. That is to say, it begins at chap. x. 19, and ends with chap. xii. 29.

Heb. xi. therefore comes in the middle, and forms part of a larger portion of the Epistle. Consequently no exposition of it can be complete which treats it as beginning only at ch. xi. 1. We must go back to ch. x. 19 if we would see the part it bears in relation to the whole.

The commencement of this member, C, is marked off by the catch-words "Having therefore;" these are the same words which commence the corresponding member C (chapters iv. 14-16). The former of these two members (ch. iv. 14-16) contains the conclusion which follows from the establishment of the argument concerning *The Mission of Christ* (ch. iii. 1-iv. 13); while the latter

(chs. x. 19-xii. 29) contains the conclusion which follows the argument concerning *The Priesthood of Christ* (ch. v. 1-x. 18).

It will be necessary now for us to note the Structure of the second of these conclusions, so that we may, by its being broken up, see what is the scope of the whole, and what is the special place of the chapter we are to consider.

The Structure of C (Heb. x. 19-xii. 29).

Particular Application of ch. v. 1-x. 18.

C | D | x. 19-23. Exhortation to draw near to God, and to "hold fast the confession of our faith without wavering," because Christ the High Priest is accessible in heaven and "faithful that promised."

E | x. 24-25. Duties as brethren, to endure exhortation.

F | x. 26-31. Warning in view of God being "the living God."

G | a | x. 32-37. Exhortation to patience, in view of the promise.

b | x. 38, 39. Living by faith.

G | b | xi. 1-40. Examples of living by faith.

" | xii. 1. Exhortation to patience in view of the examples of faith in the promise.

D | xii. 2-3. Exhortations to look away from the above examples to Jesus, the Foremost and Last "example of faith," because He endured, and is accessible in Heaven.

E | xii. 4-24. Duties as sons, to endure chastening.

F | xii. 25-29. Warning, in view of God being "a consuming fire."

From the above Structure we see the true place of chapter xi.

We see also its true reference.

The Scope of the whole passage is an exhortation to patient endurance in view of the promises. This exhortation is based on the faithfulness of the Promiser (ch. x. 23), and the Examples of faith are shown in those who "lived by faith" (ch. xi.)

The pivot on which the whole turns is the quotation from Habbakuk ii. 4, "The just shall live by faith."

This is quoted three times in the New Testament, and each time the emphasis is on a different one of these three words:—

Rom. i. 17. "The just shall live by FAITH."

Gal. iii. 11. "The JUST shall live by faith."

Heb. x. 38. "The just LIVE by faith."

*Heb. "The just shall live in (or by) his faith (or faithfulness)".

In the *first* of these (Romans i. 17) the subject is Faith or *Faith-principle* as being the principle of Justification, in God's Gospel, which is there being revealed.

In the *second* (Galatians iii. 11) the subject is *Justification*, which is by Faith-principle in contrast with law-principle.

In the *third* (Hebrews x. 38) the subject is *Living* by faith in God's promises, so as to be able to wait and watch with patient endurance.

This is the subject of Hab. ii. 1, 3, 4, which begins "I will stand upon my WATCH, and set me upon the tower, and will WATCH what he will say unto me. . . .

For the vision is yet for an appointed time . . .

But at the end it shall speak, and not lie:

Though it tarry, WAIT for it;

Because it will surely come, it will not tarry. . . .

The just shall LIVE through his faith."

This context is clear. Faith in God's word can alone enable us to wait with patience for the fulfilment of His promise.

This is the burden of the context of Heb. xi., and hence, in Heb. x. 37, the third verse of Hab. ii. is quoted as well as verse 4, while, in Romans and Galatians, this verse (v. 3) is not quoted; because, patient *Waiting* is not the burden and object of the context in those two quotations of Hab. ii. 4.

The exhortation (Heb. x. 32-37) is to patient waiting through faith: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Then it goes on to quote Habakkuk: "for yet a little while," etc.

The whole burden of Heb. xi. is the patience of those who endured by faith, "not having received the promise" (v. 13); and of those who, "having obtained a good report through faith, received not the promise" (v. 39).

Now we are prepared to understand and appreciate

(1) The Definition of faith in vv. 1-3, and

(2) The Exemplification of faith in vv. 4-39.

THE DEFINITION OF FAITH.

In Heb. xi. i. Faith is defined as being

"The FOUNDATION of things hoped for,

The CONVICTION of things not seen."

There is no question as to the meaning of the word rendered "substance" in the A.V.; which, in the margin, gives "ground, or confidence," as an alternative.

In the R.V. it is rendered "assurance," with "giving substance to" in the margin. The word is *ὑπόστασις* (*hypostasis*) a setting or placing underneath. Hence, its primitive meaning is *foundation*. The rendering "substance" comes from the Latin, *sub stans* (standing under).

We all hope for many things, but the question is, What foundation or ground have we for our hope? Everything turns upon this. All depends upon it.

As to our hope for eternity, it all rests on the faithfulness of God's promise. If there be no God; or, if His promise be not true, then we have no foundation

whatever for our hope; all is baseless. Everything, therefore, depends upon the fact that God has spoken, and that what He has said is true.

Hence, the definition of faith in Romans x. 17.

"Faith cometh by hearing,

And hearing [cometh] by the word of God."

If we have heard nothing, there can be nothing to believe. There is neither place nor room for faith. We may think it, or imagine it, or hope for it; but we cannot possibly *believe* it, because we have not *heard* anything about it. Our hopes and thoughts and imaginations are all vain, being without any "foundation."

Hence, of Abraham's faith, the "father of the faithful," it is said.

"ABRAHAM BELIEVED GOD."

God had spoken; Abraham had heard; and he believed God.

What he had heard came "by the word of God; and his faith came by this hearing."

Abraham believed what God had said; God had "caused him to hope;" and hence, believing God, his faith in God's Word was the *foundation* or ground of that for which he hoped.

None can hope in vain who believe God.

This is why the common question, Do we believe? is so senseless. The real question is, not Do we believe? but WHAT do we believe? or rather, WHOM do we believe.

We believe many things that man says, and that man promises. But the question is, are they true?

It is not a question of the *sincerity* with which we believe, but of the *truth* of what we believe.

The more sincerely we believe what is not true, the worse it is for us. This holds good in every department of life. If what we hear be not true, then, to doubt it, means our safety.

When we give ear to man, we can never be certain that what he says is true. But when we give ear to God, we can set to our seal that "God is true" in what He says; and that "He is faithful" in what He promises. Faith is hearing God and believing what He says. This is the simple definition. But there are various expressions connected with this faith.

It is used with the Preposition *ἐν* (*en*) *in*. This means that our faith rests *in* the truth of what is said (Mark i. 15, etc.). It is the same when used with the Dative of the person.

It is used with *ἐπὶ* (*epi*) *upon*, which means that faith rests *upon* what we hear; and that what we hear is the *foundation upon* which our faith rests (Rom. ix. 33; x. 11, etc.).

It is used with *εἰς* (*eis*) *unto*, which means that faith goes *out to*, and is *directed to* Him of whom, or that of which we hear (John ii. 11; iii. 15, etc.).

There can thus be no mistake as to the meaning of the first part of the definition of Heb. xi. 1.

As to the second:—Faith is said to be

"THE CONVICTION OF THINGS NOT SEEN."

The A.V. renders this, "evidence," while the R.V. renders it "proving," with "*test*" in the margin.

The word is *ἔλεγχος* (*elengchos*) a *proof*, that by which anything is proved or tested; logical proof, proof that conveys a satisfying conviction to the mind. Hence, this is the best meaning to give the word here. It is the conviction produced by demonstration. In John viii. 46 the Lord says, "Which of you convicteth Me of sin?" (not "convinceth," as in the A.V., but "convicteth," as in the R.V.); so in John xvi. 8, "When He [the Holy Spirit] is come, He shall convict the world in respect of sin," (not "reprove," as in A.V. margin, *convince*), but *convict*, or *bring in guilty*. None could do this of Christ; but the Holy Spirit does this of the world. He brings it in guilty, and convicts it of sin. Why? For this very reason: "Because they believe not on Me."

This is the great sin. And this brings us back to our subject.

God hath spoken; and the sin is defined as not believing what He hath said: for He was the Living Word, and through Him we believe in the Living God.

Hence the opening words of Isaiah i., which is the great indictment of Israel's sin:

"Hear, O heavens,
And give ear, O earth:
For Jehovah hath spoken."

This is the great fact for us who possess the Word of God.

GOD HATH SPOKEN.

Do we believe what He hath said? This is the one abiding question. He has given to us, and made us exceeding great and precious promises. Do we believe Him? If we do, then, this faith is the "foundation" of all we hope for. It is the "conviction" of what we have heard but *do not see*. Thus Faith is the opposite of sight. Man says that "seeing is believing." This is one of his many fallacies. Faith is the demonstration to us of what we do not see. Hence, we live in, and by, this faith, "we walk by faith, and not by sight" (2 Cor. v. 7).

What we see is what we *know*.

What we believe is what we *hear*.

Hence the examples of faith given us in Hebrews xi. are those who, having heard God, believed what He said; though they saw not the things of which He spake, and which He promised. They were beyond the limits of physical eyesight.

Noah believed the truth of "things not seen as yet" (v. 7).

Others by faith saw the promises "afar off" (v. 13).

Moses "endured as seeing Him who is invisible" (v. 27).

This is faith. This was Abraham's faith. He "rejoiced to see Christ's day; and he saw it and was glad" (John viii. 56). But he saw it by faith, "afar off."

(To be continued.)

"THE SONGS OF DEGREES."

I. — THEIR VARIOUS INTERPRETATIONS.

OF all the titles of the Psalms those of the so-called "Songs of Degrees" have received the greatest variety of interpretations: and, of all these, only one can be considered as really satisfactory.

Even this was only thrown out casually as a suggestion more than two hundred and fifty years ago, and has never received, so far as we can find, the slightest examination. It was too good; and too Scriptural a solution to attract attention from those who regard the Bible like "any other book;" and who consequently feel at liberty to fall back on imagination and conjecture.

All other interpretations are trivial when compared with the dignity and solemnity of the subject treated of in the Psalms themselves.

Most of them agree in treating them as Post-Exilic; and interpretations which do not tend to bring the date of these Psalms down to later times are treated with scant respect.

(1) David Kimchi and some of the later Jewish expositors refer to the Talmud as supporting the view that these fifteen Psalms were sung on the fifteen steps of the Temple, one on each; but the Talmud only *compares* the fifteen Psalms with the fifteen steps,* and gives a different explanation of the title elsewhere.†

But there is no trace in the Bible, or in history, no authentic tradition of any kind, that there ever were fifteen steps! They exist only in imagination; and it looks as though the number of steps was an invention in order to make the comparison possible; and to explain the supposed practice of singing these Psalms upon them.

Equally beside the point is the reference, by later writers, to the flight of *seven* steps of the outer court, and the *eight* steps of the inner court: for, though these are mentioned in Scripture, yet they refer, not to Solomon's Temple, or to Herod's, but to the yet future Temple of which we read in the prophecy of Ezekiel xl. 22, 31. So confidently is this reference made that proof of the conclusion is found in the fact that the first of these fifteen Psalms (Ps. cxx.) consists of *seven* verses, and the second (Ps. cxxi.) consists of *eight*.

But, we ask, Is there anything in this ingenuity to interest the mind, to touch the feelings, or to satisfy the heart?

(2). Luther,‡ followed by some modern interpreters, renders the title, "A song in the higher choir:" the choir being in an elevated position, "on the stairs or some high place," that they might be better heard.

(3). Calvin's idea was that the name was connected with music; and that they were so called because they were sung in a higher key; not that the musical notes rose by degrees in succession.

(4). Bishop Jebb associates these Psalms with the "going up" of the Ark to Mount Zion.

* *Middoth* (Temple Measures) ii. 5. *Succah* (Tabernacles), 1b.

† *Succah* 53a.

‡ *Commentary on the Psalms of Degrees*, 1577.

(5). Tremellius says the title means "a most excellent song," i.e., a song of high degree (quoted by John Trapp).

(6). Gesenius, De Wette, Franz Delitzsch, Dr. Edersheim, and others suppose that the term "ascents" refers to a gradation in the synthetic arrangement of the parallel lines, by which a word or thought in one line is repeated or expanded in the following line.

This latter is very interesting as a philological fact; but whether it has anything to do with the word "ascents" is quite another matter.

However attractive the fact may appear in itself, it is certainly inadequate as an explanation of the word "ascents," inasmuch as (1) that not all of these Psalms possess this feature: and (2) that the same feature is found in other Psalms which are not in this collection.

(7). A very popular, and perhaps the commonest view is that they are all Post-Exilic; and related only to the return of the Exiles from Babylon.

(8). Another view refers them to the going up of Israel to the Feasts at Jerusalem three times in the year. This view is referred by some to the Temple of Solomon, and by others to the Second Temple. This interpretation is as old as Aquila (about 130 A.D.), Symmachus (Cent. II. A.D.), Chrysostom (Cent. IV. A.D.), Theodoret (about 450 A.D.), and Euthymius (about 1118 A.D.) And among Moderns by Ewald, Hengstenberg, Christopher Wordsworth, and others.

It is reflected in the titles of works upon these Psalms: *Songs of the Going-Up*; *The Gradual Psalms*, (Rev. H. T. Armfield, Lond., 1874); *The Pilgrim Psalms* (Dr. N. McMichael, 1860; and Samuel Cox, 1874); *The Songs of the Temple Pilgrims* (Dr. R. Nisbet, 1863); *The Caravan and the Temple, and Songs of the Pilgrims* (E. J. Robinson, 1878); *The Book of Psalms* (Bishop Perowne, 1868); *The Land and the Book* (W. H. Thomson, 1881); *The Treasury of David* (C. H. Spurgeon, 1882).

But this view may be summed up in the words of Professor Cheyne: "The majority of these Psalms, ['Songs of Degrees'] however, have, as it seems, *nothing at all to do with pilgrimages*. The meaning of the expression cannot be regarded as finally determined."

(9). A variation of this interpretation is greatly in favour with teachers among the Plymouth Brethren, who see in these Songs of Pilgrimage a reference to the future return of Israel to their Land and Temple, when these Psalms will receive their real application or fulfilment. There may be this future *application*, but it does nothing towards furnishing us with the *interpretation* we are seeking.

(10). There is the School of Commentators, who, leaving all conjectures as to the "letter" of Scripture, find only spiritual references in them to the Church or to experience, as they do in all other Scriptures, though they plainly speak only of Israel, Judah, Jerusalem, and Zion.

This view is reflected in such books as "*Ascents of the Soul*,"* which sees in these Psalms only language which sets

**The Ascents of the Soul: or, David's mount towards God's House.* The book is in Italian, by Geo. Francesco Loredano, Venice, 1656. Englished by Lord Coleraine, 1681.

La Scala Santa: A scale of Devotion, Lord Coleraine.

The Golden Diary of Heart Converse with Jesus in the Book of Psalms, by Dr. Edersheim, Lond., 1877.

forth the rising of the heart from deepest distress of mind to the highest joy and delight.

Of one and all of these interpretations we may well ask, *Cui bono?* What if any one of them be the correct solution? What then? What is the interpretation associated with their setting? What is the lesson to be learnt from it? What is there worthy of being handed down to us, as "written for our learning"?

Nothing! we cannot be satisfied with such views as these; which are "views" and nothing more.

We must look further for the key to something more instructive, more substantial, and more satisfactory.

It is only now that we can form a true judgment as to the value of Dr. J. W. Thirtle's discovery as to the other titles of the Psalms.* Not that the correct interpretation of this title comes in the same category, or is to have its mystery unlocked by exactly the same key.

The key is quite different. It was suggested more than two hundred and fifty years ago (as we have said), but, not until Dr. Thirtle's discovery, were we in a proper condition to use the suggestion. Not until we realised how much there is in all these titles were we disposed and ready to see how much there must be in this.

Indeed it is not many years since Dr. Thirtle himself came across the key in a book by Abraham Wolfson, published in Warsaw, 1882, and referred to at length in the Quarterly Magazine *Hebraica* (predecessor of the *American Journal of Semitic Languages*). He saw it, but put it aside.

Quite recently we came across it ourselves in reading Dr. John Lightfoot's Works; and we should doubtless have passed it by without further thought but for Dr. Thirtle's discovery as to the importance of the titles in general.

Although thus twice anticipated by others, Dr. Thirtle's discovery is absolutely independent, causing us to notice Lightfoot's reference, and himself to remember Wolfson's book.

In his work on "The Titles of the Psalms,"* Dr. Thirtle said of this title ("A Song of Degrees"), in a footnote to Ps. cxx. on page 361:—

"The title is a problem: and the specific purpose of these Songs still awaits satisfactory explanation."

Much has been said in the two years since those words were written; and an "explanation" is now forthcoming which is not only perfectly "satisfactory," but which does honour to the Word of God, and is worthy of the great subject of these Psalms.

In a word, the explanation has been advanced and made secure by such a discrimination of the Inscriptions as was contended for by Dr. Thirtle, and made clear to readers of *Things to Come* in a series of papers on the Psalm-Titles in 1905 and 1906.

This explanation we propose to give in our six succeeding Numbers.

*"*The Titles of the Psalms: Their Nature and Meaning Explained*," by James William Thirtle, LL.D., D.D. London, 1905: Henry Frowde. Price 6s.

"THE LORD'S DAY."

(REV. i. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 78.)

It is not until after this that we have the unquestioned evidence as to the first and earliest use of the expression,

THE LORD'S DAY,

as meaning "the first day of the week," or our Sunday.

From this point, therefore, we are all at one; for it is not until now that we find any trace of the expression, "the Lord's day."

We have had the adjective *κυριακός* used in connection with various nouns, implied or expressed; but not yet in connection with the noun "day."

The earliest writer to use the expression is DIONYSIUS, Bishop of Corinth, A.D. 175.

In a letter to the Church in Rome (a fragment of which is preserved in Eusebius*), he says: "To-day we kept the Lord's holy day, in which we read your letter."

IRENÆUS, Bishop of Lyons (about A.D. 178; died 202), is the next to use it. He discusses the point whether Easter should be kept as in the Eastern Churches, "on the Passover day, or on the Lord's Day."†

THE GOSPEL OF PETER is an apocryphal writing,‡ of which only fragments remain.

It is the subject of a letter, written by Serapion, Bishop of Antioch, during the last decade of Century II., which is preserved by Eusebius.§ It was condemned by Serapion, both because it owed its origin to the *Docetae*,|| and because it contained additions to "the true teaching about the Saviour." Nevertheless, it is good evidence of the fact that the adjective, *ἡ κυριακή*, is used for the actual day of Christ's resurrection: and hence, as he says also, "He that observes the precepts of the Gospel makes that to be the Lord's day, while he casts away every evil thought, and takes to him the true *gnostic* thoughts of wisdom and knowledge, thereby glorifying the resurrection of the Lord."¶

But, as his date is A.D. 194, his testimony needs no comment: and, as the Rev. Newport I. D. White remarks, in *Hastings's Dictionary of the Bible*,** it "betrays at once, by the anachronism, a second century writer."

Though some put the date of this fragment as early as A.D. 150, it can hardly be regarded as earlier than DIONYSIUS.

CLEMENT OF ALEXANDRIA (A.D. 194), is the next

* *Hist. Ecc.* iv. 23.

† This also is preserved and quoted by Eusebius. *Hist. Ecc.* v. 23.

‡ Which has a place with other similar works: e.g.: *The Acts of Peter, The Preaching of Peter, The Apocalypse of Peter, and The Judgment of Peter.*

§ *Hist. Ecc.* vi. 11.

|| Heretics of Century II. who, believing the Oriental philosophy as to the impurity of matter, denied the real humanity of Christ.

¶ See Clement, *Strom.* vii.

** Art., "Lord's Day," vol. iii., p. 139.

writer quoted. He thinks* he discovers a reference to the Lord's Day in Plato's expression, "the eighth day."†

TERTULLIAN of Carthage (A.D. 200) is the next. He writes in Latin; and hence, his evidence is not decisive; for he uses the Latin expression *Dies Solis* (day of the Sun) as well as *Dies Dominicus*; ‡ so that the latter expression may be used in the same sense and with the transferred synonymous meaning.

It is hardly necessary to multiply these examples, because the practice became more and more general. Moreover, it is impossible to tell, in the case of the Latin Fathers, the exact sense in which they use the word "Lord's;" seeing the Pagan expression, *dies Dominica*, is at least neutral; and it is sometimes difficult for us to decide whether it refers to the Lord Sun, or to the Lord Christ.

One thing is certain: and that is: *that these Fathers never base their use of the expression on Rev. i. 10.*

It is hardly fair, therefore, for others to do for these Fathers that which they never did for themselves.§

The three names, "Sabbath," "Sunday," and "the Lord's Day," have struggled on in our own country. Shakespeare makes Shylock, the Jew, speak of the *Subbath* (*Merchant of Venice*, iv. 1, 36); and Hamlet, as a Gentile, speak of the *Sunday* (*Hamlet*, Act i. Sc. 1).

At the Savoy Conference in England, in 1661, the Presbyterians desired that the expression "*the Lord's Day*" might be everywhere used instead of *Sunday*.|| The reply of the Episcopalians was that "the word *Sunday* is ancient, as may be seen from Justin Martyr (*Apol. prim.* pp. 97, 98), and therefore not to be left off."¶

This, then, is the result of our historical investigation: and it may be thus summed up:—

1. The original New Testament name was "the first day of the week."
2. It was sometimes called the "eighth" day by post-Biblical writers of Century II.
3. It was also called the Sun's-day.
4. Then, as it was "the day of Lord Sun" (*Dies Domini Solis*), the transition easily passed into "the Lord's Day." But this was never based on Rev. i. 10:

* *Strom.* v.

† Plato, *Rep.* Bk. x. c. 14 (p. 616 B).

‡ *Apol.* c. 16; *de Corona* c. 3 and 13.

§ We may mention the names of ORIGEN (about 230), *adv. Celsus* viii. 22.

JULIUS AFRICANUS (about 220), *De Temp.* v.

COMMODIAN (about 270), *Instruct. adv. Gentium Deos*, 985.

EPIPHANIUS (368-403), *Har.* 75.

PETER, Bishop of Alexandria (about 300).

CYPRIAN, Bishop of Carthage, beheaded A.D. 258, has been quoted: but he is evidence only for the "eighth" day and the "first." (*Epist.* lix.).

But all these are subsequent to A.D. 175, our admitted date. It is needless, therefore, to dwell on their evidence, or to lengthen the list.

|| There is a strange confusion of the titles in the Report of the Committee of the Lambeth Conference (1888). Article 2 says: "That, from the time of our Lord's resurrection, the first day of the week was observed as a sacred day of joy by Christians, and was ere long adopted by the Church as the Christian Sabbath or 'the Lord's Day.'"

but, either on the heathen or Pagan name; or, on Psalm cxviii. 24, "This is the day which the LORD hath made: we will rejoice and be glad in it."

Dr. Hessey bears witness to the well-known fact that the Fathers often quote Ps. cxviii. 24 as a direct prophecy of "the Lord's Day;"* and Hengstenberg animadverts on the employment of this Psalm as an argument by Dwight and others.

It is very strange that the Fathers should have referred to Ps. cxviii. 24, when Rev. i. 10 would have served their purpose so much better, if the name, "the Lord's Day," had "become usual" when John wrote the Revelation (say A.D. 95).

So far is this from being the case, that we do not meet with it at all until eighty years later. That is to say: that, even though several of the Fathers wrote on the very subject of the observance of a special day as a day for worship, they employ the expressions in common use; but the name, "the Lord's Day," is not one of them, until nearly a century had passed away.

Even then, there is evidence to show that it was used from quite a different reason altogether.

After it was once so used, it matters not *how many* Fathers used it. We have given the names of all who wrote in the first two centuries; and this is sufficient: for, that the name was freely used later is not in dispute.

What is in dispute is that, if John used an expression (the Lord's Day), which as a matter of fact is shown to be *not in common use*, for "the first day of the week," the presumption is that he *did not mean* "the first day of the week;" seeing that expression, as a name for that day, was "neither obsolete nor even obsolescent;" but was used by himself in his Gospel, by St. Luke in the Acts, by St. Paul in the Epistles, and by *all the Fathers down to A.D. 175*.

When, therefore, we find John using the expression, "the Lord's Day," we must seek for an explanation more in accordance with historical facts, and better attested by documentary evidence. Moreover, we must look for an interpretation more worthy of the dignity of Holy Scripture itself.

The objections to the interpretation here advocated may be thus summed up:—

(1) That John, having mentioned the *place* (Patmos), would naturally connect with it the *time*. It may seem "natural"; but this can hardly be admitted as evidence in itself; and certainly fails to nullify all the positive evidence that has been adduced.

(2) That there are writers quoted *prior* to the date we concede (A.D. 175). But some of these do not use either the adjective or the noun; while others use the adjective with *another* noun implied or expressed.

(3) That writers *later* than A.D. 175 use the expression. But these do not, of course, affect our position, or strengthen that of objectors.

(4) For the same reason the unbroken Ecclesiastical

* Dr. Hessey himself so uses Ps. cxviii. 24 as the text of one of his Lectures; and quotes Athanasius, Bp. of Alexandria, A.D. 326 (*De Sabbatis et de Circumcisione*). See pages 3, 91; and Notes on pages 345, 390.

usage is without any weight; as it is admitted, and is unquestioned. But it does not affect Rev. i. 10.

(5) The objection that seems to be most relied upon is that the writer of the Apocalypse would not have used the Adjective, κυριακός (*kuriakos*), *Lordly*, had he meant the Day of the Lord; but would have used the full expression, as it is invariably in the Old Testament.

This, which is supposed to be the most conclusive objection, becomes, in fact, the weightiest evidence of all in favour of our position.

In the first place, it must be remarked that, as regards the Old Testament, there is no adjective for "lordly" in the Hebrew language.* Hence, whatever is spoken of as being "the Lord's" is always expressed in Hebrew as being "of the Lord."

This is generally translated literally "of the Lord": but frequently, also, it is rendered by the adjective "*Lord's*." Hence, the Hebrew "on the side of the LORD" is translated "on the LORD's side" (Ex. xxxii. 26); "the portion of the LORD" is translated "the LORD's portion" (Deut. xxxii. 9); "the anointed of the LORD" is rendered "the LORD's anointed" (1 Sam. xvi. 6, &c.); "the doing of the LORD" is rendered "the LORD's doing" (Ps. cxviii. 23); "the Passover of the LORD" is rendered "the LORD's Passover" (Ex. xii. 11).

There is no reason whatever why, in every case, "the Day of the LORD" should not have been, in the same way, rendered "the LORD's Day."

Indeed, in many cases, in the R.V. as well as the A.V., we have examples of *both modes of rendering when the very same Noun is in question*.

Thus, though we have the Hebrew, "the house of the LORD," generally and literally so rendered, yet we have, also, the rendering "the LORD's house" (Ps. cxvi. 19. Isa. ii. 2. Jer. li. 51. Hag. i. 2).

In like manner, we have "the people of the LORD" (Ezek. xxxvi. 20), but we have also "the LORD's people" (1 Sam. ii. 24. 2 Kings xi. 17).

We have "the mercy of the LORD" (Ps. ciii. 17), but, also, "the LORD's mercies" (Lam. iii. 22).

We have "the vengeance of the LORD" (Jer. l. 15), but, also, "the LORD's vengeance" (Is. xxxiv. 8. Jer. li. 6).

We have "the Table of the LORD" (Mal. i. 7, 12), but, also, "the LORD's Table" (1 Cor. x. 21).†

We have, generally, "the name of the Lord," but, also, "the LORD's name" (Ps. cxiii. 3).

We have "the messenger of the LORD" (Mal. ii. 7), but, also, "the LORD's messenger" (Hag. i. 13).

So far, then, from furnishing any evidence as to a difference of meaning of "the Lord's Day" in Rev. i. 10, that meaning is conclusively shown to be *the exact equivalent of the Hebrew* "the Day of the LORD," as

* In English we have the adjective *lordly*; but usage does not allow us to employ it in this sense: we are therefore forced to use the possessive case of the Noun, *Lord's*.

† Notwithstanding the fact that the Greek is exactly like the Hebrew:—"the Table of the Lord."

witnessed by the alternative renderings of both the A.V. and R.V.*

Indeed, if the Translators or Revisers had chosen to render it "the Lord's Day" in *every* passage, as they have in many, this objection could never have been made.

(To be concluded in our next.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Continued from page 84.)

PERIOD V.

THE SIEGE AND FALL OF JERUSALEM, B.C., 588.

2 Kings xxv.

2 Chron. xxxvi. 17-21.

Jer. xxi.; Ezek. xxiv.

Jer. xxxiv.; xxxvii.; xxxii.;

xxx.; xxxi.; xxxiii.; xxxviii.;

xxxix. 15-18 & Lamentations

IN the 9th year of Zedekiah's reign, the 10th day of the 10th month, the siege of Jerusalem commenced, and lasted until the fall of the city—exactly one year and six months.

The most detailed account is given to this period which proved to Jeremiah one long tremendous strain on mind and body. It was a forecast of another period to come, in which the last terrible week of his Messiah's life-story would be the most minutely recorded in the Gospel Narratives.

The last king of Judah was more ready to listen to Jeremiah than his predecessors, and would have followed his counsel only he was afraid to do so. He sent Pashur and Zephaniah to request him to enquire of the LORD, and Jeremiah's answer was definite. God was against both city and people, and Nebuchadnezzar would succeed. All hope of saving the city was at an end; but its inhabitants would be secure if they deserted to the Chaldeans, and a last appeal was made to the House of David to act righteously (Jer. xxi.).

Far away in Mesopotamia Ezekiel was writing the name of the day on which the Babylonians commenced the siege. As a sign of the approaching desolation, he was told that the desire of his eyes would be taken from him at a stroke. In the morning he spoke to the people, and in the evening his wife died. By command he showed no external signs of grief. The mystified people asked:—"Wilt thou not tell us what these things are to us that thou doest so?" He replied to them that when the news would reach them of the destruction of "the desire of *their* eyes" they would be unable to

* As a matter of fact, there is *one* day in the week which the Lord has claimed as His own: but that is the "seventh day," not the first. (Is. lviii. 13. Mark ii. 28.)

mourn outwardly in the conqueror's country, but should "moan one toward another."

During the whole of the siege, eighteen months, Ezekiel spoke no more concerning Judah by the LORD'S appointment (Ezek. xxiv.).

And now the Chaldean army had closed round the fated city, and the word of the LORD came again to Jeremiah with another message for Zedekiah. He was told that the city would be taken and set on fire, and that he himself would be caught and taken a prisoner to Babylon; but the mode of his death would not be attended with the indignities that happened to Jehoiakim. He would die in peace and be buried with honour.

These words were spoken to the king just when all the cities had fallen into the enemies' hands, except Lachish, Azekah, and Jerusalem.

Zedekiah, now thoroughly aroused and frightened, endeavoured to propitiate the people who had been so miserably oppressed under him and his predecessors. They were leaving the city in numbers and falling off to the enemy, preferring the protection of the Chaldeans to the tender mercies of a proud and cruel nobility. The broken Law of Moses was re-enacted, and liberty to all Hebrew slaves was proclaimed; but this leniency was of short duration. News came in that the Egyptian army was advancing to the relief of the city, and that the Chaldeans were withdrawing their forces in order to go and meet it. This change in the aspect of affairs without, changed also the conduct of the nobles within; the masses were again enslaved, and their insincere covenant with God broken (Jer. xxxiv.).

Jeremiah was, at present, free to go in and out among the people. For the second time he received a message from the king, saying:—"Pray now unto the LORD our God for us." Zedekiah, weak and wicked as he was, by no means despised the word of God through His servant, and would have followed Jeremiah's counsel had he not been in servile fear of his own subjects. His only answer was that the Egyptians would soon retreat back to their own country, the Chaldeans resume the siege, and finally take the city and burn it with fire.

During the short time the siege was raised, Jeremiah took the opportunity to attempt to get to his native Anathoth, about three miles distant, upon business matters connected with his property there. The way to it led through the gate of Benjamin, and here he was seized by one of his enemies, Irijah, grandson of that Hananiah who had died by his prediction. Irijah, delighted to have an excuse to bring a charge against him, accused him of falling away to the enemy, and Jeremiah's denial, "It is false," was not listened to. He was brought before the princes, who wreaked their malice upon him by a cruel beating and imprisonment in the house of Jonathan the scribe. He remained here in the worst part of the prison, the dungeon house, for many days, until Zedekiah sent to him for the third time. He did this secretly, for fear of the princes, and fetched the prophet into his own house. Then he asked him, Was there any word from the LORD? Jeremiah said: "There is," and he told

him that he would fall into the hand of Nebuchadnezzar. It speaks well for the king, inasmuch as he never resented Jeremiah's plain speaking, or ever treated him badly; on the contrary, he befriended him whenever he could. On this occasion he did so. The miseries endured by Jeremiah in the dungeon had been so dreadful that he implored the king not to send him back to it. Zedekiah accordingly gave orders for him to be placed in the court of the guard, and that he was to receive daily a loaf from the bakers' street so long as there was bread to be had in the city (Jer. xxxvii).

But the king, although secretly favouring Jeremiah, dared not seem to befriend him openly, so shut him up in the court of the guard in pretended anger, saying:—"Wherefore dost thou prophesy . . . ye shall not prosper?"

While he was here, Jeremiah had a visit from his cousin, Hanamel, who came to ask him to buy his land at Anathoth, as the right of redemption was his, being the nearest kinsman. Jeremiah bought the land from Hanamel, and then, having signed the deed of purchase, he gave it to Baruch, saying:—"Thus saith the LORD, take these deeds . . . and put them in an earthen vessel, that they may continue many days. For thus saith the LORD of Hosts, the God of Israel:—'Houses and fields and vineyards shall yet again be bought in this land.'"

The prayer that followed his signing of the deed of purchase is a model of a prayer in perplexity. We would do well to imitate it when the ways of God seem especially incomprehensible. He communed with God about His Majesty and power:—"There is nothing too hard for Thee; His past mercies and wonderful works; His fulfilment of His promises, and of His threatenings of woe to the city by the Chaldeans; "and now Thou hast said unto me, O Lord GOD, 'Buy thee the field for money, and call witnesses; whereas the city is given into the hands of the Chaldeans.'"

In answer, the Lord repeated Jeremiah's words in the form of a question: "Behold, I am Jehovah, the God of all flesh: is there anything too hard for Me?" It was quite true the fate of the city was sealed on account of the iniquity of Judah. "They have turned unto Me the back, and not the face;" but there would come a time when "I will gather them out of all the countries . . . and I will bring them again unto this place . . . and I will put My fear in their hearts that they shall not depart from Me . . . and fields shall be bought in this land . . . for I will cause their captivity to return, saith Jehovah'" (Jer. xxxii.).

Yet deeper revelations were unfolded to the prophet while still imprisoned in the court of the guard. (Jer. xxx., xxxi., xxxiii.). Visions, not only of the Restoration to the land, but to the favour of God through the Mediatorship of their Prince (Glorious One), of "themselves;" "of David's Line;" His name, "Jehovah our Righteousness" (chap. xxiii. 5).

Messianic predictions of a Divine Man were indeed "great and difficult" things to Jeremiah (xxxiii. 3). The most difficult of paradoxes and yet the explanation of

them all. The solution of God's healing power over against "incurable hurt;" of His "tempest of fury" sweeping to destruction, over against His "everlasting Love" drawing on to Salvation.

The "Great Light" that has arisen upon us has cleared away this mist of perplexity—why the God of Love, in the midst of His people, became their destroying Angel; while the Son of LOVE rebuked his disciples for their reference to that very attribute (Luke ix. 54).

If Christ had not taken our humanity upon Him, His holy nature could not have endured that daily contact with sin (Mark ix. 19) without an outburst of wrath upon the sinner (Deut. ix. Psalm lxxviii. 31. 1 Cor. x. 9, 10). He became Man to save men; but He also became Man as the only way He could live in the presence of man's sin without becoming a consuming fire (Heb. xii. 29).

Jeremiah was now openly preaching the policy of non-resistance, and advising the people to save their lives by joining the deserters outside. Four of his enemies listened to his words and reported them to the princes. They appealed to the king: "Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city." Desertions were growing alarmingly frequent, even among its defenders. Zedekiah was too weak to go against them, and told them so. Then they took the prophet and threw him into the dungeon of Malchiah, the king's son. It was a filthy hole under the floor of the court of the guard, and into this was he lowered by cords and sank in its mire. He was left there to die; but one friend he had, brave enough to face consequences for his sake—an African, with a hero's heart. This man, Ebed-melech, hunted the city for the king. He found him, sitting in the gate of Benjamin, where Jeremiah had been arrested as a deserter, and informed him of the prophet's danger. There was now no more bread to be had in the city, and he would soon die of hunger. The king at once gave him leave to rescue him, bidding him take thirty men to help him in case of opposition. Ebed-melech was a man of thought. He guessed that the poor prisoner was by this time too faint to help himself; so first he went into the king's house to search for old pieces of cloth which he found under the treasury: by his directions they were fixed to the loops of the cords and let down to Jeremiah, who placed them under his arms, and in this way he was drawn up out of his living death (Jer. xxxviii.).

His terrible experience was not easy to be forgotten, and in his great Threnody, he alludes to the time when he was gasping for breath in that horrible pit, the name of which in the original means "to bend oneself."

But so long as there was life at all in Jeremiah, there too was the spirit of prayer, and the consciousness of the Divine Presence: "I called upon Thy Name, O LORD, out of the lowest dungeon. Thou heardest my voice; hide not Thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not" (Lam. iii. 53-57).

For the fourth and last time, Zedekiah summoned Jeremiah to a private interview, choosing the Temple

that they might be free from observation. "I will ask thee a thing, hide nothing from me." "If I declare it unto thee," said Jeremiah, "wilt thou not surely put me to death? and if I give thee counsel thou wilt not hearken unto me." The king replied with a solemn asseveration, "As the LORD liveth that made us this soul, I will not put thee to death, neither will I give thee into the hands of these men that seek thy life." The conversation between the two is most interesting and pathetic. If Zedekiah had only taken this, his best friend's advice, even now, all would have been well. The king acknowledged Jehovah as his true God, and He who listens to all mens' words, graciously warned him once more: "Thus saith the LORD, If thou wilt go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; but if thou wilt not go forth . . . then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." "I am afraid," answered Zedekiah, "of the Jews that are fallen away to the Chaldeans lest they deliver me into their hands and they mock me." Jeremiah insisted that they would not do so, and besought the king, at all costs, to obey God, pointing out the disastrous results of the siege.

It was all of no use; the king would not make up his mind; and so the conversation ended, with a glimpse into the real cause of his vacillation. He was, in truth, afraid of the princes, and cautioned Jeremiah to keep silent. If he were asked any questions he was to say that he made petition to the king not to send him back to die in Jonathan's house. No sooner had Jeremiah left the king's presence than he was seized upon by the princes on the alert to cross-question him: and he told them what the king bade him. He remained in the court of the guard till the city was taken (Jer. xxxviii.).

The last incident recorded before its fall relates to the faithful Ethiopian who saved Jeremiah's life. "I will deliver thee in that day," said the LORD to Ebed-melech, "and thou shalt not be delivered into the hand of the men of whom thou art afraid." King and eunuch both received the same promise; but only the one proved its truth: "Because thou hast put thy trust in Me saith the LORD" (Jer. xxxix. 15-18).

The state of the city was appalling. Famine stalked the streets. The nobles, haggard and withered, with hollow-cheeked discoloured faces, were unrecognisable in the thoroughfares. The children fell for weakness, and died of hunger as they lay. Their mothers, crazed with want, fed upon the poor little corpses. And exactly the same scenes, the same horrors, were described by Josephus, 660 years later, as were depicted by Jeremiah in Lamentations.

Oh, self-willed nation: the world learns a lesson from such needless suffering: the Messiah's tears over that self-same city, His anguish and death, re-echo the same truth as it ever did through the past ages: "I would . . . but ye would not."

The great Lord of Love, having done his utmost to

save, must stand aside weeping when man's will rushes him blindly on to ruin.

(To be concluded in our next.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Sunderland)-

(Continued from page 83.)

THE Fourth Consequence of the Coming of the Lord to the Air will be:—

4. THE JUDGMENT OF THE SAINTS AT THE SEAT OF CHRIST.

"We must all appear before the Judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

In order to rightly understand the setting of this verse, we will go back a little and obtain the drift of the whole passage, iv. 8—v. 10. There are here seven divisions of thought:—

(1). PRESENT TRIAL (iv. 8-18).

We are troubled, perplexed, persecuted, cast down, and delivered unto death, always for Jesus' sake, because we do not, and will not fix our gaze upon the visible and temporal things. But this will not last for ever; for us there is

(2). A BLESSED PROSPECT (v. 1).

"We know that if the earthly house of our bodily frame be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

The word "if" does not introduce any doubt as to the fact stated, but has the force of "when." When this dissolution comes, then—There are here, at least seven distinct thoughts bearing upon our prospect, as follows:

(i.) When the earthly house of our bodily frame is dissolved,

Then it will be dissolved as we have seen.

(ii.) We have a building, a house;

Not a temporary tent, but a permanent home.

(iii.) Not made with hands.

What hands can make, hands can destroy.

(iv.) In the heavens.

We are a heavenly, not an earthly, people.

(v.) Eternal.

We have seen that our glorified body is such.

(vi.) From God.

He will give it us when Christ comes.

(vii.) We know that we shall have it.

(3). AN EARNEST DESIRE (2-4).

So long as we are in the tent, we do groan, being burdened; not that we want our tent to fall away, unless indeed we may go straight into our new house; but it is for this very thing we long, that between the tent and the house our spirits may not have to be unclothed.

Now it seems clear that three states are presented to us here:—

The Present state—our spirit in a temporary tent.

The Intermediate state—our spirit unclothed.

The Future state—our spirit in a permanent house.

The Apostle earnestly desires to go right out of the

first into the last, without passing through the second, and this will be the blessed portion of all who are alive when Christ comes.

"Oh joy, oh delight, should we go without dying,
No sickness, no sadness, no dread, and no crying;
Caught up through the clouds with our Lord into
glory,
When Jesus receives His own."

(4). AN ETERNAL PURPOSE (5).

"He that wrought us out for this very thing is God,
Who gave unto us the earnest of the Spirit."

This is proof of what has already been said, that the redemption of our bodies was an integral part of the work of redemption, from all eternity, and God has given us the assurance of it, not only in the Word without, but by the Spirit within.

(5). AN ENCOURAGING ALTERNATIVE (6-8).

But if the Lord does not come while we wait, all is well, for we shall be with Him, and in His Presence we shall not be sensible of our nakedness. Therefore, we are always of good courage. It is good to be in the body; it is better to be absent from the body; and it is best to be in the glorified house: but if we cannot just at once obtain the best, we are willing to exchange the good for the better.

(6). A PERPETUAL AIM (9).

"Wherefore also we are ambitious whither at home or absent, to be well-pleasing unto Him."

It may not be the Divine will to grant us even the better, just now; very well, we will accept the good, and live only to be well-pleasing to Him.

(7). A GOVERNING MOTIVE (10).

"For we must all be made manifest before the Judgment Seat of Christ."

It will now be seen how vitally connected is this verse with all that has gone before, and in the light of that it must be interpreted.

To ask and answer four simple questions may help us to better understand this passage.

(i.) WHO are the persons here referred to? "WE—all."

The same people who are troubled, distressed, perplexed, persecuted: the same who know that they have a house in the heavens when they quit their tent on earth, and who make it their ambition to be well-pleasing to Christ. And who are they? Manifestly, only redeemed men and women: none others are included in this Judgment.

(ii.) WHERE will these believers be judged? "At the Judgment-seat of Christ."

We may at once distinguish this judgment from two others spoken of in the New Testament, the Judgment of nations (Matt. xxv.), and the Judgment of the lost (Rev. xx.). Between these three Judgments there are at least three lines of marked difference, which should have for ever preserved us from confounding them.

The First, is a Judgment of Believers;

The Second, of Nations;

The Third, of "the Dead, small and great."

The First, is before the Judgment-seat of Christ;

The Second, is before a "Throne of Glory;"

The Third, is before "the Great White Throne."

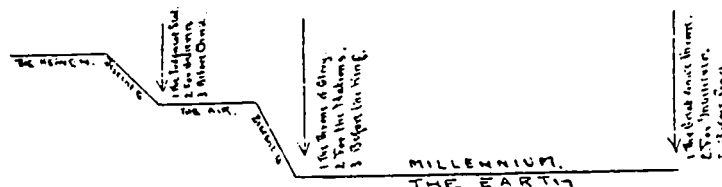
The First, is before *Christ*;

The Second, is before the *King*;

The Third, is before *God*.

Once come to think of all these as being but one thing, and you will have lost a key to the interpretation of the New Testament. It is to be feared, however, that the majority of Christians are not in a position to lose it, for the simple reason that they have never found it; but it is to help such that we now write.

The First of these Judgments is that of the Believers, further dealt with below; the Second is that of the Nations, and is set up when Christ comes again to the Earth, at the dawn of the Millennium; the Third is set up between the Millennium and the time when the Son delivers up the keys of the Kingdom to the Father (1 Cor. xv). We see, then, that they are different, not only in character, but separated from one another by over a thousand years, as follows:—



(iii.) WHEN will this Judgment take place?

We have already spoken briefly of Daniel's Seventy-sevens, but for the answer to our question we must return to it again. From the time that the decree went forth to rebuild the walls of Jerusalem, to the time of the Lord's death, was 483 years or sixty-nine times seven: there remain therefore seven years to complete the Seventy. It seems clear to us that that seven commences when the history of the Jews recommences, and we know that to be when Christ returns for His Church. Of the Seventy-sevens of Daniel, John, in the "Revelation," deals only with the Seventieth; and there, the Spirit through him reveals side by side the events of two spheres, the heavenly and the earthly. At the time that Antichrist is rising and deceiving the Jews on earth, the Church of God is appearing before the Judgment-seat of Christ. Nothing is said in Scripture of the duration of this Judgment, so that we cannot speak of it, but the fact of it is clear, and at the time pointed to.—(To be continued.)

THE WORLD AND ITS GOD.

By PHILIP MAURO.

THIRD PAPER.

(Continued from page 81.)

THE BIBLE SOLUTION.

It is entirely safe to assert that, if any infidel or agnostic philosophy offered an interpretation of the world which explained the facts so clearly as does this Scriptural explanation, it would have received and

would have retained universal acceptance. Why, then, is the explanation given in the Bible so widely rejected? Here again we have an extraordinary phenomenon, and we must look into God's Word to ascertain that this is another effect of the fall of man, namely, the inherited tendency of the natural heart to unbelief.

Yes, the vast system spread over the earth is a perishing system, containing in itself the seeds of decay. "The world passeth away and the lusts thereof" (1 John ii. 17). That fact is plain enough without the statement of Scripture. But what if it be also true, as the Scripture declares, that they who commit themselves to this system and its leader shall surely perish with it and with him! Are you, dear reader, trusting for your safety to your good character, to your pure motives and kindly deeds? or are you perhaps trusting to the chance that it will all come out right somehow? Is your heart occupied with the affairs of this world, its projects and ambitions, and are you, for your future happiness, looking forward to the working out of some detail of the world-system? This, unless Scripture lies in its central part, is the *very purpose* of that world-system; whereas the purpose of God is that our hearts should be occupied with the invisible and eternal things, and our outlook should be for the glorious appearing of the great God and our Saviour Jesus Christ (Titus ii. 13).

In Scripture, then, we find a complete answer to every question which arises in the mind concerning the presence, at all times and everywhere in human nature and human affairs, of sin, sickness, and death, and concerning the presence in the world of accidents, corruption and decay. The answer to every such question is that this is not God's world but Satan's. The characteristics which we observe in the world's organisation, and in the way in which its functions are discharged, are just such as would be expected in an organisation planned and managed by a personage such as the Satan of Scripture is described to be; namely a fallen spiritual being of consummate wisdom, the highest of all created intelligences, the head of vast powers and principalities, but coming short of the power and wisdom of Deity, and existing in a state of rebellion against God.

The great truth that Satan is "the god of this world," which is absolutely needed for the understanding of the existence of evil in the world, and which Almighty God has revealed for the very purpose of guarding us from the manifold dangers arising out of ignorance of it, is missed by many who accept the Bible as the Word of God. These are consequently in much danger, and in needless perplexity, because of the abundant manifestations of evil and imperfection in the world. In the light of this important truth all such perplexity disappears; since it is obvious that those grievous things for whose presence we could not account in God's world, are quite in place in Satan's world.

We read in Scripture that "the *earth* is the Lord's and the fulness thereof." He sends the rain and the sunshine, and gives the increase of the field and the fruits of the earth. But the *world* is Satan's. His ownership of the

world, so far from being questioned in Scripture, is strongly asserted and acknowledged. Satan displayed to the Lord Jesus "*all the kingdoms of the world* and the glory of them" (Matt. iv. 8), and offered to give them to Him upon one condition. Jesus refused the offer, but did not question the ownership. Consequently the world is still Satan's. Jesus acknowledged this at a later time, saying: "The prince of this world cometh and hath nothing in Me" (John xiv. 30), and the last of His apostles, near the close of his long life, described the condition of affairs, saying, "The *whole world* lieth in the evil one" (1 John v. 19). Jesus declared that the world hated Him because He "testified of it that *its works are evil*" (John vii. 7). He did not distinguish or bestow praise on *any* of the works of this world-system upon which men pride themselves, but pronounced them all uncompromisingly and unequivocally *evil*. The man who dares do that is still hated.

It is well at this point to have in mind a further and very striking characteristic of this great organisation which we call "the world." That men should admire it is natural, considering the part which men have played in elaborating and running it; but each individual knows full well that the part he has performed has been largely *forced*. He has been only to a very limited extent a free agent, feeling always, and frequently recognising, *the force of some one, or some thing, unseen and yet potent in the affairs of the world*. This is clearly recognised in that very common expression, "the force of circumstances." What is the force referred to in this conventional phrase? Our object is to identify the person or the thing by whom or by which is exerted the force that makes the world what it is, and that compels men and women to act as they do. Therefore, we take due note of the many evidences of great wisdom, ingenuity, skill and energy which are displayed in the conduct of the world's affairs. We must acknowledge that, by these indications, the great ability of the presiding genius of the world's affairs is fully established. But our observations do not stop there. The evidences on every side of want of foresight, and of failure to anticipate undesirable events and to provide for emergencies, are too numerous and too striking to be overlooked. They are also much too serious to be made light of. Nations arm themselves and make war against other nations; conflagrations sweep over large cities; plague and famine devastate widespread populations; invisible germs of disease strike men, out of the very air and water; buildings collapse and overwhelm multitudes; vessels at sea collide and sink; men oppress their fellows; society separates into hostile classes, whereof the upper stratum can always hear the mutterings of the discontented and oppressed beneath; trusted officials of financial institutions default or enrich themselves by fraudulent practices; commercial organisations thrive by systematic knavery; legislation is almost openly bought and sold; municipal corruption increases more than the population of our large cities; and social morals decay with the increase of wealth and culture.—(To be continued.)

Editor's Table.

ANSWERS TO CORRESPONDENTS.

E. J. S. (Croydon). We have before fully explained such passages as you inquire about, viz., 1 Tim. ii. 4, 10, and 1 John ii. 2, etc. The word "all" must mean either "all" *without exception*, or "all" *without distinction*. It is the latter in all these passages; and must be, because His "will" in 1 Tim. ii. 4 must be done; and in v. 10 His work must be effective.

As to 1 John ii. 1 this meaning is enhanced by the Greek words used for "our" and "ours." The word *our* occurs twice in this verse, as you will observe; the former is the Genitive plural of the personal pronoun ἡμῶν, *hēmōn* (lit. of us): the latter is a special word; viz., the Possessive Pronoun used only of the first person plural (ἡμέτερος, *hēmeteros*), and means, very emphatically, *our own, what is peculiarly our own*, in distinction from all others. This is its constant usage, as you may see by referring to

Acts ii. 11, our tongues.

xxiv. 6, our law.

xxvii. 5, our religion.

Rom. xv. 4, our learning.

2 Tim. iv. 15, our words.

Titus iii. 14, ours.

1 John i. 3, our fellowship.

Hence, in 1 John ii. 1 it must be, not our sins as Jews, but for the sins of the whole world without any distinction as to Jew and Gentile. It does not mean "ours without exception," or there would be no occasion to use this possessive pronoun when the personal pronoun would have served better.

It is not a matter of opinion, but of *fact*. With all this, compare John xii. 32, which is constantly misapplied. "I, if I be lifted up from the earth (speaking of the death He should die) will draw all men unto Me." This is not true if you take the word "all," as meaning *without exception*; but it is blessedly true if we take it as meaning "all" *without distinction*.

You must apply this test to many other passages in which the word "all" occurs; also to the word "world," and "every."

The great contrast is that, whereas heretofore all revelation, atonement, and favour had been confined to the limits of the People of Israel, henceforth these blessings were to be extended to all peoples without any such distinction being made.

D. L. (London). Do not be perplexed about "the Virgin birth" of Christ. It is only another of Satan's attacks on the Living Word. There is no question of Various Readings, as a correspondent of *The Record* recently supposed. Luke ii. 48 is perfectly correct. Mary did say, "Thy father and I have sought Thee." But note the Lord's immediate correction of His mother's mistake, and the gentle but emphatic manner in which His correction was made when He asked (v. 49), "Wist ye not that I must be about MY Father's business?" Nothing could be more pointed or more clear than His correction of Mary's words.

And yet there was a measure of truth in them; for in Luke iii. 23 the word rendered "supposed" is νομίζω (*nomizō*) to reckon according to law, to hold according to legal

custom, or usage. According to the Law, the Lord was, by the marriage of Joseph the son of Jacob, with Mary the daughter of Heli, *legally reckoned* as the son of Joseph.

E. d'O. (Italy). There is nothing in Scripture as to the frequency of taking the Lord's Supper. Hence we find its observance ranges from once or twice a year to six or more times a day.

The Brethrens' weekly act is based on a misconception as to the meaning of "breaking of bread," as we have often shown (see vol. v. pp. 92, 93).

In 1 Cor. xi. 26 "as often as" does not mean *often*; moreover, it is qualified by the Greek particle *ἀν* (*an*) which is untranslatable, but makes what is said *hypothetical, i.e., "as often as (supposing you do it)."*

For anything that is said, once a year would satisfy the text. The Passover (of which it formed a part) was an annual celebration.

"THE SONGS OF DEGREES."

For some time past (as long ago as last year) we promised our readers a series of articles on what are called "The Songs of Degrees." We are very happy to be now in a position to put them in print. The articles have been ready a long time in MS., but we have waited for the issue of Dr. J. W. Thirtle's new book on *Old Testament Problems* before commencing them, so as not to anticipate some of his important discoveries on which we had held happy converse.

Our articles on "The Songs of Degrees" will embrace—

1. Their various Interpretations.
2. Their Origin.
3. Their Authorship.
4. Their Examination.

This latter will take up four articles, making seven in all, and ending (D.V.) in February, 1908.

INSETS.

We have received many letters complaining of the "inset" in our last issue. Will our readers please remember that we are not responsible for these. Local newsvendors can put in anything they please, and no one can say them nay. In the present case, the July inset was inserted, through inadvertence, by our own Publishers, and they have written to say how much they regret the incident.

HEBREWS XI.

After a promise, long delayed, the Editor rejoices that he is well enough to commence a series of Editorials on this important and interesting chapter.

Truly "the well is deep:" but, unlike the Samaritan woman, we have something "to draw with." May the Holy Spirit enable us to draw much of the living water for our refreshment and edification.

NOTTINGHAM.

Readers of *Things to Come* in or near Nottingham may be pleased to hear that a meeting for Bible Study is held at Rose Cottage, Forester Grove, Carlton, on Sunday evenings at 6 o'clock. Communications to be made to Mr. John Williams.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No 159.

SEPTEMBER, 1907.

Vol. XIII. No. 9.

Editorial.

HEBREWS XI.

(Continued from page 87.)

II.—RECKONING BY FAITH (v. 3).

HAVING given the true definition of faith, the Apostle proceeds to give examples of it; showing how men of God in past days lived by it: *i.e.*, how they conducted their lives according to it.

Those whom he calls "the elders,"* in Heb. xi. 1, he speaks of as the "great cloud of witnesses" in ch. xii. 1.

The scope of the whole passage (of which this chapter forms part) is, as we have seen, an exhortation to patience in view of the great tribulations these Hebrew believers were passing through, and of the faithfulness of God to His promises which He had made to them.

God's word was the foundation of all that they hoped for; His faithfulness was all that they had to rest upon.

He points his readers back to the great cloud of witnesses† who had borne such wondrous testimony to the power of a living faith in the living God: to those who had borne witness, not only in their faithful life, but in their martyr-death.

The word rendered "obtained a good report," in Heb. xi. 2 and 39, and "witnesses," in Heb. xii. 1, are cognate.

In the former chapter it is the verb, and in the latter it is the noun. There is no word in the original about "good."

Verse 2 tells us that by (or through) this faith [of theirs]; or by such a faith as this, they were *made witnesses* (by God), or *became witnesses* (for God), and could thus be called, in chap. xii. 1, "a great cloud of witnesses," by faith in the promises which they had received from God, and believing what they had "heard."

They were enabled to bear such wondrous witness; and were strengthened to suffer, and conquer, and to wait patiently for the fulfilment of the promises which they saw, by this faith, "afar off."

* The word is used in its Hebrew sense עֲדָנִים *ancients* (*zekunim*). See Isa. xxiv. 23, which thus implies the *resurrection* of those who are referred to, *i.e.*, not older in age, but people who lived in olden times.

† The word is μάρτυς (*martus*), and is always used of a *judicial witness*, or *deponent*; *i.e.*, one who witnessed with his lips and not with his eyes. Hence the word comes to be limited, to-day, to the greatest of all such witness, a martyr's death.

The word for eye-witness is quite different. It is ἐπόπτης (*epoptēs*), a *looker on*, *spectator*.

It was this, and "by such faith as this," that their example was so necessary, and was such an encouragement for those to whom the Apostle was writing.

The scope of the whole section is (as we have seen), an exhortation and warning against apostasy; and the words immediately preceding are, "We are not of those drawing back to destruction, but of faith, to the saving of the soul."

What it is to be thus, "of faith," is the subject of what follows in chapter xi. Faith has to do with that which is "not seen." The things we hope for are "not seen": as it is written: "Hope that is seen is not hope: for what any one seeth, why doth he yet hope for? But if we hope for what we do not see, then do we with patience wait for it" (Rom. viii. 24, 25). It is to this patient waiting under trial that these Hebrew believers were being exhorted.

Faith is thus the opposite of sight (2 Cor. v. 7). This is the essence of the whole of chapter xi. It begins, in verse 3, with the statement that the events which we see going on around us spring from things that do not appear, but from the fact that God rules and over-rules, and that He has prepared and ordered the ages.

The word rendered "worlds" is not used of the created world, which is κόσμος (*cosmos*), or of the inhabited world, which is οἰκουμένη (*oikoumenē*); or of the ploughed and trodden earth, which is γῆ (*gē*), but it is αἰών (*aiōn*) *age*, which is here in the plural, and means *ages*, or *dispensations*. This is its proper rendering.* It is by faith we perceive (νοοῦμεν, *nooumen*) that the events we see happening around us do not happen by chance.

Even worldly wisdom can see this and say that "there is a hand that shapes our destinies;" that "things are not what they seem;" and that "we cannot judge by appearances."

We see Babylon replacing Israel, Medo-Persia rising up in the place of Babylon; Greece succeeding Persia; Rome succeeding Greece. To the human eye, all these things are seen merely as historical events, but faith can see beneath the surface. It can perceive what the human eye cannot see. It can see the things that are invisible. It can see the "things not seen." How? By "hearing," *i.e.*, "by the word of God." And here, note that the word rendered "word" is not *Logos* (as in Psalm xxxiii. 6 (Sept. xxxii. 6), but *Rhēma*; *i.e.*, not the creative Word, but the *revealed words*. By believing the prophetic words we grasp the fact that these ages were all foreknown to God, and all perfectly ordered by Him.

* This is the sense in which αἰών is used in this Epistle (as else. where). See Heb. i. 3, where the verb ποιέω (*poieō*) is used in the sense of *appoint*, as in chap. iii. 2. See also Heb. vi. 5, where it is used of "the age to come"; and Heb. ix. 26, where the first word "world" is κόσμος (*cosmos*) and means the *created world*, and the second is this word αἰών (*aiōn*) *age*.

This is the force of the word rendered "framed," as may be seen by studying all its occurrences.* It will be at once observed that in no other place is it rendered "framed," while all the other renderings taken together show that the best meaning to give the word in Heb. xi. 3 would be *prepared*, as in the previous chapter (Heb. x. 5). So that the sense of the verse would be, that while the events which we see with our eyes taking place around us do not happen by chance, as judging by appearances, or from the outward phenonema, they seem to do; but are *prepared*, ruled or over-ruled by God, who has, in His own ordering, "the dispensation of the fulness of times" (Eph. i. 10); and orders all "according to the purpose of the ages which He purposed in Christ Jesus our Lord" (Eph. iii. 11. Compare R.V).

It is by faith in what God has revealed in the "faithful sayings" of the prophetic word that we perceive and "understand" this great fact which, to the outward eye of mortal man, is neither seen, nor understood, nor even acknowledged.

The rendering of the third verse, according to this, would be as follows:—

"By faith we perceive (by the word of God) that the ages were prepared, so that, the things we see, come to pass not from things that appear." That is, as we said above, as we walk by faith and not by sight, we understand that we cannot and must not judge by the outward appearances, because in one of His weighty "words" God has told us that He "seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Sam. xvi. 7).

It was by such a faith as this that these elders knew that things were not what they seemed, and therefore did not judge by sight of the outward eye.

Though the Flood *appeared* to be delayed, and the unbelief of others seemed to be encouraged by it, Noah did not judge by those appearances, but believed the words of God as to "things not seen as yet."

It was by such faith as this that Abraham and Sarah, though at first staggered by the words of the angel, yet as soon as they "understood" that they were "the words of God" they considered not the outward appearances of their natural physical condition, but waxed "strong in faith," and believed God as to what they could not see.

It was by "such a faith as this" that Joseph did not consider the circumstances as they appeared to him in Egypt, but believed God as to their going up thence at the set time that He had prepared, even to the very year.

It was by "such a faith as this" that Moses was not deceived by the outward splendour of his royal surroundings in the Court of Egypt, but voluntarily

* *καταρτίσω* (*katartizō*) occurs in the following passages, and is rendered *mend* in Matt. iv. 21. Mark i. 19. *Perfect* (*perfected, made perfect, be perfect, &c.*), in Matt. xxi. 16. Luke vi. 40. 2 Cor. xiii. 11. 1 Thess. iii. 10. Heb. xiii. 21. 1 Peter v. 10; *fitted*, Rom. ix. 22; *restore*, Gal. vi. 1; *framed*, Heb. xi. 3; and *perfectly joined together*, in 1 Cor. i. 10; *prepared*, Heb. x. 5.

surrendered all; *refusing* the treasures; *choosing* the sufferings; and *esteeming* reproach for Christ as better than all. For he judged and "endured as seeing Him who is invisible" (v. 27).

But we must not anticipate.

The whole chapter and all its parts must be studied in the light of this third verse.

It does not carry us back to Creation, and divert our thoughts into such a totally different channel; but, it lays the foundation in no uncertain way for all that is to follow.

This foundation has been hidden from the readers of the Word

- (1). By rendering *αἰῶνες* (*aiōnes*) "worlds" instead of *ages*.
- (2). By rendering *καταρτίσω* (*katartizō*) "framed" instead of *prepared* as in Heb. x. 5; "framed" being a rendering which is not given it in any other of the thirteen passages where it occurs.
- (3). By rendering *γεγονέαι* (*gēgonēnai*) "made" instead of *happened*, or *came to pass*, which is its usual meaning. There are words for *creating* and *making*, but this is not one of them.

It will be seen that verse 3 is not written to teach that there are "more worlds than one;" or that they were created out of nothing; but it is written to give us, at the outset, the secret of the elders' wondrous witness, which consisted in this; that they walked "by faith and not by sight"; and that, therefore, they did not look on the outward appearance or judge by outward phenomena; but, understanding that the ages and dispensations were all prepared by God, they rested on the prophetic Word, and believed that He was overruling all for the accomplishment of His own counsels in them and through them.—(*To be continued.*)

"THE SONGS OF DEGREES."

Psalms cxx.-cxxxiv.

(Continued from page 88.)

II.—THEIR ORIGIN.

WE will first show how the discovery was independently made, and then the steps by which the conclusions were reached.*

All the honour and glory belong to the wondrous perfection of God's Word. There is no need to go beyond its covers. All the wisdom and knowledge necessary are treasured up there. There is no need to go to Tradition, or to the Fathers; no need for us to draw on man's imagination; or for him to exercise his ingenuity. There is no need for deep learning or great thoughts. All that is required is a child-like mind and a spiritual understanding. This latter is the gift of God (1 John v. 20); so that all the praise belongs alone to Him. With this spiritual eyesight even a child can understand; without it the wisest man can know nothing; because "the things of the Spirit of God are . . . spiritually discerned."

The first act of the spiritual mind of one who believes

* As developed in Dr. Thirtle's book OLD TESTAMENT PROBLEMS, described on a subsequent page (108).

God would be like Ezra, to "open the book" and look and see what God has said.

And, on looking at the Titles of these fifteen Psalms, we notice at once the use of the definite article. The Hebrew is—

שִׁיר הַמַּעֲלוֹת (*Shir hamma'aloth*).

"A Song of THE Degrees."

The importance of this fact cannot be over-estimated; for it is evident that certain special and well-known "Degrees" are alluded to. So well-known, indeed, that no further explanation was deemed necessary by the writer.

Those who first used such a Title, and those who were accustomed to read it, knew perfectly well that it was common to take something in a certain Psalm or Song, or some circumstance connected with it, and call the song by that name.*

"A Song of THE Degrees" would therefore be a song about the Degrees, a song relating to certain well-known "Degrees" mentioned in the same Word of God, and therefore likely to be associated with such a song in the mind of the reader.

It is this circumstance to which we owe the otherwise obscure expression, ἐν τοῦ βάτου (*epi tou Batou*), upon, or about the Bush (Mark xii. 26). "Have ye not read in the book of Moses how, in the Bush, God spake unto him saying," etc. The preposition "ἐν" (*epi*) does not mean "in," but *on*, as being connected with. The R.V. renders it "at."

It means, "Have ye not read in the book of Moses, how [in the Scripture] relating to the Bush, God spake saying?"

WHAT "BUSH"?

The answer is self-evident; and the reference to Exodus iii. 6 was so obvious that there was no occasion to add anything further by way of explanation.

So also in 2 Sam. i. 18, where it says that David "bade them teach the children of Judah the — of the bow." What of the "bow?" we may ask; but the usage was so well known by those who read it at the time that the Ellipsis would be automatically supplied by all who heard the expression.

Not seeing this idiom, the A.V. supplies the Ellipsis by adding, in italics, the words "*the use of*" the bow. There must be but few readers who have not stumbled, and asked themselves how it could be that, because David lamented over the death of Jonathan and Saul, the children of Judah were to be taught "the use of the bow."†

The R.V., seeing the idiom, rightly supplies the words "[*the song*] of the bow."‡

Again we ask:

WHAT "Bow"?

and the answer is clear, viz., "the bow of Jonathan,"§ mentioned in verse 22.

* Just as we do to-day. When we speak of "the Song of the Shirt," we mean the well-known song about the shirt.

† As though our English expression "a coach and four" could ever be misunderstood as meaning anything but horses!

‡ We should have preferred to supply "the lamentation of the bow," for that is what this "song" is called in the previous verse.

§ Not "the sword of Saul," be it observed.

So, with regard to "a Song of THE Degrees," we ask:

WHAT "DEGREES"?

And the only "Degrees" of which the Scripture tells us are the Degrees by which the shadow of the sundial of Ahaz went back, as a sign of the fifteen years which were added to the life of Hezekiah.

The record is given in 2 Kings xx. 8-11 as follows; and the emphasis is placed by repetition on the word "Degrees," which is exactly the same Hebrew word in the history as in the titles of these fifteen Psalms.

When Isaiah went in to Hezekiah in his sickness to assure him that he should recover, Hezekiah asked: "What shall be the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah the third day?"

And Isaiah said: "This sign shalt thou have of Jehovah, that Jehovah will do the thing that he hath spoken: Shall the shadow go forward **ten degrees**, or go back **ten degrees**?"

And Hezekiah answered:—"It is a light thing for the shadow to go down **ten degrees**: nay, but let the shadow return backward **ten degrees**."

And Isaiah the prophet cried unto Jehovah, and he brought the shadow **ten degrees** backward, by which it had gone down in the **degrees** (marg.) of Ahaz."

What so reasonable as to conclude that these are THE "degrees" or *steps* of the sundial referred to in the Titles of these fifteen Psalms. No others are mentioned in Scripture to which they can be referred.

We give a view of an ancient sundial, such as was doubtless set up by King Ahaz, and known by his name. The reign of Ahaz immediately preceded that of Hezekiah; and the sundial which he set up would be well known, and in the minds of all. There could be no doubt as to what "degrees" were referred to in these Psalm-Titles.

Our view (on next page) shows the steps on which the shadows fell, thus indicating the hour of the day.

But not only have we this evidence. We have the declaration of Hezekiah's purpose recorded in Isaiah xxxviii. 20.

"Jehovah was ready to save me;

Therefore will we sing my SONGS to the stringed instruments

All the days of our life in the house of Jehovah."

Again may we ask:—

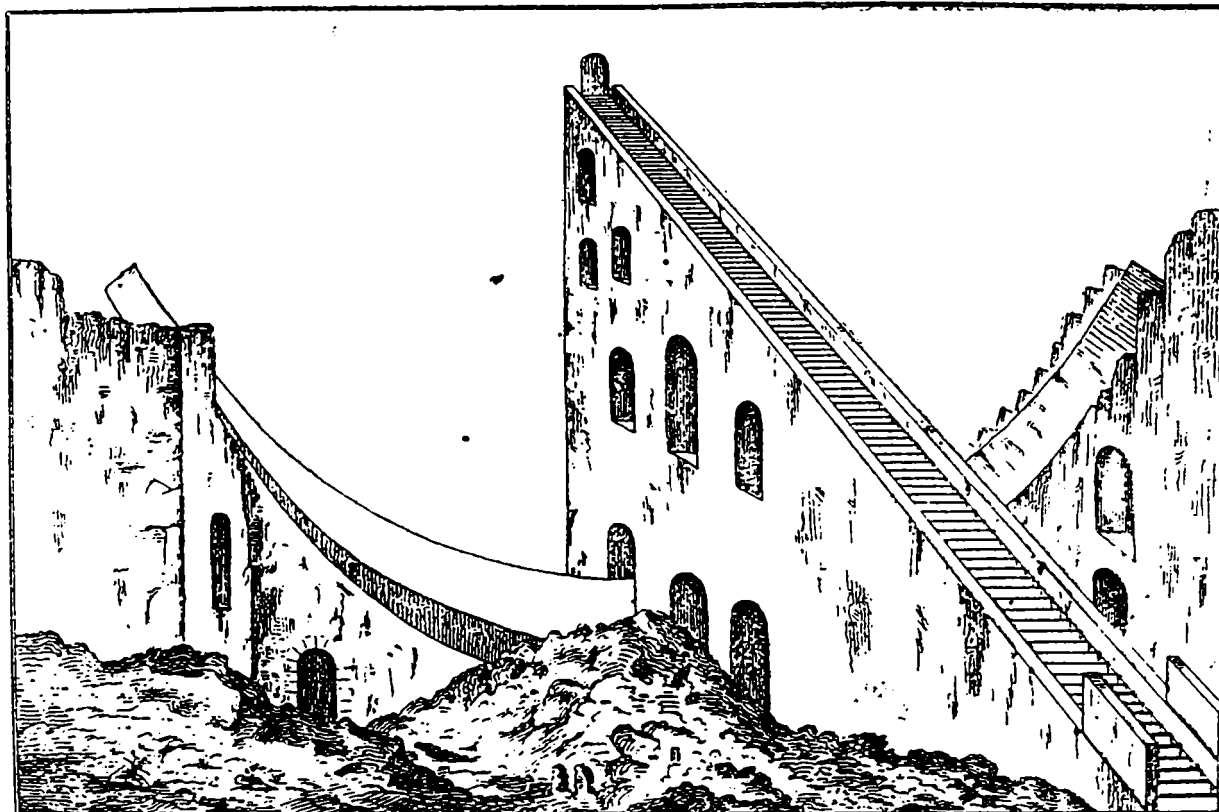
WHAT "SONGS"?

Where are these songs? and where are they to be looked for if not here? Can this resolve of Hezekiah mean anything but "therefore will we sing my songs"

of, or about the Degrees?"

* We are aware that the Hebrew word for "song" in 2 Kings xx. is not the same in Isaiah xxxviii., and in these Psalm Titles. But this is no argument against our conclusion, for the word "song" is clearly implied.

In the Titles, the word is שִׁיר (*shir*) a song. In Isa. xxxviii. 20 the verb is נָגַן (*nāgan*) to perform music, and the noun is cognate נְגִינָה (*neginah*) meaning (1) music, (2) a song, and (3) by the Figure of Metonymy, the subject of a song.



ANCIENT EQUATORIAL SUNDIAL AT THE OBSERVATORY, DELHI.

Instead of reading "A song of the Degrees," we should treat the Genitive as the Genitive of *relation*, and render it "A song relating to THE Degrees."

The shadow of the sundial went back *ten* degrees; and the years added to Hezekiah's life were *fifteen* years. These numbers are reproduced and preserved in these Psalms; for there are fifteen Psalms altogether, corresponding with the fifteen years; ten of which were by Hezekiah, corresponding with the ten degrees.

It went without saying that they were by Hezekiah. He spoke of them as "MY songs." There was no occasion for him to put his name.

The remaining five, already written by others, and thus ready to his hand, he must have selected as being suitable for his purpose in his arrangement of their order, and he found four of David's and one of Solomon's which answered his purpose, and exactly

Job xxx. 9. "Now am I *their song*." This refers to *words*, and not merely to an instrument, as is clear from the next line, "Yea, I am their byword."

Psalms lxix. 12. "I was *the song* of the drunkards."

Psalms lxxvii. 6. "I call to remembrance my *song* in the night." It could hardly be a *tune* that he called to remembrance.

Lam. iii. 14. "I have become. . . their *song* all the day."

In verse 63 we have the word שִׁיר (*shir*) a *song* (the word of the Psalm Title) translated "musick." "I am their musick." (R.V. "I am their song.")

The use of *neginah* in Isaiah, and *shir* in the Psalm Titles merely indicates the manner in which Hezekiah's songs were to be sung. They were to be accompanied by an instrument. The expression being cognate it is difficult to reproduce it in translation. We might say:—"Perform Thy performance;" but the rendering of the A.V. and R.V. cannot be excelled—"sing my songs."

It should be noted that *neginah* is used with *shir* in the superscription of Psalm lxvi. and Psalm lxxvii., which latter is of course the sub-supscription of Psalm lxvi. The same is seen in connection with Psalm lxxv. and lxxvi.

fitted in with the plan on which he was arranging his songs.

That there is a perfect order is evident. It appears to be as follows:—

There are *fifteen* of them:

Ten by Hezekiah.

Five by others (David (4) and Solomon (1)).

There are *five* groups of *three* Psalms each:

Two in each group are by Hezekiah.

One by others (David's, in the first two and last two groups, and

Solomon's by itself in the centre group).

The *subjects* of each group correspond:

The first Psalm of each group is *Affliction*.

The second is *Jehovah our help*.

The third is *Blessing and peace in Zion*.

We need not particularise further, as the reader will easily trace for himself this correspondence.

Surely the miracle Hezekiah was celebrating was worthy of being commemorated. It was one of the most wonderful that the world had ever seen; for it was not merely the sun standing still, but the actual reversal of the sun's motion.

And Hezekiah was the most remarkable man that ever lived. He was the only man who ever knew for certain that he had fifteen years to live; the only man who lived for that long period in no fear of death.

The miracle itself was stupendous; and evidently produced a deep impression, not only on Judah but on all the surrounding nations, as it was calculated to do. Hence we find the king of Babylon sending letters, and a present, to Hezekiah; for (it says) "he had heard that Hezekiah had been sick and was recovered" (2 Kings xx. 12. Isa. xxxix. 1); and "sent unto him to enquire of the wonder that was done in the land" (2 Chron. xxxii. 31).

Indeed, some who are very clever and quick enough to discover discrepancies, have quibbled at the fact of Hezekiah being in a position to show the messengers of the king of Babylon, "his" treasures of gold and silver (2 Chron. xxxii. 27, 28) so soon after he had stripped the house of the Lord, and his own house, in order to appease the king of Assyria (2 Kings xviii. 13-16), though it really deferred the siege only for a short time!

Such objectors have failed to notice one little verse

(2 Chron. xxxii. 23), where we read: "And many brought gifts unto the LORD to Jerusalem, and presents (marg., Heb., *precious things*) to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth." And they fail to remember also that all the treasures found in the camp of the Assyrians would become the property of Hezekiah.

But this one verse is enough to explain how Hezekiah's treasures were replenished: and, indeed, furnishes us with the only satisfactory reason which can be given for his showing them. It was no arbitrary act of pride in the possession of his treasures, as such; but the pride was shown in *exhibiting them as the evidence of his magnificence* when it was the LORD Who had so signally both healed him and magnified him.*

The miracle itself is recorded in 2 Kings xx., and Isa. xxxviii.

We have already seen enough to justify us in connecting these "Songs of THE Degrees" with that miracle.

It is interesting for us to note, as we have mentioned above, that this connection was more than suggested two hundred and sixty years ago by Dr. John Lightfoot (1602—1675), and, strange to say, it occurs not in a work on the Psalms, but in connection with the chronology of the Old Testament history.†

Lightfoot, in discussing the chronology of Hezekiah's reign, and the fifteen years added to the life of that king, says:

"Hezekiah lived these fifteen years in safety and prosperity, having humbled himself before the Lord for his pride to the ambassador of Babel. The degrees of the sun's reversing, and the fifteen years of Hezekiah's life-prolonging, may call to our minds the fifteen Psalms of Degrees; viz., from Psalm cxx. and forward. These were Hezekiah's songs that were sung to the stringed instruments in the house of the Lord (Isa. xxxviii. 20); whether these were picked out by him for that purpose, be it left for censure‡ [i.e., examination, see note below.] The Jews hold they were called 'Psalms of Degrees' because they were sung upon the fifteen stairs that rose into the Courts of the Temple. Whoso, in reading these Psalms, shall have his thoughts upon the danger of Jerusalem by Sennacherib and her delivery, and the sickness of Hezekiah and his recovery; shall find that they fit those occasions in many places very well. But I assert nothing, but leave it to examination."

The astonishing thing is, not that this suggestive

* Note the emphasis placed on the words "his" and "and" in his showing his treasures to the ambassador from Babylon (Isa. xxxix. 2).

† *A Chronicle of the Times and the Order of the Texts of the Old Testament*, 1647, Works (Pitman's edition, 1822), Vol. ii., 268, 269.

‡ "Censure," 200 years ago, meant only *examination* or *opinion*. It is only in recent times that it has acquired the lower meaning of *blame* or *condemnation*. It is thus, with many other words, a witness that fallen and falling man drags down and lowers the meaning of words in his use of them. For, we cannot find one which has ever acquired a higher meaning. (See *Figures of Speech*, p. 856-860 and *How to Enjoy the Bible*, Part ii., Canon iii., Section 2.)

remark should have been made; but that it should have lain so long neglected. It shows how strong are the bonds of tradition when once they obtain a hold on the human mind; and how they positively blind the eyes of the understanding.*

Another writer, Abraham Wolfson, has also connected the miracle with these Psalms in a work (written in Hebrew) published in Warsaw so recently as 1882,† but, though he merely discusses it, he fails to grasp the matter; being misled (as so many are in the present day) by confining the term "Israel" in these Psalms to the Ten Tribed Kingdom, instead of extending it to "ALL Israel" as Hezekiah himself insists on doing, so significantly, in his keeping of the Passover.

Wolfson does not seem to have heard of Lightfoot's suggestion; so that, like Dr. Thirtle's, his discovery was an independent one.

It does not appear that even Lightfoot himself ever gave the matter the "examination" which he suggested; or, if he did, that he ever published it.

That "examination" has now been made; and having read these Psalms again and again, and compared them with all the facts and circumstances of Hezekiah's history, we may prove the truth of Lightfoot's promise that we "shall find that they fit those occasions in many places very well."

In making this "examination," we shall, happily, be leaving the unsatisfactory conjectures and imaginations of men, and shall discover, instead, a wealth of treasure in the Word of God, and find "great spoil" (Psalm cxix. 162).

(To be continued.)

"THE LORD'S DAY."

(REV. i. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Continued from page 91.)

IN the New Testament the case is quite different; for the Greeks have the adjective *κυριακός* (*kuriakos*), *Lord's*; and therefore the Translators had the choice of rendering it either way ("Lord's," or, "of the Lord.")

Now there are two ways of qualifying a Noun:

(1) When there is no unusual emphasis required to be placed on the Adjective, the Adjective is used, and the emphasis then falls naturally on the Noun.

(2) But, when a special emphasis is to be placed on the Adjective, then the writer goes out of his way to employ instead (by the figure *Enallage*) the cognate noun in the Genitive case.

For example: there are the adjectives *ἀληθής* (*alēthēs*) and *ἀληθίνος* (*alēthinós*), *true*: and there is the noun

* Tradition is like a *tether* which prevents an animal from reaching a blade of green grass beyond its length. It effectually shuts us up to what we may have received from man, and compels us to interpret in accordance with it, whatever we may afterwards learn from the Word of God.

† It is noticed in *Hebraica*, a magazine devoted to Semitic research, Chicago.

ἀλήθεια (*alētheia*), *truth*. (In the Genitive case this will be "of truth.") Now, it so happens, that both these words are used in connection with the same Greek word rendered "sayings," or "word," as being true.

When the *Adjective* is used, the emphasis falls, in the usual course, on the Noun; and we have "true WORDS," or "sayings" (Rev. xix. 9; xxii. 6).

But when the *Noun* is used to do the work of the adjective, it is done in order to emphasise the Adjective, and to call our attention to it; and we then have "TRUE words" (as in Acts xxvi. 25); or "word" (as in 2 Tim. ii. 15, "the word of truth").

In the former case, the emphasis is on *what is said* or written; and in the latter case, it is on *the truth* of what is said, and not on the matter.

Now, in the case of Rev. i. 10, we have the Adjective, "Lord's," and the emphasis falls therefore, naturally, on the Noun "day"—"the Lord's DAY."

But when it is desired to express the Old Testament thought of the Day being prophetic and future, and as having the emphasis on the word "Lord," then the *Noun* is used (in the Greek) instead of the Adjective, and the emphasis falls on the Adjective "of the Lord," i.e., "the LORD'S day." (This is done in 1 Cor. i. 8. 1 Thess. v. 2. 2 Thess. ii. 2 (R.V.), and 2 Pet. iii. 10).*

In the latter case (that of the Noun) the day is viewed as being "the LORD'S Day," revealed by Him in the prophecies of the Word of God.

In the former case (that of the Adjective: Rev. i. 10) the day is viewed as "the Lord's DAY," seen by John as being then present to him "in the Visions of God."

There is an exact parallel to this use of the Adjective in 1 Cor. iv. 3, where we have the correlative word ἀνθρώπινος (*anthrōpinos*), *man's*, with the Noun "day." The emphasis here, therefore, is on the noun,† "man's DAY;" because this present time is the day when man is judging; and forming and executing his judgments.

This is why the Greek word "day" is actually, rightly, and necessarily translated "judgment," in both the Authorised and Revised Versions.

Ἀνθρωπινὴ ἡμέρα (*anthrōpinē hēmera*), in 1 Cor. iv. 3, is rendered.

"Man's judgment (margin, Gr. day)."

So we contend that, in Rev. i. 10, ἡ κυριακὴ ἡμέρα (*hē kuriakē hēmera*) should in like manner be rendered.

"The Lord's judgment (margin, Gr. day)."

* 1 Cor. x. 21 is interesting: for in the Greek we have "the LORD'S cup" and "the LORD'S table," because the contrast is between "the Lord" and "demons." The Greek has the noun in both clauses "the cup of the Lord," and "the table of the Lord;" and the R.V. so preserves them. But the A.V. renders the former "the cup of the Lord," and the latter "the Lord's table."

On the other hand, in the next chapter (1 Cor. xi. 20) the adjective is used in the Greek and is preserved both in A.V. and R.V., "the Lord's SUPPER;" because the emphasis is on the *present manner of eating*, and not on the fact that it was originally ordained by the Lord.

† If the emphasis had been on the adjective (translated MAN'S), then a second noun would have been used instead, as it is in Luke xvii. 22: where we have μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*mian tōn hemerōn tou wīou tou anthrōpou*), *one of the days of the Son of Man*; because it means "one of the SON OF MAN'S days:" i.e. the days when Ps. viii., Rev. xiv., &c., will have their fulfilment.

In both passages the same word "day" denotes the time or period when the judgment spoken of is being carried out. In the former it is the day now present, when "man" is judging; in the latter it is the future day, when "the Lord" will be judging.

Indeed, this is the exact contrast as shown by the conclusion in 1 Cor. iv. 5: "Therefore judge nothing before the time, until the Lord shall have come."*

This coming is the great subject of the whole book of Revelation, as is proclaimed in its opening words (Rev. i. 7). And John is taken by the Spirit into the judgment scenes of that day.

This leads us to ask, whether there may not be a further reason, and a deeper meaning, in the choice and use of the expression, which thus places the emphasis on the word "DAY," rather than on the word "Lord"?

May it not be intended to cover *the whole period* of the Lord's action from the moment when the Church is removed, until *the latter portion* of that period which will indeed be "the great and terrible Day of the LORD"?

May not the expression "the Lord's DAY" cover the whole συντελεία (*sunteleia*) or *end* of the age or dispensation† concerning which the enquiry was made by the three disciples in verse 3; and the expression, "the Day of THE LORD," be limited to the τέλος (*telos*), *the end* of the *sunteleia*, referred to in verse 14?

After the Church is "received up in glory" (1 Tim. iii. 16) many things have to take place; and much has to be done by the Lord with Israel, and with the nations, long before the seals are broken, the trumpets sounded, or the vials of God's wrath are poured forth. The *whole of this period* is covered by the *sunteleia*, or end of the age, i.e., "the Lord's DAY."

Hence, if in Rev. i. 10 the term "the Day of THE LORD" had been used, it would have limited the whole of the Apocalypse and all its visions to the *telos*, or final and concluding years of the *sunteleia*.

The part of the *sunteleia* at which the *telos* begins and the transition takes place, is indicated in Rev. xi. 7-11: "in the days of when the seventh angel . . . begins to sound," and when "the little book" is handed to John.

May not this "little book" (βιβλαρίδιον, *biblaridion*) of Rev. xi. 8-10 refer to the *shorter* period, or *telos* (the Day of THE LORD)? and, be set in contrast with the larger "book" (βιβλίον, *biblion*), of Rev. v. 1, which refers to the *longer* period, or *sunteleia* (the Lord's DAY)? If so, then we can understand why this latter expression is used in Rev. i. 10 in order to cover the whole period; and why the former is not used, so that it might not limit the whole book to the closing years of that period, afterwards spoken of (under the sixth Seal) as "the great day of His wrath," and (under the sixth Vial) as "that great day of God Almighty."

* ἔλθῃ (*elthē*) 2nd Aor. Subj.

† Note the three words rendered "world" in Matt. xxiv.: viz.: αἶων (*aiōn*) *age* in v. 3; οἰκουμένη (*oikoumenē*) *the inhabited world*, Roman Empire, in v. 14; and κόσμος (*cosmos*) *the (created) world*, in v. 21.

Thus, "the Lord's DAY" (Rev. i. 10) stands in emphatic contrast with "Man's DAY" (1 Cor. iv. 3); for, in this present day ("man's day") man is exalting himself and rejecting God. But there is another Day coming.

In that day (the Lord's Day) this will be reversed: For then,

"The lofty looks of man shall be humbled,
And the haughtiness of men shall be bowed down,
And the LORD alone shall be exalted in that day" (Isa. ii. 11, 17, and Zeph. i. 14-18).

This is the one great subject of the Book of Revelation. This is its scope. All the events and judgments which John sees and describes have that one great object and end: the abasement of man and the exaltation of God. Hence it was that John "came to be by the Spirit in the Lord's Judgment [day]," and sees, in "the visions of God," the end of God's controversy with man.

(To be concluded in our next.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

FOURTH PAPER.

THE BIBLE SOLUTION.

(Continued from page 95.)

LOOKING backward through the eyes of history to the events of past generations, we observe that while man has always tried to put the best face upon the social condition of his day and has always given the most favourable account of his times, nevertheless, failure has been ever the record of the human race. Nations rise and fall; and whenever (as in our own country) another fair experiment in government is attempted, under new conditions and with all past experience for a guide, it is only a matter of time before the very ends sought for—increase of wealth and power—show that they are but agents of destruction.

What can explain all this so clearly as the fact that the god and prince of this world, with all his transcendent abilities, lacks the power and wisdom of the Infinite.

As we write these lines the attention of the public is being drawn to surprising revelations of dishonesty in the management of large insurance companies, revelations which would certainly shock the moral sense of the community if the community had any residuum of moral sense to be shocked. One who looks at all beneath the surface of these shameful disclosures cannot fail to realise that they are but indications, surface

eruptions, of diseased conditions which lie deep in human nature and human society. Once again, as in the days before the Flood, the Lord God, looking down from heaven, sees that "all flesh has corrupted its way upon the earth." Is it not so? And is it not also true that the very worst and most significant feature of these revelations is that they produce no expression of deep or widespread public indignation? A few caustic editorials appear in the newspapers, and a few denunciations are heard from the pulpit; but the people, as a whole, are indifferent, unmoved, or, what is even worse, are merely entertained. Meanwhile, the blind and fatuous leaders of the enterprises of the age, and the exponents of the much-lauded "spirit of the age," continue to prate of progress and improvement, of the conquests of civilisation and of the great strides of science. Only the few who have sought and obtained wisdom from the sole Source of wisdom recognise that the state of things around us now is "as it was in the days of Noah."

And this is the result which a little over a century of free government, under the most favourable natural conditions, has accomplished. This is the outcome of the free application of human genius and intelligence, backed up by the amplest natural resources, and aided by every factor which is supposed to make for progress. What conclusion is to be drawn from it, and what remedy is to be applied? We hear "enticing words of men's wisdom," such as "legislation," "education," "culture," "publicity," "honest enforcement of laws," etc. But who is so shallow and ignorant as not to know that these have all been tried, have done their utmost, and have failed? The corruption now appearing in the "highest circles," where education and culture have done their utmost, where every experiment of legislation has been attempted, and where every natural incentive to honest dealing exists, has its source in the heart of man. It flows from that fountain of sin which sprung from the transgression of the first Adam, and which can be purified only by the fountain of life which springs from the blood of the last Adam.

What sane conclusion, then, is possible but this, that man's experiment has been tried out to the very end. And what remedy remains but that which the arrogant and unbelieving heart has always sought to avoid, but which God has always urged in such words as these, "Look unto Me and be saved, all the ends of the earth; for I am God, and there is none else"? (Isa. xlv. 22.) And do we not see written large and clear upon the events of our day that but little time remains wherein to learn wisdom, to heed the oft-repeated warnings and to turn unto Him before He leaves His mediatorial throne, before the day of grace is ended, and He comes again to shake terribly the earth?

At this moment the chief executive of the nation,* in the course of a series of speeches, feels called upon to take notice of these things, and here is his comment upon them:—

"The man of great means who achieves fortune by

*The writer speaks of America.

crooked methods does wrong to the wholly body politic. But he not merely does wrong to, he becomes a source of imminent danger to other men of great means, for his ill-won success tends to arouse a feeling of resentment which, if it becomes inflamed, fails to differentiate between the men of wealth who have done decently and the men of wealth who have not done decently.

"The conscience of our people has been deeply shocked by the revelations made of recent years as to the way in which some of the great fortunes have been obtained and used, and there is, I think, in the minds of the people at large a strong feeling that a serious effort must be made to put a stop to the cynical dishonesty and contempt for right which have thus been revealed. I believe that something, and I hope that a good deal, can be done by law to remedy the state of things complained of.

"But when all that can be has thus been done, there will yet remain much which the law cannot touch, and which must be reached by the force of public opinion." (Speech of President Roosevelt, Oct. 2, 1905.)

The fact is that the conscience of our people has *not* been shocked in the slightest by these revelations, and the best that a well-meaning man, imbued with the so-called optimism of the time, can give us is the hollowest of conventional phrases, the futile suggestion (in which he can hardly believe himself) that something "can be done by law to remedy the state of things complained of," and the reluctant confession that there will yet remain "much which the law cannot touch." It is safe to say that not one intelligent person who reads this comment upon the most *important existing condition of our national life* will have the least confidence in the remedial effect of "the force of public opinion," to which dubious agency our President commits this hideous and loathsome disease in the vitals of the body politic. It would be just as sensible to rely upon the force of public opinion to arrest and turn back the ravages of cholera or smallpox. But what else can be suggested? Would it not seem that men would be compelled at least to appeal to the power of God, by reason of the manifest failure of every other remedy? Will anyone say that it is the act of a rational and enlightened mind to look rather to the force of public opinion than to the return of our Lord from Heaven to bring in everlasting righteousness? Are we not at last justified in receiving this as our "blessed hope," and acknowledging that there is none beside?—(To be continued.)

JEREMIAH.

THE PROPHET PRIEST OF ANATHOTH.

(Concluded from page 93.)

PERIOD VI.

FROM the Fall of Jerusalem to the Migration into Egypt.

Four months.

Jer. xxxix. 1-14; lli.

Psa. lxxiv.; lxxix.

Obadiah.

Jer. xl.—xliv.

Psa. cxxx.; cxxix.

Ezek. xxxiii.

In the 11th year of Zedekiah, the 4th month, and the 9th day, the first breach was made in the city. Nergal-sharezer (Neriglassar, who afterwards usurped the throne of Babylon) was commander-in-chief, and he and his officers at last entered the city. But Zedekiah and the remaining garrison had effected their escape the night before, through an opening made in the wall of the king's garden. Three hundred miles away, Ezekiel had described the whole scene ten years before it happened (Ezek. xii.).

The escape was made in great haste. As many valuables as they could carry were secretly removed by day into the garden, and they digged through the wall in the dark. This opening let out the fugitives into a narrow passage between two walls which ran alongside the king's garden. At the end of it was a gate, and through it they went on their way to the plains of Jericho. So far they reached before the Chaldean pursuers overtook them.

Nebuchadnezzar had not conducted the siege in person. He had stationed himself at Riblah, north of Damascus. To him therefore was Zedekiah brought. Judgment was passed upon him for his determined resistance. His two sons were killed in his presence, and then his eyes were put out. All the princes that were with him were slain, but he was carried to Babylon.

A month after the Fall of the city, Nebuzaradan, Captain of the Guard, arrived at Jerusalem, and finished the work of destruction. The Temple furnishings were all sent on to Babylon, and then he set on fire all the chief buildings—Temple, palace, great houses, and broke down the city walls. The total city population, including the poorest classes, were sent on to Babylon. The country poor were given fields to cultivate, and left behind under the governorship of Gedeliah.

Seventy-four of the most determined resisters were also put to death at Riblah—amongst them, Seraiah, chief priest; Zephaniah, second priest; three Temple door-keepers; a chief officer; the general's scribe; and seven of the king's personal attendants.

To the captives settled in the conqueror's country, and to the peoples who readily submitted, the Chaldeans were usually lenient; but they were the cruellest nation on earth to prisoners who had exasperated them by a lengthy resistance. No mercy was then shown, even to women and children. Women captives, even of high rank, had to endure awful hardships and indignities (Isa. iii. 24; xlvii. 1-6). Isaiah, Jeremiah, and Habakkuk all allude to their cruelty (Jer. vi. 23).

The author of Psalms lxxiv. and lxxix. was probably Jeremiah himself, being an eye-witness of the destruction of the Temple. He describes, how, before they fired it, they hacked down its beautiful carved work.

There was one nation, and that the nearest to her in ties of blood, that acted unconscionably towards the vanquished Judah. The prophets unite in expressing the special vengeance of God on Edom (Isa. lxiii. 1-6), and Obadiah who wrote shortly before its conquest (B.C. 583), expressed, as Dean Stanley said, "the Divine malediction on the sin most difficult to be for-

given, the desertion of kinsmen by kinsmen, of friends by friends, the readiness to take advantage of the weaker side, hounding on the victorious party, and standing on the other side in the day of the sorest need."

As soon as the Babylonians had effected an entrance into Jerusalem, some of the officers sought for Jeremiah, apparently by direct orders of Nebuchadnezzar. The best thing for his protection was to chain him along with the other captives on their way to Ramah, five miles north. Here Nebuzaradan found him a month later, when he arrived from Riblah (2 Kings xxv. 8) charged with a special message concerning him from Nebuchadnezzar, and treated him with marked favour and respect. The king's charge was to look well after him and do whatever he wished; he accordingly knocked off Jeremiah's chains, and gave him leave to go where he pleased—if to Babylon, he himself would take care of him; or if to remain in his own country, he would provide him with food and money. As Jeremiah chose to remain, Nebuzaradan advised him to put himself under the protection of Gedeliah, who was only three miles off, at Mizpah.

This most interesting interview between Jeremiah and the Chaldean general is only one of many other incidents illustrating, not only the importance of individual life, but of heathen individual life in the eyes of the God of nations. Monarchs of Egypt, Gen. xx.; of Tyre, 1 Kings v.; of Arabia, 1 Kings x.; of Assyria, Jonah iii.; of Chaldea, Dan. iv.; and of Media, Dan. vi.; priests of Philistia, 1 Sam. vi.; women of Canaan, Josh. ii.; of Moab, Ruth; and of Phenicia, 1 Kings xvii.; an Egyptian steward, Gen. xliii. 23; an Ethiopian eunuch, Jer. xxxviii., xxxix.; a Syrian general, 2 Kings v.; all gave more or less testimony as to their belief in the God of Israel. But of them all, none realised so clearly as he the evil of sin and its sure punishment by Jehovah—"The LORD thy God pronounced this evil upon this place: and the LORD hath brought it, and done according as He spake; because ye have sinned against the LORD, and have not obeyed His voice, therefore this thing is come upon you" (Jer. xxxix. 1-14; xl. 1-6).

Gedeliah, at Mizpah, was soon joined by all the fugitives who had taken refuge in Moab, Ammon, and Edom. Amongst them was Ishmael, a member of the royal family, who had fled to Baalis, king of Ammon. He, jealous of Gedeliah's authority, very soon set on foot a conspiracy against him. Johanan and the other captains warned Gedeliah of his danger, and the former even went so far as to offer to put Ishmael to death before he had time to do further mischief. But Gedeliah, unfortunately, would not believe in Ishmael's treachery. In two month's time the plot was ripe: Ishmael, with ten other conspirators, arrived at Mizpah, ostensibly to pay a visit to the Governor, and while being entertained by him, rose up and killed him, together with his other guests—Jews and Chaldeans. This was done so secretly that it was not discovered at once. The next day there arrived at Mizpah eighty Israelites on their way to Jerusalem to offer meal offerings on the site of the

ruined Temple. They had all the signs upon them of mourning for the national woe, and Ishmael also pretended to weep as he advanced to meet them. He led the way to the Governor's house, but as soon as they were well inside the town they were surrounded and killed. Ten of them, however, saved their lives by divulging the whereabouts of hidden stores of food. The bodies of the slain were thrown into a trench which had been made three hundred years ago when King Asa built the town (2 Chron. xvi. 6).

Before the news of the massacre reached the other towns Ishmael carried off all the residents of Mizpah, including some of the king's daughters who had been left under Gedeliah's care. He intended to make his way back to King Baalis, but was circumvented by Johanan, who overtook him with a strong force at Gibeon. The captives with Ishmael deserted him for Johanan's camp, and he made his escape, with eight others, to the Ammonites.

Johanan, being afraid to return for fear of the Chaldeans' vengeance for the men killed by Ishmael, went to Bethlehem and there made plans with his captains as to their future course (Jer. xl. 7; xli. 18).

Egypt seemed their only hope in this extremity, and to Egypt they determined to go; but first, they might as well enquire of God through Jeremiah. They all therefore appealed to the prophet: "Pray for us . . . that the LORD thy God may show us . . . the thing that we should do." "I will pray," said Jeremiah, "and what the Lord shall answer you . . . I will keep nothing back." They were "keeping back" their real mind. Outwardly they professed obedience to the Word of the Lord, and waited for His answer. It came in ten days. They were to remain in the land where they were; the Babylonians would not be allowed to hurt them; they were not to go to Egypt; and if they disobeyed, they would only meet with fresh disaster.

"Ye have dealt deceitfully against your own souls," thundered Jeremiah, "for ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according unto all that the LORD our God shall say, so declare it unto us and we will do it: and I have this day declared it unto you, but ye have not obeyed" (Jer. xlii.).

The same scene repeated itself here as it did at Shechem, eight hundred years before (Josh. xxiv.). Joshua had the same experience as Jeremiah had. They presented themselves *before* God, but not *unto* God (Rom. vi. 13, R.V.). They gave pious ejaculations and good resolutions which were not kept; for they were not made with a perfect heart. And both servants of God knew that they did not want to keep them.

When Jeremiah had ceased speaking, it was quickly seen that he spoke the truth about them. They burst out into proud resentment: "Thou speakest falsely," they said, "the LORD our God hath not sent thee to say, 'Ye shall not go into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans' . . ." Many a good man has to bear unjust slander as a cover

for other people's wrongdoing. The end of it was that Johanan compelled Jeremiah and Baruch to go with him and all the people into Egypt, and they settled at Tahpanhes, a frontier town.*

Here the word of the LORD came to Jeremiah concerning Egypt. He was to take some large stones and hide them in mortar in the brickwork which was at the entrance of Pharaoh's house while in process of some repair. This was done in sight of the Judean refugees as a sign that Nebuchadnezzar's throne would be set on the very spot of those hidden stones, which came to pass four years later, when Egypt was conquered by the Babylonians (Jer. xliii.).

The last act of Jeremiah, by command of the LORD, was to visit the various places in Egypt wherever the Jews had a settlement. They had kept up their idolatry, especially the worship of Astarte, queen of Heaven, to which the women were particularly devoted. Jeremiah's words were listened to by a vast crowd in Pathos (Upper Egypt). He reminded them that they were living witnesses of God's truth; that all His threatenings were fulfilled upon them because of their wickedness; that He had pleaded with them through his prophets, saying: "O do not this abominable thing that I hate;" and they would not hear: that all of them would share in the ruin of Egypt, save those few who, like himself and Baruch, were there against their will.

For answer, the people deliberately said that they would pay no heed to his words; that when in the moonlit streets of Jerusalem they offered up the crescent-shaped cakes to Astarte all went well with them, and that evil came upon them when they ceased her worship.

Jeremiah vainly pointed out that all their disasters were the consequences of sin, and he gave them for the last time the word of the LORD. They and their wives had vowed allegiance to Ashtaroth:—"Therefore . . . I have sworn by My great Name saith the LORD, that My Name shall no more be named in the mouth of any man of Judah in the land of Egypt, saying, As the Lord God liveth . . . and they shall know whose word shall stand, Mine or theirs" (Jer. xlv.).

Of Jeremiah's further history we know no more than what tradition tells us—that he was stoned by the Jews at Tahpanhes. Psalms cxxix., cxxx., were possibly penned by him in the darkest hour of the captivity.

Ezekiel shows that the state of the lives of the captives elsewhere, were not much better than those in Egypt. The few left in Palestine did not reform their ways, and the captives in Babylonia, although attracted by his eloquence, had no desire to amend. Their sensibilities were pleased; but their heart was untouched. "And, lo, thou art unto them as a love-song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words but they do them not" (Ezek. xxxiii. 32).

The story of Jeremiah, and of this sad epoch, is finished. To Jeremiah and Ezekiel was given a sad and disheartening task. But against the dark background of

their prophecies of woe there flashes out in relief the bright visions of future good—not merely the brief interval of Maccabean rule, but what is yet to happen in the days to come, of their Messiah's reign upon earth—a time when they shall dwell in the land that the LORD gave them "from of old and even for evermore."

M. J. C. P.

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 94.)

IV. WHAT WILL BE THE CHARACTER OF THE JUDGMENT IN 2 COR. v. 9, 10?

IT is a test of Christian character and service, but these we must look at separately:—

I. THE JUDGMENT SEAT IN RELATION TO CHRISTIAN CHARACTER.

And we would ask first of all:—

1. What is Christian character?

(i). It must not be confounded with Christian standing in Christ. Since believers only appear in this Judgment, it is certain that no question as to their standing in Christ can possibly arise. We have been saved, not on the ground of anything that we have been or done, could be or do; but on the ground of the Sovereign Grace of God. He was under no obligation to offer us salvation, and we had no claim upon Him, but "by Grace we have been saved through faith; and that (faith) not of ourselves, it is the gift of God." So that we repeat and affirm that at the Bema of Christ the question as to whether or not we have been saved, have been born again, or are children of God, not only will not, but cannot arise; for it is by virtue alone of that life possessed that we are there. The solemn truth needs to be rung to-day into the ears of the people of God the world over:—

IT IS POSSIBLE TO HAVE A SAVED SOUL AND A LOST LIFE.

If our souls were saved at Calvary, and our bodies are to be saved at His Coming, when do you suppose our spirits, our characters, our lives are to be saved? Certainly, if at all, in the time between, during our sojourn here, and day by day. It is the crucified Christ who saves our bodies, but it is the interceding and indwelling Christ who saves our lives.

(ii). It must not be confused with Christian service.

Character produces service, and service breaks forth from character; but they are essentially different. One may be in and used in the service of Christ and yet possess very little Christian character. To be preaching the Gospel, teaching believers, winning souls, and making sacrifices are all excellent; but none of them is a test of Christian character. Service is works; works in the power of God it is true, but works nevertheless: whereas character is fruit, and I know not that we ever read of character as works, or of service as fruit. What God has put asunder we must not put together.

* They returned to Egypt by ship, as foretold in Deut. xxviii. 68.

If then, Christian character is neither our standing in Christ, nor our service for Him, in what does it consist?

(iii.) It is the conformation of our spirits to the image and character of Jesus Christ. And this is presented to us in its threefold aspect in Gal. v. 22, 23.

(a) GODWARD. Love. Joy. Peace.

(b) MANWARD. Longsuffering. Kindness. Goodness.

(c) SELFWARD. Faithfulness. Meekness. Self-control.

If the life of Jesus is regarded in this light, it will be easily seen that the above is but a picture of Him in His relation to the worlds above, around, and within: and he has left us an example that we should "follow His steps" (1 Pet. ii. 21).

Christian character, therefore, is the character of Christ wrought in us by the Holy Spirit, until we come "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). And no assurance of salvation, as no amount of Christian service, can compensate for the lack of this. But further;—

2. Christian character is progressive.

In all our Bible study we must be careful to distinguish between crises and processes, especially where a thing is both a crisis and a process.

Two passages may serve to illustrate what is meant.

(a) Rom. xii. 1, 2. In the first of these we are exhorted to a very definite crisis. "Present your bodies." The verb here is in a tense which indicates an act done once and for ever; and teaches clearly that the body of a believer once "presented" to God can never a second time be presented, for at that moment by an act of faith we acknowledge it to be God's, and dedicate it to Him; He accepts it, and the crisis is past. But in the very next verse we are exhorted to the full consequences of such a crisis in these words:

"Be not configuring yourselves to this Age, but be transfiguring yourselves."

The verbs here point to a double process, which must be for ever going on: less and less configuration, more and more transfiguration, and the one is always in the measure of the other. The process is built on the crisis, as the superstructure on the foundation. Once again:—

(b) Heb. x. 10, 14. In both these verses we read of Sanctification. In the first (10), "by the which Will we have been sanctified." This is the perfect indicative passive, pointing out something done to us in the past, by another, and, once and for ever. This sanctification by the will of God took place simultaneously with our regeneration, and is a completed reality, altogether independent of our Christian character. But look now at verse 14: "By one offering He hath perfected for ever them that are being sanctified." This is the present participle passive, and points to an unceasing process resulting in Christian character. All this is too apparent to require any further emphasis, but we would apply it to the subject before us by saying that the salvation of the soul is a crisis; but the salvation of the life, which is character, is a process.

In the main, there are three stages of growth:—

Mark iv. 28.	1 Cor. iii. 1.	Heb. v. 11-14.
1. First the blade.	Infancy.	When one is fed.
2. Then the ear.	Youth.	When one feeds himself.
3. Then the full corn in the ear.	Maturity.	When one feeds others.

And it is the purpose of God, in the provision of Christ, that each believer shall attain to maturity.

Bearing in mind, then, what constitutes Christian character, and that it is progressive, we are in a position to say that:—

3. At the Bema of Christ the reality and extent of our Christian character will be discovered, and awards imparted accordingly.

This is not a penal judgment, but a judgment of loss or reward; and this word Bema is used by the ancient writers with reference to the seat or chair on which the president sat at the Olympian games in Greece, and from which he presented the reward to the winner of the race or the contest. The man who lost the race did not lose his life but his crown, and in like manner those who at the Judgment Seat of Christ fail of reward do not in consequence lose Divine life, though there is much that they do lose.

The fact then that Christian character is to be tested must be faced by that widely prevalent spirit of anti-nomianism which proposes, in worldly wisdom, to make the best of both worlds. Many Christians, who would not like to announce it in so many words, believe, nevertheless, if we may judge from their lives, that it is enough to have one's soul saved, and to scrape into heaven at last as best they can, and that the time in between does not count for much. But it is precisely to judge of the time between that the Bema of Christ is set, and an awful judgment will it be for those who have lived their lives in the wilderness of carnal desire instead of going over into the land of spiritual fulness. In the glorified state nothing will be of any account but Christ, and the knowledge of Him; so that Heaven will be Heaven to us just in the measure in which we apprehend Him. But let it not be thought that all will equally apprehend Him. In speaking of the leper's cleansing, in Lev. xiv., we read, "if he be poor and cannot get so much; then he shall take one lamb" (21), "such as he is able to get" (22), "such as he can get" (30), "such as he is able to get" (31), "whose hand is not able to get" (32). What does this five-times-repeated thought signify? My own belief is that it points to soul-apprehension: in each case cleansing was the end in view, but that was wrought in some instances by a bullock, and in others by a lamb, and in others by turtle-doves and pigeons, each of which represents Christ in His Death, but the apprehension of Christ on the part of some is in measure of a "lamb," and on the part of others only in the measure of a "pigeon": each has a complete Christ, and will be completed in Christ, but Christ will be very much more to some than to others in the future, even as He is now, and though all will be perfect, yet it will be in different degrees. A child may, as a child, be perfect; a man,

as a man; and it would seem that, when our Lord comes, we shall be perfected only in the stage at which we have arrived in Christian character and spiritual apprehension here. This, I need not say, must affect all our future life, for that cannot be given to the child which is entrusted to the man, and our privileges beyond will vary according to our apprehension of Christ, yet without anyone being sensible of any lack, or conscious of any greater possibilities, for the child does not appreciate the pursuits of the man, and therefore does not covet them.

Must this not mean very much to us, and shall we not live as we have never lived, in the light that flashes from the Judgment Seat of Christ, where what we really and truly ARE will be made manifest? It is to be feared that thousands of the Lord's people are sadly deceiving themselves, thinking that if they are regular and busy in the service of Christ, and are therein made a blessing, that therefore they are making spiritual progress, and are well-pleasing to Him; but, as we have seen, that by no means follows. That which, in the first place, is well-pleasing to God, is the "fruit of the Spirit." Fruit-bearing is not something negative, but positive: not to do wrong is not fruit-bearing, but the production in us of the graces of our risen Lord.

The purpose of God for me is not the observance of a cold abstinence from sin, but a life of daily progress in practical righteousness, apart from which our course below will be reckoned a blank.

TIME LIVED OUTSIDE THE CIRCLE OF GOD'S WILL IS NOT RECKONED ON HIS CALENDAR.

Of this we have two painful illustrations in the history of Israel:—

(a) Of their doings during the 37 years of wandering after their rebellion at Kadesh-Barnea there is no record, but only a bare recital of some of the places at which they camped.

(b) In Acts xiii. 18-22 the Spirit tells us, according to the HUMAN CALENDAR, how many years elapsed between the time that Israel came out of Egypt and the building of the Temple of Solomon, viz., 573 years: but in 1 Kings vi. 1, speaking of the same period, he tells us how many of these years were marked on the DIVINE CALENDAR, viz., 480 years. Now the difference between these, as you will see, is 93 years; how are they to be accounted for? If the time spent in captivity during the period of the judges is collected and added, you will find it amounts to exactly 93 years, shewing clearly that such time was not reckoned by God.

And shall we not ask what proportion of our time has been lived outside the circle of His will; or whether we are at this very time living unto ourselves, instead of unto Him Who died for us and rose again? It is this which will be dealt with at the Judgment-seat, and only the measure of Christ in us shall abide the fire of the all-searching eye. Surely this should send us back to the Throne with renewed intensity in prayer, that the Holy Spirit would work in us, unhindered, the character of Christ, in love, in righteousness, in grace, in wisdom, and true holiness, so that He may be able when He sees to accept.

Editor's Table.

ANSWERS TO CORRESPONDENTS.

A. S. W. We thank you for your kind note on "The Virgin Birth" in connection with our answer to D.L. (London) in our last issue. We find it so interesting that we take the liberty of giving it in full:—

"I think you can make your answer to query *re* the calling Joseph the father of the Lord Jesus, stronger (Luke ii. 39): 'When they had performed *all things* according to the law of the Lord.'

"If they did *this*, then Joseph paid the five shekels redemption money. The five shekels gave Jesus to Joseph for a son, hence, according to custom having the force of law, this *made* Jesus Joseph's Son. On this account, when they afterwards (when about 12 years old) *claimed* his obedience, he returned with them, and was subject to them until he was of full age.

"The five shekels redemption money may possibly explain the two genealogies; the one genealogy giving the natural father, the five shekels, if paid by one who was not the natural father, would put him who redeemed into the position of father."

"OLD TESTAMENT PROBLEMS."

We are glad to call attention to Dr. J. W. Thirtle's new work. Under the above title Dr. Thirtle has given us his

"CRITICAL STUDIES IN THE PSALMS AND ISAIAH," as a sequel to his former work on *The Titles of the Psalms*. (Published by Henry Frowde, London, 6s.)

It is written for a slightly different class of readers from our own; being (as its sub-title implies) "critical," and therefore dealing with the whole subject from a much higher literary standpoint, and designed more as a complete answer to the vain imaginings of the Higher Critics.

Dr. Thirtle begins with "the Songs of Degrees," and goes on to discuss the problems connected with "The Formation of the Psalter," and "King Hezekiah in the Book of Isaiah."

It covers different ground from that occupied in our own papers on "the Songs of Degrees;" for, while the conclusions are the same, the subject is approached by opposite lines of investigation and reasoning.

Our own papers arose out of friendly conversation with Dr. Thirtle, and therefore could not appear until the publication of his work.

Moreover, starting with "the Songs of Degrees," Dr. Thirtle was led on to further discoveries, which he has dealt with in his own inimitable way.

We have not yet examined his work, at the time of writing this; but shall hope to return to the subject.

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THINGS TO COME.

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Editorial.

HEBREWS XI.

(Continued from page 98.)

III.—FAITH [COMETH] BY HEARING.

IN our last paper on this chapter we saw that the third verse was not a digression from the subject which the chapter had introduced, but it laid the foundation still deeper.

In verse 1 we have the definition of faith—as to its nature.

In verse 2 we have fact that it was by the exhibition of such a faith as this that the elders obtained a good report. Having borne such witness themselves, they obtained witness from God, and thus became a great cloud of witnesses (ch. xii. 1) for our example and encouragement.

In verse 3 we are told that faith, in its nature, always has regard to the things which are not seen: and that those who exercise such a faith as this do not walk by sight; they do not judge by outward appearance, and they “understand” that the things we see do not happen from chance or from things of which the outward human eye takes cognisance.

But this to a certain extent is negative.

Before we pass on to the first example of these elders—to the faith of Abel—we must go deeper, and seek for some positive information as to the origin of “such a faith as this.”

This is something beyond the definition of faith or its nature, characteristics, results, and manifestations.

Whence does it come?

To this question there is only one answer,

IT COMES FROM GOD.

We read in Eph. ii. 8: “For by grace ye are saved through (*i.e.*, by means of) faith: and this not of yourselves. [It is] God’s gift: not of works, in order that not any one might boast.”

This language is unmistakable, and will be thankfully received by those who do not stumble at the freeness of that grace (Matt. xi. 6).

If we go further, and seek to know how this gift comes from God, then we find the answer in Romans x. 17, and here we have no verb. The A. V. and R. V. both supply the verb “*cometh*” in italics; and probably no better could be supplied.

To see the argument of the context of Rom. x. 17 we must go back to v. 13.

13. “Whosoever shall call on the name of the Lord shall be saved.

14. How then shall they call on him whom they have not believed?

And how shall they believe on Him of whom they have not heard?

And how shall hear apart from one proclaiming?

15. And how shall they preach if they be not sent?

According as it standeth written “How seasonable [are] the feet of those announcing glad tidings of good things”! (Isa. lii. 7).

16. But not all obeyed the glad tidings. For Isaiah saith (ch. liii. 1) ‘Lord, who hath believed our report?’

17. So then, faith [cometh] by hearing [the report], and the hearing [cometh] by means of the word of God.”

Thus the manner in which faith cometh is graphically explained and illustrated. It believes that which comes from God. Hence it comes as “the gift of God.”

In this seventeenth verse there are three words which call for further notice.

The word rendered “hearing” is not the *sense* of hearing, or the *act* of hearing, but it is the *matter* which is heard. Hence in verse 16 it is rendered “report.” “Who hath believed our report?” *i.e.*, what they have heard from us.

The word is ἀκοή (*akoē*). And what they had heard was concerning Christ, as is clear from the concluding words of the previous chapter (Is. lii. 15).

“That which they had not been told them shall they see (or perceive).

And that which they had not heard shall they consider.”

That which they had been “told” was about Christ,* and it came from God.

In Hab. iii. 2, we have the same word: “O LORD, I have heard Thy speech;” *i.e.*, what Thou hast said. The Heb. is *Thy hearing*. (See margin).

In Gal. iii. 2., the Apostle asks, “Received ye the Spirit? (*i.e.*, the New nature) by the works of the law, or by the hearing of faith?” *i.e.*, by believing what ye heard from God through me (compare v. 5).

The next sentence tells us that, that which faith (“such a faith as this,” Heb. ii. 2) believes cometh by hearing “the word of God.”

The word rendered “word” here is not λόγος (*logos*) but ῥῆμα (*rhēma*). This is important, and significant: for these words must be distinguished from each other.

The former means a *word* which is made up of letters; while the latter is an utterance which is made up of

* Hence the various reading in Rom. x. 17, which the Revisers have adopted, “and hearing [cometh] by the word concerning Christ.” This reading is supported by Lachmann, Tischendorf, Tregeller, and Alford.

words. Hence it means *saying*, and includes the whole of *what is spoken*.*

Finally the word "by" in Rom. x. 17 is not the same in both parts of the verse: "Faith [cometh] *out of* hearing." Here the word is *ἐκ* (*ek*) *from, or out of* denoting the source whence it comes. But when it says: "Hearing [cometh] by means of what God has said," the word is *διὰ* (*dia*) with the Genitive case, which denotes the cause, or instrumentality. We have no need to alter the translation so long as we understand and remember the significance of the two words, thus rendered "by."

From all this we learn that the faith that saves comes from God, because there can be no such faith at all apart from what He has spoken.

He is the first great cause of faith. Unless He had spoken there could have been no place for faith.

Now from Heb. i. 1 we learn further that God has spoken "at sundry times, and in divers manners." Or, according to the R. V. "by divers portions and in divers manners."

We may render the opening words of Hebrews thus: the Epistle begins: "In many parts and in many ways, of old, God, having spoken to the fathers by the prophets, at the end of these days He spoke by His Son."†

This statement finds its illustration and explanation in our chapter.

God spoke to Abel, to Enoch, to Moses's parents, to Rahab and others, of which speaking we have no historic record given. We know that He must have spoken, or there would have been nothing for them to believe.

Furthermore, what He spoke to each was not the same, God spoke of *many matters*, as well as many times and in many parts, and many ways.

What God spoke to Noah He spoke not to Abraham. He did not tell Noah to get him out of his own country and go into another, Nor did He tell Abraham to prepare an ark.

God spoke on many subjects, and each one who heard His words, and believed what He said, exercised saving faith and pleased God. For "without faith it is impossible to please Him."

We all love to be believed in what we say; and there is no surer way of giving offence to others than by disbelieving their word.

Now had we been called to make a list of the elders of old who had "such a faith as this," it is certain that we should not have selected the names as given to us in this chapter. We should probably have left out some whose names are here given; and we should have included others which the Spirit of God has omitted.

Our list would differ, because our object in forming the list would not be the same as the Divine object.

God, in His infinite wisdom, has caused the

* See Luke i. 38; ii. 29; iii. 2; v. 5. John iii. 34; v. 47; vi. 63-68. Acts v. 20. 2 Peter iii. 2.

† The article not being necessary after the preposition *διὰ* (*en*) *by*.

Chronological order to coincide with the *Experimental* order.

The Chronological or Historical order in which these elders lived, coincides with the Canonical order in which they are presented to us, because that is the order in which we are to learn the great lessons thus set before us.

Abel's faith is put first not merely because he lived before the others, but because he believed God as to the first great fundamental truth that comes before all others: peace with God; access to God; worship of God; and all this through the blood of an accepted substitute.

We will not anticipate what we have to say on this; but mention the great salient points which distinguish these first three.

Enoch's faith comes next, not because he lived next (for other of the Patriarchs must have had "like precious faith"), but because we are to learn the experimental truth that "two cannot walk together except they be agreed" (Amos iii. 3); and that we cannot *walk* with God unless we can *worship* Him. We must know what it is to have "peace with God" before we can enjoy "the peace of God." Hence Atonement comes before Communion. Worship comes before Walk.

Noah's faith comes next, not because no others after Enoch believed God, but because we are to learn, experimentally, that we cannot *witness* for God, unless we know what it is to *walk* with God.

It was because of this great eternal principle that we read of the Lord Jesus, that "He ordained twelve that they should BE WITH HIM—and—that he might send them forth to preach" (Mark iii. 14).

None can be "sent forth" by Him till they have been "with Him." We must know what it is to *walk* with God, before we can *witness* for God.

Thus, these first three elders lay down for us these three eternal principles. They are "written for our learning."

In Abel we have faith's WORSHIP.

In Enoch we have faith's WALK.

In Noah we have faith's WITNESS.

This order cannot be reversed or changed without disaster. Many try to *walk* with God who do not know what it is to enjoy peace with God: hence they try to be saved by their *walk*; instead of by faith through God's grace. Many try to *witness* for God who do not know what it is to enjoy a "walk with God."

But all this is doing; and it ends in death.

It is works, and not grace.

It is sight, and not faith.

Let us learn these great lessons which lie at the threshold of Hebrews xi. so that we may better understand the examples and illustrations that are given.

Before we consider these we have to look at the second part of Romans x. 17.

We have learned that "faith [cometh] by hearing." We have yet to learn that hearing [cometh] by means of what God hath spoken.

(To be continued.)

"THE SONGS OF DEGREES."

(Continued from page 101.)

III.—THEIR AUTHORSHIP.

BEFORE we commence the examination suggested by Dr. Lightfoot, and fully justified by the researches to which we have called attention, there is one other matter of intensest interest which arises at this stage.

If Hezekiah was the author of ten of these Psalms, and the editor of the five others; and, if he took the position of being his own "chief musician" or director of the Temple worship, settling what should be sung in the house of the Lord (Isa. xxxviii. 20), may we not conclude that his authorship and editorship did not begin and end there?

Did the Lord lengthen Hezekiah's life for no special purpose? Was Hezekiah the man to devote those fifteen years to his own selfish interests? Surely the zeal with which he commenced his reign by carrying out the reformation of the house of the Lord, would not all die out suddenly, as soon as it was completed. There is evidence that the same zeal was manifested in the worship of the house of the Lord; and in obeying the Word of the Lord. Care was taken that all was done "according to the commandment of David" (2 Chron. xxix. 25); "with the instruments of David" (v. 27); and praise was given to the LORD "with the words of David" (v. 30).

The Word of Jehovah was evidently his delight; and was at once his authority, and his guide in all the service which he undertook.

It is recorded of Hezekiah, that, "In every work that he began in the service of the house of God, and in the law, and in the Commandments, to seek his God, he did it with all his heart, and prospered" (2 Ch. xxxi. 21).

The reformation and the service of the Temple having been completed, and the enemy defeated, how could those fifteen years have been better occupied than in bringing together and editing the sacred books.

This work would need the same Divine guidance and inspiration. And who so qualified for this great work, or so worthy of it, as Hezekiah?

It is recorded of him "that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings xviii. 5). If human instrumentality was to be used by God, who was more suitable than Hezekiah? and what time more suitable than those special, God-given years?

In any case, it was the first and prime duty of a king to make *for himself* a copy of the Law, by writing it out with his own hand.

This duty was provided for in Deut. xvii. 18: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites."

The Law had been given by Moses into the care and keeping of "the priests the sons of Levi" (Deut. xxxi. 9): and, independently of any copies made by

these priestly custodians, the king must make his own copy.

It is certain that Hezekiah would have made his own copy of the Law, in which he took such delight; and, from the study of which he was so impressed with the importance of the Passover being for "all Israel."

And as to qualification for his task; if Sennacherib was able to record his siege of Jerusalem on a cylinder of stone,* surely Hezekiah was able to record his deliverance from that siege, in "the writing," of which he speaks.

It is certain also that he had a guild of men in his employment specially set apart for this work. They are called "the men of Hezekiah," and their work is clearly intimated in Prov. xxv. i.:—"These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out."

From this we learn that these men were copyists, transcribers, and transmitters of the Sacred Text. Their work, as a guild, would scarcely begin and end with the "Proverbs of Solomon." It would surely extend to other books; and Hezekiah himself would, without doubt, take special interest in and oversight of their work in securing, collecting, and settling the Sacred writings.

At any rate, there are three "majuscular" letters which, to this day, are found at the end of many of the books of the Old Testament. No scribe or compositor has dared to ignore these three letters, or word, if it be a word. There they stand to-day, preserved and transcribed, and transmitted in the manuscripts, and even in the printed editions of the Hebrew Bible.

No one can tell us how these three letters came there, or what they mean.

The three letters are *Cheth* (ח-*H*); *Zayin* (ז-*Z*), and *Koph* (כ-*K*).

חזק

Strange to say, these three letters are the first three letters of the Hebrew name of Hezekiah; and they would stand well for the abbreviation of his name (HeZcK.) just as we use our initials to-day.

What is more reasonable than to believe that when "the men of Hezekiah" completed their work of copying out the different books, Hezekiah should himself have affixed his own sign-manual at the end; thus completing and confirming and establishing their work. This, in a word, is Dr. Thirtle's suggestion.

True, there is a verb *חזק* (*chazak*), which means *to confirm or establish*; and it may have originated in Hezekiah's own act of *confirmation*: or, if not, the existence of this verb might well have suggested the initialling to Hezekiah, and thus serve a double purpose.

It was time that such a work should be done, for the days of Judah's kings and kingdom were numbered.

Twelve years before, Shalmaneser, king of Assyria,

* This cylinder may be seen in the British Museum in London. A further account of it, with photographic reproductions, will be found below.

had taken Samaria, carried away the Ten Tribes, and made an end of the kingdom of Israel.

It looked as though the kingdom of Judah was about to share the same fate as Israel, and to suffer a like calamity at the hand of Sennacherib.

Jezebel had corrupted the kingdom of Israel, and Athaliah had done the same work for the kingdom of Judah. Jezebel's work had already borne its fruit in the casting aside of Israel; and Athaliah's work was fast ripening for the fatal harvest for Judah.

The recent siege through which Jerusalem and Judah had passed would surely serve as a sufficient warning that it was time something should be done to collect, transcribe, and preserve the several sacred books, to bring them into order, and give them their place in the Sacred Canon.

These fifteen years so miraculously given would surely be the very time, of all others, for such a work.

No other man was so qualified as Hezekiah, and no other time so suitable as those God-given years.

We have, in all this, more than a hint as to the authorship of many of the anonymous Psalms.

We have no more authority to *insert* the name of David over a Psalm where it is absent, than we have to *remove* it from those Psalms over which it has been placed.

It is true that "the second Psalm," though it is anonymous, is assigned to David in Acts iv. 26. And it is implied in the word "also" in Acts xiii. 35. But this does not warrant us, *in the absence of any such authority* in assigning any other Psalms to David which have not his name associated with them.

It is common to speak of "the Psalms of David," but this is a non-scriptural expression. It can neither include those which are distinctly stated to be by others, nor entitle us to include any that are not designated as by David, or that are without a name.

In saying this, we are only putting honour upon the exactitude of Holy Writ.

We cannot, of course, be certain how many of these anonymous Psalms were by Hezekiah himself. There were weighty reasons why he should not put his own name. A proper sense of humility would account for its absence, apart from all other considerations.

Unlike modern writers and composers, Hezekiah would naturally abstain from putting himself or his own compositions forward, though he would be punctilious in inserting the names of others.

Moreover, it would not be necessary for his contemporaries, for it would be a well-known fact for a long time after his death.

To return again to the tri-grammaton (HZK.); no proper explanation has ever been given of it, or its use in Scripture. There are, of course, no vowel points in the MSS., but some later transcribers have pointed the word חֲזַק (chazāk), making it into the imperative mood, and translating it "Be strong." But this is quite arbitrary, and is destitute of authority.

Moreover, the tri-grammaton has been sometimes treated as though it were the heading of the *clausula*, appended to each book by the Massorites centuries after. Each of the *clausula* contains a summary as to the number of verses in the book, the number of divisions, words, letters, etc., etc.

What connection, the admonition, "Be strong," has with the arithmetical information of these *clausula* is not stated; nor is it clear. In fact, it is senseless; and that, we suppose, is considered good enough for a solution of a problem such as this.

The Bible is treated as though any meaningless notion or vain conceit will suffice for an explanation; without inquiry or examination as to its subject-matter, or whether it makes sense or nonsense.

It is true that there are other books, later than Hezekiah, which have these same three letters at the end; but, What is more likely than that Ezra, or the men of the Great Synagogue, or any other editors of the sacred Text, should continue to use this formula, even though the knowledge as to its primary use and significance had been lost?

If only for the sake of uniformity, without knowing its origin or meaning, nothing would be more natural than that the Nakdanim, Sopherim, or Massorites should not depart from a practice which had thus come down to them.*

There are several Psalms which could be pointed out as undoubtedly the work of Hezekiah;† the internal evidence connecting them very closely with himself, his life and his times. Among these are assuredly Psalms xlv., xlvi., xlvii., xlviii., xci., cxix. and many others.

* The use of this tri-grammaton is uniform and continuous at the end of each book, until we come to the death of Hezekiah. Not until after that, at the end of the book of Kings, do we meet with any departure from the addition of these three letters. There, for the first time, we find a different formula. Instead of the simple sign we find two words, making a sentence—instead of forming the initials.

At the end of Kings, we have חֲזַק וְנִתְחַזַּק (chazāk venith-chazzēk) *be strong, and we will be strong.*

This looks as though the subsequent editors, whether Josiah, Ezra, or others (for, of all Judah's kings, none can be named who had greater love for God's word than these) understood the tri-grammaton as a solemn injunction transmitted to them; and that they took up the work and carried it out in the same spirit in which it had come down to them, as though Hezekiah being dead yet spoke to them, and said, "Be strong," and they responded, "We will be strong." This same form (of two words) is used at the end of Isaiah and Jeremiah. The one word is used again after Ezekiel, at the end of the Minor Prophets, the Psalms, Proverbs, and Job.

We do not find it after the Song of Solomon, Ruth, Lamentations, Ecclesiastes, or Esther (the five books called the *Megillōth*, or little rolls).

We meet with it again after Daniel, and after Ezra-Nehemiah (always as one book).

After Chronicles (which is the last book in the Hebrew Bible) we find a longer form, which, being translated, means "Be strong and we will be strong. The Lawgiver is not straitened."

† For further information on this important subject we must refer our readers to Dr. Thirtle's work, and to our remarks on Psalm xlvi. above, under "Selah."

This brings us to the examination of these Songs of the Degrees to see what evidence we can find to prove that they are the work of Hezekiah; the songs which he said he would sing in the House of Jehovah.

This, when proved, will take these "Songs of the Degrees" back far beyond the Babylonian Captivity, and give them their place in the History; effectually disposing of the theories of the "Higher" critics who have laboured so zealously to bring them down to later times; and done their utmost to demolish them as the Word of God, and to discredit them as the work of man.

(To be continued.)

"THE LORD'S DAY."

(REV. i. 10.)

IS IT A DAY OF THE WEEK? OR, "THE DAY OF THE LORD"?

(Concluded from page 103.)

THE scope of the Apocalypse is, of itself, sufficient to determine the interpretation of the expression "the Lord's Day" in chap. i. 10.

And the historical evidence as to the usage of the expression agrees with this.

But there is nothing in the Book that has the slightest connection with Sunday. There is no conceivable reason why John should have received this revelation on that or on any other particular day. The day of the week has no more relation to the great and solemn subject of the Book than the day of the month. Nor has it any bearing on the great issues contained in the expression itself.

And, why the day of the week more than the day of the month,* or the year? The latter would seem to be much more important for us to know than the day. The expression should be one which would explain itself, and explain the book to us: and not one which needs explaining, as it does if it be merely a day of the week.

And it does explain the Book: for when John was taken by the Spirit into the scenes of the Day of the Lord, no wonder the words immediately follow (in the same verse): "And I heard behind me a great voice, as of a trumpet." This is exactly what John heard subsequently when he came to be in Heaven and saw the throne set for judgment (chap. iv. 1).

There was something in the call of that "great voice of a trumpet" that was suited to the judgment to which it was the summons: but it seems altogether trivial to associate it with a particular day of the week, whether "the first" or any other.

If we may be permitted to indulge, as others who oppose our view have done, in what seems "probable" or

* It is worthy of note that, in the Visions of Ezekiel, it is always the day of the month which is given, and never the day of the week. See ch. i. 1; viii. 1; xx. 1; xxiv. 1; xxvi. 1; xxix. 1; xxx. 1; xxxi. 1; xxxii. 1; xl. 1.

"natural," then we may be allowed to say that the traditional view seems to be unworthy not only of this solemn Book, but of the God of the Bible.

Godet, who supports the traditional interpretation, is obliged to confess* that the expression "the Lord's Day," as meaning a day of the week, so far from having become usual in John's day, "is of purely Christian origin, belonging to the Ecclesiastical and technical language of later times."

And Dr. Deismann, Professor of New Testament Exegesis, Heidelberg, while admitting that the traditional view "has much to be said in its favour," yet, is compelled to add: "Usually Rev. i. 10. is cited as the earliest instance; but the article before κυριακῇ, and the connection, both favour the interpretation according to which 'the Day of the Lord' here stands for the Day of Yaweh [Jehovah], the Day of Judgment; in the Septuagint 'ἡμέρα τοῦ κυρίου'; also in the New Testament, as in Rev. vi. 17; xvi. 14: the Great Day. This view is supported by a weighty minority of scholars."†

Among that minority, led by such a scholar as Wetstein, in 1753, we are content to be found. Truth does not rest upon the names borne by individuals, or upon their number, but entirely upon the weight and the value of the evidence which they bring.

The issue is brought down to the narrowest possible limits.

On the one side we have the *Biblical* usage; and on the other side we have what Godet calls "the *ecclesiastical usage of later times*." We have to choose between these two.

But, in such an issue, it will be agreed by all, there is really no choice.

In the one case, we are to believe that John used the expression, "the Lord's DAY," according to its Biblical usage—"the Day of the Lord;" and, in the other case, we are asked to believe that John merely *anticipated* by some eighty years the "ecclesiastical language of later times."

And, what is more, we are asked to believe that, without a word of warning, the Holy Spirit forsook His own invariable usage in the Old Testament, and adopted another, so strange that no reader could have possibly understood it; and that He Himself went out of His way to anticipate a usage which, as we have seen, arose from quite another reason, connected with the Pagan term, *dies Domini Solis, dies Dominica*, or the Sun's-day.

We turn with relief to the Word of God; and accept, for ourselves, a verdict in harmony with the depth of its teaching, and the height of its dignity.

We are thankful for a solution, worthy alike both of that Word and of its Divine Author; a solution which associates the Visions shown to St. John with the great Day in which their grand and solemn fulfilment will take place.

* *Studies on the New Testament* (London, Hodder), page 339.

† *Encyc. Bib.* III. 2815.

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE WORLD AND ITS GOD.

By PHILIP MAURO.

THE FULFILMENT OF THE PROMISE.

(Continued from page 104.)

THE promise of Satan began immediately to be fulfilled, though not, we may be sure, in the manner understood and expected by his dupes. The woman ate of the fruit, and the man, who stood by during the colloquy (for the account says that she gave unto her husband, who was with her), immediately followed her example. The man apparently was prudent, and willing to listen to, without taking part in, the discussion between the woman and the first higher critic of the Word of God. Apparently he watched her experiment, and, seeing that no visible harm followed, imitated her action. Have we here the explanation of woman's influence over man in spiritual matters and in affairs wherein the affections are concerned? The result was, indeed, the immediate acquisition of knowledge.

"The eyes of them both were opened, and they knew that they were naked."

Moreover, this newly-acquired knowledge was immediately applied to practical use, and mankind forthwith entered upon its career of activity.

"And they sewed fig-leaves together and made themselves aprons."

In this short sentence the Divine source of the narrative may be clearly perceived by all who have eyes to see. The two concise statements of this sentence set forth the subjective and objective consequences flowing from man's disloyalty to God and his acceptance of the leadership of Satan. Contained within this brief sentence, which is devoid of comment and phrased with superhuman simplicity, is an epitome of human nature and human history. What the man and woman immediately acquired was the now predominant trait of *self-consciousness*. "They saw that they were naked." Previously they were naked, but "were not ashamed" (Gen. ii. 25). *God-consciousness* has now been lost, and in its place has come *self-consciousness*; and henceforth self-contemplation is to be the characteristic and bane of mankind, laying the foundation for those inner feelings or mental states comprehended under the term "unhappiness," and for all the external strivings whereby effort is made to attain a better condition. And what are all these efforts and activities but further endeavours of the same sort as the very first human

effort, which history has thus recorded for us, after man's departure on his career of self-reliance? Is it not plain that the act here recorded is the germ of all the subsequent human activities? Becoming conscious of self and feeling the pressure of need of exertion, no longer having a present God to supply all necessities, and being, moreover, under the delusion of the possibility of better conditions, man begins to invent and contrive. He makes himself an apron to cover his nakedness; and this has been the occupation of his descendants to the present day. The occupation thus handed on from generation to generation takes a great variety of forms, but through them all the nature and object of the occupation remain the same.

Man was obviously not made for self-contemplation, but rather to look away from himself. This is apparent from his very anatomy. Man is, as to all his vital organs, practically hidden from himself. The important functions of the body are carried on by concealed apparatus and engines, marvellous contrivances whose operations and processes still remain, after all these centuries of self-examination, unsolvable mysteries. The processes of the mind are absolutely inscrutable to the mind itself. The senses are adapted to giving man information concerning external things; but concerning themselves or how they transmit information from without they can tell him practically nothing. Consciousness, that mysterious reservoir wherein is gathered all man's knowledge, contains no knowledge whatever of its own nature. What a calamity, therefore, has befallen a creature so organised in becoming *self-centered* and addicted to *self-contemplation*! To this cause we may trace all morbid, unwholesome and depressing mental states. This is commonly recognised, and yet, despite his own efforts and despite all the manifold contrivances wherewith the world is equipped, how difficult it is for the natural man to avoid lapsing into self-contemplation! Indeed, knowing nothing better, nothing higher and more important than *self*, his thoughts must naturally gravitate to that object as a centre when released from the control of the will. There is nothing more attractive than childhood in its freshness and *unconsciousness of self*; but when self-consciousness begins the charm disappears. Do we not see in this the profound reason why the Lord Jesus Christ pointed to a "little child" as the type of those who shall compose His kingdom?

And what is it that spurs men along the many lines of human activity? Is it not the same subjective condition which prompted the making of the apron of fig-leaves, namely, man's consciousness of some deficiency and the desire to supply it by his own efforts? This is only putting in another form the oft-stated incentive to human exertion, namely, the so-called "duty" of the individual to develop what is in him, and thus to rise to his "highest possibilities."

There is, indeed, and it must not be ignored, because it comes from God Himself, another reason for activity on man's part, namely, the daily recurring needs of the body. God declared it, as one of the consequences of

man's disobedience, that in the sweat of his face he should eat bread. But this is not the career, nor was it included in the career, Divinely appointed for man. On the contrary, it is a penal consequence of his departure from the Divinely appointed career. Man does not by any natural impulse accept, nor does he without protest accept, the "gospel of work." It is not God's Word that declares incessant toil to be the purpose for which he was created. This again is a doctrine which proceeded from a very different source.

Moreover, it is one thing to labour for the necessities of the mortal body, and it is another and very different matter to labour for the success of Satan's world-scheme. Following but a short way down the stream of human history, which had its source in the Garden of Eden, we observe that it was Cain's descendants who builded a city, who invented metal-working, who devised musical instruments, and who first composed poetry in praise of the doings of man (Gen. iv. 17-24). Those whose occupation is "to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 10), have no share in the occupation which absorbs the great mass of humanity, namely, the futile attempt to make earth a satisfactory habitation for man apart from God. Recognising that the experiment to which Adam committed his family was the attempt to achieve a destiny without Divine aid, those who have received the truth of God into their hearts, and have been made thereby wise unto salvation, understand that the end will be a failure which will be recognised by all in the light of His presence, and the destruction of all the works that men have so laboriously wrought.

If, then, one admits the truth of God into his heart, which every man may do if he will, the real state of the world's affairs will be made plain to him, and he will understand from the drift of those affairs, as well as from the revelation of God in the Scriptures, the end to which the world is hastening. His concern will then be to know if God has a remedy. Manifestly, our knowledge of God's remedy can come only through revelation; and again we are confronted by the fact that, if the Bible be not God's written Word, we have no revelation, and consequently no remedy. The inquiry, therefore, cannot be pursued except upon the assumption that the Bible is God's revelation to His creature, man. If that Word be true, then we know that God began immediately after man's departure to seek his recovery; and the unfolding of the Divine plan of redemption is most satisfying to the regenerated mind and heart. The very first words of Him Whose holy law had been broken, and Whose love had been suspected and spurned, reveal Him as seeking His fallen creature. "Where art thou?" is the question; and from that moment to the present we have the redemption of man proclaimed as the purpose of Jehovah, to be fulfilled in the person of the Eternal Son, Who in the fulness of time came "to seek and to save that which was lost" (Luke xix. 10). He came also to destroy all the works of the devil (1 John iii. 8), and, since man learned his way from the devil, we are not surprised to learn that God's ways are very

different. "For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah" (Isa. lv. 8). Accordingly He bids us no longer to contemplate self, but to contemplate *Him*—"looking unto Jesus" (Heb. xii. 2), to consider the Apostle and High Priest of our profession, Christ Jesus" (Id. iii. 1), and to look "not at the things that are seen, but at the things that are not seen" (2 Cor. iv. 18). He bids us to cease from the vain attempt at the improvement of the old nature, which cannot be made fit for the presence of God, but is hopelessly corrupted and doomed to death, and offers instead to all who believe on Him a *new* nature, born not of corruptible seed but of incorruptible (1 Pet. i. 23); for "if any man be in Christ he is a *new* creature" (2 Cor. v. 17). He bids us cease from the futile attempt at supplying our own deficiencies and covering ourselves with our own righteousness; for *Christ* is of God *made* unto us righteousness (1 Cor. i. 30). He would have us all, as did His servant Paul, count all things that the world can offer us as refuse, in order that we may gain Christ and be found in Him, not having a righteousness of our own, but that which is from God by faith, that we may *know Him*, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death (Phil. iii. 8-10). In one word, God's remedy for the havoc wrought by the first Adam is *Christ*, the last Adam, in Whom all the purposes of God in the creation of man will be fulfilled, and in Whom all the promises of God are yea and amen (2 Cor. i. 20).

God assures us that He Himself has undertaken and accomplished the *work* of redemption, and that our part is, not to work, but to *believe* and accept the work done for us. For justification is "to him that worketh not, but believeth on Him that justifieth" (Rom. iv. 5); or as elsewhere stated by our Lord Himself, "This is the work of God that ye *believe* on Him whom He hath sent" (John vi. 29). The original sin was unbelief and distrust. Eve disbelieved *in her heart*. Hence belief *with the heart* is the turning point of man's conversion (Rom. x. 10). Man must turn with his heart to God and confess the crucified and risen Saviour. More than this is not required for salvation, *but less will not serve*.

It is possible, alas! to have an intellectual comprehension of all this and yet not be united with Christ through faith. One may arrive at the conclusion, upon examination of the conditions within and around him, that the record of Genesis is, indeed, that of an actual historical event. He may even thereby become satisfied that the Scriptures are inspired throughout, and yet he may have no real knowledge of Christ, and may belong wholly to this perishing world. For saving faith is of the heart. One must be brought by the Spirit of God under conviction of sin (the sin of unbelief) and be born again by acceptance of Jesus Christ as the Saviour, and as the one and only way of coming to the Father.

The foregoing pages have not been written for the purpose merely of vindicating the historical character of the third chapter of Genesis. To convince the intellect of the reader as to this would be of no advantage, unless the conviction goes farther and reaches his *heart*. Th

best and most convincing of human arguments affords no certainty to the mind and no peace to the soul. One may to-day be persuaded by argument to give intellectual assent to a doctrine, and begin to doubt its truth to-morrow when the steps of the argument that wrought conviction slip from his memory. The Word of the Living God alone can impart absolute conviction, and afford a permanent basis for certainty. When belief in the Lord Jesus Christ, the incarnate Word of God, is admitted to the heart, *which any man can do at any time by the exercise of his free will*, faith comes to abide eternally; for it is accompanied by such a work of grace, such conviction and light, and such manifestations of Divine Presence and power, that the heart necessarily surrenders itself with full confidence to His keeping.

"I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand" (John x. 28).

Nevertheless, an appeal to the reason should not be in vain, for as the result of intellectual conviction one may be induced to *act upon* the truth which has been intellectually apprehended. The object of these pages, therefore, is to rouse the indifferent and callous soul to action—to the making of a *choice* between Satan's world and God's, between the way of life and the way of death. "Behold," says Jehovah, "I set before you the way of life and the way of death" (Jer. xxi. 8). You have a will, my friend, and you have the power to exercise it in this matter. If persuaded in your mind of the truth of God's Word, or if only partly persuaded, *call upon Him!* Say, "Lord, I believe, help Thou mine unbelief!" Ask Him to show you whether these things be true, to give you His Holy Spirit according to the promise (Luke xi. 13), and to reveal the Lord Jesus to you, not only as the Saviour of the world, but also as the Saviour of your individual soul. Ask Him for *faith*, which is not, as many seem to suppose, believing something without foundation, but is the very "*evidence of things unseen*" (Heb. xi. 1), evidence of the highest value because proceeding from God Himself.

"Where, then, is the *seat of faith*? Not in the intellect, which sees the logical connection or the historic evidence; nor in the imagination which "recognises the beauty and organic symmetry, and reproduces the pictures; not in the conscience which testifies to the righteousness and truth of the revelation; but in a something which lies *deeper than these*, in which all these centre, and to which all these return. It is *with the heart*, as Scripture teaches, that man believeth. There, whence are the issues of life, emotional, intellectual, moral, spiritual, in that secret place to which God alone has access, God's Word as a seed begets faith, God's Word as a light kindles light, and the man becomes a believer" (Saphir on Hebrews, New Am. Ed., p. 701).

Such is the nature of saving faith, which all may have who will seek it from the Author of faith, and which they only who possess it can comprehend. We cannot impart our faith to another, but we can witness to God who gave it, and can tell to others how they may obtain "a like precious faith with us in the righteousness of our God and Saviour, Jesus Christ" (2 Peter i. 1).—(To be continued.)

THE KEY OF THE ADVENTS.

By PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 108.)

II.—THE JUDGMENT SEAT IN RELATION TO CHRISTIAN SERVICE.

HERE, as before, we must first discover the foundation and principle of service, and then we shall better understand the purpose of the Bema. First then:

I. WHAT IS CHRISTIAN SERVICE?

The simplest answer that one can offer is:—

(i.) The service of Christ; and anything that does not serve Christ is not Christian service. No doubt it will be felt that that definition limits the range of service, and truly it does, according to our standards; but the fact remains. Another question which must follow closely on this, is:—

(ii.) Who can be engaged in Christian service?

And here, again, the simplest answer is: Only they who are Christ's. There is hardly a fact that requires to be more persistently reiterated than this, in a day when almost anybody may be yoked in the service of Christ. We are in the last days, and according to prophecy we are witnessing the growth of a great religious system which is rightly designated Christendom, and which is built up to shelter any and all. Thus we find leaders of schools and classes who have had no experience of the saving power of Christ: members and officers of churches who have never been convicted of sin, and have never looked to the wounds of the Saviour for healing; and although one shrinks from saying so, yet it is sadly true, that there are many engaged in the work of the ministry who have never been "born again." That the intentions of these are good, or that they have ability in this direction or that, is no warrant whatever for their assumption of the fellowship and service of Christ, for these can be known and enjoyed only on the farther side of the Cross. But to-day, to a large extent, the standard of God has been displaced by the standard of man, who believes that if one has executive ability he should be made a church secretary, or a member of a missionary board; if another has a good voice his services should be sought in the choir; if another has money, he should be made a church treasurer, or asked to preside at the annual meetings designed to raise money: and thus indiscriminately the services of those are sought and obtained, young and old, who have never been raised from spiritual death by the quickening touch of the Spirit. The door into the service of Christ is the Blood of Christ, and of all without, it is truly said, "Ye have nothing to do with us to build an house unto our God."

It is pitiable beyond words that material means for the up-keep and extension of Christ's service are to-day readily taken from those who by nature and by practice are Christ's enemies: but who, by way of a sop to their consciences like to have some slight connection with religion.

Yet, such is the fact. The Church has solicited the help of the World, and the World has been only too glad

to negotiate with the Church, for, be it understood, it is not religion that the World hates, but *Christ*. The Church sets out to spiritualize the World, and the World sets to, to secularize the Church, and it is the World that has succeeded. The compromises that are being made to-day by the professed people of God, are an open scandal and a glaring shame, and for them Christ will hold us wholly accountable at the coming Judgment Seat. But that all this should pass as the service of Christ, and these people as His servants, is but the accumulation of sin. But let me here, in the name of God, solemnly repeat, no man or woman, who is not a child of God by faith in the completed and saving sacrifice of Christ has anything whatever to do with the service of Christ, neither does Christ regard anything that is done by such.

But to speak of those who are Christ's, we have yet further to ask:—

(iii). Is all the service of Christians Christian service? Surely not. There is sadly much to-day that passes as Christian service which the Lord cannot own, although wrought by those who are truly His children: and we shall better understand this as we consider:—

2. THE PRINCIPLES WHICH GOVERN CHRISTIAN SERVICE.

And we would say first:—

(i). It is determined and directed only by Christ.

We are not left to judge of what is His, and what is not, neither of what He wishes, or does not wish, for all is revealed. Our natural good-will, kindly desires, and amiable intentions do not, and never can determine either the character, limit or scope of the service of Christ. He whose service it is, must alone say what its character is to be, and where its limits are to be placed, if limits there are. And having determined this by the revelation of great principles, He alone can direct His own work. Then:—

(ii). It is wrought only in the energy of Christ.

Were our Lord to say what His service is, and promise ever to direct it only, we should be as powerless as ever to render that service for Him. He must become the dynamo of the service He determines; having pointed out the path, He must then become the power; and He does. One great test therefore as to whether or not we are engaged in the service of Christ, is, are we ceaselessly conscious of our need of the power, and are we ever obtaining it? If our service is rendered without this power, it is ours and not His, for His energy alone can perform His will. Furthermore:—

(iii). It is intended only for the Glory of Christ.

Perhaps it is here that we all shall most be put to shame. We cannot think back over much of our service-life without being made painfully conscious of how mixed our motives have been; sometimes bad and sometimes good, but how rarely, solely and only for the Glory of Christ. We have served because we have had joy in serving, or because we were blessed in serving, or because souls were saved through our serving; and whilst it is true that all these things are glorying to Christ, we have unwittingly made the joy, the blessing, and the

result our motives, instead of His Glory. Yet this must be the all-dominating, all-encompassing motive of all true serving.

“Once it was my working, His it hence shall be;
Once I tried to use Him, now He uses me;
Once the power I wanted, now the Mighty One;
Once for self I laboured, now for Him alone.”

It is just and only as Christ Himself becomes the motive of both our life and service that we shall learn His secret and possess His power.

But it may be asked, what has this to do with the judgment seat? Just everything, for:—

(iv.) *At the Bema of Christ, the Character and Motive of our Christian Service will be revealed, and rewards given accordingly.*

“Every man's work shall be made manifest: for the day shall declare it, because it shall be declared by fire; and the fire shall try every man's work of what sort it is. And if any man's work abide which he hath built there-upon (*i.e.*, upon the foundation, Christ) he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through the fire.” (1 Cor. iii. 13—15.)

“We must all appear before the Judgment Seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.” (2 Cor. v. 10.)

These passages leave no doubt as to the true character of this Judgment which is set to test every believer in regard to his Progress in the assimilation of Christ, and his faithfulness in the service of Christ.

Alas, how low and slow our progress in things spiritual: at the end of years it is still with us, “the petty done, and the vast undone.”

We have gatherings without number, local and general, continual and periodical; Christians in large numbers are infrequently brought together from every part of the world, presumably in the service of Christ: yet what result is there? God forbid that we should minimize the good that is being done, or forget those who in the sacrifice of themselves are filling up that which is behind of the sufferings of Christ; and yet with the substantial result, or rather the lack of it, we are appalled. Nearly 2000 years have passed since we received the commission to evangelize the world, and yet about three quarters of mankind still remain unreached.

Do not let us be blind to the true situation, but rather should we “examine ourselves” in the presence of God, by the light that gathers about the Throne. Do we honour the Spirit? Do we vanquish the Devil? Do we trust the Word? Are we conformed to Christ? Are we despised by the World? Are we deepening and ripening in God? Are we faithful in service? “An unexamined life is not worth living,” and these questions must be dealt with sooner or later.

Oh my heart, answer this voice of God: how shall I stand at the Judgment Seat of Christ? Naught that I have done in the energy of the “flesh” will be of any avail there, but what I have hindered the Spirit from doing must be reckoned with. What store we set by

scope and publicity, and applause, and how little we estimate reality and depth. But these things must be dealt with, and better now than at the Judgment Seat of Christ. We are to-day busily engaged in adjusting ourselves with one another, in building up an external unity, and much of our time is spent in mutual admiration and congratulation.

But at the Judgment Seat of Christ all mere appearance will be torn away, all carnal energy revealed, all selfish motives discovered, and all the fair structure of our powerless service pulled down. Our sects and creeds and spiritual hobbies will all come in for the fire which leaves only that which cannot be burned. Believe that all God wants you to do is your best, and disbelieve in a coming judgment of Christian Character and Service, and you will be doing more to tighten the hold of Satan upon men, than the world can ever hope to do.

If these are not burning realities, I do not understand the Scriptures, but we have the witness of God in our hearts. Shall we not then live henceforth in the light of His return, Who is both Lord and Christ?

Questions and Answers.

QUESTION No. 385.

"THE BIBLE NO SAVIOUR."

CANON G. We gladly give you our answer to your question. With regard to the rhyming lines you enclose, headed:—"The Bible no Saviour."

We quite agree with you as to their dangerous character, and deplore with you their wide circulation.

It is difficult to conceive how any Christian can adopt such an attitude toward Scripture. A half truth when put forth for the whole is more misleading than an unconcealed lie. The idea is that the Bible is merely *an account of things*.

"Now, an account of things, as done or said,
Is not a LIVING letter, but a DEAD:
A picture only, which may represent
But cannot give us what is really meant."

These lines are full of potent mischief. Satan will be glad to get them circulated by Christians. They will serve his purpose well. According to these lines we have no way of knowing what they themselves mean: what is "really meant" must be found out by some mysterious inward spirit. What the lines say is practically nothing. But how solemn this is when applied to Scripture! It is simply a falsehood to say that Scripture is not living but *dead*. We read that "the letter killeth": and kill it does, as every child of God knows; but that it is *dead*, far be the thought! Let Scripture itself answer this Satanic teaching. The Saviour said: "The words that I speak unto you, they are Spirit and they are life." Are they less His words and less living when *written*? Again He said: "The words that I have spoken unto you the same shall judge you at the last day." Are these dead and ineffectual words? And not only so, but the Spirit of Truth has inspired an Apostle

to call Scripture an "incorruptible seed," even "the word of God that *liveth and abideth*." And again it is written: "The Word of God is *living and active* . . . dividing as under . . . and is a Critic of the thoughts and intents of the heart." And the Apostle Paul writes: "All Scripture is God-breathed." It goes forth out of His mouth, on a living mission, and prospers as it goes. (See Isaiah lv.) And the unfortunate title of these lines, "The Bible no Saviour," is flatly contradicted by the Bible itself; for it says the Holy Scriptures are *able to make wise unto salvation*. And again they are called "the ingrafted Word, which is *able to save your souls*." The Scriptures are not a mere "account of things." God has linked His grace and power with His Word. We must try the spirits in *men* as well as in *books*: and how else shall we try them but by the Word of Truth, which is a "Critic of the thoughts and intents of the hearts?"

Signs of the Times.

JEWISH SIGNS.

PALESTINE.

BRITISH OFFICIAL REPORT.

The British Consular report on the Trade of Palestine, which usually gives interesting and trustworthy information on the situation in the Holy Land, has just been issued. This year the report is written by Acting-Consul Freeman, and it continues the tale of progress told in earlier documents. The total value of the imports and exports at Jaffa, which practically represent the whole of Palestine, was, it says, about £1,160,000 last year, showing an increase of £330,000, or 40 per cent., as compared with the preceding year. Both the import and export trade of the country increased—the former from £464,000 to £660,000, and the latter from nearly £370,000 to £500,000. (If the figures from Gaza are added, the imports and exports amount to about £700,000 each.) The average of the previous years was about £300,000 for each of the two categories at Jaffa, with an upward tendency, rather more marked in the case of the imports than in that of the exports. The very large increase recorded for 1906, says the Acting-Consul, was due mainly to the good crops throughout the country (except in the case of barley in the Gaza district) and the large profits realised in consequence. The increase in the imports he attributes to a great extent to the needs of the steadily growing number of immigrants, pilgrims and tourists. The chief imports showing increase were cotton goods, hardware, petroleum, timber and building materials, sugar and coffee. Had it not been for the high prices of almost all commodities and articles of manufacture in Europe there would, it is thought, have been a far greater increase in imports than actually took place. The imports of cotton goods have more than doubled in quantity and quadrupled in value within the last seven years.

THE JEWISH INFLUX.

The increase of the Jewish immigration is having its effect on trade. In consequence of the growth of the population by the continuous influx of Jewish immigrants from Russia and elsewhere, says the report, the importation of building materials, such as iron and steel girders for roofing, corrugated iron sheets, tiles, planks and cement is increasing considerably. A very marked change is coming over Jerusalem and other towns through the substitution of girders and tiles for the time-honoured dome roofing. There is thus an opening, of which German, French and Belgian exporters have not been slow to avail themselves. The "Société du Chemin de Fer Ottoman de Jaffa à Jérusalem et prolongements," which is in French hands, appears to be in a prosperous condition financially. This prosperity is attributed to the steady increase of the population of Jerusalem, which may now be reckoned at 70,000, as well as to the annually-increasing number of pilgrims and tourists who visit the Holy City.

The Acting-Consul mentions an interesting innovation. Several gas-engines for motive power generated in the suction-producer,

with anthracite nut coal as fuel, have, he says, been imported into Palestine during the past year with successful results. The principal advantage that producer gas has over steam is economy in both fuel and water, and as Jerusalem, like other towns in Palestine, depends on rain for its water supply, the gas engine is obviously desirable.

The increase in exports was most marked in respect of oranges, soap, sesame seed, colocynth, and religious ornaments. There has been a continuous and steady expansion of the orange trade, the export having more than doubled in ten years. The manufacture of religious ornaments forms another thriving industry, the value of the exports having quadrupled since 1902.

JAFFA.

Here, too, great progress is reported. Mr. Acting Vice-Consul Falanga states that, notwithstanding the rise in the prices of nearly all goods imported from Europe, the trade of Jaffa last year showed a very sensible improvement on that of the preceding year. This progress is attributed to the increase of money in the country in consequence of the good crops in general in 1906, and the profits realised by the shippers. The population of Jaffa is increasing. It is now reckoned at 45,000, of whom 10,000 are Jews. Besides these 10,000 in the town itself, says the Acting Vice-Consul, there are some 3,000 Jewish Settlers in nine colonies in the neighbourhood of Jaffa. "These last are all cultivators, and own some 15,000 acres of land, on which they grow oranges, vines for wine making, and cereals of different kinds. The orange crop is in a very prosperous condition, as many as 503,000 cases are expected to be exported—an increase of more than 150,000 on the previous year's shipments. Other crops prove very satisfactory all round."

A SUCCESSFUL JEWISH EXPERIMENT.

The Acting Vice-Consul states that there are better prospects this year for the development of cotton cultivation in the country. Of the various trials during the last three years, he remarks, one that was made by the Jewish colonists at a village ten miles from Jaffa succeeded very well; 400 kilos of cotton were picked by them from scarcely one acre of land. This produce was sent to Liverpool, and, after having been "ginned" there, proved to be of very superior quality, being sold at 7d. per lb. This cotton was grown without irrigation, but it was properly attended to during its growth, whilst the other trials were made with little knowledge or discrimination. The success of this trial has attracted the attention of many land-owners, who have prepared land for sowing cotton during the coming season.

The final touch of modernity is reported to have been put to latter-day Jerusalem by the introduction of the motor-omnibus. According to the *Yorkshire Post* a service of these 'buses is shortly to be inaugurated between Jerusalem and Bethlehem. This, however, will only be the forerunner of other services, chief among which will be those from Jaffa and Jerusalem, Jerusalem and Jericho, and Jericho and Jordan. This is progress, indeed.—*Jewish Chronicle*, London, June 7th, 1907.

SIGNS OF THE APOSTASY.

THE NEW THEOLOGY.

The Higher Critic and Romanising Bishop of Birmingham recently delivered six addresses on "the New Theology and the Old Religion" in the Cathedral Church of Birmingham:—

"He said there was no doubt that we were passing through a period of religious unsettlement—an unsettlement largely due to the great change which we had undergone in our conceptions of the universe. It was aided by the fact that the Press was not alive to what had already gone on in theology. Dr. Gore thought the New Theology represented an immense gain. It was built up on the breakdown of the old materialism; it represented an immense approximation, and so far it was a matter for undoubted thankfulness."—*Daily Telegraph* (London), March 16, 1907.

THE NEW THEOLOGY CONVENTION.

At a Convention of "The New Theology, Alpha Union" (August 3-10), held at Penmaenmawr, as "A Summer School to advance the New Theology," its founder described it as "a re-asserting of the essential divinity in man;" and as being "the most determined attempt that had ever been made in history to realise the kingdom of God on earth. It was a greater movement than the Reformation. It would end, he hoped, in the establishment of God's kingdom of universal brotherhood, righteousness, peace and good-will."

On the following day (Aug. 4), the same preacher "held that our conventional notions of sin and salvation were mistaken and misleading, because they were not Christian. The day of redemption was not far off, yet he felt the first Christians were right, and that when that day did dawn, the veil between the seen and the unseen would be taken away."

This is one of the plainest proofs we have yet had that the New Theology is practically the foundation of the kingdom of Anti-Christ. For "The Alpha Union" is the letter A of the alphabet.

It ignores and denies the Scriptures.

It blasphemes God.

It dethrones Christ.

—It seeks the removal of the veil between the seen and the unseen, and hence is at once the direct work of "deceiving spirits" and "the teachings of demons."

Concerning these "latter times" as being marked by these very characteristics the Spirit has spoken expressly (1 Tim. iii. i.), and it behoves every true child of God to give earnest heed to the things which He hath spoken; and to treat these men and all their associates and dupes as "false apostles, deceitful workers transforming themselves into the apostles of Christ. And no marvel; for Satan himself has transformed himself into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. xi. 13-15).

"DECAY OF THE CONSCIOUSNESS OF SIN."

This is indeed a sign of the times. Not only is it a fact, but it is proclaimed from the Professors' Chairs.

We have before us *The Literary Digest* (U.S.A.) in which there is an article under the above heading, with reference to a new book by Prof. Geo. A. Coe, of Northwestern University, entitled *The Religion of a Mature Mind*.

Prof. Coe says "the feeling is taking root that too much emphasis has been laid in the past upon the consciousness of sin." He treats it as a conception arising from "Paul's thinking," and not as originating in a revelation. It all arose out of Paul's personal experience and training by man, and not out of a Divine inspiration. He says:—

"But even if conditions existed in the past which made an exaggerated emphasis upon sin more or less inevitable, the Christianity of to-day fronts quite other conditions. A reaction has already set in, declares Professor Coe, against formerly prevalent views. The sense of sin has declined (1) because it arose from conceptions of human depravity which no longer exist; (2) because it made 'personal salvation' the end of all religion, and appealed to selfish motives; and (3) because the modern tendency is to emphasise not evil, but good, in every sphere of life." We quote, in conclusion:

"The Christian consciousness is moving toward a point where the supreme question of life will be not, 'Am I saved?' but, 'What am I good for?' Not, 'Does God pardon and accept me?' but, 'How can I contribute most to the progress of the Kingdom of God?' . . . What the Christian world needs is a new sense of guilt, a realisation on the part of each of us that I am taking part in the sin of the world, that I am responsible for its misery to the extent to which I might prevent the one and relieve the other. Is there evil in my family? I cannot help bearing the burden of it. We must come to a similar sense of solidarity with respect to all the larger groups to which we belong. Is the government of my city corrupt? I must carry the burden of this corruption on my own soul. Is there wrong-doing and misery anywhere within my reach? I must say to my own soul, 'That, too, art thou!' The guilt is mine as long as I have talents, time, gold, which I might devote to the bettering of conditions. Thus it is with all our human relations. We have just one thing to do in life, and that is to build up the Kingdom of God. There is no other measure of success, no other measure of responsibility, no other measure of sin."

This is where our ethical and social reformers, whether ministers or others, are all drifting to. It is

all the outcome of "the wisdom of man," which is, we are told "foolishness with God."

But it shows the trend of religious thought; and indicates the point to which things are moving.

It emphasises the importance of a true idea of the difference between Religion and Christianity.

CANON ENJOYS WHIST DRIVE.

Canon Bullock, vicar of Spalding, in his "Parish Magazine," writes:—"Our annual whist drive and dance are of great value socially. We are drawn in friendly relations all together, and at the whist tables, in the lancers and polka, to say nothing of the happy period of refreshment, intercourse of the happiest kind prevails."—*Daily Chronicle* (London), Jan. 10, 1907.

"SIMPLE BIBLE TEACHING."

The discussion and controversies over this in Parliament must be in the memories of all.

But the need of it as shown by those who oppose it was never more exemplified than in the Parliamentary reports of April 11th.

The ex-War Minister (speaking on the Army Bill) spoke of how "David prepared his army by hiding them by fifties in a cave."

On April 12 the ex-Prime Minister appealed to the Prime Minister and advised him "to get up like Aaron from between his two supporters, and accept his suggestion."

The Prime Minister: "Solomon, isn't it?" (Laughter.)

The ex-Prime Minister: "No, not Solomon . . . Solomon had to do not with two supporters but with two babies." (Laughter, and cries of "one baby.")

Editor's Table.

ANSWERS TO CORRESPONDENTS.

CONSTANT READER (Dundee). "Psalms, Hymns, and Spiritual Songs" are to be sung "in the heart" or with the heart. There is no such division to be found in the Psalter (see vol. iii. p. 31). We believe that no one has any idea of the terrible havoc that has been wrought in the churches by the multiplication of man-made hymns.

A vast majority of Christians get their theology from hymnbooks; and the poor and mistaken ideas and beliefs of mortal men are riveted on the hearts and memories of many as though they were the teachings of Scripture.

Hymn-singing, as we know it to-day, is quite a modern invention, and the multiplication hymn-books date from little more than half a century.

Multitudes of believers still decline the use of modern hymnology; or confine themselves to the words of Scripture.

In the church books of "Devonshire Square Chapel," founded in London in 1641 (now removed to Stoke Newington), there is a record which is most instructive.

The question of hymn-singing was raised in 1701, and a church-meeting was called to consider and settle the threatened trouble. After due deliberation, the following entry was made, and may be seen to-day standing in the old church books:

"Upon the 15th day of the 12th month 1701/2, it was solomly agreed by the congregation that those brethren and sisters that are for singing the praises of God should have liberty so to doe every Lord's Day

as followeth:—That is say, every Lord's Day in the morning, and likewise in the afternoon, after our publick service of preaching and prayer is ended, allowing a little space for those brethren and sisters which are not for singing, to goe out of the meating, and also for makeing the colleckion in the afternoon, provided that if there be any business which cannot conveniently be put off till our mounthly day, that the same be managed and done before the brethren and sisters which are for singing doe begin to sing in the afternoon, provided also that there be no singing on our day of breaking bread in the afternoon, till that ordinance be administered, and the colleckion made."

Then follow the signatures of the church members present.

This was in 1701/2. And saints of God were produced by and sustained on the Word of God; and holiness of life was manifested all through the ages by the feeding on that Word.

But, in our day, so great is the change, that Christians have followed the world till they have become so music-mad that they can neither eat nor speak nor worship without a band.

The great enemy of the Word is using music to the destruction of spiritual worship, and the hindrance of Scripture testimony. "Singing the Gospel" is a device of the enemy as a substitute for "preaching the Word," which is the great and abiding command of 2 Tim. iv. 2.

The depths into which the churches are sunk is evidenced by the fact that a school or college is being advertised (and advocated by our leading Christian papers) as a training-home for the production of such Solo-singers on a large scale.

It will be noticed that, to-day, even the anniversaries of our oldest religious societies are not considered complete without the introduction, or addition of a musical performance.

C.S. (Bolton). The word *δεσπότης* (*despotēs*) occurs ten times in the New Testament. It is rendered "Master" in 1 Tim. vi. 2; 2 Tim. ii. 21; Titus ii. 9, and 1 Peter ii. 18. It is rendered "Lord" in Luke ii. 29; Acts iv. 24; 2 Peter ii. 1; Jude 4, and Rev. vi. 10. If you carefully compare the way in which the Holy Spirit uses the word in these passages, you will be independent of man, it denotes specific *ownership*, while the usual word for Lord in N.T. denotes general *sovereignty*.

U. S. A.

Readers of *Things to Come* in the United States will be glad to hear that arrangements have been made for them to send their subscriptions and renewals to

Mrs. E. E. R. TRATMAN,

The Maples, Wheaton, Ill.

This will save the trouble and expense of getting a foreign money order for so small an amount.

ACKNOWLEDGMENTS.

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THINGS TO COME.

No. 161.

NOVEMBER, 1907.

Vol. XIII. No 11.

Editorials.

HEBREWS XI.

(Continued from page 110.)

IV.—“HEARING [COMETH] BY THE WORD OF GOD.”

IN speaking of old time to the fathers by the Prophets, God spoke in many parts and in many ways. He spoke in command, in warning, in expostulation, in reproach, in encouragement, in judgment, in prophecy, in promise, and in grace.

Of those who heard, “some believed the things that were spoken, and some believed not,” some obeyed and some were disobedient.

God also spoke at many times and on many subjects: and the faith of each one who believed what He said was exercised in a different direction.

In the case of Enoch we are not told what God said to him. From the remote context, the last Epistle of the New Testament (Jude 14), it would seem that it was about the coming of the Lord with all His saints. Whatever it was, Enoch believed God; and from the still remoter context, the first book of the Old Testament, we learn that His faith in this blessed fact resulted in His walk with God (Gen. v. 24).

In the case of Abraham, God spoke in command and in promise. The command was to leave his own country; and the promise was that he should have a son.

In the case of the Parents of Moses, God must also have promised a son; and must have so described him, that, when the child was born, they knew that it corresponded with what God had said.

In this way each speaking of God was the occasion of hearing, the hearing of faith.

The responsibility of each was to believe what was heard. The record concerning Abraham “the father of the faithful” is “by the hearing of faith . . . Abraham believed God, and it was accounted (or, imputed) to him for righteousness” (Gal. iii. 5, 6).

This must be the experience of all true believers. They must “believe God,” and not man. They must believe what God says and has said; and not the traditions of men.

To “believe God” is not necessarily to believe or rehearse a “Belief.”

The popular question, “Do we believe?” is thus seen to be as absurd as it is meaningless.

If we answer this by asking, “Believe what? Believe whom?” the emptiness of the question is at once exposed.

These are the questions for us to-day.

“ABRAHAM BELIEVED GOD.”

Do we believe God?

God has told us that there is “no good thing” in man (Rom. vii. 18). Pulpit, Platform and Press, with one voice declare that there is some good thing in man.* Whom do we believe?

God has told us that He created the heavens and the earth and all that is therein (Gen. i., Isa. xlv. 18). Man tells that it was all evolved, apart from God. Whom do we believe?

The Lord Jesus said “no man can come unto Me, except it were given unto him of My Father” (John vi. 65). Man says every man can come. Whom do we believe?

The Lord Jesus said, “God is spirit: and they that worship Him MUST worship Him in spirit” (John iv. 24). Man says that worship must be by “acts of worship” which the flesh can perform. Whom do we believe?

The Holy Spirit declares that “there is one Body” (Eph. iv. 2-4). Man makes and insists of having many bodies. Whom do we believe?

The Holy Spirit gives the solemn charge by Paul, “Preach the word . . . for the time will come when they will not endure sound doctrine” (2 Tim. iv. 2, 3). That time has come, and man says that “Preachers must find something that man will endure,” and “must preach something other than ‘the Word.’” “We can afford to pay for it, why should we not have it?” Whom do we believe?

God declares that these last times are “perilous times” when “evil men and deceivers shall wax worse and worse” (2 Tim. iii. 1, 13). Man says the times were never more full of promise for good; and are getting better and better every year. Whom do we believe?

“The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons” (1 Tim. iv. 1). Man, in these “latter times” tells us on every hand that these are not “spirits” (i.e. evil angels) or “demons,” but the “departed spirits” of human beings and we are exhorted and invited on every hand to “give heed” to them. Whom do we believe?

God said to our first parents “ye shall surely die” (Gen. ii. 16). The old serpent said “ye shall not surely die” (Gen. iii. 4). And all his “ministers” to-

* At a convention of “The Alpha Union” for the development of the New Theology, held at Penmaenmaur on August 3rd, 1907. The founder described it as being “a re-asserting of the essential divinity in man.”

day with one voice repeat that lie, and teach it as God's truth. Their creed is expressed for them in the words—

"There is no death,
What seems so is transition."

Whom do we believe?

The Prophetic word declares concerning the resurrection of "the rest of the dead" that they "lived not again until the thousand years were finished" (Rev. xx. 5). Man declares they are alive all the time *without any resurrection*. Whom do we believe?

The Holy Spirit declares that this world is a dark place, and that, the prophetic word being the only light in it we "do well that we take heed" to it (2 Pet. i. 19).

The vast majority of preachers declare that the prophetic word is the "dark place" and we do well to avoid it. Whom do we believe?

God declares that "If we confess our sins, He is faithful and just to forgive us our sins" (1 John i. 9) the majority of Christians, though they habitually say with their lips, "I believe in the forgiveness of sins," yet refuse to believe God, and tell us that "no one can ever know that he is forgiven." Thus, they "make God a liar," and say, practically, "Lord, I am not going to believe what Thou sayest in 1 John v. 9, until I have some evidence in my own feelings, that what Thou sayest is true!"

They thus believe their own feelings, but refuse to believe God's pledged Word.

Which are we believing?

These examples might well be extended, and other illustrations might be found.* For, inasmuch as Isaiah lv. 8 is true, and man's thoughts and ways are the opposite of God's, we may always ask: Whom do we believe?

This was the question for Israel at Kadesh-Barnea. Moses had told the people how God had said: "Go up and possess the land which I have given you, but ye rebelled against the commandment of the LORD, and ye believed him not, nor hearkened to his voice" (Deu. ix. 23).

We seldom think of the awe-inspiring solemnity of the words: "So we see that they entered not in because of unbelief" (Heb. iii. 19).

God spoke to Israel and said: "Go up and possess the Land. Go up over the hill-country of the Amorites." It was a solemn moment; ever to be remembered.

"TO-DAY, IF YE WILL HEAR HIS VOICE."

They heard His voice that day. He said: "Go up. Enter into My rest. Yet, in this thing ye did not believe the LORD your God" (Deu. i. 32).

As those words of Psalm xcv. (called the *Venite*) are sung week by week (generally as rapidly as the words can be got out of the mouth) how few stop to think of the solemnity of their meaning! "Forty years long was I grieved with that generation!"

Yes! Forty years of wandering. And why? Because they believed the evil report of ten men, instead

of two who witnessed to the truth of God's good report which HE HAD ALREADY GIVEN OF THAT LAND.

True, they did enter at last. After long years of wandering they crossed the Jordan on the East when they might have entered by the hill-country of the Amorites from the South 37½ years before!

And when Peter made the proclamation in Acts iii. 19-21 and called on the nation to "Repent;" and gave God's promise that He would send Jesus Christ, and times of refreshing should come from the presence of the Lord; the people were *at another Kadesh-Barnea!* They were, again, face to face with another command, and promise of the Lord. And a way was open over (as it were) "the hill-country of the Amorites." This was the Parousia or Coming of the Lord, made known to faith in the first and earliest of all the Epistles of Paul, and made known by a special revelation in 1 Thess. iv. 13—v. 11.

This was something better than "the hill country of the Amorites," and it was far, far better than crossing by Jordan. For, this would have been a going up indeed! It was entering the heavenly Canaan without going through Jordan, "the grave and gate of death" to resurrection. This was a hope for those who were alive and remained.

That is why the Apostle could say: "WE, which are alive and remain": for, how was he to know but what the nation would Repent; and that he would really be among those who were alive, and would go up over the hill-country, yea, in the clouds of heaven, without dying, or crossing Jordan?

As 1 Thess. iv. was the Kadesh-Barnea of believers in that day, and Israel as a people did not thus "go up." So is Phil. iii. 10, 14, 20, 21, our Kadesh-Barnea "to-day, if we will hear His voice."

Thousands of Christians refuse to believe His voice. They agree in affirming that the only way of entering Canaan is by crossing the Jordan, the river of death. Some few of them go on to believe that it is by death *and resurrection*. But how few believe that "God has prepared some better thing for us."

In writing to the believers in Thessalonica in A.D. 52, while Peter's offer of the kingdom, made in Acts iii. 19-21, was still before the nation, and before its formal withdrawal, in Acts xxviii. 23-28, nothing could be added to the revelation then made in 1 Thess. iv.

But after that withdrawal of the offer from Israel, and the sending of the Salvation of God to the Gentiles, the question is, was any further revelation to be made? Had God exhausted the riches of His grace and of His glory? Had He nothing more to make known to His children?

May we not gather our answer to these questions from our Lord's words in John xvi. 12, "I have many things to say unto you, but ye cannot bear them now."

Why could the disciples not bear them at that time? Because He was still alive. The corn of wheat had not yet fallen into the ground and died (John xii. 24). Because He had not yet risen again from the dead. On those facts rested important doctrines. Until therefore the

* Notably 1 John v. 12.

events had taken place, *those doctrines could not be made known.*

Was it not even so in the case of 1 Thess. iv? Had not certain events to take place before any fresh revelation of truth would be made known? Had not the formal withdrawal of Peter's offer to take place? and then, would not the way be open for further revelations to be made? Ought we not, reasoning from John xvi. 12, to look for something fresh from the treasures of God's grace and glory? Surely we ought. And, if we do, we find that, when the Apostle was in prison in Rome, *those revelations were given* to him; secrets hidden from men for generations, and "hid in God," were made known: The great mystery or secret concerning Christ and the Church.

In that Roman Prison precious secrets were revealed for the Apostle's, and for our own comfort and faith and hope. And the question again arises:

DO WE BELIEVE GOD?

Shall we be like Israel at Kadesh-Barnea? Shall we believe God speaking through Paul as He spoke through Caleb and Joshua? Or shall we believe the majority, as Israel believed the majority of the spies?

Shall we say that when Paul wrote 1 Thess. iv. God had nothing fresh to reveal, in the face of the fact that up to that time we have not a breath of the mystery? Not a word as to the revelation and teaching given to us in Ephesians?

Did Paul himself know anything about it until he was inspired to inscribe it in his book and his parchments (2 Tim. iv. 13)?

Does not this tell us that the objects of our faith are WRITTEN DOWN in the Scriptures of truth, and not handed down by the traditions of men?

And did the Epistle to the Ephesians contain all that God had to reveal?

Is there nothing new in Philippians?

What is the *ἐξανάστασις* (*exanastasis*) or *resurrection* and *translation* in Phil. iii. 10, at which the Apostle so desired to arrive?

What is the "prize" of the "calling on high" (*τῆς ἀνω κλήσεως* (*tēs anō klēsēs*)? v. 14.

The A.V. and R.V. have obscured this by translating it "high" as though it were an adjective; whereas it is an adverb, and should be rendered *upward* (as R.V. margin) or *on high*. Was not the Apostle's goal *conformity to Christ in glory*?

Is this the same as 1 Thess. iv.? or, Is it something additional? The whole context seems to show that the Apostle was reaching forth to something set before him, and forgetting the things behind him. He did not reckon that he had laid hold of it; but he pressed toward the goal. He had not already reached it, but he was following on so that he might lay hold of that, for which he was himself laid hold of by Christ Jesus.

If we read carefully verses 10-15, may we gather that we have some fresh revelation of glory hinted at? and, is it because we have been trying to identify it with 1 Thess. iv. that the passage (Phil. iii.)

has always been more or less of a difficulty with all of us?

If, then, Faith cometh by hearing what God hath spoken, let us "to-day hear His voice," that we may enter into His rest.—(*To be continued*).

"THE SONGS OF DEGREES."

(Continued from page 113.)

IV. — THEIR EXAMINATION.

WE come, at length, to such an "examination" as was suggested by Dr. Lightfoot, and is abundantly vindicated in Dr. Thirtle's investigations. In carrying this out, we have found the following fifteen points of contact between the history of Hezekiah and his Songs of the Degrees; the same in number as the fifteen Psalms. But there may be others which we have overlooked; for we never profess to exhaust the Divine Word.

In deciding the order in which we should here present them we have been guided by the Songs, and not by the history. In Kings, Chronicles, and Isaiah we have the chronological order of the historical facts. In the Songs we have the Divine order according to their spiritual significance.

We have already noted the fact that the fifteen Psalms are divided into *five* groups of *three* each. And the order of the subjects of the three Psalms is the same, group for group, and Psalm for Psalm.

The *first* Psalm in each group has Distress, Affliction, and Trouble, with Prayer, for its subject.

The *second* has Trust in Jehovah.

The *third* has Blessing, and Peace of Zion.

THE FIFTEEN POINTS ARE AS FOLLOWS:—

1. Rabshakeh's blasphemous tongue.
2. Sennacherib's reproaches.
3. Sennacherib's shame.
4. Hezekiah's earnest prayer.
5. God, "the Maker of heaven and earth."
6. Hezekiah's desire for peace.
7. Jehovah's promised help.
8. "For Thy servant David's sake."
9. Jehovah's sign to Hezekiah.
10. Hezekiah's trust in Jehovah.
11. Hezekiah "like a bird in a cage."
12. "The Captivity of Zion."
13. Hezekiah's zeal for the house of Jehovah.
14. Hezekiah childless.
15. The Passover for all Israel.

The reader must compare what is said under these fifteen heads, with the Psalms themselves, and the notes in Part IV.

The two parts are supplemental to each other; and should be studied together. The references also are to be carefully compared.

(1) *Rabshakeh's Blasphemous Tongue.*

We know, from the history, that when Rabshakeh's words were heard, they were received with dismay. King Hezekiah and all his ministers rent their clothes, and covered themselves with sackcloth.

He sent word to Isaiah, and said: "It may be Jehovah thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God,* and will reprove the words which Jehovah thy God hath heard: wherefore lift up thy prayer for the remnant that is left" (Isa. xxxvii. 4).

Hezekiah, himself, prayed and said,

"Jehovah, bow down thine ear, and hear:

Open Jehovah, thine eyes, and see:

And hear the words of Sennacherib who hath sent him (*i.e.*, Rabshakeh) to reproach the living God" (2 Kings xix. 16).

We do not have to look far into these Psalms to find references to the scornful, contemptuous, and proud words of Rabshakeh.

In the very first we read:

"Deliver my soul, O Jehovah, from lying lips,
And from a deceitful tongue,
What shall be given (or done) unto thee,
Or what shall be done unto thee, thou false tongue?" (Psalm cxx. 2, 3).

"Have mercy upon us, O Jehovah,
Have mercy upon us:
For we are exceedingly filled with contempt.
Our soul is exceedingly filled with the scorning
of those that are at ease,
And with the contempt of the proud" (Psalm cxxiii. 3, 4).

Not only did Hezekiah pray with reference to the disturbers of Zion's peace, and of his own peace of mind; but we have distinct references to Sennacherib's reproaches.

(2) *Sennacherib's Reproaches.*

Both in 2 Kings xix., and in Isa. xxxvii., the prophet Isaiah sent to Hezekiah, in answer to his prayer, of Divine message in reply to Sennacherib's reproaches of Jehovah.

The words are nearly the same in both records. They both refer to, and quote, Sennacherib's words; and tell us what he had said as to his conquests of other nations.

But Jehovah, in His reply by Isaiah, reveals the fact that Sennacherib had done only what He had permitted him to do; and how He had *over-ruled* all for the accomplishment of His own counsels.

In 2 Kings xix. 25, 26 and Isa. xxxvii. 26, 27, Jehovah apostrophizes Sennacherib, and asks him:

"Hast thou not heard long ago, how I have done it,
And, of ancient times, that I have formed it?"

* Like the expression "the God who made heaven and earth," the title "the living God" always has reference to Idols. He is so called in contrast with those which had no life. Compare 1 Thess. i. 9.

Now have I brought it to pass,
That thou shouldest be to lay waste fenced
cities into ruinous heaps.
That is why their inhabitants were of small
power,
They were dismayed and confounded:
They were as the grass of the field,
And as the green herb,
As the grass on the housetops,
And as corn blasted before it be grown up."

Can we have the smallest doubt that, in Psalm cxxix., we have a reference to these words of Jehovah by Isaiah?

Jehovah had said that He had made the enemies of Sennacherib to be as grass before him. So here Hezekiah prays that Jehovah would do the same with all the enemies of Zion.

"Let all that hate Zion be put to shame and turned backward.

Let them be as the grass upon the housetops,
Which withereth before it be grown up:
Wherewith the mower filleth not his hand;
Nor be that bindeth sheaves [filleth] his bosom"
(Psalm cxxix. 5-7).

No one can fail to see the close connection between these words of Hezekiah and Isaiah; or fail to admire the beautiful way in which Jehovah's taunt to Sennacherib is turned into a prayer for Zion.

(3) *Sennacherib's Shame.*

In the history we read how, after that Jehovah had cut off the hosts of Sennacherib in one night, he "returned with shame of face to his own land" (2 Chron. xxxii. 21).

Can we doubt for one moment that Hezekiah refers to this when he says:

"Jehovah is righteous:
He hath cut asunder the cords of the wicked.
Let them all be confounded (R.V. 'be ashamed')
and turned back
That hate Zion." (Ps. cxxix. 4, 5).

(4) *Hezekiah's Earnest Prayer.*

We learn, from Isaiah xxxviii. 3, that Hezekiah's grief was deep and real.

He "wept with great weeping" (v. 3, margin).

"He prayed and cried to heaven" (2 Chron. xxxii. 20).

In this prayer Isaiah joins him. Hezekiah had sent to him for this purpose: "lift up thy prayer for the remnant that are left" (2 Kings xix. 2, 4).

When Hezekiah received Rabshakeh's letter, he "spread it before Jehovah." This prayer is recorded in 2 Kings xix. 15-19. Its earnestness will be noted in verse 16 and 19.

"Jehovah, bow down thine ear, and hear:
Open, Jehovah, thine eyes, and see.
I beseech thee, save Thou us out of his hand."

When threatened with death by "the King of terrors," he "turned his face to the wall, and prayed unto Jehovah again, saying:—

"I beseech thee, O Jehovah . . .
And Hezekiah wept sore" (2 Kings xx. 2, 3).

Another prayer is recorded in Isaiah xxxviii. 10-20: and verse 14 shows how sore was his trouble.

"Like a crane or a swallow, so did I chatter:
I did mourn as a dove:
Mine eyes fail with looking upward:
O Jehovah, I am oppressed;
Undertake for me."

How can we read these words without at once associating them with the Songs of the Degrees?

The very first words of the first of these Psalms give us the connecting link.

"In my distress I cried unto Jehovah,
And he heard me" (Psalm cxx. 1).

"Unto Thee did I lift up mine eyes . . .
Our eyes wait upon Jehovah our God,
Until that He have mercy upon us.
Have mercy upon us, O Jehovah,
Have mercy upon us" (Psalm cxxiii. 1-3).

"Out of the depths have I cried unto Thee, O Jehovah.

Adonai, hear my voice,
Let thine ears be attentive to the voice of my supplications" (Psalm cxxx. 1, 2).

It is hardly necessary to make any comment on these Scriptures. The correspondence is obvious: and he who reads the history and the Songs most minutely will be the most amply rewarded for his study.

(To be continued.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE AGES: PAST, PRESENT AND FUTURE.

By JAMES CHRISTOPHER SMITH.

(Continued from page 29, March, 1907).

XIV.—THE KINGDOM OFFERED TO ISRAEL, IN THE PERSONAL MINISTRY OF CHRIST.

UNDER this heading we classify the Four Gospels: and the Four Gospels are almost wholly a record of the three years' ministry. That ministry began with the Anointing, just as the ministry of the Twelve began, later, with the Pentecostal Baptism. In each case the Holy Spirit was the Power.

In the teaching, acting and suffering of Christ, there recorded (in other words the Prophecy, Power and Passion of the Saviour), we see the foundations laid for all that would or could follow; and yet, while this is recognised, it is evident that these narratives, from beginning to end, *bear the stamp of Kingdom Truth*—even the mercy promised to Abraham and the kingdom promised to David.

The moment we open the New Testament we see this: and as we mark the words in Acts i. 1-11, leading up to the Ascension, we hear the same note.

The evidence, in these articles, must be rigidly condensed; but it is hoped that it may suffice to present it as follows:—

1. The evidence connected with the *Gospel of the Infancy*.
2. The evidence in the *words of Christ Himself*.
3. The evidence from a *wider range of witnesses*.

I.—The Gospel of the Infancy.

What is meant by this is the teaching found in the early portions of Matthew and Luke leading up to Christ's public ministry.

What is that genealogical list in Matthew i. but the proof of the Messiah's connection with David and Abraham, showing Him to be the true and final successor to the throne of the Davidic kingdom?

And what the corresponding list in Luke, but the proof of His connection with the head of the race, Adam himself, and so setting Him forth as the Son of Man to whom (and in this name) is given authority to execute the judgment of the kingdom?

Hence the question of the Magians: "Where is He that is born King of the Jews?" Was that a mistaken notion? Was He not so born? And if so, does it mean what it says?

The answer to this last question is given in Luke i. and ii. The messages of the angel Gabriel, to Zacharias concerning John and to Mary concerning Jesus, are kingdom messages, out and out.

As to John, it was announced that he would be filled with a holy spirit from his birth; that he would be a Nazarite; that his mission would be to the children of Israel; that his testimony would be after the tone and power of Elijah; and that the whole point of his ministry would be to turn many of Israel to the Lord and thus prepare a people for the Messiah. All this is Jewish to a degree.

And as to the Lord Jesus, the angel told Mary that He would be great as the Son of the Most High; that the Lord God would give Him the throne of His father David; that He would reign over the house of Jacob for ever; and that of His kingdom there should be no end. Jacob; David; a throne; a kingdom; a reign; an endless rule. No thought here of a *Church*, or of *one body*, or of anything distinctively Christian. It is teaching having reference entirely to Israel and to the Davidic throne and kingdom. Is it all a delusion? God forbid. This is Messiah's mission to Israel and it will be fulfilled to the letter. So the Prophets of God had testified and so the angel announced.

In accord with all this are the angel's messages to Joseph (see Matt. i. 20, 21), and to the shepherds of Bethlehem (see Luke ii. 8-14); and in the same line and strain are the testimonies of Zacharias (Luke i. 67-79), and of Symeon (Luke ii. 25-35), and of Anna the prophetess (Luke ii. 36-38).

It is true that He came into the world to save sinners, but it is equally true, and true primarily, that He came to save Israel, His People, from their sins. The one note, among all these witnesses, going beyond Israel, is that of Symeon, who speaks of Him as a "Light," and a "Glory"? "A Light for an unveiling of nations and a Glory of thy people Israel." But even there, nations are only named in the old prophetic sense of their blessing as connected with Israel (Gen. xii. 3).

And thus everything is in keeping with the point of time. What is said of Christ Himself and what is said of His forerunner, John, is all pointing to the one fact that the Gospel, here, was the Good News of the kingdom—the kingdom offered to Israel, proclaimed to Israel, in the person of John first, and then in the person of the promised King-Messiah Himself.

The Magians from the East—types of castes and countries that will welcome David's true and final Successor in the coming day—came to do Him homage not as a Redeemer or a Saviour but as the one "born King of the Jews."

Whenever it is a setting forth of the kingdom in power and glory then Israel is first and dominant and the nations second and subordinate. And if we do not yet see Israel in this position and all nations serving the King of Kings then, for certain, something has come to hinder it—to put the kingdom in abeyance for the time being.

These prophecies of Matthew and Luke are not abrogated or cancelled; much less have they failed or merged into unintelligible mysticism; but God, in the resources of His wisdom and sovereignty, on the interruption of kingdom testimony and rule, is accomplishing other secrets of His abounding and manifold Grace.

We may easily see the beginnings of this change as we study

II.—*The Evidence of the Words of Christ Himself.*

The record of the period between the anointing and the crucifixion of Christ is the record of kingdom teaching and testimony. There we see how, less and less, the leaders of the Nation were inclined to listen to Messiah's claims. There we note the conflict between the Light and the Darkness becoming increasingly acute. There we mark the gradual unfolding, in precept, parable and prophecy, of what the Kingdom meant; and, in opposition thereto, we note the development of the envy and hatred of the rulers, until, at last, the dread and fateful decision was made to put the Saviour to death.

This general character stamps the record; it is the Messiah presenting Himself to Israel as their King, as their Saviour and Redeemer. And this testimony to Israel must come first and all else must wait on it.

"To the Jew first" is the guiding rule, both in blessing and in judgment. Not to the Jew only, but "to the Jew first." In accordance with this we find the apostle Peter declaring to his nation: "*Unto you first*, God having raised up His Servant, Jesus, sent Him to *bless you* by turning away every one of you from your iniquities" (Acts iii. 26). In like manner the Apostle Paul, speaking to the Jews at Antioch told them how "*it was necessary* that the Word of God should *first be spoken to you*; but, seeing ye put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Nations" (Acts xiii. 46).

It was "necessary" that the Gospel of the Kingdom should be proclaimed "to the Jew first."

The three Synoptic Gospels are so much alike in their general presentation of Christ and His ministry that it will be fair and sufficient to fix our attention on the first of the three—Matthew—and mark there how the Messiah presents Himself to Israel and how the subject of His teaching is the "Good News of the Kingdom."

Matthew has been spoken of as the Royal Gospel, setting forth Christ as King and specially as King of the Jews. With this title He was born and with this title He was crucified. But one of the leading characteristics of Matthew is the way in which truth is there recorded as *grouped together*.

What is meant by this will be clear when three facts are mentioned:—

1. *First of all we have the group of teachings generally known as the Sermon on the Mount.* It seems evident that these sayings are to be regarded as not all uttered at the same time or in the same place; but Matthew groups them together as the sayings bearing one stamp; the Manifesto of the King and the laws of the Kingdom. The teaching is Ethical—spiritual if you like, intensely so—but still ethical in caste and tone.

This great Manifesto is not the truth of Redemption. It is not Evangelical in any distinctive sense—Christ is not set forth there as the sacrifice for sin; the root doctrine of regeneration is not formally taught; the resurrection is never mentioned; nor is the coming of the Lord.

It assumes the authority of the King, who had been announced as "at hand," as then present.

It is an incisive and most searching setting forth of the spirituality and practical ethical power of God's Law, showing the character of those who shall enter into and enjoy the kingdom; who shall inherit the earth and see God, and share in the blessings of, and possess "the Kingdom of the Heavens." It will apply fully in the day when "the heavens do rule" and the "kingdom under the whole heaven is given to the people of the saints of the Most High." It speaks TO us all, of course, and we may test and try our characters by its searching light; for it is infinitely more spiritual and searching than the laws of Sinai; but it is not the form of truth to which we are now delivered, after Christ's death and resurrection; and many of its precepts can only apply to and be understood by those

who shall "inherit the earth" and enter into the kingdom under the rule of the Son of Man.

We may, therefore, denominate the teachings of the Sermon on the Mount as distinctively

PRECEPTIVE.

2. Then, *secondly*, we have in the centre of the Gospel according to Matthew a group of teachings which may be as distinctively called

PARABOLIC.

In chapter xiii. we have seven parables grouped together all bearing one stamp, setting forth in a variety of ways the "Mystery of the Kingdom." Why *mystery*? Just because Israel was going to reject her Messiah. The kingdom as offered by Him was going to be refused: and, thus, put in abeyance, it was to pass through a prolonged period of suspension and silence.

These were called by the Lord "the secrets (or mysteries) of the kingdom" (Matt. xiii. 35).

A careful comparison of the parables of the Tares of the Field, of the Leaven, and of the Drag Net, will show conclusively how the state of things there set forth looks forward to and leads on to the great crisis of Christ's return; and of the clearing of the field and the shining forth of those who will be "righteous," and bear the stamp of the moral character set forth in the Sermon on the Mount, in the manifested "Kingdom of their Father."

It is "the Kingdom of the Heavens" that is likened to all these varied figures of Tares and Wheat; Mustard seed; Leaven; Hidden Treasure; Merchant seeking Pearls; and the Drag Net. It is not the Church; not the Body of Christ; not "the Mystery"; not the Calling on high; but it is that which is called in Matthew "the Kingdom of the Heavens"—a special designation for a special time and a special teaching. This expression, "the Kingdom of the Heavens," occurs in Matthew some thirty-two times and nowhere else in the New Testament.

3. It is the same thing when we come to the *third* group of teachings in Matthew, namely,

THE PROPHETIC.

Christ not only appealed to the nation to repent and receive Him as their God-sent Saviour, but He also prepared for the rejection of both Himself and His appeal. Hence the teaching in Parabolic symbols. Hence also the Prophetic Teaching carrying forward the "secret" period of abeyance to its conclusion and showing how it would issue in a glorious manifestation of the King and the Kingdom, in triumphant power, at the time when He shall have returned, "having received the Kingdom."

The "Prophetic Teaching" connects itself with the closing days of our Lord's ministry and with another mount, "the Mount of Olives." It was there that He spoke those marvellous words of foreview recorded in Matthew xxiv. and xxv.

See how He runs everything up to His own personal Return; how He speaks of the Elect Nation; how the Remnant will "endure to the end and be saved"; how the time will be like "the days of Noah" when He will suddenly startle apostatizing Christendom and bring in the Kingdom in power and great glory (Comp. Rev. xii. 10).

In chapter xxv. there are *three successive pictures*: first, what happens when the Bridegroom actually comes; second, the entering into the joys and rewards of the Kingdom of His faithful servants; and having taken His seat on the throne of His glory (v. 31) for "the Thousand Years," we see the concluding scene at the end.

It is in Matthew, too, where we have two incidents recorded, which so convincingly show that our Lord's personal ministry was to Israel.

The one is the sending forth of the Twelve (Matthew x.). They were distinctly told not to go into the way of the Nations but to the lost sheep of the house of Israel (v. 6). And they were to preach to their nation that the Kingdom of the Heavens was at hand (v. 7). And in the face of persecution they were to go from city to city, "for," said the Lord Jesus to these men "ye shall not have gone over the cities of Israel till the Son of Man be come." How meaningless these words are to those who do not understand this Kingdom teaching. "He that hath ears to hear let him hear!"

Some have tried to go forth with the Gospel to the Nations on the lines of Matthew x., but it has been to their own confusion. No; the ministry of Christ and of the Twelve and of the Seventy was a ministry to the Jews and a proclamation of Kingdom blessing if only the nation would repent.

The other incident is the case of the Syro-Phœnician woman, who so persistently petitioned the Lord about her daughter (see Matt. xv.). She appealed to Him as the "Son of David"; but "He answered her not a word." She had no claim on the Son of David; she was not one of David's people. She was "a dog of the Gentiles." Then the Disciples begged of Him to send her away; but He said to them "I am not sent but to the lost sheep of the house of Israel." There we have it from Christ's own lips to whom He was sent, the people to whom His ministry was intended to appeal and apply.

Then, when the woman cried out: "Lord help me," He taught her that she could only get the blessing she sought purely on the ground of grace, saying "it is not meet to take the *children's bread* and cast it to dogs." Here faith triumphed. "Truth Lord," said she, owning Israel's place. "Yet the dogs eat of the crumbs that fall from the Master's table," added she further, taking her own place as a Gentile dog and getting mercy from her Master. This case, outside of Israel, is the exception which proves the rule.

Surely nothing more is needed to show that Christ's personal ministry was to the people of whom, as concerns the flesh, He Himself came!

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

THE DECEIVER OF THE WORLD.

(Continued from page 116.)

SATAN is given, among other descriptive titles, that of "the *deceiver* of the whole world" (Rev. xii. 9). Jesus Christ is truth, life and light. Satan is deception, darkness and death. The world, as now organised, is full of "the *deceivableness* of unrighteousness." In order to have the capability of deception the spurious thing must closely imitate the genuine. A lie does not deceive unless it has the guise of truth. The deceptive contrivance or device, in order to fulfil the object of its author, must have the promise and appearance of desirable properties while lacking the substance thereof.

The characteristic of deceitfulness may be discovered in Satan's world-scheme at whatever point it may be closely scrutinized. Scripture speaks of the "deceitfulness of riches" (Matt. xiii. 22), and this may well serve as the typical illustration of the subject, because there is in our day no other object so prominently set up by men before their own eyes as worthy of their most strenuous efforts, no other object in the ardent pursuit of which so many human beings are intently engaged as the acquisition of money. From generation to generation man's experience has uniformly witnessed to the truth of the Scriptural statement touching the deceitfulness of riches; and yet the power of deception therein was never greater in its intensity or more disastrous in its results than at the present day. The amassing of colossal fortunes in one of the striking characteristics of the age. Men are indeed heaping up their treasure in the last days (James v. 3). No natural explanation will account for the deceptive power of riches. It can only be understood in the light of the explanation of Scripture that Satan is the god—that is to say, the architect, constructor and engineer—of this world-system, and that his character inheres in his work.

But let the scrutinizing gaze of the inquirer be directed to any other object which the director of the world's affairs places before the minds of men, and he will perceive that the same quality of deceitfulness resides in them all. The apostle speaks of the "deceitfulness of sin" (Heb. iii. 13) and of its *hardening* effect upon the nature of man. This brief word of Scripture is a veritable search-light whereby the depths of human nature and the very core of the world-system may be explored. It is beyond question a ray of the "true light." Sin is deceitful, and men are, beyond controversy, hardened thereby. The truth of this appears on all sides.

Is there then no one to whom we may go; no one in whom there is no deceit and no darkness at all? Yes there is *One*, even He of whom God says, "This is my beloved Son, *hear Him*." And if we heed this command and listen to His words what do we hear Him say concerning this world through which we are now passing? He has many things to say on this subject, solemn, pointed, urgent words. He says that it shall

not profit a man if he gain the whole world and lose his own soul (Matt. xvi. 26). He says that if we are of the world the world will love us, for it loves its own; but that they who are His are not of the world, because He has chosen them out of the world, and that therefore the world hates them (John xv. 19). He says that if the world hates us we may know that it *hated Him* before it hated us (Id. 18). He foretold that the world would rejoice at His death (John xvi. 20), and declared that His disciples were not of the world, even as He was not of the world (John xvii. 14). The apostle who was closest to His heart gives us a picture of the men of the world and the theme of their talk, saying "They are of the world, therefore *they speak of the world and the world heareth them*" (1 John iv. 5). Whoever has something to say in praise of the world, however false his flatteries may be, is sure of an audience. And through the same apostle God speaks these piercing words:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For *all* that is in the world, the lust of the flesh and the lust of the eyes, and the vain-glory of life, is *not* of the Father, but is *of the world*. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (1 John ii., 15-17, R.V.).

What can this be but the direct consequence of the event described in the third chapter of Genesis? All the outward manifestations of evil in the world are classed under three heads. These manifestations have no explanation, and are absolutely incomprehensible without the event recorded in that chapter. With it "all that is in the world" is intelligible. The mother of all mankind "saw that the tree was *GOOD FOR FOOD*"—the lust of the flesh; "and that it was *A DELIGHT TO THE EYES*"—the lust of the eyes; "and that the tree was to be desired to *MAKE ONE WISE*"—the vainglory of life. Is it possible for any rational man, after paying the slightest attention to these Scriptures and perceiving but a small fraction of the magnitude and universality of the truth contained in these few words, to doubt that they are from God? Surely, it must be plain, upon the briefest consideration, that no man could have furnished that explanation at the time the first book of the Bible was written (or, indeed; at any time), or have given the complementary comment upon it which we have received through the last of the inspired writers. This is not man; it is none other than the Alpha and Omega, the First and the Last, and the Living One, who is and who was, and who is to come. (Rev. i.).

But men *love* to be deceived. This is a common trait of humanity; and what can account for this fact but the explanation that the race, in Adam, submitted voluntarily to the influence of the deceiver of the world? This *willingness* to be deceived is strikingly evinced by the readiness with which the natural man gives ear to all who teach the pleasing doctrine that existing conditions are in the main satisfactory, and, anyhow, are steadily improving. We are exhorted to listen to the throb of

twentieth century activity and to keep in step with the march of progress. And if this be too materialistic for some, the same vague and meaningless sentiments are put into various religious settings; as in a new year's greeting to his flock by an "eminent divine," the central exhortation was to "bow before the sacred shrine of humanity." Will any reader be surprised to hear that there was a demand for and a wide distribution of this greeting? Such phrases as these, whereof every worldling, whether clerical or secular, has a goodly stock, possess an amazing power of deception, productive upon the natural mind of intellectual anæsthesia, and not to be accounted for save by the event recorded in the third of Genesis.

Other evidences of the present working and widespread effects of this power of deception might be multiplied. We see it in the very general love of men for the improbable and unreal, and in the many ways in which human credulity manifests and gratifies itself; in the fondness for fiction, works of the imagination, romances, theatrical representations, so-called spiritualistic seances, feats of legerdemain, tales of occult happenings, in a word, anything and everything which represents unreality as reality, or which aims to cheat the senses. Falsehood has thus a power even to entertain, to administer gratification, and to divert the mind, though it can never satisfy the heart of man; and when falsehood is presented in attractive forms and with practical skill it is even exalted as "Art," and to it high religious authorities attribute a beneficial influence, and it even finds its way into the churches.

Not such is the teaching of the word of God. The man who is controlled thereby finds *his* delight in the law of the Lord. His enjoyment is not in "foolish talking and jesting, which are not convenient," but he talks of all "His wondrous works" (Ps. cv.). God's words are in his heart, and he talks of them when he sits in his house, and when he walks by the way, and when he lies down, and when he rises up (Deut. vi. 6, 7). Over him the deceiver has no power, for having been enlightened by the word of God, he is not ignorant of the deceptive devices of the enemy.

The pursuit by the natural man of first one and then another of the many forms which unreality takes, and the willingness to be deceived, which the man himself recognises even while he yields to it is an evidence of his lost condition. Until he comes under the convicting work of the Holy Spirit, man will avoid meeting the truth that he has lost fellowship with God. Yet his very willingness to hear of something improbable, and to invest it with attributes of reality, is a perpetual witness to the conscious lack of *something* which is outside all worldly experiences, which the world knows nothing of, and which the natural man knows nothing of; for "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, nor *can he know them*, because they are *spiritually discerned*" (1 Cor. ii. 14).

The readiness of the mind of man to accord to falsehood that acceptance which, in a clear and unfallen

mental state, would be accorded only to truth, may be seen in the prevalence throughout the whole world of idolatry, superstition and false religion. The heathen world embracing more than two-thirds of the living human beings, are completely under the sway of falsehood and darkness. But the so-called civilised peoples exhibit precisely the same tendencies. Religious, medical and other quacks flourish in the centres of intelligence, and it is safe to say that no man is free from the inherited tendency to give heed and credence to the improbable and untrue. And when men are not thus occupied as were the Athenians, who "spent their time in nothing else but either to tell or to hear some new thing," they fall to the mental occupation of "exercising the imagination." Whatever that faculty may have been intended for, its chief exercise in fallen man is to spin long skeins of falsehood, presenting to the mind a succession of unrealities and impossibilities in great variety. The fact that their character is known does not interrupt the process; and like the objective diversions in which men engage to "kill the time" while hastening on to eternity, these imaginations serve to crowd out all unprofitable subjects of meditation, and to exclude the knowledge of God. Therefore, the apostle speaks of one phase of the Christian warfare as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

There is a spiritual consequence which men bring upon themselves by having "received not the love of the truth"; and that consequence is the subject of our present consideration, namely, that they are always ready "to believe a lie," easily subject to "strong delusion," and exposed to all signs and lying wonders," and to all "deceivableness of unrighteousness" (2 Thess. ii. 9-11). Such are the effects not only spread plainly in view on every hand, but within the common experiences of every heart; effects of what? Is there any explanation, which even purports to account for these effects and to state the cause of them, save only the information given in the third of Genesis?

(To be concluded in our next.)

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Continued from page 118.)

THUS far we have been more or less detailed in our treatment of events, but we must now for lack of space confine ourselves to a summary only of remaining events, leaving the student of the Word to follow out the truth as the Holy Spirit may lead him.

We learn then that :—

The Fifth Consequence of the Coming of the Lord to the Air will be :—

(v). WAR in heaven with the DRAGON.

This is chiefly stated in Rev. xii. 7-12. In the previous verses of this chapter we read of a "woman" who

is to bring forth a "manchild," who is to rule the nations with a rod of iron. After the birth of this child, the "woman" betakes herself to the wilderness, to a place prepared for her by God, and there she remains for twelve hundred and sixty days (6). The same fact is stated in the mystical terms of "times" in verse 14, and shuts us up, I feel, to the only interpretation of these two persons, that is the "woman" to be Israel, and the "manchild" to be Christ. The God-appointed time has come for the fulfilment of the ancient promise that Satan should be overthrown, and hence Michael is directed to attack him, and cast him down from the heavenlies to the earth. This fills heaven with joy, and the earth with woe, for now the routed foe turns his attention to the "woman" who brought forth the "manchild," and knowing that he has but a "short time" (vv. 6-14) he in great wrath hurls himself against her by means of powerful agents. In Ch. xii. it is the action of the Devil himself that is made prominent, but in Ch. xiii. he retires from view, and his agents, the two "beasts," become prominent. The first of these is spoken of in verses 1-10, and the second in verses 11-18 of this chapter, and the connections and distinctions between them are of deep significance. The one is a Political power, and the other is Religious: the one is Gentile, and the other is Jewish: the one is out of Palestine, and the other is in it, and the latter is the agent of the former, as the former is the agent of the Dragon. Here then we have the infernal trinity pitted against the Holy Trinity, and the immediate object of contention is not the Church, neither is the sphere—the heavenly places—but Israel furnishes the occasion of this day of trouble, and the sphere is the Holy Land.

The time at which we have now arrived is that spoken of in Daniel ix. 27, and in his Seventieth Seven. We are told here that the Antichrist makes a covenant with Jewish people for seven years, but that in the middle of that period he proves false to his promises, stops their daily sacrifices, and sets up false worship in the Temple (Psalm lv. 20; Dan. xii. 11). This Man of Sin also opposes and exalts himself above all that is called God, in the Temple, shewing himself that he is God. In all this he is supported by Satan who bestows upon him miraculous powers, so that he makes fire come down from heaven on the earth and gives life to the image of the Beast which the people have made, and which they worship (Dan. xi. 36-39; 2 Thess. ii. 4; Rev. xii). Those who do not render this Worship are slain (Rev. xiii. 15). This, of course, brings terrible persecution upon the faithful Jews (Rev. xii.), a remnant of whom escape and are preserved of God for three and a half years, during which time they preach the Gospel of the Kingdom—John's gospel—to the heathen (Rev. xii., xiv. 6, 7; Matt. xxiv. 14).

Many are the passages which treat of this terrible period, but the character of the whole may be summed up in the words of the Holy Spirit. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be

saved, but for the elect's (Jews') sake those days shall be shortened" (Matt. xxiv. 21, 22). The Psalms reflect for us the condition of the faithful remnant at this time, and their rending cries (Ps. lxxiv. 79), but, thank God, they also tell us of God's promises to them of deliverance (Psalm xxx. 5; xxxvii. 10; xlii. 5).

This leads us to the second part of our subject, viz.,

THE CONSEQUENCES OF CHRIST'S COMING.

(b) To the Earth.

As there was a fivefold result of the first stage of Christ's Coming so also of the second stage. And first of all there will be:—

1. The Overthrow of the ruling Powers.

In answer to the prayers of His suffering people the Son of Man descends to the earth with His Saints, and He comes for judgment (2 Thess. i. 7, 8, Jude 14 and 15). At His coming Judah repents and is accepted (Zec. xii. 10-14; xiii. 1). And the Messiah becomes the Defender of His people against the united forces of the World-powers (Joel. iii. 16. Isaiah xlix. 25; li. 22, 23; xli. 11, 12. Zech. xiv. 3. Ps. ii.), whom He utterly destroys (Rev. xiv. 9, 10. Mal. iv. 1, 2. Isa. xxxiv. 2, 3. Rev. xix. 15-21. Isa. lxiii. 1-6). In this overthrow the Beast and the False Prophet perish (2 Thess. ii. 8. Rev. xix. 20).

The next result will be,

2. The Judgment of the Living Nations.

We cannot but regard Matt. xxiv. and xxv. as wholly prophetic, and wholly Jewish, the Judgment spoken of in xxv. 31-46, is that which is executed at the close of the Seventh Seven of Daniel.

It is in this Gospel also that we have a foreview of the work of separation that will be wrought at this time, when all things shall be gathered out of Christ's Kingdom that offend, when He shall thoroughly purge His floor, and when the tares shall be gathered for the burning (Matt. xiii. 41; iii. 12; xiii. 30).

Then will come:—

3. The Restoration of Judah and Israel.

This will be threefold:—

- (a) to God,
- (b) to their Land, and
- (c) to one another.

In Ezekiel xi. 15-17, a promise is made to Israel that they should be gathered from the countries throughout which they have been scattered; and a similar promise is made to Judah in Zech. ii. 12.

This restoration will be nothing less than a national resurrection, when the bones that have filled the valleys shall come together and be made to live and to stand upon their feet an "exceeding great army;" when they shall awake and sing who have dwelt in the dust, and whose dew shall be as the dew of herbs. Iniquity will be taken away from them, and Jehovah will no more hide His face, and the divided people will once more become one nation. The Lord's enemies will now be defeated, the nations subdued, and Satan bound, and God's appointed and anointed King and Priest shall sit upon His throne.

This brings us to the fourth great consequence of the Coming to the Earth.

4. The Millennial Kingship of Christ.

Many and comprehensive are the Scriptures that treat of this subject both from the moral, governmental, and spiritual points of view, but here we can only approach the subject and that but briefly as it affects the King. His reign, we are instructed, will be one of Righteousness and Peace; of Peace founded on Righteousness, and of Righteousness producing Peace. Hence such passages as the following:—

Psalms lxxii. 2, 3. "The mountains shall bring peace to Thy people and the little hills by righteousness."

Psalms lxxxv. 10. "Mercy and truth are met together; righteousness and peace have kissed each other."

Isaiah xxxii. 17. "And the work of righteousness shall be peace."

Isaiah lx. 17. "I will also make thy officers peace, and thine exactors righteousness."

Isaiah ix. 7. "Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

Hebrews vii. 2. "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

Hebrews xii. 11. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

James iii. 18. "And the fruit of righteousness is sown in peace of them that make peace."

During this period the Messiah fulfils all the offices of Old Testament prophecy, in that He is Priest, King, and Prophet. He is the Antitype of Solomon as King of Peace (Psalms lxxii.), of Melchisedec as King and Priest (Gen. xiv. 18-20), and of Moses as King, Priest, and Prophet (Deut. xviii. 15, 18; xxxiii. 5. Lev. viii. 15, 19, 23). The blessings of His reign are universal, the curse is removed from the earth, and it once more becomes as the garden of God, "Instead of the thorn shall come up the fir tree," etc. Ferocity is taken from the animal creation, and henceforth:—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 6-9). Iniquity is removed from Israel: "Neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of their dwelling places, wherein they have sinned, and will cleanse them: so they shall be My people, and I will be their God" (Ezekiel xxxvii. 23). And the nations of the earth shall yield obedience

to the rule of the Christ (Isaiah ii. 2, 3). "He shall have dominion from sea to sea, and from the River unto the ends of the earth."

"Before Him on the mountains
Shall Peace the herald go,
And righteousness in fountains
From hill to valley flow."

What will take place, according to the revelation of scripture, beyond the Millennium, does not here concern us further than to show the relation that exists between the Coming of Christ, and

5. The Last Things.

God has been pleased to reveal much of His divine purposes to us, but only a part of His design is known, and what ages of conquest and blessing may succeed the Millennium we cannot say, though certainly such are in many places hinted at; ages during which Christ shall truly see of the travail of His soul and be satisfied; when He shall be absolute Lord over all things celestial, terrestrial, and infernal, and when the passion of Calvary will be realized in perfect Universal Victory.

And then beyond all that again—"God all and in all."

Signs of the Times.

JEWISH SIGNS.

PRACTICAL WORK IN PALESTINE.

[From a Correspondent of *The Jewish Chronicle*.]

Four delegates from the Palestinian Colonies have arrived in Paris to arrange the transfer of the wine-cellars with Baron de Rothschild. During the last six years, the colonies have acquired as much land as had been purchased during the preceding twenty-five years. Some colonies have doubled their area and all are self supporting.

Several industries are gaining a foothold in Palestine through the efforts and enterprise of individuals. M. N. B. Klinker, a Russian Jew and graduate of a French School of Chemistry, has established a factory for the manufacture of tartaric acid, the basis of which is the sediment of wine. The wine-cellars yearly dispose, in this manner, of 12,000 francs-worth of sediment, which had been hitherto regarded as worthless. M. Klinker realises a profit of 3,000 to 4,000 francs yearly from this manufacture. This gentleman is now in Paris, and is engaged in forming a company for further industrial enterprises, the first of which will be the establishment of a soap factory. M. H. Wilboushevitch (Wilbusch), who served on the Uganda Commission, and M. Pevzener, have established an olive-oil factory. This investment has already yielded a very large dividend; and they are now founding two factories in Palestine. These enterprises are entirely private, and have received no outside assistance.

The rumour in some papers that the Jewish colonists are endangered by the proximity of the Arabs is quite untrue; the latter have always been, and are still, very friendly.

The Immigration Laws are no stricter now than heretofore; and no difficulty is experienced in obtaining admission to Palestine.

The Actions Committee is very anxious to assist and encourage individual enterprise, both agricultural and industrial, with statistics, advice, and in every way possible; but cannot take any initiative itself in these matters.

A colonising association is to be formed on the same lines as the "Menucha Winachla," which was organised by the Chovevi Zion Circle of Warsaw, of which Mr. Levin-Epstein was a member. The "Menucha Winachla" consisted of fifty members, each of whom paid 3,000 roubles in the course of seven years. The colony of "Rechoboth" was founded by this organisation; the area of the colony was 10,600 dunums. Five hundred farm hands were employed daily. Half of the members of "Menucha Winachla" now live in Palestine; the remainder have sold their rights to others, and reside in Russia and draw the dividends. The population of Rechoboth now consists of about one hundred families, besides workmen.

A new "Menucha Winachla" to be formed in America should have at least one hundred members, paying 200 dols. to 300 dols. yearly for ten years. Land purchased for the establishment of a colony is to be situated on the banks of a river, which could thus be utilised for irrigation. The principal work is to be the cultivation of orange groves, which are very profitable. Olive groves might also be cultivated to advantage. The matter of obtaining a suitable site is in the hands of a committee of three in Palestine. Mr. Levin-Epstein has already some definite promises of membership in America for the new "Menucha Winachla," his aim being to interest one hundred American families in Palestinian colonisation.

Then comes the Palestine Horticultural Society. The payment of 20 dols. in the course of ten years buys one dunum (quarter of an acre) of land, upon which fruit trees are to be cultivated by Jewish labourers. The land does not belong to the person who pays for it, but is the property of the National Fund; purchasers will, however, receive each year some products of their land.

The Bezalel School is doing excellent work, and is very popular with all the elements of the population. A very large number of pupils are enrolled, and many persons are afforded work in connection with the activities of the school. The subject mainly taught is interior house decoration.

A Palestine Industrial Syndicate is to be established for the purpose of studying agricultural and industrial conditions in Palestine, and of encouraging private enterprise by making known the results of its investigations. The syndicate is to devote itself, for the present, to the special study of cotton and sugar-growing, and to encourage promotion of special companies for the developments of these products. The syndicate will not itself embark in any enterprises. A German Syndicate with Professor Warburg works successfully on the same lines.

The Actions Committee has decided to erect in Palestine a large Orphan Asylum for Russian Jewish children who lost their parents in the recent pogroms. The information which has been collected shows that there are still in Russia a considerable number of these orphans, whose relatives are no longer able to undertake their education and maintenance. The Actions Committee has already commenced the preliminary arrangements for the execution of the scheme, and has invited other important Jewish organisations to participate in it.

Editor's Table.

NOTES AND NOTICES.

END OF VOL. XIII.

Our friends and subscribers are reminded that our December Number will close the current Volume XIII. Our December Number will contain the Index, together with our programme for next year as an INSET. We now ask that the

RENEWAL OF SUBSCRIPTIONS

may be made in good time for the year 1908. They should be sent to the Publishers, Messrs. Horace Marshall & Son, 125, Fleet Street, London, England.

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has been altered and reduced, as follows: 1 oz. 2½d., every additional ounce or part thereof 1½d.

PROSPECTUSES OF EDITOR'S NEW WORKS.

Prospectuses of these are now being prepared, and will be sent in due course to all who have purchased from himself during the last two or three years.

He asks all these and any other friends to apply to him for a *further supply* of these prospectuses, hoping that they will be able to put them into the hands of those whom they think may become purchasers.

EDITOR'S NEW WORK.

Those who have so kindly contributed to this work have enabled us to publish it at the low price of 5/-. If free copies were now sent for each 5/- contributed (as we once suggested) it would destroy the advantage thus gained. We are, however, quite willing to send to any contributors if they will kindly communicate their wishes to us.

FIFTH EDITION.

LEXICON AND CONCORDANCE.

This will be ready for delivery with the Editor's New Works, which will be announced next month.

Will those who have ordered it (and others who wish to do so) kindly send an intimation to that effect.

With a multitude of letters it is difficult to keep an accurate record of all such transactions.

TWO NEW BOOKS.

We have pleasure in calling attention to two new books, which we advertise freely, one by Sir Robert Anderson, K.C.B., of London. *In Defence; a Plea for the Faith.*

The other by Pastor W. Graham Scroggie, of Bethesda Free Chapel, Sunderland.

LIVERPOOL.

Two meetings are held in Liverpool for the study of the Word of God by *Things to Come* readers, on the lines of 2 Tim., ii. 15.

One at St. Matthew's Vicarage, on the Second Tuesday in each month.

The other (at the North end of Liverpool), 21, Aughton Street, every week.

Further particulars may be obtained at either of the above addresses.

ACKNOWLEDGEMENTS.

(For "Things to Come" Publishing Fund).

	£	s.	d.
W. H. (Surrey)	5	0	0
C. S. F. (Boston, U.S.A.)	2	0	0
J. R. H. (Edinburgh)	0	6	0
A Widow's Mite	0	1	0

(For New Work).

F. W. B. (Ceylon)	0	7	0
J. R. H. (Edinburgh)	0	6	0
J. R.	0	5	0
H. P. (Southsea)	0	2	0

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THINGS TO COME.

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Editorials.

HEBREWS XI.

(Continued from page 123.)

THE FAITH OF ABEL (v. 4.)

I. THE TWO WAYS OF ACCESS.

"By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God Himself bearing witness to his gifts: and by it [i.e., by means of his faith which led to his martyrdom] he, having died, yet speaketh."

As "faith [cometh] by hearing" (Rom. x. 17), Abel and Cain must both have heard what sacrifice they were to bring.

As hearing [cometh] by, and consists of, what we hear through the Word of God, Abel and Cain must both have heard from God.

Otherwise it would have been by *fancy*, and not by *faith*; and there would not have been room, either for obedience on the one hand, or for disobedience on the other.

We find further particulars on this matter in the history, as recorded in Gen. iv.

But first we have to notice the place where the history is written.

In the *first* chapter of Genesis we have the creation of man.

In the *second* chapter we have man in communion with God.

In the *third* chapter we have the Fall of man; and, at the end, we see man driven out from the presence of the LORD God.

In the *fourth* chapter we have *the way back to God* made known. This is the first thing that is revealed after the Fall. It stands on the forefront of revelation. It is no mere fragment of Hebrew folk-lore to be dismissed as an "old-wives'-fable." But it takes its place here, in God's revelation, as being the first and earliest event, not only in Chronological or Historical order, but as being the first in Experimental order also. It is the first great lesson that is written down in the Scriptures of truth—"for our learning."

God must have spoken (as we have said) to Cain and Abel, concerning the manner in which He would be approached. He must have spoken of the way in which those who had been driven out might return back, and have access to Himself.

The lesson which is taught us by this first example of faith is that, Abel believed that which he had heard

from God on this all important subject, and Cain did not believe God.

It is worthy of remark that in the *Historical* order in Gen. iv. 3, 4, Cain is mentioned first, and in the *Experimental* order in Heb. xi. 4, Abel is mentioned first.

Cain is mentioned first, in the history, for he was the elder. He brought his "offering unto the LORD." He was not godless, as is often represented. On the contrary he was most "religious," and the offering which he brought cost him much more than Abel's did. He sought access to the same LORD and looked for the same blessing as Abel did.

But the point is, that the way back which he took, was his own way: while the way which Abel took was God's way, which He had revealed and laid down.

Cain had heard the "report" as well as Abel, but he did not believe God. He invented what he must have supposed to be a better, or more excellent way.

"Cain brought of the fruit of the ground, an offering unto Jehovah" (Gen. iv. 3). But, that ground the LORD God had just before put under the curse for man's sin, and had said to Adam "cursed is the ground for thy sake" (Gen. iii. 17).

Cain, therefore, brought, as his offering to the LORD that which He had pronounced to be "cursed."

Abel, on the contrary, brought of the firstlings* of his flock, and the fat thereof.

What was it that made Abel's a more excellent † sacrifice than Cain's?

Commentators have speculated much, and differed widely as to this. A variety of causes has been assigned.

But there is no room for more than one interpretation the moment we remember what the words "by faith" mean.

They mean that God had spoken; that Cain and Abel had heard; that Abel obeyed God and Cain did not!

The whole matter is perfectly simple. And the lesson it brings home to our hearts to-day is just as simple and clear.

It was a question, as we have seen, of believing what had been spoken as to

THE WAY BACK TO GOD.

God's way back (which Abel took) was by sacrifice, by the death of a substitute, by the blood of Atonement.

Man's way back (which Cain invented) was "without blood"; and a way which he had devised out of his own heart. But, "without the shedding of blood is no remission of sin" (Heb. ix. 22).

* This was the law of redemption, which was afterwards laid down in the Israel's legislation. See Exod. xiii. 12; xxxiv. 18-20. Num. iii. 46, 47 xviii. 15, 16, etc.

† See Heb. iii. 3, and compare Matt. v. 20; vi. 25; xii. 41, 42. Mark xii. 33. Luke xi. 31, 32; xii. 23.

Cain might have brought his sin-offering just as easily as Abel. It lay at his door (Gen. iv. 7). (See R.V. margin); it was ready to his hand. If he "did well" he needed no sin-offering; and he would have been "accepted." If he did not well, and sinned, then God would have had respect to his offering as He had to Abel's.

No! it was the "New Theology" of his day: and it consisted in *not believing what God had spoken*; and in inventing a "New" way of his own.

In this lay his sin.

This is why God "had not respect" to his offering, however much Cain may have worked to produce it. The "sweat of his brow" could be no substitute for the "blood of the lamb."

In all this we are shown the great fact that there never have been but these "two ways" in the world's history.

However many and however various may be the religions of the world, all may be reduced to these two. Whatever may be the excrescences and eccentricities of man's imagination, there is always this "reversion to type" (as Evolutionists say).

Here we have the typical embryo of all the subsequent "History of Religions."

Man may hold his "Parliament of Religions,"* but when all his talking is done, there is a reversion to type, and we come back to these two primal facts, and to these two ways.

One is God's way and the other is man's,
One is by faith, the other is by fancy,
One is of grace, the other is of merit,
One is of faith, the other is of works,
One is Christianity, the other is Religion.

The one rests on what God has said, the other rests on what man thinks.

The one rests on what Christ has done, the other rests on what man can do.

These two words sum up and embody the two ways—"DONE" and "DO."

As to what man is to do there is no end to the variety. In no sphere is evolution seen to such a remarkable extent.

This will be seen in the papers on *The Truth about Evolution*,† which we hope to give our readers in due course.

His point is that evolution is a solemn fact, but it is seen *only in human affairs*, because man has departed from God.

Nowhere else is evolution seen. *Outside human affairs the evidences of evolution are non-existent*: but it is, undeniably, the order of this present evil world where evil is found; for evil, like evolution, is *not found outside man's world*. There is no escape for man but God's appointment for him, and that is death. This is why it is Christ's work to

* And considering the hostilities which exist between them and the conflicts which have raged, they will soon require to hold, not a "Parliament of Religions" at Chicago, but a "Conference" at the Hague, to regulate their warfare.

† They are by Philip Mauro, and they will follow next month as we have given on "The World and Its god."

"deliver us from *this present evil world* according to the will of God, our Father" (Gal. i. 4).

Evolution consists in unbelief and in *departure* from God. Hence it is that we see its germ first exhibiting itself specially *in the religious sphere of human affairs*. In the Divine sphere, whether in the animal or vegetable kingdoms, we look in vain for any trace of its action.

We see it working in the medical, legal, military, naval, artistic, and in every department of the scientific spheres, but it is in the religious sphere that it was first seen; and it is in Genesis iv., in the history of Cain and Abel that God shows us its beginning. Jabal and Jubal, and Tubal-Cain and a generation of artificers soon followed in "the way of Cain" (Gen. iv. 20-22).

"The way of Cain" was the first step in the evolution of Religion. Its developments and ramifications are to-day innumerable.

But in the way of Abel there has never been any evolution. *Substitution and the shedding of blood* remain the only way for "the remission of sins" to this present moment; and will remain the same to the end.

These are the Two Ways which are set before us here in Cain and Abel.

In the one no change has ever taken place; it is the only way back to God. Christ suffered "the just for the unjust that He might bring us to God" (1 Pet. iii. 19). This is its end and it is headed up in Christ. In the other, there has been nothing but change. *Evolution* has run its constant and persistent course, and will continue so to do until it reaches its end in the deification of man, and is headed up in Antichrist.

All who are in "the way of Cain" are labouring on behalf of man, and for man's improvement. They are ready with their own ideas as to what man must DO to be saved.

Whatever may be the varieties evolved from man's imagination they are all one in asserting that man MUST do something. Whatever their differences or their controversies, they all agree in that; man must DO SOMETHING.

Man must be something, feel something, experience something, give something, pay something, produce something. He must be called and "registered" something.* He must DO something.

They all insist on the last however they may differ about the others. Where they do differ is only in what the "something" is to be. It is this which accounts for the vast number of different systems of religion which have been evolved in the world's history. All these are rightly called "Religions." Even "the Christian Religion" is only one of them; and has as many Sects and Divisions as any of the others.

However many may be these differing forms, they are *all one in Doing*, while in true Christianity they are "all one in Christ" only.

* This is according to English Civil Law, and it is carried out except when a census is made. Then Religious enmity and hatred step in and will not allow it lest it should be shown that one predominated over the other. Without a census, each may make its own boast.

Christianity is of God; and consists in a Person—Christ; Religion is of man, and is carried on for man, and in his interests. It consists of men's Forms, and Rites, and Ceremonies, Articles, Creeds, Confessions, Doctrines, and Traditions, Churches and Synagogues.

If your something does not agree with that of others, then be careful, or you may be killed, as Abel was, by one of these Cains. For, there is nothing in the world so cruel as Religion. It was Religion that murdered Abel. It was Religion that killed the Prophets, Crucified Christ,* and produced the noble army of Martyrs.

It was Religion and the strife of religious sects that delivered Jerusalem to the sword and power of Rome.

It was Religion that afterward wrested Jerusalem from Rome, and terrified Europe by the threatened advance of the Saracen's sword.

It was Religion that deluged the Holy Land with the blood of the Crusades.

It was the Religion of Pagan Rome that cried "the Christians to the Lions."

It was the Religion of Papal Rome that gave Christians to the Stake; that invented all the tortures of the Inquisition; that sent forth Armadas with its instruments of torture, and has ever since been engaged in foul Conspiracies and Plots in order to obtain and secure its ascendancy.

It is Religion to-day that lies at the root of, and pervades the world's political strife: and it is in the struggle for Religious supremacy in "Rome Rule" and "Education" that the greatest bitterness, "envy, hatred and malice, and all uncharitableness," are manifested and exhibited in the political controversies in the present day.

The question of 1 John iii. 11, 12, brings out the contrast between Christian love and Religious hate.

"This is the message that ye heard from the beginning, that we should love one another. Not as Cain [who was] of that Evil one, and slew his own brother. And on what account slew he him? Because his own works were evil, and his brother's righteous."

Cain's works were evil, because they were his own, and of the Evil one, who (in the previous chapter) had ruined his parents by the same unbelief in God's words. Abel's works were righteous, because they were "by faith," and according to what God required.

Hence Cain's hatred, and hence Cain's murder.

It will be found that Religion has shed more blood, and produced more sorrow and crying than all the wars and desolations caused by the politics and dynasties of the world put together. There have been, and still are, the wars of Creeds, as well as of Races.

There is more in the Margin of Gen. iv. 10, than appears on the surface. The words of the Lord to Cain are full of significance: "What hast thou done? the voice of thy brother's bloods crieth unto me from the ground." We must need explain this plural, "bloods."

* It was not the ungodly rabble, but the Chief Priests and the leaders of the religious party.

In the ancient Jewish Commentary,* we read: "He says not *blood*, but *thy brother's bloods*, i.e., his blood, and the blood of his posterities, his seeds."

The Targum of Onkelos explains it as "the voice of the blood of the generations which were to come from thy brother."

The Jerusalem Targum says "the voice of the blood of the multitude of the righteous who were to arise from Abel thy brother."

It seems, almost, as though the Lord Jesus meant the same when He said: "That upon you might come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zacharius."

Whether these interpretations be correct or not, the fact remains most solemnly true that all these various Religions are one, in origin, in character, and outcome, and also in cruelty.

In the vital matter of Salvation they unite, and are ONE, in saying with one voice:—

SOMETHING in my hand I bring.

Whereas, in true Christianity, which is Christ, the convicted sinner proclaims the existence of the great dividing gulf, and says:—

"NOTHING in my hand I bring,
Simply to Thy Cross I cling."

This puts nothing between the sinner and the Saviour; whereas it is the essence of all Religions to put something, whether it be a Priest, or Sacraments, or Creeds, or Ceremonies of some kind or other. Something has to be said, or done, or believed, or felt, without which, they, as one Creed puts it:—

"Cannot be saved."

This is the first great lesson which we learn from Abel's faith:—"The Two Ways."

In one of those two ways, each one who reads these lines, stands, to-day.

Either he is trusting to something *instead* of Christ, or to something in *addition* to Christ; or, he is trusting wholly in the merits of that Substitute whom God has provided, even the precious blood of that Lamb which "speaketh better things than that of Abel" (Heb. xii. 24).

"THE SONGS OF DEGREES."

IV. — THEIR EXAMINATION.

(Continued from page 125.)

(5) *God, the Maker of Heaven and Earth.*

HEZEKIAH prayed unto Jehovah and said:—

"O Jehovah, God of Israel, which dwellest *between* the cherubims,

Thou art the God, *even* Thou alone, of all the kingdoms of the earth;

Thou hast made heaven and earth;" (2 Kings xix. 15; Isa. xxxvii. 16).

There is a special reason for thus addressing his prayer.

* The Mishna. Sanhedr. Cap. iv., 5.

Rabsbakeh had railed against God; and he and his men "spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man" (2 Chron. xxxii. 19).

Yes, the God of Jerusalem was "the God of Hezekiah" (verse 19), and He was "the God who made heaven and earth." With Him all things are possible.

Well, therefore, did Hezekiah make his prayer unto Jehovah, in sharp contrast with the gods of Assyria, in whose praise Sennacherib had spoken.

Now notice how this is referred to in Psalm cxxi. 1,2; and observe the *full stop* at the end of the first line, and the *Question* at the end of the second.

"I lift up mine eyes unto the mountains.
From whence will come my help?
My help cometh from Jehovah,

Who made heaven and earth" (Ps. cxxi. 1,2).

It will be seen that these four lines are an introversion: in which we have the *Creation* in the first and fourth lines, and the *Creator* in the second and third.

The contemplation of Creation, in the mountains which stand about Jerusalem, turned Hezekiah's thoughts to Him who created them.

The God who made the mountains, made heaven and earth; and He could do all things; and could bring help and deliverance to Hezekiah.

Hezekiah did not do anything so foolish as to think the mountains could help him.

To "lift up the eyes" is a Hebrew form of expression, or idiom, for *considering*; * and hence for doing that which was the result of such consideration. In Psalm cxxiii. 1 we have it again.

"Unto Thee have I lifted up mine eyes,
O Thou that dwellest in the heavens."

And the next verse goes on to explain the act †.

There is another Figure of Speech employed in this verse (Psalm cxxi. 6 †). It is called *Anadiplosis* (which means *a doubling*) because a word is *doubled*, or repeated, for the purpose of pointing out the word on which the real emphasis is to be placed. Here it is shown to be on *help*.

"Whence will come **my help**?

My help cometh," etc.

This Figure conclusively shows that it was not the mountains from whence he was expecting help; but from Jehovah who created them.

In Psalm cxxiv. 8, Hezekiah again expresses the same confidence, and on the same grounds.

The introversion of these four lines shows that Hezekiah looked unto the mountains, not for any help that they could give him (as some have thought), but because they were the work of Hezekiah's God. As he

* And the act is put by *Metonymy* of the Adjunct, for what is connected with, and included in, the act. See *Figures of Speech*, pages 3, 606.

† Compare Gen. xiii. 14. Ezek. xviii. 6, 15.

‡ See *Figures of Speech*, pp. 251-255.

For other examples compare Gen. i. 1,2 (earth); Psalm cxxii. 2,3 (Jerusalem); cxxvi. 2,3 (done great things), etc.

lifted up his eyes and considered them, they told of Him, the Creator, who made them; yea, of Him who "made heaven and earth."

In Psalm cxxiv. 8, he again expresses the same hope.

"Our help is in the name of Jehovah,
Who made heaven and earth."

The whole of this series of Psalms ends with a further reference by way of praise:

**"Jehovah that made heaven and earth,
Bless thee out of Zion"** (Psalm cxxxiv. 3).

In Psalm cxxiii. 1, also, Hezekiah's prayer is addressed to Him "that dwelleth in the heavens." This is Jehovah before whom he spread Sennacherib's letter, and said:—"O Jehovah Sabaoth, God of Israel, that dwellest between the cherubims" (2 Kings xix. 15; Isa. xxxvii. 16).

(6) Hezekiah's Desire for Peace.

In his prayer, Hezekiah refers to his longing for peace, in the midst of wars without, and fears within. His sickness came in the midst of the siege: as is clear from the promise given in connection with the sign of the shadow's going back on the Degrees (or steps): "I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria" (2 Kings xx. 6).

Hezekiah's prayer therefore has reference to the siege as well as his sickness. Hence he prays, and says:

"Behold, for **peace** I had great bitterness" (Isa. xxxviii. 17).

So, in the Songs of the Degrees, he says:

"My soul hath long dwelt with him that hateth **peace**.

I am for peace: but when I speak, they are for **war**" (Psalm cxx. 6, 7).

Is there not here, in the very first of these Psalms, a reference to the history? Yea, to the first beginning of all his trouble.

We read in 2 Chron. xxxii. 1-3, that "when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem (margin, Heb. *His face was to war*), he took counsel with his princes." Who can doubt that, in this v. 7, we have a reference to such passages as this, and 2 Kings xviii. 19, etc., Isa. xxxvi. 5, etc.

Hezekiah's one desire was for "peace." He prays:

"Pray for the peace of Jerusalem.

Peace be within thy walls" (Psalm cxxii. 6, 7).

"And peace upon Israel" (Psalm cxxv. 5).

**"Thou shalt see thy children's children,
And peace upon Israel"** (Psalm cxxviii. 6).

The last Psalm of each of the five groups of three, has blessing and peace for its theme. And his own last prayer (recorded in the history) was that "peace and truth" might be in his days (2 Kings xx. 19).

(7) *Jehovah's Promised Help.*

Isaiah had positively assured Hezekiah that Jehovah would certainly deliver him and Jerusalem. He said:

"Thus Jehovah hath said concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith Jehovah. For I will defend this city, to save it" (2 Kings xix. 32-34).

"I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city" (2 Kings xx. 6).

This was Jehovah's answer to Sennacherib's challenge, sent on, in advance, to Hezekiah from Lachish (which he was besieging): "Shall your God deliver you out of my hand" (2 Chron. xxxii. 9, 15, 17, Isa. xxxvi. 20; xxxvii. 11).

Now notice how this Divine pledge was taken up, and treasured, and mentioned again and again in these "Songs of the Degrees":

"My help cometh from Jehovah . . .

He will not suffer thy foot to be moved;

He that keepeth thee will not slumber,

Behold, he that keepeth Israel shall neither slumber nor sleep.

Jehovah is thy keeper:

Jehovah is thy shade upon thy right hand. . . .

Jehovah shall preserve thee from all evil:

He shall preserve thy soul.

Jehovah shall preserve thy going out and thy coming in

From this time forth, and even for evermore" (Psalm cxxi. 2-8).

"If it had not been Jehovah who was on our side, now may Israel say;

If it had not been Jehovah who was on our side, when men rose up against us:

Then they had swallowed us up quick, . . .

Blessed be Jehovah, who hath not given us as a prey to their teeth" (Psalm cxxiv. 1-3, 6).

"As the mountains are round about Jerusalem, So Jehovah is round about his people" (Psalm cxxv. 2).

"Then said they among the heathen, Jehovah hath done great things for them, Jehovah hath done great things for us; Whereof we are glad" (Psalm cxxvi. 2, 3).

"Except Jehovah build the house, They labour in vain that build it: Except Jehovah keep the city, The watchman waketh but in vain"* (Psalm cxxvii. 1).

It was because of this assured promise of Jehovah,

* We have another example of the Figure *Anadiplosis*, or *Doubling* in this Psalm, for the sake of emphasising the vanity:

"The watchman waketh but in vain.

In vain ye rise up early."

See *Figures of Speech*, pages 251-255.

sent to Hezekiah, by Isaiah, that we see his firm trust in the word of Jehovah. There was no other ground for his faith: for, "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

(8) *For My Servant David's Sake.*

"When Hezekiah received the letter of the hand of the messengers, and read it:" he "went up into the house of Jehovah, and spread it before Jehovah" (Kings xix. 14).

Isaiah was sent with Jehovah's answer to that letter: and in it special stress was laid on the grounds on which Jehovah would deliver Jerusalem, and Hezekiah, and His people. He said:

"I will defend this city, to save it, for mine own sake, and for **my servant David's sake**" (2 Kings xix. 34).

So also in answer to his prayer for recovery from his sickness, Isaiah was sent with the message: "Thus Jehovah hath said, **the God of David thy father**, I have heard thy prayer . . . I will defend this city for Mine own sake, and for **My servant David's sake**" (2 Kings xx. 5, 6).

See how these words were remembered by Hezekiah, when he "**remembered David**, and all his troubles," and prayed to Jehovah to remember them also (Psalm cxxxii. 1).

Hezekiah remembers them and says:

"For thy servant David's sake

Turn not away the face of Thine anointed" (Psalm cxxxii. 10).

The whole Psalm is taken up with David. The first part is what David swore to Jehovah (vv. 2-10): and the second part is what Jehovah had sworn to David (vv. 10-18).*

It is all for David, and for David's sake.

Surely this is in close connection with the history as it is recorded in the book of Kings.

(9) *Jehovah's Sign to Hezekiah.*

Isaiah suddenly changes his address in 2 Kings xix. 29 and Isa. xxxvii. 30, and turns from Sennacherib to Hezekiah. All is really addressed to Hezekiah: but the apostrophe is addressed to Sennacherib, who is to be turned back by the way that he came.

A sign is then voluntarily given to Hezekiah in the following words:

"And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; And the second year that which springeth of the same: And in the third year sow ye, and reap, And plant vineyards, and eat the fruit thereof."

Here was a sign, indeed, as to the truth of Jehovah's

* See the structure of the whole Psalm in Part IV., pp. 308-311.

words. A sign that could be clearly understood and evidenced.

Nothing that would be sown would spring up. Only what grew spontaneously would be available for food. The sowers would be disappointed, and would see the fruitlessness of their labour.

How well can we understand the special reference of the following words:

"They that **sow** in tears shall **reap** with songs of joy.

He that keeps going on carrying his basket of **seed**

Shall surely come again with songs of joy,
Carrying his **sheaves**" (Psalm cxxvi. 5, 6).

"For thou shalt **eat the labour of thine hands**:
Happy shalt thou be,
And it shall be well with thee" (Psalm cxxviii. 2).

The continued perseverance of the sowers under the disappointment of their labour was remembered with thanksgiving in this Psalm, which commemorated their sowing in tears and their reaping with songs of joy.

The whole picture presented is not that of exiles in Babylon, a foreign land, but that of peaceful agriculturists, carrying on their operations, at home, in their own land.

(To be continued.)

Contributed Articles.

[We are not to be held responsible for every expression of our respective Contributors. Our readers must try everything by the Word of God.]

THE AGES: PAST, PRESENT AND FUTURE.

By JAMES CHRISTOPHER SMITH.

(Continued from page 127).

XIV.—THE KINGDOM OFFERED TO ISRAEL.

AND now we come to the third source of evidence, namely,

III.—A wider range of Testimony.

In other words the testimony coming from the words of Christ during the Forty Days; from words, after Pentecost, by the Apostle Peter; and, finally, from the words of the Apostle Paul.

(a) Leading up to and forming a ground for the special testimony of the Twelve, after Pentecost, we have *Christ's own words during the Forty Days*.

We are definitely told in Acts i. 3, that the great subject of the conversations during the Forty Days was "the things pertaining to the Kingdom of God." In the light of this all must be regarded.

1. The Apostles were enjoined to tarry (or 'sit' as in a seat of authority) in the city of Jerusalem until (and

of course afterwards exercising the power bestowed, when) they were endued with power from on high (Luke xxiv. 49).

2. They were to go out and preach the good news, using baptism and seeing the sign-gifts following their testimony. (Mark xvi. 15-18).

3. They were told in what order this Messianic witness was to go forth, viz., from Jerusalem and all Judea; then to Samaria; and reaching finally unto the uttermost parts of the earth. (Acts i. 2). This was their programme.

4. They were promised that, "not many days hence," they would be "baptized with holy spirit," as the "power from on high," by which they would be able to carry into effect these "commandments" (Acts i. 2), given by the risen Lord. (Acts i, 5).

Thus it is quite clear that the "tarrying," the "enduing," the "making of disciples," the "signs following," the "presence of the risen Messiah," and all the limits of time and conditions of place, had reference not to the Church or the Body of Christ, but to the *Kingdom*. It says so distinctly in Acts i. 3.

The Master then ascended: went into "another country to receive for Himself a Kingdom, and to return": and with the promise of that return sounding in their ears, they went back from Olivet into the city and waited. (Acts i., 11, 12).

In the prayerful quietude of those days of waiting they would doubtless meditate over the new Witness, the new Work, the coming Baptism with holy spirit, and the Returning Lord.

Then came Pentecost and the great light it shed in the minds of these waiting people. What Christ had said to them now became instinct with meaning, life and reality; and they became endued and endowed for the new testimony to a *crucified, risen, and returning Messiah*.

(b) The same teaching is observable in the words of the apostle Peter, as the spokesman of the Twelve, after Pentecost.

It will be enough here to note the words in Acts iii. 26. Enlightened now by the Spirit of God, the apostle Peter, harking back to Christ's personal ministry says: "Unto you, first, God, having raised up His Servant Jesus, sent Him to bless you by turning away every one of you from your iniquities."

This is quite explicit that, the People to whom the Messiah was sent, and whom He desired to save from their sins was the Remnant of Judah.

"Unto you first." Christ did not go out and appeal to the Gentiles, but "first" and of set purpose to the Jews.

This is quite in keeping with what we have found in the record of the four Gospels.

(c) Finally, and in some respects most important of all, we have the words of the apostle Paul in Romans.

Unfortunately the division of the chapters here sadly hinders the ordinary reader from seeing the force of the teaching. The xiv.th chapter of Romans ought to end with the 7th verse of chapter xv. From xiv. 1 to xv. 7

we have a discussion of the question of believers receiving one another on the ground that God (xiv. 3) and Christ (xv. 7) have received them.

And chapter xv. 7 is the conclusion of the whole statement: "wherefore, receive ye one another, as Christ, also, received us to the glory of God."

Then comes a new theme and subject, altogether, in chapter xv. 8, commencing with the words of Apostolic weight; "Now I say." And, what he does say, is of the first importance for the understanding of Christ's prophetic ministry.

The apostle is not contrasting Law and Grace, here; but he is *contrasting two dispensational ministries*: one having Christ as the chief Ministrant and the other having Paul himself as the leading exponent. So he begins: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers."

Let the reader dwell on these words and quietly think out their significance. Let him take this verse back with him and read the four Gospels in the light of it. It is a flood of light. It is a classic verse in dispensational teaching.

Its importance becomes manifest when we notice the contrast in verse 16, where the apostle speaking of his own peculiar ministry says: "That I should be a minister of Jesus Christ unto the Nations, ministering the Gospel of God."

Christ was the minister of the *Circumcision*.

Paul was the minister unto the *Nations*.

Christ testified to Israel the Gospel of the *Kingdom of God*.

Paul testified to the Nations the gospel of the *Grace of God*.

There is no mention here of the "twelve apostles." Their ministry, as we shall see, was simply the continuation of Christ's appeal to Israel; the real contrast, the new ministry, given by the risen Head, was that which Paul received.

The Gentiles come in for blessing entirely on the mercy and free favour of God.

Israel had covenants, and a commonwealth, and promises, and the Law, and the glory, and the priesthood and the Kingdom, and in a special manner Christ Himself; but the Gentiles "*glorify God for His mercy*."

Here we pause.

We trust that enough has been said to show that Christ's ministry was primarily and chiefly to Israel, and that we must not read the new and later teaching of the Church of God, the one Body, the one Baptism and the one Hope into the Precepts and Parables and Prophecies of the Gospels.

These great lines of New Testament revelation will, we fondly hope, become clearer and clearer as we go on with our studies.

The Pentecostal Ministry of the Twelve, led out unto, and prepared for, the fuller light given to the Apostle Paul.

Once more we assert our guiding principle: *That all*

previous Scripture truth must ever be regarded in the light of the latest revelation from God.

May we be all taught of God; grow in grace; and live unto righteousness!

THE WORLD AND ITS GOD.

BY PHILIP MAURO.

(Concluded from page 129.)

DIVINE AGENCIES IN THE WORLD.

ALTHOUGH the affairs of the world are at present in the control of Satan, and are directed according to his policy; and, although the time when the Sovereignty of the world shall become the Sovereignty of our God and of His Christ is yet in the future (Rev. xi. 15), there are, nevertheless, Divine agencies now acting with Almighty power to accomplish God's purpose for this age.

Because of the presence of these agencies the world is a very different affair from what it otherwise would be.

The presence in it of even a small number of believers who truly have the spirit and the testimony of God, affects the character of the whole. Moreover, in all the unfoldings of human history, even while man has been permitted freely to choose his own way, God has, nevertheless, been over-ruling, has been steadily executing the counsels of His own will, and has been making even the wrath of men to praise Him. We have thus far, and for the sake of the clearer treatment of the subject, made but small reference to these Divine agencies. Let us now briefly consider them and learn what God is accomplishing through them during this present dispensation.

It has pleased God, for reasons which He has not revealed to His creatures, to permit the experiment upon which humanity entered in Eden to be worked out to its present stage, and to give full opportunity for a disclosure of the results of Satan's leadership. It has required many centuries for the working out of this experiment, but in God's sight these have been but as a few days, and when the end is reached He will be justified and every mouth will be stopped (Rom. iii. 19). But God has not abandoned His creature to be destroyed with his own experiment, but has always provided a way of return to Himself. This way has ever been accessible, and has been sought and used by those who have perceived the folly of sin and of continuing the vain attempt to make an abode in a Godless world.

During the age in which we live the Divine agencies in this world, which agencies while in it are in direct opposition to its projects, occupations and diversions, and particularly in opposition to its god and prince, are the Written Word and the Holy Spirit. The Word is given as the basis of faith—to the end that men might believe to the saving of their souls (John xx. 31). The mission of the Holy Spirit is to convict men of the sin of unbelief, of the *righteousness* of Christ which is freely offered to all, and of the *judgment* of sin which He bore for all who accept Him (John xvi. 8; 1 Cor. i. 30; Rom. viii. 1). In so doing God is not converting

the world (Scripture does not promise that such will be the result of preaching the Gospel), but is "taking out from the nations a people for His name" (Acts xv. 14).

This is the work of God in this age, clearly announced in the inspired Scriptures given at its beginning. Any one with the most ordinary powers of observation can see for himself this work now going on, and though it be but one here and another there who is seen to turn from "the way of the world" and to seek the only true and "living way," the aggregate is "a great multitude which no man can number."

No explanation save that of Scripture can account for the world. No explanation save that of Scripture can account for the Church of Christ. If men would but apply in this case the same process of reasoning that they employ in other matters and would accept the conclusions to which that process leads, the Scriptural explanation would, upon these facts alone, be accepted by all thoughtful persons. But the scientific man ceases to be scientific, and the philosopher ceases to be philosophical, and the rationalist ceases to be rational, just when he comes to these matters of highest importance. Here is another remarkable fact; and again we have no explanation of it save that given in Scripture. Why should this be so were it not that the god of this world succeeds in blinding the minds of the unbelieving lest the light of the Gospel of Christ should dawn upon them? (2 Cor. iv. 4.)

This, then, is the doctrine of Scripture. The command which Scripture gives to the believer is to live in the world as one who does not belong to it, as a stranger in it and a pilgrim through it, as a foreigner whose "citizenship is in heaven" (Phil. iii. 20, R.V.).

This command is to be received not merely as a pious sentiment, but as a living and governing principle. "Be ye separate." And what else would one wish who recognizes the truth? Truth has ever a sanctifying (*i.e.*, separating) effect. Jesus prays for His followers, saying: "Sanctify them by thy truth; *Thy Word is truth*" (John xvii. 17). If one believed the truth as declared by Jesus Christ he would desire, if but as a matter of expediency, to withdraw himself from, and to sever every tie connecting him with the perishing order of things which is administered by Christ's enemy. How much the more, if he knows, loves, trusts and waits for the Lord Jesus, will he wish to find no satisfaction, ease, comfort or pleasure in a system whose leaders cast Him out and crucified Him, and would do the same to-day?

DELIVERANCE FROM THE WORLD.

"Who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

The foregoing picture of the world is one to fill the heart with awe and gloom; and well it might if this were all that Scripture revealed on this subject. We know now—that is, if we believe the Bible—how this vast organization came into existence, and who is its presiding genius. This information, however, is not all the truth which the Bible discloses concerning this earth which was created to be man's habitation. It is only the dark story of the past and present. But there is a

future. While the world in its present condition is aptly described in Scripture as "this present darkness," we are not left to grope our way through that darkness.

We are, indeed, in "a dark place," but we have a light bright enough to guide us through it. "We have also a more sure word of prophecy; whereunto ye *do well* that ye take heed as unto *a light that shineth in a dark place*" (II Pet. i. 19). We have, indeed, an enemy who is full of guile, but if we avail ourselves of our Bibles "we are not ignorant of his devices" (2 Cor. ii. 11).

Unfortunately for the whole world, this light of prophecy, given for the special purpose of guiding us through the present darkness, is sadly neglected by Christians, and we can safely infer to whose influence this neglect is due. The effects of the power of deception that are in the world are not by any means confined to the unbelievers. All human beings, so long as they are in "this present evil world," are to some extent under the influence of that power. The spiritually-blind man does not, upon conversion, receive clearness of vision, but is in a perturbed state wherein he "sees men as trees walking." The regenerated soul does not step out of gross darkness directly into the full light of truth. On the contrary, the path of the justified man is rather "as a *dawning* light which shineth *more and more* unto the perfect day" (Prov. iv. 18, R.V.). Hence, the general neglect by Christians of the "more sure word of prophecy."

Satan does not lose his interest in a man when he is converted to God. On the contrary, it is after the new nature is given the conflict begins (Rom. vii). Not that the regenerated man can ever fall into Satan's hands again, for none of the Good Shepherd's flock shall *ever* perish, nor shall any be plucked out of His hand (John x. 28); but the influence of the Christian upon the unbelieving world can be limited. Hence, it is to the interest of Satan to arrange compromises between the believer and the world, and *so to occupy the time of the former with the affairs of the latter* that he shall exert no influence for the saving of souls, and has no time for the study of the Word. Neglect of the Bible, *and particularly of prophecy*, thus directly serves Satan's purposes; whereas, all Scripture is profitable and is given by God to the express end that the man of God should be thoroughly furnished unto all good works (2 Tim. iii. 16, 17).

Thus it is that, through the influence of the world upon all mankind, and particularly because of the ascendancy which the world has been steadily gaining in the nominal and professing church, the light of prophecy is neglected, and the above-quoted passage is treated as if it read, "we have a very *uncertain* Word of prophecy, to which you do well to pay no attention whatever."

But God's people are waking up to the recognition of this neglect, and are beginning to realize the importance of studying that part of the Word which contains yet unfulfilled prophecy. This awakening is, indeed, one of the many and increasingly numerous signs which indicate the near approach of that long-expected time of the restitution of all things which God has spoken by the

mouth of *all* His holy prophets since the world began (Acts ii. 21).

We do not here enter upon the great range, extent and detail of the "more sure word of prophecy." It is enough for our present purposes to say that from Scripture we may learn that the joint enterprise of man and Devil will speedily be brought to an end; that the end will be destruction*; that the debris of the world-system will be swept off the stage and consumed in the fires of judgment; that the powers of heaven shall be shaken and the inhabitants of earth be terribly afraid; that the "same Jesus" who from the Mount of Olives ascended into heaven shall so come again in like manner as He went into heaven; that He will banish all sorrow, pain and fear, and will bring everlasting righteousness; that nations shall come to His light and kings to the brightness of His rising; that the government shall be upon His shoulder, and of the increase of His government and peace there shall be no end; that the desert shall rejoice and blossom as the rose, and that the earth shall be full of the knowledge of Jehovah as the waters cover the sea.

Such is the word of prophecy; and it is "sure," because the mouth of Jehovah hath spoken it, Who also is faithful and will bring it to pass.

In the power and light of His sure Word of prophecy it is possible, nay, it is easy, to withdraw our affections from the world and from the things that are in the world. In that light we may view with perfect tranquility the disintegration of all that is connected with this present visible order of things; for "though the world passeth away and the lust thereof," nevertheless we, who believe the Word of God, "look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. iii. 13).

In glancing backward over the subjects touched upon in these pages the reader will observe that the prominent and universal traits and tendencies of human nature and the most pronounced characteristics of human society have been traced to, and shown to be fully explained by, the record of the third chapter of Genesis. Rather we may say (inasmuch as Genesis has been aptly termed "the seed-plot of the Bible") that the few words contained in the first seven verses of that chapter are the seeds whereof all true descriptions of the human heart and of human society are the ripened harvest. Whence came words of such immense reach and compass that they give us, in this remote day, the only explanation of the origin of the world-system? From whom could they have come except from Him whose hand places in the tiny seed the germ of the mighty tree?

Is the account which we read in the third of Genesis true? If it were merely a matter of finding a hypothesis capable of standing awhile in the niche from which the Darwinian theory has been displaced, the question would not be worth the asking. Neither is it a matter of much consequence whether or not "the thought and culture of the age" adopt a "theistic explanation" of the universe. To defend one theory or to attack another is not an object

* This will be shown in a series of Papers by the same writer, the subject of which is "The Tares: What is the state of the crops?"

to which the writer would give any thought or attention. These pages are not written to gain the reader's acceptance of a theory which may serve as a provisional resting place for his mental speculations; "but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have

LIFE THROUGH HIS NAME.

THE KEY OF THE ADVENTS.

BY PASTOR W. GRAHAM SCROGGIE (Sunderland).

(Concluded from page 131).

HAVING considered in detail, more or less full, the Fact, Doctrine, Stages, Time, Manner, and Consequences of Christ's Second Advent, we would say a word in conclusion in respect to:—

(vii.) THE EFFECT THIS TRUTH SHOULD HAVE UPON OUR LIFE AND SERVICE.

1 John iii. 2, 3. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him: for we shall see Him even as He is. And everyone that hath this hope set on Him (Christ) purifieth himself even as He (Christ) is pure."

Philippians iii. 20, 21; iv. 1. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself. Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved."

Romans xiii. 11-14. "And this, knowing the season, that it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

1 Thessalonians ii. 19, 20. "For what is our hope, or joy, or crown of glorying? Are not even ye before our Lord Jesus at His coming? For ye are our glory and our joy."

1 Thessalonians i. 9, 10. "Ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead even Jesus, who delivereth from the wrath to come."

From these passages it will be seen that the precious truth of our Lord's return should have a five-fold effect upon those who believe it; this being—Purity of Character, Steadfastness of Faith, Holiness of Walk, Compassion for Souls, and Watchfulness of Disposition.

1. PURITY OF CHARACTER (1 John iii. 2, 3).

Both Paul and Peter speak frequently of the Hope of the believer, but this is the only place where John speaks of it. It has been a matter of dispute as to what the

hope is in this passage, whether our being like Christ, or the manifestation of Christ. But surely these thoughts cannot be separated? Let everyone that hath the hope of perfect assimilation to Christ consequent upon His manifestation, purify himself—this would seem to be the most natural interpretation of the verse, and we will so regard it. The reference is perhaps to the purification of the people of God on the eve of His manifestation upon Sinai. "And the Lord said unto Moses, 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai'" (Ex. xix. 10, 11).

A like exhortation appears in 2 Corinthians vii. 1—where we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

And yet once more, the character and direction of this purification is set forth in Titus ii. 11, 12, 13, where it is exhibited in soberness Selfward, in righteousness Manward, and in godliness Godward. It should be noted also that this work of purification is not critical but progressive; he who has this hope does purify himself constantly and ceaselessly, for there never comes a time in our present estate when we no longer need to be purified. Now this practical, ceaseless, heart purification entails much, and it is just because of what it entails that many draw back from it. In the passage in 2 Corinthians already referred to, that which is both the cause and effect of such purification is separation from the world, from all unholy alliances and spiritual compromises, and the people of God are called to "come out" from these things. No doubt many regard this passage as hard and unsympathetic, but surely it is because they have weighed the precept without having had any regard to the motive. Why this command to separate? Because the Lord Jesus is coming again, and everyone that hath this hope fixed upon Him will and does purify himself even as Christ, in respect of His perfect humanity, is pure. If believers are not thus purifying themselves, the reason is close at hand, they are not living in the Advent light, and in the joy of our hope. To such, one look at Christ will serve to reveal the utter hollowness of all they have chosen in place of Him, and to fill the heart, for howsoever brief a time, with the agony of remorse. But to those who have heard His word and obeyed, that first long look at His blessed face will compensate a thousand times over for any seeming loss which we may have sustained here.

2. STEADFASTNESS OF FAITH (Phil. iii. 20; iv. 1).

"In the Lord," is one of the key notes of this Epistle, occurring significantly as it does seven times over. In i. 14, spiritual relationship is possible only "in the Lord;" in ii. 19, hope can flourish only "in the Lord;" in ii. 24, true confidence can be created and sustained only "in the Lord;" in ii. 29, true fellowship is realized only "in the Lord;" in iv. 2, oneness of mind is possible only "in the Lord" in iv. 4, unceasing joy:

can be discovered only "in the Lord:" and in iv. 1, we are exhorted to steadfastness "in the Lord."

The word "therefore" connects this verse with what goes immediately before it, which as you will see has reference to the second Advent of the Lord. Our citizenship is in heaven, and our Saviour is also there, we therefore eagerly await His appearance, because when He comes this body in which we are humbled will be transfigured and made like unto the body in which He is glorified, sufficient reason we think, for the eager waiting of so many. But while we wait we have a duty to perform, a charge to keep, a life to live, and we must "in the Lord" stand fast. We are bidden to "stand *against* the wiles of the devil," to "stand *in* the power of God," and to "stand *perfect and complete*," in all his will, because soon "we must stand *before* the Judgement Seat of Christ:" and we can do these things only as we "stand *fast* in the Lord." Of course we must be "in the Lord" before we can stand fast in Him, and the coming again of the Saviour can bring nothing but dismay and terror to those who are out of Christ. But those who are in Him, must stand fast in Him. The *secret* of this steadfastness is set forth in ch. iii. of this Epistle; and the *result* in ch. iv. The secret lies in having no confidence in the flesh, and in counting all things loss for Christ, in apprehending that for which we have been apprehended of Him, and in looking eagerly for the glorious consummation of the divine purposes in His coming again. The result is made manifest in our Divine Security (7); in our enjoyment of the Divine Society (9); in the evidence we give of Divine Satisfaction (11); in our glorying in the Divine Strength (13); and in our claiming and possessing the Divine Supplies (19). Surely then we should stand fast in the Lord. And yet how few comparatively are doing so, and the reason is not far to seek,—*they do not believe that He is coming again, they do not possess this "blessed hope," and they do not bear the fruits which such an expectation produces.* But let all who believe His word, and await His appearance "stand fast" in Him.

3. HOLINESS OF WALK (Romans xiii. 11-14).

Here again the structure is clear and concise. There is a threefold exhortation beginning in each instance with the words "we should" and the order of these injunctions is very significant.

"We should cast off."

"We should put on."

"We should walk."

There can be no 'putting on' until there has been first a 'casting off,' and there can be no 'walking' that is glorifying to God until we have both 'cast off' and 'put on.' What this holy walk entails is set forth in detail in chs. xiv. 1,—xv. 7, where Christian Toleration, Responsibility, and Love are viewed in their relation to one another, and the example of Christ put forth as the standard.

But what motive is furnished us for such a walk?

"The night is far spent, the day is at hand: we should therefore—" Nor could we possess a more powerful motive. The coming unveiling of our hidden Lord

should enable us to endure or achieve anything during our brief waiting time, knowing as we do that that which has been achieved will be fully recognized, and that which has been endured, fully recompensed in the possession, unclouded, of Himself.

4. COMPASSION FOR SOULS (1 Thess. ii. 19, 20).

Every soul is saved to serve: *each* redeemed person is designed to be, down here, a base of operations for God; a channel, an instrument, anything you please, but used of God for the fulfilment of His eternal purposes. Are we that? Are you? Am I? The Apostle Paul in the contemplation of the Lord's return, looks in mind upon those whom he brought to Calvary for salvation and he says, "these will be my crown of glorying when Christ appears." The things that loom so large before us now will then appear very small, and many of the things which we are neglecting now will then be seen to have been of chief importance in His sight. Then, it will not be the length of our Church Roll or the largeness of the attendances; the æsthetic character of the services, or the culture of the sermons,—but, who have I brought to Jesus the Saviour?

"Must I go and empty-handed,
Meet my dear Redeemer so,
Not one soul with which to greet Him,
Must I empty-handed go?"

But if we are awaiting His coming and the golden spires of day, what passion will be begotten within us to bring to Christ the souls for whom He died, both at home and abroad? Nothing like the hope of His coming will keep us at our Father's business which is to seek and to save that which is lost, who as they are gathered in, shall become our hope and joy and crown of rejoicing.

5. WATCHFULNESS OF DISPOSITION (1 Thess. i. 9, 10).

In this short passage we have presented to us a wonderfully full view of the position of every true Christian. It is described in relation to the past, the present, and the future. These Thessalonians (*a*) turned to God from idols; (*b*) to serve the living and true God; and (*c*) to wait for his Son from heaven. Thus, *Turning*, *Serving*, and *Waiting* should characterize each of us who are the people of God. These three thoughts also contain the truth concerning full salvation, already spoken of.

The "turning" tells of the salvation of the soul; the "serving" is from one point of view, God's means for the salvation of the life, and the "waiting," makes us even now to enjoy in anticipation the completed redemption, when the body shall be saved for ever. We cannot "serve" unless we have "turned," and we shall not be "waiting" unless we are "serving."

How wonderfully organic Scripture doctrine is; its order cannot be inverted, neither can any of its parts be deducted without impairing the whole. It is to be feared that to-day very many believers are resting on half truths, and consequently only *existing* where they should be *living*. Such we would earnestly exhort to come into line with all the truth and purpose of God, and find in the Coming of Christ their perfection, as in His Cradle they found their hope, and in His Cross their salvation.

According to the view taken in these pages of our Lord's Second Advent, particularly in regard to the order

of events, we would with some modification and addition, close with the words of a well-known hymn:—

The Redemption long expected
Soon shall come our hearts to cheer;
Then shall we, by man, rejected,
Meet our Saviour in the air;
Hallelujah!
See the day of Christ appear.

Lo, He comes with clouds descending
Once for favoured sinners slain,
Thousand, thousand saints attending
Swell the triumph of His train;
Hallelujah!
Now shall end their night of pain.

Then shall Christ o'er all the nations
Set His throne in Peace and reign;
Whence shall issue proclamations
Over island, sea, and main,
Break your idols—
Worship in Jehovah's name.

When at last with hosts adoring,
He in universal sway,
Unto all His love outpouring
Ushers in the promised day;
Songs of praises
Shall like flowers adorn His way.

Signs of the Times.

RELIGIOUS SIGNS

"SPEAKING WITH TONGUES."

BY SIR ROBERT ANDERSON.

[The following, appeared in the form of a letter addressed to *The Christian* (London). We reproduce it here believing it to contain valuable "truth for our times"]:—

"SIR,—I am one of many who regret your publication of Mr. Boddy's letter on 'Speaking with Tongues.' I will leave it to others who have personal knowledge of the Los Angeles movement to speak of its practical effects, but I will ask leave to say a few words about the Scriptural sanction claimed for it.

"It is based mainly on Mark xvi. 17, of which Mr. Boddy writes: 'Our Lord prophesied that those who believed should speak with tongues.' This assumes (1) that that passage is genuine, and (2) that it means that all believers were to have the gift of tongues. Now, to base a doctrine on a doubtful text is as wrong as to trade with a doubtful bank-note. And as for (2), 1 Cor. xiv. tells us expressly that spiritual gifts were 'distributed,' and that some only, even among those who possessed such gifts, spoke with tongues. And further, this particular gift, which the Los Angeles cult treats as the hall-mark of Pentecostal blessing, is disparaged by the Apostle in comparison with other gifts better fitted to edify the Church.

"But again, Mr. Boddy writes: 'The "Speaking in Tongues" seems to be peculiarly and exclusively a Pentecostal sign.' Accepting this statement, I appeal to it as a refutation of his whole position. The transitory character of the Pentecostal dispensation is plain upon the open page of the New Testament. It is only in Acts and 1 Corinthians that we hear of speaking with tongues. Miracles abounded during the period of which Acts is the record; and they are prominently noticed in Epistles written within that period. But after the Apostle, speaking by the Holy Spirit, pronounced the solemn *Ichabod* upon the earthly people (Acts xxviii. 25-28), miracles ceased altogether.

"No careful reader of Paul's Epistles written during his Roman 'captivities'—Ephesians, Colossians, Philippians, 1 and 2 Timothy, and Titus—can fail to conclude that miracles had then ceased. The Apostle had learned the song of Moses and the song of the Lamb—the public triumph of 'mighty signs and wonders' which marked his previous ministry, and the greater triumph of faith through weakness and defeat and suffering. But now the days of public triumph were

over. Christianity, as we know it, had superseded that dispensation of the Holy Spirit of which Joel prophesied—a prophecy that awaits its fulfilment after the earthly people are restored to Divine favour.

"These evils days of ours are characterised by a turning away from the simplicity of faith in Christ, and a morbid craving for 'signs.' This tendency is the secret of the success of Spiritualism and Christian Science; but it shows itself also in the Los Angeles movement. And that movement is all the more dangerous just because it accepts Evangelical truth which those other systems deny."

Editor's Table.

NOTES AND NOTICES.

COMPLETION OF VOL. XIII.

Our friends and subscribers are reminded that this December Number closes the current Volume XIII. It contains the Index; and, we are inserting our programme for next year as an INSET in this Number, asking that the

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* "Bremgarten" was the birthplace of Henry Bullinger, the Reformer, who was born in 1504, and was afterwards Pastor there in 1529. He succeeded Zwingle at Zurich in 1531

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A list will be found on the cover, opposite this page.

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THINGS TO COME.



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

VOL. XIV.

✻ JANUARY TO DECEMBER, 1908. ✻

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PREFACE TO VOL. XIV.

DEAR FRIENDS,

OUR 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.

"BREMINGTON,"

GOLDER'S HILL,

HAMPSTEAD, LONDON, N.W.

November, 1908.

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THINGS TO COME.

No. 163.

JANUARY, 1908.

Vol. XIV. No. 1.

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.

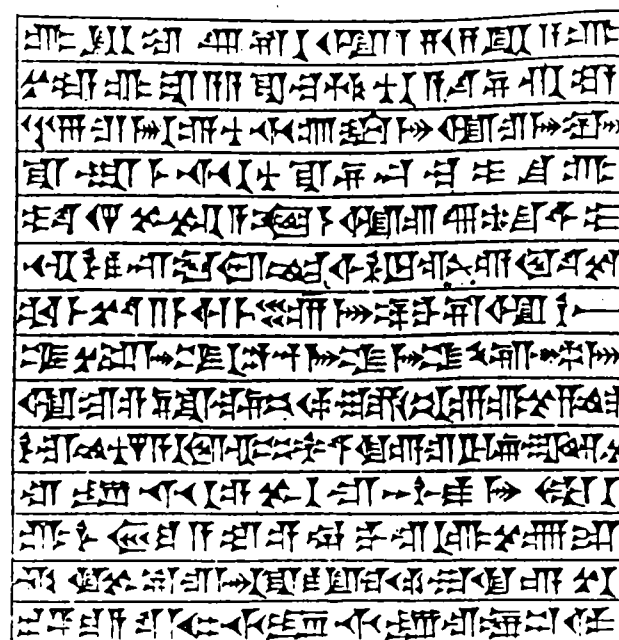
"Our soul is escaped as a bird out of the snare of the fowlers:

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.

IN 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.
"Makemetogoin 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. xxxvii. 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 STUNBLING 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.
"Thy Word hath QUICKENED me"	Ps. cxix. 93.
"You hath He QUICKENED who were dead," &c.	Eph. ii. 1.
"Thy Precepts . . . with them thou hast QUICKENED me"	Ps. cxix. 93.
"He that eateth 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 Truth shall make you FREE"	John viii. 32.
"The Blood of Jesus Christ . . . CLEANSETH us from all sin"	1 John i. 7.
"YE are CLEAN through the Word 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 Word, which is able to SAVE your souls"	James i. 21.
"SANCTIFIED in Christ Jesus"	1 Cor. i. 2.
"SANCTIFIED by the Word of God 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 THY TRUTH. Thy Word is truth"	John xvii. 17.
"Christ Jesus, who of God is made unto us WISDOM"	1 Cor. i. 30.
"The Holy Scriptures . . . able to make thee WISE unto salvation"	2 Tim. iii. 16.
Christ "HEALED them"	Matt. iv. 24.
"He sent His Word and HEALED them"	Ps. cvii. 20.
"Striving according to His Working which WORKETH in me mightily"	Col. i. 29.
"The Word of God which effectually WORKETH also in you that believe"	1 Thess. ii. 13.
"The Lord Jesus Christ . . . shall JUDGE the quick and the dead"	2 Tim. iv. 1.
"The Word that I have spoken . . . shall JUDGE him"	John xii. 48.
"I will go unto God, my exceeding Joy"	Ps. xliii. 4.
"Thy Word 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 buffetting 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 "*Demoniac Possession*."

"The subject of demoniac possession is one frequently referred to in the Scriptures, and especially in the New Testament. The phenomena of demoniac 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 side-track 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 flit 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 fathomless 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" (*ἐπειτα, ἐπειλά*) 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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Vol. XIV. No 2.

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 *ἐπὶ (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 *ἐπὶ (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 שׁוּב שְׁבוּת (*shūv shēvūth*) 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 פָּחַק (*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 Manasseh 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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A NEW WORK

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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,

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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:

(Things to Come 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	0
A. W. W. (Manchester)	15	0	0
R. A. M. (Surrey)	10	0	0
Anon. (Oxon.)	10	0	0
Debtor (Edinburgh)	5	0	0
W. R. C. (Sheffield)	2	8	0
J. E. L. (Plymouth)	2	6	0
P. Langdon	2	0	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):—

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

THINGS TO COME.

No. 165.

MARCH, 1908.

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 יְחִידָה (*yūchād*) unity: (not יְחָדָה '*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 Philipians 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.

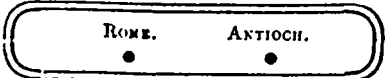
From the point of view of the Church of God, as such, the Epistles of Paul may be regarded as teaching,—

Church Doctrine ...	{	Romans.
		Galatians.
		Ephesians.
		Philipians.
		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,

thus:—  the two

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 ΕΙ (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.

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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;² and He answered me.
B | 2. 'O Jehovah, deliver me³ from a lying lip⁴ and from a deceitful tongue.'
B | 3. What [judgment] shall be given unto thee, or what [punishment] shall be heaped upon⁵ thee, thou deceitful tongue? 4. Sharp arrows⁶ of the Mighty one,⁷ with coals of fire.⁸
A | 5. Woe is me that I sojourn among the Moschi,⁹ and dwell beside the Kedarenes.
6. Too long have I dwelt¹⁰ with them" that hate peace. 7. ¹¹I, [even I, am] for peace: but, when I speak, they [are] for war.¹²
¹³distress]. 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.
¹⁴cried]. 2 Kings. xix. 3, 4, 14-19. 2 Ch. xxxii. 20. Isa. xxxvii. 15-20; xxxviii. 2, 3.
¹⁵me]. Heb. *my soul*, i.e., myself. "Deliver" refers to 2 Kings xviii. 30, 32. "Jehovah will surely DELIVER US."
¹⁶lying 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.
¹⁷heaped upon]. Heb. *added unto*. Compare 1 Sam. iii. 17; xx. 13, &c.
¹⁸sharp arrows]. Ps. xlv. 5; cxxvii. 4. Jer. i. 9.
¹⁹Mighty 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 lxviii. 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.

b | 1. From whence cometh my help?

b | 2. My help [cometh] from Jehovah,

a | 2. Who made heaven and earth.

A c | 3, 4. Let Him not suffer thy foot to be moved: Let not 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.

c | 6. By day, the sun will not smite thee: nor the moon by night.

d | 7, 8. Jehovah will keep thee from all evil: He will preserve (or keep) thy life. Jehovah will keep thy going out, and thy coming in, from this time forth, even for evermore.

"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.

*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*).

*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.

*It is this member that almost compels us to believe that the Anonymous Psalm, xci. is also by Hezekiah.

*Heb. *thy soul, i.e., thee*.

*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.

A | 1. I rejoiced with them that said unto me: "Let us go into the House of Jehovah."

B | 2. Our feet have stood [and shall still stand] 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 for Israel, to give thanks to the Name of Jehovah.

D | 5. For there was set the Thrones of judgment, even the Throne 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 lxxxi. 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 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-kelb, 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.

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THINGS TO COME.

No. 167.

MAY, 1908.

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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*.^{*} 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."[†]

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."^{*}

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, (*Quæst.*) 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,[†] 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:—

מִנְשֵׁה

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	1	930	930	Cain
[Abel]				Enoch
2. Seth	130	1041	912	
3. Enos	235	1139	905	Irad
4. Kenan	325	1234	910	Mehüjael
5. Mahaleel	395	1289	895	Methusael
6. Jared	460	1421	962	Lamech
7. Enoch	622	986	365	Jabel and Jubal

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 חֹרֶשׁ (*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.

A Song of the Degrees.

A | 1. Unto Thee have I lifted up mine eyes, O Thou that dwellest in the heavens!

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. We³ are exceedingly filled with the scoffing⁴ of those that are at ease⁵, and with the contempt of the proud.⁶

¹In 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."

²dwestest 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).

³We]. Heb. *our soul*.

⁴contempt, 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.

⁵The word is the same as that rendered *arrogancy* in 2 Kings xix. 20, 28, and Isa. xxxvii. 21, 29 (margin, *careless ease*).

⁶proud]. This is what is written: but the *k'rî*, 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: Fowls.

A | 8. Jehovah, our help.

Psalm cxxiv.

A Song of the Degrees. David's.¹

- A | 1, 2. If it had not been Jehovah who was on our side, let Israel, now, say:² 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 torrent³ would have passed over us⁴; yea, the proud waters⁵ 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. We⁶ are escaped as a bird out of the snare of the fowlers.⁷ The snare is broken, and we are escaped.
- A | 8. Our help is in the name of Jehovah, who made heaven and earth.⁸
- Title. ¹Some Codices, with Syriac and Vulgate omit "David's." See Ginsburg's Heb. Text, and note.
- ²Let Israel now say]. Compare Psalm cxxix. 1.
- ³torrent]. Compare Psalm xviii. 16; lxix. 2; cxliv. 7; Hab. i. 11.
- ⁴over us] (twice). Heb. *our soul*.
- ⁵proud waters]. Compare Psalm cxlv. 3; lxxxix. 9.
- ⁶we]. Heb. *our soul*.
- ⁷snare of the fowlers]. See above in Jan., 1908.
- ⁸who 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 Zion¹; 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 sceptre² of the lawless one³ will not continue over⁴ the inheritance of the righteous⁵, lest the righteous put forth their hands to [do] wickedness.⁶
- 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.

¹are like Mount Zion]. Some Codices, with one early printed edition, and Syriac, read *are in Mount Zion*. See Ginsburg's Heb. Text, and note.

²sceptre]. Heb. *rod*: the rod of the Assyrian, put by *Metonymy* for the Assyrian oppression. (Isaiah xxx. 31.

³continue 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.

⁴lawless one]. So, some Codices, with Sept., Syr. and Vulgate.

⁵righteous]. *i.e.*, Hezekiah, and Israel: referring to the Land, as Israel's inheritance.

⁶wickedness]. 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 unmistakeably 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 east, 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 unmistakeable. 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. (Umbereleigh). Of course the word "predestinate" 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 (*chūrōv*).

Read חֲדָשׁ (*chādāsh*).

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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 *ἐστίν* (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-PLEASED."

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.²

C | 2, 3. Then was our mouth filled with laughter.³ And our tongue with songs of joy.⁴ Then said they among the nations,⁵ '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. As⁶ [thou turnest] the torrents' in the gorges.⁸

C | 5, 6. They that sow in tears, will reap with songs of joy. He that keeps going on,⁹ 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.

³laughter]. Compare Job viii. 21.

⁴songs of joy]. These are the "my Songs" of Isa. xxxviii. 20.

⁵nations]. 2 Ch. xxxii. 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."

⁶As]. 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!

⁸torrents]. Heb. *aphikim*: the rushing and turbulent

streams that are forced to turn hither and thither, constrained by their rocky boundaries which they cannot move.

^{gorges}. 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).

^{keeps going on}. 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 *Polyptōton* (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
of
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
of
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.

- | | | | |
|---|-------|--|---|
| A | 1. | Except Jehovah build a house, in vain have its builders laboured thereon. | |
| B | 1. | Except Jehovah watch over a city.
In vain hath a watchman watched. | |
| | C | 2. | Vain is it for you to rise up early,
to sit up late, to eat the bread [gained]
by wearisome [labour]. |
| | C | 2. | [Jehovah] giveth to His beloved ³
while they sleep. ⁴ |
| A | 3. | Behold! an inheritance ⁵ from Jehovah are sons; ⁶ [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. ⁷ Happy is the man who hath his quiver full with them. They ⁸ will not be put to shame, should they meet ⁹ their foes in the gate. | |

Title. ^{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.

^{Watchman watch}. Heb., *keep awake; be alert*.

^{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.

^{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."

^{inheritance}. Referring to his "house": the subject of A. (v. 1).

^{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."

^{the young men}. We take "of youth" or "of young men" as the Genitive of Apposition.

^{they}. i.e., the sons, the young men.

^{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.¹

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:² Blessed wilt thou be, and it will be well with thee.

b | 3-. Thy wife [will be] like a fruitful vine, within³ 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,⁴ all the days of thy life.

c | 6. And [thou wilt behold] thy children's children: Peace [will be] upon Israel.

¹This 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.

²the 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.

³within], *i.e.*, in the innermost parts of thy house.

⁴Jerusalem]. 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.

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Editorials.

HEBREWS XI.

VI.—ENOCH: FAITH'S WALK WITH GOD.

(Continued from page 63.)

3. "HE WELL-PLEASED 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-PLEASED 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 *χαριτόω* (*charitoō*) to make one an object of favour.

In 2 Cor. v. 9, it is the Adjective *εὐάρεστος* (*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 "swore 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 distressed¹ 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] just²! He hath cut asunder the cords of the wicked (5) Let all that hate Zion be put to shame³, and turned backward. (6) Let them be as the grass upon the housetops,⁴ 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.

¹distressed]. Heb. *have been adversaries to me*, or fought against me.

²just]. It is the thought of a just God judging His enemies.

³shame]. The reference here, is to 2 Chron. xxxii. 21. "So he returned with shame of face to his own land."

⁴as 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 depths¹ have I cried unto thee, O Jehovah. (2.) Adonai,² 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,³ with Thee, there is forgiveness⁴, that Thou mayest be revered.

A | 5. I have waited for Jehovah: I myself have waited: and in His word⁵ have I hoped. (6). I myself⁶ [have waited] for Adonai, more than watchmen watching for the morning.⁷ (7-). Wait, O Israel, for Jehovah:

B | -7. For with Jehovah there is loving-kindness: and with Him is plenteous redemption.⁸ (8). And Himself will redeem Israel from all his iniquities.

¹This Psalm is pervaded by a manifestation of trust in Jehovah deep and strong, in the time of greatest distress.

²depths]. Deep waters are used as symbolical of distress. See Ps. lxvi. 12; lxix. 1; xlii. 7.

³Adonai]. One of the 134 places where the Massorah reads Jehovah instead of Adonai. (The same in verse 6).

⁴For]. The same commencement as the member giving the reason for waiting on God (v. 7).

⁵forgiveness]. 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.

⁶His word]. As sent by Jehovah to Hezekiah through Isaiah.

⁷I myself]. Heb. *my soul*. So in verse 6.

⁸Compare Isa. xxxviii. 12, 13. "From day even to night."

⁹plenteous 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.¹*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 comforted² myself,
 as a weaned child [rests] upon his mother;
 yea, as the weaned child, [so] upon³ [Jehovah]
 I myself⁴ [rest].
 A | 3. Wait, O Israel,⁵ 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."

¹The 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.

²comforted]. Some codices, with Sept. and Vulgate, read "uplifted:" we have expressed it by the word *comforted*. Compare Isa. xxxviii. 13, R.V.

³upon]. Heb. not *of* (A.V.), or *with* (R.V.).

⁴myself]. Heb. *my soul*.

⁵Israel]. 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.

WE 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.*

IN 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 *souls* 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.

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THINGS TO COME.

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AUGUST, 1908.

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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 *οἰκητήριον* (*oikēterion*) 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* (*apoleipō*) 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 *טָמִיִּם* (*tāmīm*) 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 *מָוֶת* (*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,¹ all his afflictions.²

A | 2. How he sware to Jehovah, and vowed a vow³ to the mighty [God] of Jacob.⁴

B | 3-5. "Surely I will not enter into the tent, my house,⁵ 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]:⁷ (7) [And said]: "Let us come to His Tabernacle."⁸ Let us bow ourselves before His footstool."

D | 8. Arise, O Jehovah, into Thy resting-place, Thou, and the Ark of Thy strength.⁹

E | 9-. Let Thy priests be clothed with righteousness;

F | -9. And let Thy saints shout for joy."¹⁰

G | 10. For Thy servant David's sake, turn not away the face of Thine Anointed.

A | 11-. Jehovah hath sworn¹¹ 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,¹² 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.

¹Unlike 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.).

²Remember 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 in the house of Jehovah in the night. Lift up your hands in the Sanctuary, and bless ye Jehovah.

A | 3. Jehovah bless thee 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" (rv. 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*ed 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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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 *χρηματίζω* (*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.

† ἀσεβείας (*asebeias*) 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

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

* The same word as in Ch. xi. 7. See above.

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 blotteth 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. xlviii. 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 (*necrosis*) 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.

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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.
ENOCH: Faith's walk WITH God.
NOAH: Faith's witness FOR God. |
| B | ABRAHAM: Faith's obedience ("Get thee out.")
SARAH: Faith's conclusion "she judged, &c." (v. 11.) |
| C | ISAAC: Faith overcoming "the will of the flesh."
JACOB: Faith overcoming "the will of man."
D JOSEPH: Faith waiting God's time. |
| C | MOSES' PARENTS: Faith overcoming "the fear of Man."
MOSES HIMSELF: Faith overcoming "the praise of Man." |
| B | ISRAEL: Faith's obedience ("Go forward" Ex. xiv. 15).
RAHAB: Faith's conclusion ("I know," &c., Josh. ii. 9). |
| A | 1ST GROUP: Faith conquering THROUGH God.
"OTHERS": Faith suffering FOR God. |
| 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 depository 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* (*oida*), 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 *ἐπιστάμαι* (*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 idolators. 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* (*huparchō*) *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, unwarpd 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

Bishop Gore on *The Incarnation*.

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 Roms. 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.V.H.R.] read *προάγω* *proagō*, 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.
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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 shoe-latchet 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).

IN 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).

GOD 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 uninterrupted. 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

GCD'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.

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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.*)

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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 (Psalm cxv. 17. Isa. xxviii. 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 *Tapeinosis*, 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 *ζῶν* (*zōō*) 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 οἰκεῖν (*oikein*), *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 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 a 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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