

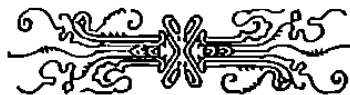
Truth for the Last Days :

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“ Watch ye, stand fast in the faith, quit you like men, be strong.”
—1 Cor. xvi. 13.

Vol. III.



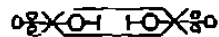
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CONTENTS.



A LESSON FROM ANCIENT HISTORY. <i>E. R. Wills.</i>	49
ACTS VIII. <i>D. Souter.</i>	111
AN INTERESTING INCIDENT	144
AN APPARENT DISCREPANCY CLEARED UP. <i>C. E. Stuart.</i>	153
A FEW THOUGHTS ON THE TABERNACLE. <i>C. E. Stuart.</i>	163
A LITTLE LEAVEN LEAVENS THE WHOLE LUMP. <i>W. L. Palmer.</i>	164
“ALL THE WORLD WONDERED AFTER THE BEAST.” A Note.	181
A LITTLE LEAVENS THE WHOLE LUMP. <i>W. L. Palmer.</i>	264
A REVIEW : THE PSALMS. <i>E. E. Whitfield.</i>	298
A FRAGMENT OF PSEUDO : CRITICISM. <i>E. E. Whitfield.</i>	349
BIBLE WORDS AND EXPRESSIONS. <i>Walter Scott.</i>	29
BE RIGHT WITH GOD. <i>Walter Scott.</i>	151
BOOK NOTICE. <i>Walter Scott.</i>	190
BABYLON	190
BAPTISM : AN ACT OF ADMISSION, &C. <i>J. N. Darby.</i>	219
BETHLEHEM AND CALVARY. <i>W. L. Palmer.</i>	289
CORRESPONDENCE ON LEAVEN. <i>Walter Scott.</i>	27
CREATION'S JUBILEE. <i>Walter Scott.</i>	47
“CATHOLIC” TEACHING AND TENDENCIES, No. 1. <i>William Jeater.</i>	60
CHRIST MIRRORED IN THE BOOK OF PSALMS. <i>Walter Scott.</i>	96
“CATHOLIC” TEACHING AND TENDENCIES, No. 2. <i>William Jeater.</i>	115
CORRESPONDENCE. <i>Walter Scott and C. E. Stuart.</i>	130
CHRYSOSBORN says :—	153
“CATHOLIC” TEACHING AND TENDENCIES, No. 3. <i>William Jeater.</i>	182
“CATHOLIC” TEACHING AND TENDENCIES, No. 4. <i>William Jeater.</i>	202
CHURCH RECEPTION AND FELLOWSHIP. <i>Walter Scott.</i>	312
COMING STRUGGLES AMONGST THE NATIONS. <i>Walter Scott.</i>	337
CHEER AND ENCOURAGEMENT. <i>Walter Scott.</i>	370
DIED, NOT DEAD (A Note). <i>C. E. Stuart.</i>	181
EVERLASTING STRENGTH. <i>Walter Scott.</i>	237
FRAGMENTS (various)	191
FORGIVENESS OF SINS. <i>E. E. Whitfield.</i>	193
FRAGMENTARY REMARKS. <i>J. N. Darby.</i>	226

Contents.

HADES AND PARADISE. <i>C. E. Stuart.</i>	94
HEBREWS IX. (A Note).	166
IN CHRIST, &c. <i>C. E. Stuart.</i>	89
INTERESTING REMINISCENCES OF THE EARLY HISTORY OF "BRETHREN"	241
JEHOVAH REIGNETH. <i>Walter Scott.</i>	274
LIFE AND RESPONSIBILITY UNITE IN CHRIST. <i>Walter Scott.</i>	321
MISSIONARY INTELLIGENCE.	17
MARK THEM WHICH CAUSE DIVISIONS. <i>Walter Scott.</i>	300
NOTES	26, 46, 94, 172
NOTES ON THE KINGDOM. <i>Walter Scott.</i>	127
NOTES ON THE TABERNACLE. <i>Walter Scott.</i>	145, 209
NOTES (various)	287
OUR STANDING. <i>C. E. Stuart.</i>	92
ON THE OFFERINGS AND NOTES. <i>Walter Scott.</i>	232
OUR HOPE—A REVIEW	369
PIETY AND PROFITS. <i>William Jeater.</i>	97
PLAN AND ORDER OF THE AGES. <i>Walter Scott.</i>	167
PETER'S CONCLUDING EXHORTATION. <i>Walter Scott.</i>	200
PROPHETIC NOTES. <i>Walter Scott.</i>	239, 286
PROPHETIC EXPLANATIONS. <i>Walter Scott.</i>	373
PRINCIPLES OF GATHERING AND THE RECEPTION OF CHRISTIANS. <i>J. N. Darby.</i>	309
REV. I. <i>D. Souter.</i>	80
REMARKS ON PROPITIATION. <i>T. J. Leonard.</i>	83
REMARKS ON "APPROACH TO AND DELIGHT IN GOD." <i>C. E. Stuart.</i>	91
REVOLUTIONARY PRINCIPLES. <i>Walter Scott.</i>	223
SOME ASPECTS OF THE LORD'S SUPPER. <i>E. E. Whitfield.</i>	72
SATAN'S OPPOSITION TO CHRIST. <i>W. W. Fereday.</i>	105
SCOPE OF THE GOSPEL BY JOHN. <i>Anon.</i>	144
SPIRITUAL LIFE AND THE KNOWLEDGE OF GOD. <i>T. J. Leonard.</i>	173
SOME TYPICAL PERSONS IN THE BOOK OF GENESIS WITH NOTES. <i>Walter Scott.</i>	180
SIGNIFICATIONS OF THE MATERIALS IN THE TABERNACLE, &c. <i>Walter Scott.</i>	284

Contents.

THE EPISTLE TO THE HEBREWS. <i>D. Souther.</i>	-	-	-	1
THE FIRST INSTAJMENT OF THE NEW TESTAMENT. <i>William Jeater.</i>				6
THE FRUIT OF THE SPIRIT. <i>Walter Scott.</i>	-	-	-	13
THE REVELATION AND NOTES. <i>Walter Scott.</i>	-	-	-	57
THE DECLINE IN WORSHIP. <i>W. W. Fereday.</i>	-	-	-	70
THE RESURRECTION. <i>C. E. Stuart.</i>	-	-	-	93
THE CROSS OF CHRIST. <i>Walter Scott.</i>	-	-	-	124
THE HIGHER CRITICISM OF THE BIBLE. <i>E. E. Whitfield.</i>	-		131,	154
THE FALL OF SATAN. <i>Walter Scott.</i>	-	-	-	208
THE GREAT GENTILE EMPIRES. <i>W. W. Fereday.</i>	-	-	-	255
THE ASSEMBLY : AN UNLEAVENED LUMP. <i>T. J. Leonard.</i>	-	-	-	271
THE CHRISTIAN HOPE, &C. <i>Walter Scott.</i>	-	-	-	280
THE JEWISH HOPE, &C. <i>Walter Scott.</i>	-	-	-	282
THE LATE DEAN FARRAR AND QUEEN VICTORIA	-	-	-	303
THE LAVER AND THE MOLTEN SEA. <i>W. W. Fereday.</i>	-	-	-	304
THE WILL OF PETER THE GREAT.	-	-	-	325
THE WITNESS OF GOD. <i>T. J. Leonard.</i>	-	-	-	328
THE TWO NATURES IN ALL BELIEVERS. <i>Walter Scott.</i>	-	-	-	335
THE UNITY OF THE SPIRIT: WHAT IS IT? <i>Walter Scott.</i>	-	-	-	351
THE TRUE CHURCH. <i>Bishop Ryle.</i>	-	-	-	353
THERE IS ONE BODY. <i>Walter Scott.</i>	-	-	-	358
WHEN THE APOCALYPTIC SEALS COMMENCE. <i>C. E. Stuart.</i>	-	-	-	129

POETRY.

THE WAYS OF ZION LANGUISH. <i>Albert Midlane.</i>	-	-	-	48
FACE TO FACE. <i>W. L. Grant.</i>	-	-	-	95
WHAT JESUS SAID. <i>Albert Midlane.</i>	-	-	-	192
TREASON IN THE CAMP. <i>Albert Midlane.</i>	-	-	-	240
CAUGHT UP! CAUGHT UP! <i>Anon.</i>	-	-	-	281
JERUSALEM! JERUSALEM! <i>G. C.</i>	-	-	-	283
FROM A WIFE TO HER HUSBAND. <i>E. G. S.</i>	-	-	-	288
REST IN THE LORD. <i>Anon.</i>	-	-	-	299
THE DARKNESS IS PAST, &C. <i>George Kenwick.</i>	-	-	-	311
EXHORTATION TO FAITHFULNESS. <i>Anon.</i>	-	-	-	320
"EINE FESTE BURG IST UNSER GOTT." <i>C. E. Whitfield.</i>	-	-	-	333
DEAN ALFORD'S GRAND HYMN.	-	-	-	336
LIGHT, LIFE, LOVE, AND LIBERTY. <i>George Kenwick.</i>	-	-	-	358
ADORATION. <i>Albert Midlane.</i>	-	-	-	350

THE EPISTLE TO THE HEBREWS.

The object of the Spirit of God in writing the Epistle to the Hebrews is in marked contrast to that which we find set forth in the Epistle of James. The latter Epistle furnishes us with the last address to the nation of Israel as such, ere the long night settled in upon them after the testimony of Stephen to the leaders of the people. They were then left still further than before to the rule of the Gentiles as the chastening of God for their sins—a chastening under which they still are. It is manifest, however, in this address to the twelve tribes, that besides the call to the nation, there are those who, while having their position as part of it, have an *inward* link with God through the begetting power of the word of truth (chap. i. 18). *As a nation*, the law was not written in their hearts; that, however, will be done when the new covenant is made with them, for we read in Jeremiah xxxi. 31-34, that Jehovah will write it in their hearts: He will forgive their iniquity and remember their sin no more. And here, I remark, that in Hebrews x. 15 and 17, the Holy Ghost witnesses to the Christian the same favour of forgiveness.

This two-fold character of St. James' Epistle gives us the key to many of the expressions used by the Spirit of God, which have occasioned difficulty to readers of the Epistle. The Scripture apart from its Jewish aspect presents much that is needful to be borne in mind by Gentile believers.

Our business just now, however, is with the Epistle to the Hebrews, which presents to us a call by God to the Hebrew Christians to break with Jewish order and to follow Christ outside the camp, bearing His reproach. The Epistle supposes their having begun the new path and begun it well. We read that in the day in which they were illuminated they endured a great fight of afflictions; they had been made a gazing stock both by reproaches and afflictions, and they had thrown in their lot with others who were so used. They took joyfully the spoiling of their goods, knowing that in heaven they had a better and an enduring

substance (x. 32-34). They now were losing confidence in the Captain of their salvation, and were bethinking themselves, like their fathers of old, of something more easy. An easier way they could only have, and for a little season, by giving up Christ—turning back.

What would be the cost of turning back? Christ! and what would be the final result—perdition! The Apostle earnestly sets this before them, seeking also to encourage, by presenting to them the changeless glories of the Son of God, who had sat down at the right hand of God as the purger of sins, and the One who was able to carry them right on to the rest of God.

In this short paper I purpose to note a few of the glories the inspired penman has placed before us, and also one or two of the blessed results which flow to us from the one offering of Christ as the sin bearer.

The Epistle begins grandly abrupt. "God . . . hath spoken in (the person of the) Son." "It is God Himself who speaks: not by another; not as the Father, nor in the person of the Father; not merely by the Holy Ghost using a person not divine, but as Himself, a Divine person, and that person the Son." There are two ways the Son is spoken of. In this Epistle He is presented to us as the "begotten," "the first begotten" (i. 5, 6). In this character He is seen as the Son of God (Luke i. 35). He is "the *first* begotten." There are others. God is bringing Sons to glory (ii. 10). But He is the first. He is the chief. He is the first-born among many brethren (Rom. viii. 29). As the One born into this world, and called Son of God, He is likewise acknowledged as God, by God. He is God over all blessed for ever (Rom. ix. 5).

Let it be noted then, that it is as the One who is the "first begotten," that in this Epistle is addressed as the Son. But addressed also as God, by God (i. 8).

The second person in the Godhead is also "the only begotten" of the Father (John i. 14, 18). In this glory the Apostle John sets Him forth. As "only begotten," He is alone—none other to be seen on this platform. "He became flesh and dwelt

among us, and we beheld His glory (the glory as of the only begotten of the Father) full of grace and truth."

The Spirit of God presents the One who spoke in the last days of the Jewish dispensation as a Divine person and as the Son begotten—the first begotten—others as we have seen are associated with Him by grace as sons. The One who was thus born into the world, is set forth to our eye as the One who is the heir of all things, and by whom also God made the worlds. He is also the brightness of His glory, and the exact expression of His substance, and upholding all things by the word of His power ("the Son's power"), having made by Himself the purification of sins, sat down on the right hand of the Majesty on high (i. 3).

"What a galaxy of glories" are in these words presented to us! This is the One we are to remember who has spoken. Angels are creatures who had never fallen; they had carried messages for their Divine Lord, but they were not proper objects of worship. They were creatures, they owed their being to the One whose glory is here set forth, they are called on to worship Him (i. 6). The reason for giving heed to what was spoken has been abundantly sustained. Messages delivered by angelic beings were firm. Every transgression and disobedience received a just recompense of reward. How will anyone then escape who neglects this great salvation, which at the first began to be spoken by the Lord? Scripture says "they shall not escape" (1 Thess. v. 3). "To neglect this great salvation, to turn away from Him who speaketh from heaven," will ensure eternal judgment. Notice the contrast between the word committed to angels, and that spoken by the Son. To the one it was law—a *righteous claim* on man. That spoken by the Son was *salvation*. It *began* to be spoken by the Lord. It is going on still. It is still reported on earth by the Holy Ghost sent down from heaven.

In chap. ii. the contrast is again opened by the mention of angels. There is a day coming when righteousness will reign on the earth. But to angels, that kingdom will not be entrusted. It is given in the purpose of God to man—the man of the eighth Psalm. The Psalmist asks the question in presence of all the

The Epistle to the Hebrews.

glories that witness to us of Him as the Creator, "What is man that thou art mindful of him and the son of man that thou visitest him? thou hast put all things under his feet." We will look in vain for the first man being seen in this position—but the veil has been lifted, and we learn that it is the second man, the last Adam of whom the first Adam was but the figure, who will have the dominion. But He will be set in it as the One who humbled Himself—who became obedient unto death, the death of the cross (Phil. ii. 6-10). The Spirit of God in chap. ii. 6, of our *Epistle*, quotes from Psalm viii., and then presents to our view the One—the man whom God has decreed according to Psalm ii. shall reign for ever and ever. He is meantime on His Father's throne—a merciful and faithful High Priest, who, having suffered when tempted, is able to succour those who are tempted. His perfections are set before us to be considered by us. He is the Apostle, the One who has come down to us from God, and who is God, and who is the High Priest, the man of God's purpose, who, having become flesh and died, has gone up to God and accomplished in the holiest, the service prefigured by the High Priest on the day of atonement, when he entered in within the veil and put the blood on the mercy seat and before it. The answer on earth to the blood put on the throne of God in heaven is declared in the fact recorded in Matt. xxvii. 51 "the veil of the temple was rent." Whatever there was in the Jewish dispensation that was glorious, it all passed away. It had nothing of intrinsic value in its character. It had a shadow of good things to come.

The Aaronic *order* of priesthood pales in the presence of Christ as the Great High Priest who is made, not after the law of a carnal commandment, but after the power of an endless life. Let the reader observe that Scripture tells us of a priest "who should rise after the *order of Melchisedec*, and not be called after the order of Aaron" (vii. 11). The *service* of the Lord as High Priest is after the Aaronic *character*. He, as High Priest, made propitiation in the heavenly sanctuary (ix. 12). and then, as the Great High Priest on the throne of grace, bestows mercy and

grace in this the time of need. *Order* and *service* suggest different thoughts.

We pass on to chaps. ix. and x., where we are met with the perfections of the sacrifice of Christ, both as meeting the need of conscience, and providing entrance into the presence of God.

Into the holy place (Lev. xvi. 17), the high priest alone went *once every year*, not without blood which he offered for himself and for the errors of the people: the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest, nor could the sacrifices then offered make him that did the service perfect as pertaining to the conscience (ix. 7, 8, 9).

But Christ has entered in *once for all* into the holy place, having found an eternal redemption (12). He does not require to come out and go in again. His entrance in once for all has secured what was requisite for the way into the holiest being manifested, and the worshippers being fully perfected. The thief was in paradise with Christ the day that Christ died. The glorious person of the Lord sustains the whole fabric of redemption—glory.

The sacrifices under the law were consumed on the altar. *The fire* exhausted the sacrifice—reduced the sacrifice to ashes. But in the One to whom they all pointed we read the glorious fact, *that He has exhausted the fire*. There are no ashes. The One who bore the judgment, who died the Just one for us the unjust, *lives*. He has triumphed over death, and in that glorious character as the Captain of our salvation He will eternally be seen.

This Epistle is called in the last chapter a word of exhortation (xiii. 22). Passing from one glory to another, as depicted in the various chapters, exhortation abundantly follows. It is an exhortation to go on to the end, to hold fast. Everything is to be gained by "following fully," and everything lost, with a certain fearful looking for of judgment as the portion of those who neglect or give up the race.

It is a life of faith until we lay aside this mortal body, either at the "home call" to us individually, or at the rapture of all "who are Christ's at His coming." D. S.

THE FIRST INSTALMENT OF THE NEW TESTAMENT:

A BRIEF STUDY IN *1 Thess. i.*

IN these days of Bible Commentaries and Handbooks, it is not necessary for me to dwell at length upon the circumstances that attended the writing of the First Epistle to the Thessalonians, or to remind my reader that at the time it was written not a scrap of the New Testament had come into being. The circumstances may be briefly stated. St. Paul, in the course of his second missionary journey, held a mission (as it would be phrased in the present day) at Thessalonica, and for three Sabbath days was in the Synagogue, "opening and alleging" that the Christ must needs suffer and rise again; and "this is the Christ—this Jesus whom I declare unto you." The Gospel made little headway with the Jews, "some" of whom believed, but from among the devout Greeks—proselytes of more or less enlightenment—a great multitude turned to the Lord, and of pious women of position not a few. In all probability, though his ministry at the Synagogue came to an end, St. Paul stayed longer than the three Sabbaths mentioned, to help and to organise (as far as that was needed in the simple circumstances of those primitive days), the young "ecclesia." Persecution broke out against Paul and the new disciples, and the Apostle was "sent away" by the brethren. How ardently he longed to return and see his children in the faith this Epistle tells us, but "Satan hindered." Timothy was sent to see after their welfare, and, upon his report, Paul poured out his soul in this first Epistle—the first in point of date of the writings of the New Testament. Probably St. Paul was not conscious that he was adding to the Canon of Scripture; it was, in its genesis, a letter from a warm-hearted evangelist to those who had been blessed through his labours. It was "prompted by affection, by memory and hope," as Prof. Findlay so well puts it. It was a spiritual love-letter, in which every recollection turns to praise, and every desire is a prayer, as should be the case in every real love-letter. It is a letter that every pastor (in the New Testament sense of the word), every evangelist and teacher, and

every Christian parent should know by heart—not merely memorized, but the drift and spirit of it should enter into the inmost soul. As a fact, no man can fully understand this letter, unless he has known what it is to watch over precious souls, and to rejoice over them with trembling. We have not yet lived, if we have not yet loved others for Christ's sake,—have rejoiced in their faith and in the ardour of their early love, while watching over their souls as those that have to give account for them.

In his absence, St. Paul longed to give the Thessalonians the help and encouragement of his words, and probably only a few months after his mission work among them (though long enough for death to make gaps in their ranks), he wrote this first Epistle. What a *personal* document it is! It is in the main about himself and themselves. He recalls the manner of his being with them, his labours, their common sorrows and sufferings, his joy over them, his grief at separation from them. It is not a doctrinal treatise like the letters to the Romans and the Galatians; it is full of persuasives and dissuasives, but on only one point does it communicate new instruction, and that is on the position of the blessed dead in relation to Christ's coming. Yet from the standpoint of doctrine the Epistle is of supreme importance. For it is alleged that the Christianity of to-day is a growth of comparatively modern date and inferior value, and that in getting "back to Christ" we ought to drop the dogmatic accretions thrust upon the original "deposit." But this first instalment of the New Testament Canon takes us back to within 20 years of Calvary and Pentecost, and shows us what were the things "surely believed" among the Christians of that day.

This letter is by no means a string of pious platitudes. What is its doctrinal basis? How does it compare with received standards of the Christian faith? As a convenient standard of reference, let us take the so-called "Apostles' Creed." A comparison of this with the *first* chapter only of our Epistle gives us the most important articles of the Creed. I put the various doctrinal statements and implications of the Apostle into the language of the Creed, setting down nothing that cannot airily be deduced from the chapter.

“I believe in God the Father and in Jesus Christ His . . . Son our Lord, Who was . . . dead and buried . . . He rose again from the dead, He ascended into heaven . . . From thence He shall come . . . I believe in the Holy Ghost, the Holy Catholic Church . . .

Here, then, within twenty years of the Resurrection of Christ, might be found a community of Christian people, holding fast to the great facts of our faith—God, Christ and the Spirit,—the humiliation, the death, resurrection and ascension of the Lord Jesus,—the formation of a corporation for spiritual purposes, whose life was service and whose “hope” was Christ’s return.

But it is objected as a defect of the “Apostles’ Creed” that it makes no statement as to spiritual necessities and experiences. This is true: though the defect arises from the manner of its growth. Its various clauses were designed to meet doubt and denial of the great objective facts of Christianity.* It does not therefore help us in our search through this chapter for distinctively evangelical truths, of which we find such as these: The duty of thanksgiving and the privilege of prayer; the election of God—a truth that goes back beyond Calvin and Augustine, beyond even St. Paul, though we have to speak of it now-a-days with bated breath; the Spirit’s action and power in the Gospel; conversion to God; the life of service; and the waiting in hope for Christ’s return.

But deeply interesting though this line of thought may be, and though in its place it is of great practical importance, it savours of the study, while my main purpose in this paper lies in the direction of Christian life and character. The question for us is not merely “Are we in the line of Apostolic doctrine?” but “Are we in the Apostolic succession of life and love?” I ask my reader to bring himself alongside these recent converts from paganism, and to test his own Christianity by those outstanding features in them that call for the Apostle’s thanksgiving and commendation. Young in

*Compare the apostolic addresses throughout the Acts of the Apostles, how distinctly and almost entirely objective they are.

the faith, inexperienced, hasty, with many of the bright features and with some of the defects that are seen in the young disciple in the first glow of his love to Christ, these Thessalonians furnish a standard by which we may test ourselves, and, perchance, we shall seek from the comparison to get back to the fervour of first love and to "do the first works."

There are no less than seven things that call for the Apostle's comment and commendation ; they fall naturally into two groups of three and four—the common sub-division of the sevens of Scripture.

First of all, St. Paul tells the Thessalonian Christians that in his thanks to God for them all, he remembers unceasingly their work of faith, their labour of love, and their patience of hope. In this first paragraph he groups together faith, hope and love, and the sentence seems to be the seed from which sprang the great eulogy of love (1 Cor. xiii.) three or four years later.

The faith of these converts was no mere barren assent to a fresh set of propositions. Had it been so, the fire of persecution that blazed out as soon as the Gospel found its way to Thessalonica would have left nothing but ashes behind it. But this persecution was a purifying and refining fire. It was like Christ's judgment seat in advance, and the test of that pure fire proved that the metal was, in the main, free from alloy. With them, as with every true Christian, work was united to faith, nay, rather, let me say, it sprang out of faith. From their idols they had turned to God ; life had received a new motive, a new reason for its existence, and whatever department of manifold Christian activity and life they occupied, their work was done in the sight of Him who was both Source and Object of their faith. But note the ascending scale of words. Work may be pleasant and delightful ; often spoken of as a curse, it is really a benediction. Even in the eternal state there will be work for us to do, for "His servants shall serve Him." But the Apostle passes from "work" to "labour,"—not by any means a synonym. He uses a word that lays stress on the toil—the *pains*—of labour, and indicates its secret as love,—it is

the "toil of love." How many of us have readily put our hands to work—Christian work and otherwise—but the work turned to drudgery if there was no spring of love to keep us at our "toil," and we let it fall for others to take up. The class at Sunday School, the Gospel work, visitation and the personal care of others,—all seemed pleasant enough at first, and we rejoiced in our labour; but when the class got out of hand, and treated us with a little of the contempt of familiarity,—when attendance at Gospel services dwindled and when our personal interest in others met with rebuffs, it was then that the testing came. Was it a toil of love? Was it being done for Christ's sake? One day, some years ago, I came upon a phrase in a religious journal that struck me: "Love is a longing to serve." The phrase clung to me, it was so true. But while the words were still echoing in my mind, I lighted upon a little love-sonnet, in which a deeper note was sounded. Says the writer, Carlotta Perry,

"I thought it meant all glad, ecstatic things,
Fond glance and touch and speech, quick blood and brain,
And strong desire, and sweet, delicious pain,
And Beauty's thrall
Now with a sad, keen sight that re-assures
My often sinking soul
I know at last that love means sacrifice."

It is true, in things divine as well as human, and our hearts can never forget that the love of Christ meant self-sacrifice,—sacrifice in His incarnation and humiliation (His "Kenosis"),—sacrifice in His spotless life, but chiefly on His most bitter cross. Can we recall *that* and be faint-hearted in His service, or complain that work for Him means "toil"? Underneath an old painting of the suffering Saviour was the question, "I suffered much for thee: what hast thou done for Me?"

But if work may become toil, toil calls for patience, a word that we generally associate with the uncomplaining endurance of unavoidable ills. "Patience," it is true, comes from a Latin verb that means "to suffer," but the word used by the Apostle has a different ring. It speaks of active, brave endurance; not only of passive acquiescence in suffering, but of strenuous

endeavour.* It tells not merely how the soldier endures his wounds or his fever in the camp hospital, or how he "keeps the flag flying" when the town is encircled by iron and flame; it tells also of the tireless, persistent pursuit of an elusive foe, without being disheartened, or giving up in despair. "Hope" is behind the "patience," dominating in each case. If we did but set about our Master's business with the faithfulness, the devotion, the persistency that men show for their earthly monarch! And remember that His "business" covers not only what is called "Christian work"; it extends to all our life, the culture of our own souls, our conflicts and temptations, in all of which faith, love and hope have their work, their toil, their patience.

Do you notice that these three qualities or "graces" take us back to the blessed Trinity? God is the source and object of Faith; Christ is the pattern of the toil of self-sacrificing Love; while Hope is the especial characteristic of the present time,—the dispensation of the Spirit.

I move on to the second group of things for which St. Paul gave such constant thanks. There is a definite sequence of thought. There was (1) reception of the word of God, leading to (2) the imitation of Christ, which imitation (3) made them patterns to others, while (4) their testimony was not a merely silent one: the Gospel rang out of them like a trumpet.

(1). The gospel came to them not in word only, but in power, and in the Holy Ghost, and in much assurance. In the next chapter the Apostle returns to this subject, and thanks God because the Thessalonians received His Word not as the word of men, but as it is in truth, the word of God which effectually worketh in them that believe. Remember that they had no New Testament Scriptures,—perhaps no Old Testament; it was the spoken word only, but it was preached with power, it had its full effect—its fulfilment—among them, because they were receptive hearts among whom the Holy Ghost was working by the word.

* We "run with patience" (Heb. xii. 1.), and in Rom. ii. 7, "*patient continuance* [in well-doing]" is the A.V.'s. translation of the word.

Is our reception of the message of God as sincere, as effective, as was the case with these Thessalonians? There is no question of greater importance at the present time than that of the worth and authority of the Scriptures. Has God spoken—has he revealed Himself in that book we call the Bible? or is it a chance collection of legends, myths, folk-lore, memoirs, letters and such-like, which have little value except as “literature”? Does it speak to us with authority? or do we bring our “critical discernment” to bear upon it, accepting or rejecting its claims as in our wisdom seems good? It is a large subject, impossible to be treated adequately at the close of such a paper as this. Suffice it to say that our Apostle held the Scriptures of the Old Testament to be “God-breathed,” and knew that his own message was given him of God to speak. And that same message, whether by mouth or by pen, has proved itself to be of God by its results in the hearts of men. What turns men to God must be of God; what makes men and women Christ-like (though the likeness may be poor and defective), must come from the Spirit of Christ, and each generation has its countless witnesses of this sort to the power and divinity of Holy Scripture. Never was the Bible so much in evidence as it is to-day; never has it been issued in such dainty and delightful form as the editions that come from the publishers at the present time; never were such pains taken in furnishing, for scholar or for student, helps towards its interpretation. But the title of a little book—excellent so far as it goes—unintentionally indicates the prevailing attitude towards the sacred writings:—“The Bible as Literature.” We may read it simply as literature,—one of the “classics” that form part of our possessions as the heirs of the ages; or we may earnestly study it in a scientific spirit as an object of intellectual investigation. But we miss the mark unless, upon “the knees of our soul,” we seek it in God’s voice and God’s will, truly making it what Cyril of Jerusalem called it, “the way-guide of life.”

In a few brief sentences I must refer to the other features in the Thessalonian Church that were praised by the Apostle—the results of their reception of God’s word.

(2). They became imitators of Christ and of His Apostle. Affliction—*much* affliction—accompanied their reception of the Gospel, but—strange conjunction!—it had as its companion the joy of the Holy Ghost, just as their Lord had *His* joy on the night of His betrayal, and, for the joy that was set before Him, endured the Cross. And so—

(3). Because they practised this divine imitation, they became patterns—types—to others. It is the inevitable result. No man liveth to himself. For good or ill we influence others. It is said that people become physically—in features, in gait—like those they live with and love. If we walk with Christ we shall become like Him, and, all unconsciously it may be, we shall set a type for others to imitate.

(4). It was no silent witness they bore. Secret discipleship is too often shame writ large. The Gospel sounded out through all the province; not, surely, by merely official preachers. Each man and woman had good news to tell,—glad tidings of deliverance from wrath, of a new service that spelt freedom, and of a hope that looked beyond life and death into the “vast forever,”—aye, a hope that eclipsed death, for they waited for God’s Son from heaven, their Saviour and their Deliverer.

These were the features in the Thessalonian Church that touched the Apostle’s heart to praise and prayer. His letter comes down to us through the ages, and sets these recent converts, fresh from heathenism with its delusions and its devilries, as examples to our faith and practice. God grant that the Spirit who wrought so effectually in them, may work in us also, to the praise of His Name through Christ our Lord.

W. J.

THE FRUIT OF THE SPIRIT (*Gal v. 22-23*).

A PRACTICAL WORD TO GOD’S PEOPLE.

The hope of righteousness is the crown of glory—for that, if doing the will of the Lord, we wail (*Gal. v. 5*). Righteousness carries two thoughts with it: first, the condemnation of wrong;

second, the approval of right. In other words, evil condemned and right vindicated. Hence, the righteous Lord will award judgment to the one class, and His public approval of the other. In Rev. xix. the bright and pure linen in which the bride is clothed is termed the righteousness of saints, or their righteous acts—these constitute her coronation robes.

But now we enquire as to the present, practical righteousness of believers, that which God rightly looks for in consonance with the truth of His nature—the fruit of the Spirit. These qualities here enumerated are nine in number, in contrast to the works of the flesh of which seventeen are specified. The flesh is ever more prolific than the Spirit.

1. LOVE, that is the love in general. But here note, that love is regarded as the fruit of the Spirit, not human but divine love is before us. Now divine love in its holy character, in its strength and intensity, over-masters all human affection. John iii. 16, proves it. The records of history cannot furnish an example like *that* of God's love to a ruined and guilty world. But there is a character of human love which every-day history abundantly records. It can lie, it can sin, in order to screen or shelter its object. A loving and devoted wife will in the courts of law perjure herself to shield her brutal husband. • Then see how love is pleaded in order to shelter within the Church-fold all manner of evil. That human love may have its way, the rights of God are sacrificed. But what is before us here is the exercise of divine love which is intolerant of evil, which loves and never ceases to love, yet never condescends to sink to a morally low level. The first and greatest quality of divine love is care for the glory of God.

2. JOY not in carnal amusements, but the joy of one finding delight in the Lord and in His things. This Christian grace should be largely and diligently cultivated so that our very countenances reflect the joy of Christianity. "In Thy presence is fulness of joy," says the Psalmist. Here it is but partial and evanescent, unless as it is found in the Love alone (Phil. iii. 1). But in the Lord's own presence every cup overflows and every heart is satisfied. For that we wait.

3. PEACE is the calm state of soul of one who knows two things: first, that his *sins* have been dealt with and put away according to the righteous requirements of infinite justice; second, that his *cares* have become God's concern and interest, our sins gone, our cares cast upon Him. What is the result? Peace, Perfect Peace (Isa xxvi. 3, 4).

4. LONG-SUFFERING, for one must not be easily tired out. When difficulties thicken, you must not give up, nor resent every real and supposed wrong. We must make up our minds to a course of long-suffering from fellow-saints as they have to do with us. We have to bear with each other and bear long and patiently. Church discipline is not a remedy for every wrong amongst God's saints. The Blessed Lord went on during His public life of ministry with His disciples, and His patience and grace were sorely tried. If you take "the twelve" as representatives of character, and place the Perfect Lord in their midst, what perfection of long-suffering is witnessed! In this, as in every Christian grace, the Lord is our model and example.

5. KINDNESS (not "gentleness": see Revised). This much-needed grace may be expressed in thought, in word, in deed, or in all combined. You do not need wealth or money to shew out the kindness of God. Some are naturally harsh and austere in their bearing towards others, and in some cases this is especially expressed toward the poor and dependent. Such persons should remember that they are simply pardoned rebels, in themselves brands plucked out of the fire. The genial brightness of Christianity, if cultivated, will thaw into a summer glow the hardest nature. Our duty is to be shewing kindness to *all*; of course, the members of the household of faith have a prior claim (Gal. vi. 10). But while charity begins at home, it should not permanently abide there; send it on its mission of mercy wherever need exists, and where does it not?

6. GOODNESS is the active exercise of love. It is not the repression of evil; not the exercise of righteousness, but divine goodness is a positive quality—the expressed character of God in energetic beneficent action.

The Fruit of the Spirit.

7. FAITHFULNESS (not "Faith": see Revised). Fidelity in all things, in all positions, in all relations towards God and man, true and faithful in every trust, and in the minutest affairs of life is the quality here produced by the Spirit. It is not simply a rigid performance of all duty, but it is life in all its multifarious action carried out in the warmth and energy of the Spirit of God. As a servant not purloining; as a master just and considerate; as a merchant, whether buying or selling, doing all righteously. True to your wife, to your husband, to your children, to your parents, to your brethren, and, above all, true to God in every relation you sustain to Him. Oh, how conscience-searching is this word!

8. MEEKNESS refers to how you bear yourself under insult, injury, wrong—how you take things. It is not a manly virtue by any means, but it is a Christian one, and is pre-eminently exemplified in the life of Jesus. Meekness under all circumstances, and at all times, is a truly Christ-like grace. The current of things, so contrary to the new nature, constantly demands the grace of meekness.

9. TEMPERANCE, or self-control, is the last and crowning grace in the list. The due balance of all is thus preserved. Avoid extremes. You will generally find the truth of a disputed subject between the extreme on both sides. Temperance, or self-control of temper, of habits, in speech, in treatment of subjects, was never more needed than now. This virtue, if practised, would calm the passionate, smooth the irritable, and quiet the soul. Although rightly named last, yet it is *all important*. The Spirit alone gives the mastery over self, the supreme control of the whole being.

"Against such there is no law." May these graces—this Spirit-produced fruit be abundantly witnessed in our every day life. We cannot have too much of it. "Against such there is no law."

Missionary Intelligence.

The Power of the Cross.

“We preach Christ crucified . . . the power of God, and the wisdom of God.”—1 COR. i. 23, 24.

“Swing shut the city gates ; run and tell the sentinels to stand guard and let no one pass in or out till we have made away with these preachers of other gods.”

It was in the walled city of some twenty thousand inhabitants in the kingdom of Hyderabad, within twenty miles of its capital, as we were on a Gospel preaching tour, the first ever made through the kingdom of the Nizam, years ago.

We had been travelling since early morning, preaching in all the towns and villages on our way, and arrived before the gates of the city during the heat of the day, and camped outside of its walls.

About 3 p.m. my four native assistants went into the city to offer Scriptures and tracts for sale, I promising to join them when the heat should be a little less.

Just after entering the gate, I met my native assistants returning, with a hooting rabble following them. Speaking to them in the Tamil language, not understood by those people, they told me that it was not safe to attempt to do any work within the city. They had sold a few Gospels and tracts to both Mohammedans and Hindus.

Some of the Gospels were bound in yellowish buff bookbinder's muslin. The Mohammedans sent messengers running through the streets saying that they were bound in hog skin, and warning the faithful not to touch them. The Brahmins sent messengers to tell the Hindus that they were bound in calf skin, and skin of the sacred cow, and telling them not to be polluted by them. They had not only prevented the people from buying, but had incited the rabble to drive the preachers out of the city.

“Have you preached to the people?” said I. “Have you proclaimed the Gospel message?”

“No ; we have only sold a few books and tracts.”

“Then we must do so now. I, at least, must go to the market place and preach. You need not accompany me unless you think it best.”

“We will go with you,” said they.

The rabble had halted and quieted as they heard the foreigner talking in a strange tongue, waiting to see what would come of it. We walked with slow and firm step up the street to the market. The crowd followed, increasing by the way. Seeing a foreigner walking boldly up the street, the Brahmin and Mohammendan zealots joined the throng.

We reached the centre of the town where the main streets crossed, and where was the market place, with a roof supported upon large masonry pillars. Stepping up the steps, I said in Tamil to my assistants, “Place your backs against these pillars, so that no one can attack you from behind, and keep a sharp watch on all, but show no signs of fear. The Master is with us ; His promise is good.”

As we stood there we could see three of the four city gates open, with the armed gate keepers sitting under the arch of the gateway. Turning, I spoke politely to the people in Telegu, which was understood by all.

“Leave this place at once,” was the angry response.

“Friends,” said I, “I have come from far to tell you some good news. I will tell that to you, and then will immediately go.”

“No,” said some, who were evidently leaders, “we will not hear you.”

We had seen the angry mob tearing up the cobble paving-stones and gathering them in the skirts of their garments to stone us with.

“We have no desire to abuse your gods,” said I, “but have come to deliver a message.”

Then came the order, “Swing shut the gates ; make way with these preachers of other gods.”

I saw one nudge another, saying, “You throw the first stone and I will throw the second.” But all who had stones to throw were in my vision, and they quailed a little under my keen glance,

and hesitated. I seemed to feel the presence of the Lord as though He were standing by my side with His hand on my shoulder, saying, "I am with you. I will tell you what to say." I was not conscious of any anxiety about my personal safety. My whole soul was wrapped in the thought, "How shall I get God's offer of Salvation before these people?"

"Brothers," said I, "it is not to revile your gods that I have come this long way; far from it. I have come to you with a royal message from a King far higher than your Nizam; I have come to tell a story sweeter than mortal ear has ever heard. But it is evident that this multitude does not wish to hear it." They thought that I was weakening, and quieted down to see what was going to happen. "But," said I, "I see five men before me who do wish to hear my story. Will you all please step back a little? I will tell these five who want to know why I have come here and what is my message, and then you may stone me. I will make no resistance then." I had been carefully scanning the crowd and had selected my men, for I had seen five honest countenances who had shown no sympathy with the abuse that had been heaped upon us.

"Brother with the red-bordered turban," said I, addressing a venerable Brahmin who stood among the people at the right, "You would like to hear what my wonderful story is before they stone me, would you not? Be frank and say so, for there are four others like you who wish to hear."

"I would like to hear what your story is," said he, speaking up courageously and kindly.

"Brother with the gold-bordered turban at my left, you, too, would like to hear, and you with the yellow-turban, and you with the brown-bordered, and you with the pink."

I had rightly judged those men, for each assented. They were curious to know what I had to say.

"Now will you five men please come forward, and I will tell you alone. All you others step back; step back; as soon as I have told these five the story you may come forward and throw your stones."

The five came forward ; the rest reluctantly stepped back a little. I had purposely chosen Brahmins, as I thought I could win them the better.

“ Brothers,” said I, in a subdued tone, “ what is it you chant as you go to the river for your daily ablutions ? Is it not this ?

“ Papoham, papakarmahan, papatma, papa sambhavaha,
Trahi mam, Krupaya Deva, Sharana gata vatsala,”

said I, chanting it in Sanskrit, “ and is not this its meaning ? ”
said I in Telegu :

“ I am a sinner, my actions are sinful. My soul is sinful. All that pertains to me is polluted with sin. Do Thou, O God, that hast mercy on those who seek Thy refuge, do Thou take away my sin.”

These five Brahmins at once became my friends. One who correctly chants their Vedas and their mantras they always look up to with respect.

“ Now, do you know how God can do what you ask ? How He can take away the burden of our sin, and give us relief ? ”

“ We do not know. Would that we knew.”

“ I know ; I have learned the secret. Shall I tell you ? ”

“ Yes, tell us.”

The multitude seeing the Brahmins conversing with the foreigner with evident respect, quieted still more and pressed forward to listen.

“ Step back ! step back ! ” said I, “ it is only these five to whom I am to tell my story. If the rest of you listen it is on your own responsibility. Step back ! and let me tell these five alone.” This only increased their desire to hear, as I went on :

“ Brothers, is it possible for us by our own acts to expiate our sins ? Can we, by painful journeys to the holiest of all your holy places, change those sinful natures that you bemoan ? Does not your own Telegu poet, Vemana, say :

“ The Muslim who to Tirupati goes, on pilgrimage,
Does not thereby become a saint of Sivia's house.
Becomes a dog a lion when he bathes in Ganges' stream ?
Benares turns not harlot into pure and trusted wife.”

Hearing their own language chanted, the people pressed forward still more intently.

“Nay, brothers, it is not by these outward acts, even to the utmost austerity, that we can attain to harmony with God. Does not your beloved Vemana again say :

“’Tis not by roaming deserts wild, nor gazing at the sky ;
 ‘Tis not by bathing in the stream, nor pilgrimage to shrine ;
 But thine own heart must thou make pure, and then, and then alone,
 Shalt thou see Him no eye hath kenned, that thou behold thy King.”

“Now how can your hearts be made pure so that we may see God? I have learned the secret; I will tell it you.”

Then I told the story of stories; the story of redeeming love. Gradually and imperceptibly I had raised my voice until, as I spoke in the clear resonant Telegu, all down those three streets the multitudes could hear, and as I told them of His rejection by those He had come to save, and told them that it was for them, too, far away here in India, that He had suffered this agony on the Cross, down many a cheek of those who had been clamouring for my life, I saw tears coursing and dropping upon the pavements that they had torn up to stone us with. Far earlier in the story I had seen them stealthily dropping their armfuls of stones into the gutter, and press back to listen.

How they listened as I went on to tell them further of the love of God in Christ.

“Now,” said I, folding my arms and standing before them, “I have finished my story. You may stone me now. I will make no resistance.”

“No, no,” said they, “We don’t want to stone you now. We did not know whose messenger you were, nor what you had come to tell us. Do those books tell more about this wonderful Redeemer?”

“Yes,” said I, “this is the history of His life on earth—His death and resurrection glory.”

With this their wallets were produced, and they purchased all we had of the Gospel of Luke. They purchased all the Gospels and tracts we had with us, and appointed a deputation of their best men to escort us to our camp.

Verily, the story of the Cross has not lost its power. Preach it,

brother, anywhere, everywhere. Preach it in the regions beyond and in your own homes, with a tongue of fire and a heart burning with the mighty, melting love of God.

(From a Missionary's Diary).

The Arctic Eskimo Mission.

DEAR MR. EDITOR,

Two letters, copies of which I send you, will interest many. You will, I believe, agree with me, that they are not out of keeping with your quarterly. They show the "living stream" running through a living vessel by grace, which was removed to the Master's presence now close on six years past.

The writer of the letters was an entire stranger to me until I met him in the Commercial-room of an hotel, in the town of Peterhead, N.B., on a Lord's day morning. He and another servant of Christ were on their way to labour among the Eskimo of Blacklead Island, Cumberland Sound.

Our young brother in Christ had, I believe, just completed his medical study, and in the love of Christ gave himself to carry the good news of the Saviour's love to all men, to the much forgotten but precious souls in that not very hospitable region. His period of service was short. He and other six were drowned. The company were on a "whaling" expedition—no one survived to tell how the disaster took place. Precious seed was sown during the short period he lived among the Eskimo, and while that voice is heard no more among the inhabitants of that small island, fruit will be found in another day when the Master comes. He had gathered a Sunday-school of 75 children. I have said the letters may interest your readers. I mean specially by that, they may cause prayer to ascend to God that the seed sown by the one whose service was so quickly closed may spring yet and be found at the coming of Christ. Mr. P—— is, I am told, still labouring on Blacklead Island.

Yours in Christ,

Aberdeen, 7th Sept., 1902.

D. SOUTER.

“ Arctic Eskimo Mission,
 “ Blacklead Island, Cumberland Sound,
 “ North America,
 “ 12th September, 1894.

“ DEAR BROTHER IN CHRIST,

“ May I write you a brief account of our goings and doings since we saw you at Laing’s Hotel, Peterhead. And may it not be altogether without interest. Under the good hand of our God we completed our safe passage out in the brig “Alert” in 39 days from Peterhead to Blacklead Island, Cumberland Sound. Being a whaler, there was little accommodation and comforts, but the experience, though somewhat rough, was pleasing as an experience. I had a bad time of sickness, on and off, for three weeks. Every one was most kind to me, and we were blessed of God, and I trust also a blessing.

“ It was sweet to know that our lonely little bark was held together in the great deep, safe in the hollow of our Father’s hand, ‘For the sea is His and He made it!’

“ Summer and comforts we left away with the dear ones in the home-land, but not regretfully, for we were kept in peace, conscious of the eternal love and presence of God. Mr. P—— conducted service aboard. They were sweet hearty services. I trust a blessing to all.

“ Birds, porpoises, and schools of the Arctic sperm-whale were frequent visitors. We made a good passage, a possible average of five knots an hour. August 6th gave us an introduction to the ice, in the shape of some immense bergs. A just description of them is beyond me. They fill one with admiration by day, but their presence creates fear through the night. We met a pack of ice in Davis Strait. When in lat. 65° 4’ we came to an immense field of it.

“ A skilful navigator is essential in these high latitudes, for the movements of the ice are very uncertain and treacherous in the summer season. To me, sailing among the ice is very exciting, and adds that feeling of dignity which arises from a sense of danger! How shall I describe to you the sound of the ice

when breaking up? I interpret it by calling it the roar of Arctic artillery! The snow-clad heights of the distant land bathed in the light of an evening sunset is a sight beyond description, grand!

“On Saturday, August 18th, we sighted and welcomed the gigantic old rocks of Cape Mercy. As seen from off the sea, the land here is high, bold and rugged, with much of the iron rust look about it, while the total absence of trees, essential to our English eyes, strikes one painfully. Still these have a glory all their own at day-dawn and sunset, besides the beauty of their primeval ruggedness.

“On Aug. 28th, we dropped anchor off Blacklead Island. Eskimo boats were soon alongside, and we had an early introduction to the Arctic aristocracy. The Island, as its name indicates, contains the mineral-blacklead. It is a small, high barren rock. It is a two-hour's walk round it on the frozen sea. Its vegetation is very meagre. I can find no shrub six inches high; there is a little grass, moss, lichens, and the berry-bearing heath *andromeda tetragona*. The Eskimo congregate here for the whale fishing, being employed by Mr. N——, through his agent.

“I am favourably impressed with the people as a whole, they are pleasingly intelligent, perceptive, and quick to learn. They are a truly wonderful people—rich, yet exceeding poor. In antiquity: a language ranking with Greek and Sanscrit: and social customs which would seem to accord with the Mosaic law they are rich, but in superstition and degradation, poor indeed! They are an enduring, self-denying, kind and gentle people. Mr. P—— and myself are ever warmly welcomed by them; you know Mr. P—— can talk like a native! There are now some 40 families in residence on the island. We visit them all. Mr. P—— tells them of their Saviour and ours, while I collect words and try to catch their accent. We fitted up our house inside with wainscoting boards, which we brought with us. Mr. P—— was master-builder, I the carpenter, and the Eskimo labourers. Then we varnished it throughout and fitted it up as beautifully bright, light, and homelike as possible. So now we are looking for God's

blessing to rest upon us as we begin our real Arctic mission to these "other sheep," who belong to Jesus, in this cold lone land. Brethren, pray for us. We remember you. Christian love to all. Snow has fallen and is robing everthing in garments white; sweet emblem of purity and of the sin-cleansed soul through the blood of the Lamb.

"As viewed from our window the outlook is dreary in the extreme, but our Lord Jesus Christ is very near us, for we believe His promise concerning His immediate presence according to Matt. xxviii. 20.

"So many thanks for your loving adieu and the sweet little leaflets.

"Ever yours very affectionately,

"(Signed) JOSEPH CALDECOTT PARKER."

Blacklead Island,

"12th September, 1895.

"MY DEAR BROTHER IN CHRIST,

"I can ill express the joy and pleasure with which I received your welcome letter. I found it awaiting my return to Blacklead Island, from which place I had been absent on a two-month's cruise visiting the Eskimos away down at Sigmina.

"How kind of you to welcome so heartily the letter of an almost stranger! though no worker for Christ may be other than a brother, though he be scarcely known to us in person. And further, how kind of you to lend it to friends so far and wide! May our God bless all dear friends and brothers interested in the Eskimo Mission, and fulfil all their desires in its behalf. My dear fellow-labourer, Mr. P——, sends you kind greetings. Together, we are well and happy in the work.

"I have enclosed to you another so-called circular letter, containing an account briefly sketched, of our years' work, our goings and doings, as owned and blessed by God. But in the reading of which, both Mr. P—— and I would have it thus: 'Yet not I, but Christ in me.'

"Many and comforting are the kind thoughts expressed in your

letter concerning our union with Christ and strength from Him for the work.

“Our winter was severe—yours exceptional. How much suffering there must have been. Here it was depressing. Few can know, and still fewer realize, what it is to minister to a people whom you know are starving with cold and hunger through the bitter spring and winter weather. It is a position fraught with much depression, and one in which the soul must go to God.

“How kind, too, of you to remember Mrs. P——. Her’s I often think is an acceptable sacrifice. How much for love, love can suffer on either side!

“I would write you such a long letter of interesting information which I have gathered from various sources, but am wanting the time. Some day I may hope to write you more.

“Thank you much for sending the letter on to your friend, and you will please thank Mr. B—— for me, for his kindest love in Christ. I send you all my love and good wishes. May God bless you and make you a blessing indeed, and a succourer of many in the Word of life.

“I trust you are quite well—I am very. The country here is wild to desperation. But to me most enjoyable, there is such a wild charm about everything.

“And now dear brother, adieu. Be assured of the joy and strength your kind letter has imparted, and accept me your friend and brother in Him

“Very faithfully,

“(Signed) JOSEPH CALDECOTT PARKER.”

“Back to Christ” is the cry of the day. Well see how He refers to Moses, to Abraham, to Isaiah, to Daniel, to Jonah.

The elders, or redeemed in Heaven, do not in Rev. v. 9, 10, sing of their own redemption, but rather of the redemption of suffering saints on earth:—Omit *us*, also omit in verse 10, “*We shall reign on the earth,*” read, “*They shall reign over the earth.*” The elders sing of others, not of themselves.

Correspondence.

In reply, we beg to submit the following considerations on the points raised :—

1. The leaven in Corinth was centered in the wicked person whom the saints were commanded to put away (1 Cor. v. 13). Had the Assembly refused to act upon the Apostolic command, it would have been the public acceptance of known evil, and undoubtedly *all* would then have been defiled or leavened. As it was, *all* were more or less affected by the horrible character of the evil allowed in their midst, till roused to action by the stern command of the Apostle. But that is a very different thing from saying that all were leavened. If this latter were the case, how could leaven put out leaven ?

2. That the Assembly was not yet leavened, although going on to it, seems to us clear from the way it is addressed, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints ;" nor was the link of fellowship with other companies of saints throughout the earth broken, for we read :—" *With* all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." Now, were the whole Assembly leavened, how could it be spoken of, and addressed in such terms ? If the whole Assembly at Corinth was leavened, would not *that* have called for a separation from it by all who valued the Name of the Lord ? Paul desired Apollos to go to Corinth (1 Epistle xvi. 12). Are we to understand that Paul would accept a collection from a defiled Assembly on behalf of the poor saints in Jerusalem ? (1 Cor. xvi. 1-3) — and counsel and advise labourers to visit such an Assembly ? (verses 10-12). Would he send Assembly salutations to a leavened company ? (verses 19, 20). For our own part, we would refuse the title "Church of God" to any leavened Assembly. It is evident, however, that Paul did not regard the Assembly in Corinth as leavened, although leaven was there ; else the sixteenth chapter of the first Epistle would never have been penned. Acting upon the word of the Apostle it was purged out in the person of the incestuous man.

3. Leaven requires time to work. It does not *at once* assimilate the mass to itself. This is evident from Matt. xiii. 33, "*Till* the whole was leavened," it is a process, not an instantaneous act.

4. Defilement and wickedness are not terms of equal import. Perhaps, here the principle of defilement in Num. xix. may help. There are degrees of uncleanness or defilement. (1) The priest who officiates at the sacrifice of the red heifer, the one who burns her, and the one who gathers up the ashes, are each unclean till the even. Hence, there must be a wide gulf between defilement and wickedness. (2) Others were unclean for seven days (verses 11, 14, 16, &c.) (3) Cut off from the congregation (verse 20), illustrates the case of a hardened and rebellious person who positively refuses the provisions of grace as divinely appointed. An instance such as this would, of course, call for Christian excommunication (1 Cor. v. 13), because in that case it amounts to wickedness, and wicked persons (not simply defiled persons) are to be put away. All—more or less—are defiled. There is that in us, and that which we constantly come in contact with, that defiles, hence the constant need of the feet-washing of John xiii. ; a service most precious, yet but little understood.

5. In our experience of nigh half-a-century, we have not met one true believer who would affirm that *association with evil* does not defile. Why then these efforts to prove that it does, as if it were denied? Who denies the self-evident proposition that association with evil does defile, *must* do so.

Extreme statements never do good, but as a rule defeat the purpose for which they are made. We earnestly desire for our readers, correspondents, and ourselves an ever-deepening sense of the holiness becoming God's house and character, coupled with the grace which does not readily impute evil, but only does so when it is plainly manifested.

BIBLE WORDS AND EXPRESSIONS :

Brief Explanations.

ABADDON (Rev. ix. 11), Satan's *Hebrew* title to apostate Jews, as *Apollyon* is his *Greek* name to apostate Gentiles in the future, both meaning *the destroyer*.

ABBA, *father* ; a Chaldee word ; occurs three times in the New Testament (Mark xiv. 36 ; Rom. viii. 15 ; Gal. iv. 6), and implies such love and reverence that none but a child dare use it.

ABIB, *green ears* ; the first month of the Jewish sacred year (Exod. xii. 2 ; xiii. 4).

ABJECTS, *low persons* (Ps. xxxv. 15).

ABOMINATION, *idols* (1 Kings xi. 5, 7 ; 2 Kings xxiii. 13). In Gen. xlvi. 34, "abomination" signifies intense hatred.

ABOMINATION OF DESOLATION refers to a certain idol set up on the temple in the middle of Daniel's future week of seven years, and which brings on the people a desolater, *i.e.*, the political scourge, the king of the North (Matt. xxiv. 15).

ACELDAMA, *field of blood* purchased with the betrayal money (Matt. xxvii. 7, 8), formerly the potter's field where clay was extensively found (Acts i. 18, 19).

ACRE, as much as a yoke of oxen could plough in a day (1 Sam. xiv. 14).

ADVOCATE, or Care-taker of our interests on high (1 John ii. 1), as also on earth by the Holy Ghost. "Comforter" in John xiv.-xvi., same word as in 1 John ii. 1.

AFFECT you, or *flatter* you (Gal. iv. 17).

AGE, a *man's life* (Ps. xxxix. 5), *generation* (Job. viii. 8) ; the past times of Jewish hope, the present times of Church failure, and the future times of Jewish, Gentile, and Church-glory are spoken of as *periods*, or *ages*.

ALPHA AND OMEGA, the first and last letters of the Greek Alphabet. Christ the beginning and end of human testimony (Rev. i. 8).

ANGELS, spiritual beings (Heb. i. 7) ; ministers to the saints (Heb. i. 14) ; representatives of our little ones on high (Matt.

xviii. 10); ministered to Christ (Matt. iv. 11); are subject to Christ (1 Pet. iii. 22); created by Christ (Col. i. 16); worshippers of God and of Christ (Neh. ix. 6; Rev. v.); interested in the truths of Redemption and the Church (1 Peter i. 12); are *holy* (Matt. xxv. 31), *powerful* (2 Thess. i. 7), *wise* (2 Sam. xiv. 20), *countless* (Heb. xii. 22), *elect* (1 Tim. v. 21), *obedient* (Ps. ciii. 20); are of various orders and ranks (1 Peter iii. 22); there are fallen angels in the heavenly places (Eph. vi. 12), and others chained up under darkness (Jude 6; 2 Peter ii. 4); Gabriel and Michael are chief angels (Luke i. 19; Jude 9), the only angels named; Satan is the prince of the fallen host (Rev. xii. 9); the age of *law* was under the government of angels (Acts vii. 53). "Angel" is a term denoting *office* not *nature*; the context in each passage will determine whether saints or spiritual beings are meant.

ANON, *immediately* (Matt. xiii. 20).

ANTICHRIST, the false Messiah (1 John ii. 18); will come in his own name (John v. 43); will lead in the Christian and Jewish apostacies (2 Thess. ii.); will be a Jew (Dan. xi. 37); a king in Palestine (verse 36); institutes a new kind of idolatry (verse 38); divides the land of Palestine amongst his supporters (verse 39); will be worshipped (2 Thess. ii. 4); works miracles (Rev. xiii. 13, 14); the ally of the civil-power in wickedness (Rev. xiii.); shares a common doom with the "beast" or civil power of Rome (Rev. xix. 20); *his* names and titles are—Antichrist (1 John ii.), false prophet, three times so spoken of (Rev. xix. 20), man of sin, son of perdition, wicked one (2 Thess. ii.), another beast (Rev. xiii. 11), the idol shepherd (Zech. xi. 17), the bloody and deceitful man (Ps. v. 6).

APOSTACY refers to the utter abandonment of Christianity. This public rejection of Christ and of the Holy Ghost is yet future; "a falling away," literally "the Apostacy" (2 Thess. ii. 3), and for this there is no recovery possible; see Heb. vi. and x.

ARCHANGEL, only one so termed (Jude 9).

ARCTURUS, ORION, PLEIADES (Job ix. 9); the *first* is a constellation in the northern heavens, the *second* a planet in the southern heavens, the *third* a cluster of seven stars; the first is

connected with *winter*, the second with *summer*, and the third with *spring*.

ARIEL, *lion of God*, figuratively, "Jerusalem" (Isa. xxix.); also said of the "altar" in millennial times (Ezek. xliii. 15-17; see margin).

ATONEMENT occurs only in the Old Testament, and is a word of compound signification (Lev. xvi); derived from a word meaning *to cover*. Rom. v. 11 should read *reconciliation*

AWAY WITH, *cannot endure* (Isa. i. 13).

BAKERS' STREET, because the residence of and occupation of bakers, hence their "street" (Jer. xxxvii. 21).

BAND, the *tenth* part of a Roman legion which consisted of from 6,000 to 7,000 men (Acts xxi. 31).

BAPTISM, its *institution* and *breadth* (Matt. xxviii. 19); its *history* (see the Acts); its *doctrine* (see Rom., Col., and Gal.); is individual (Mark xvi. 16); household (Acts xvi.); unto Christ (Rom. vi. 3); unto *His* death (Rom. vi. 3); the formula (Matt. xxviii. 19); the authority (Acts x. 48).

BAR, a Chaldee word signifying *son*, prefixed to numerous proper names, as *Bar-Jona*, *Bar-Abbas*, etc., etc.

BARBARIANS, applied to all save the polished Grecians and religious Jews; the modern use of the term is distinct from its scriptural usage (Rom. i. 14; Acts xxviii. 2, 4; 1 Cor. xiv. 11).

BEEVES, *cattle*, the old plural form of the word *beef* (Lev. xxii. 19).

BELIAL, what is worthless and wicked (Deut. xiii. 13); thus applied to Satan, the prince of evil (2 Cor. vi. 15).

BEN, the Hebrew for *son*; prefixed to many proper names, as *Ben-Jamin*, *Ben-Oni*, etc., etc.

BESTEAD, now obsolete; in Isa. viii. 21 means *distressed*.

BETH, the Hebrew for *house*, as *Bethlehem* (house of bread); *Bethel* (house of God), etc., etc.

BEULAH, *married*, the land of Israel in closest association with Jehovah (Isa. lxii. 4).

BEWRAYETH (Matt. xxvi. 73), *discover* or *expose*.

BISHOP, an ecclesiastical term. Elders and Bishops refer to the same persons (Acts xx. 17, 28); men of age and gravity are signified by the former, the latter refers to the work. *Spiritual oversight*, as in 1 Peter ii. 25, is the scriptural thought wherever the word occurs.

BLAINS, *ulcers* (Exod. ix. 9).

BLASPHEMY against the Holy Ghost (Matt. xii. 31, 32); attributing to the power of Satan the work of the Holy Ghost; the rejection of evidence submitted to the senses of man. It *was* committed in the past and *will* be in the future. All sin is against the Holy Ghost, but all sin is not blasphemy.

BOLLED, or nearly ready; only once used in Scripture (Exod. ix. 31).

BOOKS, writing was anciently practised on *sticks* (Ezek. xxxvii. 20), *rock* (Job xix. 24), *stone* (Exod. xxiv. 12), *paper reed* (Isa. xix. 7), *parchment* (2 Tim. iv. 13); also in copper, lead, brick, cloth, leaves of trees, and various kinds of prepared skins, and made up in rolls (Jer. xxxvi. 2) and sealed (Rev. v. 1). Enduring parchment used by Paul (2 Tim. iv. 13) and the brittle papyrus by John (2 John 12). About twenty different books mentioned in the Old Testament Scriptures, *not* inspired.

BORROWED of the Egyptians (Exod. xii. 35); the word means "ask" or "demand" and does not imply a return.

BOWELS; used to express the whole system of feelings and affections, as in 2 Cor. vi. 12, etc.

BRANCH AND RUSH (Isa. ix. 14); the great and small.

BRAVERY, *fine attire*, hence the Scotch phrase "*braw clothing*" (Isa. iii. 18).

BREACHES, *heavens* or places of safety (Judg. v. 17).

BREAKINGS, *terrors* (Job xli. 25).

BRIGANDINE, *a coat of mail* (Jer. li. 3).

BURDEN, or *judgment* of Babylon, etc. (Isa. xiii. ; xv. ; xvii.)

CABINS, or inner *cells* in the prison (Jer. xxxvii. 16).

CALVARY, *skull*, only mentioned in Luke xxiii. 33; same place termed *Golgotha* in John xix. 17. Calvary is a *Latin* word, Golgotha a *Hebrew* word.

CALVES of our lips (Hosea xiv. 2); *the fruit or praises of our lips.*

CANDLE, originally an *oil-lamp* (Job xviii. 6).

CARRIAGES, not *what* carried, but what *was* carried, *i.e.*, goods, or travelling requisites (Acts xxi. 15).

CAST-AWAY a *reprobate*, or lost person (1 Cor. ix. 27).

CAST-OUT, or *excommunicated* (John ix. 34).

CENTURION, a Roman officer having command of 100 men (Matt. viii. 5).

CHAMBERING, practices of a *licentious character* (Rom. xiii. 13).

CHAMBERLAIN, *eunuch* employed in high position in eastern courts (Esther i.); the city treasurer (Rom. xvi. 23).

CHAMPAIGN, a *plain*, or level part of a country (Deut. xi. 30).

CHANCELLOR, a Persian officer of high station (Ezra iv. 8).

CHAPITERS, the upper and ornamental parts of the columns, or pillars of public buildings (Exod. xxxvi. 38).

CHAPMEN, or *hawkers*; in the East the employment was a highly respectable one (2 Chron. ix. 14).

CHARITY, this old English word should be translated *love* in chapter xiii. of 1 Cor.

CHERUBIM, plural, cherub singular; the ministers of God's Judicial Government (Gen. iii. 24; Ezek. i. ; x.); animated by spiritual energy; the glory of God their care (Ezek. i. ; x). Nowhere the representatives of the redeemed. A cherub made of pure gold on either side of the mercy seat (Exod. xxv. 18-20); also represented on the curtains and vail of the Tabernacle (Exod. xxvi. 31), and on the walls and vail of the Temple (2 Chron. iii.), on its doors (1 Kings vi. ; vii.) God *dwelt* between the cherubim (Exod. xxv. 22) above the mercy seat, and from thence uttered His mind (Num. vii. 89) and manifested His presence (Ps. lxxx. 1). The cherubim of the *Temple* exceeded in size and other particulars, those in the *Tabernacle* (compare Exod. xxv. with 2 Chron. iii.)

CHOLER, (Dan. viii. 7), denoting *great rage*.

CHURCH is an old ecclesiastical term; the Greek word

denotes *Assembly*, and is so translated in Acts xix.; as well speak of the "Church in the theatre" in that passage as the "Church in the house." "The Church or Assembly which is His body," dates its existence from Pentecost (Acts ii.); see 1 Cor. xii. 13; John i. 33; Acts i. 5.

COAST, *border* of any territory, whether of land or sea (Jud. xviii. 2).

COLLEGE, *not* an educational establishment, but the residence of the prophetess Huldah (2 Kings xxii. 14).

CONCISION, an expression of contempt applied to Jewish teachers whose aim was to destroy the true character of Christianity by forcing the principles of Judaism upon the saints (Phil. iii. 2).

CONSCIENCE is the moral perception of good and evil, and which was acquired in the Fall (Rom. ii. 15); a *purged* conscience is the present and eternal portion of every believer (Heb. x. 2), it is the fruit of Christ's sacrifice, and according to *God's* knowledge of good and evil (Heb. ix. 14); respect a *weak* conscience (1 Cor. viii. 7); practically maintain a *good* conscience (Acts xxiii. 1); cultivate a *pure* conscience (1 Tim. iii. 9); you can never forfeit the blessing of a *purged* conscience (Heb. x. 2).

CONVERSATION, manner of life, behaviour, conduct (Eph. ii. 3); translate *citizenship* in Phil. iii. 20.

CONVERTS, the root idea in this word as in that of *conversion*, (Acts xv. 3) signifying "turned," a change of life and ways; in Isa. i. 27 the "converts" are those of Israel turned from captivity and idolatry to God.

CONVOCAATION, this Latin word signifies a *religious gathering* or *festival* (Exod. xii. 16).

CORBAN, a *gift* (Mark vii. 11); in the Pentateuch it means *offering*.

COTES, *chambers* or other enclosures for sheep (1 Sam. xxiv. 3).

COULTER, a *ploughshare* (1 Sam. xiii. 20, 21).

CRISPING-PINS, small *bags* or *purses* (Isa. iii. 22); translated *bags* in 2 Kings v. 23.

DARK SAYINGS OF OLD, the true and spiritual design of Israel's early history (Ps. lxxviii. 2).

DAYSMAN, *umpire* (Job ix. 33; see marginal reading).

DAYSPRING, the *dawn* of light; see 2 Peter i. 19.

DAYSTAR, or *morning star* (2 Peter i. 19); the hope of Christ's personal return from heaven (see also Rev. ii. 28; xxii. 16).

DEACON, literally *servant*; a special class ordained by apostles (Acts vi. 3, 6); their qualifications are set forth in 1 Tim. iii.

DEAL of flour, a *portion* of flour (Num. xv. 4).

DEATH, means the separation of soul and body till reunited in the Resurrection; annihilation is neither expressed in *word* nor *thought* in the Bible.

DEEP, *deep* (Luke viii. 31) or abyss and *bottomless pit* in the Revelation xx. 3; both refer to the dwelling place of demons.

DEGREES, the psalms of *degrees* are fifteen in number (cxx.-cxxxiv.), and refer to the *moral stages* of Israel's return to God from Babylon.

DEMONS, *apostate spirits*, "possession is never ascribed to Satan, but to demons;" for this see the Gospels.

DENOÛNCE, *announce* or *declare* (Deut. xxx. 18).

DEPUTY, or Roman *proconsul* (Acts xiii. 7).

DEVIL, the *tempter*; Satan, the *adversary*; the serpent, the *seducer*; the personal leader of the powers of darkness.

DEVOTIONS, *objects* of idolatrous worship (Acts xvii. 23).

DISPENSATIONS, or characteristic modes of public dealing, as the age of *law*, of *promise*, of *grace*: these periods or dispensations began with Noah. In Eph. iii. 2 read *administration*.

NOTE or *stupid* (Jer. l. 36); in Ezek. xxiii. *doted* occurs six times, and implies *intense* and *all-absorbing affection*.

DUKES (Gen. xxxvi.) *patriarchal chiefs* or *rulers*.

EARING-TIME, time for *ploughing* or *tilling* the soil (Exod. xxxiv. 21).

EASTER, or *passover* (Acts xii. 4).

ELDERS, denoting *age* and *experience* (1 Peter v. 1); representatives of the redeemed (Rev. v.); substantially the same as *bishops* (Acts xx. 17, 28).

ELOI, ELOI, LAMA SABACHTHANI; there are three instances of the Saviour speaking in the Syro-Chaldaic tongue (Mark xv. 34; v. 41; vii. 34); in each case the Evangelist interprets or explains in the text, thus in beautiful accord with the Church rule (1 Cor. xiv. 27).

EUROCLYDON, a tempestuous wind peculiar to the Mediterranean; in some respects it resembles a whirlwind, and thus exceedingly dangerous to the navigation of the Sea (Acts xxvii. 14).

FAIRS, occurs seven times and only in Ezek. xxvii.; established emporiums for the sale and barter of general merchandise.

FAT, or *vai*, the lowest part of the winepress (Mark xii. 1; Joel ii. 24; iii. 13).

FELLOES, the circumference of a wheel (1 Kings vii. 33).

FELLOW, or *companion*, thus saints are the *companions* of Christ enthroned (Heb. i. 9), while Christ on the cross was the "fellow" or *companion* of Jehovah (Zech. xiii. 7). Sometimes it is employed in a contemptuous sense, as in Gen. xix. 9.

FILLET, silver fastenings for the pillars of the Tabernacle (Exod. xxvii.)

FIRST-BORN; Christ is pre-eminently *the first-born* (Col. i. 18); it is a title of *dignity*, not one of birth; see Ps. lxxxix. 27.

FOLD, in John x. 16 "one fold" should be "one *flock*." Judaism with its enclosed *fold*, and Christianity with its one *flock* are thus contrasted.

FRAY, to *frighten* (Deut. xxviii. 26; Zech. i. 21).

FULNESS OF THE TIME, when the Word was *made* flesh, after the previous testings to which man and Israel were subjected; the full, blessed moment had come when God was manifested in the flesh, and the tale of grace announced (Gal. iv. 4).

FULNESS OF TIMES; after the previous, and present periods have passed away, God will bring in the era of glory and blessing known as the Millennium (Eph. i. 10).

GENERATION, who shall declare? (Isa. liii. 8), who shall declare *His manner of life?* Who? The saved thief (Luke xxiii. 41).

GENTILES, all who were not Jews, or were not circumcised (Isa. xi. 10).

GIFTS of the Holy Ghost (Heb. ii. 4), should be "*distributions*" of the Holy Ghost, *not* the Spirit but Christ as man is the source of gift (Eph. iv.)

GLASS, the invention of the 12th century; highly polished metal and other materials were used as mirrors (James i. 23).

GLORY OF THIS LATTER HOUSE, should be the "*latter glory of this house*" (Hag. ii. 9). The contrast is not between the house that *was* and *will* be, but between the former and latter glory of the house or temple.

GODS, *idols* (Deut. xxxii. 17); *angels* (Ps. xcvi. 7), *judges* (Exod. xxii. 28).

GOG AND MAGOG, the last head or chief of the Russian peoples and his land (Ezek. xxxviii.); in Rev. xx. 8 the expression is a symbolic one.

GOSPEL, or *glad tidings*; in the Irish tongue it means "the story of peace" (1 Cor. xv. 1). The term Gospel is used of God's grace, of Christ's glory, and of the Millennial Kingdom (Acts xx. 24; 2 Cor. iv. 4; Matt. xxiv. 14). It is termed the Gospel of *God*—He being its source (Rom. i. 1); and the Gospel of *Christ*—He being its object (Rom. i. 16).

GREAVES, *defensive armour* for the legs (1 Sam. xvii. 6).

HABERGEON, *coat of mail* chiefly for protection of neck and shoulders (Neh. iv. 16).

HALLELUJAH, *praise ye the Lord*; Psalms cxiii.-cxviii, were termed "The Great Hallel."

HAND-STAVES, weapons of attack, and thrown by the hand as javelins usually were (Ezek. xxxix. 9).

HAP, or *fortune* (Ruth ii. 3).

HARVEST, discriminating judgment, or separation of the righteous from the wicked (Matt. xiii. 30), succeeded by the vintage, which is unsparing and unmitigated judgment (Rev. xiv. 18).

HEAD SICK and HEART FAINT, moral condition of Israel from the *king* to the *priest*—the civil and ecclesiastical states (Isa. i. 5).

HEAD and TAIL, BRANCH and RUSH, *king* and *prophet*, *distinguished* and *common* of the people (Isa. ix. 14).

HEAVEN, “the *third* heaven” (2 Cor. xii.) is the immediate dwelling place of God, of Christ, of saints; the *second* heaven the region of the celestial orbs (Job xxxviii. 31-33), the *first* heaven or expanse the region of cloud, air, etc. (Job xxxv. 11).

HELL, *hades*, the separate state, denoting a condition of existence; thus Lazarus and the rich man were both in *hades*, however widely separated (Luke xvi.), the former happy, the latter in torment. Hades as a condition and place exists from death till the resurrection; compare Luke xvi. with Rev. xx. 14.

HEPHZI-BAH, *my delight is in her*, intimating Jehovah's future delight in Israel (Isa. lxii. 4).

HEREAFTER, *henceforth*, not the future, but the present (John i. 51).

HERESEY, or *sect*; not necessarily what is evil in itself; the profession of Judaism was termed a *sect* or *heresy* (Acts xxvi. 5), so also of Christianity (Acts xxiv. 5); in the Church *sects* tended to outward division from the Church of God (1 Cor. xi. 19); and *sect*-makers were to be rejected after a third admonition (Titus iii. 10).

HIGGAION, this Hebrew word occurs three times in the Psalms ix. 16 (in the text *meditation*); xix. 14; xcii. 3 (see margin), and means *meditation*.

HIRELING, one who serves simply for payment and not for *love* of the sheep—legal and not love or life-service (John x. 12).

HOLPEN, or *helped* (Ps. lxxxiii. 8).

HOSANNA, *save now* (Matt. xxi. 9), a joyful exclamation of praise.

IMMORTALITY is a word applied to the bodies of believers in the resurrection-state (1 Cor. xv. 53); they are mortal *now*, they will be immortal *then*, that is, no longer subject to death. In Rom. ii. 7 read "*incorruptibility.*" "Who *only* hath immortality" refers to God, who has it absolutely and independent of the creature, 1 Tim. vi. 16.

IMPLEAD, a judicial term (Acts xix. 38).

INCONTINENT, or *unchaste* (2 Tim. iii. 3).

INDIGNATION, THE, that special period of wrath appointed by Jehovah for His guilty people in the coming day (Isa. x).

INFALLIBLE (James i. 17); incapable of error. Infallibility is alone used of God, and can only apply to a *person*, not to the Scriptures, nor to what is written.

INFIDEL or *unbeliever* (2 Cor. vi. 15; 1 Tim. v. 8).

INSPIRATION (2 Tim. iii. 16); *God breathed* applies to what is written, *i.e.* the Holy Scriptures.

JACHIN, *established* (1 Kings vii. 21) a temple pillar; probably referred to in Rev. iii. 12).

JEGAR-SAHADUTHA, an Aramean word, signifying *heap of witness*; the Hebrew word is *Galeed* (Gen. xxxi. 47).

JEHOVAH, *The Self-existing One*, explained in Rev. i. 8.

JEHOVAH-JIREH, *the Lord will provide* (Gen. xxii. 14).

JEHOVAH-NISSI, *the Lord my banner* (Exod. xvii. 15).

JEHOVAH-ROPHECHA, *the Lord that healeth thee* (Exod. xv. 26).

JEHOVAH-SHALOM, *the Lord send peace* (Jud. vi. 24).

JEHOVAH-SHAMMAH, *the Lord is there* (Ezek. xlvi. 35).

JEHOVAH-TSIDKENU, *The Lord our Righteousness* (Jer. xxiii. 6).

JESHURUN, *righteous*; God's righteous or justified people of Israel (Deut. xxxii. 15).

JOT OR TITTLE, a Jewish expression intimating that the least particle of God's word as expressed in the law would meet with the most ample fulfilment (Matt. v. 18).

JUSTLE, *jostle* or *clash* (Nahum ii. 4).

KERCHIEFS, *female veils* or *head-coverings* (Ezek. xiii. 18-21).

KEY OF DAVID, royal and other authority vested in Christ (Rev. iii. 7).

KEYS OF THE KINGDOM were alone committed to Peter (Matt. xvi. 19); the *authority* or "keys" to admit into the Kingdom were used by Peter in Acts ii. and x.—Jews in the former case, Gentiles in the latter; entering "into the Kingdom" is by the new birth (John iii. 5; Matt. vii. 21; xviii. 3), &c.

KINGDOM OF HEAVEN or of the HEAVENS occurs about twenty-eight times and only in St. Matthew; it is a *dispensational* phrase embracing baptized Christendom; wherever the authority of Christ is owned, nominally or really, *that* constitutes the "kingdom of heaven."

KINGDOM OF GOD occurs about thirty times in St. Luke, and is as distinctly characteristic of that Gospel, as the former expression is of Matthew; it has a *moral* signification, as in Rom. xiv. 17, but not exclusively so.

KINGDOM OF THE FATHER, *heavenly* department of the Millennium (Matt. xiii. 43).

KINGDOM OF THE SON, *earthly* side of the Millennium (Matt. xiii. 41).

LANCETS, *lances* or *short spears* (1 Kings xviii. 23).

LAST DAYS, THE, of the professing Church on earth are shewn to be days of abounding evil; ecclesiastical and every other form and kind of iniquity will prevail (2 Tim. iii. 1-13).

LAST TIME, THE, characterised by Antichrist and other evils subversive of Christianity (1 John ii. 18).

LATTER TIMES, prophetically the times and character of the papacy (1 Tim. iv. 1-4).

LATTICE, a *window* made of net-work (Jud. v. 28).

LAUD or *praise* (Rom. xv. 11).

LEASING, old English for *lying* (Ps. iv. 2).

LEAVEN, this word of frequent occurrence always signifies *evil*; *evil ways* in 1 Cor. v. 6 and *evil doctrine* in Gal. v. 9; *save* in Matt. xiii. 33 where it refers to the rapid spread of doctrine, good and bad.

LEGION, a military term; the Roman Legion consisted of from 6,000 to 7,000 men; countless numbers and power are referred to in Matt. xxvi. 53.

LET, or *hinder* (2 Thess. ii. 7)

LIEUTENANTS, *Persian deputy-governors* (Ezra viii. 36).

LIVELY occurs three times in the New Testament: 1 Peter i. 3; Acts vii. 38; 1 Peter ii. 5, and means *living*.

LO-AMMI, *not my people* (Hosea i. 9); the present national rejection of Israel.

LO-RUHAMA, *not having obtained mercy* (Hosea i. 6); Israel at present outside the mercy of Jehovah as a people.

LOOKING-GLASSES were made of various metals highly polished (Exod. xxxviii. 8).

LOWER PARTS of the Earth (Eph. iv. 9), the *grave*.

LUST; this word is used in the Scriptures both in a *good* and *bad* sense; for the former see Deut. xii. 15, for the latter Gal. v. 17.

MAHER-SHALAL-HASH-BAZ; this mystic name is a prophetic witness of the Assyrian invasion of Israel, and signifies *hastening to the spoil* (Isa. viii. 1).

MAMMON, *riches* personified as a master (Luke xvi. 13; Matt. vi. 24); a Syriac word.

MARTYR, same word translated *witness*, which would suit every passage where the word occurs.

MASCHIL; this untranslated Hebrew word occurs in the titles to thirteen psalms, and signifies *giving instruction*.

MATRIX, the *womb* (Exod. xiii. 12).

MATTOCK, an agricultural implement (Isa. vii. 25).

MAZZAROTH, *the twelve signs* of the Zodiac (Job xxxviii. 32).

MENE, MENE, TEKEL UPHARSIN (Dan. v. 25); Babylon was *numbered numbered, weighed, divided*; the kingdom was *numbered and ended*; was *weighed* and found *light*; was *divided* and given to the Persians.

MICHTAM, or *golden*; this translated Hebrew word occurs in the headings of six Psalms (xvi.; lvi. · lvii.; lviii.; lix.; lx.)

MILLENNIUM; this word does not occur in the Bible, but as meaning a thousand years—six times named—it refers to the period of Christ's personal reign over the earth (Rev. xx.)

MINISHED, or *reduced* in number (Ps. cvii. 39).

MINISTER; this term does not necessarily denote an official person, but applies to anyone who *serves*; Christ (Heb. viii. 2), angels (Ps. ciii. 21), men (1 Cor. iv. 1), and magistrates (Rom. xiii. 6), are so termed.

MUFFLERS, *veils* for covering the face (Isa. iii. 19).

MUNITION, *fortress* or place of defence (Isa. xxix. 7).

MURRAIN, *death* (Exod. ix. 3).

MUTH LABBEN, an untranslated Hebrew word in the title of Psalm ix., *concerning death for the Son*.

MYSTERY; this word does not mean, what cannot *now* be known, but what was unknown till revealed; there are the mysteries of the Kingdom (Matt. xiii.), mystery of godliness (1 Tim. iii. 16), mystery of iniquity (Thess. ii. 27), mystery of God (Rev. x. 7), etc.

NAZARENE, a term of reproach and contempt (Matt. ii. 23); Acts xxiv. 5). The word does not occur in the Old Testament, but what the term implies *reproach*, is the testimony of the prophets concerning Christ; see Isa. liii., etc.

NECROMANCER, one who professes acquaintance with the state of the dead—alone known to God (Deut. xviii. 11).

NEGINOTH, *stringed instrument*; see title of Psalm iv.

NEHUSHTAN, *piece of brass*, contemptuously applied to the Brasen Serpent (Num. xxi.) when worshipped by Israel (2 Kings xviii. 4).

NUMBERS:—One, *Divine Unity*, (Eph. iv. 4-6); Two, *competent testimony* (John viii. 17); Three, *Divine manifestation* (Matt. xxviii. 19); Four, *universality* (Gen. ii. 10); Five, *weakness* (Lev. xxvi. 8); Six, *non-completeness, imperfection* (John ii. 6); Seven, *spiritual perfection and completion* of good or evil, occurs upwards of fifty times in the Revelation alone; Eight, *resurrection and eternity* (John xx. 1; vii. 37); Ten, *responsibility Godward* (Exod. xx.); Eleven, *incompleteness of earthly administration* (Acts i. 26); Twelve, *administration of Divine government connected with the earth* (Matt. xix. 28); Forty, *full period of trial and testing*, Matt. iv. 2). “Thousands of thousands” means countless myriads.

OATH, a solemn appeal to God; strictly forbidden in familiar intercourse (Matt. v. 34-37; James v. 12). Christians should *respect the oath and take it* when administered by the magistrate. The Lord answered the High Priest’s appeal (Matt. xxvi. 63). An oath should never be taken save under grave circumstances, or when administered judicially (2 Cor. i. 23; Heb. vi. 13-18).

ORACLE, an authoritative declaration of the truth (1 Peter iv. 11); also the most holy place from whence God uttered His mind (1 Kings vi. 5), so too the sacred writings (Rom. iii. 2).

OVER-FLOWING SCOURGE, Israel’s great enemy when restored to her land, known otherwise as the “Assyrian” (Isa. x.) and “King of the North” (Dan. xi.).

PARADISE is a present and future place of blessedness. It occurs three times in the Old Testament in the original (Eccles. ii. 5; Song iv. 13; Neh. ii. 8) and three times in the New (Luke xxiii. 43; 2 Cor. xii. 4; Rev. ii. 7).

PASTORS or *shepherds* of the flock of God (Eph. iv. 11); these were never ordained in Apostolic times, being *gifts* not *offices*, as elders.

PATIENCE, means *endurance*; the first distinguishing quality of a saint (Rom. v. 3) *much* patience of a servant (2 Cor. vi. 4).

PERFECTION, saints are to be *perfect* as to the principle of

their walk, which is *love* (Matt. v. 48), and as to the object of life, which is *Christ* (Phil. iii. 15); but perfection in its fullest sense will only be attained in resurrection, when we see Him as He is (Phil. iii. 12; 1 John iii. 2).

PLEIADES, a cluster of *seven stars* (Job. ix. 9; Amos v. 8).

POTSHERDS, *broken earthenware* (Ps. xxii. 15).

PREDISTINATION (Eph. i. 5) refers to the blessings to which believers are set apart in eternity (Rom. viii. 29). The term is used of individuals only, not of the Church as such.

PRESBYTER, an *elder* or *old man* (1 Peter v. 1); an ordained person in Acts xiv. 23; the word ordinarily means one entitled to respect either for age or moral worth or both.

PREVENT, never used in the Bible to *hinder*, but always to *anticipate* or *go before* (1 Thess. iv. 15; Ps. lxxix. 8).

PROPHECY; this word literally means to *forthtell*, not simply to *foretell*; it is the voice of God to the conscience whether as to the present or of the future (1 Cor. xiv.; John iv. 19).

PROSELYTE, *comer in* from Heathenism to Judaism (Acts ii. 10).

PSALMS, HYMNS, and SPIRITUAL SONGS; the *first* refers to grand compositions; the *second* of direct address to God, and Christ; the *third* express the varied feelings and experience of saints (Col. iii. 16).

PULPIT, an *elevated place* or *platform* of wood (Neh. viii. 4).

PURIM, of Persian signification, meaning *lots*; a present feast of the Jews (Esther iii.)

QUARRIES, *idols* (Judges iii. 19-26).

QUATERNION, or guard of *four* soldiers (Acts xii. 4).

QUICK, *living* persons (1 Peter iv. 5).

RABBI, a distinguished epithet applied to certain Jewish doctors (Matt. xxiii. 7).

RABBONI, *master*, a title of respect and honour (John xx. 16).

RACA, an Aramean word of contempt meaning *fool* (Matt. v. 22).

RANGES, or *ranks* (2 Kings xi. 8).

ROBBERS OF CHURCHES, or *idol temples* (Acts xix. 37).

SCEPTRE, the *tribal* character of Israel, Gen. xlix. 10 ; elsewhere used for *righteous government* (Ps. xlv. 6).

SEED, SEEDS; the first refers to *Christ*; the second to *Israel*; compare Gen. xxii. with Gal. iii.

SELAH, *pause*, occurs about 70 times in the Book of Psalms, and three times in Habak. iii.

SEPTUAGINT, the Greek translation of the Old Testament executed nearly three centuries B.C., the earliest translation made.

SERAPHIM; "seraph," singular; "seraphim," plural (Isa. vi.), signifies *brilliant ones*, proclaimers of the Glory and Holiness of Jehovah.

SERVITOR, or *servant* (2 Kings iv. 43).

SEVERAL HOUSE, a *dwelling* by itself (2 Kings xv. 5).

SHEAR-JASHUB, *the remnant shall return*, a prophetic name (Isa. vii. 3).

SHIGGAION, occurs in the title of Psalm vii., *a wandering ode*.

SHILOH, "to whom the government belongs," *i.e.*, the Messiah (Gen. xlix. 10).

SHOSHANNIM, *lilies*; see titles of Psalms xlv.; lxix.

SINIM, or the land of *China* (Isa. xlix. 12).

SODOMITES, this dreadful sin—unnatural lust—was one characteristic of Sodom (Deut. xxiii. 17).

SOP, *morsel* of bread or other food (John xiii. 26).

SPIRIT, AND SOUL, AND BODY (1 Thess. v. 23); the *first* refers to the thinking and intelligent part of man (1 Cor. ii. 11); the *second* to the emotional part of his being (Heb. iv. 12); the *third* to the tabernacle or home of both (2 Cor. v.)

SPRINKLE MANY NATIONS, the Messiah in grace and blessing reaching out to the Gentiles (Isa. lii. 15).

STRAIN *at*, read, *strain out*, make a great deal of a mere trifle (Matt. xxiii. 24).

TABLETS, *scent boxes* or *bottles* (Isa. iii. 20).

TALE of the bricks (Exod. v. 8), *full measured quantity*.

TEMPT, or *try* (Gen. xxii. 1, etc.)

TESTAMENT, should always be translated *covenant*, except in Heb. ix. 16, 17, where clearly it has the sense of a *testamentary deed*.

TIRES, female coverings for the head, *wreathed in folds* (Isa. iii. 18).

TIRSHATHA, a Persian title meaning *august*, and conferred only on persons of distinction (Neh. vii. 65; viii. 9).

TO WIT, *to see or understand* (2 Cor. viii. 1).

TUTORS AND GOVERNORS, *tutors* for the government of the persons; *governors* for the charge of the inheritance or possession (Gal. iv. 2).

URIM AND THUMMIM, signifying *lights* and *perfections* (Exod. xxviii. 30).

USURY, means interest simply, not as with us exorbitant interest. Under the law it was forbidden to take interest from one another; should Christians take interest for money lent from each other? Surely not. Is Christianity less gracious than law? (Matt. xxv. 27).

VANITY, or *moral ruin* (Rom. viii. 20).

VERILY, VERILY, *truly, truly*; occurs about 25 times in the Gospel of St. John.

In Japan there is a celebrated mountain, Fugilama, the glory and crown of the country, so said a converted Japanese of the John iii. 16, that glorious text is the Fugilama of Scripture.

“In two consecutive verses, the 38 and 39, of chapter xii. of John’s Gospel, our blessed Saviour speaks of Isaiah the prophet in the one verse, citing from chap. 53. and in the other from chap. vi,” thus binding up in *one* the two great parts of the prophecy.

CREATION'S JUBILEE.

The Creation over which man was placed as head was dragged down to moral ruin. The effects of the curse extend to the whole earth and to the inhabitants thereof—animate and inanimate—all are involved in the moral catastrophe. One would gather from Gen. iii. that the seas were exempted from the governmental effects of man's sin. Ever since angels and man sinned, the heavens and the earth have been defiled; the former by angels, the latter by men. "Creation," not the creature, "was subjected to vanity, not of its own will but by reason of him who subjected it, in hope that the creation itself shall also be delivered" (Rom. viii. 20, 21 R.V). The groaning and pain have gone on and on for 6000 years. The most of the lower animals express themselves in the minor key. What a scene God has looked down upon! On battle-fields where the cry of the victor and the vanquished mingle. On the cruelties of the Inquisition where the muffled cry of the tortured victim was alone heard by Him! O ye gardens of Nero, lighted up at night by torches of men and women smeared over with oil that the human candles might burn brightly, and whose cries and lamentations afforded savage delight to the Emperor and his companions in fiendish cruelty! Tears have been shed on earth enough to drown the guiltiest city in existence. There is agony everywhere. We, too, who are saved have our part in all this; we groan (verse 23) in holy fellowship with the groaning One of John xi. Ours is not the groan of the undelivered or of uncertainty as to acceptance with God; but as those who *are saved* we take part in Creation's sorrow but in certain hope of Creation's coming jubilee. Creation will soon be touched by the sceptre of Jesus. He is coming. His voice, more powerful than many waters, will fall on the mighty roar of human agony, and still the universal groan. The wail shall cease; and the tears of men be dried. The consecrating footstep of the coming Lord shall thrill Creation, and the earth shall sink to rest like a sleeping child—for a 1000 years. There shall be a great calm!

THE WAYS OF ZION LANGUISH.

The ways of Zion languish,
 The world, alas, is strong,
 The faithful bow in anguish,
 And weeping drowns the song,
 Iniquity aboundeth,
 Unrighteousness prevails,
 Guilts' echo loudly soundeth,
 And godly fervour fails.
 The mighty wave of pleasure
 Is rolling on and on ;
 Who can the torrent measure ?
 Who sound the giddy throng ?
 The claims of good neglected,
 Or light as ether held,
 Wealth's power alone respected,
 And truth's appeal repelled.
 The Church, alas, descending
 To tread the worldling's ways,
 So few on God depending,
 Or living to His praise ;
 Oh, where the separation
 By holiness enjoined !
 Oh, where the consecration —
 Where heavenliness of mind ?
 My brethren, humbly bowing,
 Let us our sin confess,
 That God, His grace bestowing,
 His own may largely bless ;
 Above the world then living,
 His love abroad to tell ;
 That sounds of sweet thanksgiving
 May from each bosom swell.

ALBERT MIDLANE.

A LESSON FROM ANCIENT HISTORY.

THERE are two names recorded in the only reliable ancient history that has come down to us, of each of whom it is said, "He walked with God." Enoch comes first (Gen. v. 22); then Noah (chap. vi. 9). Both lived before the flood, but the latter passed through it unscathed, and lived after it for 350 years.

Neither possessed any written revelation from God, but each one had enough for guidance and instruction perfectly suited to the day in which he lived. Men were not atheists then, nor could they be; for Adam was alive even in the days of Methuselah Enoch's son, who died in the year of the flood: evidence then from living witnesses there was, whose testimony none could gainsay, but this did not prevent complete departure from all that was ordained of God. Men were sinners then, and such they are still. Living witnesses in that day, the written Word of God in ours, but both then and now the mind and will of God was and is refused. Each one choosing his own way, obeying divers lusts and pleasures.

Very little is told us in Gen. v. about Enoch, but that little is full of the deepest interest. He was a married man and had a son when he first began to walk with God, as v. 22 tells us. Nor did he adopt a monastic life. There was nothing in walking with God that called for departure from family duties and pleasures. Marriage was of God. Forbidding to marry is Satanic, pretending to greater sanctity and higher holiness than God calls for. It not only condemns an institution of God, but invests the father of lies, who was a murderer from the beginning, with greater regard for holiness and for man's true blessing than God Himself. "Enoch walked with God . . . 300 years, and begat sons and daughters," so runs the inspired record. Twice in his brief history is it said that he walked with God, and it closes with the words, "and he was not, for God took him." Separation from his fellows was not then enjoined. Yet the secret of that man's inner life lay in companionship with God.

"How can two walk together except they be agreed?" God's

mind he learnt, and ordered his life so as to win a testimony from God that he pleased Him. How many communications he was privileged to receive from God during that 300 years we are not told. The history speaks of none, but the inspired writer to the Hebrews tells us much. "By faith Enoch was translated that he should not see death, for before his translation he had this testimony that he pleased God." We may be quite sure of this, that Enoch's faith was grounded on God's word to him, and on nothing less. Hence, we conclude that God had revealed to him that he should not die, and also that he pleased Him. He knew, too, and prophesied of the Lord's coming with ten thousands of His saints to execute judgment upon all (Jude, 14, 15). The moral power of companionship with God, the knowledge, too, of the Lord's coming with His saints to execute judgment, and the revelation to his soul of the fact that God was pleased with him, and was graciously about to save him even from temporal death, and assuredly from the judgment about which he prophesied—these things together sufficed for a life such as none of us can have now, when human life is so shortened.

Men were wicked then, and still worse in the days of Noah; for in chap. vi. we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the LORD."

Noah was a just man, and perfect in his generations, and "Noah walked with God." Twice in the verses just quoted do we read of God repenting. It is like man thus to change. Surely not like God. We meet with the same kind of expression in several places in the Old Testament—Ex. xxxii. 12, 14; 1 Sam. xv. 11, 29 are instances the reader can readily refer to.

Balaam, speaking by the Spirit of God, declares "God is not a man, that He should lie; nor the Son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Obligated to change His dealings towards those who have utterly changed towards Him, He nevertheless in Himself is the unchanging God, and keeps His word. No purpose or counsel of His can be successfully opposed. He always keeps His word. Even if the intercession of Moses had not prevailed, and God had fulfilled His threat to destroy the people, He would still have kept His promises to Abraham; for as Moses was a son of Abraham, a great nation sprung from him, would still be within the terms of the promise, and God in righteousness would only have cut off a people who had deliberately abandoned Him and become idolators.

We must remember that God was always what He is, when fully revealed and declared.—*Light and Love*, as light, the human race, save Noah and his family, must be destroyed. As love, how could the blessed God but deeply regret the existence of creatures, whose changed condition made their coming doom a necessity. There is consistency, not change. "*I change not.*" Chap. vi. 1-12 contains a statement of facts, not that they were told to Noah. The divine communication to him begins at verse 13; of any previous revelation there is no account. The one now given was clear and decisive, and what was needed was faith and obedience. It was not necessary to try and find something hidden and mysterious, nor to see if there could not be different meanings or different ways of understanding what God had said. "The *end of all* flesh is come before me." "Make thee an ark of gopher wood." "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh," are striking passages in the divine communication made to Noah in that day. This is the first, as far as we know, that he received from God; and no other did he receive until he had completed in faith and obedience what was commanded him. Verse 22 tells us, "Thus did Noah, according to all that God commanded him, so did he."

Let us ponder this: For 120 years a single message from the Divine Being sufficed to keep faith alive and active in the soul of a man, when all outward appearances gave the lie to it. Noah is called a preacher of righteousness. Was it that he went about haranguing his fellow men. We think not. He went to work; he kept no Sabbaths; year in and year out he kept on plodding away at building the Ark, a huge vessel on dry land; and it was thus he condemned the world. Heb. xi. says, "By faith Noah, being warned of God of things not seen as yet, prepared an Ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." No Gospel had he to proclaim. Thank God we have a glorious Gospel. Would to God that those who profess to preach it, would but live it out, like Paul, who could say, "How *holily* and *justly* and *unblameably* we behaved ourselves among you that believe" (1 Thess. ii. 10).

Noah was a just man and righteous, and thus fitted to announce what God in righteousness was going to do. Be it that he sometimes spoke to the people, he did not neglect practice. He worked away in his daily life in faith, "*moved with fear*," we are told, "for the saving of his house." A word we may all profit by—at least those who have families should do so. When Noah had completed his work, then he was privileged to receive another revelation, and this time it took the form of an invitation. "And the LORD said unto Noah, come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation" (vii. 1). "Come," not go: thus shewing, we take it, that God was there; and the faith which had laboured for his house was well rewarded; for God mentioned them in his invitation. It is right to pray for our children; it is wrong to neglect the injunction, "Train them up in the nurture and admonition of the Lord." Saints sometimes cry to God to work, but they won't do *their* plain duty. Would Noah's family have been saved if he had only prayed for them?

Noah and his family and all the various creatures enter the Ark. And the LORD shut him in. Someone once said—The

Lord kept the door, and that was their security. Noah had charge of the window, and that was his communion. He could look up as often as he liked. Five dreary months or 150 days passed away. Who would care for such confinement? No literature, no congenial company for a saint of God, and such was Noah. Outside all was dreary in the extreme. Safe he was and all in the Ark with him, but how long was this to last? and when could he hope to plant his foot again upon the solid earth? Noah knew not. But God remembered Noah, and every living thing, and all the cattle that were with him in the Ark. How sweet is this! He knew the trial, the monotony of it all, and what it was to man and beast; and graciously He made a wind to pass over the earth, and the waters assuaged. In the seventh month the Ark rested on the mountains of Ararat; on the first day of the tenth month were the tops of the mountains seen. Something to cheer was this. God's word should always suffice. But He graciously at times gives external indications of His interest in us. If the outlook be dark, these expressions of His care are precious indeed.

How well He knows what we are, and how tenderly He deals with us! Let us repeat the words, "And God remembered Noah, and every living thing, and all the cattle that was with him in the Ark." God remembered each one, even the tiniest. Was He not their Maker? Nothing is small or large to Him. All were dependent on Him—those who could intelligently understand and give Him thanks, and those who could not. Of all earthly blessings, health seems the best, yet a feeble constitution, and even pain and weariness, are found oft-times to be real blessings from a very loving hand. Sweet lessons are learnt in the school of suffering, that most of those in health know but little of. In health it is ours to wait on Him and do His will. In sickness it is His to wait on us, and no thoughtful mother can be so considerate and tender as He is. "Bless the Lord O my soul, and all that is within me, bless His holy name" (Ps. ciii. 1). Noah sent forth a raven, which did not come back to him. Then he sent forth a dove, she soon returned to the Ark: neither brought him

any cheer. After seven days he sent her forth again, and in the evening she returned with an olive leaf, which she had plucked off, in her mouth. Did the dove act by her own wisdom? Was it not the Divine Being who knew so well all that was passing in Noah's mind? Who led that bird to pluck off that olive leaf, and by its means to tell the glad news to his servant that the waters were fast receding? Welcome and cheering news it must have been! But there was more than that; for it spoke of the great and abiding interest of the Creator in His feeble servant who had therefore sent to him a gracious message by the dove, saying to him, and surely to us who believe on Him, "I am thinking of you, I am caring for you!"

Another seven days passed, and again he sent forth the dove. She did not return; and this was evidence in itself of what he was desiring to know. God could, of course, have got rid of the waters in quick time. But there was mercy even in the gradual subsidence. Would it not give time for the grass and the herb to spring up afresh on the slopes of the mountains before the door of the Ark was opened to let all the animals out, so that food in plenty might be found as soon as liberty was granted to them? Exactly three months after the tops of the mountains were seen, Noah removed the covering of the Ark and looked, and, behold, the face of the ground was dry. But he did not leave the Ark, he waited for eight weeks, and then came a message from God, Who spake unto Noah, saying: "Go forth of the Ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." At God's word he built the Ark; at God's word he entered it; and now at God's word he leaves it. Nor did the blessed God forget even the least of the vast number of living creatures in the Ark at the moment, neither would He allow Noah to forget; for He said: "Bring forth with thee every living thing that is with thee of all flesh, both fowl and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth" (chap. viii. 17). Had there been one barren amongst the unclean animals or amongst any of the living creeping things, the species would soon have

become extinct. Whose wisdom had seen to that? Who had thought and cared about that? God, and God only. In each case a single pair, male and female, had been preserved alive. If Noah had made the selection, could he have told the difference between the sexes in the smaller creatures? Not he. The Creator Himself had done it. Of clean birds and animals, seven had been preserved alive, which would in each case leave an odd one, for which there was no mate. Who had ordered that, and for why? God had ordered it, and Noah has learned the reason, for he builds an Altar and took of every clean beast, and of every clean fowl, and offered burnt offerings on the Altar. Thus is the odd one disposed of. Noah offers the sacrifice, but he did not originate the idea. Nor did he provide the sacrifice, save in a very secondary sense.

“And the Lord smelled a sweet savour (or a savour of rest).” Surely it is not too much to say that He smelled, as it were, from afar, the savour of that sacrifice of which those offered by Noah were but feeble types, even that of His Son. For we are taken into secret places to learn, not what God said to Noah, but what *He said in His heart*. Who but the Holy Spirit could have told Moses what was in God’s heart at that time? Was the heart of man improved, would the descendants of Noah prove themselves worthy men? Alas! no. But God had found rest in the sacrifice, and so could say in His heart, “I will not again curse the ground for man’s sake, . . . neither will I again smite any more every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Was this all? No, thank God; for we read, “And the Lord blessed Noah and his sons, and said unto *them*: Be fruitful and multiply, and replenish the earth.” The same Divine Being who brought the flood upon earth has not only withdrawn it, but comes out to Noah and his sons as a Blessor. The fear and the dread of them were to be upon every beast of the field, and upon every fowl of the air. All, too, were to be for man. Up to this period fruit and vegetables had been his food, but from henceforth flesh is

added, with this reserve, that they were not to eat the blood, Capital punishment was commanded, where a man's life had been taken.

These two injunctions have never been revoked. How many are governed by sentiment and kind amiable feeling, who would gladly do away with the latter. God has commanded it, and those who have been intrusted with the reins of government will one day have to give an account to Him. David spared Absalom who had killed his brother Amnon, but David was not king to please himself, but to please the One who made him king. Absalom should have been put to death.

God can, if He chooses, suspend His laws, and this He did in the case of David, who was the murderer of Uriah the Hittite, saying by the mouth of Nathan the prophet: "The Lord also hath put away thy sin, *thou shalt not die.*" Life belongs to God. He can take what is His own, or forgive and remit sins if it so please Him. Again, God speaks to Noah and his sons, telling them of a covenant that He would establish with them and with every living creature. Never again would He destroy the earth with a flood. It was quite voluntary on His part. What grace! God pledged His word, but in thoughtful kindness gave a token to remind His creatures of His promise—"I do set my bow in the cloud." Wherever and whenever the bow appears, God's voice should be perceived or heard. But whether men do or not He would remember this covenant. And now we must close, but just ask the reader to remember that a word of God sufficed for Noah 120 years. He had no bible, no meetings to attend, no fellowship with saints. God and His Word were enough for a much longer period than any of us will live on earth. Do God and His Word suffice for us? Let each beloved reader honestly answer that question to God. Fellowship with saints is one of the special blessings of this dispensation, but God and His Word must come first. Better, far better, be alone, if obedience to God's Word should demand it. We can do without saints but never, no never, can we afford to disobey God.

E. R. W.

THE REVELATION.

Signifying "the Veil rolled aside."

THESE visions were seen and the prophecy written by John, the last of the sacred writers, in the Roman convict establishment of Patmos, an island of about 25 miles in circumference, and about the year A.D. 96.

SUBJECTS AND CHARACTER. — The history of the professing Church; the revival by Satanic agency of the ancient universal Empire of Rome in blasphemy against God and persecution of the saints—Jewish and Gentile, and its connection with Apostate Judah then returned to her land (see Isa. xviii.); Satan's future plans, and eternal ruin with his confederates in evil—the beast and the false prophet (xix. 20); the judgment of the wicked living (Matt. xxv. 31-46), and dead (xx. 11-15); the blessing and glory of the saints in association with Christ in the Millennium and in the Eternal State, are the main subjects of the book. Its general character is one of *Judgment*.

PARTS.—From verse one of chapter i. to verse eighteen of chapter xi., the general condition of things is prophetically sketched from the close of the first Christian Century to the commencement of the Eternal State. From verse nineteen of chapter xi. till chapter xxii., details are furnished connected with Israel and the world in the future awful crisis of their history.

DIVISIONS.—The threefold division of this prophecy is noted in verse nineteen of chapter i., "The things which thou hast seen" (*past*), contained in chapter i. 12-16—Christ in the Churches. "The things which are" (*present*) — The time-history of the professing Church, written in chapters ii. and iii. "The things which shall be hereafter" (*future*)—The prophetic outlook, as fully narrated in chapters iv.-xxii.

SECTIONS.—*First*, The introduction, chap. i 1-11. *Second*, Christ's inspection of, and judgment of the Church as the house of God, chap. i. 12-20. *Third*, The Church's history on earth as God's public witness therein, chaps. ii., iii. *Fourth*, The

saints of this and previous ages in presence of the Throne (chap. iv.) and of the Lamb of God (chap. v.) *Fifth*, The opening of the seven seals successively by the *Lamb*, chaps. vi.-viii. 1. *Sixth*, The seven trumpets successively blown by the *Angels*, chaps. viii. 2—xi. 18. *Seventh*, The chief actors, sources of evil, and results in grace and judgment in the future crisis, chaps. xi. 19—xiv. *Eighth*, The seven vials of *God's* wrath successively poured out upon the prophetic earth, chaps. xv., xvi. *Ninth*, Babylon in her political and ecclesiastical associations, chaps. xvii., xviii. *Tenth*, Chronological order of events from the fall of Babylon till the Eternal State, chaps. xix.-xxi. 8. *Eleventh*, The Church as the bride and wife of the Lamb in millennial glory, and her relation to Israel and the world, chaps. xxi. 9—xxii. 5. *Twelfth*, Warnings and encouragements, chap. xxii. 6-21.

PARENTHESES. *First*, chap. vii., between the sixth and seventh SEALS. *Second*, chaps. x.-xi. 1-13, between the sixth and seventh TRUMPETS. *Third*, chaps. xi. 19—xv. 1-4, between the sounding of the seventh trumpet and the pouring out of the bowls of wrath. *Fourth*, chap. xvi. 13-16, between the sixth and seventh VIALS. *Fifth*, chaps. xvii.-xix. 1-10, between the pouring out of the seventh vial and the personal advent of the Lord in power and glory. *Sixth*, chaps. xxi. 9—xxii. 1-5, between the description of the Eternal State, and the concluding section of the book. The longest parenthesis is the third, in which the hidden sources of good and evil are disclosed (xii.), the agents and chief instruments of evil named (xiii.), and the results in grace and judgment fully stated (xiv.)

SYMBOLS. — THE CANDLESTICKS, the Churches. THE STARS, the moral representatives of the Church. THE WOMAN of chap. xii. is Israel; THE MAN-CHILD is Christ; THE DRAGON, Satan's power through Rome. THE BEASTS of chap. xiii. are the heads of the Civil (verse 1-10) and Ecclesiastical Apostacies (verse 11-18). THE TWENTY-FOUR ELDERS represent the redeemed of present and past dispensations worshipping in heaven. THE BEASTS OR LIVING CREATURES (chapter iv.) set forth the Judicial Government of God. SUN, MOON AND STARS,

supreme, derived, and all subordinate authorities. LION, majesty. CALF OR OX, endurance. MAN'S FACE, intelligence. HORSE, conquest. SWORD, slaughter. BOW AND ARROW, distant warfare. EARTHQUAKE, disruption of society. THIRD PART, the Roman earth. THE FOURTH PART, a circumscribed sphere. GRASS, general prosperity. TREES, eminent political persons. TREE AND RIVER OF LIFE, what sustains and gladdens. GATES, government. HORNS, power as in v. 6; Kings as in xvii. BLOOD, death morally or physically, as shewn in the context. BOOK OF LIFE, profession (iii. 5), reality (xiii. 8). THRONE, seat of government and authority. EUPHRATES, eastern boundary of the Roman conquests, and eastern limits of Palestine. SATAN, the Adversary. THE DEVIL, the Tempter. THE SERPENT, the seducer of men. THE BOTTOMLESS PIT, the dwelling place of demons. THE LAKE OF FIRE, the eternal place of punishment for Satan, and the lost of men and angels. GOLD, divine righteousness. WHITE RAIMENT, righteousnesses of saints. HARVEST, separating judgment. VINTAGE, unsparing judgment. EARTH, settled government. SEA, unsettled condition of things. JASPER AND SAPPHIRE, symbols of God's glory. BABYLON, the corrupt Church. NEW JERUSALEM, the Church in glory.

NOTES.

The strictly prophetic part of *The Revelation* commences with chapter vi. and concludes with verse 8 of chapter xxi.

The Seal Judgments are widespread and comparatively light compared to the Trumpet and Vial series of Judgments. The first four trumpets (chap. viii.), specially concern the Roman world. The "woe" trumpets announce Judgment respectively upon Apostate *Israel*, Apostate *Christendom*, and upon the Guilty *World*. The Trumpets succeed the Seals. The Vial Judgments are the full expression of God's wrath upon the prophetic earth.

The book is specially addressed to the saints in their *Servant* character, chap. i. 1. The reader, hearers, and doers of this

prophecy are pronounced blessed, while those who tamper with it, bring themselves under its judgments and plagues.

The *martyred* company of Judah, harping and singing are noted in chap. xiv. 2, 3 ; xv. 2-4.

The *preserved* company of Judah on earth learn the song of their brethren in heaven, chap. xiv. 1-5.

The *sealed* company of Israel (chap. vii.) are not said to emerge out of the Tribulation, and are a totally different class from the one hundred and forty-four thousand of chap. xiv.

In chap. vi. 1, 3, 5, 7, the words “and see” should be omitted. The call “come” is addressed to the minister of Judgment, not to the Seer.

“CATHOLIC” TEACHING AND TENDENCIES.

I.

For reasons that are not of general interest, I recently bought for several weeks in succession a copy of the religious journal, *The Church Times*. The paper soon became to me an object of great but saddening interest, and the single subject I had purposed to follow up became one only (and a very subordinate one) of a number of questions of far-reaching importance. For the reader of that paper finds himself face to face with a bold and determined endeavour to nullify, in this land at least, the work of the Reformation, and to bring all whom it can influence under subjection to so-called “Catholic” practices and ideas—ideas that are simply subversive of true Christianity, and of all the truths that fill the soul with peace and joy through the knowledge of Christ as Saviour and Lord. It is not Christ who is exalted, but “the Church ;” and that not the whole Church of God ; it is the church of the clergy, of the priest. And this priestly

order seeks to put its adherents under the thralldom of those who claim "supernatural power and authority as God's ambassadors to save souls," and, moreover, with its perpetual offering of the Sacrifice of the Mass, implies the denial of the work of the Cross.

I am not writing of a Catholic land, nor of a paper published by members of the Church of Rome. I write of our own land of England, and of a paper that affects to voice the claims and ideas of the Church of England. Yet saving only the one point of subjection to the Pope, the whole atmosphere of this paper, and of the party it represents, is more Roman than Rome. One is reminded of a shrewd remark in a daily paper that a few years ago published a series of descriptions of churches in London that adopted a "high" ritual. It said, speaking of one particular Church, that there was nothing to distinguish the service from that of a Roman Catholic Church, save a certain over-accentuation of the ritual, like the aspirate of a man who is not to the manner born. And to read the persistent way in which writers and correspondents in *The Church Times* claim to be "Catholics,"—to note their punctilious anxiety as to the proper articles of ecclesiastical millinery to be worn by the priest at the different functions of the Church service,—to see how they flout the very word "protestant" (an epithet "which thousands of Churchmen . . . cannot pronounce without making a wry face," says an editorial note) is to make one think that they are not altogether at home in their pretensions, and are not assured about their position. As a fact, that position is not conceded to them by evangelical men within the Church. It is absolutely denied them by the "Catholic" Church that has its headquarters at Rome.

In a general way, one knew that claims were made and acts were practised in the Established Church that have no warrant from its Articles and Formularies. And one knew of the spread, within the Church, of societies whose object it is to bring it into as close conformity to the Roman Church

as possible, if not actually into its fold. But standing aloof from ecclesiastical association with it, yet knowing and valuing highly the works of many of its devout and learned sons, such as the splendid succession of scholars who have filled the episcopal chair at Durham—Lightfoot, Westcott, and Moule,—knowing that the whole Church of God in this land, by whatever denominational name men may call themselves, or be called by others, are debtors to the learning and piety of such men, the writer confesses he was hardly conscious of the footing that this movement, so profoundly hostile to true Christianity, had obtained within the borders of the English Church. Or at least, the study of this journal has given vividness to one’s knowledge of those Romanising endeavours, such as one does not get from the perusal of a volume specifically dealing with the subject. It is evident that the paper referred to does not speak for a meagre, uninfluential, and poor section of the Church. Statistics are available, showing the numbers of the members of the different Romanising Guilds, but that is a matter outside my present purpose. I am concerned rather with tendencies than with actual present results. The question is, Whither, but for God’s restraining grace, will such views and practices as are boldly avowed and taught lead the Church that yields to them? And, say what we will, the tone and temper, the theological beliefs, and the ritual of a church of such power and wealth and prestige as the Established Church possesses, must, more or less, influence the religious bodies outside its jurisdiction. There is a natural bias of the heart towards ritual and ceremonial; indeed, it is one of the arguments of the school that ritualism is a natural tendency of the mind, that it is found in every form of religion, heathen and Christian, and is therefore both lawful and right. “It has its roots in the heart of man and in the being of God [!] It is a part of natural religion.”* And in the general ecclesias-

* From one of a series of sermons, “In Defence of Ritual,” printed *in extenso* in *The C.T.*

tical arrangements of the present day among non-conforming Churches, in ornate buildings for religious worship, and in elaborate services, it is impossible not to see the working of that natural tendency, a working that may eventually crowd out what is spiritual and divine.

There is no question about the general ability or the fearlessness of the contributors to the paper referred to, and for what these are worth, all credit may be given to them. As to the frankness of *The Church Times*, if, on the one hand, it has nothing but open hostility towards Dissent, it is, on the other, remarkably outspoken about its own Bishops. It boasts that it has "never fawned" to the Bench of Bishops, and speaks with a sneer of "a typical English Bishop" when criticising some utterances of a "moderate" character by his Grace of Norwich. This chafing against the Bishop is, at first sight, a thing to be wondered at. For this party claims for its church that it is *the* Church (to the exclusion of all others), not on Scriptural warrant (for Scripture knows nothing of an official answering to the Bishop of a Diocese, as is admitted by most scholars),—not on the strength of being the National Church, but of its possessing an order of Bishops who have received their authority in strict succession from the Apostles. The Bishop makes the Church. Hence *The Church Times* acknowledges Rome, with its perversions of the truth, and its intolerable history of the persecution of God's saints; the Greek Church, with its corruptions and image-worship; the Episcopal Church in Scotland, in America, and so on,—in short, all those, but only those, who claim to derive their Bishops along the line of "Apostolical Succession." Of all these sections it speaks with fraternal consideration, but every reference to non-episcopal bodies is marked with contempt and intolerance. *Nullus Episcopus, nulla Ecclesia*, is the dictum it quotes with approval. "No Bishop, no Church." Far nearer the truth is the ancient saying, *Ubi Christus ibi ecclesia*,—"Where Christ is, there is the Church," for that at least has the sanction of Christ's

own words, "Where two or three are gathered together into My Name, there am I in the midst of them." And, Bishop or no Bishop, Christ is to be found where His people make His Name the sanctuary "into" which they come.

This paradox of the dissatisfaction of the "Church" party with those upon whom its existence as a "Church" depends, is capable of explanation. Galling as the fact is to many, the highest officers of the Church receive their appointment, not from the Church itself, not by any process of selection by the members of the Church, but at the hands of the political party which happens to be in power at the time of a "vacancy." Hence the appointment may be made by men who have little sympathy with spiritual things, or no sympathy with the particular form of government adopted by the English Church. To take the case of the recent elevation of Dr. Davidson to the Archbishopric of Canterbury: the Prime Minister, who really acts in the matter, is a Presbyterian,— "a genuine Erastian political Dissenter," a correspondent in *The Church Times* calls him. He makes the appointment, the King "recommends" the Premier's nominee for the office, and the Dean and Chapter of Canterbury go through the solemn farce of electing him. But practically, far from the authority of the office being derived by an unbroken succession from Bishop to Bishop, every fresh appointment is in the discretion of, and marks the intrusion of, the Prime Minister for the time being, who to-day may be (as is the case) a Presbyterian, while to-morrow his successor may be a Unitarian, or nothing. He acts, however, merely as the First Minister of the Crown. The appointment usually has political reasons rather than spiritual,—party expediency rather than the good of God's kingdom, and a "moderate" man is preferred before one that is "extreme." It is evident that such an appointment would give little satisfaction to the section that is strenuously endeavouring to forward the spread of "Catholic" beliefs and practices. Hence these tears of *The Church Times*. "Selection for the highest

offices in the Church, with an eye to general public opinion, is quite detestable, but seems to follow inevitably from the prevailing idea of the relations between Church and State. According to this idea, a prelate must be a man of the safe type, who may be trusted neither to do nor to sanction anything likely to widen the liberty of the Church. . . . What is wanted is a Churchman, an Archbishop who, being a Catholic first and an Anglican second, holds it of more importance to keep the tradition of the Universal Church than to conform to the rulings of civil lawyers." Read in the light of this demand the following quotation from the first address of the new Archbishop is interesting:—"It will be my aim . . . to steer between those—and there are not a few, apparently—who look back to the 16th century, and, with strange ignorance of history, strive to make out that everything in the Church of England depends upon that, and those on the other side, who, with equal deficiency of historical knowledge, try to make out that what happened in the 16th century was a lamentable blunder in Church life." The Archbishop refers to the Reformation—a word and a thing alike hated by this party. Says *The Church Times*, in lofty mood, in another connection—"The Catholic Church and the Catholic faith have never been reformed, to our knowing at least."

The question of Church government is not of *supreme* importance, and I should not occupy time or space in speaking of the appointment of Bishops but for the claim that is set up, on which, by their own showing, the very existence of their Church as a Church depends, and on the strength of which they leave to others only the "uncovenanted mercies" of God. That claim is vitiated by the intrusion of the civil power. To a man who cares for essentials rather than for external rites, the actual choice and appointment of any man to a given office is far more than the ceremony that inducts him into that office. The Church as by law established cannot choose its own superior officials,—this is done by an

outside power ; it cannot refuse those who are chosen ; it is practically controlled by the State, like any branch of the Civil Service, and the figment of "Apostolic succession" is not merely false—it is absurd.

I repeat that this is not, in controversy as between Christian men, the matter of prime importance. Loyal servants of Christ, devout students of the New Testament, differ on points of government and order in the Church. The outlines of instruction in the N.T. are sufficiently indefinite to allow of difference of interpretation. And I therefore move on to far more serious matters noticed in a perusal of the paper I have referred to.

It is to the individual soul that the Voice of God comes in the first instance. The man—not the multitude—is quickened by the divine life and brought into living association with others, who in their totality as indwelt by the One Spirit make up the One Body. Into the membership of this Body, no external ceremony admits. But there is a larger sphere, the professing Church that bears Christ's name, into which a man may enter, and with the membership of which he may be associated, taking part in outward acts of worship, and pledged by baptism and sacramental profession to be Christ's servant and soldier. The position may be taken up as a mere result of upbringing and education, without any experience of that transaction which carries a man into real and divine relation with Christ Himself, by which he becomes a member of Christ, and takes his true place in Christ's Body. How real—how solemnly real—this lonely transaction is, when Christ and the soul come together, and sin is confessed and forgiven, and peace and love are shed abroad in the heart, only those who have passed through it know. It is a new birth for the man—an act of "new creating" (2 Cor. v. 17) when he passes into the *status* that St. Paul calls the being "in Christ." And it is the object of "the Adversary," and of all who work for him (unconsciously, let me say), to interpose something between Christ and the soul, to substitute

ordinances for vital realities, and a mechanical routine of worship and service for the surrender of the heart. So Baptism is substituted for the new birth; the offering of the Eucharist for Christ's work upon the Cross; and mere attendance ("non-participating attendance") at High Celebrations for communion in the Spirit with the living Lord. Furthermore, the priest, with his claims to "supernatural power and authority," is put in the place both of Christ as Mediator and as Head of the Church, and of the Holy Spirit, whose gracious work it is to reveal Christ to the heart. Both Christ and the Spirit have their part in man's approach to the Father. "Through Him," says St. Paul, speaking of Christ, "we both [Jew and Gentile] have access by one Spirit unto the Father." We are in another atmosphere when we read in an address reported by *The C.T.*, "The clergy were bridges, not only to span the gaps between man and man, but between man and God."

Poison the springs and the stream is tainted; damage the root and the tree languishes or dies; with such errors at the heart of a system it cannot be otherwise than fruitful of delusion and death. Everywhere the emphasis is laid on externalism, and not on the possession of the Spirit of God, without which a man is "none of Christ's." At some things we could almost smile, but for the seriousness with which the devotees of Ritualism regard the matter, as, for instance, at this direction: "Stoles are improperly worn at the choir offices, when the tippet or scarf is the canonical dress for all clergy. If a distinction is to be made in the case of the dignified clergy, the fur-lined tippet, or almuce, might be restored." More serious is this, because it sets tradition against the plain sense of Scripture: "Fasting Communion is a rule of the Universal Church, and for that reason apart from other considerations, evening Communion is barred to all who are obedient children of the Church." It is also stated, in answer to a correspondent, that a priest is justified in refusing to marry unbaptised persons. But what shall be

said to the use of the Rosary in Church services and the Cultus of the Sacred Heart (which, however, the *C.T.* does not defend), the invocation of saints, the insertion of the letters "R.I.P" (May he rest in peace) after obituary notices, prayers for the dead, and the "Catholic"-like request, "Of your charity, pray for the soul of ——" ? One Vicar advertises for Statues of the Holy Child, Our Lady and St. Joseph, and begs for financial help "for the love of Jesus and Our Lady." Needless to say, confession to the priest is put in the forefront as the duty of the faithful.

More grave, both on grounds of morals and of Scripture, is the position that is given to "the Eucharist" or "the Mass," by which names the Lord's Supper is commonly referred to. The Articles of the Church speak with no uncertain sound; the sacrifices of Masses, say they, are blasphemous fables and dangerous deceits (Art. xxxi.), while they declare transubstantiation to be repugnant to the plain words of Scripture, and the occasion of many superstitions. "The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped" (Art. xxviii). In the teeth both of these Articles and of Scripture, the "Catholic" party asserts the real, corporeal presence of Christ upon the Altar, lifts up "the Eucharist" for the adoration of the congregation, and presents it as the completing of Christ's sacrifice, and as a means of procuring blessings for the living and the dead. It is the denial of the truth that Christ's atoning work is finished, in token whereof He has sat down at the Right Hand of the Majesty on high. But on some of these points I hope to write in fuller detail on another occasion.

What is the practical issue of these things? Whither do they tend? A striking answer has been given since I began this paper. At a certain East End Church "forms of worship which, though they had a basis of truth, . . . might dangerously mislead an untrained mind," (so *The C.T.*) were in use. The Church has long been notorious for its advanced

practices and "exuberant ritual," but to the "surprise and regret" of some, the Bishop of London lately threatened the Vicar with legal proceedings. The threat seems to have induced the Vicar to reconsider his relation to the Articles of his Church, to which, of course, he had subscribed, and the result is that he has resigned.* But what of the people whom he had laboriously gathered together and taught on so-called "Catholic lines"? According to a weekly religious paper, about one-half of the congregation seceded in a body to the Catholic Church near by; "many of the Sunday School children were marched to the Roman Catholic Church, and at the close of the service each was given a medal, emblematic of the Sacred Heart, in commemoration of their first Romanistic service." A later statement says that at this R.C. Church two priests, who were formerly Anglican clergymen, have been deputed to minister to the seceders. Still more recently comes the report that the late Curate has been formally received into the Roman Communion.

Comment on this is needless. If the "Catholics" in the Established Church indeed wish to maintain a position independent of papal supremacy, it is almost pathetic to see those whom they are instructing outstrip the teachers, and finally become absorbed by Rome on its own terms. This cannot surprise us, though we must deplore it on every ground. It is unnecessary to show here that the influence of Rome is evil. Spiritually, morally, commercially, even, it casts a blight wherever it acquires power. I have been told that a traveller in Switzerland can tell by the squalid character of the houses and of the district when he has passed from the Protestant Cantons into Romish areas. That deterioration is but the outward sign of the spiritual impoverishment that follows the lying delusions of Rome. Yet a powerful section of the "reformed" Church of this land is doing Rome's

*In a letter to *The C.T.* the Vicar, "Father" Evans, admits that "the Catholic interpretation" of Art. xxii. (viz., that one dealing with the invocation of saints) "has not a leg to stand upon."

work, and especially by endeavouring to reach the children, is undoing the deliverance God mercifully brought to our fathers in days past. That God may arouse His people, and avert the evil, should be our earnest prayer. To all loyal hearts comes the call to be blameless and sincere, children of God without rebuke, in the midst of a crooked and perverse generation, among whom we appear as light-bearers in the world, in so far as we hold forth the word of life. W.J.

THE DECLINE IN WORSHIP.

Worship is the highest exercise in which we, as saints, can be engaged, both here and in glory. Prayer is excellent, most assuredly, but in it we are occupied with our needs, difficulties, and distresses ; in worship, on the contrary, our souls are taken up with God Himself—His excellencies, majesty, and glory, as far as He has been pleased to reveal them to us. To be in a right condition for worship, we need not only to know that the blood of Christ has made an end of all our sins, and that in virtue of it there is no longer any veil between us and God, but we need also to have our minds free from ourselves, and also from all the circumstances and entanglements of this present world. Being thus free, we are at liberty to contemplate God and His perfections, Christ and His glory. Our hearts then overflow—it could not be otherwise ; and the overflow of hearts lost in adoring wonder (however feebly expressed by the lips) constitutes worship, and is acceptable to God. The apostle has struck no higher note than that which we find in Rom. v. 11—“ *we joy in God*” through our Lord Jesus Christ, through whom we have now received the reconciliation.”

In Christendom generally there is a considerable amount of confusion with regard to worship. The mass (the pious among them) wend their way religiously to places where sermons are delivered, and this they commonly call “ worship.” That a good deal of genuine worship ascends to God in this connection no one would deny ; but what the majority have in mind, nevertheless, when they thus gather together, is ministry, not worship,

though the latter term is freely used. The saints who will be most likely to read these remarks have long been free in their minds from this common error. Worship has had a large place in their spiritual plan, and for several decades it has been the custom to devote the morning hours of the first day of the week to this blessed object. We rightly say that we come together at such times *not* to spread our needs before God, nor the needs of the Church, or of the world, *but to worship*. Our souls have long instinctively resented the intrusion of material that has not this character. But is it not a painful fact that there is a growing decline in worship in our assemblies? The time was when the morning service on the Lord's Day was one continuous stream of adoration, holy men, one after another, leading the gathered saints in fervent and intelligent worship. Not only this, but it was not altogether an unusual thing to have an accessory meeting specifically for worship in the middle of the week. *Then*, and *now*: what a contrast? Now we frequently hear more read and said *about* worship than worship itself. It often happens now that after the opening address to God there is nothing more in that way until the thanksgiving for the bread and wine, the intervening time being occupied with the reading of Scripture and the singing of hymns. This, in my judgment, marks serious decline. One cannot help feeling that the hymn book, and even the Word of God itself, is frequently the resource of unspiritual men, who would fain be heard, but whose condition of soul does not permit them to take any other part. This is written, not harshly, but sorrowfully.

If it be so that worship has declined amongst us, a solemn responsibility rests upon us all to seek to discover the cause. Is it the love of the world which has drawn our hearts away from God? Or, have the cares of this life, in these days when business is more exacting than ever, been suffered to chill us, and lower our whole spiritual tone? Or (to offer one more suggestion), has ecclesiastical strife had ought to do with the decay of worship? These are serious questions; let each reader face them in the presence of God.

The remedy—is there none? Assuredly there is. The

assembly is made up of individuals ; recovery, therefore, in any particular must begin in the souls of the saints individually. Let each saint cultivate closer communion with God day by day, more intense separation from the world and all its ways, a deeper acquaintance with the sacred writings, and we shall not long have to mourn over a lack of worship in our assemblies. It is meet that we should attend to this. God has given His whole heart to us ; He wants our hearts in return. Correct forms are good, but these alone cannot satisfy Him with Whom we have to do.

W. W. FEREDAY.

SOME ASPECTS OF THE LORD'S SUPPER.

“ Jesus took bread and when He had given thanks* (Mk. : blessed) He brake it and gave to them and said, Take, eat : this is my body which is being given for you ; this do in remembrance of ME. And He took a (Lk. : the) cup in like manner after supper, and when He had given thanks, He gave to them and said, Drink ye all of it. And they all drank of it. And He said, This is my blood of the covenant which is being shed for many (Lk. : you) unto forgiveness of sins : this do, as often as ye drink it, in remembrance of ME ” (Mt. xxvi. 26-29 ; Mk. xiv. 22-25 ; Lk. xxii. 19, 20). “ The cup of blessing which we bless, is it not a joint-partaking of the blood of the Christ ? The loaf which we break, is it not a joint-partaking of the body of the Christ ? Because we, the many, are one loaf, one body ; for we all partake of the one loaf . . . As often as ye eat the loaf and drink the cup, ye announce the Lord's death till He shall have come . . . Whosoever shall eat the loaf or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord . . . He that eateth and drinketh, eateth and drinketh judgment to himself if he discern not the body ” (1 Cor. x. 16, 17, and xi. 26, 27, 29).

There are points of Christian doctrine regarding the Lord's Supper which are always specially subject to either perversion or

* Cp. giving of thanks, or Eucharist in Cor, xiv. 16.

neglect ; and to some of these the attention of the reader is now invited.

Within a recent period there has been much conflict within Reformed Churches over the essential features of the Lord's Supper. Many who "profess and call themselves Christians," holding that Baptism is channel of regeneration, in the sense of new birth, * go on to say that the Supper is the means, above all others, ordained by the Lord whereby spiritual life is sustained,—such insisting on what is called its "sacramental" efficacy. Others resort to the opposite extreme, denying (after the Swiss Reformer Zwingli) that it is a means of grace at all. One party sets up the so-called Real Presence and exalts Fasting Communion, where the other allows of nothing supernatural in the "breaking of bread." Many are the shades of difference upon this subject observable among various Christian communities ; but we shall only glance at those notions with which most readers are familiar.

A reference to the record of the institution of the Supper given in the second Gospel, which follows the order of time, will show that it was *after* the disciples had partaken of the cup—special symbol of actual † death—that the Lord pronounced the words, "This is my blood," &c., a circumstance from which we may gather that the elements are invested with their profoundly blessed character for each believer when already partaken of. All that is required from the partaker is living faith ‡ in Christ as Saviour, and faith that His words mean what they say. A capital error of all of the "Catholic" school is to treat the bread and wine as the body and blood of the Lord from the time of "consecration," and to attribute to them the same character

*As will come before us of the Supper itself, the first great ordinance is in fact a symbol of *death*, and nothing else, if Holy Scripture is to guide us.

† "Body" is, however, also used in the Scriptures of the Lord's dead body : as when Joseph of Arimathaea "begged the body of Jesus." When the Lord said, "This is my body," we may understand Him as speaking anticipatively (John xvii. 11 ; and also Rev. xiii. 8).

‡ As seen by Luther, with whom the excellent Sir Thomas More, who was a diligent student of Scripture, was able so far to agree.

for all partakers, whatever their spiritual condition. Dependence on a consecrating priest, described as "celebrant," is but the natural concomitant of this delusion. *

That which brings blessing to one may work judgment for another (1 Cor. xi. 27). The thoughts believers have of this Feast (1 Cor. v. 8) should be at the same time happy and solemn; but the happier will these be the deeper is our self-judgment. Low views of the Supper in either direction indicated above are the fruit very much of theology, which has obscured and blurred, if not caricatured the simple teaching of God's Word on this subject.

We may now consider the question of Priesthood, which has already presented itself. Christians, as all students of Scripture know, are there regarded as (1) "holy" priests, (2) "royal" priests (1 Peter ii. 5, 9): in the one character they offer up spiritual sacrifices, and in the other shew forth the excellencies of Him that called them out of darkness into His marvellous light. "Holy" brings before us access to God, our Father, to whom we are separated, and access used by us for worship. "The veil is rent, our souls draw nigh." At the Lord's Supper the congregation unitedly bless the cup in priestly manner. The idea of an individual representing such congregation as one "in priest's orders" or even a president,† is foreign to the New Testament. All must confess that the "we" in 1 Cor. x. 16, 17 means the same in each verse. An English nobleman representing the sacerdotal party in the Establishment, when in the year 1898 he was foiled in an attempt to gain the Pope's recognition of English "orders," appealed to his individual experience of grace received for many years at "altars" here; but thousands of his countrymen can go much further than the President of the Church Union, and claim to have experienced during the same period rich blessing from observance of the

* What popularly pass for "high" views are but analogous to those of righteousness held by the Pharisaic formalist. Man, and not God, is everything in such an atmosphere.

† First mentioned in such writings as the *Didache* ("Doctrine of the Apostles.")

Lord's Supper without any clerical mediation or intervention, much in advance of any experience they ever realised from "communions" administered by priests. We know whereof we affirm: there is no blessing to be had like that, which is assured to those who adhere to the Word, the whole Word, and nothing but the Word, and who by the light of that estimate the value of what is known as "historical Christianity."

The Apostle Paul, in words set out at the beginning of this paper, has told us that whenever believers commemorate the death of the Lord, they announce or "proclaim" * it, and he used a word for this analogous to the one found in 1 Pet. ii. 5 † appropriate to the "priests" God's Word speaks of. Part of our proclamation is that we so act "until the Lord shall have come." If the Lord Jesus said, "In remembrance of ME," ‡ later on through His servant He made known that such remembrance shall be continued by His people right on to the time when He, "the Living One, who became dead," will receive them to Himself. As saints unitedly remember His death in the appointed way, it is "with joy and sorrow mingling": joy, as derived from just thoughts of His Person as well as of the results of His work, according to no merely Unitarian view of either; sorrow, as we review suffering and judgment borne in our behalf. We call to mind our unregenerate state which entailed that, and forget not that we are sinners saved by grace. This is a character not superseded by the rôle of "saints," which is specially relative to this scene, whereas the former will represent in the eternal kingdom our right to heavenly enjoyment of the Tree of Life (Rev. xxii. 11-14). We cannot in any true sense enter into the worship which befits observance of the Supper if we think little of the Work while affecting to be occupied with the Person of Christ. Any who account this a low level of spirituality are grievously mistaken. To banish from the tribute of praise or worship all expression of sin and judgment, is to rob the Blessed Lord of the moral glory of the Cross, so far as man can be said to do so.

* Revised Version.

† Rendered as "shew (set) forth."

‡ The form in the original is emphatic.

“ Lord Jesus, are we one with Thee ! ” If so, it is by Death. As lifted up, the Saviour draws men to Himself (John xii. 32). No vital union can there be with Him through His incarnation as such, or through sacraments conceived to be the continuation of grace derived from such incarnation. As far as John vi. 63 has any bearing on the Lord's Supper, His own discourse there, interpreted intelligently, is dead against Tractarian theology, which assigns to the incarnation that which is true only of redemption. Let the reader weigh again and again verse 5 of that chapter, and in the light of the last of the verses referred to above, where we get the new dispensation's counterpart of “ Thy words were found, and I did eat them ” (Jer. xv. 16). There is first an *eating* alone spoken of, where “ Catholic ” doctrine really stops. The Roman is undoubtedly the official form of it; and with that goes “ Communion in one kind.” But when we reach *drinking* also, it is Death. How stunted is the Romish system ! Even in what is called “ Anglicanism,” the Saviour's death is overborne and depreciated by misuse of His life in this world.

The Lord's Supper provides united “ Communion,” or Fellowship. Holy Scripture sets before us “ Fellowship with the Father and His Son Jesus Christ ” (1 Jo. i. 3), and also specifically, “ Fellowship of His Son Jesus Christ our Lord ” (1 Cor. i. 9), which is connected with the Supper. This fellowship with the Father and the Son is the common continued privilege—however little realised—of every true-hearted believer to the end of this dispensation : such will be the conviction of all guided by a plain statement of God's Word, and not by human reasoning over it. An Apostle (cp. Acts ii. 42) in a *general* Epistle states that he declares to any whom such letter may reach foundation truth as to the Person of Christ, *with the purpose* that the fellowship which he himself enjoyed might be theirs also, independently of whether or not they were his contemporaries or came in personal contact with him. Such fellowship began with the formation of the church at Jerusalem, where “ doctrine ” and “ fellowship ” stood or fell together ; and the truth of it was but re-asserted by John, as a writer of Holy

Scripture, and one who says that men who know God will hear him (1 Ep. iv. 6). A "pious opinion" of the present day has questioned the permanent validity of the realisation of the Apostle's purpose, but it is better to listen to God than to man. As spiritual life for the Christian is eternal, so is this fellowship, which reposes upon it. Fellowship with Christ as our Lord we may enjoy when we meet for the Supper; there to experience His blessed company, in the measure in which the Holy Spirit enables us to do so, and that of course depends on our spiritual condition for the time being. What a reversal of the effect of taking, giving, and eating the fruit of the forbidden tree was the Lord's administration, and His true disciples' appropriation, of the first Supper!

Let us next consider the connection between the link that attaches each believer to Christ at the Table, and the bond between His people themselves who partake. Very pregnant are some other words of the Apostle Paul reproduced above. The reader should observe the alteration made in recent translations of 1 Cor. x. 17: "*Because (or: seeing that) we the (or: who are) many are one loaf, one body; for we all partake of the (or: that) one loaf.*" From the fact that the saints partake of one loaf, the Apostle deduces the truth that many become one.* He does not here say, "For by (in) one Spirit we have all been baptised into one body," which follows in the twelfth chapter. What the Holy Ghost does in the present connection is to establish this unity in the souls of all who join in the Supper. We may thus better understand the Apostle's injunction to the Ephesians, that they should endeavour "to keep the *Unity of the Spirit* in the bond of peace." As a result of textual criticism, it is now believed that both of these were *general* Epistles (1 Cor. i. 2; Eph. i. 1); and such of the apostolic writings have a special voice throughout the dispensation. No isolation in respect of reception of brethren at the Table which is not positively sanctioned by Holy Scripture should be countenanced, if we are

* The old version, by giving "for" twice indiscriminately in ver. 17, disguised the difference in the original, the significance of which is, accordingly, missed by other than the most careful readers.

to look for the Lord's approval in the day of account. The manifestation of the unity of the Lord's people lies very near to His heart. Let it be a question only of how it concerns Him we love. Any dishonour done to His personal glory—the sole touchstone—is, of course, fatal.

The symbol of the loaf, then, supplies a motive for holding fast the imperative observance of the Supper, and on the lines of Apostles' doctrine. It is hazardous to suppose that we need, even in the present broken state of things, other inspiration, positive or ministerial, for our guidance than that which is contained in recognised Scripture. The more encouraged should we be in the frequency of such observance as we see the day approaching.

The wisdom of applying Old Testament Scriptures to any question of Christian fellowship will always be more or less problematic: we have ever to consider the lessons set us by experience, which is the only test of the degree in which the Head of the Church has manifestly sanctioned, or confirmed, such use of earlier Scriptures by the results controlled by Himself. One thing that the New Testament Scriptures make very clear is, that no principles of reception to the Supper which we gather from them were ever intended to be used in such a way as to convert the Table of the Lord into an instrument of oppression, although this has been done down to our own day; and not merely in a debased form of discipline in which human sentiment has prevailed, but also in an atmosphere, sometimes of ostensible obedience to the Word: some who would scout the idea of a sacrifice repeated, and other such unscriptural notions, shrink not to incur grave responsibility in divesting the Christian feast of its heavenly character.

One consequence of the abuse of the institution has often been that Christians who have suffered from or been aggrieved by unworthy treatment, have come to depreciate it, and so to neglect its observance, and that is a more serious matter than some suppose. Through nineteen centuries the blessed Supper has not only afforded to believers special and stated opportunity of confessing their Master, but has been a standing witness of the

general truth of Christianity, and in particular of the Divinity of its Founder. The "breaking of bread" has, therefore, peculiar evidential value, and to disparage it is to play into the hands of the enemy. The corrupters of the ordinance have much to answer for.

As with the initial rite of the Faith, imperfect acquaintance with the truth of the Gospel it is which accounts for much of the error on this topic that still harasses the Church. We must resolutely refuse such notions as that a man, whether in the ministry or not, must find it "difficult to keep religion alive in his soul" without frequent celebrations.* Here is a superficial view of Christianity itself, and dangerous ground to take in view of sceptical objections. We must indeed be properly "grounded and settled," before we seek to "go on unto perfection."

In conclusion, may it not be said that the blessed Lord by His Supper is prepared to nourish our souls, and to render us ever more efficient as His instruments for blessing to this world? As "royal" priests issuing from the sanctuary, where our part is to act as "holy" priests in the service of worship, may we be arrayed with the excellencies which appeal to the consciences of those strangers to it. The Lord grant that His believing people may constantly wear this uniform in all circumstances of daily life, and commend the profession they make to the glory of His holy Name!

To it they are gathered; to His Word must they give heed; and, keeping that, may they use their holy privileges so as not to be barren or unfruitful. Then, overcoming the power of the Enemy by God's strength in the inner man, there will be richly supplied to such an entrance into the everlasting kingdom of our Lord and Saviour.

E. E. W.

* Such was the astounding statement of the late Dr. Magee in a Charge which he delivered as Bishop of Peterborough.

REV. I.

JUDGMENT is God's strange work. So we read in Isaiah xxviii. 21. It is, however, a necessity of His nature, and ever since sin came into the world, it has been witnessed that the Lord is a God of knowledge, and by Him actions are weighed (1 Sam. ii. 3). "The Lord is known by the judgment which He executeth" (Psalm ix. 16).

The book of Revelation is stamped by judgments in all its parts. When the Lord is seen by His servant John in the island of Patmos, it is unbending holiness and truth that is displayed by His glory (12-16). He does not appear to John as the Seeker and Finder of the lost, nor as the Revealer of the Father. All this was declared "in the days of His flesh," and John, on whom the vision of divine and human glory bursts in all its splendour, had been drawn to the Lord and had lain on His breast at supper. Now he has to meet those eyes which are as a flame of fire—not compassion now—it is searching judgment. There was, therefore, only one place John could at such a moment rightly occupy. We read, "When I saw Him I fell at His feet as dead" (17).

It should be carefully noted that what John sees he is to write and send to the seven churches which are in Asia (11)—assemblies in the towns named—but v. 19 forbids us limiting these addresses to the various places which are named, we have, in the words "*the things which are*" (chaps. ii., iii.) a prophetic view of the Church, or assembly of God, as a responsible witness on the earth as seen by the Lord after all His grace had been ministered.

John is part of the Church, and he looks upon the one "like unto the Son of man." He allows all His glory to search him. He is part of a failed assembly. John knows this. He does not separate himself from the marred vessel, and say "there is nothing to judge in me. I am here in Patmos, because I have been faithful to the word of God," but like Daniel in a previous day, "all his comeliness is turned into corruption," and he falls at His feet as dead—no strength remained in him. Daniel was

a man "dearly beloved." He was thus addressed (ix. 23) when he had been confessing his own sin (20) and the sin of his people Israel.

No doubt the aged apostle was in Patmos on account of his uncompromising stand for the word of God, and for the testimony of Jesus Christ, but while that was the truth, there was nothing in *his* faithfulness that could uphold him at such a moment.

Chapters ii. and iii. present to us a different result in the assemblies from what we have seen was effected in John. The Church does not repent, and consequently will be spued out of His mouth—"neither cold nor hot" is the Lord's verdict. The Church is indifferent, "rich and increased with goods and have need of nothing" is her language (iii. 17).

How solemn for us. We need to ask ourselves, "Are we listening to these heart-searching words the Lord has addressed to the churches?" (iii. 22).

When we pass into chap. iv. and on to the end of the book, we find it is specially addressed to the servants (i. 1), but what John *saw* is peculiarly a portion for the saints of the present period.

I delight to remark that when John is beheld by his Lord in the one condition befitting such a presence, we hear him saying, "He laid His right hand upon me" (17), and oh how the sense of grace must have possessed his soul as he felt the touch of that blessed hand once nailed to the cross, and heard that voice, he had so often listened to when the Lord was on earth, say "Fear not." For saying "fear not" He gives his reasons, "I am the first and the last," there is no competitor. "I have vanquished the strong man—there is no one to come after me." "I am He that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death." But we require to remember that these wonderful communications are made to John after judgment has done its work *in* him.

How blessed! How precious beyond all expression is the grace presented to us in this chapter. When the Lord in v. 5. comes before John as the faithful witness, the first begotten from

the dead, and the Prince of the Kings of the earth, he cannot refrain, but exclaims on his own account and on behalf of all the sheep "Unto him that loveth us and washed us from our sins in His own blood." What a circle of glory! Don't we love to think of him as the faithful witness here among all so unfaithful?

He could say, "I have *finished* the work thou gavest me to do;" no one before Him or since could say that. And then He has been in death, but He is the first begotten from the dead. He rose (1 Cor. xv. 4). He was raised from the dead by the glory of the Father (Rom. vi. 4), and He is the ruler of the Kings of the earth (5).

The Hymn book would have us say that "all his glory we shall share," and that we shall have "all that the Son is given." Our Bible teaches us differently. John xvii. 24, is distinct that there is a glory we shall *behold*, and Col. i. 18, intimates in all things He must have the pre-eminence. We need to remember the words, "I will sing with the spirit and I will sing with the understanding also" (1 Cor. xiv. 15). In all things we should be learning how to behave ourselves in the House of God. And if it is a reality to us that when gathered together in the name of the Lord Jesus Christ, He is in the midst (Matt. xviii. 20), then and there it will be our united aim to be acceptable to Him. There will be no haste, as if someone else would get the start of us. When our voices are heard in the assembly, if in prayer, we are *as led of the Spirit*, the mouth-piece of the whole. We do not then take part as individuals simply. We are members one of another. We are not in our closets alone with God. We are for the moment the leader of the company.

If this were remembered, and the watching of ourselves that we were guided by the Spirit of God, how much more abundant would be the "Amens" following on the praises and the prayers (1 Cor. xiv. 16).

D. S.

Note.—I have referred to 1 Tim. iii, 15 using the expression "house of God." I in no wise understand Paul to mean a building of stone and lime. There is no such thing in the present Christian period. In Jewish days of the past there was a building in Jerusalem of stone and lime called "My

REMARKS ON PROPITIATION.

THE primary meaning of the verbal expression "to propitiate" is to make propitious or favorable. Propitiation before God in the divine sense is the completion of the atonement. It is the offering to God of a perfect and complete sacrifice represented by blood, whereby a righteous ground is provided on which His favor can be shown to sinful men. A *sinner* is brought into favor—God's favor, through Christ the propitiatory (Rom. iii. 25). A *saint* is "taken into favor" in Christ the Beloved (Eph. i. 6). In both type and antitype propitiation was made by blood which was offered before God and spoke of the death of a sinless and substitutionary victim; now, the righteous basis upon which mercy can be dispensed to all and grace displayed in the justification of them that believe.

Justification implies a judicial dealing in regard to the person justified; the phrase "justification of life" (Rom. v. 18) denotes that such judicial dealing is unto life as opposed to condemnation or death. The life of one so justified is "eternal life" (v. 21, vi. 23).

Justification from sins, from a state of guilt before God (iii. 19), is consequent upon believing "on Him that raised Jesus our Lord from the dead" (iv. 24). He was raised in order that we (believing) might be justified. We are reconciled by His death (v. 10), yet not before we are justified. In raising Him from the dead, God bore witness to *His* acceptance of the death of His Son as having effected that for which He died. We receive this witness of God and are justified; hence it is said He was "raised for our justification" (iv. 25) or justifying—to this end.

Father's house" (John ii. 16), but that does not belong to Christianity. The Lord Jesus opened to the woman at Sychar's well the complete displacement of these things, by telling her that the worship of the Father would in the coming hours be neither in that mountain (Gerizim) nor yet at Jerusalem. He added—"The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth."

Worship will again be at Jerusalem, and for that end we read that the latter glory of that house will be greater than the former (Haggai ii. 9).

God has an habitation on the earth even now, comprised of living stones (Eph. ii. 22; 1 Peter ii. 5).

The sufferings and death of Christ constitute the sure, only, all-sufficient and abiding foundation on which the justification of a sinner depends. No subsequent work on earth or in heaven, in time or eternity adds to or detracts from the merit and sufficiency of those sufferings and of that death as the basis of justification. Yet Rom. iii.-v. speak not of sufferings but of death as the ground and of Christ raised out of death the propitiatory and object for faith as the means of justification. The ground was laid in His death, and in raising Him up God testified to its efficacy. Receiving this testimony of God, that is, believing on Him that raised Jesus our Lord from the dead (iv. 24), the believer is justified and also established in the peace and favor of God (v. 1, 2); this in verse 11 is termed "the reconciliation." Thus faith sees and receives what God has done as recorded in His word, as it ever receives all that is written there for present assurance and profit.

As an image is set prominently on a pedestal that all may be clearly seen; Christ crucified—Christ in death is set forth a propitiatory before the eyes of men, having become through death a propitiating sacrifice. The sacrifice that propitiates and the mercy-seat whereon the blood was sprinkled before God, meet in Him, and both are expressed and set forth before the eye of faith as a propitiatory founded on His death and subsisting in (the virtue of) His blood (iii. 25). The power of redemption in Him (v. 24) is the power of His blood. He is not nor could be set forth as a propitiatory apart from it; His death and blood-shedding must of necessity precede His becoming a propitiatory, seeing that it subsists in the infinite worth and efficacy of the blood sprinkled thereon, that is on the mercy-seat.

In the type (Lev. xvi.) the blood carried into the holiest told of death having taken place, when sprinkled on the mercy-seat it remained thereon as the witness of death, it was thus before God answering the claims of His throne, that is, making propitiation and at the same time the righteous ground on which mercy went forth to His people. The concluding part of the high priest's work on the day of atonement witnessed the cleansing of the people and rested wholly on the supreme and

momentous fact that the blood had been offered before God in the holiest. Accepted, too, it must have been as would be proved by the high priest coming out before the people, for it was death even to him to enter in any other than the appointed way.

A repetition now of the detailed order of the high priest's work under the mosaic ritual, which gave more than one sacrifice to complete atonement, is inconceivable, yet have we in Christ something analogous or answering to all that the high priest did (though infinitely excelling it) on the day named. All the shadows of the ceremonial system converge and centre in Him, every detail unites to speak of His person and work in whom alone is the substance found.

Here (in Romans) we have not Christ's personal work and service either as sacrifice or priest, but Himself objectively set forth as the One through and in whom as a propitiatory God displays His righteousness in justifying the ungodly. His work in thus justifying a sinner is called His righteousness as being His work of absolute grace (iii. 24), grounded solely on Christ's propitiating sacrifice and shown forth in justifying him that is of the faith of Jesus. It is unto all (men) and "upon all them that believe." As divine mercy is said to be upon men when exercised towards them, divine righteousness is "upon" all them that believe for their justifying or clearance from a state of guilt. This righteousness of God could in no way be imputed or reckoned to another, seeing it consists in a work that is possible only to Him—His work that justifies. It is therefore upon the believer, not by imputation or reckoning but in the most positive sense as that which clears him perfectly and for ever from all imputation of guilt. The believer is consequently seen as one against whom there is no imputation of sin—seen as righteous, righteousness is *reckoned* to him. Righteousness reckoned and sin not imputed are opposite modes of expressing the same thing (iv. 6-8)—the state of being justified, or justification.

All is founded on the work of the cross, which is both substitutionary and propitiatory in character as containing in itself the power to propitiate. But as a throne denotes a place where regal power is put forth, the propitiatory defines the place where

propitiation is effected ; this is fulfilled in Christ, He is the propitiatory.

We learn further from 1 John ii. 2 ; iv. 10, that "He is the propitiation for our sins." The work that propitiates and the propitiatory are represented and seen in Him. In love God sent His Son—sent Him as propitiation—for He alone was competent to become both. Here in the world He was "found in fashion as a man," capable therefore of suffering, of dying, and that too for the sins of others as having Himself no sin. In the perfection of His person and in the perfectness of His sacrifice "He offered Himself without spot to God" (Heb. ix. 14) that He might become the propitiation for our sins.

He bore our sins in His body on the tree (1 Peter ii. 24) and "in the body of His flesh, through death" we have been reconciled (Col. i. 22). Through death He entered "within the veil" and thereby opened and "dedicated for us a new and living way" therein (Heb. x. 20). As a forerunner Jesus entered for us, having become a "high priest for ever" (vi. 20), that is without succession in His priesthood ; for, entering as propitiator "with His own blood, having obtained eternal redemption" (ix. 12), none were required.

The propitiatory is established and set up in Christ to witness and assure that God is just and the justifier of Him that believes. The work, too, that glorifies God and saves is before Him in Christ. As advocate He is "with the father, Jesus Christ the righteous ;" as representing righteousness He said, "I go to the Father" (Jno. xvi. 10). But His righteous advocacy rests on this—"He is the propitiation for our sins."

While no formal statement of the truth appears, Heb. ii. 17 most clearly intimates that by the Lord as high priest propitiation was made. On the cross He bore our sins ; on the cross He was made sin ; the sins were borne and the sin condemned in His sacrifice. He "died unto sin" and thus terminated His connection with it as sin-bearer. But His death was necessary and efficacious to make propitiation ; it was, also, the completion of His preparation for the whole work of His priesthood. The instant He died His sacrificial work was perfected and its power

and excellence (represented by the blood and incense in the type) were before God to effect every purpose for which He died. From heaven the veil was rent. His one sacrifice could and did "take away sins" and thus introduce and establish new relations between God and His people. In the holy places made with hands there was a continual remembrance of sins. Into the "true" holies Christ entered once for all with His *own* blood having "offered up *Himself*" (vii. 27). In the type, the victim's blood was shed at the *altar* and the blood was offered *from* it. Offering up to God was essentially priestly work, and by that propitiation was effected. This "necessary" part (viii. 3) of Christ's one all-atoning work pertained exclusively to priesthood and was His only act of priesthood relative to sin; for, "by one offering He hath perfected for ever them that are sanctified" (x. 14). His atoning work was perfected through death and from the cross all was offered up to God.

Propitiation was the first and deepest necessity of "the people." The Lord acquainted Himself with all their need, entered into every phase of it, passed through death and thus proved Himself a merciful and faithful high priest—merciful to compassionate and faithful to discharge the priestly function "in things relating to God," with whom as Offerer He had to do (v. 1, viii. 3)—competent to make propitiation and to succour the tempted.

It was truly a wonderful moment when Jesus died. Then the veil was rent and "the way into the holy place" made manifest (ix. 8). The veil which typically pointed to Him was rent to witness that through Him as the atoning sacrifice, a new and living way into the holiest was opened for us.

We enter the holiest "by the blood of Jesus," which meets every requirement on God's side and ours. It is not only our title to be in God's presence but that which cleanses and fits us to be there. We have this perfect cleansing now — "our hearts sprinkled" from the guilt of sin, and "our body washed" from its stain;—we are perfected for ever by the one offering. On this ground we are exhorted to "*draw near*" (x. 19-23).

The holiest is the consummation of a new relationship with

God, into which the Lord entered when He died. He entered for us; by this we have freedom, or "boldness for entering." We enter as we apprehend in faith the atoning and perfecting power of His blood. But another relationship intimated by "the house of God" is introduced before we have the exhortation to draw near. As of the holiest we are perfected for ever before God according to Christ's work for us; as of the house we are called to serve, and our response is in faith. "*Through Him*" the "great priest over the house of God," our representative on high, we draw near unto God (vii. 25; xiii. 15).

Christ's session "on the right hand of the majesty on high" having "made purification of sins" (i. 3), attests His work perfect, complete and enduring; the omission of the throne in this connection (which would speak of action) serving only to intensify what is attested. In the highest conceivable position of exaltation and honor—His own reward—the Divine Worker sat down to witness that His work was done; to it there can be no addition and it needs no repetition. In this and in His various characters of priestly grace and power, we are exhorted to consider Him. Divine authority marked His apostleship on earth; divine glory distinguishes His priesthood in heaven, Who was faithful to Him that appointed Him (iii. 2).

He is "holy, guileless, undefiled, separated from sinners," personally suited therefore to represent us before God. He is "made (or become) higher than the heavens" (vii. 26), having as a divine person "passed through" them (iv. 14). We see Him crowned and seated on high in the heavens; our ever-living high priest entered "heaven itself" (the highest heaven), and in that place of supreme power and glory appears "before the face of God for us" (ix. 24). Moreover, in contrast to priests who have infirmity, He as the Son-priest by the word of the oath is perfected for evermore (vii. 28). "Such a high priest became us;" no other, no priest of lower grade would accord with our character (by grace), our calling and our destiny (iii. 1; ii. 10). We (Christians) have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens (viii. 1).

T. J. L.

IN CHRIST.

ONE could not say that Abraham and Isaac and Jacob *were* in Christ, for He had not come. But we shall find them in Christ, for there are but two headships of race, that of Adam and that of the Lord Jesus Christ. Remaining under Adam headship must end in condemnation (Rom. v. 16). *Doctrinally*, we come to be in Christ by the indwelling of the Spirit (Rom. viii. 9). Abraham and Isaac and Jacob, and John the Baptist, etc., were not in the Kingdom when here (Matt. xi. 11, Luke vii. 28), but we shall find them in it, and shall sit down with the former in it (Matt. viii. 11).

I do not think Rom. xii. 5 is any exception to the truth that "*in Christ*" speaks of race and headship of race. We are in Christ, and we are members, too, of the body of Christ. All in Christ, of course, are members one of another, as members of the Body, though it is not by being in Christ that we become members of His body. It is the practical side of the truth of the Body in their acts one towards another that is here dwelt upon. We the many are one body in Christ. So it is of the members that we here read; not a word about the head. It is plain, too, that as Scripture uses illustrations in a correct way it would be incongruous to speak of the body *in* the head. Such a formation of a human figure never was seen.

Scripture is silent on the *how* the Old Testament saints will come to be in Christ. So one must be silent too. Conjecture or surmise one might state, but that would not settle the matter. Yes, foundation truth the soul turns to very often at the end. It attests the reality of the work in the soul when that is the case, I think. It makes much of God and of Christ and little of us.

Rom. v. 16, states the condition, consequent on the act of the head, in which all connected with that head are liable to share, *condemnation* or *justification*. But when the condition is made good is not there stated. As to *condemnation* it is future, thus leaving open a door for grace to work, that justification of life, the other condition may *now* and for ever be enjoyed by those under the headship of Christ.

Made sinners is a condition of Adam's race. Dead, too, all were—another condition common to all his race. The *condemnation*, however, of any of them was always future.

* * * *

In Rom. viii. 3, "for sin" may well be taken to mean a sacrifice for sin. The phrase occurs in Heb. x. 6, 8, and Heb. ix. 26 throws light on it, as He was manifested in the end of the ages to put away sin by the *sacrifice* of Himself. In any way you take it the sacrifice would not be excluded, but Heb. x. 6, 8, justifies that rendering of the words I believe. Sin was condemned by the Lord's incarnation and sacrificial death. It will be put away by virtue of His sacrifice. God passed His judgment on it, *both* by sending His Son in the likeness of sinful flesh to manifest by His life perfect obedience to God, which none of Adam's race could do, and thereby showed what sin in the flesh really is; *and* by the sacrifice of the Lord for sin, that it might be put away. In this double way He condemned it. It was not a sacrifice *on behalf* of, or *instead* of sin.

Had His Son not died God could not righteously have put sin away from heaven and earth, and from the believer. That sacrificial death was needed for God to be righteous in freeing any from it.

Condemnation is a state, future for any one on earth, but on to which every child of Adam was going, had not God sent His Son to die for us. "The judgment was of one *unto* condemnation" (Rom. v. 16). To that, final for those who enter it, all Adam's race were by nature going forward. But none on earth had reached it, so "exposed to condemnation is correct." With this agrees Rom. viii. 1—"There is therefore now *no* condemnation." Not "no more," but no condemnation. So those in Christ never will be in that state. In these matters we are all learners — like children having to learn how to talk, correcting it may be old mistakes in our language.

The late C. E. S.

REMARKS ON “ APPROACH TO AND DELIGHT IN GOD.”

I have referred to “Approach to and delight in God.” I see no real difference in the teaching of it from that which I hold. I observed, but I quote from memory, the bullock tells of *our* standing, *i.e.*, really Christ *for* us. The blood of the bullock and that of the goat were treated in the same way and sprinkled on the same places, so the standing of Aaron and his house, typical of Christians, and that of Israel, was the same. They all really stood on the ground of the sprinkled blood. Hence all saints stand before God’s throne on precisely the same ground, but the portion of all saints is not the same, as Heb. xi. 40 shows. A better thing we have than Old Testament saints have. We must keep distinct the ground of standing, and the portion of those who thereon stand. Of course, the individual Israelite, apart from the priests, never actually got beyond the brazen altar, but the standing really was before the throne, *i.e.*, the mercy-seat, for there the blood was carried on the great day of atonement.

Now when one speaks of the value of Christ’s sacrifice one necessarily includes the excellency of the person in whom God takes delight, who has made it. One takes in, in thought, the brazen altar, the incense, and the mercy-seat, all so closely connected on the day of atonement, and all surely to be connected in our minds when we contemplate the atoning sacrifice. So all that God is has been met and fully glorified by the blood on the mercy-seat, and His righteousness and holiness fully cared for, vindicated, and maintained. When we think of the standing, we necessarily think of those who have it, but we cannot, at least, I should not, view it apart from the One, who by His sacrifice has made it.

The death of Christ does close what you call the Adam history for us before God. It shows what we were, what we deserved, and what we needed on the one hand, *i.e.*, Christ’s atoning death *for* us. It shows, too, what the condition is really *now*, as in Him who died, for we have died *with* Him. This side brings in what I have called the Christian’s condition. “In Christ” brings in

the thought of a new race, not in Christ *risen* merely, but in Christ *ascended*. You must bring in the ascension if you think of this, because it is only consequent on the ascension that the Holy Ghost has come, (John vii. 39) by whom given to us we come to be in Christ, and Christ in us. To this Rom. viii. 9, 10 is the key. "If any man have not the Spirit of Christ—the Holy Ghost who dwelt in Christ—he is not Christ's." Now as being in the Spirit and being a spiritual person (1 Cor. ii. 15) mean the same thing, so being in Christ and being Christ's, mean, I believe, the same, according to Gal. iii. 28, and 29. 1 Cor. i. 30 speaks of the fact surely, Eph. ii. 4-10 tells of those who are in Christ, but Rom. viii. 9, 10 tells us how this is effected, viz., by receiving the Holy Ghost. I believe "in Christ" always speaks of race and headship of race, never of the body. "In Christ" speaks of us as saints, not as members of the Body, though, of course, that is equally true of each one who has received the Holy Ghost. The very language used—*in* Christ, shows it cannot be the same truth as the Body of Christ.

The late C.E.S.

OUR STANDING.

I LEARN from the *New* Testament what is the true ground of my standing before God. But desiring to know in what connection standing before Him is used in the Word, I look into both Old and New Testaments, because this truth is in both, to get God's thought if possible about it. Getting that I should not go to 1 John iv. 17, because that views me as on earth—in this world and the Lord in heaven, whereas when I think of my standing, I think of what it is to be before the throne of God, typified by the mercy-seat in the tabernacle, but really in heaven; of course, we are not in heaven in person, any more than Israel were actually in the holiest.

It is a question of the use of the term in the Word. That sheds light on the subject when one gets it. The old history has been ended in death, and I start afresh as quickened together

with Christ. But does the Word characterise this as my standing?
 It is strange that any one should deny the truth
 of the Lord being Head of a race.

The late C. E. S.

THE RESURRECTION.

1 Cor. xv. 22. "For as in Adam all die, even so in Christ shall all be made alive." The order of the words helps one to understand the passage. It does not say, "as all who are in Adam die," but "as in Adam all die." The point I believe is that by virtue of what he has done, all die, so by virtue of Christ's resurrection all, it is plain, will be made alive. One must take the *all* in both members of the sentence to be coterminous, and remembering that it is of the body that the Apostle here treats, it is to me plain. For since by man came death, by man came also the resurrection of the dead. So all will be made alive. It is not spiritual life that is spoken of, but resurrection. For the word *made alive* in v. 22 is used of the grain in v. 36 "is not quickened." So far, the resurrection of Christ proves that of all. But there is a difference between the resurrection of the just and of the unjust. So the Apostle proceeds, "But every man in his own order." Here he leaves all reference to the wicked and confines himself to that of the just only. Was the order, "All in Christ," one might confine it to saints, but the parallel would not hold, for it is not spiritual life that is meant, but the body raised. That is the way I understand it. I think the objector will find it difficult to show that our being in Christ is *not* always connected with truth of the head and the race.

Heavenly in 1 Cor. xv. 48 is not moral character, but has reference to place—belonging to heaven as their place, and speaks of us in our resurrection body—it looks forward. But all these things should act on us here.

The late C. E. S.

A NOTE ON HADES AND PARADISE.

Hades is a place or region, not a condition. It has gates (Matt. xvi. 18), and the Lord has the keys of it (Rev. i. 18). It will finally be cast into the lake of fire (Rev. xx. 14).

Paradise is both present and future—a place of delight, or pleasure. It never is used in Scripture of the Garden of Eden. We owe our use of it as applied to the Garden to the lxx. Neither Moses, nor Samuel, nor David use such a word. Solomon is the earliest writer who does (Eccles. ii. 5; Song of Solomon iv. 13), translated *orchard*; and (Neh. ii. 8), translated *forest, i.e.,* the King's hunting-ground, or pleasure park. It occurs in O. T. Scripture, nowhere else. Its derivation seems unknown.

Three times do we meet with *paradise* in the New Testament. The Lord, St. Paul and the Holy Ghost speak of it. The Lord (Luke xxiii. 43); and St. Paul (2 Cor. xii. 4) speak of paradise as presently existing, that part of *Hades* where are the unclothed saints. The thief would be with the Lord in paradise on the day he died. St. Paul was caught up *into* it, and heard unspeakable words, unlawful for a man to utter. Paradise, therefore, as existing in the present is not heaven. St. Paul was caught up *to* the third heaven (2 Cor. xii. 2). He was caught up *into* paradise (v. 4). Of paradise in the future we read in Rev. ii. 7. In it heavenly saints will be, when clothed with their house from heaven, and there eat of the tree of life, which is in the midst of the paradise of God.

The late C. E. S.

Bishop Ellicott, the learned author of "Christus Comprobator," writes—"Our blessed Lord either cites or refers to passages in the Old Testament Scriptures probably more than *four hundred times*, and in His discourses the name of Moses alone occurs some *eighteen times*, and in the majority of cases with a clearly personal reference."

Petros and *Petra*. The former is Peter, a *stone*; *Petra*, a *rock*. On this latter, Christ builds His Assembly, or Church.

FACE TO FACE !

When His crowning-day revealeth
 What to faith had been foretold,
 And the Lamb's unveilèd glories
 To my raptured gaze unfold—
 Face to face, with heart adoring,
 “ In the midst ” I then shall see
 Him who took my place in judgment—
 Gave Himself in love for me !

Not to see the wondrous beauty
 Of that scene supremely fair,
 Not to hear its songs melodious,
 Am I longing to be there ;
 Not to claim the meed of vict'ry,
 As a winner in the race—
 But to prostrate fall before Him,
 And to thank Him—face to face !

Not the robe His love hath found me,
 Not the crown I long to see ;
 Not the mansion, not the glory—
 But the One who died for me !
 Robe and crown may shine resplendent,
 Bright His name my forehead grace—
 But my soul shall see my Saviour—
 See Him only—face to face !

See that face more marred than any,
 And, adoring, see that brow,
 Once with mocking thorns encircled,
 Crowned with radiant glory now ;
 See those piercèd hands, recording
 What He bore for me in grace—
 Now outspread in benediction,
 As I fall before His face !

Oh ! the bliss, the joy surpassing,
When upon my raptured ear,
Sweeter than the songs of heaven,
Falls the Voice I long to hear.
Satisfied ! the heart o'erflowing !—
Glorious trophy of His grace—
In the mighty chorus joining,
I shall worship—face to face !

W. L. GRANT.

CHRIST MIRRORED IN THE BOOK OF PSALMS.

The *Songs* and *Praises* of the Messiah are written in such psalms as xxx.; xcii.; ci.; cvi.; cviii.; xxii. 22-31.

The *Glories* and *Exaltation* of the Messiah are celebrated in psalms ii.; viii.; xxi.; xxiv.; xlv.; lxxii.; lxxv.; cx.

The *Life* and *Service* of the Messiah are told us in psalms xvi.; xvii.; xxiii.; xl.; lxiii.

The *Sufferings* and *Death* of the Messiah are recorded in psalms xxii.; xxxi.; lxix.; lxxxviii.; cii.

PIETY AND PROFITS.*

The modern Bible student has ample material for noting the progress of thought and the development of idea in the mind of St. Paul at various stages of his life, and he must be very deficient in literary feeling if he does not appreciate to some extent the differences both in vocabulary and in the general tone of the various "groups" of the Epistles.† These all have their own special characteristics; they have their resemblances, beyond question; but the differences in the "Pastoral Epistles" (viz., those to Timothy and Titus,) from those of earlier date are so great that they have been forged into a weapon wherewith to attack the authenticity of these Epistles. Yet we may lay it down as a sure position that, save where there is utter stagnation of thought, there must be such movement and development of mind as finds expression in new words and new forms of speech. Probably no truly "live" preacher of to-day preaches just as he did ten or twenty years ago. Behind him there is the same Gospel, there are the same fundamental conceptions as to sin and its punishment, as to life, character, and destiny, but habits of thought change, circumstances vary, and fresh objections and difficulties have to be met with fresh replies. Quite incidentally Dr. Clifford mentioned not long since that a volume of sermons he published twenty years ago is now wholly out of date. And though that remark cannot apply to the ever-fresh writings of St. Paul, it helps us to see the absurdity of the contention that if group 1 be his, group 2, 3, or 4 must be by a different hand. St. Paul did not stand up in the Damascus Synagogue equipped with all the truth, and furnished with all the revelations, that came to him in the long course of his apostleship and service. In the nature of things, the Epistle he wrote just before his martyrdom

* A Paper written by request for a Young Men's Society.

† The "groups" are (1) i. and ii. Thess.; (2) Romans, Galatians, and i and ii. Cor.; (3) Ephesians, Colossians, Philippians, and Philemon; (4) i. and ii. Timothy and Titus. There were intervals (extending over a greater or less number of years) between each "group."

must have been very different from that first address at Damascus thirty years earlier, wherein he contended that Jesus was the Son of God.

It is said that St. Paul uses in the Epistles to Timothy fifty words he does not use elsewhere. Among these is that one generally translated "godliness," though it would be, perhaps, more happily rendered by our somewhat old-fashioned word "piety." By noun, verb, and adverb, the Apostle refers to this grace of Christianity about a dozen times in this last "group" of Epistles,—Epistles that fill at most only half a dozen pages of an ordinary Bible. The word denotes, Bullinger says,* "the energy of piety in the life, both internal and external, not the religion that leads to piety, but the religious life that manifests religion."† It is remarkable how the Apostle harps upon the word, with its strong emphasising of the inward power and manifested fruits of the Christian faith. One would not dare to say that the Apostle was attaching less importance to definiteness and exactness of creed, but he does seem to be laying greater stress on sanctity of character. I am not sure that some such movement of thought does not take place with most of us. The lapse of time should bring no loosening of our hold on truth, but we are keener, perhaps, to recognise the claims of a common life and the indwelling of the one Spirit, and to seek more earnestly for ourselves, and for those who bear Christ's name, the full blossoming and fruitfulness of the fragrant grace of piety.

There is one passage to which I ask the reader's especial attention.‡ To his young friend Timothy St. Paul writes,—(I quote from the Revised Version)—"Exercise thyself unto godliness: for bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the life that now is, and of that which is to come." Note the variation on the A.V., which renders, "bodily exercise profiteth little."

* Crit. Lex. and Conc. s.v. "godliness."

† The definition is not the happiest, perhaps. Christ in the heart, Christ in the life, is doubtless what is meant.

‡ 1 Tim. iv. 8.

This seems to condemn all "exercise"—(the word is that from which "gymnastics" and "gymnasium" come)—as waste and profitless; as a fact, St. Paul concedes to this son of a Greek, familiar with athletics of various kinds, that exercise *is* profitable for a little, or a little time, but he has something more excellent to commend. And in a day one of the chief characteristics of which is its undue devotion to all sorts of athleticism, and the forgetfulness of the fact that man is something more than a wonderful machine of thews and sinews, it is well to be brought back to the Apostle's affirmation that godliness is the better worth a man's striving after, seeing that it has promises that enrich not only this life, but also the life that is to come. He sets godliness over against games as the true goal of life.

We are at once challenged by a question that will occur to most readers. This godliness—*is* it profitable all round? Judging from what we see, *does* it pay? Can we count with certainty upon a dividend that may be stated in pounds sterling, or in worldly position, commercial success or social standing? Does not the Apostle claim too much with his "profitable for *all* things?"

I grant that if we had only this one statement of the Apostle's, we might think his enthusiasm had carried him away. But in spite of his visions and the communication to him of "unspeakable words," the Apostle was not a "visionary." Had he been such to begin with, the hard facts of actual experience would have brought him back to sober views of life. The assertion I am referring to is one of those general propositions that have to be read in the light of experience; true as a statement of the direction and tendency of things, it seems on occasions to be hopelessly falsified, though these exceptions to the rule are really but the receding waves on a flowing tide.

Some will recall a striking passage in one of Lord Bacon's Essays: "Prosperity is the Blessing of the Old Testament; Adversity is the Blessing of the New; which carrieth the greater Benediction and the clearer revelation of God's favour." On the whole, I believe that statement is a true indication of the position under the old and the new Covenants. Yet prosperity could not

be applied as an infallible test even in Old Testament days, while if we took it as a rigid standard by which to test a man's piety in this present dispensation, what sad injustice we should be guilty of! We should regard every prosperous man as being outside the scope of God's favour, and see in his affluence, as Job's friends saw in his calamities, the proof of ungodliness. The man who is a "failure" we should regard as having "the greater benediction" of God, when, in fact, he may have only his own want of business capacity to thank for his losses. God's ways are not to be measured by mechanical methods. And Bacon very justly guards his epigrammatic statement, and goes on—"Yet even in the Old Testament, if you listen to David's harpe, you shall heare as many herselike ayres as carols: and the pencill of the Holy Ghost hath laboured more in describing the afflictions of Job than the felicities of Solomon." *

Some such safe-guarding we have to apply to the statement of St. Paul. And in interpreting his words in this particular verse, we have two great helps: his words elsewhere, and his own experience. We have but to turn the leaf of our Bibles to find that at least *he* did not regard piety as a thing to be professed for the profit it would show on our books. He laments that in his own day there were men destitute of the truth who supposed that godliness was a way of gain.† For them, it was part of their business stock-in-trade, a mere means of worldly advancement. Whether or not we are to drop or retain the stern injunction, "from such withdraw thyself," ‡ we are at least sure that the profession of godliness, with such an object, drew forth the Apostle's whole-hearted condemnation.

Once more: he speaks of the persecutions he endured, and adds, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Here again, we have to be careful how we apply this "universal proposition." Many a Christian of tender conscience has been sore distressed because

* Essays: "Of Adversitie."

† 1 Tim. vi. 5. Such is the correct translation of the passage, as in the R.V.

‡ It is omitted by all modern Editors.

he has been free from such persecution, and the fear is entertained that there is some flaw in the life that makes it escape this mark of the Lord Jesus. No doubt the statement was true in the Apostle's day—universally true; if it be otherwise now, it is because in professedly Christian lands at least, godliness has won for itself an honourable name, and we are proving the truth of St. Paul's words, and are entering upon the inheritance of those promises that are for the life that now is.

But what does the Apostle's *experience* furnish by way of commentary on his own affirmation? I was one day travelling by train, and, absorbed in a book, it was only as I drew to my journey's end that I noticed the conversation between two other passengers had turned on the Apostle. Said one, as he rose from his seat, "I think St. Paul knew which side his bread was buttered." The cheap sneer sent a thrill of indignation through me. It is refuted by the whole course of the Apostle's life, from the day when he saw Christ on the Damascus road, to that day, more than thirty years later, when he was "poured forth," meeting his death—one hardly knows how. For though he, more than any other mere man, has shaped the life and thought of the succeeding ages, to his judges and executioners he was merely a Jew from a troublesome province, and a death by ignoble hands, by means uncertain, was good enough for him. Yet—he "knew which side his bread was buttered"! A crowd of Scriptures surged into the mind, with their overwhelming evidence that, for him, godliness was no "way of gain." "For whom," he says, speaking of his beloved Lord, "I suffered the loss of all things." And there is not a word of exaggeration in the statement. Consider: he went to Damascus the honoured disciple of Gamaliel, as a man of outstanding personality among his countrymen, and the accredited commissioner of the Jewish authorities. He left Damascus, ignobly let down at night from the wall in a basket, through the charity and goodwill of those whom he had persecuted, that he might escape the fury of his former associates. And that note of reversal was sounded throughout his life. I would not say that he gave up everything for Christ; rather would I phrase it that Christ became everything to him, and

temporal losses, persecutions and sorrows were but incidents in that one absorbing love and devotion. Here is one brief paragraph in which (with some shamefacedness, as it were, that he has so much to say about himself), he tells us what he can set down—shall we say it?—on the “profit” side of his accounts:—“In labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness” (2 Cor. xi). These are some of the results of his choice, his labours, his life, his piety. It is a record that few could write; its accuracy is questioned by none, and it should hush for ever the insinuation that St. Paul was of the number of those who regarded godliness as a way of gain.

All this is to some extent on the negative side of the question: it deals with what the Apostle did not mean. I repeat that both his words and his experience prove that for him godliness was not necessarily something that bettered a man’s worldly position, though he claimed for it that it had promise of this life, as well as of that which is to come.

As briefly as possible, I point out that God has “annexed” (to use a favourite word of Bishop Butler’s)* to godliness and holy living promises of worldly good. I speak chiefly of the Old Testament and of God’s messengers to the ancient dispensation. I need not labour this point, it is well-known to all students of Scripture. For example: No good thing will He withhold from them that walk uprightly” (Ps. lxxxiv. 11). Basket and store, fruit, cattle and kine were to be blessed for the man who hearkened to the voice of the Lord (Deut. xxviii. 1 et. seq.) And these promises, so far from being abrogated under the new covenant, are referred to once and again in it, though they do

* In his *Analogy of Religion*.

not stand in the forefront as of old. In the passage already quoted from 1 Tim. iv. 8, St. Paul again “annexes” the promise to piety. It is true, as I have already said, that *apparent* exceptions in the Old Testament seem to show that even in those days the rule was not absolute; in New Testament times, as we have seen in St. Paul’s own case, particular instances seem to be against its operation. But no one who takes a wide survey of things would hesitate to re-affirm the Apostle’s statement that godliness is profitable, even now. It does not follow that in a large establishment the godly young fellow will be promoted to the highest appointment, or that a tradesman who honourably conducts his business will be able to buy up his unscrupulous rivals. But though particular instances fail to prove the Apostle’s contention, a large outlook furnishes overwhelming evidence that in the long run piety *tells*, and often has its reward in earthly honours and success.

Piety is a personal grace and not a corporate possession, therefore I do not draw any argument from nations whose histories have been affected by the incorporation into laws and customs of Christian thought and belief, nor do I stop to consider what our business establishments would be like if they were “run” on definite Christian principles. Neither will I linger on the family life that is the creation of the Christian religion, and is an unanswerable argument to its divinity and its power. If my reader has any question at all in his mind, it probably is some such as this: Shall I, X. Y. Z, be profited by my piety?

Let me say at once, and with all the emphasis of which I am capable, that considerable peril attaches to that point of view. In the true conception of the position, Prosperity follows after Piety; the moment she steps in front, and becomes an object for Piety to follow,—a leader to direct the way, or a prize to be attained—at that moment Piety loses her identity and becomes Self-interest. Or, to drop metaphor and to speak in plain English, the moment my gain becomes, even unconsciously to me, the end and object of my Christian profession, the distinctive qualities of godliness evaporate. For godliness means, if it

means anything, the will of God wrought out in the life, without regard to my profit or my loss. God has attached His promises to it, and He will see that the promises are fulfilled.

Do not forget that piety is not like a set of political opinions, or economic theories that can be professed or discarded, leaving the man himself absolutely unaltered by either profession or recantation. It is the fruit of a new life; the outward evidence of the otherwise unseen union that subsists between Christ and the soul. It pre-supposes the knowledge of God and of His love, the assurance of the grace of Christ, the abiding fellowship of the Spirit. It means the soul's being "stayed" upon God, the peace of Christ ruling in the heart, and the fruit of the Spirit seen in daily life. It means the translation into act of the precepts of the Christian faith; it is what one Apostle calls "walking in light," and another "walking in love."

Surely no one will deny that such a life, although it implies consideration of others, self-denial and self-sacrifice, has its elements of reward. The restraints that are imposed upon a man by the high ideals of Christian teaching mean also very definite gain. To use the striking language of the writer to the Hebrews,* the Christian (although he may be spoiled of all his goods), has *himself* for a better and a more abiding possession. How such moderation and self-control, as is implied in Christian living, act upon a man's physical and moral well-being, is a matter of common knowledge. Moreover, he can set down on the credit side of his account, as his gains in this life, the pure joys Christianity gives him, the companionship of books that owe their origin to Christian teaching and influence, and the unlimited possibilities of intellectual and mental improvement and moral development, that are part of the Christian inheritance. Nor will those who read this paper be likely to deny that, in the sphere of hard business, if an employer has to choose for promotion between two men, he will, other things being equal, in all probability select the one whose piety was proved and known. For Christian character means uprightness, honesty,

* Heb. x. 34, R.V. margin. It is the reading adopted by recent Editors.

sobriety, diligence, and these are not without their value, even where the theological claims of Christianity would be derided.

The subject is a large one, and we have been able merely to glance at it. But we may well conclude with the Apostle's own bright phrase as he passes from the subject: "This is a faithful saying, and worthy of all acceptance." W. J.

SATAN'S OPPOSITION TO CHRIST.

Satan is as surely opposed to the Lord Jesus as the world to the Father, and the flesh to the Spirit. It is not proposed to consider at this time every form in which this opposition displays itself; it is our purpose simply to look at it in connection with the offices which our blessed Lord is pleased to sustain of Priest, Prophet, and King. The exercise of these the enemy would fain hinder altogether; but, failing this, he seeks to nullify their holy effects, and so resists them in various ways. During the present period the Lord is acting for His people as

PRIEST

in the heavenly sanctuary. This is brought out fully in the epistle to the Hebrews. In that epistle believers are looked at as in the wilderness, compassed about with infirmities, and subject to trials and temptations, in every way treading a serious path towards the rest of God. We need help along the road, God only knows how deeply; the priestly service of our blessed Lord above is His gracious provision for our need. His propitiation, once effected, is the basis of all that He is at present doing for us (Heb. ii. 17). He sympathises with us in our trials, having been tried Himself (Heb. iv. 15); He makes intercession for us day by day (Heb. vii. 25); and He receives from our hands all our spiritual sacrifices, and passes them up to God (Heb. xiii. 15; 1 Pet. ii. 5). Because of His priestly service, God is able to bear with us in all our frailty and imperfection. His eye is ever upon the perfections of the great High Priest, and upon the infinite value of His atoning work, which is more than sufficient to cover all. Our future is thus guaranteed; every saint, however feeble and faulty, will yet appear

before God in the heavenly Jerusalem, that glorious city which He has prepared for all His pilgrim people (Heb. xi. 16 ; xii. 22 ; xiii. 14).

His grace to us arouses the rancour of Satan, consequently he sets himself to oppose the Lord in His ministry of love on behalf of His own. What a word is that in Rev. xii. 10 ! After the expulsion of Satan from heaven, it is said "the accuser of our brethren is cast down, which accused them before our God day and night." It is evident that Satan still abides in the heavens, and it is further evident that he has even access to the presence of God. Job i. furnishes us with an example of his evil work. When God enquired if he had considered His servant Job, he vilely insinuated that the patriarch only served God for present advantage, and might easily be induced to curse God to His face. With what malignant delight did he avail himself of the divine permission to test His servant by stripping him of everything he possessed ! The thought that not only is the eye of God upon us day by day, but the eye of Satan also, is a very solemn one, and should produce holy vigilance with regard to every detail of our walk and conversation. Why should we put weapons in the hand of the adversary ? Why should we give him opportunity to accuse us before our God ? Yet how true are the lines :--

Though the restless foe accuses,
Sins recounting like a flood ;
Every charge our God refuses,
Christ hath answered with His blood.

God will not permit this opposition on the part of the enemy to continue indefinitely. At the present time He bears in long-suffering with Satan as with the world, but there is a period fixed when this will end. The war in heaven, described in Rev. xii. 7-9, apparently takes place after the home-taking of the heavenly saints. When we go in, the foe is cast out, never more to have a footing in the heavenly places. Hence the shout of triumph : "Now is come the salvation, and the strength, and the kingdom of our God, and the power (authority) of His Christ ; for the accuser of our brethren is cast down." But how ominous are the words that follow ! "Woe to the earth and to

the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 10-12).

Being thus for ever precluded from further opposition to the Lord Jesus in His office of Priest, the enemy next seeks to oppose Him as

PROPHET.

Ages ago Moses told the people of Israel: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not'" (Deut. xviii. 15, 16). Jehovah's fiery manifestation of Himself on Mount Sinai terrified the people; they could not endure either the sight or His words. Hence His gracious assurance that He would speak to them in a man. Among the questions put to John the Baptist was, "Art thou the Prophet?" (John i. 21), an evident allusion to the promise or prophecy in Deut. xviii. The Prophet like unto Moses has come; the "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1, 2); but His people refused to recognise Him, and rejected Him to their hurt. So the warning in Deut. xviii. 19 has come true; God's judgment has long been upon disobedient Israel.

When Satan is cast out of the heavens at the end, he will find a considerable number of the people again in their land, with their national hopes revived by the events which have operated in their favour. This will give him a fresh opportunity for his opposition to God's Christ. He will raise up a false prophet, the anti-Christ, and present him to the people as the long expected one (Rev. xix. 20; 1 John ii. 22). The mass will receive him, as the Lord long ago forewarned (John v. 43). Filled and energised by Satan, in his infidel pride he will take his seat "in the Temple of God, shewing himself that he is God" (2

Thess. ii. 4). His voice is the voice of God—such is his blasphemous pretension! The pretensions of the Roman pontiffs, however evil, will be altogether eclipsed by those of the false Christ. Those will be days of darkness and delusion for Israel. The shepherd they have accepted will not visit those who are about to perish, nor seek those that are scattered, nor heal that which is wounded, nor feed that which is sound; but he shall eat the flesh of the fat, and tear their hoofs in pieces (Zech. xi. 16). Having refused to walk in the light of God, and having kindled their own fire, and compassed themselves about with firebrands, they are divinely given up to walk in the light of their own fire, with the issue from the hand of God that they shall lie down in sorrow (Isa. l. 11). Satan's prophet will imitate the true Christ by performing miracles in confirmation of his claims. In this connection it is significant that the Spirit uses almost identical expressions concerning him as concerning the Lord Jesus (compare 2 Thess. ii. 9 with Acts ii. 22). Well might the Holy One weep as He thought of the bitter sorrow in store for His beloved people, because they knew not the time of their visitation.

But though Jerusalem will be the seat of the false prophet, his influence will extend far beyond the limits of the land of Israel. He will not only lead the Jewish people astray from the true God, but Christendom will follow his lead also. Dan. xi. 36-45 shows us his connection with Israel; 2 Thess. ii. shews his connection with Christendom. There will be a strange union in that day between Judaism and Christendom—a kind of universal religion will prevail.

For the coming apostacy Satan is already busily preparing the minds of men. *God's* voice, speaking in the written word, no longer commands even the respect of the majority; *man's* voice is openly preferred instead. Scientists have but to assert that they have disproved by their discoveries some of the statements of Scripture, and they are readily believed, without even honest enquiry. Representatives of the school known as the "Higher Critics" are suffered to call in question the faith of centuries, and men lend a willing ear to their folly. In these and other ways

Satan is preparing men for the last great imposture—*his* prophet in contrast with *God's*.

The restless adversary will not be content to oppose the Lord in His character of Prophet; at the same epoch he will raise up opposition to Him also as

KING.

Long ago the Son declared the divine decree concerning Himself: "Ask of Me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. ii. 8). It is the purpose of God to establish Him upon the hill of His holiness in Zion, not only as King of Israel, but as King of kings and Lord of lords. As Zechariah puts it: "the Lord shall be king over all the earth." (Zech. xiv. 9). God's purpose, once declared, is known to Satan as to others. Hence the great enemy will seek to hinder its accomplishment. Having been cast out of the heavens, he will raise up *his* king of kings and lord of lords in opposition to *God's* appointed King. Rev. xiii. shews us his two principal instruments in the evil developments of the last days. The second half of the chapter brings before us the false prophet, the first half Satan's king. The beast that rises up out of the sea * having seven heads and ten horns is identical with the fourth beast of Dan. vii. It is the Roman Empire, revived by Satanic power at the end of the age. From amongst the ten horns, Daniel saw an eleventh arise, "before whom three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. vii. 8). The eleventh horn so completely wields the power of the whole beast that he and the beast are viewed in prophecy as practically identical; hence his blasphemous doings are universally attributed to the beast itself.

* It may be a question with some of our readers why the beast should be said to rise up "out of the sea" (Rev. xiii. 1; Dan. vii. 3). and also "out of the earth" (Dan. vii. 17). The answer is that the one shews us the *circumstances* which will lead to its re-appearance—the disordered condition of the nations; and the other gives us the *moral character* of its dominion—earthly, in contrast with the kingdom of the Son of man, which is heavenly.

By dint of power or strategy he will succeed in getting three of the European kingdoms under his influence; then seven others will agree to join the confederacy for mutual advantage. Each monarch will retain his own throne (as in the German Empire of to-day), but will recognise the general headship of "the little horn." "These have one mind, and shall give their power and authority unto the beast . . . For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. xvii. 13-17). Here then we have Satan's king of kings and lord of lords. At last he has found one willing to receive from *his* hands "all the kingdoms of the world and the glory of them," once refused by the Son of God (Matt. iv. 8). So it is written of Europe's last great potentate: "*The dragon gave him his power, and his throne, and great authority*" (Rev. xiii. 2). It would seem to have been Satan's desire to bring this condition of things about a century ago by means of the first Napoleon, but God's time had not then come to permit it, and so the adversary's schemes were blasted, and his disappointed instrument died in exile.

What are God's thoughts as He observes the powers of the world gathering themselves together under Satanic leadership against Himself and against His anointed? "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psa. ii. 4). Vain the united forces of earth and hell when God rises up.

When He makes bare His arm,
Who can His work withstand.

When the due time arrives He will upset all creature-schemes of opposition by introducing His Son once more upon the scene, not then in lowly grace bringing salvation, but in resistless might for the destruction of all His foes. Psalm xlv. and Rev. xix. describe the triumphant progress of God's king to the throne of Israel and of the earth. The hosts of Europe will indeed be marshalled, but only to be food for the fowls of heaven. The leaders—the beast and the false prophet will be taken, and be consigned forthwith to the lake of fire (Rev. xix. 20). Terrible

doom! They are distinguished from the mass of the ungodly by being sent to their punishment without passing through death, and without appearing before the great white Throne—at least a thousand years later. He who has deceived them, the great arch-conspirator—Satan, will then be confined in the bottomless pit, while God's king reigns over the earth (Rev. xx. 1). As Priest He will sit upon His throne; and in perfect fulfilment of the Melchizedek type, He will minister blessing to all in the name of the most High God, possessor of heaven and earth (Zech. vi. 13; Gen. xiv. 18-20). He will answer to the Divine ideal, as described in the last words of David: "He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning when the sun riseth, a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 3, 4).

Thus will God confound all the schemes of the enemy, and give effect to His own purposes of grace, bringing in rest and glory. Under the beneficent rule of the Man of His appointment, creation's groan will be hushed for ever.

(Many of the quotations in this paper are taken from the Revised Version).

W. W. FEREDAY.

ACTS VIII.

The previous chapter to the above closes with an unsurpassed scene of triumph in the annals of Christian men. All praise to Him who was sustaining and encouraging His servant from the right hand of God. Of Stephen it is twice recorded that he was full of the Holy Ghost (vi. 5; vii. 55).

The martyr to the faith ends his remarkable course as a disciple and servant of the Lord Jesus Christ by commending his spirit to the care of his Lord, and with his last breath praying that the sin in putting him to death might not be laid to the charge of those who were stoning him. He then falls asleep. He has passed beyond their power and enters on rest with his Lord.

The spirit of hatred to "this way" continued, and in Saul of Tarsus a ready persecutor for a short time was found. This, however, was instrumental in spreading the word: the brethren driven out from Jerusalem went everywhere preaching the word (v. 4).

Philip the Evangelist goes down to the city of Samaria and preached Christ unto them. We read that as a result of his labours "there was great joy in that city." Further on in our chapter the same messenger was found, with one soul for an audience, "preaching Jesus." To the Samaritans he preached *Christ*—to a Gentile it was *Jesus* he presented—one and the same blessed person surely, but set forth to us in different ways in the written word, and with the perfection of the Divine knowledge of the parties to whom the word was sent.

While in Samaria a heavenly messenger (26) directs Philip to "arise and go towards the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went" (26, 27). We do not gather he got any information as to the need for his presence in a quarter where there appeared to be no inhabitants. He asks no questions, but we see the beautiful fruit of close walking with his Master. He enters on his new mission at once.

The reason for his being withdrawn from the work in Samaria is quickly disclosed when he arrives on the scene to which he had been directed. The inspired writer tells of Philip that "he arose and went: and, behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning: and sitting in his chariot, read Esaias the prophet." It is all plain. Philip was the servant of the King of kings, and His business is urgent. The servant being in full sympathy with his Master, "made haste and delayed not." He sees the chariot and is directed by the Spirit to go near and join himself to it. The instruction was precise, "Go near and join thyself to *this* chariot" (29). "Philip ran thither, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" (30). There was no shrinking back by Philip on the ground of it being an intrusion on his part upon this great

man—nothing of that kind. He was in the service of a greater than Candace—even the greatest—the Lord of all. He had His orders to obey, and immediately he is at the side of the eunuch.

This great man had been at “Jerusalem for to worship.” But Jerusalem was nothing now. Once it was true that “the House of God” was there, and again it will be there, the earthly centre for all who will seek the Lord (Zechariah xiv. 16). For the present it is desolate. The King had been there, but was refused. A notable prisoner named Barabbas, “a robber and murderer,” was preferred to the “Prince of Life.”

The place of worship is transferred to heaven where the object of worship is. No sanctuary on earth. In heaven itself He dwells, and there the sinner cleansed from his sins is free to enter, in virtue of the blood of the Lamb. This Ethiopian, to whom Philip had got a heavenly introduction, had to learn. He was like a little child, and thus fitted to enter the kingdom of the great King. He takes the place of a learner. He has “learned that he has to learn,” and he is seen to be quick of understanding. The Scripture he was reading was supremely remarkable. The part the Spirit of God notices to us makes no mention of any favour to be secured to needy souls such as he was. It is Jesus alone in the glory of His suffering unto death—not the blessings which flow and will flow to the lost children of men, immeasurable as they are. These will come after. But Christ first. The eunuch well understands this. We may well learn a lesson from him. “Who can He be,” is the desire of his soul. “Is the Prophet speaking thus of himself or of some other man?” Philip has his text provided by his hearer. We read he began at the same Scripture and preached unto him Jesus. Many to-day would think it waste to go so far and only meet with one soul.

Philip has no plans. The Master is the one who plans. He worketh in His servants “to will and to do of His good pleasure.” The servant’s work is to execute the orders he receives. So until his work is done he remains at the side of the stranger.

What a day that will be when the true value of every service

done at the Master's bidding and for His sake will be fully owned, "and every man shall receive his own reward according to his own labour" (1 Corin. iii. 8). We read further: "For we are God's fellow workers; ye are God's husbandry (tilled land), God's building. According to the grace of God which was given unto me, as a wise master builder I laid the foundation, and another buildeth thereon. But let each man take heed how he buildeth thereon" (vv. 9, 10, R.V.)

This last clause has a condemning voice for much that is called Christian work to-day. Keep well in mind that everything that will abide must be of Him as well as to Him.

They journey on, Philip opening the Scriptures in Isaiah to his newly-made friend, and as "the truth in Jesus" gains hold of the eunuch, he calls Philip's attention to a certain water they came to, saying: "Behold, water; what doth hinder me to be baptized?" (36). "I want to be associated here below with this one. I am going to yield myself to Him as my Lord, so baptize me to Him."

No hesitation is discovered on Philip's part. No "ifs" are suggested (verse 37, scholars tell us should be deleted) by him. He readily responds. "They went down both into the water, both Philip and the eunuch, and he baptized him" (38). The eunuch is returning as a Christian to his heathen mistress. He is marked now as belonging to a Master in heaven.

His master died, and this servant of the Queen of Ethiopia is from henceforth a bondslave of the one who died for him and rose again.

Philip's work is done, and he is withdrawn by the same mighty Spirit who brought him from Samaria. The eunuch saw him no more, but goes on his way rejoicing. He is not dependent on Philip. His joy comes from above. They will meet again when the Master's voice is heard in the air, and the same theme they will have for their converse as the one that occupied them on the road from Gaza to Ethiopia.

D. S.

“CATHOLIC” TEACHING AND TENDENCIES: II.

THE PRIEST AND THE OFFERING.

There are perhaps few words that jar more discordantly upon the average English mind than the word “priest.” It acts as a challenge that instantly puts the hearer into a state of defence, if not of defiance. Even among people brought up within the sphere of the Established Church, and therefore familiar with it from the rubrics of the Book of Common Prayer, there is dislike of the word, and a Churchman, unless he belongs to the “Catholic” party, does not ordinarily speak of a “priest” when he simply means a “clergyman.” The Reformed Episcopal Church, indeed, banishes the word altogether, so far as it relates to the Christian ministry, while some careful Churchmen within the Establishment prefer to write and speak of “the Christian *presbyter*,” rather than “priest.” In the ideas that have become associated with the name in question, aversion is markedly evident; I cannot recall a popular expression that connects beneficent motives or actions with any priestly order. Phrases that look in an opposite direction are plentiful enough; “priest-craft” is always used in a sinister sense; such thoughts as “the shadow of the priest,” “the trammels of the priesthood,” “a priest-ridden nation,” have nothing but censure or contempt in them, while arrogance, superstition, and pretension are words commonly linked with the priest, who, in the popular mind, stands for the opposite of liberty, of progress, and of enlightenment.

Yet the word itself is harmless enough; it is simply a contracted form of “presbyter” * (*i.e.*, “elder”)—an office held in honour in the Church of the N.T. † Though far older than the

* Of Milton’s line: “New presbyter is but old priest writ large.”

† The *names* of the three “orders” of Episcopal Churches are taken literally from the Greek Test.; *Episkopos* becomes through well recognised changes, “Bishop”; *Presbuteros* becomes “priest,” and *diakonos* “deacon.” Bishop and presbyter are one and the same office in the N.T., subdivided in post-apostolic times.

Church, it was a divinely appointed office within the Church. But words are merely coins, and their face-value and their intrinsic worth, as in our own silver coinage, are not always identical. And "priest," whatever its etymology and history, has come to be used in a sense quite remote from its original meaning, so that both in its English form and in its variants in other languages, it is employed as the translation of Hebrew and Greek words in the Scriptures that have no reference to eldership, either of office or of years. Throughout the English Old Testament, it and its cognates ("priesthood," "priest's office," &c.) stand for the Hebrew words that speak of the sacerdotal order and functions. In the Septuagint translation of the O. T. (a version made for Greek-speaking Jews outside Palestine, and the great providential adaptation of the Greek language for the later revelation of the N. T.), that place is taken by words that were undoubtedly used of a *sacrificing* priesthood. These words naturally passed into the N. T. wherever the priestly order was referred to.

It should be pointed out that the Hebrew word for priest [*Cohen*] does not seem necessarily to imply sacrificial functions. Its origin is obscure and uncertain, but one of the best conjectures is that which connects it with an Arabic root meaning "to draw near,"* and this idea, full of beauty and grace, is that first associated in Scripture with the word. "Let the priests also, which come near to the Lord, sanctify themselves," was the command at Sinai (Ex. xix. 22). Just before this, the gracious promise was made to all Israel, "Ye shall be to me a kingdom of priests" (Ex. xix. 6).† But Israel's sin at Sinai meant the setting aside of the nation as a whole, and the appointment of a special family

* Since writing this, I have lighted on the following passage in *The Church Times*, in one of a series of chatty articles that appear weekly. "Harvey and I strolled back from the garden. 'If all the clergy were sacerdotalists,' he began abstractedly,—'Do you know, old man, what a *priest* means? It means a man who draws near to God.' God be thanked for this testimony to the truth. But the accompanying error is the limiting this priesthood to a class, and making the "drawing near" a matter of ceremonial.

† Every earlier mention of priesthood refers to men *outside* Israel,—to

and tribe to the priestly office, though in prophetic days the promise to the nation is renewed. Through “the evangelical prophet” comes the promise and prophecy to all Israel, “Ye shall be named the priests of Jehovah; men shall call you the ministers of our God” (Isa. lxi. 6). The order of things that prevailed in connection with the Levitical priesthood need not detain us. There was what we now call a priestly caste,—a hereditary order of men to whom belonged the duty of offering up, on the people’s behalf, gifts and sacrifices. And though the name for priest [*Cohen*] may not in itself make any allusion to sacrifices, but rather to the privilege of drawing near, in practice the two things—priest and sacrifice—were always conjoined. For because of the presence of sin, approach to God was always linked with a propitiatory sacrifice, with its confession of sinfulness in the offerer, of unfitness to draw near, and the recognition of God’s holiness. These sacrifices had no merit of their own; they were the index-finger pointing onwards to Christ, the shadow cast in advance of the coming “good things.” This lasted till “the time of reformation,” when the One Offering, offered once for all, caused the Levitical priesthood to pass away. Or, to step upon another line of truth, the descent of the Holy Ghost and the formation of the Church, brought into existence an “economy” that was not a succession, except in time, to the Jewish order, nor was it a development of it. It was not a Judaism somewhat ennobled by new ideas. It was the “calling out” to Christ of those that believe in Him, and their being formed into one body of which Christ in heaven was the living and glorious Head. This corporation had its ministry and its officials, and to ignore that divine provision has proved as disastrous in one direction as unwarranted claims of the ministry have wrought mischief in another. But fact and history have alike been warped in the attempt to find in bishop, presbyter and deacon a threefold succession to High Priest, Priest and Levite.

Melchizedek (who was before Israel), to priests of Egypt and Midian. The margin generally suggests “prince.” These earlier references point to the joint office of king and priest,—offices again combined in 1 Pet. ii. 9, Rev. i. 6 and v. 10.

In one pregnant phrase St. Paul indicates the position and purpose of “the gifts” of the Ascended Head of the Church,—they are with a view to the perfecting of the saints, for the work of service, for the building up of the Body of the Christ, till we all come into the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the Christ (Eph. iv. 12, 13).

It is to St. Paul that we naturally turn for instruction in the ministry of the Christian Church, but we search his epistles in vain for reference to any body of men bearing the name of, or holding a position analogous to, the priesthood of the O.T. He never once gets near the word nor the idea. If “Hebrews” be his, although it is a commentary on the O.T. priesthood, we find that he nowhere calls the Hebrew Christians “priests,” but he insists on the glory of the Great High Priest, Jesus the Son of God, and shows that priestly privilege now belongs to all, bidding us “*draw near* with boldness to the throne of grace,” “to *draw near* with a true heart.”* St. John has no word on the subject in his Gospel or Epistles; only in the Apocalypse (a book that may be described as a symbolic mosaic, the materials for which have been drawn from the quarries of the Old Testament), does he twice (ch. i. 6; v. 5, 10) allude to God’s early promise to Israel, applying it to all the redeemed now. St. Peter, whose letter, also written to Hebrew Christians, † is designed to show that the many promises made to Israel have their fulfilment in a spiritual manner for believers in Christ, quotes *verbatim* the same early promise, ye are “a royal priesthood, a holy nation” (Ex. xix. 6, Septuagint version). Mark, this is not written to a special class of Christian men. It embraces every believer. His injunctions to presbyters give no countenance to the high-sounding words of the “Catholic” party about “supernatural power and authority”; to lead by pattern rather than by power is the drift of his exhortation. There was no longer a privileged caste;

* Heb. iv. 16; x. 22; the verb is the same in both cases.

† “Sojourners of The Dispersion” (not “strangers scattered abroad”); the expression was used of extra-Palestinian Jews.

Christ's coming, death, and entrance into the presence of God opened the way for all. Sacrifices are still associated with the priesthood, but they are *spiritual* sacrifices, acceptable to God through Christ. Certainly, neither St. Peter nor any other knew anything of a priesthood making a corporeal offering of Christ Himself.

But it is better that another, a dignitary of the Established Church, should sum up the teaching of Scripture as to a priesthood in the Christian Church. I quote from the late Dr. Plumptre, Dean of Wells: “There is no trace of an order in the new Christian society bearing the name and exercising functions like those of the priests of the older Covenant. . . . The idea that pervades the teaching of the Epistles is that of an universal priesthood. All true believers are made kings and priests (Rev. i. 6; 1 Pet. ii. 9), offer spiritual sacrifices (Rom. xii. 1) may *draw near*, may enter into the holiest (Heb. x. 19-22) as having received a true priestly consecration.”* This witness is true. We repeat that the N.T. is not merely silent as to a priestly order in the Church, it absolutely excludes it by its teaching, whether along the line of Christian ministry, or of those more personal truths that deal with sin, forgiveness, and access to God.

We are a long time reaching *The Church Times* and its so-called “Catholic” doctrine, but it is far happier and more instructive to linger in the light and safety of God's sure word, than to step out into the darkness and uncertainty of “Catholic traditions.” In the one there is rest for conscience and for heart; in the other there are both doubt and danger, though the reply of *The C.T.* to this might be gathered from a correspondent's reference to “the ‘Bible only’ delusion”!

The C.T. is not, of course, a manual of systematic “Catholic” instruction. Written for sympathisers, it assumes a certain knowledge and assent on the part of its readers. So that illustrations of the tendencies dealt with in these papers are generally more or less in the nature of allusions, as when a reviewer refers to the “sacerdotal life,” meaning the life of an ordinary clergyman! Yet at times one comes upon clear-cut

* Smith's *Dict. Bib.* : s.v. “Priest.”

affirmations, for, as already stated, there is no lack of outspoken frankness with its writers and contributors. One of these speaks of “the whole principle of Catholic ordination, *i.e.*, of sacerdotalism,” - not, let it be observed, in the way of censure but of insistence. It seems but a few years ago that the word “sacerdotalism” was a term of reproach and complaint; here it is boldly avowed and gloried in. I leave unquoted many passages I had collected that claim supernatural and God-given authority and powers. What these powers are is sufficiently apparent in the allusions throughout the paper. They include the “bridging the gap between man and God,” the sole right to communicate religious instruction, the authority as spiritual directors to hear confession and to pronounce absolution; and, above all, to be the agents in “the Great Action in which the sacrifice of Christ is sacramentally set forth by the double consecration, the bread becoming His Body and the wine His Blood, so that under their form Christ our Lord is exhibited before the Father ‘as it had been slain.’” * These are some of the sacerdotal functions so strenuously contended for.

For reasons that will be evident, I prefer that Bishops of the Church should comment upon these claims. Says Dr. Lightfoot, formerly Bishop of Durham: “Sacerdotal functions and privileges, which alone are mentioned in the apostolic writings, pertain to all believers alike, and do not refer solely and specially to the ministerial office. An exclusive sacerdotalism (as the word is generally understood) contradicts the general tenour of the Gospel.” † The present Bishop of Durham, Dr. Moule, in his fragrant little book, “Jesus and the Resurrection,” has the following: “A properly sacerdotal theory of the Christian ministry, in all parts of such a theory, and not least in that of a judicial absolution supposed to convey divine forgiveness, puts a human intermediation between man and God, where God would have man see the one Mediator only. It is a contradiction to the sacred first principles of the Gospel” (pp. 110, 111). I need

* The strange misapplication of Scripture by the reverend writer is noteworthy.

† *Comm. on Philipians*, pp. 244-5.

add nothing to these quotations, except to say that it is the want of warrant for those priestly assumptions, and the high-handed line of action taken by those who hold such views, that explain what *The C.T.*, by one of its contributors, calls the hatred of “the practical assertion and exercise of the supernatural God-given authority of the Christian ministry.” In other words, they explain the popular attitude of mind spoken of at the commencement of this paper.

A “priest,” according to the popular idea,—the idea, too, of the Catholic party,—needs an offering, and this offering is found in the Lord's Supper, though that simple name is dropped in favour of “Eucharist” and “Mass.” The former, indeed, has a Scripture basis, seeing that it is drawn from the expression, “when He had given thanks” (*eucharistesas*: 1 Cor. xi. 24; Matt.; Luke). The Roman doctrine of sacrifice is most explicit; in its view the Eucharist was given “that the Church might have a perfect sacrifice for the expiation of our sins, and that the Heavenly Father, so often sorely displeased with us, might be brought over from wrath to pity.” And again (in the Creed of Pius IV), “I profess likewise that in the Mass there is offered to God a true, proper and propitiatory sacrifice for the living and the dead.”

Let us first, following the method of the earlier part of this paper, recall the statements of Scripture as to the Supper of the Lord.*

How simple and touching are all the circumstances connected with that Passover meal on the eve of betrayal! The ministry of the Lord, gracious and laborious, had come to an end; there remained but the closing scenes, and the carrying out to the end of the work for which He had come. Betrayal, suffering, dereliction and death awaited Him. The men He had chosen were yet with Him,—simple folk, unlettered and unpolished according to the culture of the day. They were knit to Him with bonds of love, and He “desired greatly” to eat that Passover with them

* I beg to refer my reader to a most helpful paper on “Some Aspects of the Lord's Supper,” by E. E. W., in the last number (April, 1903) of *Truth for the Last Days*.

and to entrust to them a memorial of His dying. It was "a divine forget-Me-not." So, as they did eat the Paschal Feast, the Lord Jesus took of the unleavened bread, and the cup of wine that formed a traditional adjunct to the feast, and gave them for evermore new meaning. "This is My Body, which is given for you." "This cup is the new covenant in My Blood, which is shed for you." "This do ye, as oft as ye drink it, in remembrance of Me."*

The very simplicity marks its divineness; had the Church, with however good intent, evolved a commemorative festival, it would have been something far different. The bread and wine were taken from the meal-table (a *table*, not an *altar*); they were shared in by all, and it was left to the disciples, according to their love and loyalty, to repeat the feast in His memory. It was a memorial of His sacrifice, but it was not itself a sacrifice, except of thanks and praise.

That was all. And what is the representative of that simple meal in the "Catholic" Church, whether Roman, Greek or Anglican? The "elements" are the same, and there the likeness ends. A "priest" who has no *locus standi* in the original institution, pronounces certain words of consecration which (it is alleged) actually change the bread and wine into the real body and blood of Christ, and these, amid all that is gorgeous and sensuous, to the sound of music, the odour of incense, and the prostrate adoration of the congregation,† are offered as a propitiatory sacrifice, a completing and a continuation of Christ's offering, to the Father. It is no longer a meal; partaking of the bread and wine by the worshippers is often not desired; it is a sacrificial act, the object of which, as avowedly stated by Rome, has already been given. And this sacrifice avails even for those who have died, and may be used to procure various blessings of a very mundane order for the living.

* The attempt to impose a sacrificial meaning upon "do" and "remembrance" (*lit.* "for a memorial") breaks down. A secular paper like *The Spectator* has twice recently referred to the futility of the attempt.

† I refer to High Mass, not to private Eucharists, nor to occasions when the full ceremonial is not possible.

Is this also the teaching of Anglican "Catholics"? That teaching is at least "indistinguishable" from the Roman doctrine, as a fair-minded critic has said. And in a long review of "An Eucharistic Eirenicon," *The C.T.* points out with approval that "Mr. Carson's work is to show the general agreement [between Roman and Anglican] on all the main points of the debate,"—that "his main business is to show the broad general agreement on the fact that the bread of the Sacrament becomes verily and indeed—*vere et reipsa*—the Body of Christ." *The C.T.* in the same article refers to "the simple, inexplicable fact that what was in its real being bread, is now become in its real being the Body of Christ."

Naturally, if these views be true, nothing in all Christian service and worship can come near in importance to the Eucharistic service, or, as it is boldly called in *The C.T.*, "the Mass." "We do not believe," says the paper, "in the possibility of getting back the Sunday of sixty years ago, nor do we think any restoration of Sunday observance worth having, unless it puts the Mass in the forefront of worship duty."

Quite along Roman lines is the use to which the Mass is put as a means of winning favours from God. I give one illustration. In November, 1902, when the controversy about the Education Bill was raging, and the "Catholic" party was furious at the insertion of the Kenyon-Slaney Clause, a correspondent of *The C.T.* wrote a bitter letter, closing, however, with an appeal for prayer against the Bill. He says, "Has the power of prayer been lost? Does not the Holy Sacrifice avail? In everything, by prayer and supplication with Eucharist, let your requests be made known.' Why should not the Holy Eucharist be offered with intention in every parish church?" "With intention"! That means the associating some specific petition with the propitiatory sacrifice, another illustration of which is the offering Masses for the repose of the soul of some individual named. But the quotation from the Epistle to the Philippians is deplorable. It is true St. Paul writes *meta eucharistias*, "with eucharist, or thanksgiving." But he did not mean what a "Catholic" means by the Eucharist. *That* sense of the word

dates from later times. It is difficult to see what else the Apostle could write if he meant to say "with thanksgiving." He uses the same expression when he speaks of "meats which God created to be received *with thanksgiving*," and says of food that it is "good if it be received *meta eucharistias*." No thought of a sacrificial offering—the Eucharist—can be forced into the words here, and the incident is an illustration of the mis-handling of the word of God to which the system drives its adherents.

W. J.

THE CROSS OF CHRIST.

We desire increasingly to keep the Cross well to the front in all our preaching and teaching, and would emphasise the fact that the Cross of Christ is our chief glory. We refuse to regard it simply as the sign of the Christian faith. It is a force, a conviction, a divine reality in our souls. On the Cross we rest; in the Cross we joy. It is the grandest counsel of eternity; it is the supreme fact of time. The Cross is to Christianity what the brazen altar was to Judaism; and what the sun is to the solar system, its centre and from whence every ray of light emanates. The removal of the sun would create a huge blank in the material universe, but a more awful catastrophe would occur were the Cross to be blotted out from Christianity. The latter could have no existence without the former.

As we read the words of Paul—fearless and bold—in the stern and rugged Epistle to the Galatians, chap. i. 6-9, we greatly fear for many professed servants of Christ who are wont to discard the old Gospel as not up-to-date—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before: so say I once again, If any preach any other gospel unto you than that ye have received, let him be accursed." May the solemn malediction here pronounced never be ours!

Let us cleave to the good old gospel of Paul, of Peter, of John, of Luther, of Bunyan, of Darby, of Spurgeon, and millions of others. The Cross *alone* is that which stands between us and the lake of fire.

The Cross is unique in many respects. There is nothing like it; nothing to be compared to it. It towers beyond all else in moral sublimity. It outshines all else in undying interest. It presents a combination utterly without parallel—a combination of good and evil, of light and darkness, of sin and holiness, of love and hatred.

See the ACTORS. The central object of all is Christ—the incarnation of love, of tenderness, of holiness; the embodiment of all moral excellence. In these and other respects, He stands alone and apart from all others—solitary and the only *One* in peerless perfection.

God, too, is there, not as the God of grace, not as the God of deliverances, but God in His awful righteousness; in inflexible judgment; in infinite holiness; in intolerance of evil. God in wrath is there calling upon the clouds to break over the head of Calvary's victim; there calling upon the angry billows—restrained for over four thousand years—to burst every barrier, and dash themselves over and around that solitary Sufferer—great in His agony!

Satan is there urging on in fiendish hate and high glee the civil and ecclesiastical powers. The guilt of the throne and the temple, of Gentile and Jew, of Roman and priest are combined in that dread hour. Satan is the moving spring in all the action.

Weeping women and terrified disciples are there beholding that sight afar off. But neither the tears of the one nor the fears of the other can still the horrors of that scene.

Pilate is there, from whose unwilling lips were wrung the condemnation of the Lord. He has tarnished the Roman name for justice. He has sullied the fair fame of Rome for inflexible integrity. Again and again he publicly declared the innocence of his august prisoner, and yet, overawed by the angry and passionate clamours of the people, he deliberately delivered over to scourging and crucifixion the Lord of glory.

The High Priest, the chief priests and the whole of the ecclesiastical governing body are there without pity, without compassion, without feeling, yea, more active and more guilty than even the civil power in glutting their vengeance upon the Lord of the Temple.

Judas, the only Judean Apostle, had one of the guiltiest parts of all in the scene of the Cross. He sold his Master and his soul into the bargain for the miserable sum of 30 pieces of silver—less than £4 of English money—the price of a common slave. Satan lured him on, and when his purpose was accomplished left him alone in his despair. The silver burned a hole in his conscience. What a bargain! What an end!

WHAT WAS THERE? Infinite love—the might of God's love—a love intense, vast, and utterly beyond all comprehending or telling. A love was there which rose in moral triumph over the whole scene of agony, a love which fought and conquered.

The badness, the vileness of man was there. Undying and unconquerable hatred to God was met by undying and victorious love to man.

Our sins were there. God laid them on Him in that dread hour—there and only there were they borne. He bore our sins on the tree—*now* purged, forgiven, forgotten, and remembered no more.

Desolation, agony, darkness, and the sum of accumulated horrors were there. The psalm of sobs tells of the anguish of the sufferer (xxii.) Forsaken by God and abandoned by man, with no Mary to wipe the cold sweat of agony, or the vile spittle of the creature from His face, He stands alone—O Rock of Ages!—and consumes to the uttermost the vengeance of God against sin for all who believe.

SEE HOW THE CROSS IS ATTESTED.—God and nature add their solemn *Amen* to the death of Christ.

Darkness like a huge funeral pall, wrapped itself round the land. There never was a midnight like those three hours. It was not an eclipse. It was God who covered the face of the sky.

The *Veil* was rent in the midst and from top to bottom. The

whole Levitical system was shaken from its centre to its circumference.

The *Rocks* were rent. The strength of nature gave way before the greater power of that death.

The *Earth quaked*. It throbbed horrified at the awfullest deed ever perpetrated on its surface.

The *Graves* of saints were shattered and opened, although the dead were not raised till after His resurrection. The power of Satan, which is death, was thus shivered to pieces.

What is the Cross to us? Is it the resting place of our consciences? the peace of our souls? Is the Cross our boast and glory? Is it the ground of our preaching and teaching?

May God grant that as the Cross is everything to God it may be all and everything to us.

NOTES ON THE KINGDOM.

“The kingdom of heaven”—alone employed in the first Gospel—and “The kingdom of God”—the distinguishing phrase in Luke’s Gospel—refer to the same kingdom. In general they are interchangeable terms with but a few exceptions, as in Rom. xiv. 17, &c. Persons enter *into* it by the new birth, and not by baptism or any external ordinance. On this, Scripture speaks with no uncertain sound. Entering *into* the kingdom is nowhere a matter of profession. It is a divine reality, as the following proof texts shew: Matt. v. 20; vii. 21; xviii. 3; xix. 23, 24; xxi. 31; Mark x. 23-25; Luke xviii. 24, 25; John iii. 3, 5.

Profession brings one within the sphere of the kingdom, within its range of influence, but not *into* it, unless the profession is genuine. Only true believers enter “into” the kingdom. In Matt. xiii. the first four parables present the *outward* aspects of the kingdom; the fifth and sixth refer to its *vital* character; while the seventh states the general results. The first of the parables is not spoken of as *like* the kingdom of heaven, as it is intended to set forth the personal ministry of the Lord on earth, but the seed sown is the *word* of the kingdom (verse 19), not the

kingdom itself. This is easily understood, when it is borne in mind that the kingdom of heaven could not take effect or come into view till the King was in heaven. The kingdom of *God* signifies that the kingdom is His, that He is supreme and exercises all authority, whether administratively by Christ and the heavenly saints, or by Israel on earth. The kingdom of heaven (rather the "heavens") refers to the rule of heaven on earth (Dan. iv. 26)—the sphere of rule.

It could be said when Christ was on earth "The kingdom of God is among you," for the King was actually present in their midst (Matt. xii. 28 ; Luke x. 9, 11 ; xi. 20 ; xvii. 21). But whilst it could be said that the kingdom of *God* was in existence when Christ was on earth and displaying by miracles its power, yet it would neither accord with fact nor with the accuracy of Scripture to predicate the same of the kingdom of *heaven* ; for this latter the King must be above. Earth is governed from the heavens.

The *Gospel* of the kingdom was preached by the Lord when on earth (Matt. iv. 23 ; ix. 35 ; Luke viii. 1), but that Gospel was suspended by His rejection. It will be taken up again, however, on the near return of the Messiah to reign (Matt. xxiv. 14 ; Rev. xiv. 6). But although the Gospel of the glad tidings of the kingdom is not *now* preached, yet the kingdom itself is preached or declared (Acts xx. 25 ; xxviii. 31). What is preached now is the Gospel of God's grace ; by it the heirs of the kingdom are being gathered in. When all is complete, then the kingdom is set up. That kingdom will stand for aye. Its heavenly or upper department is termed the kingdom of the *Father* ; its earthly or lower department is spoken of as the kingdom of the *Son* (Matt. xiii. 41-43). In the former, Christ and His heavenly people are located ; in the latter, Israel and subordinately the nations are regarded.

We may here remark, in closing, that the parables of the kingdom of heaven in Matthew, are termed parables of the kingdom of *God* by Mark and Luke, which it would be well and profitable for the reader to compare (Matt. xiii. ; Mark iv. ; Luke xiii.)

WHEN THE APOCALYPTIC SEALS COMMENCE.

As far as I have understanding, I do not see that there is any data by which we can fix the opening of the seals, save that it will be after the rapture.

2 Thess. i. 7, 8, intimates that the judgment on the Apostates will take place *not* long after the rapture; because it will come on those who have not obeyed the Gospel, and therefore must have heard it. But no definite time is thus revealed between the cessation of the Gospel and the Lord's return to reign.

Then the time of the commencement of the last week is not mentioned in the Revelation. That week has to do especially with the Jews. Till they come prominently on the scene, as in Rev. xi., concerning Jerusalem, and in chap. xii. concerning the Jews, we have in that book no real chronology furnished us. The five months of the first woe trumpet; and the "hour, day," &c., of the sixth trumpet, cannot be regarded as notices of chronology.

We know from Daniel that when the beast makes a covenant with the Jews, it will be just seven years before their troubles end. Now in Revelation it is only in the time of their great trouble under the beast that we have any account as regards them in a special manner, and that is during the last half of the week (xi. 3; xii. 6, 14; xiii. 5). Now the Seals are not especially connected with the Jews, so they may begin to be opened before the last week has commenced to run. I see nothing against that, though could quote nothing to prove it. I express my thought with diffidence.

There is nothing, I believe, anywhere to show that the week begins on the moment, as it were, of the rapture; though the interval, as I have said, 2 Thess. i. shows cannot be of any length.

C. E. S.

Correspondence.

The question is asked : What is the meaning of John xxi. 22, "If I will that he tarry till I come, what is that to thee?"

The words of the Lord must not be taken in their literal import (verse 23). The meaning is that John as to his *ministry*—not personally—would abide till Christ comes. Hence the Evangelist, as the writer of the Apocalypse, beheld in a series of visions, the coming of Christ which, of course, is the main subject of the book. The words of our Lord have been rightly termed an "enigmatical expression." But the subject matter of the Revelation, the Second Advent of the Lord in power, is the key to their meaning. John survived Peter—whose ministry was to the Circumcision—and Paul—whose office it was to make known the Church. What remained after those two ministries, was Christ coming to the world, *this* John beheld and thus tarried till He came. in prophecy and vision, of course.

Is that line of the hymn correct : "Now seated on Jehovah's throne"?

Two passages will shew the incorrectness of these oft-sung words. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21). The throne of the Father and the throne of *Jehovah* are not the same. Then in chap. v. of the Apocalypse : One sits on the throne—Jehovah surely—and the Lamb stands before it. Jehovah sits upon the throne of universal sovereignty alone, and never vacates it. But we embrace the opportunity of saying that the hymn book from which the line is quoted, is by far the best collection of worship hymns known to us.

THE GRADES IN THE OFFERINGS.

Lev. i. and v.

I asked if the grades did not represent the gracious provision of God for the ability of the offerer. He might not have been

able to bring a bullock, or even a pigeon; he could then bring fine flour. We must not forget that these laws were *real* to the people to whom they were given, and not *force* in a spiritual interpretation in every case.

REPLY.

“I do not think the grades of offerings are to set forth the measure of the individual apprehension. The offerer is accepted, not according to his apprehension (poor indeed would that be), but according to the value of the sacrifice in God’s eyes. In one light the bird was a fuller expression of the offering than the animals, in that it was burnt *whole*—*i.e.*, undivided on the altar, like the Lord’s body. Then in the sin offering we get (Lev. v. 6-11) God meeting the *possibility* of the offerer.

Such a thought, then, is not foreign to the word, and is, I believe, the meaning of the grades in the offerings.” C. E. S.

THE HIGHER CRITICISM OF THE BIBLE.

In our day there is no question, unless it be the Person of Christ, which calls for more anxiety on the part of earnest Christians than the place the Bible shall occupy in the minds of English people. Some of our readers, through seclusion from general Church life or unfamiliarity with religious literature, may not be aware of the pass to which things have come in this country,—of the advance made by the spirit of unbelief, and consequently of incipient apostacy. Such may be thankful for a warning note, supplementary to that of the late Mr. C. E. Stuart in his paper entitled “The Higher Critics: shall we follow them?”

During the greater part of the last century two classes of people were being formed from amidst the general community, each of these claiming that the Bible had become for them “a new book,” but from entirely different and opposed points of view. On the one hand Bible readers have spoken of the happiness derived from discovering the key to the whole of the

Book,—truth regarding Christ and the Church, alongside of that with respect to Christ in His connection with Israel; such persons emphasizing the spiritual aspects of the Word of God. On the other, men have declared that they experienced the benefit of “a second Reformation,” through “re-discovery” of the Bible on its human side, by which difficulties of unbelief could more readily be resolved; these people laying stress on the literary aspects of the Book. The two classes may be described respectively as composed of persons standing for “recovered truth,” associated with acceptance of the principle of “verbal inspiration” in its most pronounced form, and of those who are votaries of “higher criticism,” with treatment of the Bible as any ordinary book, and bringing, as they allege, no preconceived ideas to the study of it. As far as there will be any pitched battle between professed readers of the Bible in the near future—it has already set in—over diametrically opposed views of the Book, it will be found increasingly to be waged by those who recognise, the one side in the other, such clearly defined positions as are represented by the two camps just described.

At the time when the Bible Society was established—just 100 years ago—the attitude of the English people towards the sacred volume was for the most part either that of belief in the full (“plenary”) inspiration of Old and New Testament alike, or that of blank infidelity, with an issue easily understood. In these first years of the twentieth century the situation is very different. Formerly, people who professed themselves Christians and disciples of the Book were content to read and use it according to the *theological* method, or according to that called *textual*; that is, either with reference to systematic study of doctrine and the creed of their own community in particular, or according to a somewhat haphazard turning up of isolated texts for purposes of popular preaching or individual exhortation. In this latter use of it violence might be done to the “context,” or connection in which the words were found; and if whole chapters were read, these were taken in the light of chapter-headings that only misled. Your theological reader believed in prophecy as all

fulfilled, in favour of the Church and to the complete setting aside of the earthly people Israel, conceived as left without any hopes; whilst the text-hunter did but care for the meaning it seemed possible to attach to any Scripture in support of his views of the "plan of salvation."

Then arose a class of Bible readers burning with expectation of the near return of Christ, who left the ranks of theological readers, whether of Church or Chapel, to abandon most of their conventional positions; and this in connection with the emphasizing of "dispensational" differences, which grouped the various parts, or topics of Scripture, according to their Christian and heavenly or their Jewish and earthly bearing: the result was that such Christians, more or less, abandoned Tradition and Creeds, from which the Spirit of God, it was believed, would deliver His children. These Bible readers still uphold adherence to the Supernatural in full extent, and, accordingly, believe in Miracle and Prediction.

No sooner, however, had the voice of those who condemn "system" been heard than the prevalent methods of German theologians began to gain acceptance in this country: these have now dominant popularity amongst people of superior education of whatever "denomination." In particular, intending clergy and ministers receive their training from teachers imbued with these views, such arrogating to themselves the claim to be "historical" students of Scripture, who are bent on the dispersal of the mists of error which encompass others. They resemble those last spoken of alone in the fact that they abandon theological tradition. In all other respects, and notably in denial of Miracle and predictive Prophecy, the third and fourth schools of Bible readers are separated as East from West. Those who emphasize the human side of the Bible are usually spoken of as "higher critics,"* and differ amongst themselves mainly as they are more or less devout, that is, exhibit to any extent the virtue

* To whom truckle some unfaithful Jews, *e.g.*, Mr. Montefiore in his "Hibbert Lectures." We could wish better of one not without pious sentiment, as shewn in his book on the Psalms.

of trembling at God's Word. One of the middle-aged exponents of the general theory was nurtured in "recovered truth," and has been spoken of by a German friend of the present writer as having been most helpful spiritually to a son of the latter whilst they were fellow-students at the University of Leipzig; and one of the older and most distinguished of the leaders has owned to the writer his having himself undergone the great spiritual change, whereby any of us can pass from darkness to light. On the other hand, some of this school exhibit only love of reputation for learning, and will tolerate any amount of worldly living, so that in such a heterogeneous set many-sided influence is exercised, and persons who really love Christ are attracted alongside of others of fleshly mind. The least advanced, however, live in an atmosphere of thought far removed from that of the least intelligent of the section of Bible students representing "recovered truth"; for these last, at any rate, will be found to resent any dishonour done to the Divine element in the Bible, however feebly themselves adorning the doctrine of our Lord and Saviour: whilst those with whom we have compared them do but care to vindicate the human element, their appreciation of which knows no bounds. It is now easy to understand the readiness with which an article in a much-read English periodical by Professor Harnack, of Berlin, has recently passed without protest, although it flouted rejection of the Supernatural which, he says, scientific Theology has nothing to do with. Already in 1892 the present Bishop of Winchester, when Hulsean Professor at Cambridge, could safely issue a book on "The early narratives of Genesis,"* in which a son of the revered first Bishop of Liverpool—one of whose charges was taken up with a protest against the whole system—could lay down that the writers of the Bible were left to their own unaided faculties for the record of whatever is within the range of ordinary investigation. Such a principle has only to be accepted for the admission of any amount of mistake on their part all through the Bible. †

* The book teems with assumptions, of which no proof is offered.

† Dr. Mason, lately Lady Margaret Professor of Divinity at Cambridge,

Our readers will in general doubtless feel, as do the less wanton of the Critics, "that all religious knowledge is only truly such when it is rooted in a religious spirit." Such, to his credit, was the temperate position taken by Prof. Heinrich Ewald, of Göttingen, who has had many admirers in this country. One must have the spiritual cast of mind, and be in sympathy with the writers, if the Bible is to be understood. No one will deny that Luther went a long way towards satisfying this test. But it is to the Saxon reformer's free treatment of Scripture that modern Germans have appealed in vindication of their methods, just as they, and the English writers with them, appeal to the example of the, in many respects, excellent Grotius for the limiting of prophecy to history.

The evangelical use of allegory and types, it may be admitted, has often been inordinate and wild. Nevertheless, the Higher Critics are prone to put a strain on their historical method of interpretation which it will not bear. There are, we would own, cases in which it is useful and really helpful, such as Deborah's deplorable exultation in Jael's treachery, which serves as an Old Testament illustration of a particular kind dealt with by the late Canon Mozley; and the very unlike example, intellectually as well as morally, of the Apostle Paul's different first conception of the second coming of Christ, when he wrote to the Philippians, from that which he had when he addressed his letters to the Thessalonians—a case often urged by the objectors. The Apostle, speaking of his prophetic gift, says that, as far as man's mind is concerned, the scope of the utterances is "partial" (1 Cor. xiii. 9), as must have been the case with the Old Testament prophecies, which we are told in 2 Peter are from the purely Divine point of view not to be interpreted by one isolated incident or set of ideas. Joel's prediction quoted by Peter at the first Pentecost after the Lord suffered is a familiar case in point, which guides

substantially orthodox, speaks of "Discrepancies—perhaps mistakes—in the Synoptic Gospels" ("The Faith of the Gospel," p. 255). To impute positive mistakes, otherwise than in regard of copyists, with names, numbers, &c., is altogether inadmissible and deplorable in those who should be bulwarks of faith.

for other Old Testament prophecies. Unhappily, the Critics can find no proper place in their vocabulary for Paul's "in part." With such limitations as they seek to impose, there can be no true progress—a thing that they aim at promoting*—no scientific fulness, no sufficient accuracy. When they cannot explain anything according to their system, they may fairly be expected to own their ignorance; but no, they take refuge in the "ideal." Like scribes of old, some of these at least, with the "key of knowledge," will neither themselves enter in nor allow others to do so, and the kingdom, accordingly, has still in our day to be taken by force. Not that all these scholars are consciously engaged in wanton unsettlement of God-given convictions: some of them conceive that they are doing God service, that their work is a "breathing of the Spirit," as one who is prominent has said to the present writer. Amongst such are compromisers, especially those who will tell you that they retain an "open mind"—sadly dubious attitude in many connections at the present day among Christians. Those who take the bolder line are accounted "authorities"—a sort of satire on the multitude of candid Jewish souls who once found in the Lord's utterances that which they missed in the accredited scholars of the day. He and His Apostles alone have pronounced the word which should decide us (1 Jo. iv. 6), separated from them, as we are, by nearly 2,000 years.†

One great drawback in usual defence of the Scriptures has been imperfect equipment for the task on the spiritual side: men have not "held a straight course ‡ in (A.V., 'rightly dividing') the word of truth" (2 Tim. ii. 15); their own standpoint has not furnished material for effective reply. The late Prof. Theodore Christlieb, of Bonn,§ lamented to the present writer that all the,

* Although it is difficult to see how those can do so who make everything of the past and nothing of the future.

† Avoiding by paths, or speculations.

‡ See Heb. xiii. 8: "Jesus Christ, the Same (an Old Testament Divine name) yesterday, *to-day*, and for ever."

§ Author of "Modern Doubts" (T. & T. Clark's Foreign Series).

even the better "Lives of Christ" are marred by compromise, originating in lukewarm acceptance of spiritual truth; we may add, inacquaintance with it. In England, we have a "Right Rev. Father in God" * saying that it becomes ever more difficult to defend the Bible apart from reliance on the Church: this is a position that we trust all our readers can intelligently refuse, as it makes Bible and Church stand and fall together, and does but illustrate the confusion of superstition with faith.

It is no longer the Old Testament alone assailed; the seed sown by Baur of Tübingen, bears fruit in English treatment of the Gospel narratives. The "kernel of truth" which those are in search of who discard Apostolic teaching, whilst inquiring what the Master said, and, of course, putting their own interpretation on that, is preferable to what His earthly companions (to say nothing of Paul) have written. Men and women of higher culture, we are told, now accept only the morality, not the doctrine, of the New Testament. Strangest of all, the self-emptying of the Lord spoken of in Phil. ii. is now used against the finality of His earthly utterances; and men venture to maintain that in such matters as the authorship or dates of books of Scripture He did but share or endorse the common notion of the Jews. In keeping with all this dishonour to Christ, is the question now raised, and recently before the two Houses of Convocation, as to the Virgin Birth. The offenders are clergy and ministers, some of the latter being teachers at Divinity Colleges. The system of "orders" used to be considered as securing "guarded teaching," but writer and reader may account themselves happy if outside such a "cage of unclean birds."

If we regard Academic circles, we find both the old English Universities, by the official teaching they supply, leavening Churchmen. Then the London Nonconformist Colleges follow suit; and Edinburgh University and Free Church Divinity Hall provide like fare for those who acknowledge the Westminster Confession of Faith. Is it any better with congregations? Well, if the Wesleyans have to grieve over the lapse of their Professor

* Bishop Gore.

Agar Beet, the Congregationals have to tolerate Dr. Horton, and the Baptists Dr. Clifford, the militant representative of the modern Nonconformist conscience, smarting under fetters to its social and educational development. The chief pastor of Romanists has first issued a circular letter standing up for the Scriptures against the Protestants, and next appointed a Commission to inquire how far his children may dally with the evil! The Unitarian position on the Bible has ceased to be peculiar to members of that denomination, who now claim that there are leading men in all other communions Unitarians in all but name.

How is it with the "reading public"? Many revel in the satisfaction given to what religious instinct they have by the novels not merely of men, such as Mr. Hall Caine, but of women, such as Mrs. Humphrey Ward and Miss Corelli. London daily newspapers, like *Scottish*, find it "pays" to supply intelligence from and for "the Religious World." So far the lower plane of reading. What about that in which the men and women in cultivated society engage? Twenty years ago, when the present writer issued his "Outlines of Old Testament Study, Historical and Critical," there were but few books people could even pretend to have read that would materially shake the sentiments which they derived from early training. Bishop Colenso's volumes on the Pentateuch, "Essays and Reviews," and Prof. Robertson Smith's "Lectures on the Old Testament in the Jewish Church,"—these were read by the few, and perhaps Oort and Hookyaas's "Bible for Young People" by a dozen persons outside Unitarianism, of which it had a too manifest flavour. Now every week, one may say, some fresh free-thinking work appears. In a diluted form you meet with the system in manuals designed for Secondary School Teachers, such as Miss Bramston's "Dawn of Revelation," and in those prepared for school examination candidates (beginning with the Cambridge Bible series). Church people will in their lounge look through Prof. Driver's "Isaiah," in the "Men of the Bible Series," if not his "Introduction to the Old Testament," written for students in Theological Colleges, yet within the comprehension of any

Seventh Standard elementary school boy or girl; or if these do not whet the appetite enough, will take up "Lux Mundi," the Essays for which Canon (now Bishop) Gore made himself responsible before both God and man. In default of relish for that, a present-day reader with "Protestant" sympathies may feel attracted to Dean Farrar's book on "Daniel," which will leave him wondering whether there is really any difference between the Bible and other books. If he next takes up Otley's "Short History of the Hebrews," he will not regain confidence.

What can a Nonconformist do? He will find, if of studious habits, in a "Biblical Introduction" by Professors Bennett and Adeney, a guide to ecclesiastical free thought from Genesis to Revelation, and, if content with popular writings, in Prof. Adeney's "How to read the Bible," how Sunday School teachers are shewn the way of reaching the minds of children with the new ideas. Others, after listening to a Gospel address at Hampstead Congregational Church, may go on to read the minister's book on "Inspiration." America tells a scarcely sadder tale with the works of Briggs, Abbott, Gladden, and Porter. The writers of both countries have combined in the preparation of such books as the "Polychrome Bible" and the two huge Encyclopædias issued by T. and T. Clark, of Edinburgh, both just completed.

We will set forth a few of the leading, some at first sight harmless, principles that run through the least offensive of such works:—(1) One common canon to which you must subscribe if you coquet with the system is that, not the writings, but the writers of the Bible are or were inspired. (2) You must—and this is specious—rigidly refrain from putting "new wine into old bottles": abjure, for instance, any expression of Levitical sacrifices in terms of Christian doctrine. (3) Do not read the Bible through another's spectacles;* this, of course, being recommended when you have already made some progress in

* On this point one welcomes the words of Canon Mason, above referred to—"Each Christian is bound to think for himself in the spirit of the Bereans" (Faith of the Gospel, p. 260).

critical ideas, and have no remnant of "tabula rasa" about you. (4) Above all, be *sane* in your interpretation: for instance, have nothing to do with inquiries into the Second Coming of Christ. These and other grave counsels will find illustration successively in a glance at the main sections of the Book.

The Pentateuch.—Opening the Bible, you are drilled in a system of scissor-clipping, every bit of every chapter being cut up into fragments from old sources that have been put together by editors who met with different names of God, which are now conceived to have merely a human, not a Divine significance. The divergent views of Priest and Prophet meet in this digest of documents, spreading over many centuries, and derived from Pagan as well as Hebrew sources. Most of Genesis, you are told, was put together in the days of the kings of Israel and Judah; chh. xix. 1—xxiv. 8 of Exodus, or "Book of the Covenant," are allowed to be ancient; Leviticus belongs to the Exile; Numbers is also largely the work of later priests; whilst Deuteronomy, according to the latest fancy, came soon after the historical parts of Exodus and Numbers. Elijah is conceived not to have known it, for he gave encouragement to worship of Jehovah at the "high places," which this book condemns.

Historical books.—The books of Kings show the hand of editors imbued with the prophetic, Deuteronomic spirit; their accounts are, of course, contrasted with those in Chronicles, prophetic and priestly, the latter prevailing in Judah.

The Prophets.—Here the leading principle is to take the primary sense of everything and to abide by it; for example, the prediction of the child Immanuel in Isa. vii. 14. Prof. Driver, in his popular book on this prophet, insists on a historical ground-work everywhere. In this way much Messianic prediction is wheedled away. The element of truth in this idea is that the prophets were preachers to their own generation, just as were the Apostles of the New Testament. All true ministry has a special objective, but that does not necessarily exhaust it. The Church might have been

saved much doctrinal controversy if teachers had but considered whether there was any practical need to be met by what they put forth. Truly divine instruction is addressed to a particular moral condition. Thus it is known that when the Johannine Epistle to Pergamos (Rev. ii. 12) was written, there was actually a Satanic association having its headquarters in that city. Now, such a part of what the Critics call the Second Isaiah, as ch. liii., they know does not fit the situation in the exile ; so, rather than confess that the theory breaks down, they fall back on the fancy that the sufferer is Israel as a nation,* simply cribbed from the Jews, who started that idea when Jerusalem was destroyed by the Romans. The more candid scholars, one of whom is the Oxford Professor of Hebrew, allow that the inspired thoughts are, to quote words of the Nonconformist scholar Adeney, " too great for the events with which the prophets connect them " (" How to Study," &c., pp. 86f.). It is common ground for all readers that the prophets did not expect the fulfilment of their utterances just as believers now look for (see, however, 1 Pet. i. 10-12).

The *Psalms*.—Here, through old association in thought of these Scriptures with the Church and subsequent abandonment of the idea of predictive element, arise many vagaries, with disclosure of much lack of ability to edify, on the part of Critics. Even a moderate man like Adeney remarks on the imprecatory Psalms (*e.g.*, 109, 147), that " the honest thing to say is, that these words (137 : 8) should never have been written." One might as well say the same of the Lord's words in Luke xix. 27, which are recorded by the Evangelist who specially sets forth grace. People who live in glass houses should not throw stones. These scholars insist on the importance of attention to the setting of a Scripture ; but they have much to learn about this themselves, and nowhere more than in the Psalms, of any knowledge of the dispensational and future bearing of which they are quite innocent.

* What is this but allegory run mad ?

The *Gospels*.—Here the Critics exercise their imagination to the utmost. Little do any of them enter into the different design of each Evangelist under the hand of God. Different arrangement of materials, and difference as to what is given and what is omitted, perplexes them so much that you have no end of theories as to common tradition, use by one Evangelist of the work of another, and so on. What is enjoyed by simple believers imbued with spiritual discernment, is as the mountains in the moon to our Critics. Where Adeney speaks of the importance of context, he, oddly enough, uses as illustration the word "generation" in Matt. xxiv. 34, and impeaches the wisdom of those who take the passage at all of something yet future. We must turn the tables upon him: there is ample evidence of the word being used for character as well as time. If our reader err here, we may assure him that he will do so with Lexicons of Hellenistic Greek. Dean Alford (against De Wette) refers to xxiii. 36, cpd. with v. 35, and to xii. 45, which is decisive, were not also xvii. 17. There is comparatively little in the passage of Matthew to which the Roman destruction of Jerusalem would answer. The teaching of the "historical Jesus" is being used to the depreciation of that of His Apostles. But see Lk. x. 16.

We have carried the method far enough into the Bible, without proceeding to Epistles and Apocalypse, to afford the reader a clear idea of critical positions in general. What, it may be asked, is being done to meet all this scepticism? First of all, Christian workers, who engage in the healthier exposition of the Word, are giving ever increased attention to the study of unfulfilled Prophecy, and exercising some of the "sanity" which the Critics themselves fail to use up in finding more reasonable interpretations of Scripture than the negative school attain to. Not all representative men in any religious system of Reformed Christendom have bowed the knee to this miserable Baal. Thus in the English Establishment the venerable Bishop of Gloucester* remains firm, as

* Author of "Christus Comprobator" (Christian Knowledge Society).

does also his brother of Durham, who is outspoken.* A League for the defence of the Bible—if such a thing is needed!—has been formed on, of course, undenominational lines. Upon this we do not care to dwell, but we desire to call the attention of our readers to a recently published work of 600 pages, by Mr. William Kelly, † entitled, “God’s Inspiration of the Scriptures,” which is the ripe fruit of sixty years’ study of the Bible, not merely with equipment of scholarship, but on the lines of spiritual understanding, which is the great desideratum for the higher Critics. After an introduction and chapters on “Divine Authority,” “Apostolic Doctrine,” and “The Human Element,” the whole of the books are taken seriatim under the heading of “Divine Design.” We will here survey his treatment of well-known difficulties.

Following a review of the Elchistic and Jehovistic documentary theory, we get remarks on parallel accounts and repetitions; on the threefold cord of Revelation, Inspiration, and Spirituality (1 Cor. ii. 10, 13); application of 2 Cor. x. 12, and 2 Tim. iii. 16, which is thoroughly developed; and criticism of speculations as to degrees of inspiration.

(To be continued).

* As in his Preface to, Sir R. Anderson’s “The Bible and Modern Criticism” (Hodder and Stoughton), a book to be read and re-read.

† Author also of a learned little book entitled “In the Beginning,” prized by the late Archbishop Benson. Both works are published by Weston, 53, Paternoster Row, E.C.

SCOPE OF THE GOSPEL BY JOHN.

The scope of this Gospel is beautifully shown in ch. iii. verse 16, in which occur the words, "loveth," "world," "believeth," "life." And from the following table we see the use that is made of these four words by John, in comparison with the other evangelists:—

	Matthew.	Mark.	Luke.	John.
Love... ..	12	5	15	56
World (<i>Kosmos</i>)	9	3	3	79
Believe	11	15	8	99
Life	7	4	6	36
	—	—	—	—
	39	27	32	270

Yes! John iii. 16 is the keynote of this Gospel.

Then the wondrous conversations with Nicodemus and the Samaritan woman, and the marvellous discourses in chapters v. to viii, and x., and the address to the disciples on the night of the betrayal, chaps. xiv. to xvi., followed by the prayer (the Lord's prayer, indeed!) of chapter xvii., are all on such large lines of grace and truth, that, as we read, we bow in adoration, in the consciousness that these things were written "that ye might believe that Jesus is the Christ, the *Son of God*: and that believing ye might have life through His name," chapter xx. 31.

Anon.

AN INTERESTING INCIDENT.

Reville, the advocate of French Rationalism, says: "One day a question was raised in an assembly what book a man condemned to life imprisonment would best take with him, and from Roman Catholic, Protestant, Philosophers, and Materialists, came alike the one reply, to which all agreed,

THE BIBLE."

NOTES ON THE TABERNACLE.

The Tabernacle was set up in the Wilderness on the opening of the second year of the deliverance from Egypt (Exod. xl. 2). It existed for about 500 years, when it gave place to the Temple (1 Kings vii.) The only vessel common to both structures was the Ark, which was transferred from the Tabernacle to the Temple.

When the Tabernacle was finished the glory of Jehovah so filled it that Moses could not enter into it (Exod. xl. 34). When the Temple was completed the glory filled the house "so that the priests could not stand to minister" (1 Kings viii. 10, 11). When the new and spiritual house, composed of living stones, was formed, then the Spirit filled it, and instantly every heart was stirred and every tongue eloquent in expressing the wonderful works of God (Acts ii.)

The Tabernacle was for the Wilderness ; the Temple for the land. A temporary and travelling condition is intimated in the former ; a settled and permanent state is intended by the latter. Thus the staves of the Ark, signifying its travelling character, were not to be removed from it (Exod. xxv. 15) ; whereas when the Ark was transferred to its appointed place in the Temple, the staves were drawn out as no longer needed, for the journeys of the Ark were over (1 Kings viii. 8).

We do not regard the Tabernacle as typical of the Church—the house of God, but rather as bearing testimony to Christ who tabernacled among us (John i. 14). It is also in its various parts a figure of the heavens : the court, what is outside, the world ; the holy place, the heavenly places ; and the holiest, the immediate presence of God.

The materials required for the construction of the Tabernacle were collected by the free will offerings of the people. There was no compulsion (Exod. xxv. ; xxxv.) The motive-spring was the enjoyed grace of Jehovah. Bazaars, and other questionable methods of collecting money were not resorted to in these days. The willing-hearted gave as their spirit stirred them up, and the wise-hearted wrought in the work voluntarily and intelligently.

Then there are three chapters of 98 verses giving full and precise instructions for the erection of the Tabernacle (xxv., xxvi., xxvii.), and three chapters also of 98 verses shewing how fully and faithfully these divine instructions were carried out (xxxvi., xxxvii., xxxviii.)—three chapters of *command* and three chapters of *obedience*.

In the detailed description of the Tabernacle, the sacred historian commences from *within*, describing separately the Ark and the Mercy-Seat (Exod. xxv. 10-22) in the holiest. Then the vessels in the holy are detailed, with the exception of the Golden or Incense Altar (verses 23-40); next, the Tabernacle itself, with its curtains and coverings and boards; its dividing veil and door are minutely described (chap. xxvi.) Finally, the Brazen Altar, and the Court with its pillars, sockets, hangings, and gate are delineated with an exactness equal to any part of the holy edifice. But, again, we have an omission of an important vessel which stood in the Court. We refer to the Brazen Laver. Now the two omitted vessels, namely the Golden Altar and the Brazen Laver, were pre-eminently priestly vessels—none but priests could use them—hence the description of them (xxx.), comes *after* the institution of the priesthood (xxviii.; xxix.), and rightly so.

As to the general construction of the Tabernacle we shall begin from the outside, first looking at the Court (xxvii. 9-18). The Court was 100 cubits, or 150 feet in length; and 50 cubits, or 75 feet in breadth, that is 18 inches to the sacred cubit. There is considerable diversity of opinion as to the English measurement of the cubit, but it is not a matter of importance, and does not involve any moral teaching whether it is 18 inches, or 21 as others understand it. The civil cubit was a few inches longer.

One hundred cubits (150 feet) of fine twined linen were suspended on 20 pillars for the north side of the Court, and the same for the south side. These pillars were of shittim-wood, although not expressly stated. The only other materials of a hard nature were brass, gold and silver. The pillars were not of brass, as Exod. xxxviii. 29-31 shew, nor were they of silver, for that metal was only used in the upper and ornamental parts,

whilst gold was employed in covering the boards of the Tabernacle, and in the construction of certain vessels inside, but not in the Court. These pillars of shittim wood rested on sockets of brass. The linen hangings were suspended by hooks of silver, while the fillets, or connecting rods, were also of silver. Between the pillars there were five cubits of linen hangings.

On the west side there were ten pillars, each supporting five cubits of hangings. On the east side, in the centre, stood the gate of the Court, termed a "door" in Num. iii. 26, formed of 20 cubits of fine twined linen suspended on four shittim-wood pillars; while on either side of the gate were three pillars, supporting 15 cubits of linen—five for each pillar.

Thus on the north side (the right hand) were 20 pillars; on the south side (the left hand) 20 pillars; on the west side 10 pillars; and on the east 10 pillars—in all 60 pillars of shittim-wood.

Wrought into the texture of the linen forming the gate were three colours—blue, purple, and scarlet. These colours were also seen in the door of the Tabernacle, in the separating veil, and in the beautiful curtained roof of the Tabernacle. The colours are named about 28 times, and always in the same order. What a story of Christ all this tells to our hearts! These things and colours only yield their meaning and value to one Name—to one Person, CHRIST.

The shittim-wood, sets forth the incorruptible human nature of the Lord (Luke i. 35). The pillars, His stability and firmness as man. The linen, His righteous character. The sockets of brass were unseen, signifying His ability to sustain Divine judgment. The silver the grace of God in providing atonement by Christ's most precious blood. The blue tells of His heavenly character and origin, the purple reminds us of His sufferings and death, whilst the scarlet proclaims His coming glory in connection with the earth. Christ is the gate and door of the Court. On the four sides of the Court the righteous character of Christ towards the world was expressed, and of this the four Gospels are the witness.

The gate by which alone any one could enter faced the outside-

world with its typical teaching of Christ in the three colours—His history as come from heaven, His suffering path down here, and His future glory. The hooks, chapters, and all else unfold in precious detail something of Christ. The Old Testament is God's picture gallery.

The door (admission) or the gate (judgment) of the Court was 20 cubits in breadth by five in height—a hundred cubits in all. The *same* quantity of fine linen formed the door of the tent, and the *same* quantity the veil—three doors in all. First, the door into the Court; second, the door into the Tabernacle; third, the door into the Holiest. As a sinner, the person went through the gate or door of the Court to approach the Brazen Altar for acceptance and forgiveness. Then the priests passed through the door of the Tabernacle to worship at the Incense Altar. Lastly, the high priest only once a year went through the veil into the holiest to offer incense and sprinkle the blood to effect Atonement. Those three doors exactly faced each other, and each, need we say, spoke of Him who said, "I am the door." Each door had the same colours displayed—blue, purple, and scarlet—only the veil, or third door, had in addition Cherubim wrought in it. The first and third doors were suspended each on four pillars; whereas the second had *five* pillars. If we are to be introduced to Christ within—Christ in heaven—we must turn to the Epistles, the work of *five* writers, and as the result, moreover, of the *five-fold* ministry given by Christ ascended (Eph. iv. 11).

How full! How exact! How blessed are those unfoldings of Christ! Those picture lessons are redolent of Him whose name and worth is the testimony of all Scripture.

We now approach the Brazen Altar, fully described in the first eight verses of chap. xxvii. This Altar was the basis of the Levitical system, and has its force and signification only in Christ Crucified on the Cross. On the north side of the Altar the sacrificial victims were killed by the offerer (Lev. i. 11). On it the various prescribed parts of the sacrifices were laid and consumed as a sweet savour to Jehovah. In the case of the burnt offerings (Lev. i.) and peace or communion offerings (iii.), the

officiating priests *sprinkled* the blood round about upon the Altar, but in that of the sin offerings (iv.) a deeper, more intense, and fuller action of the blood is called for. In these latter the blood is sprinkled before the veil, then put on the horns of the Golden, or Incense Altar, or on those of the Brazen Altar, according to the nature of the case, and the rest of the blood *poured* out at the bottom of the Altar. Then two lambs were to be offered daily on the Altar—one in the morning, the other in the evening (Exod. xxix. 38-42). These burnt offerings were to be accompanied by a flour offering, with equal proportions of oil and wine. Thus God would have daily prefigured before Him the life and death of His Son, while our joy (wine) consequent thereon, is ever in exact ratio to the Spirit's action (oil).

The Altar was four-square: a world-wide aspect and application surely, as the cross undoubtedly is. It was five cubits long and five broad. Its height three cubits, the Mercy-Seat just half that. It was made of shittim-wood, the only wood used in the construction of the Tabernacle, and covered over with brass or native copper. It was made hollow, and half-way down there was inserted a network of brass, on which were placed the sacrifices. Its four horns were also of brass, to which the animals were bound by cords (Ps. cxviii. 27). The Cross, like the Altar, may be distinguished into two parts—Christ as the martyr suffering for righteousness (Ps. lxix.), and Christ as the victim agonizing for sin (Ps. xxii.) The crucifixion of the Lord was commenced at the third hour (9 a.m., English time), and finished about the ninth hour (3 p.m., English time), thus fulfilling the type of the morning and evening sacrifice. These six hours, like the Altar with its two parts, may be distinguished. The first three hours were mainly characterized by man's infliction of suffering; the second, three hours of darkness were specially marked by the endurance of Divine wrath on account of sin.

The five cubits of righteousness held up to view between the pillars round the Court, prove in type what is doctrinally stated in Rom. iii., "there is none righteous, no not one," but our

failed responsibility to be that, *i.e.*, righteous, is answered in the five cubits, of judgment borne by another for us. Righteousness in life expressed in the five cubits of linen. Righteousness in judgment shewn in the five cubits in the Altar. Judgment borne according to responsibility. The various accessories to the Altar as basins, fire-pans, and hooks express how needful and thorough was the judgment.

We now approach the Laver (xxx. 18-21), which was made wholly of brass—neither shape nor size are given. It was made from the highly polished brazen mirrors of the women assembling at the door of the Tabernacle (xxxviii. 8). It stood between the Altar and the entrance to the Tabernacle. The necessity for the service indicated by the Laver is apparent from the repetition of the threat “that they die not” (xxx. 20, 21). The Laver was filled with water. *Blood* on the Altar. *Water* in the Laver. In the use of the former is signified the necessity of Christ’s death to meet our ruined responsibility as God’s creatures—our sin, our guilt; in that of the Laver is expressed practical holiness, and its imperative need if God is to be served and worshipped. It refers to the constant application of the Word (the water) in all and every relation to God which a believer sustains. The Altar was for the sinner; the Laver for the priests—this latter *all* believers now are (Heb. x. 22; 1 Peter ii. 5, 9). Hands and feet—service and walk—were to be washed ere service at the Altar, or worship within, could be entered upon. The priests had been already washed all over—an act not repeated. The Laver does not, therefore, teach the necessity of the new birth, but rather that service and worship must be characterised by holiness in life: a holiness measured by what Christ was as a man here on earth. Christ personally was the Laver; the water, the Word as pointing to Him. In the Laver there may be an allusion to the feet washing of John xiii., but it must be borne in mind that the Laver points to a service which we are to do for ourselves; whereas John xiii. refers to a service which Christ does for us. There was no wood in the construction of the Laver. It is Christ viewed simply as a Divine Person here below, the standard and measure for His people. The Altar has done its work perfectly

and permanently, having cleansed the conscience for ever, hence there is no return to it. To the Laver there is.

(To be continued, D.V.)

BE RIGHT WITH GOD.

The great underlying truth of Christian life is to *get* right and *keep* right with God. In pressing this upon our readers we have no thought of a sinless state or "perfection," as it is termed. It is said that Wesley, that great and good man—better than his doctrine—came across numbers of people who took the high ground of being in a state of holy perfection, so that they could not, or would not sin; but he tells us that not one out of every thirty kept right, and happy to the end. But what we desire for ourselves and readers, is the conviction wrought in the soul by the Holy Ghost that God is with us, and that we are right with Him. The application of this in every day life is a serious thing, and calls for much searching of heart and examination of one's ways and thoughts.

1. Are we right with God as to the *past*? God can alone be known through His written Word. We look back upon our past life with shame. "All have sinned." Now it is only God that can set us right with Himself, and He has done that through the revelation of the glorious truths contained in John iii. 16. Own yourself a sinner; take that place before God and at once He sets you right with Himself. Nothing between you and God is a grand position to be set in—no sin, no distance, and no cloud. Is this your happy place and portion?

2. Are we individually right with God in private life? There is much between the soul and God which no human eye can witness. There are sins within and sins without, known only to God. Now these indulged in must destroy the fine and holy temper of our souls, and hinder our walk with God. Are we right with God as to our state within, and right with God as to our outward walk? Each one must settle that for himself, but see that it is done. Tamper with evil and you destroy all

practical intercourse with God. We do not refer to a passing thought of foolishness which, of course, is sin, but to the indulgence of it in heart or life. Is there a sense of distance, of strangeness between you and God? If so, get it removed at once by confession, get right with Him. By all means and at all costs be right with God. Secret sin indulged, or a crooked path entered upon, neither pays in this life nor in that to come.

3. Are we right with God in the literature we read? We have no sympathy with the absurd statement, "You should only read the Bible;" nor should we advise you to act upon the remark made to the writer by the late eminent Mr. J. N. Darby. We were accompanying him to the railway station and carrying for him a large book. "What is this work upon?" we enquired. "O that is a German infidel work," adding, "I only read the Bible, and bad books." These latter, of course, for examination and exposure. *He* could do that without being specifically defiled; *we* could not. There are certain papers, books, and magazines which we used to read, but not now. If tired with study or otherwise, read a good biography, book of travel, or history. On no account read novels—the sentimental trash of the day, which is *ruinous to a walk with God* and ruinous to your mind. Avoid every sort of book or magazine, or amusement which hinders communion with God and destroys your taste for the reading of the Bible.

4. Are we each right with God in our ecclesiastical associations and fellowships? It is indeed a trying time owing to the multiplicity of sects and parties, and calls for much prayer, thought, and earnest study of the Word. But there is a path for God's people, and we believe it is marked out in these three main portions of the Inspired Word: 1 Cor. xi.-xiv.; Eph. ii. and iv.; and 2 Tim. ii. Let the conscience have full play in God's Word. There is no authority lodged in conscience itself. The authority is in God's Word, but the Word is meant to inform conscience, to guide it to a right decision, to enlighten it, and supply it with certainty in action. Are we each right with God in our ecclesiastical relations with each other? There is a growing spirit—which if not checked will work mischief—to make every

difference almost a ground for alienation, if not division, instead of forbearance and the exercise of love. Hastiness must not be mistaken for faithfulness. Are we right with each other? If we are not, can we be right with Him?

5. Under all circumstances and at all times walk before God and man with an *exercised* conscience. In the family circle this is most incumbent. Are you in the household what you are in the Church? What does your wife, family, and servants say of you? Do you walk with God *at home*? Feebleness in worship and service may often be traced to a lack of godliness in the home circle. Get right with God in all and every relation of life. Are you and God on the most friendly terms? Is the intercourse unrestrained, and free from effort on your part? And is it constant and maintained on a high level? May God lead to increased communing of heart as to this needful truth.

AN APPARENT DISCREPANCY CLEARED UP.

I was interested much yesterday in finding out how an apparent discrepancy between John and Mark can be reconciled. Mark says that the disciples were to go over the sea to *Bethsaida*. He never says that they reached the town, but landed in the district of Gennesaret, in or near it, I suppose it was situated. John writes that they were gone to *Capernaum* (Mark vi. 45, 53; John vi. 17); of course, Bethsaida and Capernaum were two different towns, though probably near. How then can the apparent discrepancy be cleared up? Josephus will help us, as he tells us that the land of Gennesaret was also called by the country people Capernaum. Hence it would seem that John referred to Capernaum, *i.e.*, the *district*, not the town, and this arrival in the land of Gennesaret would be the same as Capernaum. They reached the land of Gennesaret, which was called Capernaum.

C. E. S.

Chrysostom says: "The reading of the Scriptures is intercourse with God."

THE HIGHER CRITICISM OF THE BIBLE.

(Continued from July).

Coming to the individual books, we may note, by way of illustration, a remark (p. 112) on the obedience rendered by Noah to both the "Jehovistic" injunction as to sevens, and the "Elohistic" as to pairs of clean beasts and birds (Gen. vii. 5, 8), which the Critics imagine to be discrepant accounts. The alleged "disorder" of Exodus xxvii. and following chapter is answered by the separation required between that which relates to God's manifestation of Himself to man and the converse representation of man before Him (p. 128). The Levitical formula "Jehovah thy (your, his) Elohim" (iv. 22; xi. 44 c.) is used against the idea of a mosaic of prophetic and priestly narrative in the third book; whilst that of Azazel being a demon is characterised as illustrative of the low level of Rationalist and Ritualist intelligence alike (p. 136). The repetitions in Numbers are explained by typical instruction (p. 142). The characteristics of the much-wronged book of Deuteronomy are shown to be those of composition by Moses himself, against the criticism which would deny the identity of the stern law-giver with the hortatory prophet (p. 152). After exhibiting the Divine design in the intermediate books, that in Chronicles and Esther respectively is duly worked out, in reply to the slur cast upon each by the Critics. The book of Job is described as one that "no Jew of his own notion would ever have written or could ever have conceived . . . is anything but a religious drama, or epos, or philosophy" * as alleged (pp. 203-6). The writer goes on to explain the substance and order of the Psalms, "whose undercurrent is the sufferings of Christ (cp. note below) and

* What philosophy, we would ask, can there be in God's owing to Job at the close that he had spoken rightly of the treatment which he had received at the Divine hand, when Job complained that he had been hardly treated? The principle of suffering, through or in behalf of others, is characteristic of Hebrew representation of Divine government. It explains some difficulties in the interpretation of the Psalms.

the glories that should follow," and all referable to the successive incidents of the crisis of the last days (pp. 209, ff.) One has but to compare what is here said of Ecclesiastes with the supercilious remarks of Critics in general on that book, to feel how little some of these have learnt of the chief lesson of the book,—to find in God the centre for one's heart (p. 231). Next, dispensational light is used for an explanation of how it is that the key to Canticles was hidden and the Book "either lowered irreverently or elevated in error to a heavenly object" (p. 232). The sections on the Prophets are opened by a trenchant arraignment of the Higher Criticism for its impotence, already at Isa. ii., to establish a background of contemporary events. What had contemporary experience of hypocritical Jew or idolatrous Gentile to do with the announcement that only by judgment would Jehovah restore His people? (p. 234), and this in respect of a portion owned to be Isaianic? In the second division of the Book (xiii.-xxiii.), how explain, save by reference to what is still future, the prophet's beginning with Babylon instead of Assyria, which was not the *historical* order? (Prof. Driver recognises this difficulty). The sections assigned to a "Second Isaiah" have already been dealt with; yet "How," asks Mr. K., "honestly deny true, divinely given foresight, as to Babylon, Cyrus, &c.," in the light of the problem that confronts the Critics in ch. liii.? On Ezekiel he remarks that chh. xl., ff. are "ideal" enough for Christendom without any Higher Critics, so that their task here is a light one (p. 248). Mr. K. is naturally at his best when writing on Daniel, shewing the insufficiency of the acts of Antiochus Epiphanes (the Critics' stalking horse) to suit those parts of the Book which they connect with his treatment of the Jews. Their handling of ch. ix. betrays common confusion: the "desolator" and the "prince that shall come" are not the same person (pp. 271 f.) as some seem to think. Again, the "king" of ch. xi. exalts himself against every god, whilst the historical Antiochus E., as distinct from the "critical" nine-

pin, was a devout religionist of the Greek type (p. 275). * Under Zechariah the inquiry is renewed, "What circumstances among the returned remnant gave the prophet an existing groundwork"? (p. 296). The works of the various Critics, we suppose, must run through many editions before they will find a satisfactory reply.

Reaching the New Testament, and looking for help on the two genealogies of Christ, the reader would not be disappointed (pp. 302, f. and 331). Matt. viii. is selected as affording illustration of the way in which to meet the use made by Higher Critics of the different collocation of incidents by the Synoptic Evangelists (here Matt. cpd. with Mk.); the dispensational standpoint of the first explains his order (pp. 65, f. and 315). The disservice of Harmonists, who imagine "duplicates," is noted on pp. 316, ff.; and the useless speculation over "common documents," "general apostolic tradition," and "supplemental intention," is dealt with on p. 320. The slight put on the last twelve verses of Mark (see p. 329), the use made of Luke's motives for writing, which have been misconceived, are in turn criticised on pp. 329, f. (cp. p. 66). In the third Evangelist's account of the Temptation, the textual critics, it is noted, give up words (4 : 8) borrowed from Matthew, but people apparently do not notice how such omission confirms plenary inspiration. † The writer goes on in like manner to trace Divine design in the fourth gospel, concisely but forcibly. For the sections devoted to the Epistles, we will but call attention to the wholesome remarks on 2 Peter, discredited by the Higher Critics. As with Daniel, so with the Apocalypse, Mr. K. traverses ground very familiar to him (cp. pp. 547, ff. with page 82).

Such short survey may suffice for appreciation of the importance of this work. We proceed to touch upon some

* The use of Greek musical terms in Daniel may be referred to the age of the *lyric* poets, long anterior to Antiochus.

† We might add the critical omission of "which art in heaven" from Luke's version of the Lord's Prayer (11 : 2), which is of like significance.

points not taken up by the writer, which arise in connection with the claim made by the Critics to superior enlightenment, associated, as that is in the very ablest of them, with hopeless makeshifts.

(1) The so-called Law of Holiness (Lev. xvii.-xxvi.)—This the Critics would put after Ezekiel xl.-xviii. in order of date. Now, as compared with Righteousness, there is enough in Scripture itself to show that Holiness was the earlier factor in the development of the *Divine* character. “Righteous” (*tsaddik*) is used first of MAN (Gen vii. 1), long afterwards of GOD (Deut. xxxii. 4); whilst “holy” (*Kadosh*) is used first of GOD (already in Exod. xv. 11).* If your Higher Critics reply, “We regard Exod. xv. 11 as belonging to the time of the Monarchy,” our rejoinder is: That is still earlier than the date you *now* assign to Deuteronomy, which, according to your own showing, is on the lines of prophetic teaching, and this, as seen on both sides, is specially concerned with the development of God’s Righteousness (but see below under Malachi). The priests undoubtedly failed (from the days of Eli) to teach the people the Levitical precepts of holiness, as they likewise were unfaithful in respect of justice; so that Leviticus in one connection would condemn them as much as Deuteronomy in the other: in this we may understand any motive for the seclusion into which both books receded, and their rescue from it in turn by Hilkiah and Ezra. A similar veil was removed at the time of the Christian Reformation, when the whole of the Bible became for many an open book. One would suppose, had one nothing else to go by, from the critical picture of Leviticus, that there was nothing prophetic and hortatory about the Bible. The only thing to remark on is that what exists is reserved for the close (chap. xxvi.) What side of the Divine character stands emblazoned on the opening pages of the acknowledged

* The characteristics of Leviticus and Deuteronomy are paralleled in the N.T. by the respective key-words of Romans (ii. 17) and Ephesian (ii. 3.)

Isaiah (i. 4, vi. 3, &c.), no less than on the closing pages of a book to which the critical scissors have been so unintelligently applied (lxvi. 3, 17)? How according to *probability*—if we may use an accustomed weapon of the critics—were the people to understand the scathing rebukes of the unquestioned Isaiah, as they must have done no less than those of the “Great Unnamed,” without a conscience shaped by this “Law of Holiness”? Again, if we consult the last of the writing prophets, who came after, if he were not contemporary with, Nehemiah’s promulgation of the whole Law Book (444 B.C.), is it morally, not to say intellectually, *possible* to believe that he did otherwise than confirm the assurance, afterwards stereotyped by the men of the Great Synagogue, that “Horeb” for a prophet (iv. 4) meant the same as “Sinai” for a priest (Lev. xxv. 1)? Does not charge of profanity run through Malachi i.-ii.? Then, after iii. 3-5, in which unrighteousness finds place, we have a return to profanity at verse 8 as far as verse 15, which is succeeded by reverence, until in verse 18 iv. 3 comes discernment between specifically righteous and wicked; followed by the prophet’s appeal in behalf of observance of the Law in the form of “statutes” and “judgments,” for which compare the wording of Lev. xviii. 5, following “the land of Canaan whither I bring you” (v. 3). Is it not monstrous to suppose that priests of the day of Malachi (ch. ii.) were zealous for ritual in the sense of the Critics? You could only so think by playing a trick with your intelligence.

(2) Jeremiah vii. 22.—Critics of the Wellhausen school refer to this Scripture with triumphant assurance of aid lent to their pet theory. Cp. Amos v. 27, and wait a bit! The Old Testament, in the Book of Exodus itself, shall reply to this *coup de grâce*. But, first, the words of Jeremiah are not taken with the exactitude demanded of scholars. The day of redemption, were it spoken of in any secular work, would mean for these people, if unsophisticated, that the scene regarded was that from which redemption was effected.

Well, "sacrifice" was spoken of there, but it was the Lord God's message to Pharaoh, and not a command to His people (Exod. iii. 18). Now for the context of Jeremiah (vii. 23): "This thing I commanded them, Obey my voice," &c. The prophet refers to the later historical narrative connected with the period of their having reached Sinai. Here we have a curious example of the lack of "sanity" (begging Prof. Adeney's pardon) sometimes exhibited by persons who live in their literary workshops. Then, will Amos come to the critics rescue? Does not "common intelligence," which neither side can deny even in your "man on the street," can it not understand that the earlier prophet is denouncing Israel's neglect of Jehovah's "statutes and judgments and laws," which were not all concerned with ritual, "by the hand of Moses"? Does not the Apostle Paul, who was a "higher critic" with trained intelligence such as, if possessed by the prince of the moderns, would not put such to shame but would rather produce in him disgust of the system,—does not Paul tell us that Israel's failure was recorded for warning to Christians? Did not the early Church as quickly neglect it as the old Israel did the law of Sinai? Cp. the use made of Amos by Stephen in Acts vii., that is, by another, and a Hellenistic "higher critic," to whose guidance, as to that of the most advanced pupil of the distinguished Gamaliel, we would commend all our readers.

(3) 2 Sam. xxiv. 1, compared with 1 Chron. xxi. 1.—Here is a fair test for our English "Higher Critics," who are characteristically clergymen and ministers, unlike their German guides, who are usually "laymen;" that is, for men whose wrong-headed treatment of the Bible, instead of conciliating or silencing the rank unbelief of working men and others, does but lead the enemy the more to blaspheme, as the present writer learnt whilst residing near Chatham Dockyard, where Secularism does not throw down its arms before cathedral sermons close by. Let our honest countrymen offer a reasonable explanation of that of which they

make only a riddle. (*a*) Let any of them explain, in logical consistency with their theory of the composition of the books, how it is that the "prophetic" account puts down to God what was the source of David's failure, whilst the "priestly" account, which is conceived to be favourable to or apologetic of the Jewish Court, represents the king as in touch with the Evil One? (*b*) If the Reverend, Very Reverend, or Right Reverend gentleman himself fail to see the Divine design behind each narrative, invite him to pay more profitable attention to the like problem in the Book of Job (see above). (*c*) If you can persuade him to admit every-day experience into the solution, ask him if he himself has not now and again acted with a mixed motive.

(4) Jeremiah xv. 4, xxxi. 29, and xxxii. 18 (cp. Deut. xxiv. 16).—The doctrine of Divine retribution on the descendants of transgressors set forth in Exod. xxxiv. 7 is supposed by our "historical" interpreters to give way before the greater enlightenment represented by Ezekiel, with his principle of individual responsibility. If, however, the reader will compare the references to Jeremiah, he will find that there is no excuse for insinuating the least inconsistency between legislation and prophecy. First, Jeremiah, Ezekiel's contemporary, presents corporate responsibility; then, individual; finally, he reasserts the corporate. The two principles thenceforth are of concurrent operation, and as such are developed by Pauline doctrine. If the principle of individual grace, in the order of revelation, do not emerge from that of government applicable to the race, this at any rate is limited by grace, as a standing feature of God's ways. Jeremiah was not so influenced by Deuteronomy, as caricatured by the Critics, that he abandoned the Mosaic principle. Deuteronomy, as Ezekiel xviii. and xxii. ("blood"), does but speak of putting to death. We must keep distinct such things as differ; for example,

* Mr. C. E. Stuart seems to have overlooked this passage when he described Ps. xxii. as the only place in the Psalter where the Church is referred to "The Praises of David," (p. 166).

Exodus xx. and xxxiv. from Ezekiel. All that can fairly be said is that the prophets approximate to the New Testament doctrine, preparing the way for it.

(5) Psalm cxxxix. 15-16.—We select verses from a familiar portion of the Psalter, where the plain man might reasonably look to these critical lights for aid, to shew how powerless one and all generally are beyond raising difficulties. Several have tried their hand at expounding a Book so widely used in religious services and for purposes of devotion, but not one, any more than Rabbinical commentators, has succeeded in elucidating the passage. The reason is that they refuse the real key to it. The language of these verses foreshadow the Church, the members of which, of Christ's body, are gathered to Himself, when they "fall asleep" (cp. Matt. xvi. 18). What "sane" man could be satisfied with the "mother earth" explanation?*

(6) The Virgin Birth (Isaiah 7 : 14, cpd. with Matthew and Luke).—As mentioned above, this has ceased to have a merely academic interest, sad as such would always be, and is now seriously exercising the minds of those who are publicly entrusted with the control of "ministry of the word." You will hear men say, "Mark, John and Paul knew nothing of it," and the like. As though John, who came last as writer, and exhibits the Deity of the Lord Jesus to a richer extent than all others, or Paul, who speaks of Him as "born of a woman," and as having humbled Himself in coming from the heights of Heaven (Corinthians and Philipians) had not said enough of His unique humanity! Most Christians, as far as John's Gospel is concerned, would be satisfied, as was the late Bishop Lightfoot, with the conviction that the Incarnation and Virgin Birth are inseparable; whilst Luke's close association with Paul might suggest that, after the Evangelist's account, there was nothing for the Apostle

*Although the "mystery" of the Church is not disclosed in the Old Testament (Rom. xv. 25 f.), the roots of it are there from Gen. ii. 21 onwards.

further to say. What, then, about Mark? Why, it is precisely this Evangelist that the Critics in general think was the earliest writer of the four. What more reasonable, then, than to suppose that, during the lifetime of the Lord's mother, the circumstances of His birth Divine wisdom and propriety of human feeling combined to keep back? The perfection of the Bible, of course, lies in its fusion of Divine and human—a truism constantly urged by Critics, but feebly apprehended by themselves.

(7) The so-called "Accommodation of Jesus."—As with the blessed self-emptying of our Lord, so with the limitations which He chose should be put on His own earthly utterances, the ruthless, profane hand of man has been at work to abuse and pervert characteristics of His ministry to the earthly people, for the setting aside of features of the Old Dispensation which, so long as preserved in their integrity, restrain unbelief, and this in a Divinely perfect way. Now, when Higher Critics seek to brush aside the evidence afforded by the Lord's own utterances on the Old Testament, ostensibly in the same spirit as that in which believers recognise the relatively imperfect way, from a scientific point of view, in which natural phenomena (for example, the relations between sun and earth), *appear* to be spoken of in the Hebrew Scriptures, it must ever remain an inviolable maxim for all true-hearted disciples of Him who claimed to be the Truth, that He could not confirm what is false as to either His Person or His Word (see the Gospel of John *passim*). As far as any thought of reserve on His part is admissible (John xvi. 12), it extends only to "the temporary non-disturbance of the imperfect form of a higher truth, until ultimately the inner force of such truth should dispel the imperfect form of it." We have cited well-considered words of the late Prof. Schlottmann, of the same German University as the beloved Augustus Tholuck, rather than use any of our own which could not have the same value for a reader with sceptical tendencies. We may, however, say that precisely

where the Critics would have to look for the application of *their* principle of reserve, when the Old Testament writings are in question, it signally fails. This is said by one who for thirty years has been a reader of their works, scientific and popular alike. What they stoutly deny the Lord Jesus has emphatically affirmed. Bishops Ellicott and Moule have the unmeasured sympathy in this of thousands of Christian students who cannot occupy the same ecclesiastical boat as they, but honour their faithful attitude on this vital question. The Lord will reward such in His day.

An attempt has been made to provide a succinct, but it is hoped sufficiently clear and helpful, statement of the general issue at stake between Faith and Unbelief. The writer in taking leave of the reader will but commend to young or old alike, Old and New Testament sayings of a great prophet and a great apostle respectively, the golden words of Isa. viii. 20 and of Acts xx. 32.

E. E. W.

A FEW THOUGHTS ON THE TABERNACLE.

It is the colour of the wrapping for the brazen altar (Num. iv. 13, 14), on which were laid its vessels, which gives the teaching about the purple. I should view the Tabernacle as speaking of Christ, not of us. The boards of shittim, or acacia wood overlaid with gold, speaks, it would seem, of the Person of the Lord—human and divine—whilst the curtains with their colours give His history.

Very probably the golden altar also comes in, as connected with the priests, as you say.

The pillars of the court, I suppose, were of wood with sockets of brass, and the chapters overlaid with silver (Exod. xxxviii. 17).

Yes, the atonement money was to be used for the Tabernacle, and afterwards for the Temple (2 Kings xii.); the redemption-money was part of God's provision for the priest (Num. xviii. 15, 16).

C. E. S.

A LITTLE LEAVEN LEAVENS THE WHOLE LUMP.

A correct understanding of what these words mean, and the way the Apostle Paul uses them in his first Epistle to the Corinthians, is of great practical importance in view of the fact that an interpretation has been given which involves the most serious consequences, into the details of which we need not now enter.

It is evident that the Church at Corinth had been in communication with the Apostle, asking for instruction on matters they were in ignorance about, and from certain casual remarks he makes in his reply (1 Cor. iv. 7, 18, 19; v., 2-6) there was plainly a boastful spirit among them, hardly becoming them in view of the serious faults that there were among them, and particularly their having in their assembly such a notoriously wicked person, about which they seemed little concerned. Paul, however, gives them his plain judgment of the case (verse 3), and insists on a peremptory dealing with the offender (verses 4 and 5), and then he proceeds to turn the matter to practical account for the benefit of the saints themselves, and after gently rebuking them for their boastfulness, as not being comely, considering the scandal there was in connection with the presence of this wicked person among them, he proceeds to shew them the imminent danger they were in, saying, "Know ye not that a little leaven leavens the whole lump" (v. 6). Now clearly by the little leaven, the apostle means this *one* "wicked person" among them, and just as a little leaven in a lump of dough will certainly, sooner or later, leaven the whole, if it remains in it, so also this one sinner would lower the moral tone of the assembly and eventually corrupt them all, if he was not put away from among them, but to infer from what Paul writes that he at that time viewed the whole church as already defiled or corrupted on account of the presence of the wicked person among them, is to import a forced and far-fetched meaning into the words, "a little leaven leavens the whole lump;" and also to misunderstand the appropriate simile he uses, and at the same time

deprive his admonitory apostolic warning and teaching of its true value. To persist in retaining this wicked person among them, would work most hurtfully, and blunt their moral sense as to the gravity of sin and its deceitful working if unchecked. The parable of "The Leaven," in Matt. xiii. 33, helps us as to the meaning of a "little leaven leavens the whole lump." "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, *till* the whole was leavened." Notice here two things—(1) *the leaven* is not *the meal*, and (2) *the meal* is not *the leaven*. Then, again, leavening is a *process*, resulting from the *working* of the leaven in the meal, which requires time to effect. *The leaven* among the saints was there in the person of this wicked man, and Paul instructs the saints to put the *leaven* away, so as thereby to prevent its leavening the meal. If the whole church was already leavened or defiled, it would be too late and foolish withal, to talk about putting away *the leaven*, because the mischief was done, and the whole lump of meal was already leavened. And leavened bread could not put away the leaven, the salient point being to put away *the leaven* before the *bread* gets leavened. Evidently the apostle views the assembly as *unleavened*, and so morally responsible to put away *the leaven*, and this meant the putting away by the assembly of the wicked person, and so purging out the old leaven because they were unleavened. The presence of leaven in an assembly of saints was dangerous and an anomaly, and heterogeneous. The little *leaven* was one kind of thing, and the whole lump or new lump another, having nothing in common, the two being incompatible. *The sinner* was *the leaven*—*the saints* were *the unleavened bread*, and in order to keep themselves from being leavened, they must "purge out this old leaven," by putting away *the wicked person*. Suitably enough Paul compares this wicked person to leaven, because a *wicked* person is a person who is active in sin and disposed to do evil, just like leaven, its nature is active and diffusive.

From the way the apostle treats this matter, it is evident that he is applying to the assembly corporately his well-known teaching, as to how the saints should deal practically with sin

individually; when he speaks to such of the having put-off as concerning the former conversation *the old man*, which is *corrupt*, according to the deceitful lusts, and the being renewed in the spirit of the new mind, and that they put on *the new man*, which, after God, is created in righteousness and holiness of the truth, wherefore, PUTTING AWAY, &c. (Ephes. iv. 22-25; and Col. iii. 7-10). *The old man* here answers to *the old leaven*, and *the new lump* to *the new man*, and this is further confirmed when Paul adds, "For even Christ our Passover is sacrificed for us, *therefore* let us keep the feast, not with *old leaven* . . . but with *unleavened bread*." Now just as Christ is viewed here by Paul as personally the Passover Lamb, so the assembly of the saints at Corinth is viewed as corporately *unleavened bread*, and thus the Paschal Lamb (Christ), and the unleavened bread (Christ) make up together the feast of the Passover and the feast of unleavened bread, both which in the type (Ex. xii.) are closely joined together as one compact and complete feast. That *bread* may be viewed typically as the assembly of saints, is clearly seen from 1 Cor. x. 17. For *we* (the saints) being many are "*one bread*," one body, for we are all partakers of that one bread. Hence, "the wicked person" in the assembly at Corinth is not viewed as "*the unleavened bread*," but as *the leaven*, and as such to be put away, so that the *unleavened bread* (the saints) may not become *leavened* by the *leaven*. Exodus xii. also confirms this. Before partaking of the Passover they had to put away *leaven* (that thing known as *leaven*) from their houses. They are not told to put away bread, but that which would leaven the bread, viz., *leaven*. So the saints at Corinth were to put away *leaven* (the wicked person), which would leaven the bread (the assembly), so that they might keep the Passover with unleavened bread, *i.e.*, without the *leaven*, *i.e.*, this wicked person in particular, and all wicked persons in general.

W. L. P.

In Heb. ix. we have two aspects in which Christ may be viewed as offering Himself—1st, offering Himself *to be* a sacrifice (v. 14); 2nd, offering the blood inside the veil (v. 12).

PLAN AND ORDER OF THE AGES.

The dispensational dealings of God in the past and those yet future, form an important department of biblical study.

There is an order and exactness in the sequence of events, and in their groupings under distinct and divinely revealed principles, by which God directly or indirectly governs the race, which invests the history of the "ages" with intense interest.

In the divine, therefore imperishable records of Inspiration, the great chart of time is unrolled. Here facts are duly chronicled. Here the ways, actions, words, and thoughts of men are faithfully recorded; or, in other words, the history of the race is given us according to God. What a history! The impress of eternity is upon it!

Now in this divine account of man we have laid bare what no human pen could trace, the *inner* history—the principles and motives which govern men. The successive, varied, and probationary trials to which the creature—individually, nationally, universally is subjected, led to a growing development of his *moral* history which culminated in man openly declaring himself as the determined enemy of God in the rejection and murder of Christ. "But now once in the end of the ages (*i.e.*, their '*consummation*') hath He been manifested to put away sin by the sacrifice of Himself" (Heb. ix. 26, R.V.)

The past ages have completed their course, and now yield their rich and varied stores of instruction to us "upon whom the ends of the ages are come" (1 Cor. x. 11, R.V.) From *innocence* to *enmity*; or from the garden of *life* (Gen. ii. 7, 8) to the garden of *death* (John xix. 41) the finish or consummation of the ages centre in the Cross of Christ, for to it they all tended. What a wondrous meeting place! *There*, where the complete and utter ruin of man is openly declared, the boundless grace of God is as publicly manifested. *There*, the depravity and guilt of man is thoroughly exposed, *there*, too, the greatness and grandeur of God's salvation for all is witnessed.

The ages to come will have a history as sorrowful and humbling as those of the past. As the previous ones finished their

course in the rejection of Christ in *grace*, so those yet future will close their story by the rejection of Christ in *glory* (Rev. xx. 7-10). The *cross* (Heb. ix. 26) and *the lake of fire* (Rev. xx. 15) respectively close the past and future ages. How fruitful in lessons to us!

Characteristic Name.

ADAM.—I. INNOCENCE.—The period of innocence was a brief one; its salient features are described within the compass of eighteen verses (Gen. ii. 8-25). In a sinless state and in a specially prepared garden, Adam and Eve stood alone (Gen. ii. 8). Eden is not termed paradise save by poets and inexact theologians. The state and place being forfeited by sin there can be no return to either (Gen. iii. 24). Outside the garden and in sin the race commenced its sorrowful history (Gen. iv. 1; Psalm li. 5). *Scripture reference* Gen. ii.

CAIN.—II. CONSCIENCE.—From the fall to the flood—a dreary period of 1656 years of lawlessness and sin prevailed. Unbridled self-will was rampant, and the moral corruption universal. God left the race without promise to cheer or law to restrain. Man, however, had been supplied with conscience—God's inward, warning monitor. During the last 120 years of this dark and darkening, period God interposed with a combined testimony through Noah, of Salvation and Judgment (Gen. vi., vii.; Heb. xi. 7; 1 Peter iii. 20).—Gen. iii.-vii.

NOAH.—III. GOVERNMENT.—Magisterial authority and the first and fundamental principles of civil government for man as such, were committed to Noah after the flood; these principles ever remain in all their force. All governments and powers are responsible to God for the due maintenance of law and authority in their respective spheres. God in governmental dealing with man at large in judgment and in blessing, is the great characteristic of this period. This fresh beginning was founded on sacrifice (Gen. viii. 20-21).—Gen. ix.

ABRAM.—IV. PROMISE.—Owing to the universality of idolatry (Jos. xxiv. 2), Abram, himself an idolator, was called “out” (Gen. xii. 1) to head a new race (Rom. iv.); to commence anew, public testimony for God (Rom. xi.), and to become the source and channel of blessing to the world (Gen. xii. 2-3). God thus morally judged the wicked scene. “Now to Abraham and his seed (*Christ*) were the promises made” (Gal. iii. 16); to the former in Gen. xii., to the latter in Gen. xxii., in type, of course. Believers in all ages become “Abraham’s seed” (Gal. iii. 29), and can claim him as their father (Rom. iv. 11). —Gen. xii. ; xxii.

MOSES.—V. LAW.—The Law was given by Moses as a test and trial of mankind ; and its history and effects as exhibited in Israel have been faithfully chronicled for instruction in all ages. It proved a ministry of death and condemnation to Israel (2 Cor. iii.), as it also does to every individual soul quickened, but yet undelivered (Rom. vii.), not knowing that as Christians we are dead to *it* (verse 4). But the law is not dead. The law as a covenant existed from Moses to Christ (Gal. iii. 24)—an interesting period of about fifteen centuries ; under it the Jews became transgressors (Rom. iv., v.)—Exod. xix.

JOSHUA.—VI. THEOCRACY.—During the period of the Judges —about 450 years—(Acts xiii. 20) Israel was governed by Jehovah, but instrumentally by successive Judges—16 in all—raised up in various parts of the country. This dark period in Israel’s history brings into bold relief some striking instances of individual faith in God and traits of noble character. The sovereign grace of God to His failed and ever-failing people is also conspicuously displayed on the dark back-ground of Israel’s unbelief. Pre-eminently the “dark ages” of Israelitish history.—The book of Judges gives the dark picture.

DAVID.—VII. MONARCHY.—A new and important era in Israel’s history dates from her rejection of the theocracy, *i.e.*, of Jehovah as king and law giver, and in her publicly

Plan and Order of the Ages.

expressed determination to have a king like the nations (1 Sam. viii.) The monarchy—from Saul till Zedekiah, first and last kings—existed for about 500 years. Not Saul, however, the people's choice, but David was Jehovah's chosen king (Psalm lxxxix.)—The books of Samuel, Kings, and Chronicles cover this period.

DANIEL.—VIII. CAPTIVITY.—Ephraim or the ten tribes after existing as a separate kingdom for about 260 years under 19 kings, was destroyed by Assyria (2 Kings xvii.) Judah as a distinct monarchy existed for about 390 years under the sway of 20 sovereigns, and was destroyed by the Chaldeans in the year 588 B.C. (2 Kings xxv.) The captivity of Judah lasted 70 years (2 Chron. xxxvi. 21). Babylon, not Jerusalem; the Gentile, not the Jew then became the centre of the world's government (Dan. ii.; Luke xxi. 24).—The books of Kings, Chronicles, and Daniel historically trace these times.

CHRIST CRUCIFIED.—IX. GRACE.—Israel is the main subject of prophecy and of government. The Church is the subject of New Testament revelation and of grace. From the judicial rejection of Israel (Acts xxviii. 25-27), and Roman destruction of Jerusalem several years later (70 A.D.) till she once again occupies *the* place in history, this interesting interval between, of about 2000 years, has as its grand characteristic, the revelation of God in grace to sinners and the unique place and destiny of the Church as the body and bride of Christ (John iii.; Eph. iii.)—The Acts and the Epistles unfold this.

SATAN.—X. JUDGMENT.—*After* the translation of Old and New Testament saints to meet the Lord in the air (1 Thess. iv. 17), which will close up this parenthetical period of grace, *then* the 70th week or seven literal years of Daniel's celebrated prophecy (Dan. ix. 27), will commence to run its course, during which—in the latter half especially—Satan will play his terrible role. The characteristic feature will be the infliction of successive judgments upon apostate Judah and apostate Christen-

dom, mainly noted in the prophetic part of the Revelation (chaps. vi.-xix.)—Rev. vi.-xix.

CHRIST GLORIFIED.—XI. GLORY.—The personal reign of Christ for 1000 years (Rev. xx. 1-6) will be a magnificent time in the history of the world. It will be a reign of righteousness. The Lord will throw the skirts of His glory over the scene of agony—the universal groan will be hushed, the general wail of misery cease, while one loud, long, universal anthem will be sung by the Redeemed part of Creation *of Him and to Him*. We shall through grace have our part in the scene (Rev. v. ; Psalms cxlvi.-cl.)—Rev. xx., xxi. 9—xxii. 5 ; and the Prophets.

GOD.—XII. REST.—We have at last reached perfection. These eternal ages are not the fruit of eternal counsel as the millennium is, but the result rather of what God is as *light* (1 John i. 5) and as *love* (1 John iv. 16). O ! the deep and unfathomable blessedness of entering into God's rest (Heb. iv.), when perfection will be stamped on every creature and on every thing—the lake of fire and its eternal inhabitants alone excepted (Rev. xxi. 8). The description of the eternal state is stated mainly in negative terms. What will it be to be *there* ? Rev. xxi. 1-5 ; 1 Cor. xv. 28.

“ O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are His judgments, and His ways past finding out ! . . . For of Him, and to Him are all things to whom be glory for ever. Amen.”—Rom. xi. 33-36.

NOTE ON THE GEOLOGICAL AGES.

In the foregoing plan we have necessarily omitted the utterly unknown ages previous to the commencement of human history.

The periods demanded for geological formation—in many instances the outcome of wild and reckless conjecture—must yet be very great. The most sober geologists require periods of far greater length than those assigned in Scripture, when man became God's tenant on the earth, 6000 years ago. Now

science does not make facts ; its province is to disclose them. Science discovers what *is*. Hence as a Christian, and as a firm believer in the verbal inspiration of the Word of God, we welcome the disclosure of facts in every department of the realm of nature, certain that nothing can disprove Scripture, but conjecture and supposition we utterly repudiate. We would again repeat, that science reveals what *is*, not what *may* be, or *might* have been. Science shifts and changes. What is loudly vaunted to-day as *truth* may be repudiated to-morrow.

Now, while frankly accepting facts from whatever quarter—Christian or infidel—we unhesitatingly challenge the production of *one* fact which contradicts any statement of holy writ. The periods in Scripture refer to man's history, and not at all to the age or antiquity of the globe. Neither Scripture nor science has settled the antiquity of the globe. That useful chapter—Gen. v.—or family register of the race from Adam to Noah—1656 years—the basis of human Chronology—is an important factor in a question of this kind. All the periods therein enumerated, and they are the first on record, refer to the age of persons.

Not one inspired statement informs us *when* "God created the heavens and the earth;" nor how long the ruined earth lay desolate (verse 2 Gen. i.) nor by what means its ruin was effected; it was will-less in the matter (Rom. viii. 20). Neither does the word of God define the time, from the brooding of the Spirit of God upon the waters which were wrapped round the chaotic earth as a huge winding sheet, till God prepared it in six *literal* days as man's home till he enter one of the eternal abodes—heaven or earth (Rev. xxi. 1) or the lake of fire (verse 8). Hence the periods required for the formation of the various geological strata can easily be granted, and are, in fact, fully provided for in the first 39 words of the Bible. How perfect is the Word of God!

Alas! there are very few professed Christians in these days who can see it necessary for any one to forego or abandon anything that looks promising for this world, because of any word of Christ.

SPIRITUAL LIFE AND THE KNOWLEDGE OF GOD.*

Faith is the gift of God (Eph. ii. 8), a quality of the heart, when enlightened to receive divine testimony; "with the heart man believeth." Receiving the credible "witness of men" is never in scripture termed faith. A man receiving "the witness of God" affirms thereby that he knows Him, he attests that "God is true," and sets his seal to it (John iii. 33). Thus faith always works in divine light, the light of the knowledge of God in the heart.

It is an incalculable gain to the believer that the cardinal verities of the testimony received by him rest on plain and positive statements of holy writ. These he receives as sure and imperishable records of revealed truth. His own mind is in no degree or manner requisitioned to deduce another meaning from them than that which the simple and natural force of the words convey; for, both understanding and faith are from God, and the merest babe in His family is a subject of divine teaching (vi. 45) and as "taught of God" is capable of receiving in its own measure the truth He makes known.

Growth in the truth is of necessity growth in the knowledge of God, because the truth is the reflex of Himself seen now in the written word. "He who was manifested in the flesh" is now manifested in His own word. His word is truth, not letter only, but letter and spirit; for scripture itself is inspired of God, as were also holy men through whom it was communicated.

It is truth of the highest moment that God has been fully revealed in Christ. In His life on earth and in His death pre-eminently He was the full and perfect manifestation of God: Who was seen (1 Tim. iii. 16), heard (Heb. i. 2), and "declared" (John i. 18) in and by Him. It was not a partial revelation as were those of old, nor like them restricted to chosen men or a limited circle, but the consummation of a divine purpose—God Himself revealed—light and love in their divinest forms unveiled before all.

* This, and a previous paper, entitled *Remarks on Propitiation* by the same writer, may be had in separate form, *postage free*, on application to us.

The paramount purpose of God in creation was the unveiling of Himself. In one way or another all created things serve this high purpose. His ways in providence and His governmental dealings with men contribute to this end. The test of progress in the knowledge of Himself is the measure in which this revelation is apprehended, because all true advancement now is essentially in "the full knowledge of Him," and for this He gives "a spirit of wisdom and revelation," that is, an energy of mind adapted to and intent upon acquiring it (Eph. i. 17).

Natural knowledge subsists amongst saints in varying degree. Thus, associated with knowing "the only true God" there may not be the assured knowledge "that an idol is nothing in the world" (1 Cor. viii. 4, 7). Yet this very assurance belongs to a character of knowledge that may be possessed without love, and so tend to elation and pride (v. 1). But divine knowledge, that is the knowledge of God, subsists not without love (3); for, "every one that loveth is born of God and knoweth God" (1 John iv. 7).

Scripture affirms a certain knowledge of God derived from the evidence of creation and conscience (Rom. i. 19, 20), and alludes to a knowledge of the Lord as effecting for some a passing deliverance from evil in the world, yet unattended with life or a new nature from God (2 Peter ii. 20); such knowledge falls easily within the compass of man's natural understanding. But the true knowledge of God is absolutely outside the range and capacity of the natural man, until a new and spiritual nature has been formed in him by the Word and Spirit of God. This new nature is affirmed to be "spirit" (John iii. 6), and as nothing of his natural being as "born of the flesh" is transformed into it, constitutes his sole spiritual capacity to receive the knowledge of God (xvii. 3). He is born of God and has life, a new life is imparted to him in what is termed "spirit;" for, spirit without life is in no way conceivable. It is the "Spirit" as in chap. vi. 63, by which he is quickened, and "that which is *born* of the Spirit;" (see 1 John iii. 9). So also Christ's words are "spirit *and* life."

From the beginning there was a gradual unfolding of the

knowledge of God, to which faith responded by walking in the measure of light given. There were revelations from God Who made use of various channels and instruments for the communication of His mind; these were partial unfoldings of the truth about Himself, yet utterly insufficient to express the fulness of the divine mind and the untold depths of divine love. For, no other than "the Word made flesh" and "only begotten Son" was competent to manifest God in the world. He, the Word in eternity—He alone could be the Word in the ages of time.

In Him was life, and that life was and is the light of men. His works even as His words were light, manifesting what He is. What man is, too, in his fairest and best estate, was proved and seen by the "true light," the light of truth falling upon him. For truth (not grace only) was defined and exemplified as never before when it "came by Jesus Christ" (John i. 17).

Man is only known in truth as he is seen in his true relation to God, and for this God Himself must be known. Christ is "the true light," because in Him God is revealed; He is the eternal Word, the expression and the revelation of all that God is in His own Being and in relation to men. The light of men is the revelation of God in Christ, seen and declared in fulness of grace and truth. In this suited form and character the light appeared, and "the life" was manifested as light in the world. The light that revealed God revealed man in a condition of darkness and alienation from Him, *dead towards Him*; not only incapable of apprehending the light, but hating it because he loved darkness. The darkness in man repelled the light that exposed the truth of his state as a sinner, and disclosed the necessity of a divine work *in* him ere he could enter into God's sphere of blessing, or avail himself of the light that appeared for him. As many as are born of God receive the light (Christ), and thus become children of God. Those whose nature and wills were before opposed to God were brought into this holy and intimate relationship with Him. Such were born anew. As born of water they were made "clean." As born of the Spirit they derived a new spiritual nature alike in character to the Spirit.

through whom it was given. As born of God they were subjects of the quickening power of the Father (v. 21), of the Son (25), and of the Spirit (iii. 5, 6 ; vi. 63). The life that was in Christ eternally—the life in Him that as light appeared before their sightless eyes was now in themselves and enabled them to “see” God's kingdom (iii. 3). Christ came that they might have life and have it abundantly. Of His fulness had they received, and the grace given to them answered to the grace in Him (i. 16). As men in the natural world they “received being” through Him (3) ; as men now in another realm they received spiritual life from Him. They have life *in* themselves (vi. 53, R.V.) Who erstwhile walked in darkness, have now “the light of life” (viii. 12) ; they know and follow Him who gives them life eternal (x. 27, 28). The life by which they live is life eternal (vi. 53, 54) ; they have the present enjoyment of it (iv. 14), and in its ultimate enjoyment their whole being shall share (vi. 39, 45, 54).

Life in the subjective sense, life in the soul, is evidenced and seen only as light ; the life is the light of men. Spiritual light in man is the illumination of his spiritual being, giving character and quality to what he *is*. No “light of life” can there be in one who has not the life ; for life and light are co-existent and co-terminous. Both are one whole, and have one common source in God Himself. Christ is “the Word of life” (1 John i. 1)—its full and perfect expression. He is “the true light” (John i. 9)—its divine manifestation. He has life in Himself as the eternal Word. To Him it was given to have life in Himself as the incarnate Word. In Him we have life and have it abundantly, and as quickened by Him we have it in ourselves (vi. 53).

Whether we think of it as from eternity “with the Father,” or manifested in the Son (1 John i. 2), given to us and in Him (v. 11)—imparted to the spiritually dead in this hour of His power and grace (John v. 25)—the “treasure in earthen vessels” (mortal bodies), yet powerfully displayed in their weakness (2 Cor. iv. 7, 11), or as “the life indeed” to be enjoyed in its fulness beyond death and the grave (1 Tim. vi. 12, 19 ; 2 Tim.

i. 10); it is everywhere and always the same spiritual and eternal life.

Life as a term in Scripture is never directly applied to "the vegetable kingdom;" * not is it ever assigned to places or spheres, but always and only to persons, to men and creatures of a lower order. Before the deluge God announced that "every living thing that He had made" He would "destroy from off the face of the ground" (Gen. vii. 4). The returning dove bearing the "fresh olive leaf" to the ark (viii. 11) evidenced that the words "every living thing" were not meant to comprise what is commonly designated "vegetable life." It is not named in connection with the "vine" (John xv. 1-8). It is a prominent feature when the figure used is "the sheep" (x).

In His teaching amongst men the Lord made constant use of figures of speech in sharp contrast with their natural thoughts to set forth truth of a spiritual character. This principle is especially exhibited in the Gospel of John. Thus, in addressing the Jewish ruler, He tells him of the necessity of a man being born anew; a problem wholly unsolvable to the learned Pharisee in his natural condition. So, too, when He speaks of the living water given by Him becoming a well of water in him that drank of it (iv. 14), of the same thing as rivers flowing out (vii. 38); illustrative of the unfailing and abundant spiritual refreshment of which He is the source to men. Again, in chap. vi. 33, we hear of bread that "*giveth* life," though we naturally think of it as sustaining or preserving life, never as communicating it. Startling, too, would His words prove as they fell on Jewish ears, when He spoke of their eating His flesh and drinking His blood. Such words were designed to awaken concern in them that heard, whilst conveying truth of infinite interest to all.

Answering not the question, but the spiritual need of the crowd that eagerly sought Him, concerned and working only for the bread that perisheth; the Lord bade them "work not for the meat which perisheth, but for the meat which abideth unto eternal life" (vi. 27). Their work consisted in seeking Him.

* Doubtless, trees and plants have vitality; they "grow and live."

He would have that done with the true motive. Deep in their souls there was a void, a hunger that no other bread could satisfy, save that which abides to life eternal. To create in them the sense of their need of it, He bade them work (seek Him) for that bread.

Answering again their avowal of readiness to "work the works of God," He tells them "this is the work of God," that they "believe on Him Whom He hath sent" (29). The clearest evidence of God's work of grace was before their eyes in Himself the sent One (iii. 17). They could share in that by believing on Him. Not otherwise could they give effect to God's work of gracious purpose concerning themselves and in truth work this work of God.

Asking a continuous sign such as their fathers had in the wilderness, and that "this bread" might be given to them "evermore," evidenced the import and bearing of the Lord's words wholly unperceived by them. He had spoken of bread "abiding" unto eternal life: the manna was not that; for those who ate of it died ("in the wilderness" under wrath, Ps. xcv. 11). The bread that comes down out of heaven gives life—"life to the world"—to any that receive it. "A man may eat thereof and not die" (or perish, vi. 50). "If a man eat of this bread he shall live for ever" (51, 58). He "shall never perish" (iii. 16, x. 28). It is life eternal.

He was seen of them in human form, in which He came to do the Father's will, to give His flesh for the life of the world: for by eating His flesh and drinking His blood, thus only have men life in themselves (53). They had seen Him, too, in His words and works, yet believed not (36). Honouring not the Son, they honoured not the Father Who sent Him. To them He had to say, "Ye will not come to Me that ye may have life" (v. 40). Their will was manifest in rejecting One whose mission and ministry were so powerfully upheld by the surest witness, both human and divine. No other ever had the same title to be heard; for no other had credentials of the same weight and magnitude. There was no cloak or excuse for their unbelief, the root of which the Lord had already laid bare. With high

profession and great parade of religious privilege they were yet glorying in a world of sight and sense, where fallen man loves to exalt himself and his kind, and despising the glory that came from "the only God" (42-45).

The light of truth penetrated more deeply when He uncovered their state as having "no life" in themselves. As religious men they were lured into thinking that in the scriptures they *had* eternal life; they searched them accordingly as title-deeds to a possession. But they had not the Father's word abiding *in* them (38), nor "the love of God" *in themselves* (42), neither believed they the "writings" that testified of Him.

Christ is the true Bread. He alone in truth is the Bread of God, and eternal life to them that believe. He gave His flesh *for* the life of the world (vi. 51). The Bread of God when received gives (imparts) life *unto* them that eat (33). It is when received that Christ imparts life as the living bread.

The natural food of man, when eaten, perishes. The meat the Son of man gives abides unto (the enjoyment of) eternal life; who eats of this meat knows no hunger—shall never thirst; it is eternal satisfaction and begun now; what is enjoyed is Christ the Bread of God (His gift), given to him to quicken, nourish, and sustain him for ever, and this, too, according to what the source of it—Christ Himself is to him (53-57).

Saints of old had faith, and "wrought righteousness" (Heb. xi. 33): they were therefore born of God (1 John ii. 29), and had eternal life. Saints now have not life only, but "all things that pertain to life and godliness" (2 Pet. i. 3). They are called by "glory and virtue." They have this calling of God in view of their participation in His own moral excellence, of which glory and virtue speak in their respective forms; glory being its outward display, and virtue its inward energising action. Through the grace given to them they "become partakers of the divine nature" (4), the character of God: as they grow in this they grow in the knowledge of God, and His character is displayed in them. They "are seen as lights in the world, holding forth the word (expression) of life" (Phil. ii. 15, 16). The exhortation in the context (14) is based on what they *are* as

180 *Some Typical Persons in the Book of Genesis.*

“children of God,” and (subordinately) “the light of the world” (Matt. v. 14). When they occupy the high moral elevation assigned to them, nothing hinders the radiation of the light: “A city set on a hill cannot be hid.”

By the Father’s commandment eternal life was proclaimed to the world (John xii. 50). To men in their sins (v. 34), and for all that beheld Him the Son of man and believed on Him (vi. 40)—with solemn emphasis and exceeding plainness of speech the Lord Himself proclaimed it. No part of divine truth is more fully and clearly revealed, as every inspired allusion to it that follows distinctly owns. It profoundly concerns each and all.

T. J. L.

SOME TYPICAL PERSONS IN THE BOOK OF GENESIS—WITH NOTES.

MEN.

- ADAM—Christ Head of the race and of Creation : i. ; ii.
 ABEL—Christ slain by the Jews : iv.
 CAIN—Judah prominent in the death of Christ : iv.
 LAMECH—The Jew in the future more guilty than Cain : iv.
 SETH—Christ in Resurrection—the Seed : v.
 ENOCH—Translation of the Heavenly Saints : v.
 NOAH—The Jewish remnant through the Tribulation : vi.
 ABRAM—Faith ; the calling of God ; root of the “Olive Tree” :
 xii.
 ISAAC—Christ in Death and Resurrection : xxii.
 JACOB—Election and Discipline : xxvii.
 JOSEPH—Christ exalted to the throne of the world : xli.
 BENJAMIN—Christ in power : xlix.
 PHAROAH—The power of the world, of Satan : xlix.
 MELCHIZEDEK—Christ in combined Priestly and Kingly power :
 xiv.
 ESAU—Haughty Gentile power against Israel : xxv.
 ELIEZER—The Holy Spirit conducting the Bride : xxiv.
 LOT—Worldly character of Christianity : xiii.

ISHMAEL—Peoples in external relationship with the Jewish nation: xvi.

WOMEN.

EVE—Wife of the Lord—the Church—*future*.

REBEKAH—Bride of the Lord—the Church—*present*.

SARAH—Covenant of promise with Israel.

LEAH—The Gentile first possessed by Christ.

RACHEL—The Jew most loved by Christ.

HAGAR—The Covenant of works with Israel—(*Exodus*).

ASENATH—The Gentile wife of the Lord when exalted.

KETURAH—Israel in the future in relationship with Jehovah.

The Book of *Genesis* has been aptly termed *the seed plot of the Bible*, as it contains in germ every great truth and relation afterwards development in the succeeding books.

Moses, “the father of history,” is the writer: see New Testament for abundant proof.

The *historical* portion of the book is from Adam till the Flood (i.-viii. 1-14). The *governmental* part is from the going out of the Ark till the generation of Terah, Abram’s father (viii. 15; xi. 1-30). The *moral* section of the book, displaying the ways of God, occupy the remainder of this, the oldest record in existence, if you except the Book of Job, which may have been written forty years earlier.

DIED, NOT DEAD.

In Rom. vi. 2, 8; Col. ii. 20; iii. 3, it is *died*, not *dead*, in the original. We are to reckon ourselves dead to sins (Rom. vi. 11), because as in Christ we have died with Him (verse 8).

C. E. S.

“All the world wondered after the beast.” I ought not to wonder about evil. I ought to trust God to foil Satan.

“CATHOLIC” TEACHING AND TENDENCIES: III. RITUAL AND WORSHIP.

During the month of December of last year, *The Church Times* published *in extenso* a series of lectures or addresses that were delivered at a Church in North London on the Sunday mornings in Advent. The lecturer was the Rev. Percy Dearmer, M.A. The general title of the series was “A Defence of ‘Ritual.’” It may be assumed that *The C.T.* thought the addresses to be worthy, in point of scholarship and ability, of the somewhat extended space it gave up to them. They probably say the best that can be said on the subject, in a popular way. It is at least a comfort to meet with a compact statement of the position of those whom the lecturer classes with himself in the phrase, “we ritualistic clergy,” for it becomes possible to define our differences and to measure the distance between us.

The lectures are four in number: 1. *Natural Religion and Common Sense.* 2. *The Bible.* 3. *The Prayer Book.* 4. *Loyalty to the Church.*

To those whose habit it is to bring all vital subjects to the test of Scripture, it is the second lecture alone that possesses any value. If what is commonly known as Ritualism can be supported on appeal to the Word of God, there is an end to controversy. I leave the consideration of that lecture till the last.

The lectures, though interesting, are much too lengthy even to summarise, but I will endeavour to indicate the course of Mr. Dearmer’s argument in his lecture on Natural Religion and Common Sense.

“There is nothing Popish or Romanising about what is called Ritual.” Romanists use ritual, it is true, says Mr. D. ; they also read the Bible, “but the Bible is not for that reason to be called Romanising.” Vestments of some kind are used by Dissenting Ministers, Low Churchmen, and Lutherans. Images abound in the Protestant Churches of Germany. Incense is used in the Greek Church, and has been in use in the Church of England almost uninterruptedly since the Reformation. In brief, throughout Christendom in one form or another, ritual and ceremonial have their place. But Mr. Dearmer casts his net still wider, and draws in Jews, pagans, and “naked savages.” Jews make use of

elaborate ceremonies, pagans burn incense, and naked savages use music in their rites.

"All this," he continues, "is the strongest testimony to their rightfulness. Deep, deep in the heart of man; far, far back in his chequered history lies and continues the truth that through outward things he has always found the expression of the inward. Ritual, ornaments, vestments are pagan. Yes, they are pagan, just as they are Popish, or Jewish, or Christian, or Mahomedan. They are *human*, and the Catholic Church can boast with the pagan poet that nothing human is alien from her. . . . We are ritualists, first of all, because we are human beings, and must worship the All Father as our brothers have striven to worship Him."

There follows more of the same kind, but it is not necessary to quote it. The sum of the whole matter is, that as God teaches man "his first lessons in religion by means of rolling cloud and gorgeous sunset, of trees and flowers and running water, of sweet sounds and sweeter scents," we need not fear to borrow "a little of that beauty in our worship." True, if we were only still in Eden, and unfallen.

It is only as one slowly copies out these sentiments (spoken from a Christian pulpit at a season that calls attention to solemn judgment), that their sad character is borne in upon the mind. There is not a word that lifts Christian worship to any higher plane than that occupied by a civic function or a state ceremonial. There is no glimmer of appreciation of the questions that lie between God and the soul,—of the need of redemption, of the grace of forgiveness, and of all the wealth that lies in the Gospel of God, nor of that dark underside of the Gospel connected with man's guilt, the possibility of his rejecting the Gospel, and with eternal judgment. Man is simply a worshipping animal, and as long as he follows his instincts it is well with him. Such teaching ignores what Scripture puts in the forefront with such terrible insistence—that man is a sinner, and if he comes to God must come in God's way.

The third lecture may be dismissed with a brief reference. It is the defence of Ritualism from the Prayer Book. Mr. D. carries the war into the enemy's camp, and seeks to prove that "moderate" and "low" Churchmen offend in many respects by their neglect to carry out the directions of the Book of Common

Prayer. "It is certain that only by a ritualist can the Prayer Book be obeyed." The lecturer then shows that the Prayer Book, as it now stands, assumed the knowledge of and the use of "ornaments" and vestments commonly in use in 1548; chalices, candles, burses, surplices, chasubles, copes, &c., are all specifically referred to in earlier Prayer Books. With all this we have no concern. It simply proves what has often been asserted—that the Prayer Book speaks with two voices; the Articles are marked by the Scriptural light and piety of the Reformation, but the Rubrics and implied practices of the Church were still to a great extent unpurged from Roman errors.

The fourth lecture, *Loyalty to the Church*, proceeds on similar lines. It is in the main historical, and is still further confirmatory of what is said at the close of the preceding paragraph. "People think that a new Church was started at the Reformation (whenever that may have been), with a new set of ceremonies, such as our grandfathers used, marked by a spirit of violent opposition to those in use among Roman Catholics. It is easy to show from official documents that this idea is wrong." And very satisfactorily, from his point of view, Mr. D. makes out his case that the Prayer Book order is based on traditional practices. Here, again, we have no common ground on which to meet. Mr. D. repeatedly quotes from authorities dating from 1549, 1569, 1603, and so on. *But these are not nearly ancient enough.* In the fifteen hundred years that elapsed between the days of apostolic oversight and the publication of the present Book of Common Prayer, many things had happened, and among them that the Church had departed from its simplicity, and had, in its alliance with the world, become paganised. If anyone cares to see proof of the wholesale way in which Romanists (followed by our English "Catholics") have borrowed from Egyptian and Babylonian paganism, he will find it very fully set out in Hislop's *The Two Babylons*.^{*} Festivals, doctrines, ceremonies, and

* A new edition has just been issued by the publishers, S. W. Partridge and Co., London.

religious orders have simply been adopted from heathenism by the Church, and baptised with Christian names.

But Mr. D. takes us to the Bible, and boldly claims that the ritualistic are also the “scriptural” churches. Let us see what the proofs are.

With the accustomed fling at Protestantism, he says, “The boast is familiar that the Bible is the religion of Protestants,—the Bible, not the New Testament only. Well, here is a passage from the Bible,”—and then he sets out from the Book of Exodus part of the detailed instructions to Moses for making the high-priestly garments of glory and beauty. He refers to the chapters that follow this (viz., those dealing with the ceremonial of sacrifices), and quotes specifically the directions as to the compounding of the holy oil and incense. On this he remarks that he has quoted two passages out of hundreds, because of the special circumstances in which they were spoken. It was God Himself Who was the speaker, and all these ceremonial directions are part of that event which gave to the Jews the Ten Commandments. “They come, in fact, to the Bible Christian with the same authority as the Decalogue. . . Why should they [his opponents] use Exodus xx. and ignore the next ten chapters?”

It is perfectly fair of the lecturer to put his opponents on the horns of that “dilemma” (as he rather inaccurately calls it, for he never once formally sets out the dilemmas upon which he attempts to impale objectors to his views), though one would naturally expect that, as Mr. D. holds such views of the Mosaic law, he would go through Divine service habited as a Jewish priest. But no. “For us,” he says, “the dilemma does not exist, for we have no concern with the Jewish law. We accept the Decalogue, not because it occurs in the 20th chapter of Exodus, but because it occurs in the Church Catechism, because, in fact, the Church has made it part of the law of Christendom.” A solemn condemnation, this, of “the Church.” The Church has no authority to pick and choose as to what portion of the law it shall embody in its legislative enactments; rather, it has

no legislative functions at all. And to put the Christian under law is to be guilty of an error that is neither less solemn nor more venerable because it is ancient. It was one that stirred the soul of St. Paul to its depths. The whole of the Epistle to the Galatians is a corrective of it. The Christian through law has died to law ; if righteousness come by law, Christ has died in vain. Obedience is no longer to be the result of a legal demand—it is the act of love. “If ye love Me, ye will keep My Commandments” (John xiv. 15, R.V.), and by “commandments” here is meant far more than “The Ten Words.”

But Mr. Dearmer lays stress on those ancient instructions, because he contends that though that particular ceremonial is no longer binding, or rather, has been “freely adapted” by the Church, the principle remains. “If it does not remain, . . . we are driven to deny the Divine guidance of the world before Christ, as the condemnation of the ceremonial of the historic Church is to deny the Divine guidance of the world after Christ.” “Divine guidance of the world!” Such writing fills one with despair. The ritual of the Jew was not for the world ; the Church is not the world—at least in the view of the N.T. writers. But Mr. D’s phrase clearly shows how little he understands the vital distinction made by the N.T.,—how little he appreciates the position before God of either the Church or the world. It is in the line of the modern view of things,—a view that makes all religions, false as well as true, to be part of the divine method of the education of the world. No one will deny that many true thoughts and aspirations will be found in what are called the ancient religions and philosophies. Keble rightly calls such thoughts, “the wreck of Paradise.” But to speak thus of the divine guidance of the world, and so to make God responsible for whatever man has done and thought, is possible only to one who ignores the whole trend of the teaching of Christ and of His Apostles.

A further point made by Mr. Dearmer is that this Ritualism of the O.T. “was flourishing in great magnificence when the Son of God appeared upon the earth. . . . If He condemned

ritualistic worship, then it stands condemned: if He allowed it, who are we that we should condemn it?" Not once did He condemn it, says Mr. D.; He frequented the services, and showed by His purging the Temple that He desired to protect and encourage "such ritualistic forms of service." So Mr. Dearmer works up to another "dilemma" for his opponents:—"If Ritualism is wrong, why did not our Lord condemn it, as they do? Why did He take part in it, as they do not? . . . The truth is, our Lord and His Apostles took ritualism for granted, as a matter of course."

That position, capable of being so briefly put forward, cannot be as briefly met, which is the common relation of truth and error. As a fact, Mr. D. proves too much. If Christ's non-condemnation of "ritualistic services" pledges us to services of that character, His non-condemnation of animal sacrifices pledges us to a continuation of these. The cessation of sacrifice rests on the same ground as the cessation of Jewish ritual, namely, that all these were a shadow of things to come, the body was of Christ,—an image that "implies," says Bp. Lightfoot, "both the unsubstantiality and the supersession of the Mosaic ritual."* Furthermore, in spite of the language held by many at the present time, the Lord Jesus did not play a part like that of a modern reformer, social or religious. So far as the ritual in use in His day was of God, it certainly had His acceptance, for sacrifice and priest, offering and temple, alike spake of Him. So far as there were accretions to the Mosaic ritual, it was not His part to attack them. He came, not so much to bring the truth about things, as to present Himself, the Truth; and the acceptance of Him, Who was rejected and crucified by the Ritualists of that day, meant for the man who received Him the beginning of a purer, diviner worship. Mr. Dearmer, in another connection, writes a sentence that explains the attitude of Christ towards the ritualism of His day: "God's method is that of growth." Most true; and such a saying as that of the Lord,

* *Comm. on Colossians.*

when the woman at the well-side challenged Him about the rival rituals of Jerusalem and Gerizim, is one of those seed-truths that silently accomplish mightier revolutions than the most powerful and carefully-organised agencies for reform. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth. . . . The Father seeketh such to worship Him."

But, for Mr. Dearmer and his party, the Church is merely a continuation, under altered conditions, of Judaism and its worship. The Church has, indeed, he alleges, power freely to *adapt* the ancient ritual, to change the "weekly holiday" from Saturday to Sunday, and to settle its ceremonial in the freedom the Lord gave her. "A few ethical precepts, a few theological truths, two sacraments, a short form of prayer, that was His endowment, His legacy to His kingdom." This may be left without comment.

Once more Mr. Dearmer comes back to the Scriptures. He quotes from the glorious visions of Rev. v. and viii., and describes these as St. John's "inspired imaginings concerning the ideal worship of the redeemed. Glorious colour as of huge jewels, the splendour of a golden altar, vested priests prostrate in adoration, sweet song, and the scent of many golden bowls of incense. . . . In heaven St. John thought, where worship is entirely spiritual, and God seen face to face, there must be still scent and sound, the grace of solemn order, and the glory of colour—in heaven as in earth." And with that, Mr. D's proofs from Scripture close.

These amount, then, to this—that (1) gorgeous vestments and striking ceremonies were divinely appointed for the Mosaic order; (2) that, in the days of His flesh, Christ did not condemn these; and (3) that in the symbolical (not *pictorial*) visions of the Apocalypse there again appear altars and vestments, songs and scents. Not one of these proofs is drawn from precepts given to, or the history of, the Church. Yet we have a right to expect that in the *Church literature* of the N.T. (that is, in the Acts of the Apostles and the Epistles), there should be, if not instruction in, at least something that implies and underlies such ritual as Mr. D. contends for. There is not a word to be found.

And Mr. D. practically admits this. "There is . . . no laying down of a new ceremonial in the N.T. . . . This was not the time for discussing ceremonial any more than for dealing with Church music, or Sunday Schools, or parochial organisation." But at least it ought to be possible to fit that ceremonial upon the teaching of the N.T., just as the "elevation" of some splendid building can be fitted upon the outline of the ground plan. Now Mr. Dearmer's wonderful edifice of "Catholic" ritual no more fits the doctrinal plan given in the N.T., than St. Paul's Cathedral, cruciform in shape, fits upon the plain square of the Great Pyramid. There is no room in the teaching of either Paul, Peter or John for censer or incense, or for the many strange garments—albe, cope, chasuble, and the like—the wearing of which on improper occasions causes so much grief to *The C.T.* In every public meeting for religious purposes there must be *some* amount of ritual in the sense of acts proper to the occasion, as standing to praise, the adopting a reverent posture during prayer, and so forth. As to these, pretty well every nation has its own methods. But one searches the N.T. in vain for anything more than the principle that what is done should be done "decently and in order." Whenever worship or service (in the sense of the familiar phrase, "divine service") is spoken of, it is not the externals that are emphasised, but the worship itself, in relation to its spiritual conditions, its power, and its adorable Object. Our reasonable "service," says St. Paul, is the presenting our bodies a living sacrifice, holy, and acceptable unto God. We worship, he says again, using the related verb, "by the Spirit of God" (Phil iii. 2, R.V.) But in the last resort—the final appeal—we come back to the words of the Son of God, the Revealer of the Father—"they that worship Him must worship Him in spirit and in truth."

There is, indeed, a passage in the N.T. that speaks of "ritual"—the externals of "religion." It will be found in St. James's Epistle (ch. i. 27), and, written to those who had been familiar all their lives with "the ritualistic ceremonies of the Temple" (to use Mr. Dearmer's phrase), it is of immense

significance. "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." The new "ritual" of Christianity consists, as Archbp. Trench points out, "in acts of mercy, of love, of holiness."

I close this paper with the weighty words of another Church dignitary, the late learned and devout Bishop Westcott:—"The spirit of ritualism and the spirit of scientific materialism seem to me to be essentially identical. Both tend to hide from us that which is eternal, of which things of sense are the transitory symbols." W. J.

Book Notice.

FINAL PRESERVATION OF THE SAINTS, BY REV. R. VENTING, Author of "Fragrant Flowers from the King's Garden," &c. London: Holness, Paternoster Row. Glasgow: Allan & Son, Sauchiehall Street.

We have read with pleasure and profit this little book of nearly 80 pages, distributed into 34 short chapters, with an introduction and conclusion. The subject of which the book treats is one vital to the spiritual growth of believers, and in fact lies at the threshold of spiritual life and progress. The author does not follow on the old track, but treats his subject on independent lines of thought and research. Another feature of this book is, that he makes Christ the centre of his reasonings and arguments, and thus gives a freshness and savour which necessarily appeals to every Christian mind. We have pleasure in warmly commending the book as fitted by God to be useful and prove a true and real help to thousands of believers.

BABYLON. On her *forehead* her name was written (Rev. xvii. 5). A drunken world does not see it; but a saint ought not to mistake it. We should judge from the *outside* of it; and if we are in our place in the Spirit, in the wilderness, we shall not mistake. But if we tamper with it, we have lost the sense of it—we have drunk some of the wine, if we do not discern it.

FRAGMENTS.

In the first Epistle of John, the Apostle seems to rejoice in this opportunity of telling out all that was precious to him in his Beloved. He seems to gird himself for the task, and to separate by an infinite chasm all that is not of God, from all that is. There is no false love in John.

Note the difference between the declaration of Christ *Himself*. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18)—and the reporting of the message. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all" (1 John i. 5). The former brings into fellowship, the latter is the element in which it can be enjoyed.

"Not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life" (2 Cor. iii. 6). How cheering in the midst of the sorrow and death that is around to be entrusted with the ministration of that which gives *life!*

How little the soul abides in the full assurance of the love of God, the happy consciousness that we are "beloved of God"—that there is not one thing in His heart but love towards us. This can be enjoyed only as we are standing in *grace*. Only as we are before God in Christ. But what power and peace this gives! The heart is at rest in the love of God, and the tongue is eloquent—if need be—in the blessedness of being there, and in the unspeakable excellencies of Him who has brought us there.

Jerome wrote to one: "Make thy daughter early acquainted with the Bible: instead of jewels and silks, let her love the Holy Scriptures; let her go over the Gospels, never to lay them down. Let her imbibe with all the longing of her heart the Acts and the Apostolic Epistles."

Providentially God may be working blessing by that which in itself He cannot bless.

WHAT JESUS SAID :

“*I kept them in Thy Name.*”—John xvii. 12.

“I kept them in Thy name,”
They, Lord, were Thine alone;
In sweet communion with Thyself
Thy chosen ones were known.

But Thou hast left these scenes,
And now bewildering names
Of sects and parties, all diverse,
Thy Holy Spirit pains.

Men love to have it thus,
It so exalts *the man* ;—
'Tis *his* device; the system *his* ;
And *his* each specious plan !

Wealth keeps the structures firm,
Amid the world's applause ;
And seeking thus its patronage,
It leaves no time for pause.

Else saints would be alarmed
At *what*, and *where*, they are ;
This friendship with a godless world
Lays all their banners bare.

Down, down the current flows !
Still downward is its trend !
O where—should God not interpose—
O where—where will it end !

G. ALBERT MIDLANE.

FORGIVENESS OF SINS.

“FORGIVE US OUR SINS”; “I BELIEVE IN THE
FORGIVENESS OF SINS.”

Twice daily throughout each year do congregations of English people, old and young, beseech God to pardon their sins; and just as often do they avow their individual belief in such a thing as forgiveness of those sins. You, reader, may not form one of such a company, but you live probably in a land where God and His claims, where man's need are thus acknowledged, so that the matter is more or less familiar to you. How, then, do you stand with respect to it? Do you suppose that in these utterances we have only a fond illusion, or do you think that they represent a solemn truth?

“Sin” and “Sins”: what do you understand by these words? Have you ever for five consecutive minutes of your life given close, serious consideration to the idea that is expressed by them? To be a sinner: are you that? To sin: do you? Have you belief in God, and in some relation borne by Sin to Him? That He has revealed His mind about it, and about you as a sinner?

Simple, straight questions these, which all of us have to face we cannot help doing so, sooner or later, and that before we die. Ah! *die*: here is another fact for all, as the world goes at present. “Death passed upon all men.” Why? “All have sinned” (Rom. v. 12) against God. How noticeable is David's declaration in Ps. li. v. 4: “Against Thee, Thee only have I sinned!” This goes plainly beyond trespass against Uriah. Our readers would agree that “Crime” is a dire offence against society; but does each soul accept as a fact that “Sin” is something which, though society may make light of it,* infinitely transcends heinous offences against fellow mortals,

* As recorded in a striking conversation between a London society lady and an artless, unspoilt maiden of Scilly, in Besant's “Amorel of Lyonesse.”

because the moral nature of "the Judge of all the earth" is involved in and outraged by it?

How does He define Sin in the written Word? One of His spokesmen, the Apostle John, will answer, in that writer's first Epistle, ch. iii. 4: "Sin is lawlessness," as the Revised Version faithfully gives it. Then must not each sin committed by man be a deed of lawlessness on his part, a wayward act of rebellion against a holy God, who will not disregard it? In other words, the working of self-will, which even to earthly parents is hateful when exhibited by their offspring, pitiful as either may be in respect of them (Ps. ciii. 13). By the mouth of the Apostle Paul, our God has been pleased to own all mankind as that (Acts xvii. 28), a grand truth in the hands of missionaries to heathen. We may gather from this His interest in all His creatures alike, which Deism has so sadly impugned, but the glorious Gospel of the Blessed God maintains intact (Jo. iii. 16). That Love, however, becomes available only as each of those creatures in turn gives heed to the *message* of Love, believing to the saving of his, of her soul (Heb. x. 39). There must be no listless assent, but a suitable answer to such love. Until God's fully responsible creatures receive the truth in the love of it, they remain "atheists" (Eph. ii. 12)*: they are spiritually "dead in trespasses and sins" (ver. 1). Reader, if you continue amongst these, you remain in nature's darkness; but a Divine voice, the Spirit of God, ever speaks to your passive conscience, to convict you of your state before Him; to your heart, to lead you actively to repent (Jo. xvi. 8, 9; Rom. ii. 4), and to believe in your innermost man, instead of in the head merely (such faith being lifeless: Rom. x. 9). As Scripture puts it, "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21). Such faith is an inspiration (Eph. ii. 8; 2 Pet. i. 1), which affects men and women of the most diverse mental organisation and moral character, as is worthy of God, who is "no respecter of persons" (Acts x. 34). The fear of Him is the beginning of

* So literally. Dr. Weymouth in his recently published useful version has given "had no God." The meaning is not akin to that of "agnostic."

knowledge or understanding (Prov. i. 7). The start must be made by the alphabet being learnt of His communications to sinful men.

What is this A B C of knowledge of God? That He pronounces you guilty before Him, but that He has provided His own remedy in the Lamb without blemish and without spot (1 Pet. i. 19), who has offered once for all a sacrifice acceptable to Him in your behalf, if you will believe it; that His dear Son, the Lord Jesus Christ, died to procure you forgiveness of your sins, if you will put the seal of faith in Christ to that work done on the Cross; that the Holy Spirit will cause His Word to work effectually in your heart (1 Thess. ii. 13), to cleanse you from your sins, and enable you to bring forth fruit unto God, if you do not resist that Spirit pleading with you: such is the Salvation of God, so far as concerns the *soul*.

Reader, it is Salvation that you need now, if you are still without it. The Son of Man, the Christ of God, to whom He has committed all judgment (Jo. v. 27), came indeed the first time not to judge but to save (Luke xi. 56): "Awake, thou that sleepest and Christ shall give thee light" (Eph. v. 14). He is at one and the same time the Way to God, the Truth of God, the Life of God (Jo. xiv. 6), and, if not one of His, invites you to know Him now as your personal Saviour, that you may not know Him as Judge, when the books are opened, and those who have not confessed Him on earth will be refused by Him (Rev. xx. 12). Judged according to their works will such be. Are you, then, prepared or preparing for that test? If so, you take the ground of the Pharisee. The Holy and the True when on earth described such as "hypocrites" (Matt. xv. 7). The brush with which you are tarred is that ugliest of things, "self-righteousness," which, perhaps you know, Scripture calls "filthy rags." If, however, you will own yourself unfit to stand at the bar of God, decide this matter, of eternal importance to you, before your heart is further hardened through the deceitfulness of sin (Heb. iii. 13). Neglect not "this great Salvation" (Heb. ii. 3). How would you escape?

Are you happy? You may answer "Yes" and "No" in the

same breath, but which reply shall prevail? The great desire of all men and women is to have something lasting. Are such the pleasures of the world? One who knew them of old, with peculiar advantages, the royal "Preacher" in Jerusalem, has answered for you. Are not his sayings, preserved to us in two Old Testament books, words of truth and soberness? If you acknowledge the hand of God in those writings, in that testimony, you cannot hesitate as to your reply, whether your experience of life be small or great. No: the life of man or woman in the "world," as they between them have shaped it, is, at its very best, like vapour that passes away. The gratification derived from high rank, from culture, from wealth, from "success in life" is "vanity," and mark, "vexation of spirit." Does not your own observation, if not experience, fully confirm that conclusion? "Such is life" is a trite remark in many languages.

Consider the uncertainty that awaits every one of us day by day. But what uncertainty is there to compare with that which men feel about the issue in the "life to come"? Only the true believer, the genuine Christian, who knows the great question to be settled between his soul and God, is free from the harassing doubts that men in general feel as to acceptance with Him. Common Protestantism, as well as the other forms of Christianity, has its sad tale to tell, along with Judaism and the rest of the Creeds to which missionaries address their efforts.

We may here consider the special means which God employs for bringing souls to a "knowledge of the truth" (1 Tim. ii. 4), The great minister of the Uncircumcision, the Apostle to the Gentiles, in an inspired letter to Christians of his day, has told them that "faith cometh through hearing;" but he asks, "How shall men hear without a preacher?" (Rom. x. 14-17). Preaching is primarily the function of an "evangelist" (Eph. iv. 11; 2 Tim. 4, 5), who uses the Word of God in his appeals to those yet unsaved, that they may be reconciled to God through the "word of reconciliation" (2 Cor. v. 19, 20). Many such servants of the Lord are so used by him for great blessing. Let not any reader of this paper think lightly of opportunities given

to him or her by the Saviour Himself, of listening to the "way of God" so set forth. But we may see from Rom. x. 8, 9, that also written matter in what are called "tracts," which reproduce statements of Scripture, may be blessed to their readers. Many such have been owned by the Lord in our own day. However this may be, the Word of God in each case provides the seed, which is sown by a Divine hand: through that are souls renewed, and by it do men or women, boys or girls, become sons or daughters of the Lord God (Gal. iii. 26).

The reader, referring to Scripture, would find in Ps. i. and in Matt. v. 3-11, people pronounced "blessed" or happy, whose delight and activity are in things which you may think unattainable by yourself. But, again let it be said, we must begin at the right end. The 32nd Psalm, quoted in Rom. iv. 7, should help as to this, for here once more we meet with the Divine benediction. Upon whom is it now pronounced? Upon a soul which, through those processes spoken of above, has learnt—let him have been even the vilest of sinners—that his iniquities have been forgiven, his sins covered. For you, reader, if with sense of your need you betake yourself to "the one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5), it will mean that you find peace for your conscience, rest for your heart in God's acceptance of Christ's finished work in your behalf. Do you through Him believe in God, as having raised the Lord Jesus from the dead and given Him glory? In God Himself who delivered Christ for your offences, and raised Him again for your justification (1 Pet. i. 21; Rom. iv. 25)? If such be your faith and hope, you cease to have distrustful thoughts of the glory of God, of which you have come short (Rom. iii. 23): it has acquired another character for you, for you rejoice in expectation of it (Rom. v. 2; cp. Heb. ii. 10). Oh, the mighty change that *conversion* works: "called out of darkness into His marvellous light" (1 Peter ii. 9; cp. 1 Thess. v. 5). "Redemption through Christ's blood" spells to you "forgiveness of sins" (Eph. i. 7; or Col. i. 14; cp. Heb. ix. 22); the Saviour has washed you from those sins in His own blood (Rev. i. 5). With a purged conscience you have boldness to enter the holiest

(Heb. x. 22), and with others blessed in like manner, worship now "in Spirit and in truth" (Jo. iv. 23). "All things have become new" for you (2 Cor. v. 17); you are "in Christ," a "Christian" in deed and truth.

If more need be said about the terms of reconciliation, it should suffice to say that it is essentially a one-sided compact which links the believer's soul and God; not what so many, unhappily, think of as a covenant between God and the object of His favour, which depends on man's faithfulness for its efficacy. While God certainly does look for faithfulness, He does not, in His "kindness towards us through Christ Jesus" (Eph. ii. 7), allow redemption to hinge on aught that we can do: as the Apostle Paul tells us, there is no blending of grace and works in the Divine plan of salvation (Rom. iv. 4). Eternal life, as unfolded in the New Testament, is a question purely of gift, not reward or forfeiture of it, which has to do with the Millennial kingdom.

Does our reader still hesitate? The Scripture says, "Taste and see that the Lord is good" (Ps. xxxiv. 8; 1 Pet. ii. 3). Take the Blessed Saviour at His word: "him that cometh unto Me I will in no wise cast out" (Jo. vi. 37), comparing "He is able to save to the uttermost those who draw near unto God through Him" (Heb. vii. 25), and Rom. v. 10, "We shall be saved by His life," with the last words of the verse in Hebrews. Such constitute the class of people that "are being saved." How long will you, reader, go on with those that "are perishing?" (2 Cor. ii. 15). To one of these two classes into which mankind spiritually are divided you must belong. All mankind have before them a Resurrection of one kind or the other, which will be either of Life or of Judgment (Jo. v. 21-29). A characteristic of English people is that they like compromise; but there is none allowed to them in the things of God, as all feel when Eternity faces them in all its solemnity. Let this be for you of present importance, for immediate consideration. Only the acceptor of God's sovereign grace sees his or her way clearly. It could not be otherwise: with God are "the issues of life."

"Wisdom is the principal thing" (Prov. iv. 7): believers can

say that Christ "has become for us a wisdom which is from God, consisting of righteousness and sanctification and deliverance, ;"* they are "wise in Christ" (1 Cor. i. 30; iv. 10). How has that "attainment been reached?" As a rule, through "the foolishness of preaching" (1 Cor. i. 21). Huxley could never understand Faraday, any more than Halley could make out Newton—of course not, "the secret of the Lord is with them that fear Him" (Ps. xxv. 14). A very striking feature of Christian blessing is that all notable conversions of men illustrious, or specially gifted after the flesh, have been experienced through acceptance of simple spiritual Truth. As with the Great Apostle, so with Charlemagne, Cromwell, Bacon, Newton, Bunsen, Tennyson, Cairns, Gladstone, Gordon—makers of history and leaders of thought, statesmen, philosophers, scientists, poets, jurists, heroes, who knew something of communion with Jesus. His honoured "bondman" tells us that God willeth not that one single soul should perish (1 Tim. ii. 4): long continued opposition to His Son will not debar from blessing, any more than the most wanton sinfulness, if only the culprit, whilst in this world, even in his last hour, will accept the shelter of the "precious blood," by coming all helpless to Him that shed it on the Cross. We on earth may from Him now, speaking from Heaven, receive assurance of pardon, who already on earth before He suffered could pronounce the welcome words of forgiveness (Mk. ii. 10; Heb. xii. 25). May it be so with you! Then, in company with others who have tasted that the Lord is gracious, you may sing:—

"For this stupendous gift of heaven,
 What grateful honours shall we shew!
 Where much transgression is forgiven,
 May love with fervent ardour glow."

E. E. W.

* Weymouth's very happy rendering of a part of 1 Cor. i. 30. Observe here how far reaching is that in God's hands, which Greeks rated so highly according to the conception that they had of it, which was associated at Corinth with extreme depravity of life. It is a fallacy that mental culture in itself aids men morally.

PETER'S CONCLUDING EXHORTATION.

“BUT GROW IN GRACE AND IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST. TO HIM BE GLORY BOTH NOW AND FOR EVER. AMEN.”—2 *Peter* iii. 18.

The Apostle in terse and rugged sentences denounced the evils in his day—evils which would grow and rise to a height till crushed by the Lord coming in power. He does not spare the false teachers which were ruining the holy profession of Christianity, and undermining the hope of the Lord's coming *for* Christians. This was needful work then as now, and, we suppose, will be called for so long as the Church is left down here.

But while the Apostle would have the saints *know* the evils in their midst—prophetically foretold, yet he would not have them *occupied* with them. Evil is revealed by God that it may be shunned and dealt with in His appointed way. But when evil dwells upon the mind, occupies it, the invariable consequence is that defilement and weakness ensue, the spiritual energies of the soul gets paralyzed, and our free intercourse with God is interrupted. All who take part in religious controversy should for their moral preservation, be much on their knees, much alone with God.

The concluding exhortation of the Apostle is one of the weightiest and most needful in our day. In all sections of the Church there is increasing trouble, under which the godly groan. This is right, for one ought to feel the dishonour to God, and the more tender the conscience is, the more deeply will the surrounding circumstances press in upon the soul, and force the cry, not of despair, but of faith to Him who *alone* can right the Church, and set her cleansed and sanctified in His own presence to His eternal joy.

“But grow in grace.” Jehovah's mercy to Israel awaits millennial celebration. The remnant have yet to fathom depths of misery far exceeding the past, and not until they emerge out of the shadow of death, through mercy, shall they praise and sing, “His mercy endureth for ever.” But for us it is the grace

of God. Grace signifies, God's unclouded, uninterrupted free favour resting upon us. Deepening circumstances of trial, instead of clouding the grace, only serve as occasions for more fully proving its depth and fulness. Grow in grace, both in the knowledge of it and in the practice of it. As dangers thicken and the day darkens, "grow in grace." What are you but a brand plucked out of the fire! What are you but a rebel pardoned and saved! But for God's grace we would have our part in the lake of fire. What, too, has sustained us in the conflict of life, but *God's* grace.

Now the practice of grace, especially towards each other in our varied Christian relations, has to be sedulously cultivated. Controversy often rouses the spirit to harsh and suspicious thought, and unkind and unbrotherly action. Love is the moral life-breath of the Christian. The atmosphere in which he *ought* to live. The readiness of some to suppose evil when it does not exist, to put a wrong construction upon acts or words which might be understood in a better sense; to speak of lying, instead of regarding the statement as a mistake, which, on enquiry might be explained; these and other outbreaks of unjudged self-will are, alas! but too common in religious strife and variance. "Grow in grace," and in its practice as well.

But the Apostle also desires that we grow in "the knowledge of our Lord and Saviour Jesus Christ." A deepening acquaintance with Christ, as revealed in the Word, will not only strengthen the heart, enlarge and broaden its sympathies, but preserve from many a word being uttered, or act done, which *He* would not say or do. The known character of Christ, which is set before us for practical exhibition in this world, would check much in our lives unworthy of Him. We cannot do the things He did, nor are we called upon to do so. But we are to walk as He walked (1 Peter ii. 21; 1 John ii. 6). The principles which governed His life ought surely to govern ours. His faithfulness to God in all things, and under all circumstances; His gentleness towards all with whom He came in contact; His meekness under insult and wrong; His patience towards the ignorant and wilful; His unwearied zeal in His Father's interests; His

unswerving devotedness, and other features of that sublime life lived here below, is for *our study and our example!*

"CATHOLIC" TEACHING AND TENDENCIES : IV.

It was not the intention of the writer of these articles to accept a roving commission over the wide field of "Catholic" journalism and literature, seeking evidence as to the views and avowed purposes of those who claim to be "the Church" in this land, nor, on the other hand, to collect from indiscriminate sources proofs of the *real* working and results of the movement. The writer's aim may again be briefly stated. For some months *The Church Times* regularly came to his hands, and it seemed to him that a good purpose might be served by drawing attention to claims and doctrines published to all the world by this influential journal. From "leaders" and editorial notes, from reports of addresses and sermons, and not least from the correspondence admitted into its pages, it is not difficult to see what is desired by those who take part in this propaganda.

There is often, however, a great difference between what is desired and what is achieved; a man may set in operation forces that get out of hand at last. A foolish mountaineer on the Alps, by starting a few loose pieces of rock down a slope, may cause devastation in the valley below. And few will deny that ecclesiastically and spiritually, an impetus is given by "Catholic" teaching that cannot be controlled by those who give the lead. Not a week passes without some proof of the fact that Rome is the true goal of the Anglican. Reference was made in the first of these articles to the Vicar of St. Michael's, Shoreditch, whose "exuberant ritual" had become such a scandal that his Bishop (by no means sensitive to ritualistic practices) had intervened. The news is just published that the tonsure has been granted to him by the Roman authorities. Yet again, some consternation has been caused by the fact that a son of a former Archbishop (who was a "High" Churchman, but a sturdy repudiator of Roman claims) has taken a similar step. Prominent names like

these obtain a certain amount of notoriety, and for a passing moment call attention to the danger ; the rank and file pass over unnoticed. More solemn still is the fact that the leaven is working throughout the Establishment, and but for God’s restraining goodness the whole lump must in time be leavened. When that day comes, whether the Church calls itself Anglican or Roman, Charity herself must write against the name, “Apostate.” Meanwhile, even as in Sardis, there are some names that have not defiled their garments.

It is doubtful whether a more extended examination in detail of these teachings and tendencies will serve any useful purpose, though if one could be persuaded of its usefulness the material upon which to work is ample. It will perhaps be enough to specify two or three further subjects that have so far been only alluded to in these papers, though they are much in evidence in *The C.T.*

(1). *Prayers for the Dead.*—As to this, we need only say that, however strong the natural longing of the heart may be to pray for those we dearly love when their life has come to its close, Scripture give no countenance to indulgence in that longing. And on this matter Scripture, not feeling, is the only guide,—in spite of Bishop Ingram’s recent defence of the practice based on the natural longing of a mother’s love. Moreover, prayers for the dead among the “Catholic” party are not the passionate out-pouring of some stricken soul in its first poignant grief ; they are rather the official, formal act of the priest, who, may-be, knows nothing of the individuals. The recent incident, by which the authorities at St. Paul’s Cathedral were nearly committed to a requiem service for those who fell in South Africa, shows the spread, on the one hand, of the practice, and on the other of general unconcern about the invasion by the Church of England of Romanizing tendencies. A few years ago the very suggestion would have been impossible.

(2). But this practice of prayers for the dead goes along with another practice, that is, to my mind, inconsistent with it,—*The Invocation of Saints.* We pray *for* some of the dead, we pray *to* others, who, by the action of earthly authorities, have been

judged worthy of canonization. According to the teaching, the saintliest soul after his departure needs our prayers. Neither personal holiness nor official position takes a man beyond that need. How can it be known (we may well ask) *when* the soul has passed beyond the stage of needing our prayers to that of hearing our prayers? Is a special revelation granted? That is not alleged. Scripture again is silent, and by implication is opposed to it. The apologists of the practice cannot claim that it is more ancient than the third or fourth century. Through Christ we have access to God by the Spirit; any other method of prayer dishonours the blessed Trinity.

(3). The practice of *Confession* is urged in no lukewarm fashion. Especially are the children aimed at, wherein the leaders of the movement show their wisdom. Yet a very slight acquaintance with the methods and the drift of the confessional, enables one to see the spiritual perils that lurk in it, and to abhor its immoral tendencies. How gross these are few people would imagine, without contact with the unholy thing. The questions that a “spiritual director” in the Roman Church (which, after all, is the true end of Anglicanism), is taught to put to “the penitent,” are in many cases simply a fountain of evil; they instruct the mind in forms of sin that it would be a shame to speak of, and are defiling to both priest and penitent. It is only in the obscurity of a dead language that the instructions to confessors dare be printed in this country,—a translation would rightly bring any publisher within reach of the laws that are framed to maintain purity of life. What peril lies in contact with, or the knowledge of evil, every Christian knows, and the constant discussion of it, though professedly for spiritual ends, leads surely to a coarsening of one’s spiritual fibre, to a dulling of the conscience, and to a weakening of the sense of the sinfulness of sin. The spread of the practice of confession is one of the most deplorable features of the “Catholic” movement. It puts penance in the place of penitence, substitutes the absolution of the priest for God’s

word spoken to the heart, and under a pretence of healing evil, creates it.

But apart from such details (and, after all, they are but details of the system), the wider question arises, What is the quality of the spiritual atmosphere in which these things are believed and done? Do these deeds and doctrines make for the development of Christian liberty and Christian character? Do they bring home to the heart the Christ of the Scriptures as Saviour, Redeemer, Master and Lord? Is He revealed by them as a living Power working in me and by me, in Whom alone I truly live? Is there such harmony between the distinctive doctrines of the “Catholic” body and the teachings of Holy Scripture, as that a soul steeped in the ideas and fed by the pure food of the latter, will instinctively feel itself at home in the former? On the contrary, I can conceive of nothing more calculated to stifle and to starve the Christian than to be transported from the green, open pastures of New Testament thought, to the heavy, incense-laden atmosphere and barren routine of ritualism.

What strikes one in the literature I have referred to is not only the accretions of mediævalism but the defect—the absence—of distinctively Christian doctrine. And I put very briefly three points that occur to me in this connection,—the absence of three great truths that are essentially *Christian* truths. I do not say that they would be denied by those who hold “Catholic” doctrine; I only say that in all the teaching that finds expression in *The C.T.*, I do not remember a word that bears upon any one of these doctrines, nor do I see how they can be intelligently fitted into the system, for they would destroy the system.

(1). “We have not so much as heard whether there be any Holy Ghost,” was the reply of the disciples at Ephesus (Acts xix. 2). And this (though hardly accurate as a translation) might well be the statement of those who are nourished on Catholic teaching. True, the Holy Ghost is confessed in the Creeds, and Whit-Sunday, with its recurring

festival in His honour, calls to mind (once a year!) the fact of His outpouring. But ask the average Ritualist what he knows of the Holy Spirit as an indwelling power for daily life, and he might well reply in the words I have quoted. Yet there is no truth so interwoven in the Epistles as that the Spirit is the portion and the power of God's people. Without Him, we are none of Christ's. By Him we cry “Abba, Father;” He helps our infirmities; He makes intercession for us with unutterable groanings. Christian walk and work, warfare and worship are all connected with His indwelling. He “spake by the prophets” is the somewhat remote statement of the Nicene Creed; “He shall be in *you*” is the promise of Christ that needs not less to be believed in and affirmed, with all that flows from the indwelling of Him by Whom we live (Gal. v. 25), and by Whom we are sanctified (1 Pet. i. 2).

(2). There is no expression of, nor is there room for, the precious double truth that the believer is in Christ, and Christ is in the believer. It is, I fear, sadly true that this truth is little known as a practical power in many quarters outside “Catholicism.” I was once present at the delivery of a Divinity Lecture by the late learned Dean Burgon, in the course of which he used the phrase “in Christ.” The Dean stopped in his reading, and said, almost apologetically, “It is a Bible expression, gentlemen.” It seemed pitiful that the explanation should be deemed necessary. This phrase, so characteristic of St. Paul, with all that it connotes of life and liberty, of sanctity and of security, is absolutely fatal to priestism, and to all the errors that are bound up with it. Needless to say, the Scripture view of the believer as a “new creation” in Christ has no place in, or at least leaves no mark upon, the system. Perchance it might be met with here and there in the teaching of some, for the truth is greater than the system, and at times when least expected some radiant doctrine shines out in the general darkness. But, speaking broadly, the language of St. Paul, along the line of

the truths now referred to, would be a “strange doctrine” to the “Catholic.”

(3). If the great truths of the indwelling of the Spirit, and of Christ’s relation to the believer are obscured by ritualistic teaching, we need not wonder that the final revelation of God as Father is also practically dropped. It is the crown of the revelation that Christ brought; the cry of “Father” is the instinctive utterance of those who are indwelt by the Spirit. And the “large place” into which the sons and children of God are brought (whether adoption or begetting be thought of) is utterly inconsistent with the bondage of ritualism,—which was the burden of the Apostle Paul when writing to the Galatians. We come, not to “the All-Father,” as one of the teachers of the “Catholic” party phrases it, but to “the Father” as we know Him through Christ.

I do not follow the matter further. I close these papers with re-echoing what I wrote in the first article,—that the presence of these teachings and tendencies in our land is an urgent call to us all to meet error with truth, to hold out the lamp of the word of life in the darkness,—not controversially, but by every means to present Christ as the only and the all-sufficient Saviour to those for whom He died. We dare not shirk the question by telling ourselves that these things take place in an ecclesiastical body with which we have no relations, or in the thought that separation from its evils is the limit of our duty. A negative position, whether of “protesting against” or “separating from,” inevitably hardens into sheer sectarianism. We need to recall the splendid breadth of the word “Protestant”—a word far more ancient than the Reformation, for it is used in the fourth century Vulgate translation in reference to the prophets of God of the old Dispensation (2 Chron. xxiv. 19). They witnessed for (*pro*) God, and that is the high and holy calling that comes now, as of old, to the people of God. W. J.

THE FALL OF SATAN.

The moral cause of Satan's fall was *pride* (1 Tim. iii. 6). Probably he was the most beautiful of all created beings, full of wisdom, perfect in his ways, his creation a cause of joy, great in power and grandeur, other creatures basking under his protecting care. But after all that can be truly said of him, he was but a *creature*—before the throne of the Eternal was his place, *not* upon it, for thereon no creature, however exalted, sits. The throne of God and of the Lamb is necessarily exclusive of all others.

We learn a good deal about Satan in that remarkable chapter, Ezekiel xxviii. The chapter is divided into four parts—(1) The pride, riches, wisdom, and utter ruin of the *prince* of Tyrus occupies the first ten verses. (2) The *king* of Tyrus is described in a series of weighty sentences which it is *impossible* to apply in their literality to any mere human person. The terms employed can only set forth a celestial being; one endowed in a remarkable degree at his creation with greatness, grandeur, wisdom, beauty, and perfectness. The actual king of Tyre was a sinful man, as all others born into this world (Ps. li. 5; Rom. v. 12), but in his pride, riches, and greatness as king, as also in the utter ruin and degradation of himself and of his famous city, he stands out as a type of Satan before and in his fall; this portion of the chapter covers verses 11-19. (3) Zidon next comes upon the scene of prophetic dealing, verses 20-23. (4) Then Israel is remembered for blessing. It is Jehovah God who rises up for the deliverance of His people. The last two verses of the chapter are peculiarly rich in millennial promise. This fourth section of the chapter is comprised within the last three verses. Satan's expulsion from heaven is effected in or about the middle of Daniel's future week of seven years (Rev. xii. 7-13). His confinement in the abyss is for the term of the millennial reign—a 1,000 years (Rev. xx. 1-3). The two events are contemporary—*i.e.*, the *reign* of Christ and the *imprisonment* of Satan. His eternal banishment to the lake of fire closes the history of Satan (Rev. xx. 10). Truly a marvellous history!

NOTES ON THE TABERNACLE.

(From page 151.)

GENERAL STRUCTURE OF THE TABERNACLE.

This had better be understood ere with uncovered head and feet we enter it. A full and accurate description is furnished in chaps. xxvi. and xxxvi. of Exodus. It stood on the west side of the Court in a line with the gate. The solid framework was composed of forty-eight boards, twenty north, twenty south, six west, with a corner board at each end. These boards were of shittim-wood overlaid with gold—the human and divine natures of our Lord. Each individual board expressed the same vital and fundamental truth. We see Christ in the structure as a whole, and Christ in each of the boards. *Not* believers, but Christ and Christ only. The boards were ten cubits (15 feet) in length, and one cubit and a half in breadth. Thus the breadth of each board was the exact height of the Mercy Seat (chap. xxxvii. 6), and also of each of the two parts of the Brazen Altar, divided by the brazen network on which the sacrificial victim was laid (chap. xxvii. 1, 5). Christ in the combined glory of His person as God and man, is the truth represented in each board. The infinite capacity of Christ to bear Divine judgment, is taught us in the Brazen Altar. The Mercy Seat of gold sprinkled with the blood of atonement, is Christ on high in righteousness and glory, before Whom, and in Whose holy presence, we are privileged to stand without fear.

The north and south sides of the Tabernacle were each composed of twenty boards. Thus the length of the holy building would be thirty cubits (45 feet), the boards being a cubit and a-half in breadth. Its height was ten cubits (15 feet). Its width was exactly the same, namely, ten cubits (15 feet). Each board was maintained in its place by two tenons, or hands which again were grasped by two sockets of silver. Then in order to bind the whole in one compact body of strength and security, five bars of shittim-wood with gold—

same as the boards—ran along the two sides, and also along the end at the west; fifteen bars in all being inserted in rings of gold attached to the boards. The third or middle bar stretched across the whole length of the building—45 feet; of the length of the other cross-bars we are not informed. The corner boards at the extreme end—north and south—were coupled together at top and bottom by rings of gold, in addition to the tenons and silver sockets at the base. These corner boards then would knit the ends so firmly by their fastenings of rings, tenons, and sockets, or blocks of silver, that a break-down was impossible, while the sides were equally upheld and maintained by the bars. Here then we have the Rock of Ages embodied in the Tabernacle. The person of the Lord as God and man—the gold and wood—is the mighty basis of our faith. Divine right to the throne of the Eternal was His, yet He stooped as man to the death of the Cross. The Lord Jesus Christ in the double glory of His person—in His two-fold nature—Deity and Humanity—is the grand basis of Christianity. It is on Him the Cross rests. What a tower of strength and rock of salvation we have in the contemplation of our Divine and adorable Lord and Saviour. Then over this fast, firm, and solid framework four coverings were spread, each setting forth Christ in a distinct and special character.

1. The white linen curtains of blue, purple, and scarlet, with cherubic forms wrought throughout on the pure linen, formed the roof of God's dwelling-place. The floor was the desert, the sides were of gold, and the roof the beautiful curtains. The pure white linen was the material on which the colours were displayed, and in which the cherubim were wrought. The linen proclaimed His personal purity. The colours His heavenly character (as the blue); His death on the cross (as the purple); and His yet future earthly glory (as the scarlet); judicial authority, too, is inseparable from His person (the cherubim). This beautiful roof was composed of ten curtains, each twenty-eight cubits (42 feet) in length, and four

cubits (6 feet) in breadth. Five of these were coupled together—breadth to breadth. The other five were joined in a similar manner. Thus we have a length of 42 feet and ten breadths of 6 feet each, in all 60 feet, thus covering the top of the tabernacle—45 feet—and height at west end, 15 feet. The beauty of the curtained roof and its wonderful story about Jesus, could only be seen and heard by those inside. Priestly nearness to God is indispensable by all who would have Jesus as their One and only object. The two sets of five curtains were linked together by fifty loops of blue in each, one hundred in all, “the loops held one curtain to another.” This would remind us of the truth of 1 Cor. xv. 48, the heavenly One in Whom and by Whom these glories were united, while the fifty taches or clasps of gold which firmly united the two sets of curtains, would show that Divine righteousness was the strength and security of all. Intrinsic righteousness maintained all inviolate in the Divine person of our adorable Lord. These beautiful curtains, which in material, make, measure, colours, and emblematic characters—united and secured in one by loops of blue and clasps of gold—publish the whole history of Christ from heaven (the blue), on till the government and glory of the world (the scarlet) is wielded and borne by Him Who in His person, and by His obedience and death as man, merits every glory of heaven and earth; yea, and all combined. Those curtains over canopied and over shadowing the solid structure, rest their weight on the gold covered boards, and then tell their wonderful tale to the worshippers within. The binding, clasping, and uniting together of this truly wonderful story in all its parts, entitles it to the appellation, “And the tabernacle shall be one” (R.V. Exod. xxvi. 6.)

(2). Next, we have the goats' hair curtains which were thrown over the beautiful curtains already described, completely covering them, so that their beauty could only be seen by those inside. The linen curtains are termed “the tabernacle,” while the goat's hair curtains are termed “the

tent." Exod. xxvi. 7, R.V. reads, "Thou shalt make curtains of goats' hair for a *tent* over the tabernacle;" again, "the fore-front of the *tent*" (v. 9), *i.e.*, the goats' hair curtains. The beautiful linen curtains then are termed the Tabernacle, over it is spread the Tent or goats' hair curtains, while over the Tent are the two coverings of rams' skins, and seal-skins.

The Tent was made of eleven curtains, the Tabernacle of ten. The breadth of the curtains in both cases was the same four cubits, but the tent curtains were two cubits longer, so as to hide from the outside gaze the tabernacle curtains, and also the exposed portion of the gold covered boards—north and south (v. 13). These eleven curtains were divided into five and six. The five were coupled by themselves. The six were coupled by themselves. In the set of six you have necessarily an extra breadth of four cubits. The use to which the additional measure was put is told us in verse 9 chap. xxvi. Two cubits of curtain were doubled up on the east end, so as to form a pouch or bag (v. 9) similar to that in the breastplate of the High Priest (chap. xxviii. 16); the other two would hang over the back. Thus the Tabernacle was completely covered over: its gold, and colours, and beauties hid from the gaze of an outsider. The beauties of the Lord are only to be discerned in the Sanctuary. The curtains were coupled by loops and taches of brass. The innermost curtains were secured by loops of *blue* and taches of *gold*. The goats' hair ones, by loops—of what colour or material we are not informed—and by taches of *brass*—Divine righteousness dealing with evil. Gold is righteousness in the Divine presence—righteousness in its intrinsic character. The curtains thus coupled and secured formed the Tent "that it may be one" (v. 11). The unity of office and glory centring in the person of our Lord, seem expressed in verses 6 and 11—*one* Tabernacle and *one* Tent.

The goat was pre-eminently the sin offering (Lev. xvi., 5, 10). The same animal in contrast to sheep (Matt. xxv. 32, 33) signifies sinners. Christ was the great sin offering. He

poured out His soul unto death. His soul was made an offering for sin, hence of this sacrifice only is it said the priest "shall *pour* out all the blood thereof at the bottom of the altar" (Lev. iv.) In the case of the burnt offering the blood was sprinkled round about the altar (Lev. i.) *Poured* in the one, *sprinkled* in the other. But while the goat and sin are associated thoughts in the mind, it is Christ in life, and not on the Cross, which is before us in the goats' hair curtains, hence they point to Him as the Prophet of God, fulfilling His prophetic ministry here on earth, in absolute separation from evil. The gorgeous tapestry within, and the rough exterior of the goat covering without, are thus set in sharp contrast. The outward severity of Christ's life in holy separateness from sin, thank God, not *from* sinners, would be the aspect towards man. There was no beauty in this outer covering, and there was none in Christ that He should be desired. His visage was marred. There were neither beauty, form, nor comeliness in Him to fix the gaze and ravish the heart of an unbelieving world. It is in the Sanctuary where the beauties and glories of Christ are disclosed. It is there that hearts are bowed and souls worship.

3. The rams' skins dyed red placed as a covering over the Tent or goats' hair curtains (chaps. xxvi. 14 ; xxxvi. 19) speak to us of Christ in His absolute consecration to God in life and death. The ram was the consecration-sacrificial animal (Lev. viii. 22-29). The skins dyed red would express *absolute devotedness*. This covering was not measured, as the curtains forming the Tabernacle and Tent were. The curtains signify Christ in relation to God and the heavenly priesthood (the embroidered tapestry seen within), and Christ as outwardly witnessed by men in His prophetic service here on earth (the rough goats' hair curtains). In both aspects He is infinitely precious to God which seems the force of the curtains being measured (Ezek. xl. ; Rev. xi.) The coverings were not measured ; they do not so directly present to us the person of the Lord ; while, of course, they convey truths about Him of profound importance.

4. Badgers' skins, or seal skins as in Revised Version of Exod. xxvi. 14 ; xxxvi. 19. While a lengthened and detailed description is given of the curtains (chaps. xxvi. 1-13 ; xxxvi. 8-18), the coverings are named in a couple of sentences. The seal-skin covering was put over all as a protection, and to guard against hostile influence. This outer covering was impervious to weather and climatic change. The power of the Lord in repelling evil, and that same power in guarding and protecting His life, ministry, and glory from evil, seems the thought here.

THE DOOR OF THE TABERNACLE.

We must now direct attention to the door of God's dwelling place. It stretched across the whole of the east side. The door was formed of the same material as the hangings of the court, of the gate, of the veil, and of the tabernacle curtains, namely, fine linen, emblematic of the personal purity of Christ—His righteous character before men (the court), and in presence of God (the veil). The colours, blue, purple, and scarlet, were *not* wrought in the hangings of the court, but were in the gate, door, veil, and beautiful curtains. Cherubic figures were skilfully wrought in the linen in addition to the colours in the veil, and in the tabernacle curtains, but omitted in the gate, and door, and hangings of the Court. The moral supports of God's throne as justice and judgment (Ps. lxxxix. 14)—the judicial authority—are seen in that which specially presents Christ in the presence of God. The cherubim whether on the Ark, in the curtains, or in the veil could only be seen inside. The five pillars of shittim-wood overlaid with gold (the union of the Divine and Human natures in the person of our Lord), were to support the display of needle work wrought in the pure linen. What a tale *that* door unfolds ! We are satisfied that the shittim-wood in the Altar, in the pillars here, in the staves, and in the Ark can only set forth the perfect human nature of our Lord—holy and incorruptible. It is not a gain,

but loss to force the shittim-wood to utter any name but that of Christ. In the *five* pillars there may be an allusion to the five Christ given ministries of Eph. iv. 11. Surely the only business of apostle, prophet, evangelist, pastor, and teacher is in their several spheres to point to the curtained door, containing in hieroglyphic characters the history of Christ, as righteous, as heavenly, in death, and on the throne, all wrapped up in the mystery of His being as God and man in One. The beautiful hangings were of needlework. The variegated glories of Christ were, so to speak, wrought into the very texture of that marvellous holy life. These glories were inseparably attached to His person, as the hangings to the pillars by hooks of gold. Divine righteousness linked and secured all together. Gold, too, adorned the chapiters, or ornamental upper parts of the pillars. Five brass sockets at the base maintained the pillars immovable in their position. As you are about to enter the Tabernacle solemnly remember that you can only do so on the ground that Divine righteousness has judged sin in "the place called Calvary." The gold at the top of the pillars signifies Divine righteousness in itself; while the brass at the base of the pillars shews the inflexibility of Divine righteousness judging sin. The court-pillars had silver above and brass beneath, here we have gold above and brass beneath.

THE HOLY PLACE.

The words Tabernacle and Tent are each applied to the sacred enclosure we are about to enter. The former signifies that it was God's dwelling; the latter, the place where God met His people. Then, as we have seen, the two sets of curtains are denominated respectively the Tabernacle (the innermost curtains), and the Tent (the goats' hair curtains).

As priests we enter. None but Aaron, his sons, and Moses the mediator could minister in the holy place. Silence reigned in the sacred apartment. No prayer was offered, no song was sung. The voice of man was hushed, but the

voice of those vessels of gold mutely, yet eloquently, spoke of Christ. Constant daily service—never ceasing, never ending before that unrent veil for 500 years, told a mournful tale of imperfect service and sin-burdened consciences. God was hid behind the veil. When will it be rent or removed? When will a sinful creature be able to stand holily and righteously before the throne? When will sinners be brought face to face with God, and be divinely competent to gaze in love and holy fear on the uncreated glory of God in the face of Jesus? Not till a sacrifice is offered which will satisfy God in respect to sin, cleanse the guilty conscience, and save the vilest sinner believing on Jesus. That sacrifice has been offered to God, and accepted by Him. The veil was rent, not removed, by the hand of God, “rent in the midst” (Luke xxiii. 45) and “from the top to the bottom” (Matt. xxvii. 51). Now in faith and in the power of the Holy Ghost, we pass through the rent veil into the innermost sanctuary, the *immediate* presence of God (Heb. x. 19). We do not cower or fear, as with unsandalled feet we tread the heavenly courts. The blood of Jesus imparts “boldness,” yet rebukes presumption. For us, then, the veil *is* rent; of old it stood as a barrier to the further approach of the most holy of Israel’s priesthood. None but the High Priest could enter that most sacred spot on earth—only once a year, and then not without blood and incense.

THE VEIL.

The mystic veil is briefly described (chaps. xxvi. 31-33; xxxvi. 35, 36). But words cannot pourtray its deep and profound teachings. There it hung in silent glory teaching the priests daily for half a millennium. In other instances the material or ground work, “fine twined linen,” is first named, ere the colours are specified (xxvi. 1, etc.), but in the directions for making the veil, the colours are first referred to. Little of the linen could be seen. The colours told of heaven, the Cross, and the throne, but whether Christ is viewed as the man from heaven (1 Cor. xv. 47), yet as in it

(John iii. 13) even on earth, or, on the Cross as an expiatory sacrifice, or on the throne of universal glory, He carries in His own Person the judicial authority of the Eternal God. The veil was wrought with cherubim. It was suspended on four pillars of shittim-wood overlaid with gold. The veil was securely attached to the pillars by hooks of gold. The immovability of the pillars, too, was guaranteed by the firm sockets of silver. The division of the holy, from the most holy, was effected by the separating veil placed under the gold taches of the beautiful curtain above. Thus the respective sizes of the two apartments may be easily ascertained. The Holy Place was 30 feet by 15. The Most Holy was 15 feet by 15—a square apartment.

THE VESSELS OF THE HOLY PLACE.

Want of space forbids detailed description. There were three vessels in this, the outer apartment, namely, the Candlestick or Lampstand, the Table of Shew-bread, and the Golden Altar.

The *Candlestick* was of pure gold. Its shaft and six branches were beautifully ornamented and adorned with bowls, knops, and flowers—all of pure gold. It was lighted at night and trimmed in the morning. Like the Laver no dimensions are given, but in contrast to it, the Candlestick was wholly of gold, the Laver all of brass. For description : see Exod. xxv. 31-40 ; xxxvii. 17-24 ; Num. viii. 2-4. Christ, and Christ only, is the seven-fold light of the sanctuary.

Opposite, on the north side, stood the *Table of Shew-bread* made of shittim-wood overlaid with pure gold, and surrounded with a crown of gold. It was provided with staves of wood and gold, and gold rings for its journeys, thus marking its pilgrim character. The absence of measurement in the Candlestick is not more noticeable than the careful dimensions of the Table. Every Sabbath twelve loaves, freshly baked, and arranged in two rows of six each, with pure frankincense put on the bread, were placed on the Table. These when removed were eaten by the priests (Lev. xxiv. 5-9). The twelve

loaves represent the twelve tribes of Israel. Is she forgotten before God? Never. Israel (the ten tribes) is outcast, and Judah (the two tribes) dispersed throughout the earth, but the whole nation is precious to God as the frankincense on the loaves shew, and the light of Christ (the Candlestick), and the person of the Lord Jesus Christ is their strength and support, as the gold-covered Table shews. Israel will appear the *first* in millennial glory. The Table is described in chaps. xxv. 23-30; xxxvii. 10-16.

The *Incense or Golden Altar*, as also the Laver are omitted in the general description of the vessels of the holy place and of the Court in chaps. xxv.-xxvii. Why is this? It will be observed that the Incense Altar is described *after* the establishment of the priesthood (chaps. xxx. 1-10; xxxvii. 25-29), so also the Laver (chap xxx. 18-19). Practical purification and worship as God's priests, are the respective thoughts conveyed by the Brazen Laver and Golden Altar. By these we draw nigh to God; whereas the other vessels had, as their distinct object, the presentation of God to man, not of man to God, this latter as witnessed in the priests using the Laver and Altar.

The Incense Altar was placed in front of the veil (chap. xxx. 6), the other two vessels on either side. Its wood, gold, crown, rings, staves, and sweet incense of four precious ingredients, speak of Christ in His Being, in the mystery of His Person, of His travels with His people, and of His moral grace and beauties, sustaining and giving character to our worship before God. The connection, too, between the Altar *within* for worship, and the Altar *without* expressive of judgment, is seen in the fact so precious and touching to us, that it was fire from the judgment-altar, which brought out the perfume of the incense at the worship altar. In us trials manifest dross. In Christ the fire manifested His moral beauty and perfectness.

THE MOST HOLY PLACE.

The *Ark* was the most venerated of all the holy vessels. It

was made of shittim-wood and overlaid with pure gold without and within, so that no part of the wood could be seen—all was gold for the eye of Aaron on his yearly entrance. The sacred chest contained the two tables of stone, on which were engraved by the Divine hand the law—God's demand of righteousness from a sinful creature (chap. xxxiv. 1). The lid was composed of pure gold only, and on either end was formed a cherub. Between these God dwelt (Ps. lxxx. 1). This golden lid with cherubim was the throne on earth of Jehovah, God of Israel and of the earth. Once a year, blood—the witness of death—was sprinkled on it, and seven times before it (Lev. xvi. 14). Christ, too, not only in His death, but in all the grace and moral perfectness of His person (the incense) was expressed on the pure gold Mercy Seat (ver. 13). Of the fate of the Ark, Scripture is silent. But now as we retrace our steps, and leave the Tabernacle, our soul's desire is that the blessing of Israel may be graciously extended to and enjoyed by every Christian reader of these pages. Num. vi. 22-27.

BAPTISM AN ACT OF ADMISSION TO PRIVILEGE, NOT AN ACT OF OBEDIENCE.

The subject you refer to is one on which I so far unwillingly engage, that it is one which I feel must be left entirely to individual conscience. If a person has never been baptized, clearly he ought to be; if he has, he cannot be again. The mere testimony, save as an honest sacrifice of self, in which case it may be accompanied with felt blessing, is to me null; because, were I to be baptized to-morrow, no one would say I had become a Christian; they would merely say I was become a Baptist, or at least at it is expressed, that I saw baptism. At the first it was a further testimony that one put on Christ, and bowed to the grace of the Gospel. In the first place, I am quite clear that the whole system of the Baptists is wrong in principle from beginning to end, and in their ideas of the purport of the act.

Baptism.

They speak of obedience. Now obedience to ordinances is setting aside the whole character of the Gospel and of Christianity itself; in all cases it is unscriptural. Baptism, moreover, is the act of him who baptizes, not of him who is baptized. He is received by it, he bows to it as the appointed way of his reception by the Church; and this is what is suited to Christianity, which is grace that seeks and admits into the place of blessing, not the voluntary act of the person coming, though he is made willing. A voluntary act of obedience being the introduction of the sinner into grace, is contrary to the whole nature and spirit of Christianity, and Christian thoughts in their fundamental character. However, there is no command to be baptized, though there is to go and baptize, and this marked in a very signal manner, as the twelve apostles were never baptized with Christian baptism (with John's only, which has nothing to do with the matter), because, being an act of admission, they were sent to admit, had it been one of obedience to a command, they, surely, would have been the first to do it. This shews its real character most clearly. The whole adult baptism falls before my mind as utterly unscriptural and ill-founded. Scripture moreover, in practice never speaking of a testimony, but of a benefit conferred: "What doth hinder me to be baptized?" (the following verse I apprehend is not authentic Scripture, though I doubt not in such a case very right, but not the then way of dealing, however), and "Who can forbid water, seeing they have received the Holy Ghost even as we." Hence the question as to children is entirely changed, it is a simple question of who is to be received. All the arguments from the mere incapacity of the infant have no weight.

It is a question of grace, and whether the infant is to be brought into the place where the Holy Ghost dwells, or left in the world where Satan governs. But before I turn to this, the one point with me, I would notice another principle of Baptists which is wholly false, viz., that baptism is the expression of the state in which the individual already is. This, I apprehend, is wholly unscriptural. It is an *external* reception it is true, but in its meaning it is the *reception*, or entrance, not the expression of a

previous one. The believer is dead and risen with Christ. The reality of this is, of course, by living faith; but as to the further act, as many of us as have been baptized have put on Christ, not witnessed our having previously put Him on. We have been baptized (it is really *unto* and so always) unto His death, not because we were there before. We are buried with Him by baptism unto death, wherein also we are risen with Him. Baptism signifies undoubtedly Death and Resurrection, but it is then and there as to the meaning of the former we die and rise again. We enter into the Church by dying and rising again. Now as to the reception of children. Matthew xviii. seems to me to have great force; the question is, "Are children to be received by Christ?" Is the Kingdom of such? I am aware He is giving them as the pattern of our spirit, but there was an actual infant there of whom He was speaking; and if he were a saintly person, who was as humble as a child, there would be no sense in saying, it was not the wish of your Father that one of these little ones should perish, for their angels, &c. That is, it is the infant. This being I think clear, the passage becomes remarkable, "of such is the Kingdom"—they are spoken of in the way of perishing, but that they are not to be rejected, because, as the Shepherd seeks a lost sheep, Christ is come to save what was lost (Matt. xviii. 11-14).

I refer to this as defining the character of the persons admissible into the Kingdom, as to the manner of admission all are agreed. But there is something much more positive than this. If a Jew married a Gentile, the wife was to be sent away, and the children were to be rejected as "*unclean*," and not admitted into the house of God by circumcision. This question arose when one parent was converted, and instead of the Jew being relatively profaned, though still a Jew, so that his child was unclean, the heathen or Jew was relatively sanctified, so that the child was holy, not intrinsically, of course, but relatively, so that he would be received among the *people*, "else were your children unclean, but now are they holy." People have talked of their being legitimate, but this has really nothing to do with it. The Jewish principle brought out in Nehemiah is

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perfectly clear. It is said why then not give them the Lord's Supper? The Lord's Supper is symbolic of the unity of the body, and it is by the Spirit we are baptized into one body. Hence, I apprehend, it is one who really is made partaker of the Holy Ghost, who properly partakes of the Lord's Supper. Now I admit that there is no *command* for infants to be baptized, it would suppose a moral effect, but there is none for adults. There is to the Apostles to go and baptize the nations they had brought into discipleship, and households are spoken of in Scripture. We knew it was the habit and thought of those sent. I am told Christianity is the opposite of this in nature. This is true as regards *individual salvation*. But I do not think introduction into the house the same as that. If one parent be converted, they are, it seems to me, entitled to that, and unjustly deprived of it if it is refused to them. This thought was soon lost, and individual salvation connected with it, and the new birth. As regards Acts ii., I think the passage is of moment as confirming the habits of Jewish thinking; for the Gentiles were as these "afar off" by sovereign grace, as far as God called them. But it did inspire the hope of the Jews that their children would partake of the benefit, and such was their thought. It is true they rejected as a nation this testimony of the Holy Ghost, but I do not think that the remnant who did receive it would have let go the privilege as regards admission to the house in which the Holy Ghost dwelt. The result would shew itself independent of ordinances, where the operation of the Holy Ghost was manifest, and the liberty and understanding He gives to members of the body there; then they would enjoy the privilege belonging to members, and to the unity of the body according to the intelligence of faith, brought up meanwhile in the nurture and admonition of the law, and the precepts of the *house* addressed to them in their place. With the call of the Gentiles came in a new state with Paul, and the unity of the body was made the basis of his ministry, nothing was professedly changed, and he preached still the kingdom, and said to the Jews still "unto you first"—but while having people and households baptized, he speaks less of it, and attaches less

importance to it. The making it a matter of obedience never crosses his mind. Such I believe to be the true Scriptural history of this subject. But if anyone thinks he ought to be baptized, or that he has not, surely he ought, or he will have his conscience ill at ease about it, and that is evil, no matter what the subject is, only he would do well to search the mind of God first—*obedience to an ordinance* is, I am satisfied, wrong; and there is no command for it in Scripture. It is not the act of the baptized, nor a public testimony. All this I believe to be most unscriptural, and in its principle unchristian, though often most honestly done.

J. N. D.

REVOLUTIONARY PRINCIPLES.

Revolutionary principles are being actively spread all over Europe, most certainly to be followed by horrors which history has yet to record. The forces of evil are gathering volume and strength. Socialism is gaining ground amongst the working classes. "No God; no Hell; no Heaven" is the devil's creed, and millions in Europe are receiving it. It will be hell upon earth soon (see Rev. vi.-xix.) Then thousands of young men are being ruined by an intellectual Christianity, which either explains away or boldly denies the claims of the Lord Jesus Christ, and laughs at the childish notion of the necessity of the Cross for the guilt and sin of a poor sinner. Ah! it will yet be seen that the old paths are paths of blessing; the old doctrines of the Cross, the new birth, and the Inspiration of the Holy Scriptures, the imperishable truths of God; and "the old, old story of Jesus and His love," God's resource for ruined men, and the joy of the saved in time and eternity. Satan is behind the scene, and leading on to victory! Nay, but to utter, final, and ignominious defeat (Rev. xix., xx.) We have stepped into the days sketched by Jude, by Peter, by Paul, by John, but judgment will burst forth, and the coming Christ shall crush the movement in the height of its impiety and rebellion (Jude 15).

The democratic ball was set rolling over England by the hero

of Waterloo in 1829—a great soldier but a poor statesman—in passing that ill-starred measure, the Catholic Emancipation Act; three years afterwards, 1832, the first great Reform Bill was passed. From the former date till the present, the masses have not ceased to knock loudly and persistently at the doors of the Legislature for further liberty and increased power; nor will they be denied. We love the poor; our Lord loved and cared for them. But democratic principles and practices we abhor; all our sympathies and leanings run counter thereto. The way our rulers, both Conservative and Liberal, alternately pet and fear, cringe to and oppress the working classes, is an ominous sign. The people are not slow to perceive the weakness of those in power, who ought to govern solely in the fear of God—Whose magistrates they are, and from Whom their authority is derived. The masses are conscious of their rising power and increasing importance in State affairs. Insignificant men, whose talents and personal influence would consign them to obscurity, suddenly find themselves through pandering to the popular will and taste, in positions of authority and influence in the State. Raised into the position on the shoulders of the working class, it can only be maintained by the same means, hence, the revolutionary rush and wave in this country. The lower classes are not slow to express their mind in word and *act* as occasion presents itself. There is much more intellectual activity and force of character with the people, than is to be found amongst the rich and aristocratic; but, we are compelled to add, more pride, independence of God, and practical infidelity. There are, of course, in every class many noble exceptions. We refer to what is characteristic.

Then the rage and passion for amusement, and a light and sensational literature are leavening the mass, and producing a generation utterly unfitted for serious thought and action. The general result will be disastrous to this country—bound to be in the nature of things.

There is a growing contempt for law and order, which is sure, in the long run, to undermine the whole fabric of society. In the nature of things—for as you sow you reap—a bitter harvest

of trouble awaits this and every other country where the tide of democracy is not rolled back and sternly repressed. The first and elementary principle of all government is the maintenance of order. Those short-sighted politicians (for statesmen they are not), who are leading in the van of this revolutionary movement (who, instead of altering or abrogating bad laws by constitutional means, deliberately break them—glory in their shame and poise as martyrs—doings which threaten the extinction of all lawfully constituted authority) may yet suffer severely in the recoil certain to follow the short-lived triumph of principles which the Word of God reprobates. Other nations besides England are suffering from this malignant distemper. The aim, and in many instances the openly avowed object, being to break every sceptre and shiver every royal crown into fragments. No wonder that the governments are justly and seriously alarmed. “Honour the king” is a bounden duty on all. The principle of obedience and honour to the head of the government under which we live, is always and ever true. It may be to the Emperor of Russia, the Sultan of Turkey, the Shah of Persia, the King of Great Britain, or the President of the United States. The first of the four universal monarchies (Dan. ii. 7), was set up directly by God; the other empires succeeded providentially in occupying the seat of Nebuchadnezzar. The further we are removed from God’s ideal of power in the world—an *absolute and universal* monarchy as was the Babylonian—we are, of course, a witness to our own departure and failure from the original grant of government conferred upon the Gentiles. All, however, will be made good in perfection in a coming day, when the crown will flourish on the brow of the Lord Jesus—King of kings and Lord of lords—Undisputed supremacy is His by right and divine counsel.

On the other hand, the wealthy and aristocratic are tending to Popery—a system rapidly gaining ground in England, and again putting forward her arrogant claims to supremacy over the nations. The great aim of the Papacy at present is to hold once again Great Britain in her grasp. *That* accomplished means the ruin of the country and its degradation. The priests of Rome are utterly unfitted for political rule. Their training

and principles are inimical to true liberty. In our judgment, there will not be large accessions to Popery from the masses, but it need not surprise us if we soon witness an exodus of the rich into the pale of the Church of Rome. It almost looks as if the National Church—the eldest daughter of the Church of Rome—is about to jump into the arms of its Mother. Popery on the Continent, and even in Ireland, is losing ground, but then Infidelity is gaining ground where the Papacy is declining—Ireland, perhaps, excepted. There is a double religious movement abroad which is being actively prosecuted. Satan, no doubt, is at the bottom of it, and will grant success to it, while God will guard His own. The fusion of the British Churches into one great National Church, under the specious plea that it will thereby be great for God, and become, too, the expression of a Scriptural unity so greatly desired, is the *first* step; the *second* is to unite Christendom, and so heal the breach between the Anglican, Western, and Eastern churches. What a project! What a sight! The Primate of England, the Patriarch of Constantinople, and the Pope of Rome sitting in holy conclave over their differences—the Pope, of course, being in the chair! Truly this will be the devil's counterfeit of God's unity—the one body of Christ! We firmly believe that the 1,300 sects of Christendom will yet coalesce with Popery, and form the great whore of Rev. xvii. These events and days are not so far distant as many suppose, nor are they wild dreams; ponder carefully Rev. xvii.; xviii.

FRAGMENTARY REMARKS.

I.

I believe that the churches have been merged in the mass of ecclesiastical popular hierarchism and lost; but I believe also that the visible church, as it is called, has been merged there too.

Still there is a difference, because churches were the administrative form, while the church, as a body on the earth, was the vital unity.

What I felt from the beginning, and began with, was this: the

Holy Ghost remains, and, therefore, the essential principle of unity with this presence; for (the fact is all we are now concerned in) *wherever* "two or three are gathered together in My name, there am I in the midst of them."

When this is really sought, there will certainly be blessing by His presence; we have found it so, most sweetly and graciously, who have met separately.

When there is an attempt at displaying the position and the unity, there will always be a mess and a failure: God will not take such a place with us.

We must get into the place of His mind, to get His strength. That is now the failure of the church; but there He will be with us.

I have always said this. I know it has troubled some, even those I especially love; but I am sure it is the Lord's mind. I have said: We are the witnesses of the weakness and low estate of the church.

We are not stronger nor better than others (Dissenters, &c.), but we only own our bad and low state, and *therefore* can find blessing. I do not limit what the blessed Spirit can do for us in this low estate, but I take the place *where* He can do it.

Hence, government of bodies, in an authorised way, I believe there is none; where this is assumed, there will be confusion. It was here (Plymouth); and it was constantly and openly said, that this was to be a model, so that all in distant places might refer to it. My thorough conviction is, that conscience was utterly gone, save in those who were utterly miserable.

I only, therefore, so far seek the original standing of the church as to believe, that wherever two or three are gathered in His name, Christ will be, and that the Spirit of God is necessarily the only source of power, and that which He does will be blessing through the Lordship of Christ. These provide for all times. If more be attempted now, it will be only confusion.

The original condition is owned as a sinner, or as a mutilated man owns integrity and a whole body. But there a most important point comes in:—I cannot supply the lack by human arrangement or wisdom; I must be dependent.

I should disown whatever was not of the Spirit, and in this sense disown whatever was—not short of the original standing; for that, in the complete sense, I am—but what man has done to fill it up; because this does not own the coming short, nor the Spirit of God. I would always own what is of God's Spirit in any. The *rule* seems to me here very simple.

I do not doubt that dispensed power is disorganised; but the Holy Ghost is always competent to act in the circumstances God's people are in. The secret is, not to pretend to get beyond it. Life and divine power are always there; and I use the members I have, with full confession that I am in an imperfect state.

We must remember that the body must exist, though not in a united state; and so, even locally. I can then, therefore, own their gifts, and the like, and get my warrant in two or three united for the blessing promised to that.

Then, if gifts exist, they cannot be exercised but as members of the body, because they are such, not by outward union, but by the vital power of the Head through the Holy Ghost.

“Visible body,” I suspect, misleads us a little. Clearly the corporate operation is in the actual living body down here on earth, but there it is the members must act; so that I do not think it makes a difficulty.

I believe if we were to act on 1 Cor. xii. 14 farther than power exists to verify it, we should make a mess.

But then the existence of the body, whatever its scattered condition, necessarily continues; because it depends on the existence of the Head, and its union with it. In this the Holy Ghost is necessarily supreme.

The body exists in virtue of there being one Holy Ghost. “There is one body and one Spirit, even as we are called in one hope of our calling;” indeed this is the very point which is denied here.

Then Christ necessarily nourishes and cherishes us as His own flesh, as members of His body; and this goes on “till we all come,” &c. (Eph. iv.) Hence, I apprehend we cannot deny the body and its unity (whatever its unfaithfulness and condition),

and (so far as the Holy Ghost is owned) His operation in it, without denying the divine title of the Holy Ghost, and the care and headship of Christ over the church.

Here I get, not a question of the church's conduct, but of Christ's ; and the truth of the Holy Ghost being on earth, and His title when there ; and yet the owning of Christ's lordship. And this is how far I own others.

If a minister has gifts in the Establishment, I own it as through the Spirit, Christ begetting the members of, or nourishing His, body. But I cannot go along with what it is mixed up with, because it is not of the body nor of the Spirit. I cannot touch the unclean ; I am to separate the precious from the vile.

But I cannot give up Eph. iv. while I own the faithfulness of Christ. Now if we meet (yea, and when we do meet), all I look for is that this principle should be owned, because it is owning the Holy Ghost Himself, and that to me is everything.

We meet and worship ; and at this time, we who have separated meet in different rooms, that we may in the truest and simplest way, in our weakness, *worship*. Then whatever the Holy Ghost may give to any one, He is supreme, to feed us with—perhaps nothing in the way of speaking—and it must be in the unity of body.

If you were here, you could be in the unity of the body as one of ourselves. This Satan cannot destroy, because it is connected with Christ's title and power.

If men set up to imitate the administration of the body, it will be popery or dissent at once.

And this is what I see of the visibility of the body ; it connects itself with this infinitely important principle, the presence and action of the Holy Ghost on earth.

It is not merely a saved thing in the counsels of God, but a living thing animated down here by its union with the Head, and the presence of the Holy Ghost in it. It is a real actual thing, the Holy Ghost acting down here. If two are faithful in this, they will be blessed in it.

If they said, " We are the body," not owning all the members (in whatever condition), they would morally cease to be of it.

I own them, but in nothing their condition. The principle is all-important.

Christ has attached, therefore, its practical operation to "two or three;" and owns them by His presence. He has provided for its maintenance. Thus in all states of ruin, it cannot cease till He ceases to be Head, and the Holy Spirit to be as the Guide and the Comforter sent down.

God sanctioned the setting up of Saul; He never did the departure from the Holy Ghost. The "two or three" take definitely the place of the temple, which was the locality of God's presence, as a principle of union. That is what makes all the difference. Hence, in the division of Israel, the righteous sought the temple as a point of unity, and David is to us here Christ by the Holy Ghost.

On the other hand, church-government, save as the Spirit is always power, cannot be acted on.

II.

I suspect many brethren have had expectations, which never led me out, and which perplexed their minds when they were not met in practice. I never felt my testimony, for example, to be the ability of the Holy Ghost to rule a visible body. This I do not doubt; but I doubt its proper application now as a matter of testimony. It does not become us.

My confidence is in the certainty of God's blessing, and maintaining us, if we take the place we are really in. That place is one of the general ruin of the dispensation. Still, I believe God has provided for the maintenance of its general principle (save persecution), that is, the gathering of a remnant into the comfort of united love by the power and presence of the Holy Ghost, so that Christ could sing praises there.

All the rest is a ministry to form, sustain, &c. Amongst other things, government may have its place; but it is well to remember that, in general, government regards evil, and, therefore, is outside the positive blessing, and has the lowest object in the church.

Moreover, though there be a gift of government, in general,

government is of a different order from gift. Gift serves ministers; hardly government. These may be united as in apostolic energy. Elders were rather the government, but they were not gifts.

It is especially the order of the governmental part which (I believe) has failed, and that we are to get on without, at least in a formal way. But I do not believe that God has therefore not provided for such a state of things.

I believe "brethren" a good deal got practically out of their place, and the consciousness of it, and found their weakness: and the Lord is now teaching them. For my part, when I found all in ruin around me, my comfort was, that where two or three are gathered together in Christ's name, there He would be. It was not government or anything else I sought. Now I do believe that God is faithful, and able to maintain the blessing.

I believe the great buildings and great bodies have been a mistake: indeed I always did. Further, I believe now (although it were always true in practice), the needed dealing with evil must be by the conscience in grace. So St. Paul ever dealt, though he had the resource of a positive commission. And I believe that two or three together, or a larger number, with some having the gift of wisdom in grace, can, in finding the mind of the Lord, act in discipline; and this, with pastoral care, is the main-spring of holding the saints together in Matt. xviii. This agreeing together is referred to as the sign of the Spirit's power.

I do not doubt that some may be capable of informing the consciences of others. But the conscience of the body is that which is ever to be acted upon and set right. This is the character of all healthful action of this kind, though there may be a resource in present apostolic power, which, where evil has entered, may be wanting; but it cannot annul "where two or three agree, it shall be done."

So that I see not the smallest need of submission to Popery; (*i.e.*, carnal unity by authority in the flesh), nor of standing alone; because God has provided for a gathering of saints together, founded on grace, and held by the operation of the Spirit, which no doubt may fail for want of grace, but which, in

every remaining gift, has its scope ; in which Christ's presence and the operation of the Spirit is manifested, but must be maintained, on the ground of the condition the church really is in, or it would issue in a sect arranged by man, with a few new ideas.

Where God is trusted in the place, and for the place, we are in, and we are content to find Him infallibly present with us, there I am sure He is sufficient and faithful to meet our wants.

If there be one needed wiser than any of the gathered ones in a place, they will humbly feel their need, and God will send some one as needed, if He sees it the fit means.

There is no remedy for want of grace but the sovereign goodness that leads to confession. If we set up our altar, it will serve for walls (Ezra iii. 3). The visibility God will take care of, as He always did, the faith of the body will be spoken of, and the unity in love manifest the power of the Holy Ghost in the body.

I have no doubt of God's raising up for need all that need requires in the place where He has set us in understanding. If we think to set up the church, again I would say, God forbid. I had rather be near the end, to live and to die for it in service where it is as dear to God : that is my desire and life.

ON THE OFFERINGS.

THE BURNT OFFERING. — Lev. i.

Signification.

Jesus in death presenting Himself to accomplish the will and glory of God. The God-ward aspect of the cross of Christ. (Heb. ix. 14).

Notes.

The offering could be of the herd, flock, or birds. Thus the animals specified are bullocks, goats, sheep, rams, lambs, turtle-doves, young pigeons.

Here the offerer is prominent ; *he* offers the animal, lays his

hand upon its head, kills it, flays it, cuts it into pieces, and washes the inwards and legs in water.

When it was an offering of birds the priest killed it ; but that was an exception, not being directly priestly work.

The priests sprinkled the blood round about upon the altar, and arranged the various parts on it. In the case of the burnt offerings, the blood was *sprinkled* round the altar ; in the sin offerings, the blood was *poured* out at the bottom of the altar.

The trumpets were to be blown over these offerings on special occasions, as a memorial before God (Num. x. 10).

This was the first in order of these sacrifices.

On the entrance of Israel into the land, no *burnt* offering was complete without an accompanying *meat* or *flour* offering ; God would have the death and life of His Son thus prefigured before Him.

References.

Lev. i. ; vi. 9-13. Num. xv. 3-12. 2 Chron. vii. 1-7.

THE MEAT OFFERING.—Lev. ii.

Signification.

Jesus as man presenting to God an unblemished life, with all its grace and moral perfectness ; of Him who was holy as to His humanity—holy in nature and life.

Notes.

The offering consisted of “ fine flour,” dry or cooked, or “ green ears of corn.” Its adjuncts were frankincense, oil, salt.

The oil “ *mingled* ” with the flour sets forth the truth of the Divine conception of the human nature of our Lord (Matt. i. 20) ; while the flour wafers “ *anointed* ” with the oil would as fittingly signify the weighty truth expressed in Acts x. 38.

God's part was a handful of the flour and of the oil, and “ *all* the frankincense,” as a memorial of the cakes, &c.

This offering, as setting forth the holy humanity of our Lord, is not only a sweet savour offering, but is termed “ *most holy*.”

Salt (*incorruption*) was not to be omitted.

On the Offerings.

Honey (*mere human sweetness*) was not to form an ingredient.

This offering was based upon and its value declared by that which God found in the burnt offering.

The meat offering for a priest was wholly consumed, none of it being eaten (Lev. vi. 23).

References.

Lev. ii. ; vi. 14-23. Num. xv. 4-9. Exod. xxix. 40-42.

THE PEACE OFFERING.—Lev. iii.

Signification.

Christ slain, the ground of *communion*, for God, the Church, or any individual of God's people.

Notes.

This offering could be of the herd (male or female), of the flock (male or female). Bullocks, lambs, and goats are specified.

The fat and inwards burnt on the altar as a sweet savour.

The breast (*love*) and other parts eaten by the priestly family.

The shoulder (*strength*) heaved before the Lord, and eaten by the officiating priest.

The carcase, the remainder of the animal (if any) was burnt on the third day, as communion with God could only be maintained in connection with the sacrifice.

The trumpets were to be blown over these sacrifices on all solemn occasions and seasons of gladness (Num. x. 10).

The inwards, &c., laid on the altar of burnt-offering, as also the meat offering, were consumed on the burnt-offering.

References.

Lev. iii. ; vii. 11-21 ; Num. xv. 24.

THE SIN OFFERING.—Lev. iv.

Signification.

Jesus on the Cross made sin for us. The judgment of God borne in the holy sacrifice of Christ.

Notes.

This offering could be of the herd (male or female), of the flock (male or female), of birds, and in one case, a tenth part of an ephah of fine flour.

The goat was pre-eminently the sin-offering.

The sin, trespass, and meat offerings were termed "most holy."

Here the offerings varied according to the position of the offender ; sin being measured by the responsibility of the person in the position he was divinely set. Thus the *value* of the animal, and the *application* of its blood are important points in these sin-offerings. In two cases the blood was put on the horns of the *golden* altar (verses 7, 18) ; in two cases the blood was put on the horns of the *brazen* altar (verses 25, 30).

Sins of ignorance were not passed over, but could only be met by sacrifice. For presumptuous sins no sacrifice could be brought (Num. xv. 30).

The very poorest were thought of by God ; *they* could bring a pair of birds, or even the tenth part of an ephah of flour.

The blood of the sin-offering and that of the trespass-offering were treated in the same way.

The fat of this offering and the inwards were burnt on the altar and went up to God as a sweet savour.

References.

Lev. iv. ; v. 1-13 ; vi. 24-30 ; x. 16-20.

THE TRESPASS OFFERING.—Lev. v.

Signification.

Sins and transgressions against God or man, depriving them of what was theirs, divinely met by Christ's sacrifice, and restitution insisted upon.

Notes.

This offering was of rams.

On the Offerings.

In these offerings the main thought is not what *I am*, but what *I have done*; so of the sin-offering.

Having injured another, it could only be met by sacrifice, and the injury repaired by full and righteous restitution.

Most of the particulars bearing upon the sin-offering equally apply to these sacrifices. The blood not dealt with in the sanctuary.

There was no laying on of hands on the victim's head (*identification*), as in the case of the sin-offerings.

Sacrifice, restitution, with an additional part added as compensation, accompanied with confession, are characteristics of these offerings.

The *guilt* of the person is more in view in the sin-offering; here it is the *injury* done whether to God or man.

References.

Lev. v. 14-19; vi. 1-7; vii. 1-7. Num. xviii. 9-10.

THE DRINK OFFERING.—Num. xv.

Signification.

The *joy* of God and man in the voluntary death-and-life-obedience of Jesus.

Notes.

This offering consisted of "strong wine" poured unto the Lord in the Holy Place (Num. xxviii. 7).

A drink offering was to accompany the daily morning and evening burnt sacrifice.

This offering could only be offered in connection with that which set forth the death and life of Jesus, namely, the *burnt* and *meat* offerings.

The *fourth* part of WINE and the *fourth* part of OIL teach that our joy (wine) is proportionate to the power of the Holy Ghost (oil).

The wine and the oil always corresponded in quantity.

Drink offerings will yet again be poured out before the Lord in expression of millennial gladness.

The touching expression of Paul in Phil. ii. 17 refers to this blessed character of offering: "Yea, and if I be *poured out* as a libation on the sacrifice and ministration of your faith."

References.

Exod. xxix. 40-42. Num. xv. 1-13; xxviii. 7.

EVERLASTING STRENGTH. ISA. xxvi. 3, 4.

"*In* the Lord Jehovah is everlasting strength," or, as in the margin, "the rock of ages." In Jehovah Himself—in the very source itself. Luther was more than a match for the combined forces of the civil and ecclesiastical powers of Christendom. His strength was in God, and Jah Jehovah fought the forces of evil through the simple monk of Wittenberg, and won for succeeding generations the ever glorious Reformation. The truth is that in human history there is no question whatever of difficulty with God. Circumstances and occasions of utter wreck and ruin are grand opportunities for God to display Himself. *Impossible*, is not the language of prayer and faith. The moment you bring the power of God into the most desperate circumstances, there is an end of all fear and doubt; questioning ceases, and the case is settled. Jehovah shall do it, and faith says "it is done." Again and again, has the Living God lifted up His Glory out of the ashes of a ruined corporate and individual testimony. There is just one thing God cannot do. He cannot deny Himself. This then is faith's confidence and stronghold. Utter weakness grips the throne of the Eternal God: faith clings to the Living God and laughs at the word *impossibility*.

In Jehovah—the Self-existing One—"whose Being none can know," is everlasting strength. Jehovah was Israel's memorial name (Exod. vi. 3); the import of which is taught us in Rev. i. 8, "which *is*, and which *was*, and which *is to come*." The public mention of the dread and sacred name

JEHOVAH is strictly forbidden by Jewish law. Sabbathai Sevi, an impostor, falsely claiming to be the Messiah, dared to pronounce the awful name, and was at once deemed worthy of death by the Rabbins; this was 260 years ago. Veneration for the name is unchanged. This sublime title is Israel's stronghold through centuries of national degradation, yea even in the darkest moments of their sorrowful and chequered history, with strength broken, hope perished, persecuted in every land, crushed in spirit, and without home and country, yet Jehovah ever is. The seeds of future national glory are laid deep in this magnificent title--Jehovah. Is He not as much to us as He was and is to Israel? Is not His name and what it signifies enough for Gentile need as for Jewish want?

Be strong in the Lord. Confide in God Himself, ye fearful and timid. Build your ruined hopes, your desperate circumstances on this rock of ages. Is health failing, friends forsaking, and poverty about to encircle and gird you tight with its attendant evils? Lie down on everlasting strength. Is Church division and strife working havoc in your heart and household, and amongst your friends, casting you into a heartless isolation? Stay yourself on everlasting strength. If fellowship with friends and brethren is denied you, see that you increasingly cultivate "fellowship with the Father and the Son;" that will more than compensate for the loss. It is a day of weakness and of small things, but we have made it so. Define the limits of what God may not do in both spheres of His grace--the Church and the world! What is needed to stay the cruel and utterly heartless strifes which are tearing the Church to pieces, and making her the sport of an unbelieving world, is an energy of soul which will storm the throne of God, and a faith which will build its confidence alone on the rock of ages. "Is anything too hard for the Lord?" is a twice repeated question (Gen. xviii. 14 and Jer. xxxii. 27). What is the need of the day amongst the Lord's beloved people? It is to be brought into a condition of such utter helplessness as to beget absolute

confidence in the Living God. Has weakness brought us to this point, that we cannot do without God? "Without Me ye can do nothing" (John xv. 5) is the lesson of ages, and of both Testaments; but the converse is equally true, *with Him* we can do anything—everything.

"Hast thou not known, hast thou not heard that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength" (Isa. xl. 28, 29). Make the God of heaven and earth your resource, your confidence, your strength. Do not measure difficulties by your ability, or wisdom, or capacity to meet them, but measure the world, the power of Satan, and the evil of your own heart by what God is and what He has done. "Is anything too hard for the Lord?" Faith confidently answers: "There is nothing too hard for Thee" (Jer. xxxii. 17). May we increasingly prove it.

PROPHETIC NOTES.

The coming of the Lord to the air (1 Thess. iv. 17) and His descent to *Olivet* (Zech. xiv. 4) are distinguished in time, circumstances, and objects.

The coming of the Lord to receive His saints of Old and New Testament times, precedes His return to the earth by *at least* seven years. This special aspect of the coming is first mentioned by the Lord Himself when on earth (John xiv. 1-3), and last named by the Lord in heaven (Rev. xxii. 20). The *order* of events (1 Thess. iv. 15-17), and the *rapidity* of the whole action (1 Cor. xv. 51-54) were revealed to Paul and by him to us.

The political outlook is dark enough, but it will yet be darker. Between the rise of the Morning Star to us Christians, and the shining forth of the Sun to Israel, the blackest period of the world's history takes place. But the dark night will end, and glory burst upon the scene, and there shall be a great calm and great light.

TREASON IN THE CAMP.

Have we outgrown the Scriptures ?
Are wiser we than God ?
That human contradictions
Come sweeping like a flood ?
Shall man, the puny creature,
The Deity dethrone,
And, mind omniscient claiming,
Sit high himself thereon !

Shall God be God no longer !
Perfection taught to spell !—
Corrected and admonished
To never speak of hell ?—
To make His Word more fitting
For man to patronize,
Eliminating “ judgment,”
And—“ death which never dies !”

Alas ! the hand of Satan,
In all his subtle ways,
Is holding up a phantom
For man’s admiring gaze !
The down-grade to destruction,
The arch deceiver’s lie,
Lest souls should see their danger,
And to the Saviour fly.

Poor man ! a worm, a vapour !
Such folly to pursue—
To charge the God of heaven
What He should say and do !
Transcendent, utter folly !
Go, tremble at His Word !
Revere its every statement
And our Jehovah LORD.

ALBERT MIDLANE.

INTERESTING REMINISCENCES OF THE EARLY HISTORY OF "BRETHREN."

J. G. B. TO J. M. (JAMES MCALISTER). EXTRACTS
FROM A LETTER.

When I call to mind some of the early facts connected with the history of the "Brethren," as for distinction I will call them, I am impressed with a sense of there having been at that time a very independent and original teaching of the Spirit of God.

I do not doubt that however they may have aided one another afterwards or grown together in the understanding and enjoyment of much common truth, earlier impressions had been abroad upon the hearts of many without conference or suggestion, which, however, led them readily and necessarily to run together when once they did confer.

I believe the earliest times of our history, both in England and in this country (Ireland), might exhibit this.

I may fail in accuracy of recollection, and, of course, I may mistake when I was not personally engaged, but I will follow just as my memory suggests to me, bethinking myself, of course, as I proceed, and praying the Lord to guide in all simplicity and truth.

It was in the year 1827 that the late Archbishop of Dublin, in a charge delivered to the clergy of his diocese, recommended that a petition should go up to the legislature seeking for increased protection for them in the discharge of their ministerial duties as the teachers of religion in these lands.

John Darby was then a curate in the county Wicklow, and often did I visit in his mountain parish. This charge of his Diocesan greatly moved him; he could not understand the common christianity of such a principle, as it assumed that the ministers in doing their business as witnesses against the world for a rejected Jesus should, on meeting the resistance of the enemy, turn round and seek security from the world.

This greatly offended him. He printed his objections to such a principle in a pretty large pamphlet, and without publishing it or putting it on sale, sent copies of it to all the clergy in the diocese. All this had a very decided influence on his mind, for I remember him at one time as a very exact churchman, as I may speak, but it was evident that his mind had now received a shock, and it was never again what it had been ; however, he continued in his mountain curacy, at times as a clergyman visiting distant parts of the county, either to preach sermons or to speak at some meeting of the religious societies.

In the beginning of 1828 I had occasion to go to London, and then I met in private and heard in public those who were warm and alive on prophetic truth, having had their minds freshly illuminated by it.

In my letters to J. N. D. at this time, I told him I had been hearing things that he and I had never yet talked of, and I further told him on my return to Dublin what they were. Full of this subject as I then was, I found him quite prepared for it also, and his mind and soul had travelled rapidly in the direction which had thus been given to it.

I continued, however, in Dublin, and he more generally in the county Wicklow, but he had introduced me to dear F. Hutchinson, whose memory is very dear to me and much honoured by me. He and I found we had much in common, and dear Francis too. Dissatisfied as I was, we went occasionally to the dissenting chapels together, but we had not much sympathy with the tone prevalent. The sermons we heard had generally, perhaps, less of the sympathy of Christ in them than what we had in the pulpits of the Established Church, and the things of God were dealt with more for the intellect and by the intellect, than, as we judged, suited the proper cravings of the renewed and spiritual mind. I believe I may say this for him as well as for myself, so we held on (loosely though it was) by the Established Church still. Mr. Groves, who was a dentist of distinguished practice in Devonshire, some short time before this had offered himself

to the Church Missionary Society, and in order to fit himself for its service, had entered our college. I knew him soon after his first reaching Dublin, and he was occasionally staying with us in coming here to pass his quarterly examinations.

In a way perfectly independent of all that had been passing in the minds of others, he was taught to see that college education for the work of the ministry was not the thing, and that he was wasting much time in Dublin attending his examinations; and by the entrance of these thoughts the whole question was raised in his mind, so that he not only abandoned his connection with college, but viewed as he never before had done, the whole matter of the Established Church and the claims of Dissenting bodies. In the close of 1828 he visited Dublin, though he had seceded from the college. He preached in Poolbeg Street at the request of dear Dr. Egan; then in connection with the little company formed there, of whom Richard Pope, well known in Ireland at the time, was one. Walking one day with him, as we were passing down Lower Pembroke Street, he said to me, "This, I doubt not, is the mind of God concerning us, that we should come together in all simplicity as disciples, not waiting on any pulpit or minister, but trusting that the Lord would edify us together, by ministering as He pleased and saw good from the midst of ourselves."

At the moment he spoke these words I was assured my soul had got the right idea, and that moment—I remember it as if it was yesterday, and could point you out the place—it was the birth place of my mind, dear James, may I so speak as a brother.

Edward Cronin had been by profession an Independent, and a member of York Street, but his mind at the same time was under a like influence, I may say, with us all. In a private room he had the Lord's Supper with, I believe, three others, while I was going still to Sandford Chapel and J. N. Darby was still in county Wicklow as a clergyman. In the summer of 1829 our family was at Kingstown, and dear F.

Hutchinson at Bray. We saw each other occasionally, and spoke of the things of the Lord, but where he went on a Sunday at that time I cannot tell. I attended the Scotch Church at Kingstown, where all who were understood to be new-born were welcome. But on returning to Dublin in the November of that year, F. Hutchinson was quite prepared for communion in the name of the Lord with all, whosoever they might be, who loved Him in sincerity, and proposed to have a room in his house in Fitzwilliam Square for that purpose. He did so, designing, however, so to have it that if any were disposed to attend the services in the Parish Church or Dissenting chapels they might not be hindered; and he also prescribed a certain line of things as to the services of prayer, singing and teaching that should be found among us each day. E. Cronin was prepared for this fully. I joined, but not, I think, at all with the same liberty and decision of mind. Several others also were ready, and just at this time we first knew William Stokes.

Thus we continued from November, 1829. Some time before this I had become acquainted with J. Parnell (now Lord Congleton), and in that month (November, 1829) and through the spring of 1830, he was occasionally in Dublin and frequently amongst us. He became very familiar with Edward Cronin, and in the month of May, purposing to let the Lord's Table in the midst of us become somewhat more of a witness, he took a large room in Aungier Street belonging to a cabinet maker. There the meeting was transferred during that month. This tried me still more—the publicity of it was too much for me. I instinctively shrank. F. Hutchinson, as I remember, would also rather have continued in the private house, so that I believe I did not join them for one or two Sundays, and I am not sure that he did, but the others were there at once. J. Parnell, W. Stokes, E. Cronin and a few sisters, and shortly several were added.

In the summer of 1831, the Mission party to Bagdad was formed. Mr. Groves had been there for some months

previously, and E. Cronin and his sister and J. Parnell with two or three more were desirous of joining him.

It was in the month of September they left us, sailing to France, and purposing to reach Bagdad across the desert from Syria. J. Hamilton, whom some of us had known for two or three years, was also of the party. He had with many others become dissatisfied with the existing order of things, and was very much of one mind with us all, and giving up other occupation, was ready to be one of the Mission party to the East; and I rather think he was another witness of the independent energy of the Spirit of God which was abroad, as I have said, at this time. They sailed, and we continued our room in Aungier Street. It was poor material we had, dear James, and we had one or two solemn and awful cases of backsliding.

There was but little spiritual energy and much that was poor treasure for a living Temple, but we held together in the Lord's mercy and care, I believe advancing in the knowledge of His mind. The settled order of worship that we had in Fitzwilliam Square gave place gradually, teaching and exhorting were first made common duties and services, while prayer was restricted under the care of two or three who were regarded as elders, but gradually all this yielded. In a little time no appointed or recognised eldership was understood to be in the midst of us, and all service was of a free character, the presence of God through the Spirit being more simply believed and used. In the year 1834 many more were added, and that year J. N. Darby being in Dublin, it was a question with him whether he should come and help us, as God might give him grace, in Aungier Street, or preach, as he had been invited, at the Asylum in Leeson Street, but he was all but detached from the Church of England. He visited different places either that year or the next, and amongst them *Oxford, Plymouth, Cork and Limerick,

* J. N. D.'s first visit to Oxford and Plymouth was before this.—G.V. W

ministering wherever he might the truth which God had given him from His Word; and I doubt not, from what I remember, he found in all these places other evidences of the independent work of the Spirit of God on the hearts and consciences of the saints of which I have spoken. In Limerick and Cork occasionally preaching in the pulpits of the Established Church, he also met Christians in private houses, and the influence of his ministry was greatly blessed, light and refreshment visited many a soul, and that, too, of an order to which they had before been strangers; and by invitation going from Wexford to Plymouth, he found the same there, and that in those distant places which had, perhaps, never been combined before in any one kindred influence, this grace was magnified, and happy promising little groups of saints, who sought relief from their heaviness, were found in these places.

Just about the same time dear Lady Powerscourt had begun some prophetic meetings. Her mind had also taken the same direction as that which was among us all. Some of us were invited by her, some also from England, and those occasions greatly helped us. It was then I first knew G. Wigram, Percy Hall, and others. The meetings were truly precious to the soul, and night after night did I return to my room at Powerscourt House in the deep sense of how little a one I was in Christ in the presence of so much force and devotedness as I judged I had been seeing around me through the day.

Thus it was in those days, dear James, and in Aungier Street we were pursuing our way, many being added to us, some who are to this hour in Brunswick Street, among the many to be loved and cherished there. We were occasionally hearing from the party that went to Bagdad, and occasionally visited by brethren from Cork, Limerick and other places, where the same influence had by this time been known. But I might mention dear and honoured J. Mahon as another instance of the independent action of the Spirit of God of

which I have spoken. I remember E. Cronin visiting him at Ennis, it might, I think, be in 1828, and on his return to Dublin telling me about him. And I have reason to believe that before we had any table in F. H.'s house, there had been one in his, somewhere in the town of Ennis, by means of one of his family, if not by himself.

This was altogether independent of any doings amongst us, and so, I may add, was it in England, as I might prove to you.

Having occasion to visit Somersetshire in 1831 or 1832, and being at Sir E. Denny's, he asked me to give him an idea of the "Brethren." We were sitting round the fire, and the daughter of the clergyman was present. As I stated our thoughts, she said they had been hers for the last twelve months, and that she had no idea that any one had them but herself. So also being at ——— shortly afterwards, a dear brother now departed to the Lord, told me that he, his wife, and his wife's mother were meeting in the simplicity of the "Brethens'" way for some time before he ever heard of such people. This brother and the lady mentioned at Sir E. Denny's, as soon as occasion allowed, were in full communion with us, and she continues so to this day in the county Down. I like to trace these circumstances, for they help to assure us that the Lord's hand was independently at work designing to revive another testimony in the midst of His saints.

I feel that I have got evidence at command for the existence of this independent energy of His Spirit.

Among other witnesses of this nearer home, I mention that dear Groves revisited Ireland after the absence of two or three years, and I remember well his telling us of a remarkable movement in the southern part of the Indian Peninsula, which indicated a mind quite in harmony with that which had been leading us in our position in England and Ireland. The English brethren year after year visited Ireland, not only Dublin, but the country places. J. Harris, once a clergyman

near Plymouth, was among them. G. Wigram for a long continued time was in Cork, and all the time J. N. Darby was in the two countries by turns, occasionally with us in Dublin, but more frequently either in Plymouth or in Cork ; and the gatherings multiplying in England to a very great number, became known by the name of "Plymouth Brethren," and in this country were called "Darbyites." I do not know that I need follow the history beyond this, dear James, as your enquiry was rather about our beginnings. I would not doubt but a fresh purpose of God and a fresh work of the Spirit were put forth in the call of the Brethren. Such things have been from time to time under various characters, though with a kindred spirit, during the dispensation. The dispensation almost suggests such a thing, or makes it necessary, for it is not the ordered system of things linked with the earth or with flesh and blood, as was the former thing in Israel.

The call of the Church is apart from the world, to do service in the light and strength of the Holy Ghost, and to maintain in living spiritual grace, testimony to a rejected and heavenly Jesus. All within and around us is contrary to this. Such a call can be upheld, such a dispensation maintained, only in the direct grace of the Spirit, ministered to elect vessels and filling them with the freshness and apprehension of the truth. No ordered service or course of fleshly ordinances can at all answer this end ; no transmitted or cessational office can at all fill out and discharge its duties ; no such authority is owned by it. In man, there is ever a tendency to the mere ways of nature and to the course of the world, and in order to sustain a thing spiritual and living like the Church, the natural way, yea, necessary way (save that God is sovereign), is by a fresh putting forth of light and power to revive it again and again, that there may be still a testimony to the power of God and to the ways and services of a living house, so that the coal may not be quenched.

Such revivals may each of them have its peculiarity, each

partaking of the kindred spirit or of the common witness that the same Holy Ghost is working. The Reformation, it is always acknowledged, was marked by a clear and fervent witness of justification by faith—the very truth then needed for the delivery of souls long held in deep captivity. Other energies and revivals had their character in like manner, and whether they have ever or not become the subject of history, faith knew of them, and the souls of the elect were edified and thankful.

I do not doubt that the work of God by and with “Brethren” had its special purpose also. It seemed with certainty to present the separateness of the Church from the world, and a distinct witness of the heavenly calling and high peculiar dignity, as also to assert the precious truth that nothing else is worthy of the House of God, though the house be in ruins, as surely it was known and felt to be in a dispensational sense. And further, the “Brethren” aided the testimony, which was rising again, to the coming and kingdom of the Lord, with some heavenly apprehensions connected with that great mystery, which were consistent with their separate and heavenly position, and with that only. For there are prophetic truths which must be ever felt more or less at variance with any church system which links itself with the world.

Thus in simplicity, as my mind led me, I have done as you wished, dear James. I will not speak as to the result of this in the “Brethren.” It would be painful, and it is needless. Each heart among us knows many and many a secret cause of humiliation, which the present distracted condition in which we are found tells of itself.

“When *He* giveth quietness, who then can make trouble?” May such experience be more deeply and richly felt by us and ours.

Believe me, dear James,

Ever your affectionate brother,

(*Signed*) J. G. BELLETT.

*Interesting Reminiscences.**Note by Mr. Darby.*

All I have to remark is, that on their returning to Dublin, 1827 (1829?), I was laid up in Fitzwilliam Street with a hurt.

We had reading meetings, and these things came up among some others.

Five of us met at Fitzwilliam Square—Bellett, Cronin, Hutchinson, the present Master Brooke (who was frightened away by Hutchinson), and myself. As Hutchinson was willing I proposed meeting next Sunday.

We did at H.'s house. Brooke did not come. I have read since that Cronin had already met with Wilson and some others, but they had broken up. Of that I knew nothing. I afterwards went down and worked at Limerick, where it began next, Tom Mansell living there. It was subsequently after July, 1830, I went to Oxford (where Wigram was at Queen's) and joined him and Jarratt, and thence went to Plymouth, where it soon began in England, and immediately afterwards, through Wigram, in London. I was not in Dublin when they went to Aungier Street, but I went there afterwards.

J. N. D.

Note by Mr. Wigram.

Two or three or four of us had broken bread together when I was at Oxford, before E. Cronin went with others to the East, and from that time (1829 or 1830), or wherever I might be on Sunday, there I was wont to break bread, though it might be only I, and Snooke and my wife might join. This I did (1831) at Ridgway, when I left Ireland and went to Devonshire for the work's (chiefly in the Gospel) sake.

G. V. W.

Note by Dr. Cronin.

Having a very definite remembrance of things which took place anterior to all that is written by our beloved brother, J. G. B., concerning the ways of God toward us in the beginning of this movement, I would add a few remarks. I had been sent from the South of Ireland to Dublin for my health, and as a Dissenter (Independent) and a visitor, was

received to Communion by all the Dissenting bodies there.

This liberty was continued till it was found that I became resident in Dublin ; I was then informed I could no longer be allowed to break bread with any of them without *special membership* with some one. That was the starting point with me.

With the strong impression on my soul, though with little intelligence about it, that the Church of God was one, and that all that believed were members of that one Body, I firmly refused special membership. Thus left in separation from their tables for several months, and then feeling unable to attend their meetings from the growing feeling of opposition to one man ministry, I was left to the charge of irreligion and antinomianism. This affected me to such an extent, that it was a season of deep exercise of heart and separation from many that I loved in the Lord ; and to avoid the appearance of evil, I spent many a Lord's-day morning under a tree or under a haystack during the time of service.

My name having been publicly denounced from one of their pulpits (Rev. W. Cooper's), one of their deacons, Edward Wilson (Assistant Secretary to the Bible Society in Sackville Street, where he resided), was constrained to protest against this step, which led ultimately to his leaving also.

Thus separated, we two met for breaking of bread and prayer in one of his rooms, until his departure for England. I was not alone. The two Miss Drurys, my cousins, were led in the same path, and also left Mr. C.'s chapel, where they were members (as also Mr. Tims, bookseller, in Grafton Street), and met with us in the back parlour of my house in Lower Pembroke Street.

It then became noised abroad, and one and another became affected by the same truth, which really was the Oneness of the Body and the presence of the Holy Spirit, also seen by us very clearly. Here F. Hutchinson found us, and as we were becoming numerous, offered us the use of his large

room in Fitzwilliam Square. At this time dear J. G. B. and J. N. D. were more or less affected by the general state of things in the religious world, but were unprepared to come out into entire separation, and looked suspiciously at our movements, feeling still able to attend and minister in the Church of England as well as to come occasionally to our little assembly.

We soon began to feel, as humbler brethren were added to us, that the house in Fitzwilliam Square was unsuited, which led us to take a large auction room in Aungier Street for our use on Sundays. And oh! the blessed seasons to my soul with J. Parnell, W. Stokes and others, while moving the furniture aside, and laying the simple table with its bread and wine, on Saturday evenings—seasons of joy never to be forgotten, for surely we had the Master's smile and sanction in the beginning of such a movement as this was!

About this time G. V. W. paid us a visit from England, having some intention of joining the Mission party proposing to go to Bagdad. From that to my leaving Dublin (1830) there were continual additions of Evangelical Christians—all of us with very little intelligence as to the real character of God's movement amongst us. Special membership, as it is called amongst Dissenters, was the primary and most offensive condition of things to all our minds, so that our first assembling was really marked as a small company of Evangelical malcontents. We felt free up to this time and long afterwards to make arrangements amongst ourselves as to who should distribute the bread and wine and take other ministries in the assembly. We were also, from ignorance or indifference, careless as to conscience or godly care one for another. I am led the more to make the observation owing to the frequent way in which some of the early brethren, who are now in separation from us, accuse us of departure from first principles in our present meetings.

Nevertheless, I am convinced that even at that time we should no more have tolerated false doctrine, through God's grace, than now.

The comfort of the many who loved us, but were not with us, was our staunch orthodoxy as regards the mystery of the Godhead and the doctrine of grace and godliness.

I would remark here a feature in the ways of God in the beginning of this movement, on and through obscure individuals, and how in distant places and divers positions the substance of His grace and truth dwelt in us, and though, as I have said before, with little intelligence, led us in paths more or less agreeable to the mind of God. It is striking that those able and honoured brethren, J. G. B., J. N. D. and G. V. W. did not constitute the embryo of it, while God has used and continued to use them in Divine intelligence and developing principles as to His Church, &c.

I have repeated somewhat as to this point, owing to the Church alluded to above, where as God's ways with us were and still are a gradual unfolding of His truth discovered to us in various practical details. So that which in the beginning was, as it were, no bigger than a man's hand when we were few in number and weak and defective in understanding, has expanded itself to meet the necessities of thousands gathered on the same principles, and to the praise of the glory of His grace.

EDWARD CRONIN.

July, 1871.

Remarks by Mr. Stoney.

I first knew the Brethren in 1833. I had, in anxiety to serve the Lord, given up going to the Bar in order to take orders, thinking it the only true way of doing so. I at first very reluctantly went to hear at Aungier Street, but my "chum" in college, a Mr. Clarke, was a constant attendant (since gone over to Irvingism).

I was eventually much interested in the teaching there. I partially remember Mr. Darby on being "Accepted in the beloved," and Mr. Bellett on Mark v. ; but I did not think of joining them—I was expecting great things from Mr. Irving. Mr. Bellett brought Mr. Benjamin Newton to see me in my rooms in college, in order to disabuse my mind of Irvingism.

I was constantly hearing of J. N. D., and at length heard him on Joshua vii. : "Wherefore liest thou upon the ground? Up, sanctify the people." Get rid of the evil first, God cannot be with us until we are separated from the evil. I was broken down. I felt for the first time the immense step of leaving the Established order for the unsightly few in Aungier Street. This was in June, 1834.

I asked Mr. Darby to let me come until I saw something better, for he was not quite sure he was right; but I was convinced the Church of England was wrong.

At that time Mr. Stokes used to read regularly some portions of Scripture every Lord's day, and at Plymouth, where I was in 1838, it used to be arranged beforehand who should break the bread and do official acts.

I was at the meeting at Lady Powerscourt's in September, 183--. Mr. John Synge was in the chair. He called on each to speak on a given subject. Mr. Darby spoke last, and for hours, touching on all that had been previously said. Mr. Wigram sat next to him. Captain Hall, Mr. George Curzon, Sir Alex Campbell, Mr. Bellett, Mr. Thomas Mansell, Mr. Mahon, Mr. Edward Synge were there. There were clergymen present and Irvingites.

The prayer meetings in the mornings at seven o'clock were particularly striking to me, every one praying that the Lord would give them light, and grace to act on it.

There was great feeling against J. N. D. when I came out, because of the secessions at Oxford about that time, so much so, that it was notified to me that both Dr. Saddler and Dr. Singer had conferred on the propriety of taking my rooms from me, because I had asked Mr. Darby to lecture in them.

Those with Irvingite tendencies gradually drew away from us, and their society was avoided. J. B. STONEY.

July 12th, 1871.

EDITORIAL NOTE.—[We gladly insert the foregoing letters and notes at the request of the esteemed friend to whom they belong. It has been the sorrowful history of every Divine movement that the inception and

early moments, so bright and full of promise, have, in the hands of succeeding generations, lapsed into formality and worldliness. The history of "Brethren" is no exception. In piety, in spirituality, in simplicity, and in the application of church principles the leaders of the movement shone. Now, unconsciously, no doubt, the mass have drifted into a distinctly sectarian position. The multiplicity of parties amongst the "Brethren" prove it, while the oft-repeated formula, "*Is he in fellowship?*"—meaning thereby the special fellowship of a particular party, instead of the broad fellowship of the Church of God ALONE recognised in Scripture—sorrowfully confirms the fact, that the vast majority of "Brethren" have inherited the tradition merely, and not the spiritual power nor grasp of first principles, characteristic of the early "Brethren." Our only resource is a complete break down in the Divine presence, thorough self-judgment, and an honest return to the simplicity of Scripture.]

THE GREAT GENTILE EMPIRES.

(Notes of an Address on Daniel vii.)

The Book of Daniel holds an important and unique place amongst the prophetic books of the Old Testament. The prophets in general, especially the greater ones, occupied themselves with the evils of their own times; thence looking forward to Messiah's kingdom, when all the wrong things will be put right, and the gracious purposes of God be accomplished. But of the long intervening period they say practically nothing. The book of Daniel fills up this gap. Its subject is "The times of the Gentiles," an expression used by the Lord Jesus in Luke xxi. 24 to denote the period of Gentile supremacy in the earth. Daniel had no direct message for his people concerning their moral state, neither was it given to him to unfold the glories and blessings of the coming kingdom. His theme is Gentile dominion in the earth during Israel's rejection, and its overthrow at the appearing of the Son of man. Having brought us to this point, the verge of the millennial kingdom, Daniel's prophecy abruptly closes.

It was God's original purpose to govern and bless the earth by means of the people of Israel and the house of David. Their

gross unfaithfulness has delayed for the present the realisation of this. It is impossible for God to uphold and sanction wickedness; hence the overthrow of David's throne, and the expulsion of both houses of Israel from His land. Meanwhile, God has committed supreme power in the earth into Gentile hands. It is a remarkable fact that while God was still bearing with Israel and the house of David no other power was permitted to attain to universal supremacy, though both the ancient monarchies of Egypt and Assyria earnestly strove together for it.

Daniel vii. gives us three visions that were granted to the prophet on a single night, with the angel's interpretation in part. The prophet dreamed that he was standing on the shores of the Mediterranean Sea, the waters of which were being agitated by the four winds of heaven. "Four great beasts came up from the sea, diverse one from another." The sea represents the nations (Rev. xiii. 1; xvii. 15); these are shewn therefore in a state of disturbance. The four beasts are the great Gentile empires which have held supreme power successively since the overturning of Jehovah's earthly throne in Jerusalem. (For this grand title given to David's throne, see 1 Chron. xxix. 23). It may be asked, Why should these powers be represented as wild beasts? By this God would shew us their moral character as it appears in His sight. The beast lives by force, and for the gratification of its lusts, without any sense of responsibility towards God. Even so the Gentile powers have been characterized by greed of conquest, and lust of power and glory. God has not been in all their thoughts. It is not a little remarkable that the powers have (perhaps unconscious that they were fulfilling God's word) voluntarily accepted the wild beast character. Is it not a fact that many have adopted either wild beasts or birds of prey as their national symbols? Witness, the lion of England, the eagle of the United States, the double-headed eagle of Austria, &c.

In chapter ii., in the vision granted to Nebuchadnezzar, these empires are viewed in an altogether different way. The king saw, not four wild beasts, but a great image composed of four metals. The image shews us Gentile dominion as one complete

whole, with its successive deteriorations in character of rule; beginning with autocracy in Nebuchadnezzar, and ending with a mixture of democracy and monarchical government in the fourth empire.

It is sometimes said that the visions of the book of Daniel cannot be understood without a knowledge of the facts of ancient history. This is not true. If it were so, a large number of God's saints would have to remain in the dark as to the meaning of these things, whereas God has written His Word, not only for the learned, but for the simple also. I hope to be able to shew, as we proceed with our subject, that God has Himself explained the visions of this book (and especially those of our chapter) in other parts of the inspired Word.

The first of the Mediterranean beasts was like a lion, having eagles' wings. Here we have Nebuchadnezzar's Babylonian empire. As we read in chap. ii. 37: "Thou, O king, art a king of kings: for the God of heaven hath given thee the kingdom," etc. Before Nebuchadnezzar's arms both Egypt and Assyria fell, and the supreme place in the earth fell to him. Compare, for the symbols of lion and eagle, Jer. iv. 7; xlix. 19, 22; Ezek. xvii. 3. Next, Babylon's humiliation is shewn. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon two feet as a man, and a man's heart was given to it." God had foreseen that Nebuchadnezzar and his family would be no more faithful in the place of power than the house of David, and so foretold in Jer. xxvii. 7 that Babylon's dominion should end with Nebuchadnezzar's son's son. This was Belshazzar, who was upon the throne when these visions were granted. Think of the king of beasts being made to stand on its hind legs! How aptly this expresses humiliation! And in the man's heart given to it we see it stripped of its warlike courage. An early English king was called "the Lion hearted," because of his exceptional prowess in war; the opposite of this—a lion with a man's heart—is therefore easy of interpretation.

The second beast was like a bear. We need have no difficulty here. In Dan. v. 28 we learn that it was the Medes and

Persians who overthrew the Babylonian empire. We are told that the bear raised up itself on one side. This detail is interesting as shewing the exceeding accuracy of the Spirit of God. Its meaning is given to us in chap. viii. 3, where the same power appears under the symbol of a two-horned ram, "but one horn was higher than the other, and the higher came up last." This is God's way of noting the fact that the Persian element predominated in the dual second empire, though it was by no means the most ancient.

The third beast was like a leopard, having on its back four wings of a fowl. We need not go outside of the book of Daniel for the interpretation of this. Chap. viii. 21 lets us know that it was the Grecian power that destroyed the Medo-Persian empire. The leopard is naturally rapid in its movements; the addition of the wings in the vision speaks of extraordinary rapidity. The fact will be familiar to most that when Alexander led his forces against Persia in order to avenge Xerxes' invasion of Greece (Dan. xi. 2), he conquered almost the whole known world in about twelve years. But for the foolish self-security of the last Persian monarch (Darius Codomannus) the Greek expedition could never have been successful. Historians have sometimes asked why the Persian fleet, which was very powerful, was not sent to the Hellespont to prevent Alexander from crossing over into Asia.* Believers in Scripture need not wonder; God's time had come for the haughty empire of the Medes and Persians to fall.

Daniel tells us also that the leopard had four heads. These, as chap. viii. 8, 22; xi. 4 tells us, are the four military leaders, not of Alexander's posterity, who divided his dominions amongst themselves after his death. Their names were Seleucus, Ptolemy, Cassander, and Lysimachus.

* Josephus states that as the Greek army approached Jerusalem, the Jewish high-priest, Jaddua, with a procession of priests, met him, and besought Alexander not to sack the city. Alexander is said to have replied that he had seen such a person in a vision in Macedonia inviting him to attack the Persian Empire, promising him Divine aid. Whereupon he was shewn Daniel's prophecies concerning himself, which impressed him much.

The fourth beast occupies by far the largest place in our chapter. God has much to tell us concerning its doings. The prophet does not name it; he was unable to do so, for he had never seen its like. What empire is represented here? Scripture again comes to our aid, not the Old Testament in this instance, but the New. What power was supreme in the earth when the Lord Jesus was born? The opening verses of Luke ii., iii., shew that it was the Roman Empire; Babylon, Persia, and Greece all having fallen from their high place. Daniel tells us that "it was diverse from all the beasts that were before it." In various respects the Roman beast differed from its predecessors; one particular point comes to my mind just now. While Babylon, Persia, and Greece rose to eminence under the leadership of great kings (Nebuchadnezzar, Cyrus, and Alexander respectively), Rome became a great world-power, while still a republic. And even when imperial rule was accepted, the forms of republican government were still maintained.

The last clause of verse 7 demands careful attention—"It had ten horns." We are told in verse 24 that these are ten kings, which raises an important question. When was anything of this kind seen in the Roman Empire of the past? For a long period it had but one head; then for a considerable while there were three or four associated rulers; but anything like what we have before us here has never yet been seen. What then are we to understand from the statements of our chapter? Just this, that the history of the Roman Empire is not finished; for no word of God can fall to the ground. Between the two last clauses of verse 7 there is, therefore, a chasm of many hundreds of years, not at all an unusual thing to find in the prophetic word. John in Patmos saw this same beast re-appearing upon the stage of the future. In Rev. xiii. 1 it is said to rise up out of the sea, and in chap. xvii. 8, it ascends out of the abyss. Together these passages shew us that it will re-appear as the result of a disturbed condition of things amongst the nations, and also that the power of hell will be at work in connection with it.

While Daniel considered the horns, "there came up another, a little horn, before whom there were three of the first horns

plucked up by the roots." This eleventh horn is Satan's agent for the bringing together of the dismembered parts of the ancient empire of Rome. He will begin by subjugating three of the European kingdoms, then seven others will be induced, either by craft or force, to join together with these in a general confederacy. Each kingdom will retain its own sovereign (Rev. xvii. 12), but all will own the supreme leadership of the little horn. It will be much the same condition of things as that which obtains in the German Empire of to-day.

Here then we have Satan's king of kings and lord of lords. So completely will the horn wield the whole power of the beast that henceforward in the prophecy "the beast" and "the horn" become practically synonymous terms (see Dan. vii. 11; Rev. xiii. 1-8; xvii. 7-17; xix. 19, 20; xx. 10).

The little horn had eyes like the eyes of a man. This speaks of foresight and intelligence. He has great schemes in his mind which he is determined to carry into effect. The horn had also a mouth speaking great things; pride and boastfulness characterise him. Where Satan's tool of a century ago—Napoleon I.—failed, this personage will succeed, though his success will be but of short duration.

It is important to distinguish between the little horn of Dan. vii. and the little horn of Dan. viii. The one arises in the West, out of the *fourth* empire; the other arises in the East, out of one of the four divisions of the *third* empire. This last is the king of the North, of whose doings we read so much in chap. xi.

Three things are told us in verse 25 of our chapter concerning the last Roman head. First, he will be blasphemous and infidel—"he will speak great words against the Most High." Second, he will be a persecutor—"he shall wear out the saints of the high places." These are the Jewish saints of the last days. They are called by this name because they (in contrast with the horn) own heaven as the true source of government, and look there for deliverance from their cruel foe (Isa. lxiv. 1-3). Third, the horn "thinks to change times and laws; and they shall be given into his hand until a time, and times, and half a time." These are the Jewish religious festivals and

institutions, which he will be permitted to trample under foot during three and a-half years. Anything that bears even a semblance of testimony for God he will not tolerate. This verse shews us why so much space is devoted to the fourth beast in this prophecy. It is because this empire, more than any of the others, comes into collision with God's people; and, afterwards, into collision with Christ Himself. This is necessarily of great moment with God. In the Roman dominion of the last days will be developed all that man in possession of power is capable of doing against God and His people; and in this dominion Gentile supremacy will come to its end, as we shall presently see.

Following the appearance of the beasts, the prophet beheld a sessional judgment—where, is not stated; in heaven, in all probability. "I beheld till the thrones were cast down, and the Ancient of Days did sit." Not one throne, but many; for the glorified saints are to have part in this judgment. "Cast down," or "placed," as in the R.V., both mean the same thing really, the allusion being to the Eastern custom of throwing down cushions for the judges to sit upon. We must distinguish between the throne of the Ancient of Days here, and the great white throne of Rev. xx., at which the ungodly dead must stand. It must not be confounded either with the throne of Christ's glory (Matt. xxv. 31) before which the living nations must appear, nor with the Judgment Seat of Christ of 2 Cor. v. 10. This judgment is set, and the books are opened to enquire into the conduct of the Gentile Empires in their use of the power divinely granted to them, and especially are the doings of the little horn looked into by the Great Judge of all. "I beheld till the beast (the little horn and the beast being morally one) was slain, and his body destroyed, and he was given to be burned with fire." Rev. xix. 20 explains this fully. Being taken in open hostility to the Lord Jesus at His appearing, the Roman chief and his confederate, the Antichrist, will be cast alive into the lake of fire. No death, no resurrection, no manifestation before the great white throne, as in the case of other guilty ones, but summary judgment at least a thousand years before the last

great judgment throne is set up. Truly, "it is a fearful thing to fall into the hands of the living God" (Heb. x. 31).

Parenthetically we are told that while the rest of the beasts had their dominion taken away, their lives were prolonged for a season and time (v. 12). When Babylon lost its imperial place in the earth it did not cease to exist, but remained a flourishing city for centuries afterwards (Peter wrote his first epistle there—1 Pet. v. 13); and Persia and Greece remain before our eyes at this day, though shorn of their ancient power and glory. But when the revived fourth empire meets its doom, it will be sudden and final; the Roman empire will never be seen again (Comp.: Dan. ii. 35).

The reflection is, indeed, a humiliating one that man is always unfaithful when put into any position of trust by God. Each dispensation tells its own sad tale of sin, failure, and broken responsibilities. The Jew cannot point the finger at the Gentile, nor the Gentile at the Jew; the failure is universal, general, and always. Let all our souls profit by the painful lesson.

But is there no one whom God can trust, and who will not fail? Blessed be His name, yes. Accordingly, Daniel "saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (vv. 13, 14). God then has One in store—the once-crucified Son of man—Who can be safely entrusted with supreme power in the earth, and Who will use it for His glory, and for the blessing of all His subjects. His kingdom will be heavenly in its character, in contrast with all the kingdoms that have gone before it, whose character has been earthly (v. 17). This is the stone cut out of the mountain without hands, which Nebuchadnezzar saw in his vision, which brake in pieces the iron, the clay; the brass, the silver, and the gold; and then became a great mountain, filling the whole earth (Dan. ii. 34, 35).

The Son of man will not administer His kingdom alone; when He reigns, His saints will reign with Him, as verses 18, 22, tell us. These may be divided into three classes: (1) Those of the Old Testament dispensations, who would be specially intended in the book of Daniel; (2) Christ's body, the Church, the aggregate of the saved during the present period (Eph. i, 22); and (3) the two companies of latter-day saints named in Rev. xx. 4. All these are to share with Christ the glories of His kingdom. "The *people* of the saints" (v. 22) must be distinguished from "the saints" themselves. The Jewish people are meant. For them is destined "the *greatness* of the kingdom under the whole heaven;" but they are not said to reign; neither have they anything to do with the heavenly sphere of the kingdom.

The saints are to judge as well as reign (vv. 22, 26). This is what the Apostle had in his mind when he rebuked the Corinthians for going to law with one another before the world. "Do ye not know," he indignantly exclaimed, "that the saints shall judge the world? . . . Know ye not that we shall judge angels?" (1 Cor. vi. 1-3). This has reference only to the temporal judgments connected with the kingdom; when eternal issues are in question, we read of one "throne," not "thrones" (Contrast Rev. xx. verses 4 and 11). But the position is nevertheless a wonderful one for us. Once we dreaded the judgment of God for ourselves, because of our many sins; now, all such dread has gone, and we look to sit upon the magisterial bench ourselves in the approaching day of earthly governmental glory.

The visions of the book of Daniel do not carry us beyond this point. For the many blessings of the kingdom we have to look elsewhere in the Word of God. Our prophet is taken up entirely with the supremacy and failure of the Gentiles, and their supersession at the end by the kingdom of the Son of man, who is withal the Ancient of Days (vv. 13, 22). In His day will be seen perfection of kingly rule. Earth's groan, prolonged for ages, will then be hushed. Peace and glory will fill the whole fair scene.

(Some of the quotations in this paper are taken from the Revised Version).

W. W. FEREDAY.

A LITTLE LEAVEN LEAVENS THE WHOLE LUMP.

(No. 2.)

EDITORIAL NOTE.—[We insert this and the following paper on the important subject of "leaven," as viewed in 1 Cor. v. These papers will, we trust, result in a fuller elucidation of this question, which has been of late discussed by various brethren. If temper is held in check and there be submission of spirit by writers and readers to the Word of God, all will be gainers thereby. The Editor does not hold himself responsible for all the thoughts and arguments advanced by the respective writers, and this applies to all signed articles; the others are from his own pen.

If "leaven" in 1 Cor. v. simply signifies evil without qualification, then no assembly of God's people could become "a new lump" (verse 7), for in every assembly and in every Christian there is evil. But is every assembly leavened in the sense in which the word is used in this chapter? Surely not. This consideration alone must, in our judgment, show that "leaven" is not simply and solely evil of whatever kind and degree. "Purge out, therefore, the old leaven, *that* ye may be a new lump." This no local assembly could become if "leaven" was to be thus viewed. In the passage under review, we understand, that "leaven" is regarded as OPEN WICKEDNESS, which was to be purged out in the excommunication of the incestuous man, in order that they might become a new lump. Scripture does *not say* that the whole assembly was leavened, else there would have been nothing to appeal to. "A little leaven leavens the whole lump," not has leavened, but leavens; that is, the nature of its action is the point in question: compare with Matt. xiii. 33. In an article in *The Bible Treasury* on Ecclesiastical Defilement, from the pen, apparently, of the learned Editor, the writer asks, "Can any saint doubt that, if the Corinthians had disobeyed the Apostolic command, they must have become a leavened lump?" Hence, not by the introduction of the leaven into the lump simply and purely, but on the refusal to purge it out, the Corinthian saints must have become leavened.

What about the deplorable condition of the saints as to the vital truth of Resurrection (xv. 12, 34)? The word leaven is not employed in connection with *doctrine* in the Corinthian epistle, but with *morals*, and that, too, of such sort as would have shamed the very heathen. In the Galatian epistle, "leaven" is used to express the righteousness of man as the supposed ground of justification, in opposition to the righteousness of God—a soul-destroying error (v. 9). Our point is, that we should seek for the force of the word "leaven" in the context of the various passages where it is found.

We can, and it is our bounden duty and responsibility to purge out evil in morals, and evil doctrine of a fundamental kind. Viewed thus, the passage in both epistles is simplicity itself, and of ever present application. We are all learners, and can well afford to weigh calmly and prayerfully whatever may be advanced, even if not in consonance with our views on the subject, and give one another fullest credit in the desire to maintain holiness in the House of God. An open mind to receive help from fellow-members of the body of Christ is much to be desired.]

The spiritual status of the Church of God at Corinth, as the moral basis upon which Paul seeks to enforce all his admonitions, instructions, and warnings, is clearly indicated in 1 Cor. i. 1-9, and vi. 11. The Church is a visible community of *saints*, and as such, possessing all the moral elements of the kingdom of God, but saints must evince their saintship by their practical life and conduct, without which their title to saintship and membership is invalidated.

Heathendom, by which this Church was environed, is the antipodes of this, having all the elements of the world, the flesh, and Satan, evinced by the impurity and depravity of their conduct.

Thus there is a great gulf, essentially and practically (Matt. vii. 18-20), between the children of the light and the children of the darkness, and this moral distinction and separation between the Church and the world must be maintained. It is manifest that the infant Church at Corinth just emerged from heathenism, and for the purpose of exhibiting the elements of God's kingdom on the earth (1 Peter ii. 9) in the midst of universal corruption, could only be known to be such by the godly lives of those who professed to be called out of it, and so only could be preserved from the inroads of Satan among them. Hence to have such a person as is described in ch. v. 1, who, though *called a brother*, yet was living the corrupt life of a heathen of the lowest type in their very midst, was in principle and practice to deny and destroy his title to be reckoned as a saint, and likewise to jeopardize and subvert the true nature and genius of Christianity by confusing and mixing up the kingdom of Satan with the kingdom of God. Satan is an old hand at this, and was trying to effect this, his serpent work, in the Church at Corinth. Paul

detected this, and set himself vigorously to correct it, and so peremptorily insists upon this wicked person being delivered to Satan first of all, and then enjoins the assembly to put him away from among themselves. Paul views him and writes of him as a *wicked person*, and that, too, for two reasons, first as living the life of a *heathen*, such as those he describes in ch. vi. 9, 10, and secondly, as the crowning act of wickedness, by perpetrating this deed as a brother in the very bosom of the Church of God: Had it been only the former, Paul would not have interfered (ch. v. 12), but for such a person to be called a brother and be among saints, was clearly to introduce the "old leaven" of heathenism, which was under Satan's rule, among those who were called to the fellowship of the unleavened bread of the kingdom of God's Son (ch. i. 9). This is a capital crime, and calls for summary dealing. He, although called a brother, yet is called and viewed as a wicked person, and not as a saint, and as such is delivered to Satan, to whose kingdom his life and immoral conduct witnessed he belongs, for the destruction of the flesh, that his spirit may be saved in the day of the Lord. It seems as if Paul contemplated his death under the castigation of Satan, and that by that means, in the day when all hearts will be made manifest, he may be found among the saved, in heaven if not on earth. The attempt to intermix the kingdom of Satan with the kingdom of God, invites the stern judgment of God as a deterrent to others who may dare to pursue a like course.

It seems the Corinthians were little alive to the gravity of the situation, and how it affected the eternal distinction between good and evil, as being absolutely incompatible. Hence, in addition to the delivery of this wicked person to Satan, he also insists upon their putting him away from themselves (ch. v, 13), not only from visible ecclesiastical fellowship, but also from social intercourse. For how could one whose life evinced that he was under the power of Satan's kingdom be allowed to be associated with those who were delivered from it, and were, moreover, inheritors of the kingdom of God. We notice here that we must not weaken the moral bearing of things in relation to this case by a reference to what Paul, *presumably*, writes about

this man in his second epistle. To do so, undoes all the real value of the teaching about this serious matter. We must view the case as it stood at the time Paul wrote his *first* epistle. Great mischief is done by the reasoning of some, who say that though a nominal Christian may be living the impure life of a worldling, he may be a real Christian after all. Scripture guards the morality of the gospel, and so must we. The gospel can save the most depraved, but if those who profess to be saved by the gospel live the old leaven life, they must be considered as not really saved (2 Peter ii. 19-22). To those who take the opposite view, Paul might justly say, not "Your glorying is not good," but "Your theology is not good nor sound."

Having instructed the Corinthians what to do in the matter, which they seemed ignorant about, he addresses them personally as saints who ought to have known better, saying, "Your glorying is not good." The presence of such a wicked person should have shocked their moral sense and led to mourning. "Know ye, know that a little leaven leavens the whole lump." That one wicked person would not only tend to corrupt others, but would also tend to give a wrong estimation of what was the true nature of God's kingdom, to which they, as a new lump just taken out of the mass of heathenism, as God's workmanship created in Christ Jesus, belonged, and as such they were an unleavened lump in the sense of de-leavened, according to Colossians iii. 9, 10, and their having this wicked person, this leaven, in their very midst as one of themselves, was virtually to undo everything both in principle and practice. Hence the necessity for the injunction to purge out the *old leaven*, now among them in the person of this wicked man, that they may be a *new lump*, "As ye are unleavened." If there was one person of old leaven class among them, the assembly would not be a wholly new lump, which they should be as an assembly of saints composed only of *new* creatures in Christ Jesus. Having the leaven of heathenism in association with the unleavened bread of Christianity would be to give a false colour to both, and either tend to level up heathenism to Christianity nominally, or level down Christianity to heathenism virtually.

We find both heathenism and Judaism compared to leaven by Paul. See 1 Cor. v. 6 as to the former, and Gal. v. 9 for the latter, and an amalgam of both is against the doctrine of Christ (2 John 9-11). Since Christ and Christianity have come, a new kind of composite world has been generated, that is to say, the anti-Christian world, composed of paganism and Judaism. There was Judaism and heathenism before Christ came, and these two now coalesce (in John's gospel the Jews are called the world as much as the Gentiles). Since we have what is definitely opposed to Christ and Christianity, that is anti-Christ, which grew, as it were, apparently out from Christianity, but really coming up out of the *earth*, not the sea, like the first beast. The first beast summarized all that is in the world, and this coalesces with the second beast, who has horns *like a lamb*, but spake as a dragon (Rev. xiii. 12). Hence to get the leaven of heathenism or the leaven of Judaism, either together or separately, associated with the unleavened bread of Christianity, is what Satan is constantly endeavouring to do. This is what Paul saw at Corinth in connection with this wicked person, and what he wrote about to the churches of Galatia as to those who were Judaized. What the apostle insists upon is *pure* Christian life and *pure* Christian doctrine, which are interdependent; all opposed to this is anti-Christian.

What Paul teaches in 1 Cor. v. is, that the saints are *unleavened* and the wicked person (called a brother) is *the leaven*, and this must not be neutralized by any supposed middle class; and the apostle strengthens this thesis by referring to the type of the Passover, coupled with the feast of unleavened bread. Christ is our Passover, who has been slain for us, "in order to deliver us from the present evil world" (Gal. i. 4.), and to redeem us from *all iniquity*. and *purify* unto Himself a purchased people zealous of *good works*. Hence writes Paul, "Therefore, let us keep the feast not with *old leaven*, nor with the leaven of evil and wickedness," (the *old leaven* being the genus of the original depravity of the unregenerated heart, like "the old man," which is corrupt according to the deceitful lusts, and then the *leaven* of evil and wickedness is the species or fruits, and both

together embody "the old man and his deeds); but with the unleavened bread of sincerity and truth—purity and verity—this being characteristic of the truly regenerate (1 Peter i. 22, 23; Ephes. iv. 20-25).

Furthermore, Paul treats the subject in a two-fold way, as akin morally. First, he views the wicked *person* as the *old leaven*, and the saints personally in the assembly as *the unleavened*, *i.e.*, (persons) as unleavened or de-leavened; and for this reason, they, the saints, purge out the *old leaven* (this wicked person), which answers to "put away from among yourselves that wicked person" (v. 13), so that they, as an unleavened company of persons, may become *a new lump* corporately, the *old leaven* (the wicked person) being put away, and thus they, as an assembly of saints, could keep the feast without this old leaven.

The feast of unleavened bread typifies the communion of *saints* in holiness and truth, founded upon Christ our Passover, sacrificed for us; not the communion of sinners and saints. which is a moral impossibility. 2 Cor. vi. 14-16.

Then, secondly, he makes an application of the truth in a general way for the instruction of all saints, who having put off the *old man* and put on the *new*, must, therefore, put away all evil practices and put on Christ (Rom. xiii. 14).

It does not appear from 1 Cor. v. that the saints are viewed as defiled by the presence of this evil person, which would rather weaken than strengthen Paul's teaching. His salient point being the inconsistency and incongruity of having "a wicked person," *i.e.*, old leaven in a company of persons who are "unleavened;" "as ye are unleavened," and *therefore* they must get rid of the leaven; as something that does not belong to them, but is an excrescence and an intruder, a foreign element, and such an anomaly must not be allowed to continue among them.

In conclusion, observe the Apostle does not connect the dealing with this case with the Lord's Table or the Lord's Supper, but with the antitypical Passover and feast of unleavened bread as better serving to illustrate and enforce his teaching; because the Passover and the feast of unleavened bread were in

connection with their redemption from and coming out of Egypt, and all leaven, therefore, must be left behind, and for a man who professed to come out of Egypt and to bring in sin, was to bring in the old leaven of the Egypt condition into the new condition of the redeemed company, and so virtually to deny redemption itself and its purpose. This wicked person being, however, dissociated from the visible fellowship of saints, both ecclesiastically and socially, would, of course, necessarily exclude him from the Lord's Table and Supper (1 Cor. v. 11).

True saints may misconduct themselves and do things that trouble the consciences of other saints, and while such cases are *sub-judice*, it is better they should abstain from the Lord's Table until the case is cleared, and the saints satisfied, this is like "shutting up" (not shutting out), seven days *within* (not without) the precincts of the congregation. *Wicked persons only* must be put away from the congregation of *the saints* (Psalm i. 5; ci. 8). Putting them *out*, without the camp or congregation of the Lord, "cuts them off" from intercourse with the saints, both in the things of the Lord and in their social circle of familiar intercourse also, and in this connection we may quote from the writings of one of the old Puritans who were fairly strict on matters of discipline (Dr. Thomas Goodwin), who says: "*All sins* for which a man should be judged *in the Church* are of that nature that unless repented of a man shall *not be saved*," as in 1 Cor. v. 5. "The wicked person" there referred to, however, seems to have been brought to repentance (2 Cor. ii. 6-11). Again the same writer adds: "If one heaven must hold us all, let churches hold us all, in spite of *all differences* NOT AFFECTING SALVATION." If Christ judge men meet for glory, and to live together in heaven, *what will not exclude from heaven* ought not to exclude from the food of heaven," *i.e.*, the Lord's Supper as a figure of Christ's body and blood (1 Cor. x. 16, 17).

The exclusion of any real saints, who live as saints, from the assembly is a very grave and grievous thing (3 John 9-11). The Lord will require some more cogent reasons than some of us can give to justify it by and bye in *His* presence and at *His* judgment-seat.

W. L. P.

THE ASSEMBLY : AN UNLEAVENED LUMP.

By the presence and power of the Holy Ghost, all believers living on the earth between the Pentecostal epoch and the Rapture, are brought into a holy and spiritual unity, now formed for Christ and destined to be the vessel of His glory in eternity (Eph. iii. 21). This is the church or assembly of God, and this, too, is the "unity of the Spirit" (iv. 3), both universally and locally.

In early days some forsook the assembling of themselves together (Heb. x. 25); they openly abandoned the profession of Christianity. In a day of wide profession, the unholy assemblage has become the bane of Christendom, from which all true saints are bound to dissociate themselves. On the other hand, the holy obligation of practically owning and keeping the "unity of the Spirit" rests upon all who are of it, since it became a verity on earth. The assembling of believers together is an acknowledgment of the truth of their unity. Associated thus, a new responsibility becomes theirs to maintain what is worthy of God in their individual walk and in all that affects their collective character and relationship. The new relation in which they are set to each other, brings with it the new responsibility, and adds greatly to their individual responsibility, to guard the purity of the assembly to which they belong and with which they are united.

The allowance of evil in the assembly surrenders its character as a "new (unleavened) lump" (1 Cor. v. 7); for, by mixing both together, meal becomes leaven. When kept (usually in *small* portions taken from the lump), its pungency is increased, it becomes "old leaven." It gives to meal its own character, and separation is impossible.

The assembly at Corinth was both a leavened lump and a leavened assembly. The leaven had spoiled the new lump, and the whole must be purged out as "old leaven." The spoiled character of the assembly consisted in association

with the wicked person; and both being excluded by the same act, restored to the assembly its true character of a new lump.

Yet the saints at Corinth were addressed as "the assembly of God" (i. 2), when enjoined to purge out the old leaven which had impregnated and spoiled the new lump, their unleavened and holy character. They were not told to put away the wicked person from the assembly, nor from "the temple of God" (iii. 16), but from among themselves (v. 13), as later they are said to have cleared themselves (2 Cor. vii. 11). This called for united or assembly action (v. 4), as *all* were compromised by the sin of *one*. A *little* leaven had leavened the *whole* lump—the corporate character of the assembly.

As the term itself implies, the assembly consists of individuals; though it be not merely a voluntary association of saints, but a company formed by the Spirit of God and possessing in various ways corporate privileges and responsibilities. A new lump of meal (or dough) is the figure used to express the true character of sanctity pertaining to saints who compose such a company. Individually they are in Christ, and as seen in Him their sanctity is absolute and complete—they are unleavened. Viewed in responsibility on earth, their sanctity is conditional. It is no less true of an individual saint than in regard to an assembly that "a little leaven leavens the whole lump." If a saint sanctions in himself the smallest evil, his whole personal character is affected or leavened by it. In either case, by the toleration of evil, even the smallest measure of it, the true character of saintship is given up and lost.

The Corinthian saints failed in their collective or corporate responsibility by allowing evil in one of themselves; they could not therefore be regarded as a new lump. They must purge out the old leaven in order to become—not a new assembly, but—a new lump.

To affirm that the whole assembly at Corinth was leavened

without distinction, would be to exaggerate the truth. It would mean that every saint composing the assembly was personally leavened or leaven; which was true only of the incestuous person, and called for his exclusion from it, as not being properly a part of it. Though the corporate character of the assembly depends immediately on the individual character of the saints who compose it; to confuse them is an error. The "lump" consists of pure meal, or of that which is leavened or leaven; it admits of *no other* distinction. It is no question of separating leaven from meal, as if admixture of the two things were possible without the meal becoming leaven or leavened. The pure meal character of the Corinthian assembly was forfeited, and it became leavened by association with the wicked person. As in a house containing several rooms, *every* room must be clean to preserve the character of the *house*.

The "old leaven" is unjudged evil; it represents what we were in ourselves until we learned that Christ, our passover, was sacrificed for us. He bore the perfect and unmitigated judgment of God (Ex. xii. 8, 9) to purge all away, that we might be given a new, holy and changeless state in Him; and more besides, that His own moral perfection should be reproduced in us as His representatives in the world. Our passover feast is a perpetual one, and the true accompaniment is the "unleavened bread." We are called to rejoice continually in the grace that delivered us from the world and its doom, and to associate with the remembrance of Christ's death for us. purity of walk and ways, holiness of character and conduct. To keep the feast worthily, we must abstain from "malice and wickedness," keep under judgment the source and current of evil, and eat the "bread of sincerity and truth," that is, the unmixed and true (unleavened) bread. Morally, we are formed by the food we eat. We have all things in Christ.

F. J. L.

JEHOVAH REIGNETH.

PSALM XCIII.

This psalm anticipates the coming kingdom, and displays the might of Jehovah—clothed with majesty and strength. Jehovah revealed in His greatness shall be the terror of the wicked, but the moral strength of the heart that reposes *in Him*. God's ancient people shall, in the palmy days of the kingdom, wake up to the fact that the throne which in action is for them, "is of old," while Jehovah Himself is "from everlasting." We are slow in learning these needful lessons. The throne *remains*. Jehovah is *eternal*. Amidst the crashing of empires, amidst the rebellions of angels and men, amidst the overturning of kingdoms, and amidst the throes of nature—the throne of Jehovah has stood great in its greatness, solitary in strength and grandeur, unshaken and undisturbed. Jehovah Himself is the everlasting refuge of His people; storms do not drive us off, but fixes us more firmly on the Rock of Ages. The mighty breakers of the sea are powerless before the might of Jehovah (verse 4, R.V.)

We greatly delight in this brief psalm of but five verses. We read it often. It has tided us triumphantly over many a danger and many an angry wave. With our grip on the throne of Jehovah, our pulse is quickened afresh and we become strong in the strength of our God. We mount on the steps of His throne, and the throne itself becomes our security and our guard. We delight in the thought of the throne. It is a spiritual cordial—a never failing remedy for heart-weakness.

The Lord reigns NOW, as EVER, among the armies of heaven and the inhabitants of the earth "Know therefore this day and consider it therefore in thine heart"—how fitting the call in these lawless times!—"that the Lord He is God in heaven above and upon the earth beneath; there is none else" (Deut. iv. 39). He has never vacated His throne, nor laid aside the insignia of universal sovereignty. "The Lord is clothed with strength."

When one looks round upon men and observes their actions and movements; contemplates the heaving mass of misery, the

confusion on every hand, the misrule and oppression on every side, the sin and lawlessness so rampant and increasing moreover in the world and in the Church—the heart gets oppressed, and it seems as if Jehovah had let slip the reins of government, as if He had vacated His place at the helm of affairs. Ah! it is only *seeming*. The throne of the Eternal is unmoved—“Thy throne is established of old”—and Jehovah reigns—“Thou art from everlasting.” His government is presently exercised in patience, and a strong government can always afford to wait upon the judgment of evil and evil-doers.

Reader, the throne and Jehovah Himself are for you; you may have been deeply wronged, and appealed to men for redress; nay, further, may have taken your almost hopeless cause to God and laid it upon His throne. Well, that is right. But now you complain that your vindication is delayed—that judgment lingers? Does *He* not know how long to forbear and when and where to strike? It sometimes takes a long time ere one is morally prepared for vindication. Ah! remember that the government of Jehovah is *impartial*, and that *you*, the complainer, have need of self-judgment, lest you be amongst the first with which that government would deal. Are there no roots of evil in your own heart hitherto unchecked, and which God in love would bring to the surface, and so give you to be a partaker of His holiness? God is patient; be you also. Sink your will in His. God never makes mistakes.

Jehovah's reign is supreme; His government minute, special, and universal, and as real, although exercised in patience now, as when it will be publicly displayed in power in millennial times. His eye is on every movement of men and angels. He has a hand and a purpose in the most trivial event and action, and He everywhere and at all times does His will. He creates worlds, and yet numbers our hairs. He alone can unravel the complicated, twisted thread of each life's history. Put your life and its circumstances into His hand, and then rest quietly in Him. He is master of the situation.

Men, saints, angels, even Satan, are all instruments in accomplishing the purposes of our God. All beneath His throne

may be turmoil—the nations perplexed, and the Church herself a nursery for division and strife—the serpent's trail may have encircled creation, and even have wrapped its coils round and across the professing Church, but why despond or fear? The Lord reigneth, and neither darkness, clouds, circumstances, nor foes all combined can disturb the infinitely deep and eternal calm of our God, and His own very peace He gives to us (Phil. iv. 7).

The pride, the passions, the violence of man may rise up as the waves of the sea, may, too, because permitted by a wisdom that never errs, succeed for the moment, but faith's resource in times of helplessness is this: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Ps. xciii. 4), and we can be calm and trustful in the tempest, and even smile at the impotent ravings of the creature.

The waves may dash against the throne of Jehovah, but break they shall, and that to their own destruction. "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." God is ever at the helm of affairs in Church and state. Let the violent and proud beware; let the tried and suffering be comforted—*the LORD Reigneth*. However insolent the power of evil may rise against God's saints, let our hearts be established in this, that there is a greater power over all—the power of God and of perfect good—working towards, and on behalf of a broken and suffering people.

All around is breaking up. God is thinning the ranks of the pilgrim journeying-host, and honoured leaders are taken home to rest in *His* loved presence; others are proving unfaithful. The downgrade movement has wrecked and ruined many. We refuse to follow such, for "Thy testimonies are *very sure*," and we cleave in purpose of heart to the good old doctrines and truths of Holy Writ, and tread still in the good old paths.

Links of love and Christian fellowship are roughly sundered in these evil days. Friendships of long standing

are severed by a word or act of but small importance in itself. Wrong judgments are strongly maintained, and love to Christ and to each other is at a low ebb. Many are presently suffering under an accumulated load of distress—much of it from saints loved deeply, and from brethren once in holy and loving companionship, from whom to dare to differ leads to a cruel and heartless severance of fellowship.

Separation from evil, always a duty, has become in many places and on many lips a mere technical expression. Coldness and suspicion may be the greeting instead of the former hearty welcome, and the loving smile and warm grip of the hand. Arbitrary measures may be carried with a high hand, and the quiet, godly and peace-loving thrust aside. It may appear as if the Church ecclesiastical had gone to wreck, as if there was nothing for God left to contend for, and nothing of His to delight in. Where is the human hand to repair the wreck? There is none. The Church is cast upon God and His grace. In a confidence unshaken, we reiterate with the Apostle: “Nevertheless, the foundation of God *standeth sure.*”

God has permitted storm after storm to rise so as to test our patience, our fidelity, our reality; to show, too, our powerlessness to rule the tempest, and to set the Church and persons and things right; and, further, to deepen in our souls that truth in living power, *JEHOVAH Reigneth.* The Lord has His eye on every one of us, and on all our proceedings. He walks, as the ecclesiastical judge, in the midst of the seven golden candlesticks (Rev. ii. ; iii.) The persecutor and the persecuted are alike before Him. When God's work is accomplished in your soul, *then* He will deal with the persecutor, who is His servant for the time being, as was Nebuchadnezzar (Jer. xxv. 9-12), and as the Assyrian will yet be to guilty Judah (Isaiah x. 5-6). Let, then, the storm beat upon you, for infinite love permits it. God *prepared* the worm that smote the gourd (Jonah, chap. iv. 7).

Trace all direct as an arrow to the heart of God; never

get occupied with instruments or second causes, or you will surely get angry, and chafe and fret as did Jonah of old. When God's work of blessing is fully accomplished, and you are broken in will and chastened in spirit, accepting all directly from His hand as justly deserved, *then* shall He say to the proud waves, "Hitherto shalt thou come, but no further." His controversy will then be, not with you, but with your persecutors, who may have gratified their personal feelings or malice in their treatment of you.

God often weaves a network around the *feet* of his saints ; but never around their *hearts*. Hopelessly they struggle to free themselves. Human aids, props and advice are powerless. What is the lesson? What, too, is the resource? The lesson is to be still in word and action : do nothing, say nothing, and wait *only* upon God for deliverance. "Be still and know that I am God." In the meantime, the solution of every difficulty, the balm for every wound, the reviving cordial for every fainting spirit, the end of all perplexity, and the resource of faith at all times and under all circumstances is this—*Jehovah Reigneth*. Here is light for the path, rest for the spirit, and strength for the heart.

One of the most needful lessons in these trying times, and certainly one of the most precious, is to stand still and let *God act*. God's vindication of those who are right—sooner or later—is most sure, although it may be delayed till they are morally prepared for it. The restlessness of spirit and impatience so natural to many, especially in persons of energy of character, practically hinder the living God's intervention on their behalf. The *Living God!* Oh what a stay for the soul ! Your case is in His hands, and He is fully awake to it. The words of the Lord God, the Holy One of Israel, should ever rest on the soul and memory, "In quietness and in confidence shall be your strength."

Again, we often delay deliverance because we think we can do better for ourselves than God will do for us, and so we are left to shift for ourselves till we learn the utter folly of it all.

The Lord reigneth, and we can afford to wait and be calm till He acts. He will do so at the fitting moment, but you cannot hurry God; His time and way, for vindication or deliverance, are ever best and good. His wisdom and love combined will do their very best, yea, *are* doing their best for you. Be assured of this, that the Lord will certainly baffle every attempt, confound every scheme, defeat the cleverest piece of planning, and completely break up every ground of mere human confidence and wisdom.

“The Lord of Hosts with us” is a Divine message of strength and encouragement. Fellow-believer in one common life and fellowship; fellow-servant in one common joyous work; fellow-soldier in one common conflict, our Lord knows the changes, the deaths, the sorrows, the difficulties of the times. Governments may be over-turned, crowns broken, sceptres shivered, death thin the numbers, desertion from the ranks of frequent occurrence, the Church assailed by the gates of hell, and truth and righteousness lie bleeding in the streets, *but* “Jesus Christ is the same yesterday, and to-day, and for ever,” *and* “The Lord of Hosts is with us.”

Here, then, is a solid and enduring rock on which weak faith may repose and weary feet securely rest. Here is perpetuity amidst change, and certainty amidst the uncertain. Trusted leaders die, and wolves in sheep's clothing worry the flock of God, but Christ abides. He is conducting many sons to glory. His omnipotent power shall break down every barrier. His irresistible love shall press through every obstacle. His unwearied grace provides for every need. His eye never slumbers. Press on; press on, ye wearied host. The journey is nearly over. A few more struggles, and then “beyond the smiling and the weeping we shall be” —*soon*.

“God for us” (Rom. viii.) is our soul's boast all along the way, and as all power is “*of* God” (Rom. xiii.), He permits even its unrighteous exercise up to a certain point, which

when reached, the further work of the enemy is futile. But even when all *seems* going wrong, and it looks as if God had forgotten you, and left you a prey to circumstances, never more truly may you confidently say, "*God for us.*" This is faith's triumphant assertion, no matter what power of evil or pressure of circumstances may rise against us. The Might of Jehovah for our weakness; the Testimonies of Jehovah for our guidance; and the Holiness of Jehovah's house for our moral preservation are, in brief, the themes of our Psalm.

May we each practically own the present reign of the Lord and count upon the absolute certainty of His intervention on behalf of the soul that waits *alone upon Him.* Amen.

THE CHRISTIAN HOPE, THE PERSONAL RETURN OF THE LORD.

Our hope as Christians is the Personal Coming of the Lord Jesus Christ from heaven into the air to take us to Himself (1 Thess. iv. 17), to introduce us into the prepared place in His Father's house (John xiv. 3), then, subsequently to share His reign and glory (Col. iii. 4; 1 Thess. ii. 12). "This same Jesus" (Acts i. 11)—who trod the streets of Jerusalem, who walked beside the sea of Galilee, and trod on the angry waters, hushing the hurricane by the power of His Omnipotent word, who lived, died, and ascended from the Mount of Olives before the gaze of His rapt disciples—"Shall so come in like manner as ye have seen Him go into heaven." He returns to Mount Olivat (Zech. xiv. 4) for the deliverance of His ancient people, but ere doing so, He breaks the journey in the air. From this trysting-place—only once named—He gathers from the earth and sea the whole company of the redeemed. Every saint of God is removed from the earth—all caught up in the clouds.

The hope of the Bride is the arrival of the Bridegroom (Rev. xxii. 17). The hope of the Church, as an espoused virgin to Christ (2 Cor. xi. 2), is to enter upon the established relation of wife to the Lamb (Rev. xix. 7).

Caught up to Christ in the air, then to the Father's house, and subsequently into the dignities and glories of the kingdom, constitute, in brief, the Christian Hope. There is nothing vague nor uncertain in such a Hope. It is intensely personal and intensely real. The *fact* of the Lord's coming is stated in precise terms in John xiv. 3; the *order* of events is noted in 1 Thess. iv. 17; and the *rapidity* of the whole action in 1 Cor. xv. 51, 52. We wait, we long, we pray for its fulfilment.

The shadows are passing, and the morning Star is about to appear to the exuberant joy of the Bride. No prophetic event can be adduced, nor intervening circumstance prior to the Lord's return for "His own." The "Blessed Hope" is not the subject of prophecy, but of New Testament revelation *only* (1 Thess. iv. 15). Nothing, therefore, must be allowed to eclipse the brightness nor dim the joy of the Hope in our souls, *i.e.*, His personal return *for us*. Subsequently we come from heaven *with Him*: for the former, see John xiv. 3; for the latter, see Jude 14, 15.

CAUGHT UP! CAUGHT UP!

Caught up! Caught up! no wing required:
 Caught up to Him—by love inspired,
 To meet Him in the air!
 Spurning the earth with upward bound,
 Nor casting a single glance around,
 Nor listing a single earth-born sound—
 Caught up in the radiant air.

Panting with rapture and surprise,
 "Caught up" our fond affections rise,
 Our coming Lord to meet;
 Hearing the trumpet clear and loud,
 Soaring to join the rising crowd,
 Meeting the Lord upon the cloud,
 His happy saints He'll greet!

O blessed, O thrice blessed word,
 To be "for ever with the Lord,"
 In heavenly beauty fair!
 Up! Up! we long to hear the cry;
 Up! Up! our absent Lord draws nigh;
 Yes, "in the twinkling of an eye"
 "To meet Him in the air."

THE JEWISH HOPE, THE RETURN OF THE MESSIAH TO PALESTINE.

Israel is prophetically destined to become head of the nations (Deut. xxviii. 12, 13), the centre of the world's interests—civil and religious (Isa. ii. 2-4). Their conversion, settlement in the land, supremacy amongst the nations, wealth of temporal blessing, and the grandeurs and glories in the coming palmy days of the kingdom—all are dependent on the presence of the Messiah—"O the Hope of Israel the Saviour thereof in time of trouble" (Jer. xiv. 8). The spiritual and temporal deliverance of the nation (Luke i. 68-75) is the ardent expectation of the Jew in all ages. The sum of Jewish hope is contained in the glowing predictions of the prophets of old, in the strains of the Hebrew harp, in the song of the bard, and in the visions of the seer. The goal of sacred hope, nourished in the breast of every Israelite, is to have the kingdom restored to Israel (Acts i. 6; Micah iv. 8); and to bask in the glory and sunlight of Messiah's presence. The national deliverance of the people from the grasp of their enemies is effected by the Lord's descent to the Mount of Olives (Zech. xiv. 3-5). Their spiritual salvation is dependent on three facts: they own their offence (Hosea v. 15); welcome their rejected and scorned Messiah (Matt. xxiii. 39) and look upon the once pierced Christ of God (Zech. xii. 10). Israel's Hope, then, whether for conversion as a people, or for the enjoyment of blessing in Millennial times, is the personal return of her Messiah. "The Redeemer shall come to Zion, and unto them that turn from transgressions in Jacob, saith the Lord"

(Isa. lix. 20). The spiritual blessing of the people, and of all successive generations is secured to the end of time (verse 21), whilst their settlement in the land is guaranteed (Ezek. xxxvii.) till the kingdom passes into the eternal state, when time and national distinctions cease. What a future is before the Jew! For maintaining the Jewish Hope, Paul was a prisoner in chains (Acts xxvi. 6, 7 ; xxviii. 20).

JERUSALEM ! JERUSALEM !

ISAIAH LXII.

In the full blaze of the Eternal Throne,
Breast-plated, glorious, stands our great High Priest.
His jewels shine ; He thinks upon His own
Where'er they be : but still He loveth best
To raise the all-prevailing cry,
The plea that rings perpetually—
 Jerusalem ! Jerusalem !
 Jehovah, help Jerusalem !

And far below Him, where the shadows fall
On Zion's stones, and Judah's priceless line,
A group is gathered on the crumbling wall
To catch the echoes of the voice Divine ;
From these lips, too, goes up the prayer,
Incessant through the troubled air—
 Jerusalem ! Jerusalem !
 Pity, O Lord, Jerusalem !

And we, we watch the angel's armour gleam
Down Edom's purple chasms, and we see
That when His foot has dipped in Jordan's stream
Soon victory will be ours, and Israel free ;
"Mighty to save"—we hear Him cry,
"Mighty to save"—we make reply—
 Jerusalem ! Jerusalem !
 Oh, God, preserve Jerusalem !

For, crushed and hopeless as the city lies
 Beneath the Gentile's proud remorseless tread,
 There comes a time when she will yet arise—
 Amongst the nations with a crownéd head ;
 Then shall our song triumphant be,
 Sung loud, sung everlastingly—

Jerusalem ! Jerusalem !

Our God has saved Jerusalem !

G. C.

God grant it for Christ's sake. Amen.

SIGNIFICATION OF THE MATERIALS USED IN THE CONSTRUCTION OF THE TABERNACLE AND ITS VESSELS.

The materials so freely offered by the people are enumerated in Exodus, chap. xxv. 3-7, and are again named exactly in the same order in chap. xxxv. 5-9 when the work was about to commence.

The metals were gold, silver, and brass, each having its own distinctive meaning.

GOLD.—Christ in His Divine Nature. Essential Glory and Divine Righteousness.

SILVER.—Christ effecting Atonement in the power and value of His blood.

BRASS.—Christ bearing the judgment of sin—endurance and stability.

The colours were blue, purple, and scarlet which occur in this combination and order nearly 30 times in this book.

BLUE.—Christ the heavenly One on earth.

PURPLE.—Christ in humiliation and death.

SCARLET.—Christ invested with the insignia of earth's glory.

The textile fabrics, *i.e.* the curtains, were of fine linen and goats' hair.

FINE LINEN.—Christ in spotless purity—practical righteousness.

GOATS' HAIR.—Christ in prophetic character and in practical separation from evil.

The coverings over all were rams' skins dyed red, and badgers' skins. Thus the order was as follows: first, set of fine linen curtains; second, set of goats' hair curtains; third, a covering of rams' skins dyed red; fourth, over all a covering of badgers' skins. Two curtains and two coverings.

RAMS' SKINS DYED RED.—Christ's devotedness to God in life and death.

BADGERS' SKINS.—Christ in the absolute holiness of His Person, and Life repelling every form of outward evil.

The only wood referred to in the construction of the tabernacle is the shittim. There are four kinds specified in the building of Solomon's temple, namely, the cedar, fir, algum, and olive. In Ezekiel's temple the palm tree, emblematic of *rest* and *victory*, is the only one named, and we may add, that neither gold, silver, nor brass are referred to in the millennial temple of the prophet of the captivity.

SHITTIM WOOD.—Christ in the incorruptibility of His human nature.

The oil and spices, these latter were four in number (Exod. xxx. 34), answering to the four-fold description of Christ in the Gospels.

OIL FOR THE LIGHT.—Christ the light of the world in the power of the Holy Ghost.

SPICES FOR ANOINTING OIL.—Christ in moral grace and beauty witnessed to by the Spirit.

SPICES FOR SWEET INCENSE.—Christ in varied moral beauties and perfections displayed in His life here below, *now* filling heaven with their fragrance.

The only stone specially named here is the Onyx, but other precious stones were abundantly supplied though not here specified. "Onyx stones and stones to be set in the ephod and in the breastplate."

ONYX STONES.—Christ in many and variegated glories.

STONES FOR THE EPHOD AND BREASTPLATE.—Christ in the moral glories of His Person and ways manifested on behalf of His saints.

How needful not to depart from the humility which becomes us in the presence of the Lord Jesus! What safety accompanies this, having a lowly spirit in the sight of God. Only being, and abiding in His presence, can nurture this in the soul.

Let us remember that it is written, "Let the word of Christ dwell in you richly" (Col. iii. 16),

It is one thing to have truth as articles of our faith, another thing to have them as articles of our life.

Hatred stirreth up strife, but love covereth all things.—Prov. x. 12.

PROPHETIC NOTES.

The nations, countries, and peoples of the earth may be distributed into three divisions as follows:—*First*, the Powers of Western Europe consolidated and prophetically spoken of as the beast, *i.e.*, the revived Imperial Empire of Rome. The city of the Cæsars once again its capital, and the little horn of Dan. vii. its personal head: See Rev. xiii., xvii. The Empire is the

political friend and supporter of the restored Jewish commonwealth. *Second*, the Powers North and East of Palestine, under Gog, the last Czar of Russia, and the Assyrian, or King of the North. These peoples are far more numerous than those under the beast, and are politically hostile to the restored Jewish nation, and consequently to the gigantic confederation in the West—the would-be friend and protector of the Jew: See Ezek. xxxviii. ; xxxix. ; Ps. lxxxiii. ; Zech. xiv. 2 ; Isa. x. ; xxviii. ; Dan. viii. ; xi., etc. *Third*, the Nations outside the sphere of direct prophetic dealing, which will be brought into blessing when the millennial kingdom is set up. They are spoken of as heathen : See Isa. lx. 2.

Persia will be found under the banner of Gog, or Russia (Ez. xxxviii. 5). Greece seems to act an independent part (Zech. ix. 31). Both of these ancient monarchies, curtailed in territory and crippled in resources, will yet be in conflict with Judah.

The ten horns, or kings, which form the strength of the beast, must be distinguished from the kings of the earth (Rev. xvii. ; xviii). The former are the destroyers of the whore ; the latter mourn over her destruction. The relation of these powers, *i.e.*, the ten, to the whore, and those of the earth, or Christendom, throw some interesting side-lights on latter-day scenes. The whore is destroyed some time before the beast.

NOTES.

Sow an act, and you reap a habit ;
 Sow a habit, and you reap a character ;
 Sow a character, and you reap a destiny.

The steps of faith
 Fall on the seeming void
 The rock beneath.

Socrates said, "I know this that I know nothing."

He who in questions of right, virtue, or duty sets himself above all ridicule is truly great.

If you differ from some men, especially on a religious question, they make it a *personal* matter, and thus betray littleness of soul.

What if he seemed to fail where others won !
 He missed the world's mark, with a clearer sight,
 Aiming beyond it to diviner ends.

FROM A WIFE TO HER HUSBAND.

Only one face I long to see,
 'Tis He who died for you and me ;
 Only one voice of sweetest tone,
 Has reached our hearts and made us one.

Jesus alone I long to see,
 Because He died for you and me ;
 And *next* to Him 'tis thou alone,
 The brightness of my earthly home.

The inner side of my cloud is bright and shining ;
 I therefore turn my clouds about,
 And always wear them inside out,
 To shew the lining.

Live pure, speak true, right wrong.

Truth crushed to earth shall rise again ;
 The eternal years of God are hers.

BETHLEHEM AND CALVARY.

To the Christian how fundamentally important and dear are the two great historical events that took place at Bethlehem and Calvary, the former being the birthplace of the Son of God, "whose goings forth have been from of old from everlasting" (Micah v. 2 ; Matt. ii. 4-6) ; the latter the death place of the Son of God Incarnate (Luke xxiii. 33). Our remarks in the following paper will be connected with these two events.

First—BETHLEHEM :

THE SON OF GOD INCARNATE.

The name "*Emmanuel*" (Matt. i. 23) defines the true nature of the Incarnation, plainly indicating *Who* it was that became Incarnate. It means "*God with us.*" "The Word (who was *God*) became flesh and dwelt among us" (John i. 1-3 ; 10-14). Satan has from the first persistently assailed this Rock-bed truth. Such assaults were very fierce in the early centuries of the Christian era, the Dragon seeking to devour this child as soon as it was born.

No element in the constitution of the person of the Son of God Incarnate has been free from his attack. Some denied His Deity, others His humanity. Some, while admitting both, so confused them as to annul them. Others, again, taught a two-fold personality in the Son Incarnate, one being God and the other man. Arius maintained that Christ was a pre-existent, super-celestial creature who assumed human nature. Unitarians deny *in toto* the proper Deity of the Son, maintaining that He was a man only, though from His being so replenished with Divine graces He was called the Son of God, but (say they) He was not God, the Son. Other false views there are, but the above will suffice. We will consider

(1) THE DEITY OF "THE SON."

This must be insisted upon at all costs. To surrender or modify this is high treason against the truth of His person as God. None who do not so own and worship Him are Christians.

To all true Christians, whether pre-incarnate or incarnate, He is "over all *God* blessed for ever" (Rom. ix. 5).

As to His pre-incarnate existence (see John viii. 58; Rom. viii. 3, 32; Gal. iv. 4; 1 John iv. 9, 10).

As to His pre-creation existence (see John i. 1-3; Col. i. 17; Proverbs viii. 22, 23-30).

As to His Eternal Being (see Micah v. 2; Ps. xc. 1, 2; Isa. xl. 28; John i. 1).

As to His Rank in the scale of beings (see Zech. xiii. 7; Phil. ii. 6; John i. 1; Rom. ix. 5; Hebrews i. 3, 8, 10; Col. i. 16); these last speak of Him as Son and Creator. Were the Son not of equal rank with the Father and the Holy Spirit, He could not have associated Himself with them as He does in Matt. xxviii. 19 without a blasphemous intrusion of Himself into the rank and domain of Deity.

Then as to

(2) THE HUMANITY OF "THE SON."

With equal firmness the true humanity of the Son Incarnate must be maintained. By humanity is meant a true human soul and body, both are necessary to constitute His true manhood nature. By Incarnation the Son of God possessed Himself of the nature of humanity, whereas previously He had only the nature of Deity (Matt. i. 20-23; Luke i. 36-35; ii. 1-12). Incarnation implies His antecedent personal Being as God the Son. Thus a Divine *person* assumes human *nature*. Scripture puts this truth in various ways (see John xviii. 37; John i. 14; Rom. viii. 2; Gal. iv. 4; Phil. ii. 7; Heb. ii. 14). It was not, however, a distinct human personality the Son took, but only human *nature*. The seat of personality is only and always in the SON. A dual personality is untenable, and there could be no shifting of the Son's personality to the human nature. Were the personality to pass from the Son to the humanity, there would be no personal God-the-Son left. It is, therefore, the Son's personal "I" clothing itself with the human nature. Hence all those passages of Scripture that refer to Christ as man, as a man, as the man must be so understood if we would maintain the true nature and extent of the Incarnation as "*God* with us," *Emmanuel* or God

in and with man's nature. To allow His human nature to displace or stand in the place of His Divine *person*, is to overthrow both His person and His Incarnation. The title "The Son of Man" so often used by Christ of Himself, embodies the truth of the Incarnation as defining and including both His Divine *person* and His human *nature*. To talk of man-incarnate, or an incarnate-man, is meaningless. The person is always and only God-the-Son, but the nature He took is human. This distinction is the key to the true understanding of the Incarnation. When "the Son" assumed human nature it became incorporated with His person, so that humanity becomes the humanity of the Son of God, which justifies the definition "*God Incarnate*." Scripture maintains the unchangeableness of the person of the Son, and views His human nature only as a condition of being into which by grace He personally entered (Phil. ii. 5-8).

As to His humanity, even that was generated by the Holy Spirit in the Virgin's womb—"That which is *begotten* (not created) in her is of the Holy Spirit" (Matt. i. 20.) Hence "that holy thing shall be called the Son of God" (Luke i. 34, 35).

There is, however, no mingling or confusing of the Divine nature with the human nature of the Son of God, no merging of one into the other to their mutual destruction, but there is, nevertheless, a union of the Divine nature and the human nature in the one *person* of the Son of God. In each board of the Mosaic Tabernacle there were two different materials, not commingled, though united, both together forming *one* board. Both the Divine and human nature of the Person of the Son of God acted together as one. The Son was the Sole agent as the Word made flesh and as *God Incarnate*. What would the Mosaic Tabernacle have been without the Glory of Jehovah filling it, and what would the flesh of Christ be without the glory of His Person filling it? It was *the Word* become flesh that tabernacled among us full of grace and truth. The Divine Person of the Son is so interwoven with His human nature, that the resulting fabric (so to speak) of God Incarnate is inseparable. Our next consideration is

(3) THE PURPOSE OF THE INCARNATION OF "THE SON."

The object of the Incarnation is to reveal the Son, not to reveal flesh (John i. 14)—“we beheld *His* glory” by His flesh as a medium. The transfiguration illustrates this. “His raiment became white and glistening.” Thus the glory of *His Person* was made conspicuous by means of *His raiment* (comp. as to Christians 2 Cor. iv. 10, 11, true in *this day*; and 2 Thess. iv. 10, 11, true hereafter in *that day*). Christians, in one respect, are like Christ’s raiment, through whom His personal excellences are displayed, or, to use another Scriptural figure, Christians are the body and flesh of Christ for the same purpose. Just what Christ’s personal flesh was as a medium for the display of His grace, so Christ’s mystical flesh, *i.e.*, His saints, are the media for the display of Christ in them (1 Peter ii. 9).

The glad tidings of great joy (Luke ii. 10, 11) were not that a *man* was born, but that *Christ Jehovah* was born and laid a babe in the manger at Bethlehem. This Christ-Jehovah-man was “the man that is My fellow, saith Jehovah of Hosts” (Micah v. 2; Zech. xiii. 7; and John xviii. 37).

The Son’s humanity was ever radiant with the intrinsic Glory of His Divine person. The shittim wood of the boards of the Tabernacle was overlaid with gold. The wood typifying Christ’s human nature, the gold His Divine personal glory. The glory of the Person was manifested by the human nature (John i. 14; 1 John iii. 8). The Vail, also, was a type of Christ’s flesh (Heb. x. 20) by which God was revealed, not as of old concealed. The several curtains of the Tabernacle served a similar purpose, the basis material was fine linen (emblematic of Christ’s pure humanity), upon which the beautiful embroidery of blue, purple, and scarlet was displayed, which represented “the Beauty of the Lord.” This Beauty was what David desired to behold (Psalm xxvii. 7), and this Beauty of the Lord our God is what saints pray may be upon them (Ps. xc. 17). This Beauty has been manifested (1 John i. 1, 2), and “we all with open face beholding, as in a mirror, the glory of the Lord, are changed into the same image, from glory to glory, as by the Lord the Spirit” (2 Cor. iii. 18). The Eternal Life has been manifested by His flesh, so that He

was heard, seen, looked upon and handled. "The Word of Life" becoming Incarnate, has become audible, visible, and tangible, and, so embodied among us (1 John i. 1-3). It is only through the Word become flesh that we have fellowship with the Father and with His Son Jesus Christ (John xiv. 9-11). Thou hast the words of eternal life (John vi. 68 ; xvii. 3 ; 1 John v. 20).

Read, mark, learn, and inwardly digest the gospel narrations of the Life of "the Eternal Life" seen in Jesus the Son, and which John summarizes for us (John xx. 30, 31 ; 1 John i. 2 ; 1 John v. 13). It manifests the Life of God—the Love of God—the Light of God, and that, too, in immediate contact and touch with His sinful creature man. It is *God* Himself come to man—*God* with us—God Incarnate. God come down to deliver us from sin and Satan, and to be our life withal. Behold, then, your God in the Babe lying in Bethlehem's manger (Luke ii. 11). Behold your God in those tears as He weeps at the grave (John xi. 35). Behold your God nailed to that Cross of wood, thirsting and saying, "Look unto Me and be saved, for I am God" (Isa. xl. 9 ; xlv. 22).

The Person who comes to man is the Son of God (1 John v. 20). How He comes is by His flesh, in human form, fashion, and nature, whether as Babe in the manger, as Bearer of our griefs at the grave, or as Bearer of our sins on the tree. His manifestation, too, was the exact expression of *the Father* (John xiv. 9 ; xvii. 6), not the manifestation of man, though by human nature, which "the Son" took for that purpose. The Incarnate Son, when revealing Himself, reveals the Father to men (Matt. xi. 27). What He was manifested for (viewing man's need) was (1) "to take away our sins" (1 John iii. 5), and (2) to destroy the works of the devil (1 John iii. 8 ; Heb. ii. 14, 15). This God only could do. We will now consider the second great event, so intimately connected with the first, Bethlehem and Calvary, embracing the two termini of the Son's mission on earth.

Secondly—CALVARY :

THE DEATH OF "THE SON."

Now just as the Deity-person and the human-nature are both

essential constituents in the Incarnation of the Son, so they are likewise in the Death of the Son. Were the Deity excluded from either, there would be no Incarnation or Death of the Son at all. To leave out either would be fatal to both. The Divine person of the Son having once for all become united to His human nature, there never can be any separation anywhere or at any time. They are one in the Birth of the Son, one in His Death, one in His Resurrection, one for ever. The Incarnation and Death are irrevocable acts of God the Son.

There are two fundamental unions in the Incarnation. First, the inseparable union of the Deity-person of the Son to His human nature; and secondly, the union of the two essential elements of that human nature, viz., that of His soul to His body. These two unions constitute the whole person of the Son of God as Incarnate.

Now when this Divine person so constituted died (Rom. v. 10) on the Cross at Calvary, He gave up His spirit by an act of His own Divine will and power (Matthew xxvii. 50; John xix. 30); and thus a real separation of His soul from His body took place, but this did not disturb the inseparable union that existed between His Divine person and His human nature, and this is how (when the separation between His Soul and Body happened), His Death was the real and proper Death of God's Son Incarnate, as His own very act (John x. 17, 18). Had His Death, however, involved the severance of His Divine person from His human nature, it would have overthrown and dissolved the Incarnation, and then there could not have been any resurrection of the Incarnate Son of God. An incarnation by resurrection could not be, besides His Death would not have been the Death of the Incarnate Son, because for it to be such His Divine person must still be united to His human nature in at and after His Death. His resurrection, therefore, was not the reconstruction of His Incarnation, any more than His Death was its dissolution; had such been the case His Death would have divested Him completely of His soul and body, and so have terminated His Incarnation. Hence we find the Incarnate Son, viewing Himself in His state of Death, saying, "Thou wilt not leave *My* soul in

hell, neither wilt thou suffer ‘*Thy Holy One*’ to see corruption” (Psalm xvi. 10; Acts ii. 27-31). He, “the Son,” speaks of “My soul” as still *His* as of Himself as the Incarnate Son, and His body as “*My* flesh” (Psa. xvi. 9) (the flesh of God’s Holy One), or as Luke calls it, “the *Lord’s* body” (Luke xxiv. 3), so that His resurrection was that of the still existing Incarnate Son, such resurrection being only the reunion of His soul to His body, and not the reconstitution of His Incarnation. His Resurrection so reinstated His whole person that there could be no such Death-Dissolution again (Acts xiii. 30-37; Rom. i. 3, 4; Rom. vi. 10; Rev. i. 18).

Thus it is evident that the Incarnation, the Death, and the Resurrection of the Son are so interwoven, that they are mutually interdependent one upon another. The reality of the Incarnation depends upon the person of the Son, so likewise the reality of His Death and Resurrection depends upon His Divine person being still joined to His human nature in unbroken continuity. The Son of God could not and did not die as God only, neither could He nor did He die as man only, but He did die as God-man, as embracing His whole person as God-Incarnate. Had His Death being that of man only, it would only have the value a man’s death could give it, but His death being the death of God’s Son (Rom. v. 10), it has all the value His whole person can give to it. To attach His Death to His human nature, and detach it from His Divine person, is to make it *impersonal*. His human nature would be in it, but His Deity person would be severed from it. Surely if His Divine person and His human nature became inseparable in His Incarnation, they could not be dissociated in His Death. It is the Son who says, “a body hast Thou prepared *Me*.” Here we have the Divine person and His human nature combined, and that, too, in view especially of His sacrifice (Heb. x. 5, 6). Again He says, “Lo I come . . . to do Thy will O God” (Heb. x. 7, 10). The obedience was the obedience of “the Son” (Matt. xxvi. 39; Mark xiv. 36; Heb. v. 7-9). His body did not come. In fact His obedience was in part antecedent to, as well as coincident with, His taking the body prepared for Him, wherein and whereby His subsequent

obedience was to take visible form by His offering Himself in and by the body He took. He was both the offerer and the offering as the Incarnate Son (Ephes. v. 2). If any one contends that the offering was the bare body of Jesus, it is useless to argue the question with one so obtuse. *He* was obedient unto death. Hence "*Jehovah* is our righteousness" (Jerem. xxiii. 6). It is the Son of God Incarnate that is the substitute for men. It is not a man's obedience unto death that is our righteousness, but the obedience of "the Son" (Heb. v. 8, 9). It is "our Great God and Saviour Jesus Christ" who is our Redeemer (Titus ii. 14, 15, R.V.) *No person* died upon the Cross for man but the Incarnate Son of God. Scripture states that we are "reconciled to God by the Death of His Son" (Rom. v. 10), and it does not even attempt to modify it by saying "as man," which would both spoil and despoil it of the very truth expressed, and take the Crown from the person of the Divine Son and put it upon His human nature. Besides, it is *persons* who die not *natures*. "God sent *His Son* to be the propitiation for our sins" (1 John iv. 10; Rom. viii. 3; Gal. iv. 4, 5). God did not send a man for that purpose. The Father sent "the *Son*" to be the Saviour of the world (1 John iv. 14). God did not prepare "a body" for a man, but for His Son. It is "*the Son*" everywhere. How essential and fundamental it is to see the identity, the continuity, and the ubiquity of "the Son" in every position, condition, and relationship, whether in the Bosom of the Father, in the manger at Bethlehem, on Calvary's tree, in Joseph's Tomb, in Resurrection, Ascension, or in Glory. It is God the Son everywhere. The Divine-I-personality is the PLEEROMA or FULNESS (see Heb. i. 1-3). "This is our God for ever and ever."

Man's sin resulted in the death of the sinning creature man, but to put away man's sin could not be accomplished by any death other than the death of the Incarnate God. We must not say that *man's* sin entailed as a liability the death of God's Son, but that God's Son should be sent by the Father to be the propitiation for our sins, to suffer sin's penalty on man's behalf, is a marvellous manifestation of the *love* of *God* to man, and is the very gist, glory and grace and marrow of the Gospel.

Only such a death of such a Person could meet our case, but such a death merited the glory of God, and not merely the putting away of man's sin (Rom. v. 1, 2).

It may be objected, "How can God die?" Now if by God is meant God the Father or God the Holy Ghost, we know that neither have died. It means, therefore, the Son of God. Now if God the Son cannot die and has not died, where is our salvation, where the remission of sins, for without shedding of blood there is none, and the blood of bulls and goats avails not. No mere man's blood would avail either. But what is it to die? Death in no case is cessation of being. Man having a complex nature (Genesis ii. 7) capable of dissolution, God attached the penalty of the dissolution of man's soul from his body if he sinned (Genesis iii. 19). He sinned, and death followed as the penalty which God attached to man's sin, as regards this world (Rom. vi. 23).

Now inasmuch as the Son of God by Incarnation partook of human nature (apart from sin), so that no penalty attached to Him, and which human nature consisted of soul and body, and which He took into union with His person, so as to make it His own nature, *He* was then capable of dying, if He was pleased so to do, but altogether as a matter of grace, and not of personal penalty (Heb. ii. 9). He did so die for us, and His soul as *His* was separated from His body, which was *His*; and this is how God the Son could die and did die, He being personally God Incarnate, and His death was personal. His death was not the extinction of His Deity any more than of His humanity. In man's case it is only a man who dies, but in His case it is God Incarnate who dies. This distinction is vital and fundamental. Death in both cases (speaking generally) was as death the same, but how infinite the difference and distance between the *persons* who died, notwithstanding the same event happened to both.

Observe, moreover, that it is not merely blood or death, viewed in the abstract, that can make atonement for man's sins. It must be the Blood of Jesus Christ, God's Son (1 John i. 7). It must be the death of His Son (Rom. v. 10). *Impersonal* death or

blood there cannot be, and would not avail, and unless the death and the blood somehow can truly be the death and blood of God's Son, no atonement has been or ever can be made for man's sin. Everything depends upon whose blood it is. It is the *Lord's* blood! It is the *Lord's* death! (1 Cor. xi. 26, 27.) It is His own blood! Heb. ix. 12; xiii. 12; Rev. i. 5; and it is the blood of His (God's) own (Son) (Acts xx. 28; 1 John i. 7).

Could we look upon the Blood of God's own Son as we look upon the blood even of righteous Abel? Ought we to speak of that precious blood of God's Lamb (as a Unitarian would) as the blood of a man—or of His death as the death of a man? One hardly likes to write such words, to say nothing of having such thoughts or holding such views.

Finally, we notice Paul writes (Gal. ii. 20), "The Son of God who gave Himself for me." The gift was Himself, in and with and by His human nature, whereby His love became visible and tangible (1 John iii. 5, 16, 18), yet the love itself was the love of the Son of God, not simply the love of a man for a man. It was not simply the gift of a man for a man. God's Son was the gift, embodied in His human nature. It is the Son who gives efficacy to the sacrifice, the flesh is simply the servant He deigns to use (John vi. 63) for the display of His own personal glory and grace, as the sole Founder, Fountain and Foundation of man's salvation. Partner He has none. In safeguarding the person and sacrifice of Christ, we safeguard our own personal salvation.

W. L. P.

A REVIEW.

THE PSALMS. A NEW VERSION WITH SHORT NOTES.
LONDON: T. WESTON, 1904.

The Book of Psalms is a portion of Scripture which has ever been peculiarly precious to every believer. Any aid to the better understanding or appreciation of its contents is always welcome. When such aid is offered by a really trustworthy guide, it is a boon thankfully accepted; above all, at a time such as this, when the sacred writings are subject to a

panoply of literary criticism, to which multitudes of professing Christians lend a ready ear, the faith of many being severely tested. No section of the Church can claim to be quite free from that leavening influence which, but a few years ago insidious, is now palpable. If implicit faith in the Word be surrendered, Christ Himself, because His authority, will be likewise.

The texture of the Psalter affords characteristic illustration of the darkness into which those enter who pretend to apply enlightened, yet uncircumcised, "criticism" to a book supposed to be that part of the Old Testament with which Bible readers in general are most familiar ; it is, in fact, that which is about the least understood, because the atmosphere of these songs is strange to all who are dominated either by misdirected "historical" or "ecclesiastical" prejudices.

Any readers needing to know what these are, may find in the little volume under notice sufficient guidance to deliver them, it may be, from one or other quagmire of mis-interpretation. They are here spared all array of erudition ; but we can assure them that there is sound learning behind every rendering of the Hebrew text and every remark upon it. The work was initiated by a talented Christian lady, whose widowed husband has, by its completion, placed many in every section of those confessing "recovered truth" under one more obligation to himself as a long-trusted exponent of its treasures. May the Lord bless, as He will surely own, their joint effort towards the diffusion of soul-helpful unfolding of the Psalms, which have as yet accomplished but a tithe of the blessing designed of old. The future shall reveal it all.

E. E. W.

Rest in the Lord.

" Rest in the Lord, and bear it bravely,
 The spirit's home is far away ;
 Within that landing place of safety
 Thou can't endure the darkest days."

MARK THEM WHICH CAUSE DIVISIONS.

“ Now I beseech you, brethren, mark (consider) them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned : and turn away from them. For they that are such serve not our Lord Christ, but their own belly : and by their smooth and fair speech they beguile the hearts of the innocent ” (Rom. xvi. 17, 18, R.V.) In the concluding chapter of the Epistle to the Romans, the Apostle who had fathomed more deeply the mysteries of God, and grasped the truth more fully than any other of the sacred writers, dwells lovingly and minutely on the details of service and grace shown by one and another. The tender and delicate touches of that heart which comes lovingly appreciate, and commend with exquisite taste and tact the least service of grace, was but an echo of that which shone in the ministry of the Master Himself. How far short the best of us are in displaying in measure the exquisite beauties of this chapter ! We may soar to the heights and fathom the depths of divine revelation, while sadly deficient in a generous and hearty commendation of the least service rendered by men and women—many of whom occupy obscure positions in life. There is danger lest the cry of “ evil ” becomes a mere party one, and we fail to appreciate the “ good. ” The Apostle foresaw the danger when he penned those words, “ But I would have you *wise* unto that which is good, and *simple* unto that which is evil ” (v. 19). Does good or evil dwell most in our hearts and lips ?

But in the midst of the fair scene (verses 1-16), the enemy entered and sowed the poisonous weeds of discord and division. The vigilant eye of the Apostle quickly discerned the work of the enemy, exposed its true character, and directed the saints how to act towards the leaders in those division-movements rife then, more so in our day.

Mark, or consider them which are causing, or creating, “ *the* divisions and occasions of stumbling. ” The insertion of the definite article would intimate the existence of divisions already in the midst—not rents *from* the Church. The outward sem-

blance of unity was preserved during the lifetime of the Apostles. The state of things prophetically foretold by Paul in his solemn charge to the governing body of the Church in Ephesus, had its fulfilment *after* the death of the Apostle (Acts xx. 29, 30). But the volcanic fires smouldering in the Apostolic age burst forth on the removal of the Apostles (whose energy and zeal maintained the Church in outward unity at least). Sects innumerable were quickly formed. The passage in Romans xvi. 17, 18, does not merely indicate a fear of what was coming, but rather of what was there and then present. Some weak and uninstructed saints, too, had been stumbled. Then as to the teachings on which these divisions were founded, we are further told that they were "*contrary* to the doctrine which ye learned." Now we have not the Apostles to appeal to, but we have what is better—God and the Word of His Grace (Acts xx. 32). Apostolic teaching is embodied in the Holy Scriptures. These, therefore, are the touchstone and test to which doctrine and practice must be submitted. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). Divisions are caused by a teaching or practice "*contrary* to the doctrine which ye learned." Now it will not do to substitute tradition for Scripture. Honoured names are of no account here. "Remember them that had the rule over you" (Heb. xiii. 7, R.V.) Deceased spiritual guides are to be lovingly remembered, and their faith form a stimulus and example to us, but their teachings and practice are of no authority. All must be tested by the Word of God. Even the teachings of Paul in Berea (Acts xvii. 11), were subjected to the test of Scripture, and the Jewish disciples *in doing so* earned for themselves an everlasting commendation. Scripture, not tradition, demands implicit and unquestioning obedience. *God*, not man, is to be listened to. One surely may question the tradition of elders—living or dead—without thereby incurring the grave charge of creating division, and suffering its penalty, shunned by much loved saints. If, therefore, the Scripture before us is to be acted upon, the matter in dispute before the saints must be shewn to be one contrary to what we have learned—not

from leaders, but from Holy Scripture. The appeal *must* be to the Word of God. Association with evil is at all times, and everywhere to be condemned, and were that principle to be given up—vital to the very existence of the Church of God—then you may write Ichobad on the Assemblies of God. The threat of Rev. ii. 5 is not a dead letter to-day, as facts sorrowfully demonstrate. We have to carefully distinguish, however, between the giving up of a divine principle and its application. The former is evil and only evil, the latter calls for patient enquiry, forbearance, and long-suffering.

But not only have we the Word of God to test the character of the teaching and practice on which division is founded, but the men who initiate this unholy work are so characterised that mistake in identifying them is nigh impossible: "They serve not our Lord Christ (1), but their own belly (2); and by their smooth and fair speech they beguile the hearts of the innocent" (3). How ample the means furnished by the Spirit of God! How thorough the safeguards on either side! Even those who may not readily detect serious error, can at least judge on patent facts. (1) Originators of division do not serve the Lord. The moral traits, and ways, and walk of the true servant (2 Cor. vi.) are conspicuous by their absence. (2). They serve "their own belly" - a contemptuous expression. Their own individual and selfish interests are paramount. The interests of Christ are relegated to the background, while their own concerns, their own advantage is the gain they seek. (3). These division-leaders insiduously attack the simple and unsuspecting; men of reputation, of moral weight, of scriptural intelligence are carefully avoided. Their victims, or followers if you like, are the simple and ill instructed.

Now the action to be taken towards these division-makers is briefly and tersely named, "turn away from them." It is not their excision from the Assembly that is demanded (1 Cor. v.) It may be that the leaders in division may go from bad to worse, and ultimately have to be branded as "wicked persons," and thus fit subjects for the extreme discipline of the Church. But the course here directed by the Apostle is not excommunication,

but turning from them, leaving them severely alone in their sin and shame. This form of discipline is to be exercised *only* towards leaders, not their followers or adherents. "Mark them which are *causing* the divisions." Their deluded followers surely calls for the application of the Apostolic rule, "Making a difference" (Jude 22). We insist upon it, that the division-leaders alone are to be avoided, to be shunned. The rejection of their ministry is not the point, but the men themselves are to be turned from.

In certain recent and present controversies the passage before us has been simply caricatured. Christian men and teachers of unblemished public and private reputation, have written pamphlets on certain subjects, not in consonance with the views of some, having no selfish interests to serve, quite the reverse; honest men, not deceivers, approaching only the weak and simple, but openly and in the light of day courting investigation from the most enlightened of their brethren, despising, moreover, the tortuous ways and methods of the deceiver, and whose very effort is to *heal* existing divisions instead of creating them, and yet in the unmistakable evidence of all that marks a divisionist, these men have been publicly branded as division-makers and fomenters of discord!! What a gross perversion of the Word of God!

As to withdrawing pamphlets owing to the clamour raised, no Christian teacher who fears God would do so, unless shewn to be contrary to fact or Scripture, or both. Persons who do not accept what is printed, are at perfect liberty to leave it severely alone, and wait upon God for fuller light. We have all much to learn, and we need patience and grace. May God increasingly grant both to writer and reader.

The late Dean Farrar and Queen Victoria.

Hardly ever did the Dean refer to his great friendship with the late Queen. But once he broke the rule. It was on the occasion of the first anniversary of the accession of King Edward to the throne. At the service in Canterbury Cathedral

he told how the Queen, after hearing one of her chaplains preach, at Windsor, on the second advent of Christ, spoke to him saying, "Oh, how I wish that the Lord might come during my lifetime."

"Why," asked the preacher, "does your Majesty feel this very earnest desire?"

With a countenance lighted by deep emotion the Queen replied, "I should so love to lay my crown at His feet."

THE LAVER AND THE MOLTEN SEA.

The laver of brass (or perhaps copper) which stood in the court of Israel's Tabernacle, and the molten sea which Solomon placed in the court of the Temple, have each their own word of instruction for our souls. In contemplating the laver, it is important to observe the place given to it in the Divine specifications for the Tabernacle. These may be divided into two parts, as follows:—Exodus xxv.-xxvii. 19; xxvii. 20-xxx., the first part being occupied with God's manifestation of Himself, the second with the means whereby His worshippers might have to do with Him. The first part, accordingly, begins with the ark, the well-known symbol of Jehovah's presence, and the highest manifestation of Himself in that age, and from thence the mind travels outward until the court is reached. The second part begins with the oil for the light (xxvii. 20, 21), for the first lesson God would impress on those who desire to draw near to Himself is that He is light, and dwells in light. Next follows the priesthood (xxviii., xxix.); for how can faulty and feeble man have to do with a holy God save by such means? The golden altar, the place of priestly worship, follows appropriately (xxx. 1-10); then, after the notice of the atonement halfshekel, we have the laver, on which we would dwell a little.

The laver was provided for the use of the priests, for the removal of the defilements that were contracted daily in the handling of the external things of the Tabernacle. Aaron and

his sons typify Christ and Christians, for all who believe have been constituted a priestly family—"a holy priesthood," as Peter tells us (1 Pet. ii. 5). It was not enough for God's priests that they had undergone a total washing at their consecration (Exod. xxix. 4); they must wash their hands and feet day by day. The total washing (referred to, doubtless, by the Apostle in Heb. x. 22) typifies the new birth, which every believer in Jesus has experienced through grace. This has made us *in nature* meet to draw near to God, but the laver teaches us that we must be meet also *in practice* in order to really enjoy His presence. As the psalmist said, when confessing his affection for Jehovah's house, the place where His honour dwelt, "I will wash my hands in innocency, so will I compass Thine altar, O Lord" (Psa. xxvi. 6). God demands purity of thought and life in those who approach Him. We are reminded, too, of the Apostle's words, "I will, therefore, that men . . . lift up *holy* hands" (1 Tim. ii. 8).

The laver was made of the mirrors of the women who served in connection with the Tabernacle (Exo. xxxviii. 8). This is suggestive of self-renunciation on their part, for the mirror is an important item amongst a woman's possessions. Another lesson is, therefore, stamped upon the page of Scripture for us—the abasement or setting aside of self is looked for in those who would have to do with God. Before Him, flesh finds itself unable to glory: where fleshly boasting is found, it is evident that the soul knows but little experimentally of the presence of a holy God. The mirror is used by James as a symbol of the Word of God (James i. 22-25), which faithfully shows the man who looks into it what he is. What a merciful provision for us in our wilderness circumstances! When we come to the Word, and lay ourselves open before it, every secret of the heart is exposed, every impure motive is detected, every bit of defilement in the practical life is shown up, and that in its true character as God sees it. The Word is both the detector and the cleanser of evil. What the water of the laver was to Israel's priests, the Word of God is to us to-day. Hence the words in Psa. cxix. 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Hence, too, the instruc-

tion of the Lord in John xiii. 10, when washing the feet of His disciples before He suffered.

God *insisted* on purity in the priests of Israel—"that they die not" (Exo. xxx. 21). Are we exempt from this because we live not under law but under grace? By no means. Where personal holiness is neglected, God's holy hand in government descends upon the offender. Why? Because He loves us not? Nay, but because He *does* love us, and will have us in a practical way to be partakers of His holiness (Heb. xii. 10). It was because of their trifling with evil that the Apostle had to say to the Corinthians—"Many are weak and sickly among you, and many sleep" (1 Cor. xi. 30). The command is still as imperative as ever—"Be ye clean that bear the vessels of the Lord" (Isa. lii. 11).

It will be observed that in the specifications for the laver no measurements are given. This is very remarkable, because in connection with the various parts of the Tabernacle details of size and measurement are given with great minuteness. Surely the omission in the case of the laver is as full of meaning as the omission of Melchizedek's ancestry in Gen. xiv., of which the Spirit of God makes so much in Heb. vii.! It is undoubtedly God's happy way of teaching us that the grace which forgives and cleanses us day by day is without limit or measure. It is always absolutely true, however deep and frequent our failures may have been, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). Well may we sing, therefore:—

"Who is a pardoning God like Thee,
Or who has grace so rich and free?"

We turn now to Solomon's molten sea (2 Chron. iv. 2-5). This being a development of the laver, we have necessarily the same thought of priestly cleansing connected with it, but not this only. There are further thoughts also. Solomon's reign is remarkably typical of the future reign of the Lord Jesus. It was a period of peace and glory for Israel, all foes having been put down. The Temple arrangements accordingly suggest to us various

Millennial features. Thus we have the Cherubim looking "toward the house" (2 Chron. iii. 13, R.V.), *i.e.*, outwards, toward the people, telling us of Divine righteousness looking abroad in blessing to men. Compare Psalm lxxii. 2, 3; Isa. xxxii. 1. Then the two great pillars called Jachin and Boaz, meaning respectively "He will establish" and "in Him is strength," teach us that Christ in the day of His kingdom will establish all things in power for His earthly people, and will uphold and preserve from ruin that which He will establish for them. He is the true Boaz, the Kinsman-Redeemer.

But what place has the molten sea in this connection? If we observe a few particulars, this will become clear. "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward" (2 Chron. iv. 16). This is very interesting. The ox is always the type in Scripture of the patient labourer for God (1 Cor. ix. 9, 10); twelve is the number of Israel's tribes. In all probability, there were pipes running downward through the mouths of the oxen whereby the water, when needed, flowed forth. Here, then, we have the word of the Lord flowing through Israel in the coming day for the blessing of all the nations, for the oxen looked towards every quarter under heaven. Under the powerful impulse of the latter-day outpouring of the Spirit, from their inward parts will flow "rivers of living water." In the past, the seed of Jacob have been a coldly conservative people. Even the Gospel, which they did not desire for themselves, they sought to hinder going out to others (1 Thess. ii. 16; Acts xiii. 45; xiv. 2-19). But when the Redeemer comes to Zion, and their hearts are wrought upon by Divine grace, they will realise the purpose of God in their election, and will gladly throw themselves into the current of the Spirit's operations, thus spreading blessing far and wide. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). "The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, as the showers upon the grass" (Micah v. 7). Notice, also, the

prayer of the remnant in Psa. lxxvii.—“ God be merciful unto us, and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy salvation among all nations.” Like the stream (doubtless a literal one) that will flow forth from the sanctuary in that day, fertilizing wherever it goes (Ezek. xlvii.), so will the blessings of redemption flow into the remotest corners of the earth in the day when Israel’s heart is turned once more to God. For Israel’s conversion the world’s blessing waits.

In the brim of the molten sea were wrought flowers of lilies. This carries our minds into the Song of Songs, where we have the various fruits of grace that will be displayed in Israel consequent upon their reconciliation. In that book the King repeatedly likens His people to lilies (Song ii. 2-16, &c.) A beautiful simile, assuredly, telling of purity and lowliness, two features ever delightful to the eye of the Lord. The reverse of this is seen in Isa. lxxv. 2-5—gross corruption combined with Pharisaical pride. These odious characteristics will yet give place to the lily character; in the school of affliction, in the day to come, God’s holy lessons will be learnt.

We cannot close without a brief reference to Rev. iv. 6. Here we see the whole company of the heavenly saints, under the symbol of twenty-four elders, at home in glory with the Lord. They are shown to us, not clad in armour, with sword in hand, as in Eph. vi., but as wearing the priestly ephod, each one crowned and enthroned. Wilderness dangers and needs are past for ever. “ Before the throne there was a sea of glass like unto crystal.” The allusion to the molten sea in the earthly sanctuary is too obvious to be mistaken. But it is not a sea of water, as there, but of glass, a silent yet eloquent witness to the fixed and unalterable purity of the eternal abode of the glorified. On earth the water (of the Word) is often needed because of the defilements picked up by the way, and which come in between our souls and God; in the blissful scene to which we are going defilement will never be possible. The water gives place, in consequence, to the sparkling crystal. W. W. FEREDAY.

PRINCIPLES OF GATHERING AND THE RECEPTION OF CHRISTIANS.

I write for both ; because I hardly know who is in the place, indeed for all, as to my heart's desire ; and you will not be astonished at my being interested in the assembly there. I have heard from one, and also through another, only one side, of course, of the circumstances, and consequently I say little of them. N., indeed, alluded to the question raised, but not to circumstances. I shall refer chiefly to principles ; for you will feel that we are all, as of one body, interested in the position taken, and still more, the glory of Christ and our brethren's welfare.

The question is as to reception of saints to partake of the table of the Lord with us ; whether any can be admitted who are not formally and regularly amongst us. It is not whether we include persons unsound in faith, or ungodly in practice ; nor whether we, deliberately walking with those who are unsound and ungodly, are not in the same guilt—not clear in the matter. The first is unquestioned ; the last, brethren have insisted on—and I among them—at very painful cost to ourselves. There may be subtle pleas to get evil allowed ; but we have always been firm, and God, I believe, has fully owned it.

The question is not there ; but suppose a person, known to be godly, and sound in faith, who has not left some ecclesiastical system—nay, thinks scripture favours an ordained ministry, but is glad when the occasion occurs ; suppose we alone are in the place, or he is not in connection with any other body in the place—staying with a brother, or the like ; is he to be excluded because he is of some system as to which his conscience is not enlightened, nay, which he may think more right ? He is a godly member of the body, known such, is he to be shut out ? If so, the degree of light is title to communion, and the unity of the body is denied by the assembly which refuses him. The principle of meeting (as members of Christ walking in godliness) is given up, agreement with *us* is made the rule, and the

310 *Principles of Gathering and the Reception of Christians.*

assembly becomes a sect with its members, like any other. They meet on their principles—Baptist or other—you on yours; and if they do not belong to you formally as such, you do not let them in. The principle of Brethrens' meeting is gone and another sect is made—say with more light and that is all.

It may give more trouble, requiring more care to treat every case on its merits, on the principle of the unity of all Christ's members, than to say, "You do not belong to us, you cannot come;" but the whole principle of meeting is gone. The path is not of God.

I have heard (and I partly believe it; for I have heard some rash and violent people say it elsewhere), that the various sectarian celebrations of the supper are called tables of devils. But this proves only the unbrokenness and ignorance of him who says it. The heathen altars are called tables of devils; because, and expressly because, what they offered they offered (according to Deut. xxxii. 17) to devils and not to God. But to call Christian assemblies by profession (ignorant of ecclesiastical truth, and hence meeting wrongly), tables of devils, is simply monstrous nonsense, and shows the bad state of him who so talks. No sober man; no honest man can deny that scripture means something totally different. I have heard—I do not know whether it be true—that it has been said, that Brethren in England act on this ground. If this has been said, it is simply and totally false. There have been new gatherings formed during my absence in America, which I have never visited, but the old ones, long walking as brethren, have always received known Christians; and everywhere, I have no doubt, the newer ones too, and in every country. I have known individuals to take up the thought—one, at any rate, at Toronto—but the assembly always received true Christians. Three broke bread in this way the last Lord's day that I was in London.

There cannot be too much care as to holiness and truth; the Spirit is the Holy Spirit, and the Spirit of truth; but ignorance of ecclesiastical truth is not a ground of excommunication when the conscience and walk are undefiled. If a person came and made a condition to be allowed to go to both, he would not come

in simplicity in the unity of the body. I know it to be evil, and cannot allow it; and he has no right to impose any condition on the Church of God. It must exercise discipline as cases arise, according to the word. Nor, indeed, do I think a person regularly going from one to another systematically, can be honest in going to either; he is setting up to be superior to both, and condescending to each. This is not in that act a pure heart.

May the Lord guide you. Remember you are acting as representing the whole Church of God; and if you depart from a right path as to the principles of meeting, you are separating yourselves from it to be a local sect on your own principles. In all that concerns faithfulness, God is my witness, I seek no looseness; but Satan is busy seeking to lead us one side or the other—to destroy the largeness of the unity of the body; or to make it mean looseness in practice and doctrine. We must not fall into one in avoiding the other. Reception of all true saints is what gives its force to the exclusion of those walking loosely. If I exclude all who walk godlily (who do not follow with us), it loses its power, for those who are godly are shut out too.

There is no membership of brethren. Membership of an assembly is unknown in Scripture. There it is membership of Christ's body. If people must be all of you, it is practically membership of your body. The Lord keep you from it; that is simply dissenting ground.

I should, if I came to ———, require clear evidence what ground you are meeting upon. THE LATE J. N. DARBY.

The Darkness is Past, the True Light now Shineth.

Lead, blessed Lord, to heaven's unclouded joy,
Lead Thou me on.
Now saved by grace; that grace without alloy
Shall lead me on.
May faith, with hope and love, abiding rest
In love's own Fountain, in my Saviour's breast.

On Church Reception and Fellowship.

The veil is rent, the darkness is behind,
 Thou leadest on.
 With unveiled face, in Thee my joy to find,
 Still lead me on.
 Lord, keep my heart in that blest place and free,
 E'en now at home, in love's deep, shoreless sea.
 He led them out ; He, too, shall lead us there
 To home and rest.
 The throne, the crown, the joy and glory share
 With those He blest.
 Those Hands uplifted *then*, as *now*, to bless,
 In light, in love, express His faithfulness.

GEORGE KENWRICK.

ON CHURCH RECEPTION AND FELLOWSHIP.

In considering the important subject of Church reception and fellowship, we are met at the threshold of our enquiry with the outstanding fact, that our remarks can have but a partial application to the mass of God's people, who are openly and ostensibly on denominational ground, who move along on sectarian lines.

The claims of the Established Church, in this and other protestant lands, for scriptural recognition, cannot for a moment be entertained on the authority of the New Testament. Yet we are in hearty accord with the principle underlying a State Church, namely, a national recognition of God.

As to Dissenters, democratic principles are rapidly leavening the mass, which is a sure precursor to a flood of infidelity and denial of all duly constituted authority. Government in this country is passing from the hands of the wealthy, the educated, and the aristocracy into the hands of the masses. Government *by* the people contains in itself the seeds of inherent weakness. This is the policy on which the country

has embarked, and it will ultimately prove a ruinous one to its best and truest interests. We regard it as a darkly ominous sign. Instead of a vigorous repression of lawlessness, weakness induced by fear of the people from the executive downwards, is becoming more apparent daily. The star of England will not be long in the ascendant where this principle is allowed to dominate her policy. A very short time will suffice to shew this even to the least observant.

Dissenters, whose boast in opposition to Roman Catholicism is "the right of private judgment," and the claim of "every man to choose his own religion and his own church," is as far removed from exhibiting the true features of the Church of God as the Anglican. The former are too narrow; the latter too broad. The source of the government of a State-Church are the Sovereign and the Legislature. It is no question of Divine authority at all. Church-government amongst Dissenters is based on an assumed self-constituted authority. Ministers and deacons are appointed or ordained by an authority which in itself lacks authority for its very existence. The New Testament is simple enough to simple people, and conclusively proves that ordination to office in the Church was an apostolic function, or that of one duly delegated for the purpose (Acts xiv. 23; Titus i. 5). There is no existing authority empowered to ordain. Government in the Church is of a spiritual character. It is founded entirely on moral grounds, as grace, gift, fitness, exercised in the power of the Spirit. *Officially* the Church is poorer to-day than in apostolic times; *spiritually* she is richer. The Church universal is an ecclesiastical ruin, and this patent fact should be frankly owned. Christ and not man is Head of the Body—the Church—and the alone source of its growth (Eph. iv. 12, 13), and of its administration (Rev. ii. 1).

But in late years there has been an exodus both from the Establishment and Dissent. Godly people are being forced out of both. The unity of the mystical body of Christ; the gathering together of believers to the name of Jesus Christ

alone ; the presence of the Holy Ghost ; Christian liberty to minister freely apart from human authorization, and kindred truths have been taught by voice and pen, and thousands have professed to receive and act upon the testimony. But like every other previous spiritual movement it soon declined. In its conception and early morn it was a bright work and one evidently of God and of His Spirit. In result, numerous Assemblies were formed constituting *one* happy and undivided fellowship. The subsequent break-up is a painful and humbling story ; but the principles then as now remain for faith to act upon by a broken and disciplined people.

The ruin is not confined to any one or more branches of the professing Church, nor to any special country. The whole Church as a professing body on earth is a huge ecclesiastical ruin.

But in this scene of disorder and dire confusion, there are four distinctive marks which we look for in the claim to be scripturally gathered in Church-character. *First*, the practical recognition of the truth, "There is one body." *Second*, gathering simply and only to the Holy Name of the Lord Jesus Christ. *Third*, the maintenance of holiness and the truth. *Fourth*, the presence of the Holy Ghost, the director and guide in worship and ministry. Assemblies thus characterised have a claim on our presence and fellowship, and that to the ignoring of all else of a corporate character.

Now as to the reception of persons into these Assemblies. Would not the following proposition scripturally cover the question? Should it not command general assent? Every member of the one mystical body of Christ has, *prima facie*, title to the fullest Church fellowship. This and nothing short of it gives the breadth of Scripture. It is broad and generous ground, and what is better still will stand the rigid test of God's Word. It is in our character as members of Christ's mystical body that we break bread in memory of Christ (1 Cor. x. 16, 17). The one loaf which we break is the expression of a fellowship, neither narrower nor broader,

than that of the whole body of believers on earth. "All that believed were together" (Acts ii. 44). It was so in early apostolic days; it should be so now, but alas, this simple unity no longer exists. Sects innumerable instead of the one body, and diverse teachings instead of the unity of apostolic doctrine make the path one of extreme difficulty. Now in the later Epistles—2 Tim., Jude, 2 John—we are instructed to insist on holiness and truth. To dispense with these is to forfeit the title as an Assembly of God, because if truly gathered to Christ's Name, we are to Him who is the holy, to Him who is the true (Rev. iii. 7, New Translation). Hence fellowship with leaven in morals (1 Cor. v.) or doctrine (Gal. v.) is impossible. While, therefore, we plead for a fellowship which in principle embraces every truly saved person on earth, we equally insist on receiving all such after inquiry or knowledge of the life and faith of the comer. If the fellowship is broad, it is also holy. Rom. xv. 7 is often quoted as settling the question of those to be received to the Lord's Table, but that is a mistaken application of the text, which refers to those already in Church fellowship; it directs to the social intercourse of those within.

Persons may be received on the testimony—written or oral—of one or more responsible persons. Letters of commendation from and to Assemblies, and from and to individual saints, were undoubtedly New Testament practice (2 Cor. iii. 1; Rom. xv. 1, 2; Phil. ii. 25, 29; Col. iv. 10). Is the testimony adequate to satisfy the Assembly? There are generally men in most Assemblies whose recommendation would be enough in all such cases. Is the person coming free from association with evil? If so, remember that his place at the Lord's Table is as valid as your own. Such persons may be ignorant of almost every distinctive Church-truth, but rejection or delay on that ground would but prove *your* lack of intelligence. He and you observe the Lord's Supper because both are members of Christ's body, *because of that fact, not because of the knowledge of it.* For our own

part we have ever gladly welcomed godly clergymen and pious Church-members of evangelical denominations to fellowship with us, and hope to continue so to do. We do not regard their ecclesiastical position as a barrier to their fellowship with us. The ecclesiastical order and government of the numerous Churches are built up not on *wickedness*, but on *ignorance*. When you receive one to break bread with you, and share in other acts of fellowship, you do so in the recognition of his membership in the body; he is not received as *a* Churchman, or as *a* Dissenter, but simply as a member of Christ. Do not ask the person coming to you if he would go here or there. Impose no conditions. Keep close to the simple fact and act upon it, he is a member of Christ—receive him as such. You do not know what you yourself might do next week. We break bread “till He come.” Do not, therefore, make a bargain with the person coming, not to do this or that, or not to go here or there. The Lord may be here ere next Lord’s day, and besides why suppose a wrong which may never be done. If one breaks bread in a scripturally gathered Assembly of Christians even once, thank God for it, but do not dominate his conscience by imposing conditions. Where the person coming has been connected with a Church or fellowship where fundamental evil is tolerated; or has been a habitual attender at the services of a minister who is heterodox, then the utmost care should be exercised in reception. Each case must be treated on its own merits, and no fast and hard lines can be laid down. There are many persons in vitally wrong associations entirely ignorant of their nature. Where such ignorance exists, teach them, instruct them by all means, but receive them. Do not recklessly advance charges of leaven, which refer to *known* evil, not to what is unknown. There may be the undefiled in an evil association (Rev. iii. 4). On the other hand, persons intelligent as to the nature of the association they are connected with, if fundamentally evil, solemnly warn and firmly reject. Jude 22, 23 unfolds a principle of immense

value in these perilous times. There is danger on both sides. A rigid exclusiveness shuts out saints of God, which is a very evil thing, and moreover it tends to blight and wither those within. We have had to deplore the sorrowful effects of this frigid course of action. Then there is the loose principle which would receive all and sundry, simply if they are Christians, without the slightest exercise as to doctrines held or evil associations. This is a grievous evil and is most disastrous in result. We desire to avoid extremes on either side, as we are convinced that neither gives the truth according to God, and both have wrought havoc in Assemblies and in the scattering of saints. Persons from the world should be received without the slightest difficulty on satisfactory evidence of conversion, and should not be repelled or delayed on a question of age. We strongly deprecate the reception of persons who are in debt, or where a charge involving practical righteousness can be successfully brought, unless the comer is doing his utmost to meet the just requirement, and in all these cases, it is evident (2 Cor. vi. ; 2 Tim. ii. 21, 22) that their ministry in the Assembly should be disallowed for a time at least. Practical righteousness with God and man are incumbent on all, but especially on those who minister in God's Assembly. Righteousness is the basis of grace.

The late Mr. J. N. Darby, whose knowledge of Scripture, ripe scholarship, and ability to expound the Word of God has not been equalled, much less surpassed, thus wrote on the question before us:—"When a person breaks bread, they are in the only fellowship I know—owned members of the body of Christ. The moment you make another FULL fellowship, you make people members of your assembly, and the whole principle of meeting is falsified. The assembly has to be satisfied as to the persons, but, as so receiving to break bread is supposed to be satisfied on the testimony of the person introducing them, who is responsible to the assembly in this respect. This, or two or three visiting, is to me the

question of adequate testimony to the conscience of the assembly.

“At the beginning it was not so, *i.e.*, there was no such examination. Now I believe it a duty according to 2 Timothy ii. Nobody comes in but as a believer. This again makes the distinction of member of the particular assembly. I admit fully every case must stand on its own merits, and so be dealt with. Where breaking bread is intermitted, it is all well to mention it, though this be in some cases uncalled for, where the assembly knows about it and is satisfied ; but if persons break bread, they are as subject to discipline as if always there, because it is the Church of God which is in question, though represented by two or three : Christ is there. If it is merely an occasional coming as a stranger, and the person not known, it is well to mention.

“What is not satisfactory in such cases is, first, it is accepting the person by the assembly as if they had another fellowship besides membership of Christ, which I do not recognise at all. And, secondly, I should fear there was a reluctance to take honestly the reproach of the position, the true separated position of saints, and [the wish] to be able to say to others, I don't belong to them, I only go as a believer. I only go as a believer, only I accept the position. Waiting for them to get clear is all well. A true believer has TITLE at the table ; but if they meet as members of Christ's body, they are all one body, as partakers, of one loaf.

“I do not admit them. I own their title, wait upon their want of light, but would not allow them to put me in the position of a sect (and full fellowship means that), making allowance for their ignorance and waiting upon it. They do not come really to break bread with us on the ground of the unity of the body, if they think they are not one with us in coming ; for if we are true and right, they are not one with us in coming ; for if we are true and right, they are not one with the body of Christ, the only principle of meeting I know at all.

“I repeat, in the present state of the Church we must have patience, as their minds have been moulded in Church membership; but I ought not to falsify my own position, nor sanction it in the mind of another. If the person is known to all, and known to be there to break bread, all mention is needless; it is a testimony to the unity of the body. If an occasional thing, the person who introduces is responsible.

“I remember a case, where one growing in truth came to help sometimes in a Sunday school, and from the other side of London, and asked the brethren if he might break bread when there—time even did not allow of him to get back to his Baptist service—and he enjoyed the communion of saints. The brethren allowed him gladly; and, if my recollection is right, his name was not given out when he came afterwards. Very soon he was amongst brethren entirely, but his fellowship was as full when he was not; and had he given occasion, he would have been refused in discipline, just as if there every Sunday.”

Mr. W. Kelly, one of the ablest of living expositors of Holy Scripture, thus writes:—“Individuals among brethren may urge their private views on evangelists or others; but all such narrowness is censured by every wise man in our midst; and, what is more important, it is dead against that return to keeping Christ’s word and not denying His name which characterises the work. The question has often arisen as to fellowship as well as service; and as often those who are entitled to speak have resisted the tendency to a restrictive school. If some have sought to require intelligence in those received, my own answer has been that it is vain and unscriptural; that they themselves when received were the very reverse of intelligent; that, if intelligence is to be anywhere, it should be in those who receive; and that those who require it in the received fail in the intelligence they demand from others; else they would not expect it where it could not be. For how could men in sects really understand the Church of God? They might see just enough to disturb

Exhortation to Faithfulness.

them from the wrong and attract them to the right ; but all true intelligence is acquired in obedience. What is the worth of that which we learn in disobedience ; and what the character of the principle which would keep in disobedience, in order to be intelligent, those who can get it only aright in obedience ? Hence Scripture *knows nothing of keeping outside a godly-walking member of Christ.*

“ As little does it countenance the Church’s interference with the Lord’s work, and especially in the gospel. To set the servant in the simplest dependence on the Lord, to foster his immediate responsibility to the Lord, without the intervention of the Church, is what every brother holds as a sacred duty and principle. One must not plead, however, one’s liberty in order to gain license. *We may not grant a license, but we dare not exact a pledge.* We would rather trust in the Lord and His grace, while we would warn against all laxity as a scandal to the saint, and the enemy’s snare for discrediting grace. When positive sin in word or deed appear the Church is bound to judge ; and individuals may warn in love and holy care if they believe there is danger. More than this I should refuse ; but this maintains the evangelist intact in his liberty and his responsibility to his Master.”

Exhortation to Faithfulness.

Courage, Brother ! do not stumble,
 Though thy path be dark as night ;
 There’s a star to guide the humble—
 “ Trust in God and do the right ! ”

Let the road be rough and dreary,
 And its end far out of sight,
 Foot it bravely ! strong or weary,
 “ Trust in God and do the right ! ”

Perish “ policy ” and cunning !
 Perish all that fears the light !
 Whether losing, whether winning,
 “ Trust in God and do the right ! ”

Never be the slave of passion ;
 Keep your conscience clear and bright ;
 Ever in each word and action,
 "Trust in God and do the right!"

Simple rule and safest guiding,
 Inward peace and inward might,
 Star upon our path abiding—
 "Trust in God and do the right!"

Some will hate thee, some will love thee,
 Some will flatter, some will slight ;
 CEASE FROM MAN, AND LOOK ABOVE THEE,
 "TRUST IN GOD AND DO THE RIGHT!"

LIFE AND RESPONSIBILITY UNITE IN CHRIST.

Now we have a solution of the difficulty which has puzzled theologians, which has created the rival sects of Arminians and Calvinists, and which men in all ages have sought to solve. How can the question of human responsibility be reconciled with a place in life and righteousness before God? If the history of the race demonstrates the fact that it is so thoroughly under the power of evil, that the very presence of God in love on earth was unbearable, and He must be got rid of at all costs, how self-evident is the utter impossibility of obtaining life on the ground of human righteousness? Two certain results must follow if God be God. *Judgment* thorough and unsparing must make good the righteousness of God's claims upon the sinner, and *love* must sovereignly bestow life. How else could it be gained?

Now the cross is man's answer to God's love, but it is also the answer of God to the ruined responsibility of men. On the cross the storm of divine wrath swept on and over the spotless and undefiled One; there was perfected the sin of man, and there rose to its height divine love; there every moral question was divinely settled; there Satan was vanquished, sins judged, and God glorified. Ah! amongst the counsels of God and the facts of time, the cross is beyond all in moral grandeur. But why does Peter say, "who His own self bare our sins in His own

body on the *tree* ;” why the “tree” and not the “cross ?” The responsibility of man had run its course for 4000 years. Now at the end, or consummation of the ages (Heb. ix. 26, R.V.), Christ appeared to deal with the responsibility-tree, not to get from it, but to condemn it utterly—root, fruit, and branches. He lays the ax at the *root* of the tree. He identified Himself with it, took up the fruit of 40 centuries growth, and presented all before God. The tree was ripe for Judgment. The Lord charged Himself with the responsibilities of all His own, suffered in their stead, and went down under the weight of God’s wrath upon sin. What a solemn sanction is thus given to the law, to its claims, to its curse, to its authority in the death of Christ ; there, too, the Jewish law-breaker, and the equally responsible sinning Gentile have been morally judged. Man as such is not recoverable ; the cross demonstrates *that* beyond question.

Christ then has taken the whole consequences of our responsibility upon Himself, and put all away, glorifying God in the work. Now raised from the dead, we in Him are set down in the glory of God, in divine righteousness, and in the enjoyment of eternal life. Thus in Christ, and in Him only, can you conciliate the two principles : Adamic responsibility and gift of eternal life. Till the cross they were always apart and treated of separately ; thus in the law we have the one, and in Abram—430 years before—the other. But in Christ they unite : on the cross He meets the responsibility and also bestows life.

“ Now in the place where He was *crucified* there was a *garden* ; and in the garden a new *sepulchre*, wherein was never man yet laid” (John xix. 41). Here we have the cross, garden, and sepulchre—all telling of the work and triumph of the Second Man. It was in a garden where the two trees stood, *i.e.*, of life, and of good and evil (Gen. ii.), where Satan, too, overcame the first man (Gen. iii.) 4,000 years roll on, and once again we have a garden containing a cross and a sepulchre—*on* the one He bore our sins, *out* of the other He rose—the head of a new and eternally living race before God. He came into the world a man for *men* ; He went out of it a man for *God*. “ The tree of the knowledge of good and evil ” has its answer in the *cross*. “ The

tree of life" is answered in the *resurrection*. Defeat in the first garden; victory in the second; *there* Satan the conqueror, *here* Christ the victor; *there* death comes in, *here* life comes out; *there* Adamic responsibility before God began, *here* we see the termination of guilt for the believer; *there* sin came in, *here* it is put away for faith.

So now the past ways of God are taken up in the cross and resurrection of Christ, and the result is infinite gain to us. We will arrange the results in loss and gain so that the reader may judge.

LOSS BY THE FIRST MAN—ADAM.

Man's garden of delight forfeited, Gen. iii. 23, 24.

Sin entered and innocence lost, Gen. iii.

Conscience in the knowledge of good and evil.

Death and separation from God.

Law could not procure righteousness from man.

Man in Adam alienated from God.

GAIN BY THE SECOND MAN—CHRIST.

God's paradise gained, Luke xxiii. 43.

Sin put away and holiness obtained, Heb. ix. 26.

Conscience purged according to God's knowledge of good and evil.

Life and everlasting nearness to God.

Righteousness from God bestowed upon men.

Man in Christ set in the glory of God.

The gain exceeds the loss. The gain is the "*much more*" of Rom. v. 9, 10, 11.

Christ has been raised from the dead—where the Judgment of God put Him, and set down before God—where the glory of God has set Him. Now Christ the Son having perfectly pleased the Father in manifesting Him in love and moral ways, and as man glorified God in His nature on the Cross, has thereby constituted Himself a creditor upon God. The first man, Adam, was a debtor to God; the Second Man, Christ, a creditor upon God. Here is the claim and the ground of it. "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself and

shall straightway glorify Him" (John xiii. 31, 32)—that is the personal and immediate glory. It is the demand, not of love, but of righteousness. Accordingly Christ takes the place on high, which His work on the cross merits. Is it the *presence* of the Father? there love has set Him. Is it the *glory* of God? there righteousness has seated Him. In the dignity of His person and value of His work He has there acquired a place for Himself and for us. A new place entirely, not that which He ever had as Son before the world in virtue of His Person. What a unique place we are set in, and if we have not more fully developed the believer's blessing (not in an acquired and legal righteousness which after all no law could win), in divine righteousness, and set according to it in the life and glory of the Second Man, it is because we would have the believer *enjoy* it, and drink deeply into it, for himself.

Responsibility flows from the relationship the person is set in. What then is the ground and measure of Christian responsibility and obedience? We have died with Christ to sin (Rom. vi. 7); to law (Rom. vii. 4); to flesh (Rom. vi. 6); to the world (Gal. vi. 14). We are risen with Him, alive in His life, and united to Him where *He is*, our responsibility therefore as Christians flows from these two facts: dead with Christ, and the measure of obedience and walk (not the law, for to that we are dead) is Christ. He hath left us "an example that we should follow His steps;" not the law, or conscience, or Scripture even, but Christ who is out of the reach of law, and ever lives in deathless regions of glory. In Him we live. "He that said He abideth in Him, ought himself also so to walk, even as He walked." How distinctly! how firmly! how unswervingly Christ manifested God on earth, walking in love, and then in death offering Himself as a sweet smelling savour to God. In this blessed path He is set before us as *example* (Eph. v. 1, 2). The truth is that as Christians, Christ is everything to us. He is our life (Phil. i.); our pattern (Phil. ii.); our object on high (Phil. iii.); and our strength (Phil. iv.) His path on *earth* awakens our affections. His work on the *cross* is the peace of our consciences. Himself in the *glory* is the strength of our souls. Himself in the

air (1 Thess. iv.), the hope of our hearts, and Himself in *glory* our everlasting triumph.

Life and responsibility unite in the Lord Jesus Christ. Adamic guilt for us as believers is closed up in His cross. Christian responsibility begins from His resurrection; its power the Holy Ghost; its guide, the Word.

THE WILL OF PETER THE GREAT.

Russian policy—past and present—has been steadily directed to making good the terms of the will of their most distinguished Czar. Their hatred to the Jews is intense. It will culminate in the gigantic expedition to wreck and destroy the restored Hebrew commonwealth, as described in Ezekiel xxxviii. ; xxxix. Russia has an awful future before her:

“1. The Russian nation must be constantly on a war footing, to keep the soldiers warlike and in good condition. No rest must be allowed, except for the purpose of relieving the State finances, recruiting the army, or biding the favourable moment for attack. By these means peace is made subservient to war, and war to peace, in the interest of the aggrandizement and increasing prosperity of Russia.

“2. Every possible means must be used to invite from the most cultivated European States, commanders in war, and philosophers in peace, to enable the Russian nation to participate in the advantages of other countries without losing any of its own.

“3. No opportunity must be lost of taking part in the affairs and disputes of Europe, especially in those of Germany, which, from its vicinity, is one of the most direct interest to us.

“4. Poland must be divided by keeping up constant jealousies and confusions there. The authorities must be gained over with money, and the Assemblies corrupted, so as to influence the election of the kings. We must get up a party of our own there, send Russian troops into the country,

and let them sojourn there so long that they may ultimately find some pretext for remaining there for ever. Should the neighbouring States make difficulties, we must appease them for the moment by allowing them a share of the territory until we can safely resume what we have thus given away.

“5. We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation. With this object in view we must keep Sweden in opposition to Denmark, and Denmark to Sweden, and sedulously foster their mutual jealousies.

“6. The consorts of Russian princes must always be chosen from among German princesses, in order to multiply our family alliances with the Germans, and so unite our interests with theirs; and thus, by consolidating our influence in Germany, to cause it to attach itself spontaneously to our policy.

“7. We must be careful to keep up our commercial alliance with England, for she is the power which has most need of our products for her navy, and at the same time may be of the greatest service to us in the development of our own. We must export wood and other articles, in exchange for her gold, and establish permanent connections between her merchants and seamen and our own.

“8. We must keep steadily extending our frontiers—northward along the Baltic, and southward along the shores of the Black Sea.

“9. We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey, and at another with Persia. We must establish wharfs and docks in the Euxine, and by degrees make ourselves masters of that sea as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian

Gulf; if possible re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

“10. Moreover we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandisement in Germany, and all the while secretly rousing the jealousy of the minor States against her. By this way we must bring it to pass that one or the other party shall seek aid from Russia; and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.

“11. We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States, or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

“12. We must collect round our house, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

“13. When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered—when our armies are united, and the Euxine and Baltic are in the possession of our ships, then we must make separate and secret overtures, first to the Court of Versailles, and then to that of Vienna, to share with them the dominion of the world. If either of them accept our propositions, which is certain to happen if their ambition and self-interest are properly worked upon, we must make use of this one to annihilate the other; this done, we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in the absolute possession of the East, and of the best part of Europe.

“ 14. Should the improbable case happen of both rejecting the propositions of Russia—then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favourable moment, and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes and convoyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the Sea of Azoff and the harbour of Archangel; sweeping along the Mediterranean and the Atlantic, they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily and without a struggle under our yoke. Thus Europe can and must be subjugated.”

THE WITNESS OF GOD.

(I JOHN V. 9.)

In the gospel of Matthew the Lord's lineage is traced from David and Abraham. The King was the depositary of “mercies,” made “sure” by an everlasting covenant centred in Christ, and to be fulfilled in a day to come. The Patriarch was the depositary of the promise that “in his seed” all the nations should be blessed.

To them that looked for redemption in Israel, the announcement of the Redeemer's advent was an occasion of exuberant joy. In a coming time the “good tidings” of His reign will again fill with rejoicing the expectant remnant of His people (Is. lii. 7, 9).

In the Gospel to-day God is not dealing exclusively, as with one nation of old, but enjoining men “everywhere” to repent (Acts xvii. 30). The gospel, as now preached, is essentially a call to repentance, or self-judgment: for beyond all it discovers the truth and extent of man's ruin. The Cross of Christ measures, as it perfectly meets, the sinner's deepest need. Hence, in the immediate *joyful* reception of the

“Word” (Matt. xiii. 20), there is no evidence of an awakened conscience, or that the incurable evil of the flesh is seen and judged. The discovery that the flesh in its fairest forms is opposed to God, produces in the truly converted a change of mind about themselves, and consequently a changed attitude towards God (Acts xx. 21). This is repentance. The “goodness of God,” when heeded, leads to it (Rom. ii. 4).

Repentance is a work of God in the conscience of one who is turned to Him. Faith, too, is of God (Eph. ii. 8), an effect produced in his soul by hearing the divine Word (Rom. x. 17). And, through the communication of a new and spiritual life to him, he is begotten of God, and becomes one of the children of God (1 John ii. 29 ; iii. 1). For entrance into the family, as into the kingdom of God, is known to those only who are begotten of Him.

In the First Epistle of John we have the marks of them that are begotten of God and who now form His family. Within this circle are degrees of faith and knowledge, answering to varying stages of spiritual growth. Some of the marks named are common to all ; others evidence fuller growth.

Believing that “Jesus is the Christ” is affirmed of everyone that is begotten of God (v. 1). He *was* the Christ on earth (2 Cor. v. 16), He *is* the Christ on high. That He has been “made (positionally) both Lord and Christ” (Acts ii. 36), is a constituent of the common faith. But this truth, though contributive to “the witness of God,” is not the whole comprised in the averment and testimony that “Jesus is the Christ.” For “Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : he that confesseth the Son hath the Father also” (1 John ii. 22, 23).

To them that love God, all that expresses His will concerning them is accounted and received as His commandment. “And this is His commandment,” writes the apostle, “that

we should believe in the name of His Son Jesus Christ, and love one another, even as He (Jesus) gave us commandment " (iii. 23). His will, herein acknowledged, combines believing in the name of His Son Jesus Christ with love one to another, showing that this alone is true obedience. The import of the term, "believing in His name"—His personal name, Jesus, joined to His official title, Christ—is that also of believing that *Jesus* is the Christ, that is, the true Christ. It comprehends all that God hath revealed concerning Him.

Christ is the truth as being the perfect expression of it (John xiv. 6). The Spirit is the truth as being an absolute (because divine) witness to it (1 John v. 6). The Spirit bears witness to the *person* of Christ—"that Jesus is the Son of God" (5). The "water and the blood" are witnesses to the *work* accomplished through Him—to cleansing by atonement. He "came by water and blood" (6), "was manifested to take away sins" (iii. 5). The Spirit, the water, and the blood unite in one witness—"the witness of God." It is pre-eminently the witness of *God*, a wholly divine testimony, received by faith (4, 5, 10). It is the substance of the gospel, whatever the method or manner of making it known in the world. It we are bound to receive the true witness of men, how much more this testimony of God (9). To reject it is to deny it—to make God a liar (10). But "He that believeth on the Son of God hath the witness in him," having in this way received it. It is the witness in him answering to the testimony presented to him; the witness, too, that eternal life is given to him. For, in receiving the witness, he receives the Son of Whom it speaks, and "He that hath the Son, hath the life," that is, the same life, the eternal life that is in Him (ii. 12)

Reverting to chap. ii. 23-25, we see the same truth. Having the Son and abiding in Him is the Christian's assured portion now, as fellowship with the Father and the Son is the high and enduring expression of the eternal life given to him. "The life was manifested" in a Person. The "true light"

was seen in Christ and those who saw it bore witness of it. That which was unrevealed before was manifested in the world and to chosen men. The eternal life which was "with the Father" (as being in the Son always), was now also with them in the Word of life (Christ), and in the closest intimacy (i. 1). They had become sharers in that which was manifested, that is, in the eternal life, and thus they could say "our fellowship is with the Father and with His Son Jesus Christ" (3).

The "promise" in verse 25 refers to the "anointing" (20), the gift of the "Spirit of truth" (John xiv. 16, 17, 26; xvi. 7, 13): elsewhere called the "Spirit of promise." In his address to the "little children" or babes (1 John ii. 18-27), the apostle lays special stress on their having the Spirit, as they had also the knowledge of the truth "from the beginning" (21-24). The anointing which they had received was their qualification and capacity to detect the seductions of the antichrist. As subjects of the Spirit's teaching, they "know (discern) all things," and in this respect need no teaching from men (20, 27). If by the Spirit (abiding in them as promised) they retained that which they heard from the beginning, they also would abide in the Son and in the Father (24). "And *this* is the promise which He (the Holy One, verse 20) promised us," writes the apostle referring to the Lord's promise recorded by himself; again, (this is) "the life eternal," exemplified in the second part of the verse—in abiding in the Son and in the Father. The same mode of expression is seen in verse 22, "This is the antichrist" (this is), "he that denieth the Father and the Son." Again in chap. v. 4, "This is the victory that hath overcome the world," (this is) "our faith;" in verse 6, "This is He that came by water and blood," (this is) "Jesus Christ," and in 20, "we are in Him that is true," (we are) "in His Son Jesus Christ." Primarily, to the apostles, the promise of the Spirit had been given, but those now addressed had also received the anointing, the power of discerning the truth (1 John ii.

20, 21), and of abiding in it (27). The "promise" had been fulfilled towards *them*, and the truth itself they "had from the beginning" (7). They were thus in the fullest way identified with the apostles in contrast to those who "went out" from them (19), and of this the two-fold statement in verse 25 is the emphasis.

It may be added that the phrase "this is" in every other instance where it is found in the epistle (i. 5 ; ii. 22 ; iii. 11, 23 ; iv. 3 ; v. 3, 4, 6, 14, 21), including those in the inverted form (v. 9, 11), points expressly to what is present and without reference to the future. In each case it prefaces a summary of what has been previously stated or set forth. It would be arbitrary, then, to read chap. ii. 25 as an exception and as referring to the future and full enjoyment of the life eternal. The life was *manifested* in Christ ; the teaching, too, concerning it came from Him ; but that which was "heard" (i. 1) is part of the manifestation.

Of the "many antichrists" who had arisen, some had been in association with the apostles and went out from them. The true children of God are distinguished from these by the possession of eternal life and the Spirit. The anointing, the gift from the Holy One, abides in them (27), and if that which they *heard* from the beginning abides in them they abide in the Son and in the Father (24). That which they heard was the Word, concerning the Word of life, which was declared to them, and through which they became sharers with the apostles in the same divine fellowship.

The epistle is addressed to them that know the truth (21), who "believe on the name of the Son of God" (v. 13) ; such were they who walked in the light, and shared with the apostles in the same true fellowship with the Father and with His Son Jesus Christ. They were brought into the light through the apostles' ministry, and the same light, in which they walked, was "true" in Christ and in them – a verity in Him (here in this world) and in them (ii. 8). The "old commandment," the word concerning Christ which they had heard and

“Eine Feste Burg ist unser Gott” (cp. Ps. 46). (Luther). 333

received, was the same now written to them in the new and suited form to those in whom “the true light” was already shining or active.

The “old commandment” is re-affirmed in chap. i. 1-4. It is the manifestation of “the life, the eternal life,” (R.V.) in a Person—the Word of life. It was announced by the chosen witnesses to others, who thus became partakers with them in their fellowship which was with the Father and the Son. To this end they witnessed, they wrote; their joy was fulfilled (completed) in attaining it (4). See John iii. 29; Phil. ii. 2; 3 John 4.

The “message” (5) relates to the new commandment, and forms the chief contents of the epistle. If the “old” is the witness to eternal life in Christ, and to that life set forth as “light” and “love” in Him, the “new” is the same “life,” as truly exemplified in those who believe and who abide in Him. Yet the “new,” no less than the “old” is termed a “commandment,” for in whatever way God makes known what is according to His will, it becomes a claim to obedience.

Instructively the epistle defines the qualities and characteristics of the divine life as displayed in those who constitute the family of God. To preserve them from the enemy’s snares and to enable them to walk in the consciousness of their high privileges and holy character, is the object for which it was written (v. 13). T. J. L.

“Eine Feste Burg ist unser Gott” (cp. Ps. 46).
(Luther).

A safe stronghold our God is still,
A trusty shield and weapon;
He’ll clear our way through all this ill
He hath allowed to happen.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour,
On earth you cannot match him.

334 "*Eine Feste Burg ist unser Gott*" (*cp. Ps. 46*). (*Luther*).

Do nought with force of arm we can,
Full soon were we down-ridden ;
But for us fights the rightful Man,
Whom God Himself hath bidden.
Ask ye, Who is this same ?
Christ Jesus is His name,
Even Zebaoth's Lord,
None other but our God,
To victory He's leading.

And were this world with Devils rife,
All watching to devour us,
We lose not heart amid the strife,
They cannot overpower us.
And let the Prince of Ill,
Look grim as likes his will,
He harms us not a whit,
For why? His doom is writ,
Slain by God's Word victorious.

God's Word, for all their craft and force,
One moment will not linger ;
But spite of hell will have its course,
'Tis written by His finger.
And though they take our life,
Goods, honour, children, wife,
Yet is their profit small ;
These things shall vanish all,
God's City is for ever.

Version by T. Carlyle,

Recast by E. E. Whitfield.

THE TWO NATURES IN ALL BELIEVERS.

The believer has *in* him the old, the God-condemned nature, and which he can only get rid of by death, or by the coming of the Lord. But he has also *in* him a new nature, given when born of God. Now these two are fundamentally opposed. They co-exist in the Christian, but are antagonistic to each other. The gulf between them is wide and impassable. The two natures can no more assimilate or agree, than can light with darkness, good with evil. In source, principle, tendencies, characteristics, they are essentially opposed. God is against the one, *i.e.*, the old man, and for the other, *i.e.*, the new man. The devil is for the one, *i.e.*, the *old* man, and against the other, *i.e.*, the new man.

But the presence of the old nature in the believer does not hinder communion with God. We are not responsible for its existence, but we are for its activities. In proportion as we allow it to act or display itself in any form whatever, spirituality is checked. To neither nature is responsibility attached, *that* applies directly to the person. Nor is the nature said to be born of God, that is said of the *person*—the responsible *I*.

The chief characteristics of the old nature are delight in evil and insubjection to God. The main features of the new nature are delight in holiness, obedience, and dependence on God. The food of the old nature is the world, morally characterised as the lust of the flesh, the lust of the eyes, and the pride of life (1 John ii. 16)—an immense variety to suit all tastes. The food of the new nature is Christ, the Word, and the whole system of heavenly things—rich and wholesome food. The power behind the old nature is Satan. The power of the new nature is the Holy Ghost. The tendency of the old is towards death. The tendency of the new is towards life. The issues of the new nature are all that is morally excellent—all that God can accept. The issues of the old nature are only evil—all that God abhors.

DEAN ALFORD'S GRAND HYMN.

Ten thousand times ten thousand
 In sparkling raiment bright,
 The armies of the ransom'd saints
 Throng up the steeps of light :
 'Tis finished ! all is finished,
 Their fight with death and sin :
 Fling open wide the golden gates,
 And let the victors in.

What rush of alleluias
 Fills all the earth and sky !
 What ringing of a thousand harps
 Bespeaks the triumphs nigh !
 Oh, day for which creation
 And all its tribes were made ;
 Oh, joy, for all its former woes,
 A thousand-fold repaid !

Oh, then what raptur'd greetings
 On Canaan's happy shore ;
 What knitting sever'd friendships up,
 Where partings are no more !
 Then eyes with joy shall sparkle
 That brimmed with tears of late ;
 Orphans no longer fatherless,
 Nor widows desolate.

Bring near Thy great Salvation,
 Thou Lamb for sinners slain ;
 Fill up the roll of Thine elect,
 Then take Thy power, and reign :
 Appear, Desire of Nations,
 Thine exiles long for home ;
 Show in the heav'ns Thy promised sign :
 Thou Prince and Saviour, come !

THE COMING STRUGGLE AMONGST THE NATIONS.

The Jews are by far the most interesting people on the face of the earth, Palestine the most memorable of all lands, and Jerusalem the most renowned of all cities. The history of the Jews is the romance of ages. In Palestine the most thrilling events of time have been witnessed. The crucifixion of the Lord outside the city walls of Jerusalem, and the subsequent siege of the city by the Romans, are enough to make Jerusalem immortal in history, and of undying interest to all.

The respective systems of Judaism and Christianity have been each attested and divinely accredited by miracle. But were we asked for external proof of the truthfulness of the Divine Records as a whole, we would point to the Jew to-day. In the history of this wonderful people, we have the most ample fulfilment of Scripture, not in some particulars, but in hundreds and down even to minutest detail. The Messiah and the Jew are enshrined in the pages of the Old Testament, equally so is Christ and the Church in the New.

The Jews as a people are unique in this respect, that they alone possess a body of laws and ordinances—the wonder of the world—in which is wrapped up an easily read *anticipative* history. *Commemorative* monuments and institutions characterise other nations. In the drama of human history the Hebrew is the chief actor. In the domain of prophecy he is equally prominent. The past and future circle round the Jew. The hand of God has been heavy on that people. “His blood be on us and on our children” was their cry to the representative of Cæsar, the unwilling instrument in the blackest crime which ever stained the records of time. “His blood be on *us*,” was awfully answered in the unparalleled horrors in the siege by Titus. “His blood be on . . . our *children*,” yet awaits the more awful tribulation, under a combination of satanically inspired persons in the near crisis. The world-wide dispersion of the Jews in the year 70 A.D., has enabled God righteously to open the flood-gates of mercy to the Gentiles (Rom. xi. 11, 12). When once again the olive tree flourishes in its native home and soil, *i.e.*,

Palestine, the Gentiles shall be brought into marvellous governmental blessing: "Rejoice, ye Gentiles, with His people" (Rom. xv. 10). The world owes more than tongue can tell to the despised, down-trodden Hebrew. "Salvation is of the Jews" is a nigh-forgotten text, and yet it was the Lord's own express declaration (John iv. 22). The Lord after the flesh was a Jew. Even now in the political, social, and national life of every nation the Jew makes his presence felt, and leaves his indelible mark. The Jew is a potent power, and exercises a determinate and wide-spread influence. Financially, and to an overwhelming extent, the Jews control European commerce (Gen. xlix. 13); their wealth is fabulous, and if common report is true, the Holy Land is mortgaged to a great banking Jewish-house to whom the Sultan is deeply indebted.

"He hath not so dealt with any nation" (Ps. cxlvii. 20). In Asia—the oldest of the Continents—we witness the birth-place of the race, of religion, of civilization, of empire, and of the most renowned nations of antiquity. The once mighty monarchies of Egypt, of Assyria, of Babylon, of Persia, of Greece, and of Rome have risen, flourished, and fell, leaving no permanent results behind. They have as completely disappeared from view as if they had never been. But the Jews, whose reliable history goes further back than any of those ancient kingdoms, are with us *to-day*. In physiognomy and national characteristics the Jew is unchanged. In a history of nigh 4,000 years the Jews are identically the same. For about three-fourths of their national existence they have been wanderers on the face of the earth. They have been driven from pillar to post. Attempts innumerable have been made to decimate them, to crush them, to regulate and diminish their remarkable fertility, but all to no purpose. It has been the custom to put the Jewish population at the highest estimate of twelve millions, but so rapid is the increase in late years, that it is computed on best authority to be now about twenty millions. Pharaoh, the prototype of Jewish persecutors, sought ineffectually to curb the natural growth of the nation, "But the more they afflicted them, the more they multiplied and grew" (Exod. i.) God has signally thwarted

every effort to suppress the growth of the Hebrew population. The Jew nationally is immortal. The re-juvenation of the people after the most prolonged and severe persecution is a *fact*, however it may be accounted for. "The Lord set a mark upon Cain, lest any finding him should kill him" (Gen. iv. 15), so God's mark upon the Jew, in physical appearance, and other national characteristics, preserved through ages of wandering and suffering, is indeed a marvel. The Jews as a people cannot be destroyed. God is their keeper and preserver, even while under His governmental judgment as they are to-day. The Jews without a home, without a country, without a government, without a head, are yet a people as distinct from the Gentiles in national faith, feeling and hope as in the days of David and Solomon. There are, of course, certain differences due to climate, speech, &c., but in all essential characteristics the Jews are everywhere the *same*. Their nationality is unquestionable. The existence of, and increasing numbers and influence of the Jews, after all their sufferings for the last nineteen centuries, is without a parallel in the records of the race. God "hath not so dealt with any nation." His dealings—governmental dealings—with the Jews are unique and peculiar in every respect. The preservation of the Jewish people is for a distinct and *divine purpose*. From the days of Abraham till now the good hand of God has been over the Jew. Who can doubt it? Facts accessible to all, and Holy Scripture confirm it. When once the Jewish star rises it shall never set.

THE EASTERN QUESTION, OR, THE GREAT JEWISH PROBLEM.

"The Eternal Eastern Question," as it has been contemptuously termed, is a great open sore which no human skill can heal. It is the great political problem, which has defied and baffled the diplomacy and wisdom of the most astute statesmen of Asia and Europe. Till the Lord Himself takes up the question and permanently settles it, every human effort is the merest tinkering. Why cannot the Chancelleries of Europe

successfully grapple with the political situation in the East? Because the main factor in the world's politics is the Jew. The non-recognition of this fundamental truth is fatal to any attempted settlement of the Eastern Question, which is really the Jewish Question. How can you settle that in which the vital, the determining factor, is deliberately omitted? What is the net gain of repeated Cabinet deliberations in London, Berlin, Vienna, Constantinople, and St. Petersburg? Has a satisfactory settlement been arrived at? Has a solid and lasting peace been secured? Certain remedial measures have been proposed, a piece of patchwork applied here and there, a plaster to the open sore. In fact, anything and everything is done to stave off the evil day. Well do statesmen know that a thorough settlement of the Eastern Question involves consequences of the most serious character. A vast and unparalleled European War, Asia, too, in the scene of conflict; and Great Britain and Russia—the two largest empires in deadly strife—will be the certain result when God withdraws His restraining hand. The Eastern Question when opened in right earnest, demands the dismemberment of the long decaying Turkish Empire, and the restoration of the Hebrew Commonwealth in Palestine—the natural home of the Jew. “Turkey is dying for want of Turks,” large numbers of whom are crossing the Bosphorus to find a grave in Asia. What, too, about the squabbling amongst the interested powers for the possession of Constantinople—the gateway of the East? Russia's determination to dominate the whole of Asia, to annex India, China, and Japan, and the whole of the Asiatic provinces of Turkey is well known. Russia, with that dogged perseverance characteristic of her rulers and people, is steadily pressing on with that all absorbing object before her. In this aim, inherited from her first and most distinguished Czar, Peter the Great, she has to reckon on the open and declared hostility of Great Britain, who will hold India and her other possessions in the East with a deadly grip. Russia and Great Britain in Asia are diametrically opposed in aim and policy. The opening of the Eastern Question in earnest will drench Europe and part of Asia in blood, change

the whole political situation, and introduce the question of the Jew into the scene — the determining factor in the world's politics.

We need not be surprised, therefore, at the grave anxiety with which governments regard this question, and hand over its settlement as a painful legacy to a future generation. Who could with calm equanimity contemplate the coming struggle amongst the nations?—a struggle in which kingdoms and peoples will be wiped out of national existence in *torrents of blood!*

One great result of these vast changes *at hand*, will be not only to crush out the smaller states and nationalities, and throw almost universal power into the hands of a few, creating another Europe on the ruins of the present, but the then *political* situation will resolve itself into

THE PROPHEPIC SITUATION,

as unfolded in the prophecies of Daniel and the Revelation. Gog (Russia), the Colossus of the North, and the Beast, or Revived Empire of Rome in the West, shall divide the spoils in Europe and Asia. But the interests of these two gigantic confederacies are opposed. Judah in her land is the bone of contention. Gog seeks to *destroy* the restored Jewish Commonwealth. The Beast seeks to *maintain* it. This brings the North-Eastern powers into deadly conflict with those of the West. To Palestine, and especially in the vicinity of Jerusalem, the opposing nations gather (Ps. lxxix.; lxxxiii.; Rev. xvi. 14, 16; xix. 19-21; xiv. 18-20, &c.) Blood flows like water, the dead are piled up in heaps, women are vilely used, and for 200 miles an ocean of blood reaching in depth to the horse's bridles, attest the sanguinary nature of the closing conflict. Armageddon is the gathering place of the nations (Rev. xvi. 16). There the decisive battles are fought, which will settle once and for ever the Eastern Question.

THE RESTORATION OF THE HEBREW COMMONWEALTH

is the first and indispensable necessity for the arrangement of the situation, to suit the requirements of the prophetic orderly

system mapped out in the Word. The whole prophetic future depends on *that* primary fact. The Jew and not the Gentile is the centre of God's government of the earth, hence, all take shape and colour from the settlement of Judah in her land. This will be the great political event of the centuries, and one which will attract universal attention (Isa. xviii. 1. *) The Zionist movement, which is purely a political one, is spreading rapidly, and is finding favour and support in high quarters. Its *one* aim is to secure Palestine for its rightful inhabitants, and establish once again the Jewish nation and monarchy. Whether it will succeed we cannot say, but we attach *great importance* to the movement, as it is creating national hopes and aspirations in the heart of the Hebrew, and keeping the question of Jewish independence well to the front. But the movement is not one of *faith in God*, nor does it profess to be. But whenever, and by whomsoever the Return of Judah is effected, the result will be to change the whole political government of the world.

We know by **WHOM**, and **WHERE** the Eastern or Jewish Question is to be settled. After the horrors of the Great Tribulation of 1260 literal days, during which the Jewish people shall drink to the full the cup of the Lord's vengeance, all governments, all authorities—supreme and subordinate—are shattered (Matt. xxiv. 29) *Then* suddenly that burst of power and splendour—the coming Christ with His heavenly saints—shall be seen on the ever memorable Mount of Olives (Zech. xiv.) His feet, not theirs, tread the sacred mount—the mount from which He ascended in view of the rapt gaze of His disciples (Acts i. 9-12), and the same mount on which He sat and instructed His disciples in the truth of His Return to Israel and Palestine (Matt. xxiv. 1-44), to the professing Church (xxiv. 45—xxv. 30), and to the nations (xxv. 31-46). There and then

* “*Woe* to the land,” reads, “*Ho* to the land.” That is, attention is called to a great Maritime Power which, for the first time in history, espouses the cause of the Jew. Who is this Restorer of Judah to her land? Not the name, but characteristics are given which, so far as we see, can only apply to Great Britain.

the Lord will unsheath His glittering sword, and pour out His righteous judgments upon the enemies of Israel, trample them down, "for the day of vengeance is in Mine heart, and the year of My redeemed is come" (Isa. lxiii. 1-4). Then shall the governing power on earth pass from the Gentile (Dan. ii.) to the Jew, and a saved, happy, and united Israel take headship of the nations, and Jerusalem become the centre and capital of the world's government. This then, and nothing short of it, can be a permanent settlement of the Great Eastern Question or Jewish Problem.

GOG, OR RUSSIA, THE GREAT ENEMY OF THE JEW.

Russia is the second largest Empire in the world, her area being more than 9,000,000 square miles, Great Britain is much larger. "Go East! Go East!" has been the Russian cry since the days of Peter the Great (200 years ago), the most distinguished of Czars. Russian ambition is insatiable. To be sole master in the East does not measure the desire of the Russian. He wants to press on Eastward and return home Westward, thus laying the world at his feet. Russia's greed of territory, love of conquest, and unscrupulous methods of gaining her ends, has made her a dreaded Power, and almost generally disliked—even by peoples who court her alliance. She sacrifices honour, public faith, and treaties in the prosecution of her one mission, which is to girdle the globe. She has already established herself nearly 1,300 miles by sea from St. Petersburg, and for the first time in her history has had a serious check on her onward course of Eastern expansion. Japan, the England of the East, is but comparatively a small country, consisting of a number of islands, but can boast of an uninterrupted succession of sovereigns for 2,500 years. This Asiatic power has inflicted a series of humiliating disasters, both on sea and land, on the proud and haughty despot of the North. The legions of the Czar, supposed to be invincible, when not confronted by a Western Power, have been hurled back by the superior strategy and daring bravery of the soldiers of the Mikado. England, too, is fully alive to Russia's ambitious

designs on India—the brightest pearl in his Majesty's diadem. "Hands off," is England's cry, and yet spite of repeated checks, Russia presses on. She exercises a predominating influence in the ancient, now effete, kingdom of Persia. Spite of diplomatic checks, there and elsewhere, the stubborn and unconquerable will of her rulers and people asserts itself, in a dogged determination, to accomplish her purpose, by fair means or foul—either comes handy to the Russian.

Russia commands a military force of about four millions, and as her population numbers 135,000,000, including Manchuria, which she has practically annexed—and having the most rapidly increasing population of any country (being at the rate of nearly a million yearly), it will readily be seen that her military advisers can make drafts upon the people to an almost inexhaustible extent. We, of course, rejoice in every check given to Russia in the near and far East, but we are perfectly satisfied that by the force and strength of her battalions she will crush all opposition, and that the Russian Eagle will float over Constantinople, Tokio, and Calcutta. Her battalions will by sheer strength of numbers sweep all before them. We do not positively assert this. We have no right to do so in the absence of *direct* Scripture. But the inference deduced from the place which Russia, or Gog occupies in the prophetic Scriptures, as the dominant Power in Asia, master of Persia, &c., the trend of events, and the general direction of her conquests, makes the strong inference amount to a moral certainty. We say no more.

Japanese successes we attribute directly to God's governmental chastisement on the Russian cruel and heartless persecutions of the Jew, and of her numerous Christian subjects. It is a serious thing to meddle with the people of Jehovah's choice. Those who do so, do it to their own hurt (Zech. i. 15 ; xii. 2, 3). We are satisfied that the present Czar would not personally sanction these repeated Jewish persecutions and massacres, but the Emperor can only govern as he is governed. He is by far too good a man for the exalted position he occupies. He is an autocrat only in name. The Nobles of the Empire are the virtual rulers, and were the Czar to strongly oppose the accepted

policy of his Counsellors, probably means would be found to substitute another and more pliant ruler. We would also remark that the character ascribed to the last holder of Russian sovereignty—the Gog of the prophets (Ezek. xxxviii. ; xxxix.)—do not, in our judgment, apply to the present ruler ; it may, however, to his successor. It is a joy also to know that there are many true children of God—even amongst the higher circles—in Russia, that land of cruel despotism.

A few further particulars about Russia may prove interesting. The kingdom was founded in 862 A.D., by Ruric, a Norman pirate, and who commenced its first royal dynasty, which lasted till 1598. Its present greatness, however, must be traced back to the reign of Peter the Great, and of Catherine II. These two sovereigns are justly regarded by the Russians—especially the former—as their greatest and most distinguished rulers. The bold, daring, and grandly comprehensive political aspirations of Peter the Great are embodied in his will,* and which for 200 years have dominated the policy of Russia. The darling ambition of her rulers and people is to make good the terms of that will. Not only do they regard “Constantinople as the gate to Jerusalem,” but almost every intelligent Muscovite has treasured up in mind and memory the significant and bold scheme propounded by Peter the revered, “We must progress as much as possible in the direction of Constantinople and India. He who can once get possession of these places is the real ruler of the world. We must hasten the downfall of Persia, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.” Russia makes no secret of her determination to plant the eagle on the heights of Constantinople, and from thence proceed on her victorious march to India. She has already two or three buildings of considerable height and strength on the summit of Mount Olivet, well known as designed for military purposes—especially in the Intelligence Department. The first Napoleon was shrewd enough to foresee the aim of Russia, and plainly foretold her yet

* See former issue of *Truth for the Last Days*.

future conquests in these parts. Alexander earnestly sought the consent of Napoleon to the Russian scheme, which was to sweep down on the then decaying Ottoman Empire, seize Constantinople, command the Mediterranean, laying hold of India and adjacent countries; but the far-seeing Napoleon sternly refused his consent. Russia has long coveted access to the Mediterranean, as all her seas are inland. From the days of the Conqueror of Austerlitz, England has determinedly stood in the way of Russian encroachment towards the Bosphorous.

“Russia” derives its name from Ruric—the founder of the first royal dynasty. St. Petersburg, the capital of the empire, was founded by Peter the Great in 1703. The first Christian Czar, Vladimir, abolished Paganism 988, but it was not till two centuries afterwards that Christianity was nationally accredited. The title Czar or Emperor was first used by Ivan III., who became sole ruler of the empire in 1462, and thus founded the present Russian monarchy. One remarkable feature of Russia is, that no Power desires to annex her territory, yet she is the most grasping and greedy of conquest of any European or Asiatic country. From the days of Ruric in the ninth century—when the first attack upon Constantinople was made—and from the time of Peter the Great in the eighteenth century, who meditated the conquest of India, these two, *i.e.*, the Bosphorous* and India, form the goal of Russian hope in the first instance—the rest of the civilized world would follow in due course, unless checked by a higher hand. After all, God is Governor amongst the nations.

Russia is named in Scripture 1450 years before its historical rise, and, of course, before it was known as such. This striking fact should be pressed upon the attention of the critics—few of

* The Bosphorous is only about 16 miles long, and not above, at its widest, a mile and a half. The Asiatic and European shores of the Bosphorous, at their narrowest, are about 500 yards apart. Thus a loud speaker on the older continent can be distinctly heard in Europe, or *vice versa*. Constantinople, on the Bosphorous, is a grand centre for commerce, as linking up the two continents. Constantinople fell before the Crescent in 1453, and thus perished the ancient Roman power, till revived in a coming day—at least in its Western seat of power.

whom refer to it. *History* first named Russia in the ninth Christian century. *Prophecy* expressly names the country fourteen centuries and a half previously. We refer to the interesting prophet of the captivity, Ezekiel, chaps. xxxviii. 2, 3; xxxix. 1. Our version reads, "Gog, the chief prince of Meshech and Tubal," but in the Septuagint, the Greek translation of the Hebrew Scriptures, it reads, "Prince of *Rosh*, Meshech and Tubal;" see also Revised. "Rosh" is Russia; "Meshech" is Moscow, the former European capital of the empire, the city of 370 churches; "Tubal" is Tubolsk, the Asiatic capital. Here, then, Russia and her capital cities are expressly mentioned in prophetic Scripture many centuries before they had a national existence. As to their origin, see Gen. x. 2. These two chapters present Gog—a symbolic title of the last holder of Russian sovereignty—in undying hatred to Israel restored to her land and dwelling in safety in her unwalled towns and villages. Jerusalem alone shall have walls and gates—a counter-part to the heavenly city (Rev. xxi. with Isa. lx. ; Ezek. xlvi.)

The wealth and treasures of the Gentiles are willingly gathered to the land of Emmanuel. Gold and silver will be plentiful, as in the days of Solomon. This offers a tempting bait to the cupidity of the powers. Ah! little do they dream that Jehovah has returned to Jerusalem with mercies, that He has appointed Salvation for walls and bulwarks (Isa. xxvi. 1), and that He Himself has become the glory and defence of His people. There will be several attempts made to crush and destroy the restored Hebrew commonwealth, and to capture the renowned city of Jerusalem (Ps. lxxxiii. ; Zech. xiv.) During the Tribulation the land will be entered from the north, and rapine, massacre, and lust will dog the footsteps of the oppressor on his victorious and brutal march down even to Egypt. The temple will be laid in heaps, the synagogues burned, and blood flow in torrents in Jerusalem and its vicinity (Ps. lxxix. ; lxxiv. ; Isa. xxviii. 14-22 ; x. 5-34 ; Dan. viii. 24, 25 ; xi. 40-45 ; Matt. xxiv. 15-28). But the most gigantic military confederation ever known in history is that described by Ezekiel under Gog. *After* the scenes described in Dan. viii. and xi., Gog falls, *after* too his subordinate, the King of

the North. The beast and his armies—the Political and Commercial Power in the West—necessarily enter Palestine by the Mediterranean and Egypt, but Gog and his allies enter the land from the east. The literal drying up of the famous and ancient boundary river—the Euphrates—will, of course, facilitate the progress of the mighty expedition (Rev. xvi. 12-14).

The prophet of the captivity (Ezek. xxxviii. ; xxxix.) gives an exceedingly graphic and vivid description of Gog's attempt to destroy the Jewish Commonwealth. You are almost transported into the scene of these stirring events. Ezekiel—the representative of the prophetic feeling—is against Gog and his land, so are we. Jehovah, too, is against the last autocrat of all the Russias. The Powers as Persia, Ethiopia, &c., are marshalled under the banner of Gog. Like a storm the opposing powers shall bear down upon Israel, and like a cloud they cover the land. The wealth of Israel tempts the cupidity of the powers, while the apparently defenceless condition of “the land of *unwalled* villages” promises an easy conquest. Gog and her armies are challenged by the revived Western Empire, and the true character of the mighty expedition exposed. Before, however, the actual descent upon Israel, then dwelling safely in her land, the Western power is destroyed (Rev. xix.) God Himself directly intervenes, and creation—at least that portion directly interested—trembles in the presence of the God of judgment. “And I will call for a sword against him throughout all My mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” The result of this complete, overwhelming, and divine judgment is stated by Jehovah Himself: “Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.” But a sixth part is spared to spread the tidings of Jehovah's victory in the respective lands from whence they came. The weapons of war afford fuel for seven years, while seven months shall be occupied in burying

the dead. The vast sepulchre is specially named, and will be remembered to all generations. The *end* of all is the presence of God with His people, and His Spirit poured out upon them for blessing. How marvellous are the ways of God!

The Gog of the Apocalypse (xx.) must not be confounded with the Gog of Ezekiel. There is a thousand years between the two attacks upon Israel. The former is under the direct leadership of Satan, the latter under the last reigning Czar. The former, too, is from "the four quarters of the earth," the Russian attack is from the "north." The Millennial reign of our Lord for a thousand years, succeeded by the eternal state—the ages of unbroken rest, of undimmed glory—call for special and separate study.

A FRAGMENT OF PSEUDO-CRITICISM.

(GEN. xxvii. 41 ; xxxi. 18 ; xxxv. 27-29.)

Amongst the mares' nests found in the Bible by its modern critics, we may, perhaps, instructively notice an alleged discrepancy in the records of the life of the patriarch Isaac. According to Gen. xxvii. 41, just after Isaac had given the greater blessing to Jacob, "Esau said in his heart, 'The days of mourning for my father are at hand,' " &c. These words occur in what the critics are pleased to call the composite Jehovistic-Elohistic narrative ("JE"). Then in xxxi. 17, 18, which is concerned with Jacob's return from Mesopotamia to Canaan, we read that he "rose up . . . for to go to Isaac his father," a statement labelled "P," as conceived to belong to the so-called Priestly document. Professor Bennett, a light of the Congregationalists, in his recently published Commentary on Genesis (Century Bible series), remarks on the last verse: "*According to other documents, Isaac must have been dead.*" Let us see if this is not a groundless assumption.

Two of the "P" passages supply data for determining the sequence of events in Isaac's lifetime: Gen. xxv. 26 and xxxv. 28, which respectively inform us that Isaac was 60 years old when his twin sons were born, and that he died at the age of 180; that is, when Jacob was aged 120. According to xlvii. 28 (marked as "P"), Jacob died at the age of 147; that is, seventeen years

after he stood before Pharaoh (xlvi. 9, also "P"), and only twenty-seven after Isaac's death, which, if placed chronologically, would appear somewhere about xli. 46, also in the "P" connection. So far the critics travel with us.

There is, however, a passage of crucial importance that, for better or for worse, they assign to "J," which should decide whether or not xxxv. 29 is the last passage in the book where we can be in touch with Isaac. Gen. xxxvii. 35 says, "All his sons and all his daughters rose up to comfort him . . . and his father wept for him." Who wept? and for whom? The old Jewish commentators, who were certainly right in this, reply: "Isaac wept for Jacob." This is the natural construction, which should not be departed from without sufficient cause, in favour of an abrupt transition.

In the Biblical manner, the particular record of Isaac's career is simply *dropped* in ch. xxxv. to make way for others in the development of the *spiritual* history. What is called critical "authority" is a miserable misnomer: there is no authority other than that which the supreme Author of the Bible reserves to Himself. Every statement of the critics needs checking by independent inquiry. There is much with a veneer of learning and appearance of smartness which is superficial, to say nothing worse.

E. E. W.

ADORATION.

Lord of life, enthroned in glory,
 Low before Thy face I bow;
 Blessed fulness of the Godhead,—
 Holy, holy, holy Thou!
 Passed Thy anguish, death, and passion,
 Crowned with light and glory now,
 Low I bend in adoration,—
 Holy, holy, holy Thou!
 Heaven's effulgence shines resplendent
 Now on Thy once thorn-crowned brow;
 Lord of life, heaven's sun and centre,—
 Holy, holy, holy Thou!

ALBERT MIDLANE.

THE UNITY OF THE SPIRIT : WHAT IS IT ?

We never understood what the unity of the Spirit meant, nor could we intelligently answer to the exhortation to endeavour or strive to keep it (Eph. iv. 3), till we carefully read 1 Cor. xii. 13. The exhortation in Ephesians supposes the thing to be known, while the statement in Corinthians declares what it is. The unity of the Spirit is the one mystical body on earth: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. xii. 13, R.V.) It is the aggregate of *all* Christians on earth, for only such have drunk into the Spirit. Babies are in the kingdom, but not in the one body. Water-baptism has nothing to say or do with this divine work. It is not one baptizing another, but all baptized in one Spirit. It is not the union of churches, even were all these consisting of true believers. It is the complement of all true saints: first viewed in their *individuality*, then baptized into *one* body. The unity of this body is perfect and beautiful in the sight of God, if invisible to us. Its unity remains intact through all age and change. It is the *unity* of individual saints. Perfect, beautiful, and indivisible as when it was effected. The one body remains to-day intact in the midst of church ruin. Its increase and growth are assured (Eph. iv. 16).

But to whom does the exhortation in Eph. iv. 3 apply? It is generally said that the Ephesian Epistle is a church one. This is true, if understood to signify that there is a good deal about the church in the body of the Epistle, but incorrect, if it is supposed that the Epistle was addressed *to* the Church in Ephesus. It was sent to the saints in their *individual* character (see chap. i. 1), not to the church as such. The first mention of the church in the Epistle is in the last two verses of the first chapter. Now this point has been generally overlooked, and hence the force of the exhortation to saints *individually*, lost sight of. "Endeavouring to keep the unity of the Spirit in the bond of peace," is an exhortation which applies to every saint of God. Here each one

is exhorted to keep what God has made. Roman Catholicism is the devil's counterfeit to God's unity of all saints. By all means let assemblies of God's people give effect to the exhortation here pressed, but let us remember that as individual saints we are bound by the authority of Scripture to carry out the divine command. We may say, we have failed and ever fail in doing so; true, but "endeavouring" is ever incumbent upon us. The exhortation applies to-day as strongly as when it was penned, and no amount of failure in the past can free us from its application now.

But a difficulty suggests itself to some: How are we, how am I to endeavour to keep the unity of the Spirit? We answer, by the practical recognition of the fact, that saints you come in contact with, are equally with yourself members of the one body of Christ. Receive them, own them in that character. Your union to Christ and to each other is most *real*, and they, whatever their measure of intelligence, are equally precious to the heart of Christ. Do not meet saints of God to fight and controvert. Carry out the exhortation in the bond of *peace*. One saint can scarcely meet another save to fight over baptism, over the question of the church, or over points requiring intelligence—the amount of which is most unequally distributed amongst God's people. Then the spirit in which the exhortation should be carried out—*all* lowliness and meekness, long suffering and forbearance (verse 2)—should shame us all. O, how unlike Christ we have been in our intercourse with fellow-members of the body of Christ! With some, to differ on points of truth or opinion constitutes an unforgivable offence. We ourselves have suffered deeply in this way, and probably may have caused others pain, because of the lack of those essential moral qualities which go to make up a beautiful Christian character. But from every reader of these lines we beg earnest prayerful consideration of the truth we have endeavoured feebly to set forth. We all need a breaking down in the Lord's presence—a bruised and crushed vessel, in these days, is of priceless value. To be this may it be our aim; after all, it is putting on Christ which is *the* great exhortation of the New Testament.

THE TRUE CHURCH.

Reader,—I want you to belong to the one true Church : to the Church outside of which there is no salvation. I do not ask where you go on a Sunday ; I only ask, “ Do you belong to the one true Church ? ”

Where is this one true Church ? What is this one true Church like ? What are the marks by which this one true Church may be known ? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church *is composed of all believers in the Lord Jesus*. It is made up of all God’s elect,—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ’s true Church.

It is a Church *of which all the members have the same marks*. They are all born again of the Spirit : they all possess “ repentance towards God, faith towards our Lord Jesus Christ,” and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently, and after various fashions : some worship with a form of prayer, and some with none ; some worship kneeling, and some standing : but they all worship with one heart. They are all led by one Spirit ; they all build upon one foundation ; they all draw their religion from one single book—that is the Bible. They are all joined to one great centre—that is Jesus Christ. They all, even now, can say with one heart, “ Hallelujah ; ” and they can all respond with one heart and voice, “ Amen and amen.”

It is a Church *which is dependent upon no ministers upon earth*, however much it values those who preach the Gospel to its members. The life of its members does not hang upon Church-membership, and baptism, and the Lord’s Supper—although they highly value these things, when they are to be

had. But it has only one Great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door, no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized: but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith, every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Church; but all the ordained men in the world cannot shut him out of the true Church.

It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favour whatsoever from the hand of man. It has often lived on and continued when all these things have been taken from it; it has often been driven into the wilderness, or into dens and caves of the earth, by those who ought to have been its friends. Its existence depends on nothing but the presence of Christ and His Spirit; and they being ever with it, the Church cannot die.

This is the Church to which the Scriptural *titles* of present honour and privilege, and the *promises* of future glory especially belong: this is the body of Christ; this is the Bride; this is the Lamb's Wife; this is the flock of Christ; this is the household of faith and family of God; this is God's building, God's foundation, and the temple of the Holy Ghost. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased

possession, the habitation of God, the light of the world, the salt and the wheat of the earth; this is the "Holy Catholic Church" of the Apostles' Creed; this is the "One Catholic and Apostolic Church" of the Nicene Creed; this is that Church to which the Lord Jesus promises "the gates of hell shall not prevail against it," and to which He says, "I am with you always even unto the end of the world" (Matt. xvi. 18; xxviii. 20).

This is the only Church which possesses true *unity*. Its members are entirely agreed on all the weightier matters of religion, for they are all taught by one Spirit. About God, and Christ, and the Spirit, and sin, and their own hearts, and faith, and repentance, and the necessity of holiness, and the value of the Bible, and the importance of prayer, and the resurrection, and judgment to come—about all these points they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points: you will find them all of one judgment.

This is the only Church which possesses true *sanctity*. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of charity; they are all holy in act, and deed, and reality, and life, and truth. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly *catholic*. It is not the Church of any one nation or people: its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms or outward government. In it there is no difference between Jew and Greek, black man and white, Episcopalian and Presbyterian—but faith in Christ is all. Its members will be gathered from north, and south, and east, and west, in the last day, and will be of every name and tongue—but all one in Jesus Christ.

This is the only Church which is truly *apostolic*. It is built on the foundation laid by the Apostles, and holds the doctrines which they preached. The two grand objects at which its members aim, are apostolic faith and apostolic practice; and they consider the man who talks of following the Apostles without possessing these two things, to be no better than sounding brass and a tinkling cymbal.

This is the only Church *which is certain to endure unto the end*. Nothing can altogether overthrow and destroy it. Its members may be persecuted, oppressed, imprisoned, beaten, beheaded, burned: but the true Church is never altogether extinguished; it rises again from its afflictions: it lives on through fire and water. When crushed in one land, it springs up in another. The Pharaohs, the Herods, the Neros, the bloody Marys, have laboured in vain to put down this Church: they slay their thousands, and then pass away and go to their own place. The true Church out-lives them all, and sees them buried each in his turn. It is an anvil that has broken many a hammer in this world, and will break many a hammer still: it is a bush which is often burning, and yet it is not consumed.

This is the only Church *of which no one member can perish*. Once enrolled in the lists of this Church, sinners are safe for eternity: they are never cast away. The election of God the Father, the continual intercession of God the Son, the daily renewing and sanctifying power of God the Holy Ghost, surround and fence them in like a garden enclosed. Not one bone of Christ's mystical body shall ever be broken: not one lamb of Christ's flock shall ever be plucked out of His hand.

This is the Church *which does the work of Christ upon earth*. Its members are a little flock, and few in number, compared with the children of the world: one or two here, and two or three there—a few in this parish, and a few in that. But these are they who shake the universe; these are they who change the fortunes of kingdoms by their prayers; these are they who are the active workers for spreading the knowledge

of pure religion and undefiled ; these are the life-blood of a country—the shield, the defence, the stay, and the support of any nation to which they belong.

This is the Church *which shall be truly glorious at the end.* When all earthly glory is passed away, then shall this Church be presented without spot before God the Father's throne. Thrones, principalities, and powers upon earth shall come to nothing ; dignities and offices, and endowments shall all pass away : but the Church of the first-born shall shine as the stars at the last, and be presented with joy before the Father's throne, in the day of Christ's appearing. When the Lord's jewels are made up, and the manifestation of the sons of God takes place, episcopacy, and presbyterianism, and congregationalism will not be mentioned : one Church only will be named, and that is the Church of the elect.

Reader, *this is the true Church to which a man must belong, if he would be saved.* Till you belong to this, you are nothing better than a lost soul. You may have the form, the husk, the skin, and the shell of religion, but you have not got the substance and the life. Yes : you may have countless outward privileges ; you may enjoy great light and knowledge—but if you do not belong to the body of Christ, your light, and knowledge, and privileges will not save your soul. Alas, for the ignorance that prevails on this point ! Men fancy if they join this Church or that Church, and become communicants, and go through certain forms, that all must be right with their souls. It is an utter delusion : it is a gross mistake. All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians. Take notice, you may be a staunch Episcopalian, or Presbyterian, or Independent, or Baptist, or Wesleyan, or Plymouth Brother—and yet not belong to the true Church. And if you do not, it will be better at last if you had never been born.

THE LATE BISHOP RYLE.

LIGHT, LIFE, LOVE, AND LIBERTY.

- John* i. 14 Lord Jesus, blessed source of LIGHT,
In shadeless lustre there ;
Once manifest in grace and truth,
God's fulness to declare.
- 1 John* i. 1 Lord Jesus, blessed Fount of LIFE,
Which eyes have seen on earth :
We now look up in faith to Thee.
And know our heavenly birth.
- 1 John* iv. 16 Lord Jesus, source of boundless LOVE,
The love of God made known :
Now shed abroad thro' grace and power,
That power Thy Name alone.
- Acts* iii.6-16 Lord Jesus, name of LIBERTY,
To all in bondage here :
The name of Peace, of Hope, and Rest,
For holy drawing near.
- Rev.* i. 17 LIGHT, LIFE, and LOVE, and LIBERTY,
This happy portion given :
In Him, who is the First and Last,
God's own delight in heaven.

GEORGE KENWRICK.

THERE IS ONE BODY.

SATAN'S COUNTERFEIT.

Popery is Satan's counterfeit of God's church unity. But the system is not yet perfected. The prophetic Word leads us to expect yet future church developments, and of such a character as to make the ears of godly men tingle. There are principles actively at work, which would at once culminate in Satan's burlesque of divine unity on earth, were it not for the firm and restraining hand of God.

When will this vile imitation of Christ's mystical body be

witnessed?—when Protestantism will coalesce with Popery; when churches and religious societies are fused into one: and the amalgamation of a now divided Christendom is complete under the headship of Antichrist. Foundation truths are being expunged from creeds and confessions. Protestantism is closing up its ranks, healing its breaches, and uniting its forces; its union with its old and bitter enemy the papacy is not far distant. The church of the near future will only be narrowed by the limits of Christendom, her wide gates will ever be open for *public* admission, whilst her ministers will propound a gospel of love—a gospel without righteousness—which will embrace all and reject none.

AN HISTORICAL REMINISCENCE.

Soon after the beginning of the last eventful and interesting century, a special testimony to the nature and unity of the church as the body and bride of Christ, was revived in spiritual power. The truth of the church had been practically lost, soon after the death of the Apostles, and was not fully regained till the nineteenth century. The ever-glorious Reformation recovered from the grasp of popery liberty of individual conscience, and the Word of God made accessible to all. Justification by faith was the rallying-cry of the Reformers, the ground, too, on which they fought and won the battles of the sixteenth century against the papal power of Rome. But the commencement of the nineteenth century witnessed a struggle of an entirely different character. The church, and liberty of Christian ministry were contended for, in opposition to the death, chilling influences and clerical assumption of Protestantism. The movement was characterised by devotedness, depth, and spiritual power. In proportion, however, as it spread, and “brethren” became numerous, the spiritual energy declined and a system was built up, which, in high-church pretention, was in keeping with the character and spirit of Rome itself. Those who formerly in one undivided fellowship contended for the truth “There is one body,” ultimately made *it* and not Christ, practically their bond of fellowship, with the result—foreseen by some—that scattering and division are the *present* characteristics of those who have taught most and talked loudest

as to the unity of the body. Where that, or any other truth is substituted for Christ, the jealousy of God for His beloved Son is at once aroused. But the truth and principles of the "One body" must on no account be surrendered, nor their preciousness be lost sight of, because of mistaken thoughts, or failure in carrying them out; rather let us see where as assemblies and individuals we may have erred in teaching and practice, and go on for the future in quiet obedience to the Word of God, and in the absence of all pretention to *be* other than companies of saints gathered by the Spirit of God to the name of Christ, and eschew all party names and interests, cultivating love to *all* saints.

THE FORMATION OF THE ONE BODY.

"For in one spirit were we all baptised into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. xii. 13, R.V.)

The Church or Assembly of Christ is spoken of as an "habitation of God" (Eph. ii. 22) in its local character; as "the house of God" (1 Tim. iii. 15; 1 Peter iv. 17) in its universal character; as the "temple of God" (1 Cor. iii. 16-17), both in its general and local aspects; also as the "bride" and "body" of Christ (Rev. xxii. 17; Col. i. 18). The church's relation to God are expressed in the three former terms. The habitation refers to the church as God's dwelling-place on earth; the house which He governs and judges; and the temple rendered holy by His presence. In the two latter terms, *i.e.*, bride and body, the assembly's special relation to Christ are signified. The bride is the dearest thing to Him, while the body is the nearest. It is this latter which is the subject of our present thoughts.

The Lord in His farewell discourse to "His own" (John xiv.-xvi.) repeatedly spoke of the Holy Ghost—of His coming and work. He was sent by the Father (xiv. 26), and by the Son (xv. 26). The services of the Holy Spirit to the saints are numerous, gracious, and diversified, but there is one work peculiar and unique in its conception and character—one and only one in which the manifold wisdom of God is displayed to the heavenly

principalities and powers (Eph. iii. 10), and which is pre-eminently the masterpiece of Christianity. We refer to the Church of God, especially in its character as the body of Christ, yet alas! how imperfectly understood by the greater number of Christians.

The mystical body of Christ had no existence previous to the descent of the Holy Ghost at Pentecost. John the Baptist had pointed out Christ as the One who would baptise with the Holy Ghost (John i. 33). This baptism was a spiritual and divine work, and hence could only be done by a divine person. Others baptised with water; Christ did not (John iv. 1-2). He alone baptised with the Holy Ghost. Now it was this baptism of all believers which gave birth to the "*One body*," for two or more bodies there could not be to one head, else there would be a monstrosity. The body then could not be formed till Christ was glorified, for *that* was needful ere the Holy Ghost could come down. This latter was a result of the glorification of Christ (John vii. 39). In the interesting parenthesis between the resurrection and ascension, the Lord himself referred to John i. 33, as then future, saying to His disciples—"Ye shall be baptised with the Holy Ghost not many days hence" (Acts i. 5). On two occasions Christ received the Spirit: first on earth, then in heaven. On earth as the seal of His perfectness and relationship to the Father (Matt. iii. 16-17). In heaven, glorified and exalted, He again received the Spirit for the baptism of, and testimony of believers (Acts ii. 33). The Lord, then, is the baptiser of all believers, and believers only into one body. "Baptised by the Spirit" is incorrect. It is the Lord who baptises in the power of the Spirit. As the effect of this baptism, the one body of Christ was effected, termed "*The Unity of the Spirit*" (Eph. iii. 4), because it could have no existence apart from Him. The body cannot be considered apart from the Spirit, whether in its formation, or during its period of existence on earth, for He is its living power, and besides, each person composing the body has been made to drink into one Spirit, hence the expression—"The Unity of the Spirit."

Now, this baptism was effected on two distinct occasions. Acts ii. describes the first. Acts x. describes the second. In the

former, Jewish believers only are comprehended, in the latter, Gentile saints alone are embraced. In one Spirit are all baptised into one body, whether we be Jews (Acts ii.) or Gentiles (Acts x.) and whether bond or free. That is out of both classes of mankind—Jews and Gentiles; and out of both relations—bond and free. We do not enter the body by faith, but by the action of the Spirit. The baptism of the Spirit, or rather, of the Lord in the power of the Spirit is a corporate act. It is not said of any individual believer that he is baptised into the body. Sealing by God with the Spirit is individual. Baptising by the Lord in the Holy Ghost is a corporate act. God seals (2 Cor. i. 21-22). Christ baptises (Mark i. 8).

United to Christ as Head in heaven and to each other on earth, is the two-fold thought involved in the Spirit's baptism; the former is taught in Col. ii. 19; Eph. iv. 15-16; the latter in Rom. xii. 5. Now faith neither unites to Christ nor to one another. The Spirit does both. Hence, we gather that one enters the body, becomes a constituent, living member thereof by sealing with the Spirit. There is a Spirit-baptised body on earth which one becomes part of by the action of the same Spirit.

THE ONE BODY, THE AGGREGATE OF ALL BELIEVERS.

The body is on earth, and consists of all believers, who, when regarded individually are spoken of as members. Membership of the church, or of a church is not the exactness of Scripture. Membership is of the body.

In what sense are believers members of the "one body?" Is it in the loose way in which persons are members of the State or of a civil or political association, having certain interests in common, but otherwise, each independent of the other? Certainly not; the living, active, healthy human body is a perfect illustration of the one body of Christ (1 Cor. xii. 15-23). The many members of our body as, head, eye, hand, ear, foot, have been sovereignly set in their appointed place, to accomplish their special service, and in mutual dependence on each other, and just as the perfect human body consists of many members, yet all acting in unity; the *same* life flowing through the whole body;

the *same* thrill of joy or sorrow making itself felt from the centre to the extremities of the body, so is it in the living, organic body of Christ. Our relation to every member of Christ's body, whether papist or presbyterian, churchman or dissenter, is as close and vital as the foot is to the hand (verse 15), or the ear to the eye (verse 16). As the body consists of many members, *i.e.*, saved persons, it is the death-blow, where understood and acted upon, to denominational difference. Nor is the one body the aggregate of even Scripturally gathered assemblies. It consists of all the saved on earth wherever found, or however unscriptural their ecclesiastical fellowships may be. The body is the aggregate of saints, not of assemblies of saints. It is persons and not churches which make up the body of Christ. There are *many* members yet *one* body (verse 12). The diversity of the members, and the unity of the whole are as true of the mystical body of Christ, however obscured, or denied, or lost sight of practically, as in a perfect human body. The blessing and growth of the body are, alas! hindered by the existence of numerous and rival denominations, and a consequent exclusive ministry. Instead of the one body forming the circle of our interests, and a ministry of sufficient breadth to comprehend "all saints" (Eph. iv. 11-12), we witness the building up of *our* denomination, the extension of *our* party. Independency whether pleaded for on behalf of a church or individual, and every form of denominational difference, are exactly the antipodes of the one body. How could envy on the one hand (1 Cor. xii. verses 15-16), or contempt on the other (verse 21), exist in presence of the fact that there is one body and each member indispensable to the other? "Now hath God set the members every one of them in the body as it hath pleased Him" (verse 18). The voice of discontent, the murmur of complaint, is effectually stilled as one reflects that not only does "God set some in the *Church*" (verse 28), but also hath "God set the members every one of them in the *body*;" gifts set in the Church, members set in the body. Why then quarrel if the place and function of the lowest member of the body be assigned me? It is God's appointment, and that settles question and controversy.

How very practical then is the teaching about the one body of Christ? Teaching, moreover, which applies to, and in which every child of God is intimately concerned.

The complement of believers, on the earth, assuming of course, that all such are indwelt by the Spirit, constitute the body. It is always regarded as complete at any moment from its baptism (Acts ii. xi.) till our translation to the heavens. The Head *is* in heaven, and the body *is* on the earth; the two constituting "the Christ" (1 Cor. xii. 12). It is inaccurate to say "the Church triumphant and Church militant"—those in heaven and those on earth—constitute the body. The one body is always viewed in its completeness on earth. Its actual place and present sphere of existence is the earth. Romans xii.; 1 Cor. xii.; and Eph. iv. conclusively prove it. Such ministries and services as these Scriptures show could have no place in heaven. The suffering of one member and which is shared by all—for there is but one life—could not be in heaven (1 Cor. xii. 26). The connection of the evangelist (in conjunction with other gifts) with the body of Christ is surely on the earth (Eph. iv. 11-12); the world and not heaven being his parish. Earth and earth alone is the sphere, and saints and sinners the objects of the ministries detailed in Rom. xii., 1 Cor. xii., and Eph. iv., these being the fundamental Scriptures bearing on the body of Christ and its ministry.

We have frequently met with the statement that "the Church is seated in heavenly places in Christ," but this is grossly inaccurate. The church is not said to be chosen in Christ, nor seated in heavenly places. Saints individually, those composing the church, are contemplated in Eph. i. 3 for blessing, and ii. 6 for position. Does not Eph. i. 22-23 view the body of Christ in heaven? No. It will be observed that the passage speaks of the divine purpose and not of present, actual fact. We gather from it that the body of Christ is an eternal relationship, and that amidst the splendours of the coming day, it will form the complement or fullness in infinite delight and satisfaction of "Him that filleth all in all." What a future for the body of Christ!

Now if the Scriptures predicate of the body that it is on the

earth, that it is complete to-day in all its parts and members, that it embraces the full number of real Christians alive on the earth; what about Paul, John, Peter, and thousands who, when alive, were, without doubt, constituent members of the body? Have they ceased to be of the body? Has death severed their connection with it? Now we may rest assured that death cannot militate against the least of our blessings; yea that those gone before are gainers and not losers—"to die is gain" (Phil. i. 21). We do not say our Christian friends in heaven are *not* of the body, neither do we assert they are. We leave that matter where Scripture leaves it unanswered. Negative statements seem to us an uncertain and doubtful mode of teaching. We are taught positively that the baptism of the Spirit was on earth, and further that it comprehended in its operation and result all saints alive on the earth. We have not the least doubt but that in the accomplishment of God's purpose about Christ and the body, every saint, from Pentecost till the translation (1 Thess. iv. 17) will have part.

There is one important passage which we have reserved till now for brief consideration. In 1 Cor. xii. 27 we read—"Now ye (the Corinthian assembly) are the body of Christ and members in particular." The assembly in Corinth was *that, i.e.*, the body of Christ in principle and character; was the local representation of it on the earth. The same language, of course, could have been used of the assembly in Ephesus, Philippi, or wherever an assembly of saints existed. What was true of the body as a whole, was equally so in the local expression of it. The body of Christ at Corinth might exercise within its own sphere all the responsibilities attaching to the body as a whole. But then all was intact. There was but one and only one assembly in Corinth, and that *one* assembly consisting of *all* the saints in the city is termed "the body of Christ." All the saints in Corinth constituted the assembly there, and hence of all the saved in Corinth, gathered in assembly-character and according to the principles laid down in chapters x-xiv. of the first epistle, it could be said "ye are the body of Christ." But you have not similar conditions now; the state is entirely changed. You cannot have in the present state of confusion, *all* the saints in any given town in one

gathering; or even if meeting in different rooms or halls as one assembly. The declaration, therefore, "ye are the body of Christ" is at present inapplicable. No assembly on earth, it seems to us, can justly lay claim to the title "the body of Christ." If applied to any one assembly, it must necessarily be to the exclusion of other saints of God; but the title if used in a local sense embraces *every* saint in the town or city; or, if employed in its general bearing, comprehends *all* believers on earth. *It is a title which will not admit of being applied in a less varied or restricted sense than either to designate all the saints in a town or all throughout the earth.* There is a breadth in the thoughts and ways of God which we would do well to cultivate. "All saints" were comprehended in the prayers and sympathies of the large-hearted apostle (Eph. i. 15; Col. i. 4), and nothing short of this should be our measure of thought, and as far as possible our object of ministry.

THE ONE BODY AND DISCIPLINE.

It is a fact within our knowledge that assemblies have been broken up, and worse still, that consciences have been defiled, through the attempt to connect in practice, discipline with the body of Christ, and to extend it to bodies of saints. Assembly judgments have been pressed far and near on the plea that "there is one body." It has been contended that church discipline, *must* be accepted if the unity of the Spirit is to be maintained.

Thus judgments of a gravely questionable character have been forced upon the saints' acceptance, received and acted upon at the expense—in many cases—of a good conscience. Saints have been morally coerced and terrified into the acceptance of judgments and acts, in which were well-grounded suspicion as to their righteousness, and that on the plea that "there is one body." The results of this utterly false and unscriptural mode of carrying out a world-wide discipline have been disastrous in the extreme. The lurking suspicion in the soul that you have received a judgment which

will not stand the light of day, soon works out its sorrowful results. If one is bold and fearless and is determined on an honest enquiry into all the facts of the case, then good and well, but you may have to pay the penalty, "out of fellowship." If on the other hand, you stifle the doubt on the ground alleged that there is one body, and thus bound to receive what has been done, the soul gets morally weakened, the fine sense of right and wrong is blunted, and conscience gets defiled. It is an eternal axiom that you must on no account do or endorse evil. Every so-called church judgment is not bound in heaven (Matt. xviii. 18). Diotrophes unjustly cast out of the church. John clearly did not argue *his* action on the ground of the one body (3 John 10). An unholy judgment, or unscriptural course of disciplinary dealing, is not binding on the conscience and ought to be firmly rejected, be the consequences ever so serious; of course, patience, prayer, and godly remonstrance with the erring assembly should have their fullest sway before ever you reject its discipline. A scriptural discipline on the other hand, is binding everywhere, and on every conscience, and to question it or to refuse to act upon it, is to trample upon the authority of the Lord delegated to those gathered to His name (Matt. xviii. 20). What is alone binding on the conscience is the expressed will of the Lord, and that to the refusal of all else.

But does Scripture—our only guide and authority—connect discipline with the body? Certainly not. The main portions of the Word which treat of discipline in its various phases never hint at such an idea. In the case of personal trespass (Matt. xviii. 15-20); in that of public rebuke (1 Tim. v. 20); in that of the denial of social intercourse (2 Thess. iii. 6-15); or in the yet more serious cases taken account of in 1 Cor. v.; and 2 John 10-11; in none of these is the thought of the one body introduced. Why force a principle foreign to Scripture teaching and practice?

Discipline, moreover, applies to individuals *only*, never to communities of saints; in this latter the innocent and guilty

are involved in one common judgment. *This very thing* is the rock on which "brethren" have struck.

The following communication from an aged and highly-honoured servant now with Christ, puts the subject so clearly that further comment is needless:—"I have been led to connect discipline with the Assembly and House character, not with the body.

"In discipline the local assembly acts, not the body. So the recognition of *local* action by others is on the ground of the Assembly in its *general* character, which is also the House of God. It is God's Assembly and God's House (1 Tim. iii. 15), and there is behaviour suited for that. But the Body is Christ's Body, and does not connect itself in that thought with *God*. Neither Matt. xviii. nor 1 Cor. v. introduce the thought of the Body, for discipline has to do with the professing company, and not merely those who are really Christians. The Body is wholly confined to these last. The Assembly and House can embrace also the first. It is manifest that you cannot have one set of rules for one part of the House, and another just the opposite for a different part. It would become a house divided against itself, and we know what the Lord says of that."

Those who have to do with the care of souls (solemn work indeed!) would do well to ponder deeply and prayerfully over the New Testament references to the body of Christ. Next to Christ and individual salvation, and certainly amongst corporate truths, the one body occupies a foremost place in the sacred pages of the later revelation. A right understanding of it involves some of our weightiest relationships and responsibilities to Christ, to the Holy Spirit, and to each other.

May God awaken the attention of His beloved people to that which lies so near to the heart of Christ—His body.

Discipline is exercised within the sphere of the House of God. There the true and false are found. It is the scene of the Holy Spirit's government and in it He dwells. "The

time is come that judgment must begin at the House of God ; and if it first begin at us what shall the end be of them that obey not the Gospel of God ? ” (1 Peter iv. 17). The human element may and does enter into the building of the House of God (1 Cor. iii. ; 2 Tim. iii.), and it is that to which judgment applies. But human work and administration cannot possibly enter into the body, which is absolutely—from first to last—a divine work, and hence precludes the thought of discipline or judgment. God cannot judge His own work, nor will He allow man to do so.

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CHEER AND ENCOURAGEMENT.

GOD'S LOVE.

God's Love is the repose and strength of the soul. His love is unchangeable. It triumphs in times of human weakness, and lights a candle in the soul which no power can extinguish. Lean *all* your weight upon it, ye tried and suffering pilgrims. God's love covers all your need, and amply provides for every exigency till home and rest are reached.

GOD'S OMNIPOTENCE.

God's Omnipotence in the intervention of human affairs is a fixed truth in our soul. We positively revel in the grand and consolatory thought that God is over all—great in His greatness, irresistible in His might and power. Omnipotence is for you. Count upon its exercise, therefore, in the most desperate and straitened circumstances of life. Is there anything too hard for the Lord? Faith shouts out the reply, "Nothing too hard for the Lord."

GOD'S OMNISCENCE.

God's Omniscience is absolutely universal in its range. The millions of planets in magnificent and orderly procession, and the bed-ridden and desolate saint in garret, come equally within the observation of the all-seeing eye of Him who never slumbers and never sleeps. His eye is upon the movements of the archangel, and upon your need. Trust Him, therefore, in brightest day and darkest night.

GOD'S SOVEREIGNTY.

God is Supreme in the world of men and of angels. He rules. He governs. Celestial and terrestrial thrones are under His sceptre. God's sovereignty in our lives, in the world, in the Church, in our hearts, in our homes, and in all and every circumstance of life however trivial, is faith's confidence at all times. Yield ye to Him in His sovereign sway. Give up your will, and gladly accept His government.

CHRIST'S LOVE.

Christ's present and ceaseless love to the Church (Eph. v. 25-27), and to every individual believer (Gal. ii. 20), are assured facts. Some of us have drunk deeply of the cup of human sorrow, but in doing so the fathomless love of Christ has been known in its depth and tenderness. Welcome the sorrow, then, for the love which accompanies it. Love mixes the cup and appoints the trial.

CHRIST'S TEARS.

God wept through human eyes, is a profound expression of Divine sympathy with men. "Jesus wept," is one of the briefest Bible utterances, but O how humanly touching and sympathetic! He wept in the garden, He wept over Jerusalem, and He wept with the sorrowing sisters at Bethany. We weep, but soon the hand of God will be gently laid on every tear-stained face. We shall weep no more.

CHRIST'S TENDERNESS.

He made the worlds, yet lifted up infants in His arms and blessed them there. His voice and touch lay like balm on wounded hearts. Sin fled from the holiness of His presence, while the broken-hearted sobbed and rested within His sheltering arms. Is He changed? Nay. We are ever proving the depth of His tenderness, *that* is fathomless. Blessed Saviour, Thy tender word is like music to our souls! Thy voice heaven's lullaby to Thy tired and wearied host.

CHRIST'S FAITHFULNESS.

From the Manger to the Throne He never swerved from the path of absolute obedience to the Father's will. He passed on and on in His devoted and solitary path, uncheered by human smile or commendation. Like Him, never lower the flag, never compromise, never adapt the testimony of God to altered times and changing circumstances. Hold on! Hold fast! Press on! Truth is eternal as the years of God.

OUR HOPE.

Our Hope is the Personal return of the Lord from Heaven, to take us up and home to the Father's House, and from thence to the Kingdom. The moral, social, and political signs unmistakably point to the *near* realization of our Hope. He is coming! Are we on the tiptoe of expectation? Are our loins girded and our lights burning? Lord keep the reality of Thy coming burning brightly in our hearts! Come, Lord Jesus!

OUR SERVICE.

No gift nor special endowment of the Spirit is needed to serve our Lord Christ. The spring of all real service is *love*. Without it the most abundant and diversified services are robbed of the savour which would make them acceptable to God. The meanest service undertaken and accomplished in the spirit of love has a fragrance altogether its own. The service of *love* and the service of *legality* are diametrically opposed.

OUR WALK.

Our walk in gentleness towards all; in meekness under insult and wrong; in love to all saints; in devotedness to God and His interests; and in unswerving faithfulness in all and every relation of life, is patterned in our Lord Jesus Christ on earth. We are to walk as He walked. No lower standard is allowed; a higher one there cannot be. Jesus in the depth of His humility (Phil. ii.)—the foundation grace of the Spirit—is our soul's desire and aim.

OUR DESTINY.

Our Destiny is to be conformed to the image of God's Son in glory (Rom. viii.) What an ennobling prospect lies before us! Better than crowns, than robes, than palms, is the certainty of being perfectly like Christ—bodily and spiritually (Phil. iii. 21; 1 John iii. 2). Without stain within or without; without a feeling, as now, of personal unlikeness to Christ; like Him, save in the scars and wounds—the memorials of Calvary—our souls shall then rest satisfied.

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PROPHETIC EXPLANATIONS.

FROM THE BOOK OF DANIEL.

1. *The Great Image*.—Gentile Imperial power as a whole. See Luke xxi. 24.

2. *The four Metals of the Image*.—The four successive Gentile Empires.

3. *Decreasing Value of the Metals, from gold to iron*.—The gradual decline of the governmental power, at first immediately derived from God. See chap. ii. 37.

4. *The gold, silver, brass (or copper), and iron*.—The Empires of Babylon, Medo-Persia, Greece, and Rome, also symbolised by four *wild* beasts. chap. vii.

The supreme power was granted to Nebuchadnezzar the "head of gold," responsible, and subject to God *alone*, from Whom he directly received his kingdom and power. In the second, or Persian Empire, the nobles and princes made the laws, which the king confirmed. The laws and decrees of the realm were irrevocable, binding even the monarch himself (chap. vi. 7-15), a clear departure from God's original order, which placed the king as maker of, and above the law, God alone being *his* law-giver. An inferior order of power characterized the third or Grecian Empire, the government being administered by the military authorities, who were created at the will and pleasure of Alexander. A still lower character of governmental power characterized the fourth or Latin Empire. The emperor was a mere puppet in the hands of the lawless soldiery, and the imperial crown was generally bought, and its continuance secured by currying favour with the legions. The Empire was essentially military and aggressive, hence the "iron breaketh in pieces and subdueth all things" (chap. ii. 40). At a triumph accorded to Pompey (one of Rome's ablest generals), "there were exposed to view, besides kings, captives of the highest rank, and an immense treasure, the names of 15 conquered kingdoms, of 800 cities taken, of 29 recaptured, and of 1,000 castles brought to acknowledge the Empire of Rome," and, adds the historian: "such was the *bruising and breaking to pieces* effected even by one single general."

5. *The mixture of iron and clay* (chap. ii. 41, 42.)—"Brittle" or constitutional government, as at present, previous to the last phase of the Empire—a tenfold division.

6. *Stone cut out of the mountain without hands.*—Not a triumphing gospel, but the descending Christ in power and glory to wind up the times of the Gentiles in judgment.

7. *The winds of heaven upon the sea* (chap. vii. 2).—God in providence calling the Empires in succession out of the troubled mass of peoples, then in anarchy and confusion, to bear rule over the earth.

8. *The Lion, Wings, etc.* (chap. vii. 4).—The majesty of Babylon (the lion), its ambition and conquest (the eagle's wings), its supremacy destroyed (the wings plucked), its utter degradation (standing upon its feet). Nebuchadnezzar's repentance is expressed in the last clause of the verse; see also chap. iv. 34—37.

9. *The Bear with ribs, etc.* (chap. vii. 5).—The Medo-Persian Empire, cruel and tenacious of its grip over its conquered provinces, like the "bear," "arise devour much flesh," see Esther chap. i. 1. The one side rising up higher than the other, would express the ultimate supremacy of the Persian over the Median, thus Darius the *Median* reigned before Cyrus the *Persian*, the latter, however, made the Empire essentially Persian, and raised it to the supreme place of power on the earth.

10. *The Leopard with wings and heads* (chap. vii. 6).—The Macedonian Empire under Alexander, remarkable for its rapid attacks, like the leopard's spring, and the swiftness of his movements, like the wings of the fowl, building up his mighty Empire in the course of twelve years. The "four heads" would denote the fourfold division of the Empire, soon after the death of the mighty Grecian chief; see fuller details in chaps. viii. and xi.

11. *The fourth beast with ten horns, etc.* (chap. vii. 7).—This unnamed beast sets forth the oppressing power, vast extent, and cruel character of the fourth or Roman power; its ten horns represent the ten kings or kingdoms into which the Empire will be distributed when revived by Satan.

12. *"The little horn."*—The Spirit specially directs

attention to this, the personal and future head of the Western Empire.

13. "*I beheld till the thrones were cast down*" (chap. vii. 9.) read, "I beheld till the thrones were *set*" or "established."

14. "*Ancient of days*" and "*Son of man*" refer to Christ; compare vii. 13 with Rev. i. 13—16.

15. "*Saints of the most high*" (or *heavenly places*) as Eph. i. 3.—The heavenly saints are meant, not Jewish or earthly ones. "Most high" in verses 18, 22, 27, of chap. vii, does not refer to God, but to the "heavenly places," the sphere of blessing.

16. *The two-horned Ram* (chap. viii).—The second Empire, Medo-Persia in its constitution; "the higher (horn) came up last," *i.e.*, the Persian Cyrus who made the nation famous succeeded his uncle Darius the Median.

17. *The he goat from the West*.—The Macedonian kingdom.

18. *The notable horn*.—Alexander the Great.

19. *The great or notable horn broken*.—Death of Alexander in the zenith of his glory and power.

20. "*The four notable ones*," *i.e.*, *horns*.—The fourfold partition of the Macedonian Empire after the death of Alexander.

21. "*A little horn*," chap. viii. 9.—*Historically*, Antiochus Epiphanes whose rage and cruelty against Israel knew no bounds. *Typically*, the king of the north (chap. xi.) or Assyrian (Isa. x.), the future north-eastern power who will oppress Israel in the coming crisis of her history.

The "little horn" of chap. vii. is the great blaspheming power in the *west* and persecutor of the saints of God; while the "little horn" of chap. viii. is Israel's great political enemy in the *east*. These horns will be mutually opposed to each other in the coming crisis.

22. "*His power shall be mighty, but not by his own power*" (chap. viii. 24.—This "little horn," or northern king, will be upheld by his great chief, *i.e.*, "Gog," or Russia, Ezek. xxxix.

23. *King of the South*.—Egypt.

24. *King of the North.*—Northern part of Syria.

Observe that from the time of the vision and prophecy, down to the era of the Maccabees, we have exact historical fulfilment (although typical of the future Jewish crisis) in the first 35 verses of chapter xi. From the 36th verse of the chapter to the end, all is future; "the king" of verse 36 must be distinguished from the northern and southern kings, the "Antichrist" being meant.

25. *The ships of Chittim.*—The war galleys or naval power of Rome.

25. "*Abomination that maketh desolate.*"—"Abomination" refers to Idolatry, 1 Kings xi. 5-7; "maketh desolate," this Jewish idolatry will bring a desolator on the scene, *i.e.*, the king of the north.

26. *Instructors amongst the Jewish people* (chap. xi. 32—35).—*Historically*, the Maccabees; *Typically*, godly Jews seeking to instruct the nation in practical righteousness.

27. *The time of trouble* (chap. xii. 1).—The coming tribulation; see also Jer. xxx. 7; Mark xiii. 14—24; Matt. xxiv. 15—29; Rev. xii.

28. *Sleep in the dust of the earth* (chap. xii. 2).—At the epoch of Messiah's personal intervention on behalf of Judah, a portion of the nation will be amongst the Gentiles in the utmost depths of moral degradation; verse 1 refers to the Jews *in* the land; verse 2 to those then *out* of the land.

FROM ZECHARIAH.

29. *Vision of chap. i.* The coloured horses, red, bay, and white, represent the character and energy of the three Imperial powers, Persia, Greece, and Rome. The man riding on the red horse sets forth Cyrus the Persian, the destroyer of Babylon and deliverer of the Jews, prefiguring, however, Christ, Israel's Saviour and Judge of the mystic Babylon (Rev. xviii. xix.) The *four* horns (verse 18) are the four Gentile Empires which scattered Judah, while the *four* carpenters (verse 20) represent the instruments used of Jehovah, for the judgment of the Empires, who, in punishing Judah, exceeded their commission (verse 2).

30. *Vision of chap. ii.* The man measuring Jerusalem is Jehovah's prophetic intimation that He will yet appropriate to Himself the land and people of Judah; see Rev. xi. 1, 2.

31. *Vision of chap. iii.* Here the future justification of guilty and defiled Israel, and her place in millennial glory according to the sovereign grace of Jehovah is intimated. Joshua prefigures the nation in her guilt in verse 1, in her defilement in verse 3, in her justification in verse 4, in her acceptance in verse 5, in her responsibility in verse 7. Joshua represents Christ, however, in verse 8. The stone with seven eyes (verse 9) represents the stability of Messiah's government exercised according to the intelligence of God.

32. *Vision of chap. iv.* Saved Israel, in millennial glory, will be God's vessel of light on the earth; *now* the Church is the light, or candlestick. The testimony (the olive trees) will be to the priestly grace and kingly glory of the Messiah, the former represented by Joshua, and the latter by Zerubbabel. The power—the *oil*, and the instruments—the golden *pipes*, will maintain the testimony of the Lord for at least 1,000 years.

33. *Vision of chap. v.* Jehovah will surely punish His guilty people; the flying roll intimates sure and certain judgment; but the idolatry of the Gentiles which will again be rampant in the land of Judah will be removed and sent back from whence it came—the land of Shinar; Jehovah will punish His people, but He will remove her guilt, and banish her sin to its original scene and centre.

34. *Vision of chap. vi.* The character and geographical course of the four Gentile kingdoms are here set forth, and as accomplishing, unknowingly, the counsels of God. The black horses (Persia) go forth into the north country, viz., Babylon, and destroy it; while they, in turn, are destroyed by the white horses, Greece; the grisled horses (Rome) establish themselves in the south (verse 6). God grants universal dominion to Rome (verse 7), and rests in the destruction of Babylon (verse 8). From verse 9 to 15 we

have Christ building up Zion in glory, as a Priest, too, upon His throne (verse 13), His people crowned (verse 14), and the Gentiles willingly lending their aid (verse 15). This symbolic representation beautifully confirms the prophetic Word.

35. *The details of chap. xiv. are to be accepted in their literal import.*

FROM THE REVELATION.

36. *The Angel of the Church.* The representative or representatives of the moral condition of things ; the godly person or persons, not necessarily gifted ; but competent to reflect the light of heaven upon the state of things, as "stars" shine in a dark night.

37. "*I will spue thee out of my mouth*" (chap. iii. 16). The rejection of the professing church ; its judgment is executed instrumentally by the Western Powers in chap. xvii. ; by God, the source of her judgment, in chap. xviii. ; and celebrated by the hallelujahs of heaven in chap. xix.

38. "*The morning star.*" The joyful return of the Lord in person ; see chap. xxii. 16.

39. "*Four and twenty seats.*" Four and twenty thrones.

40. "*Four and twenty elders.*" Representatives of the Old and New Testament saints.

41. *The beasts, or "living ones"* are so described as to set forth the judicial authority of God. His character and attributes in governmental exercise.

42. *The seven-sealed book* (chap. v.) The title deeds of Christ's inheritance claimed by the Lamb from Jehovah, in virtue of His person and work.

43. A "*Beast*" signifies an Imperial power, or its head.

44. A "*Horn,*" a kingdom, or its king.

45. A "*Horse,*" warfare.

46. A "*Throne*" sets forth established conquest, hence set up for exercise of government, for reward and punishment.

47. A "*Crown*," general and special reward.
 48. A "*Sword*," bloodshed.
 49. The "*Sun*," supreme and controlling authority.
 50. The "*Moon*," derived governmental authority.
 51. The "*Stars*," ruling but subordinate powers; also ecclesiastical personages.
 52. The "*Lion*," majesty.
 53. The "*Jasper*," divine glory.
 54. The "*Sea*," men in anarchy and confusion.
 55. The "*Land*," or Earth, settled government.
 56. The "*Trees*," eminent political personages.
 57. The "*Grass*," general prosperity.
 58. The "*Ships*," commerce.
 59. The "*Rivers*," the moral life and principles of nations.
 60. The "*Dragon*," satanic authority in the fourth Empire.
 61. The "*Woman*" (chap. xii.) Israel.
 62. The "*Harlot*," corrupt church.
 63. "*Babylon*," the corrupt professing church, in her future wickedness, and worldly grandeur.
 64. "*New Jerusalem*," the glorified bride and wife of the Lamb in heavenly and divine splendour.
- There are four representative women mentioned in "The Revelation." Jezebel, the papal system (ii.) The woman and queen—Israel the mother of the Lord (xii.) The harlot—the apostate religious system (xvii.) The New Jerusalem or Bride of the Lamb (xxi.)
65. The "*Harvest*," discriminating and separating judgment.
 66. The "*Vintage*," unsparing judgment.
 67. The "*Wine Press*," the execution of divine wrath.
 68. "*Virgins*," moral purity.
 69. "*Vine of the earth*," future union of apostate Judaism with corrupt christianity.
 70. "*Heads*" and "*Horns*" (chap. xvii. 7), forms or phases of government, and also kings.
 71. "*Gog and Magog*," symbolic representation of the last uprising of the wicked; the expression in Ezek. xxxviii. refers to Russia, and to her future chief and lord.

NOTE ON PROPHETIC DATES.

The seventy weeks of Dan. ix. give in full number 490 years. From the commandment concerning the building of the city (verse 25), which is alone recorded in Neh. ii. (the decrees in *Ezra* referring to the *Temple*), till the public entrance of Messiah, the prince, into Jerusalem (Matt. xxi.) according to the prediction of Zechariah ix. 1 we have a period of 483 years. The last seven needed to complete the number are yet future, and the events recorded in Revelation from chap. vi. to xix., 10 are embraced in that still future interesting period. Thus these 19 christian centuries really form a parenthesis between the 69th week and the 70th.

The periods of days in *Daniel* and *Revelation* as 1290; 1335; 1260; all refer to the *last* half of the future 70th week. The first $3\frac{1}{2}$ years of the seven are not specially noted in Scripture for reasons which we cannot at present give for want of space. The last named number of days, 1260, equal to, and refers to the same time as 42 months, and a time, times and half a time. The point *from* whence we reckon is the middle of the future week of seven years.



For of Him, and through Him, and to Him are all things :
to whom be glory for ever. Amen. (Rom. xi. 36).

