

THE  
PRESBYTERIAN QUARTERLY.

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NO. 42.—OCTOBER, 1897.

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I. THE FACT OF THE TRINITY AND THE FACTS  
OF EXPERIENCE.

PRESENT-DAY philosophy may be characterized as an attempted explanation of the whole of human experience through a synthesis of its fundamental facts, on the basis of one ultimate and supreme fact. These fundamental facts, or principles, constituting the subject-matter of philosophy, are elucidated by a twofold method of procedure. First, an analysis of consciousness must disclose such principles, implicated in all experience as its necessary conditions, the *sine quibus non* of the very existence of human experience.

Next, the perils of faulty, incomplete, or fanciful analysis, and of the inadequate interpretation of the true and full significance of first principles, must be safeguarded by a supplementary and objective method. The evidences presented by the various aspects and successive phases of human experience, touching the character and significance of all ultimate facts must be scrutinized, and, if convincing, must be allowed due weight in the philosophical interpretation and reconstruction of experience as a whole. So far as may be competent to human intelligence, the sum-total of the results of the twofold method, must be brought into relations of harmonious adjustment.

Let us assume that through application of the methods indicated to human experience, including, of course, man's religious experience as an essential and supreme aspect of universal experience, a unitary conception of the ultimate principle of the uni-

## V. LATTER-DAY JUDAISM.

REV. DR. CHARLES has published this year a book on prophecy which is itself a prophecy.<sup>1</sup> It is a readable book. It limits discussion to those passages in the word of God which, in his judgment, apply to the four topics set forth in his title. As an interpreter he is a literalist. In his eschatology he is a pre-millenarian. His aim is a practical exposition of prophecy for plain, thoughtful readers. He is not polemic. He does not combat opposing views or even argue the correctness of his mode of interpretation. His object is to give the result of his studies in prophecy and an exposition of the views of his school of thinkers. To one who questions his extreme literalism, and whose accepted order of eschatology is not pre-millenarian, this work will prove unsatisfactory, since it demonstrates nothing, and begs what it might reasonably be expected to prove. But concede the order of decrees which the author postulates, and grant his fundamental assumption—that all predictive prophecy which can, with any show of plausibility, be construed literally ought to be so construed—and we have a logical, luminous, though startling, volume, popular in style, devout in spirit, and marked by profound reverence for the infallible Scriptures. Its style is lucid, its discussions brief, and on every page intensely in earnest. It is a frank and a mathematical effort at the solution of mooted questions of prophecy. It sets out before us a programme of the times and seasons which the Father hath put in his own power, and which are not for us to know—a programme that for audacity equals the wildest dreams and fancies that have characterized the ill-starred speculations of millenarians of the past centuries. His diagram of the future will commend itself to such as have a capacity for belief without evidence. There is a fallacy in

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<sup>1</sup> LECTURES ON PROPHECY: An Exposition of Certain Scriptures with Reference to the History and End of the Papacy; the Restoration of the Jews to Palestine, their Repentance, and Enlargement under the Reign of the Son of David; and the New State in the Millennium. *By Benjamin H. Charles, D. D.* Fleming H. Revell Co., Chicago. 12mo, cloth. Pp. 320. Price, \$1.25.

his primary assumptions, and the "key" which he applies to the symbols of prophecy will seem adequate only to those whose imagination is at once powerful and disordered. Almost every position which the author assumes is a controverted one. Yet he steers clear of controversy. He is fair and courteous to those whose views run counter to his; and no one can read these lectures without feeling a respect for the author's zeal and piety.

But let us see what Dr. Charles teaches. He identifies the "little horn" of Daniel with the "man of sin" of First Thessalonians, and declares that they represent the papacy, which also is represented by Babylon, the great whore, and the woman drunken with the blood of the saints, in the Apocalypse. "The ten horns" of Daniel are ten kingdoms into which the Roman empire was disrupted by the barbarian hordes from the north. The "three horns" which fell are the three sub-divisions of the old empire over which the Pope obtained civil jurisdiction, to-wit, the Exarchate of Ravenna, Lombardy, and the State of the Church or Rome. The second coming of Christ, which is to wipe out the foul blot of papacy from the earth, will usher in the millennium. The seven kings of the seventeenth chapter of Revelation, of whom five are fallen, and one is, and the other is not yet come, and which præterists refer to as many Roman emperors, represent seven successive dynasties or forms of government which ancient Rome enjoyed. The five that were fallen are the kings, the consuls, the dictators, the decemvirs, and the military tribunes. The one that "is" is the government by emperors; the one "not yet come" is the dukedom which followed the transfer of the capital to Constantinople. This dukedom was, after two centuries, swallowed up by the papacy, which is to last from its beginning twelve hundred and sixty years. The end of the papacy is not to be converted but to be destroyed at Christ's coming, which, in this year of grace, is now near at hand.

The Apocalypses of Daniel and John are designed to give us the "history of the world." In Christ's saying in the twenty-fourth chapter of Matthew, that "this generation shall not pass till all these things be fulfilled," the author makes "generation" mean "dispensation," a meaning which the Greek word used has

neither here nor anywhere else in the New Testament. The author recognizes three dispensations. From the creation of the world to the coming of Christ he calls the dispensation of the Father. From the first to the second coming of our Lord is the dispensation of the Spirit. From the second advent to the end of the millennium is the dispensation of the Son. The great apostasy of Second Thessalonians he puts before, not after the millennium. The "doctrine of devils" of 1 Timothy iv. 1, to which many shall give heed, is by a queer process of exegesis, in which the worship of demons means worshipping demigods and distinguished heroes, declared to be specifically the popish worship of the saints. The Book of Revelation he conceives to be a compendium of ecclesiastical history from the days of our Lord to the end of time. The outpouring of the vials points to successive periods in the world's history. We to-day are living between the sixth and the seventh vials. The first vial was poured out on the French as the right arm of the papacy, and describes the Revolution of 1789 and subsequent direful events that scourged that ill-fated land until the death of the king in 1793. The second vial was the Reign of Terror, which lasted from the death of the king to the establishment of the Directory in 1795. The third vial dates from the establishment of the Directory to the consulship of Napoleon in 1799. The fourth vial was poured out on the sun, to whom power was given to scorch men with fire; that sun was the great Napoleon on the imperial throne. The fifth vial was poured out on the seat of the beast—that is, on the papacy itself. This points to the blow, to its influence and prestige, which the Vatican received as a result of the scorching and blasting power of Napoleon. The sixth vial was poured upon the great river Euphrates. By a tortuous process, in which "waters" is made to mean "peoples," and Babylon, situated on the Euphrates and sustained by it, to mean the papacy nurtured by the peoples of the Roman Catholic countries of the earth, the conclusion is reached that this sixth vial points to the great convulsions that began in 1848 and continued until 1870, and which were marked by republican outbursts against tyrannical governments, and which ended by giving the third blow to the papal power, since which time the papacy

has been greatly shorn of respect in Europe. After the sixth vial we have the arrival of the three unclean spirits in appearance like frogs. These are made to be (1), Modern spiritualism; (2), Nihilism, anarchism, or socialism; (3), Mormonism. After the battle of Armageddon, the exegesis of which is not given us, the seventh vial will be poured out and the Son of God shall come. This seventh vial will be poured upon Satan's kingdom, and is identical with the tribulation of Matthew xxiv. 29. Such is the fanciful scheme which our author prescribes without argument, and according to which the whole of the sixteenth chapter of Revelation is devoted to a prophetic portrayal of upheavals in France.

In common with all of his school, Dr. Charles holds that the world is not to be converted by the ministry of preaching or through the agency of the Spirit. The preaching of the gospel in all the earth is "merely for a witness," though it will be made effective in saving a seed to praise our God from every nation. One of the conditions precedent to the return of our Lord is the return of all the Jews to Palestine, to make it once more their national abode, and constitute there the central state over which our returned Lord and King shall reign as the King of the Jews. The millennial kingdom will be essentially a revival of Judaism. He says: "The theocracy of God which was driven from among men by the rebellion of his ancient people in the days of Samuel the prophet (in demanding a king to rule over them as other Gentile nations were governed) will be restored by the clamor of God's faithful servants crying out, 'We want no King but Jesus.'" (P. 25.) The Jews are still God's covenant people, still the Israel of the promises.

But after the Jews shall have been happily restored to their ancient land and rehabilitated into a nation, they are to suffer a disastrous blow (Ezekiel xxxviii., xxxix.) from an invasion by the Russians allied with the inhabitants of the region round about the Caucasus. These are to pour in upon the land and cover it as a cloud. Their purpose will be the pillage of all that accumulated wealth which the Jews shall carry with them to Palestine, and which to-day with unmistakable thrift they are in so many coun-



tries gathering together. These wicked invaders are to be driven back with crushing defeat, and that in such a way that they will recognize the Almighty as the author of their calamity. But after this re-occupancy of the land by the Jews, and before their spiritual conversion, there is to be a great destruction of the Jews at the hand of the above-named invading Slavs. In this affliction only one-third of the Jews are to escape. Two-thirds of them are to be destroyed. This will be because the Jews formerly rejected their Messiah in the flesh, and as a proof that God was the author of all their calamities endured since that day. But the condition precedent to all these great convulsions and this national uplifting is the return of the Jews to their ancient land. This migration, Dr. Charles thinks, has already perceptibly begun, and from this time on will experience rapid acceleration. Already the evil doom of the papacy is overtaking her. In the past thirty-five years, he says, a change has come over the world in regard to her. She is tolerated but despised by the nations that formerly sustained her. The whole false system is shortly to sink to perdition. The eighteenth chapter of Revelation lays down the measure of punishment that shall be visited on her: "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double." This, with conscientious literalness, our author declares is heaven's rule on this point, "If the punishment is to be in kind, then where she has quartered 10,000, 20,000 shall receive the same; where she has put to the torture 20,000, 40,000 shall suffer likewise. Where she has driven 30,000 to dens and caves of the earth to hide and save their lives, 60,000 shall drink of the same cup. Where 40,000 have been bound at the stake, 80,000 now take their places to atone for their blood." The estimate of a venerable and learned minister, that the martyrs under papal persecutions foot up to 50,000,000, our author thinks is an exaggeration. But whatever the total, two for one shall the retribution be against this blood-thirsty power for the saints who have perished by its wickedness. All these plagues are to come on the papacy suddenly and in one day, not one prophetic day, or geological day, but in one literal day of twenty-four hours, she shall be utterly

destroyed and in all likelihood burned with fire. To see how this may be possible, Dr. Charles cites as a fact that the whole country around Rome is underlaid with the proper element for destruction by volcanic action. Rome's fate is to be another Herculaneum, a second Sodom. In the twenty-sixth chapter of Leviticus God speaks of punishing the Hebrews seven times for their sins. Here our author clutches at a date and applies his "key." A "time" is a year of 360 days, and each day a year. "Seven times" are 2,520 years. Making these "times" begin with B. C. 606, the date of the captivity of Judah, this gives us 1914 A. D. as the end of the "seven times." Somewhere near this, doubtless that year, our Lord shall come and receive the kingdom and sit upon the throne of his father David; that is, we are within seventeen years of the millennium and of the resurrection of all the righteous dead that it is assumed will attend its inauguration. In the next seventeen years the rich Jews will have completed their re-occupancy of Canaan, the disastrous collision with the forces of the Czar and the troopers from the Caucasus, with its rivers of bloodshed, will be over, and the remnant of the Jews converted to the faith of the Crucified One.

With the regeneration of society then instituted will occur also the regeneration of external nature. Drouths and frosts will then be things of the past. Climatic and meteorological laws as now known will be superseded. Carnivorous animals, ceasing to bite and devour, will become herbivorous, even as, in Dr. Charles' opinion, they did not devour one another before the fall of Adam. The glowing prophecy of Isaiah ii. 6-9, as to the wolf dwelling with the lamb, and the leopard lying down with the kid, and the lion eating straw like the ox, refers not as figurative speech to the changes already introduced and realized under gospel influences, but literally to wolves, lambs, leopards, kids, lions, and oxen. Isaiah xxxv. 6, 7, and lv. 13, are construed with the same painful literalness. This delightful millennial state is to continue not one thousand years, but one thousand prophetic years, that is, three hundred and sixty-five thousand years. What is to come after that our author does not discuss.

Such is the scheme which these lectures unfold. It is pro-

pounded as a faithful effort to interpret what has been revealed for our faith and comfort. The author is not conscious of straining prophecy or of prying unduly into the hidden councils of God. The programme is shorn of some of the absurdities which have characterized past attempts of speculative and dreamy minds to work out the equations of prophecy. Concede its prime assumptions and the legitimacy of its exegetical method, and this programme is as good as any we have seen elaborated along these lines, and no less surely doomed to disappointment. No other scheme would be any more a fit or any less a guess. The trouble with his order is that it is a theory and not a demonstration. The world must move with speed, and racial movements be accelerated beyond anything of which history gives us knowledge, or the projected course of events is refuted ere it is published. An able though erratic lawyer once remarked to the writer, that here in our fair Southland was being fulfilled in our day one of the most ancient and remarkable prophecies of Scripture. He referred to Genesis ix. 27: "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." "For," says he, "the white man descended from Japheth has driven out the red man and dwells in his habitations, and has the black man, the descendants of Ham, to wait on him as his servant. God had his eye on the Gulf States of our Union in uttering this prophecy." That this was a prophecy of the conversion of the Japhetic races to a share in the true religion preserved in the line of Shem and Abraham was unknown to my friend. He seized upon a mere external surface resemblance, and that coincidence was sufficient to satisfy him that such was the import of the prophecy. So with all these speculations about Napoleon and the Directory and the Roman consuls, tribunes, and dictators. They are but painfully studied resemblances, and can claim no higher ground for our credence as the true meaning of the prophecies in hand. The question of what the Scriptures must and do mean yields in the hands of the literalist to the question of what they may be made to mean. The early fathers, according to Godet, dwelt with pleasure on the allegorical interpretation of the parable of the good Samaritan. The man wounded on the way from Jerusalem



down to Jericho represents, they say, humanity. The brigands among whom he fell represent the devil. The priest and the Levite represent the law and the prophets. The Samaritan is Jesus himself. The oil and wine represent divine grace; the ass, the body of Christ; the inn is the church; the inn-keeper, its bishop. Jerusalem is heaven, and the expected return of the Samaritan is the final advent of Christ. As a piece of ingenuity this is a striking exposition. If we concede the allegorical method of reading the word, we cannot say the parable does not mean just this. So with literalism. If, by electing among the many thousand events that exemplify the providence and judgment of God, we make to-day a happy selection of them so related as to harmonize with the outstanding angles and corners of prophecy, and to fit some key, or glossary, or measuring rod adopted for the solution of the symbols of prophecy, and so develop an order and chronology of events yet to be, no one can refute that chronology, or question it otherwise than by questioning the whole method of literal interpretation; by denying that prophecy was ever intended to be a syllabus of history anticipated, or the concealment of God's wondrous purposes only to be unravelled and disclosed by methods of guess work. The glossary of prophetic words given by Dr. Charles, and in high favor with the calculators of prophecy, and their right to apply it regardlessly to any and all passages, and measure from just any and every starting-point of history that their hasty judgment may settle upon, crossing from this nation's history to that, and finding intimations of events both mighty and minute, needs verification. He should prove his "key." He may be satisfied he has the "combination" which unlocks the great future. Others have been equally satisfied before him. The future alone can reveal the true measure of sagacity displayed in this latest guess. The key, however, gives out and is discarded when our author comes to expound the seventh vial.

The relation of events, causal and successive, in the pre-millennarian eschatology, while a favorite with many, and to some minds a very fascinating one, is not that usually held among Protestant Christians. It is not the prevalent view among Presbyterians.

It is not the view taught in the Catechisms or in the Confession of Faith of our church. On the other hand it is there expressly disavowed. Standard writers on systematic theology, who necessarily take the comprehensive view of God's gracious plan, almost to a man discard this order as one which cannot be made, in its varied elements, to square with itself or with the most definite teachings of Scripture. It assumes that the second advent will usher in the millennium, when our Lord will reign on the throne of Israel in Jerusalem as did King David. It foresees a brilliant reign whose splendors are to be sensuous and Jewish. It avoids those passages of Scripture which connect immediately the coming of Christ and the final judgment of all the world, and which affirms that this coming is a coming to judge. It holds to a separate resurrection of the righteous and the wicked, one at either end of the millennium, a doctrine that rests on one verse in the midst of a mysterious and symbolical passage, and on a construction of that verse that is not only not necessary but is in the highest degree improbable; since, in addition to being out of analogy with the rest of Scripture, it assumes without proof that the resurrection of the souls there spoken of is a resurrection of the body, and further, that it is a resurrection of all the righteous dead; a meaning not only not in the passage but expressly precluded by the fact that it is of certain martyrs who had been beheaded for the witness of Jesus that the evangelist in writing. The theory of two resurrections, that apex upon which the whole millenarian scheme, as an inverted pyramid, rests, is not an affirmation of Scripture but an unwarranted inference. The closing verses of the twentieth chapter of Revelation describe a general judgment of all the dead, small and great, as they stand before God and the great white throne, and a general resurrection of all the dead, to the end that they appear before that august tribunal. Now, I cannot place these events nor can I know what is meant by the last "great day," if I postulate the theory of two resurrections as it is usually held. A prominent editor of the church in commenting on this phase of the teachings of this book, says: "We note again, what has before been observed, that there is small place for the doctrine of the general judgment of the great

day, of which our Lord speaks in the twenty-fifth chapter of Matthew and his servant on Mars Hill. Page after page, chapter after chapter, are given to the description of his advent to crush the world powers and begin his personal reign in Jerusalem, and the imagery belonging to the judgment is indiscriminately appropriated to the description of his advent to rule, but the great day of the Lord seems to be put in a corner, and we are left in doubt as to whether our Lord is to come a third time in the clouds of heaven to publicly judge every creature in earth, heaven, and hell." In fact, so great difficulty is experienced by some premil-lenarians in finding a proper place for the last great day when all the quick and the dead shall be judged, that they make it begin with the first resurrection and the judgment of the righteous, extend all the way across the vast millennium and include the second resurrection and the judgment of the wicked. But if by any stretch of language this can be called a day, it is such a departure from the principle of literal interpretation which lies at the basis of the whole system as to utterly vitiate and refute the principle, and deprive the system built upon it of all claims upon our serious consideration. With how much greater difficulty must this protracted period be fitted to the words of our Saviour in John v. 28, 29, "*The hour is coming in which all that are in their graves shall hear his voice and shall come forth—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.*"

We would distinguish between the mediatorial kingdom to which our Lord was exalted after his resurrection, when all power in heaven and earth was committed to his hands, and the kingdom of glory which he will exercise on the earth after his personal return. With the former dominion, which extends over all principalities and powers, he was invested for the purpose of carrying on his work to its consummation, of gathering in the number of his elect. The latter will succeed the general resurrection and the final judgment, when having subdued all his enemies he will deliver up the former kingdom, as having now accomplished its office, and will no longer "reign over the universe as Mediator, but only as God." His headship over his people will endure for-

ever, and in that glorified office he will reign with the saints on the earth. We would put the millennium under the former reign, and distinguish between it and the kingdom of triumphal glory which will follow the second advent. But the premillennial advocates view the millennium as falling within our Lord's final reign of glory. In the view of some, the mediatorial work will not yet be past, nor his mediatorial reign terminated. The race will be propagated (though the risen saints may not marry), and souls continue to be saved and gathered into the kingdom that now fills the earth with blazing glory. Instead of enjoying at his return the unspeakable blessing of his completed kingdom with the whole number of his ransomed, the work of gathering home the elect will continue throughout his personal reign on the earth.

The number of the elect will not be complete at his return, but his return will be to set up and inaugurate more efficient methods of subduing the world to faith and holy living. But if, as others hold, the race will not be propagated in successive generations in the millennium, but all, the risen and those who did not taste of death, are to be as the angels, then the number of the elect will be complete at his coming, and as that event is assumed to be nigh at hand, is doubtless near completion now, with but a limited portion of the earth in subjection to its rightful king, and an abrupt terminus put to all further extension of his kingdom by his coming and calling halt to those spiritual and missionary agencies that are now daily expanding the number of his subjects. In either case, though our ascended Lord is to-day clothed with all power in heaven and on earth and is abundantly exercising his omnipotent resources to the accomplishment of all the divine and gracious purposes with reference to the church, yet his kingdom as administered to-day is soon to experience a change of methods. The dispensation of the Spirit will be succeeded by that of the Son. Present methods will be discarded and abandoned as futile or no longer necessary. The Holy Spirit must abandon his ministry with the greater part of that wondrous mission on which he was sent unaccomplished. In spite of all affirmations to the contrary, this scheme as presented by its advocates is dishonoring to the Holy Ghost and to the present dispensation



as administered by him, in that it is to terminate in confessed failure. There is to be no truly world-wide conquest save that which comes by slaughter and destruction of the enemies of the King. The gospel contending against the forces of evil is engaged in a woeful battle, which it will never triumphantly win, unless the Lord come and revise the methods of his administration. From gazing fondly on the glory that soon must dawn, the present comes to be pictured as days of darkness and gloom, and the church as enveloped in solitude and sorrows by reason of the absence of its Head, as though that Head were not now with us in conquering power and fulness of saving energy and grace, as though his kingdom were not now marching on with ever-increasing strides to the ultimate conquest of the world. The truth is not weak, but is proving, even under this lame ministration of the Spirit, effective to the salvation of myriads of the elect. The Crucified sees of the travail of his soul and is satisfied. Yet we hear brethren cry out for our Lord's return because the present dispensation is too slow and its victories too meagre—a return that will check further enlargement, save the conversion of the Jews. And this virtual imputation of failure to the blessed dispensation of the Holy Ghost can only be denied by minimizing the purposes of this dispensation and in holding, as Dr. Charles does, that the world is not to be converted by agencies now operative, and that the gospel is not to be preached to the ends of the earth with any expectation that it will convert the world. For its fullest power, for anything like adequate power, it will require the mighty miracle of the second advent, coming down upon men in millennial force and energy. Not to save and transform the world, but simply for a witness is the gospel to be preached among all nations. And this "preaching for a witness" is too generally spoken of as though designed simply to lay such a basis of knowledge of God and his gospel as will establish and consciously convict the nations of their guilt in rejecting Christ. It is to give such a knowledge of Christ as will make men fit subjects for condemnation for turning away from Christ. "The fulness of the Gentiles," who must be brought in before blindness is lifted from Israel, is not, according to Dr. Charles, a general conversion



of the nations, but simply the ingathering of some, and by implication a few, incidentally to the preaching of the gospel in every land "for a witness"; which preaching itself is but a paving of the way for what is the great hope of the world and the most effective means of applying salvation readily to man, the visible presence of Christ returned to the earth. The gathering in of the Jews, in the interpretation of these latter-day Judaists, means all the Jews. The fulness of the Gentiles means a handful here and there. Evidently the Jews are still in the favored place, and will occupy the seats of honor in the kingdom. We think that this school, if it does not misconceive, yet by emphasis misrepresents, the design of preaching the gospel throughout the world. The duty of the apostles was to bear witness. It is the duty of the church to-day, and the design of such testimony is that men may believe and not that they may be made the more fit for judgment. Furthermore, we think there is here a great exaggeration of the importance of the Jew in the future of the church and of his prominence in dispensations to come, as taught in the Scripture. That the knowledge of the Lord is to cover the earth, that all nations and kindreds and tongues are to be brought to Messiah's feet, is taught in the word. But we see the Jew cast out by reason of his rejection of the Messiah. As an assurance of the universality of the Messiah's conquests and a conspicuous example of the divine forgiveness, we are told that the Jew also will ultimately be restored to the covenant and restored to the faith from which his fathers apostatized; but that he is to enjoy in the kingdom, when restored, a higher dignity or honor, that he will still be, *par excellence*, the chosen people of God, or have any special privileges by reason of his former station under the Abrahamic national covenant, we are not told. We are all one in the kingdom and so it will ever continue; no Jew, no Greek, but all one in Christ. The Jew now shut out will be restored to an equal place with the Gentile, but not to a higher, as though he and his country and his capital and his ancient theocracy in its pristine purity, are to be the nucleus of the glorified millennial kingdom, which will be so enlarged as to embrace all believers among the Gentiles. Why, then, this extra concern, this deeper grief at the present

apostasy of this ancient people? The condition of any people away from God excites our pity and should awaken yearnings for their salvation. But that the condition of one is more desperate or pitiable than another, we cannot believe; nor have we been able to feel a deeper concern for the welfare of the Jews than for the welfare of the Irish, or the Brazilians or the Coreans. If Scripture expressly says the Jews are to be reclaimed to their ancient faith, it equally teaches what is equally precious to us and equally a ground of heavenly joy, that these other races and peoples are to give in their loyal allegiance to our Redeemer and King. No, this prominence of the Jew in the premillenarian scheme is due to the fact that it is a sensuous, earthly and Judaistic scheme. It is because prophecies that apply to the church or the spiritual Israel are taken in a grossly literal sense and applied to Israel in the flesh, thus unwarrantedly magnifying the glory of the Jews in Christ's kingdom. As it is expressly said that the Jew must be converted before Christ's return, and as by construction and evaporation of their import, the other conditions prescribed as precedent to his return are all assumed to be virtually fulfilled, there remains to the immediate return of our Lord chiefly the hindrance of the continued apostasy of Abraham's natural children.\* Hence anxiety goes out to these, and their importance rises in this stage of the economy of grace above all other nations, and the view is held that the paramount duty of the church to-day is to pray and labor for the saving of the Jews. But are the Jews still a people nearer to God and dearer to him in his covenant than all other peoples? Once more favored than the Gentiles, is it their destiny to be again more highly honored? When the Gentiles, as a class, were outside the covenant, prophecies ran that they should be gathered in to an equal place with the Jews. When the Jews, by rejecting their Messiah, were cast out, prophecy declared that they should be brought back to faith and allegiance. But do we read that it is to anything else than a place with believing Gentiles under the one ancient and eternal covenant? Are the promises of their recovery any more particular or rich than those under the old dispensation which foretell the conversion of the isles of the sea? No, it is to equal privi-

leges with the Gentiles as people of God, and not to their former theocratic conditions and superior advantages that they are to be restored. The tropes employed by the prophets and drawn from the symbolism of the existing economy only point to evangelical blessings and privileges for the Gentiles; and this is all Paul affirms of the Jews in their recovery. The middle wall once broken down is not to be re-erected at the outburst of the millennium. We Gentiles have to-day every privilege the Jews ever had. Nor will they have hereafter any station or honor denied as such to us. The end for which the Jew was promoted to special privilege has been accomplished. His importance in the future lies in the fact that having been cast out for rejecting Christ he is to be brought back after the nations have been evangelized, in order that all may be saved.

To find a warrant for the prominence he assigns the Jews in the kingdom of the future, our author is compelled to take as applying to the natural seed of Abraham that great wealth of prophecies in the Old Testament which are generally held to apply to the enlargement and prosperity of the church as the spiritual Israel. Gleaning through the ancient Scriptures, he throws all prophecies of special mercy to Israel, couched in theocratic terms, into one conglomerate pile, and assumes that they all literally refer to the conversion of the Jews to Christ. Blessings upon the church resulting from the universal outpouring of the Spirit, because foretold in figures and symbols current in the old economy, are without scruple taken as applying literally and solely to the ancient stock of Israel. Prophecies of enlargement after return from the Babylonish captivity, not exhaustively fulfilled in the increase and triumphs of the remnant that returned to Canaan, are understood to point to a further return of the Hebrew race to their former land and the re-erection of a Jewish commonwealth in Palestine at some time yet future. But we claim that the Old Testament does not make any such plain statement of a Jewish apostasy resulting from their national rejection of Christ, with a subsequent conversion to their former covenant place, as would authorize us to apply the prophecies of Hosea and Ezekiel to a flourishing state populated by Jews restored to their land and their faith from their present dispersion throughout the earth and

the present infidelity of the great body of them. In fact, the Scripture does not warrant the expectation of a resettlement of Palestine by the Hebrew race, or the erection of his throne by our Lord at his return in Jerusalem. That David's greater Son shall receive an everlasting kingdom, and shall sit upon the throne and wield the sceptre of his father David, does not necessarily imply that that throne shall be literal and local, or that the sceptre shall be a Jewish one, waved over Jewish subjects residing amid the hills and valleys of modern Palestine. Such passages as Zech. xii. 10; Psa. xiv. 7; Jer. xxxi. 31-34; Isa. lix. 20; xxvii. 9, foretell their conversion after apostasy and their restoration to covenant privileges, but to nothing more. Hosea, after foretelling the complete destruction of the ten tribes, the exile of the people, and the desolation of the land, predicts four blessings in the remote future: (1), The immense multiplication of Israel as the sands of the sea. (2), Their return to God and enjoyment of his favor. (3), Union with Judah under King David, the lawful prince of David's line. (4), Their return thus united from the land of their captivity. Now it is conceded that these predictions of blessings were partially fulfilled and in a literal way before Christ. But we do not find what corresponds particularly and directly to the terms of these predictions. The entire body of Israel was not united to Judah or converted to God, nor did all of the captivity return. Zerubbabel was not king. There was no multitude like the sand of the sea and no such possession of the favor of God as proved permanent. The full realization of this and similar prophecies, not being found before the coming of Christ, must be sought since his coming. Now the literalist looks for this fulfilment in the lineal descendants of Abraham. These are to be converted to God, become once more his people, and become as numerous as the stars of heaven and the sand which is by the seashore. Christ, the theocratic king, must reign from an earthly throne. The prediction is a national one. We hold, however, that the blessings foretold are those to come upon the spiritual seed who inherit by a spiritual succession the privileges of Israel. The people of God under the new as well as the old dispensation are called Israel. They who are of faith, Paul argues with energy, are Abraham's seed. Believers to-day, not by a figure of



speech, but by a regular succession, are Israel. Over and over by the most abundant and explicit testimony the New Testament affirms this doctrine. These very predictions of Hosea are applied by two apostles to believing Gentiles. (Rom. ix. 25, 26; 1 Peter ii. 9, 10.) Canaan derives its significance from being the seat of God's worship. There was the temple where God's special presence was manifested. There were the priesthood, the sacrifices and the altar. To be expelled from this land was to be expelled from the presence and constituted worship of God. To be restored to it was to be restored to his favor. Since with the passing away of type and ceremonial all worship is now spiritual and unrestricted as to locality, every land is now become a Canaan to God's worshipping children. The lineal descendents of the patriarchs have now but little part in these blessings. At this time they are as truly aliens as ever the Gentiles were. But the fulfilment of these gracious promises does not for that reason tarry, nor are the blessings held in abeyance. There is no New Testament passage that authorizes the expectation that these striking figures are to be understood literally, or that affirms a future migration of the twelve tribes to Palestine. Paul in the eleventh chapter of Romans, which gives us our highest and ultimate knowledge of the purposes of God as to this ancient and honorable people, makes no such intimation. There may be such a reoccupancy of the land in the future, but if so, it falls outside the pale of clearly uttered prophecy. Yet Dr. Charles, in the singleness with which he centres his gaze upon the literal Israel, scarcely recognizes, if he alludes to it at all, that the church is the Israel contemplated in the prophetic outlook, and that Christians are the people "which are called by my name."

We have heretofore stated that, in magnifying the present need for the personal and visible return of our Lord, premillenarians seem to underrate the dispensation of the Spirit, whom our ascended Lord has left as his adequate representative in applying his work, in comparison with the more splendid work of world-wide conversion that is to mark, as they think, the reappearance of our Lord. We do not look upon his return as a means of gathering in the souls of the elect from a sinful world to a life of obedience, but as a coming into the midst of his completed church



at the end of the work of ingathering. Not only do we put highest honor, but all honor, on the Spirit as the efficient agent in gathering into one, throughout the world, the elect of our God. In true yearning for his coming, whether in spiritual grace, in millennial power, or in triumphs of final victory at the last crowning day, we do most heartily join. But in the sense of longing for a visible return as the great agency in the conversion of the elect, for want of which Zion now languishes and gropes in darkness, we cannot join, because we do not read that Christ has either authorized such an expectation, or constituted such a plan of gracious procedure. Nor do we cry out for the conversion of the Jews as the next step in the on-hastening of the decrees to their consummation. We would magnify the ingathering of the Gentiles as being a matter of as great moment, as precious in its results, and as universal and extensive in its scope, as the ingathering of the Jews; and as the former is, in the order of God's plan, to occur first, there, the great heathen world, without neglecting the Jews meanwhile, is the great objective point of our present missionary obligation and the designated sphere of our evangelistic activity. Without neglecting the seed of Jacob, let us labor for the ingathering of the Gentiles.

Dr. Charles thinks that this dispensation is drawing to a close. Many others similarly read the signs of the times. They see marks of the great apostasy on every hand. So some have thought in every century and decade since our Lord ascended to the skies. We cannot but believe, however, that this dispensation is yet in its infancy, and that its past exhibitions of grace and power are but a foretaste of the mighty fruitage that is to be realized in the millenniums which stretch out before us. It casts a reflection on the seriousness of missions to claim that the word has now been preached in the earth in any such sense as the Scriptures tell us that it must be before our Lord's personal return. We cannot clear our skirts of further concern for the Gentiles while directing henceforth our chief thought to the stock of Israel, as though its impenitency were now the chief remaining hindrance to our Lord's return. A recent copy of *The Missionary* enumerates some regions on our globe in which the gospel is not preached at all, and whose heathenism is unrelieved and utter, and in which countries

there is an aggregate population of 140,000,000 souls. That same journal tells us that, in addition to this, there are 1,400 cities in China alone without missionaries, with an estimated population of 100,000,000, and that there are fully a million unevangelized villages in that kingdom. Yet Dr. Charles, on page 364, counts China, Japan, and the states along the Andes as sufficiently evangelized to come within the description of being preached to for a witness. With such an overwhelming preponderance of the earth's population yet heathen, we cannot feel that the times are ripe for the return of our Lord and King. His throne must still be in the heavens, and his mediatorial work engage his gracious activity. There is yet a wondrous mission for the Spirit in the earth, that shall surpass in magnitude and splendor all his mighty achievements thus far performed, and in its gracious blessing upon heart and society will fully equal aught that would flow from the presence of our returned Lord. No mightier change will mark the dawning of the millennium than that which is compassed in the regeneration and sanctification of the soul; and no joys shall the enraptured saints share in the kingdom of glory that are not the direct result of that work of the Holy Spirit by which he ministers to-day in the hearts of the chosen.

Writers like Dr. Charles, while not "higher critics," are yet "conjectural critics." They proceed by a system of guessing. But we doubt if guess work in the interpretation of the word of God is profitable. His guess that Mormonism is one of the frog-like beasts of the Apocalypse looks to a single country of the globe, remote from France, to a remote territory in that land, to a wave that relatively to other gigantic evils has affected the world at large and the progress of the church but little, and that in a half-century has spent its force, and overlooks the far grosser immorality of the same class that to-day abounds, and has for centuries abounded, all over the Christian and Mohammedan world. What is Salt Lake City to compare with Paris, or a score of other cities, for licentiousness? Then it is a fair question if the course of events in France has been any more momentous or intimately connected with the maintenance or degradation of the papacy than that in other countries in this and other centuries. It may also be questioned whether it is likely that prophecy is more inti-

mately concerned with the progress of affairs in Europe than with those in Asia, Africa and America in the past and the coming centuries. It may be questioned further whether the papacy has been so staggered and sunken by the convulsions of the past one hundred years in Europe as to weaken its influence and destroy its power to deceive, in any such degree as is here represented, and as forebodes its immediate downfall. Probing out hints, a year is fixed for our Lord's return. Is there not danger of again giving ground for the ancient cavil: "Where is the promise of his coming," and of thus bringing prophecy itself into contempt? Again, is there not danger of imputing to those who do not so understand the word as to think that the end of all things is at hand, a lack of interest in our Lord's kingdom, and slacker zeal for his glory among men? A recent circular which summoned the chieftains of the premillennial faith to a conference for study and prayer, and we may believe for propagandism, at Toccoa, Ga., runs: "We who love and look for his appearing and kingdom do unite in calling a conference," etc. While we admire and love these signers as brethren, zealous for the Master, and faithful in his work, we may rightly ask if in assuming to style themselves, as a party designation, those who love and look for his appearing and kingdom, there is not an intimation that their postmillennial brethren are behind them in love for the Master, and zeal for his kingdom, and as having fewer hopes centered in the blessed day of his return. If such be the fruitage of this doctrine in the hearts of its earnest advocates, may we not question whether this lively expectation is so powerful a promoter of holiness and piety as it is held by them to be. We believe that the consummation of the believer's blessedness will not be realized till our triumphant Lord and King shall come again, raise us up in holiness, and openly acknowledge us in the day of final judgment, and take us to be ever with him in his consummated kingdom. All our hopes rest in that wondrous appearance and kingdom. To render these hopes ardent, and this fond anticipation a stimulus to holy activity, we do not feel that there is any need of a reconstruction of the eschatology of the Scriptures and of the Westminster Standards.

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