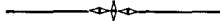


commonly the titles and attributes of the one are imparted to the other.

"All," saith St. Paul, "are not Israel who are of Israel," nor is he a Jew that is one outwardly ; yet in regard to the conjunction of the rest with the faithful Israelites, because of external consent in the same profession, and conspiring in the same services, all the congregation of Israel is styled "a holy nation," "a peculiar people."

So, likewise, do the Apostles speak to all members of the Church as the elect and holy persons, unto whom all the privileges of Christianity do belong ; although really hypocrites and bad men do not belong to the Church, nor are concerned in its unity, as St. Austin doth often teach.



ART. II.—"THE LIFE OF THE WORLD TO COME."

THE familiar confession, so often made in our modern congregations, "*I look for the resurrection of the dead, and the LIFE OF THE WORLD TO COME,*" has been avowed, though not always in those words, by the very noblest saints in bygone ages. "The elders," in a long course of centuries, "all died in faith," not having received *the promise*;¹ and when we study their biographies (many of them inspired), in order to ascertain the object to which they were looking on, we have strong ground for concluding that they expected *a perfectly recovered human existence on man's earth renewed.*

That expectation, if it *was* the end which they foresaw, would be in accordance with human nature's deepest needs. Amidst the groanings, the disappointments, the perplexities of this revolving globe, nothing could be more reasonably attractive to men or women intelligently pious than the prospect of vigorous health of body, mind, and spirit, with surroundings exactly adapted to gratify it, in the visible presence of the Redeemer.

And the conduct of those ancient worthies justifies the inference that the future before their mind's eye corresponded accurately to the truest longings of man ; because their whole being was unmistakably stirred, purified, and refreshed by it. In times of tribulation or of wealth they patiently wrought righteousness ; they waxed valiant in fight, and out of weakness were made strong, through their faith in a resurrection to "a better country."

Nevertheless, the very future which appears to have so constantly cheered and improved those former generations is not the usual object of expectation with large numbers of godly folk in the present day. The ancient hope has vanished from very many hearts. The complaint of Dr. Chalmers, about

¹ Heb. xi. 39.

half a century ago, that most professing Christians anticipated "a being transported to some abode of dimness and of mystery, so remote from human experience as to be beyond all human comprehension,"¹ is not inapplicable to myriads who call themselves disciples of the Lord Jesus now. Even readers of the CHURCHMAN, familiar with canticles in our Liturgy which echo the ancient aspirations of the godly, may require a vindication of the doctrine that "the life of the world to come" will consist, at least partly, in a happy restoration to man's original home. I therefore submit, for calm consideration, a series of references to the recognised "Rule of Faith," which may aid a devout inquiry as to the real meaning of "the promise" to which multitudes now at rest in Hades, when "instantly serving God day and night" during their earthly pilgrimage, hoped to come.²

In order to exhibit distinctly the gradual expanding of the Bible's teaching on this topic, I have arranged most of the following twelve paragraphs in chronological order:

1. The very earliest whisper of the Gospel (in Gen. iii. 15), that the seed of the woman shall bruise the serpent's head, may be understood to imply a complete uplifting of the curse which followed sin *from the terrestrial scenes* which Satan's subtlety had blighted. Apostles seem to have drawn this inference from it when they wrote to fellow-believers, "For this purpose was the Son of God manifested, that He might *destroy* the works of the devil."³ The God of Peace shall *bruise* Satan under your feet shortly.⁴

2. Eighteen centuries later ABRAHAM was more plainly taught that he and "the Israel of God"⁵ would re-inhabit the earth. The Lord said to him (as to its metropolitan portion), "To thee and to thy seed will I give this land;"⁶ and that remarkable promise is explained by St. Paul to mean, not only that Abraham would himself be "the heir of the world,"⁷ but that there were included in his "seed," as co-inheritors with him, all, whether Hebrews or Gentiles, who should be at any time partakers of his faith.⁸

3. After another eight hundred years there came the further revelation to DAVID that the long-expected Saviour, as "*his* son, shall have an earthly throne which will be everlasting."⁹

¹ Chalmers' "Astronomical Discourses."

² Acts xxvi. 7.

³ 1 John iii. 8.

⁴ Romans xvi. 20.

⁵ Gal. vi. 16.

⁶ Gen. xiii. 14-16.

⁷ Romans iv. 13-16.

⁸ Gal. iii. 29. Abraham's purchase of a tomb, *within the sacred limits*, is suggestive that he expected hereafter to *possess* the Holy Land, though he had never, until he died, been more than a sojourner on it. For a fuller argument as to the union of believing Jews and believing Gentiles in "the Israel of God," see my article in THE CHURCHMAN, of February, 1887, pp. 243, 244.

⁹ 2 Sam. vii. 13.

Accordingly, "the sweet Psalmist" of Messiah's people repeatedly taught the true Israelites to sing of a coming time, when they, under the promised King of Israel, shall have a ceaseless dominion from sea to sea. "Yet have I set My king upon My holy hill of Zion." "The expectation of the poor [humble-minded] shall not perish." "The Lord is King for ever and ever." "The heathen are perished out of His land." "The righteous shall dwell therein for ever."¹

4. Two hundred and fifty years later ISAIAH foresaw the human yet superhuman King as supreme over the earth everywhere happy. "The sure mercies of David"² (interpreted by St. Paul as the blessings which Messiah's resurrection secures³) were by him once more promised for all believers, who shall awake from their graves to enjoy world-wide peace, world-wide holiness, and world-wide fertility. "Jehovah shall swallow up death in victory." "The rebuke of His people shall He take away from off *all the earth*;" "for the Lord hath spoken it."⁴

5. EZEKIEL'S prophecies are unquestionably "hard to be understood." But, amidst the sacred haze which surrounds them, are distinct indications that they relate to marvellous blessedness in store for the Lord's people *on this earth*. It is "the land of *Israel*" to which the prophet is carried in vision. It is "the Prince of the house of David," whose dignity, on man's home, he foresees. And the last verse of his book reiterates an utterance, originally heard at the consecration of Solomon's temple, *as to a definite spot on our globe*, "The name of the Lord shall be there."⁵

6. DANIEL, who, much about the same time, had "visions of his head upon his bed"—though he foresaw that a succession of Gentile monarchies would, for a time, disinherit the Davidic dynasty—could also foretell "Messiah, the Prince;" and a time, after an awakening of many that sleep in the dust of the earth, when not only dominion shall be given to "the Son of

¹ Psalms ii. 6, ix. 18, x. 16, xxxvii. 29. See also Psalm lxxii. 8-17. Dean Stanley could not but observe, concerning David's psalms, that "they have swept the mind of the Jewish nation onward towards that mighty destiny that awaited it."—"History of the Jewish Church," ii. 130.

² Isaiah lv. 3.

³ Acts xiii. 34.

⁴ See Isa. xxv. 8, vi. 3. Compare the prediction of the whole earth "full of His glory" with St. John's comment (John xii. 41), "Esaias saw His [Jesus Christ's] glory, and spake of Him." See also, among many *terrestrial* promises, by the same Old Testament prophet, Isaiah xi. 9, "The earth shall be full of the knowledge of Jehovah;" lx. 21, "Thy people also shall be all righteous, they shall inherit the land for ever;" lxxvi. 23, "It shall come to pass that from one new moon to another . . . shall all flesh come to worship before Me, saith the Lord."

⁵ Ezek. xl. 3, xxxvii. 25, xlvi. 35, compared with 1 Kings viii. 29.

Man," but when he, the captive prophet, shall, as one of Messiah's people, "stand" in his lot of the promised land, and when "the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."¹

7. That "good time coming" on the earth was never lost sight of by true worshippers in the second temple at Jerusalem.²

The latest psalms, which were composed or collected in the days of Ezra, still pointed on to the uprising of a Divine yet visible monarch, under whom the true Israel shall be thoroughly redeemed; the soil shall be universally productive; the sea-waves shall twinkle with gladness; and all the trees of the wood shall rejoice *before* the Lord, because of a world ruled by Him in righteousness.³ The learned and devout Christopher Wordsworth explains the close of Psalm civ. as "a prospective view of that future sabbath when, by the removal of evil men from communion with the good, God will be enabled to look on His works as He did on the first sabbath, before the Tempter had marred them, and see "everything very good." So also the eloquent Bishop of Derry remarks (as to the quotation from Psalm xcvi. 7 in Hebrews i. 6: "When He shall have brought again the First-begotten into the world, He saith, and let all the angels of God worship Him"): "*The reference here is not exactly to Christmas, but to a future time—to a second ushering of the Messiah into a renovated universe.*"⁴

8. When, at length, the sufferings of the long-expected Messiah had been victoriously endured, New Testament Apostles and Prophets confirmed, by fresh brilliancy of prediction, the ancient expectation of this *earthly glory* which, in due time, would follow Messiah's woe. The writer of the Epistle to the Hebrews, for instance, whilst acknowledging that an Old Testament prophet's anticipation, in the eighth Psalm, has been only partially fulfilled, exults in the heavenly enthronement of JESUS the Son of God, as a pledge of the complete triumph over evil on man's earth; when He, as Son of Man, shall be supreme. "We see *not yet*," is the substance of this portion of the epistle (Heb. ii. 5-9), "ALL things put

¹ Compare Daniel vii. 13, 14, 27, and ix. 25, with xii. 2-13.

² I ought not altogether to omit from the series of Scriptures, which suggest the earthly glory of the saints' future home, the exquisite stories of Simeon and Anna (Luke ii. 25-38), "waiting for the consolation of Israel;" "looking for Redemption *in Jerusalem*," yet content to die peacefully, after seeing the *Infant CHRIST*, because assured of His day of glory in the time to come.

³ Psalm xcvi. 3, 7-9.

⁴ Bishop Alexander's "Bampton Lectures on the Witness of the Psalms to Christ and Christianity," p. 283.

under Him, but, by the eye of faith, we see Him crowned with glory as an earnest of the time when under Him shall be set sheep and oxen; the beasts of the field, the fowl of the air, and the fish of the sea, with every other work of God's hand, so that nothing shall be left which shall not be put under Him."¹

9. ST. PAUL, in like manner, has a *fourth* note, in his grand gospel, beyond the *three* with which some modern evangelists content themselves. He announces not merely *justification*, by God's grace,² through faith in Christ's blood; *sanctification* by "the law of the Spirit of life in Christ Jesus;"³ the *redemption of believers' bodies* at Christ's reappearing, in proof of their full adoption into the family of God⁴—but also a *sharing of all creation* around the raised saints, in their deliverance from the bondage of corruption into glorious liberty.⁵

10. ST. PETER'S forecast of the same earthly future is connected, as are several other prophetic Scriptures, with terrible judgments on Christ's foes, which shall precede the tranquil occupation of man's proper home by Himself and His saints. The Apostle foretells (without stating the extent of the world's surface which will be reached by it, or the precise position it will occupy in the series of calamities which will occur immediately before the everlasting age), a terrific *deluge of fire*; as effectively destructive as was the awful *flood of water* by which the earth of the Antediluvians was "destroyed;" but not an annihilator of the globe, any more than was that watery overflow, for he immediately adds: "*Nevertheless*," we, according to

¹ Dr. McNeile, the late Dean of Ripon, remarked ("Bloomsbury Lectures for 1849," p. 93) on Heb. ii, 5: "His words signify, literally, the habitable earth that is to be, τὴν οἰκουμένην τὴν μέλλουσαν; and the thing intended is the state to which it is the revealed will of God to bring this earth as man's dwelling-place at His own appointed time; that is, at the Second Advent of Jesus Christ."

Canon Westcott, in his "Christus Consummator," calls this quotation from the Psalter a description of "the destiny, the position, the hope of man."

² Rom. iii. 24, 25.

³ Rom. viii. 2.

⁴ Rom. viii. 23.

⁵ See Romans viii. 21. Note also that St. Paul's prophecy of the Resurrection of the Saints, in 1 Cor. xv. 23-28, is connected with the fulfilment of the eighth Psalm, in the universal dominion of the Second Man, the Lord from heaven. The *supposed spirituality* which shrinks from matter, as if it were, of necessity, defiling, is infinitely spurious. True meditation on matter discovers *divine magnificence* in the prospect of man's renovated Home. "O Jehovah, our Lord," exclaims an inspired Psalmist, "how excellent is Thy name in all the earth." "It is not without significance that St. Paul, in what is, perhaps, the solitary reference in his writings to this book (Ecclesiastes) uses the word which the LXX. employs here, when he affirms that 'the creature was made subject to *vanity*,' and seeks to place that fact in its right relation to the future Restitution of the Universe."—Dean Plumtre on Eccles. i. 2.

His promise, look for new heavens and a new earth, wherein dwelleth righteousness.¹

11. ST. JOHN, when reporting the final prophecy, which God gave unto Jesus Christ, "to show unto His servants things which must shortly come to pass;" amidst many predictions, which have given rise to widely-varying interpretations, is quite distinct as to the possession hereafter of man's globe by man's Redeemer and His "peculiar people." The seventh angel sounded, and "there followed great voices in heaven, and they said: The kingdom of the world is become the kingdom of our Lord and of His Christ: and He shall reign for ever and ever." "I heard, as it were, the voice of a great multitude, and as the voice of many nations, and as the voice of many thunders, saying, Hallelujah, for the Lord, our God, the Almighty, reigneth. Let us rejoice and be exceedingly glad, and let us give glory to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."²

12. But on some accounts more conspicuous than all other inspired predictions (which have reached us only through men of like passions with ourselves) are the prophecies which fell directly from the lips of *Christ Himself*, when He was visible on the earth: and how frequent, in the days of His flesh, are His distinct references to the glorious recovery hereafter of the very globe which the sin of the first Adam ruined. He bade His disciples pray to the Heavenly Father, "Thy will be done *on the earth*, as it is in heaven." Among His "beatitudes" (or descriptions of the happiness prepared for His true disciples in His future kingdom), He said, "Blessed are the meek, for they *shall inherit the earth*." He reminded profane worshippers in the temple at Jerusalem that God's house there shall one day be "a house of prayer *for all nations*." He solemnly forewarned His hearers that hardened triflers with truth shall be forgiven "neither in this world, *neither in the world to come*."³ And in His parable of the tares when He had described the world as the Son of Man's field—foretelling that the angels shall at the judgment-day weed out of it all which do iniquity—He also foretold that *that cleared field of Christ* shall ever afterwards be the scene of undisturbed dominion for true Christians. "Then shall the righteous shine forth as the sun in the kingdom of their Father."⁵

¹ 2 Peter iii. 5-7, 12, 13.

² Revelation xi. 15, xix. 7 (Revised Version). The Bishop of Ossory (Sermon on Psalm civ. 33-35), when comparing with the close of that Psalm the last of these two quotations from the Revelation, says of the Doxology heard by St. John, "It sounds like the Hallelujah Chorus of the new heavens and the new earth, welcoming their Creator and Redeemer."

³ St. Mark xi. 17. ⁴ St. Matthew xii. 22. ⁵ *Ibid.*, xiii. 38-43.

Doubtless the earth renewed will not be the only portion of the universe to which the Redeemer will admit His people, but it will be the portion on which the wondrous change, wrought by His great humiliation, will be specially manifest. Therefore His loyal subjects should long for the time when, on the very scene of His soul's travail, He shall rejoice with them in the final banishment of all evil.

It is true that certain topics which may be connected with these clear predictions of the life on the habitable earth to come, are either very mysterious, or open out a field for contemplation of infinite extent. That remarkable title of the glorified saints, "the royal priesthood," *may* imply that there will be human subjects of these "kings and priests." The thought of these human subjects multiplying through thousands of generations, *may* suggest that the earth, after a time, must be overstocked with population. Moreover, students of science may anticipate that, unless there shall be the interference of a direct miracle, the physical tendencies of our planet must ultimately issue in its destruction. But all such difficulties are met by St. Peter's "*Nevertheless we, according to His promise, wait for the new earth.*" The remote morrow shall take heed of the things of itself. And, meanwhile, such Scriptures as Col. i. 19, 20;¹ Phil. ii. 10; Ephes. i. 23 (if they may be interpreted as foretelling the gradual preparation of distant planets and stars for the residence of a human population), provide a boundlessly magnificent reply to the thoughtful question of Anselm, *Cur Deus Homo?*—*Why did God become man?*²

But when we consider how numerous, in book after book of the Holy Bible, have been the plain prophecies as to a glorious future in the world to come; when we remember how constantly the saints of olden days were stimulated and refreshed

¹ See Bishop Ellicott's meditation on this text in his "Destiny of the Creature." See also, in the "Speaker's Commentary," a very suggestive note on 1 Cor. vi. 10, by Canon Evans, the Professor of Greek in Durham University, which closes with a remarkable quotation from a homily of Chrysostom's, and an earlier part of which contains these pregnant sentences: "The mystical Canaan which was promised to Abraham and his spiritual seed . . . is in fact the *cosmos* (Rom. iv. 13), the glorified and transfigured world of the future. This twin world of heaven and of earth . . . comprising probably the . . . gradually subjugated world, when in the heavenly places, the saints shall inherit, *i.e.*, shall 'hold in lots' . . . in proportion to their faithful service in this life . . . then shall 'the Kingdom of the Heavens' become the actual possession of the manifested sons of God."

² In this connection the famous debate between Whewell in his "Plurality of Worlds," and Brewster, in his "More Worlds than One," etc., is very interesting: although the predictions of Revelation are needed, to supplement the reasonings of Philosophy.

by looking on to that age;¹ when we recollect how accurately it is adapted to stimulate the truest yearnings of the human heart; and when we reflect that some of the very canticles, in which Old Testament worthies and early Christians expressed their hope in that good time coming, have been embalmed in our Reformed Liturgy²—intense surprise may be awakened by the undeniable fact that later generations have, to a large extent, let slip from them the very future which, to earlier believers, was an object of eager desire.

Was it the spurious representation of Christ, by His so-called Vicar, the Pope, which, in the mediæval times, withdrew attention from the true Messiah and His coming kingdom?³ Or did popular ideas about the torments of Purgatory lead some advocates of the priceless truth that full pardon for sin is obtainable freely by those who die in the Lord, into an exaggerated account of the present happiness of departed believers; as if they were already in possession of "the glory," only to be bestowed at the resurrection of the just, in the day of Christ's reappearing?

Not improbably an unwise manner of vindicating the precious Gospel (that those who sleep in Jesus "are in joy and felicity") encouraged the composition of the familiar couplet:

There is a land of pure delight,
Where saints immortal reign.⁴

¹ It is well to remember that whilst the Article in the Nicene Creed (or rather, in that portion of it which was added at the Council of Constantinople) may be literally translated, "I believe in *the life of the age to come*," ζῶην τοῦ μέλλοντος αἰῶνος, the reference is evident to such Scriptures as Heb. ii. 5, where the language may be as literally translated, "Not unto angels did He subject *the inhabited earth to come*," τὴν οἰκουμένην τὴν μέλλουσαν. See margin of Revised Version. The same expression is used, Heb. i. 6, with reference to the scene of Christ's second appearing. See there also Revised Version.

² I have endeavoured to prove this in a small pamphlet (Hatchards, 1883), entitled "Isaiah's Vision of the World to Come, considered as the Basis of the *Te Deum* and other Hopeful Songs of the Prayer-book."

³ John Henry Newman, in one of his sermons in St. Mary's, Oxford, wrote a few sentences, which (though he may have included them in his recantation, when he became a Romanist) may still repay the attention of Anglican Churchmen. He compared the yearning in *the Middle Ages* for a visible representative of Christ (in the Pope) to the reprehensible wish of the Israelites, in the days of Samuel, to anticipate the promised appearance of Messiah, by making to themselves a king. See the "Sermon for the Tuesday in Whitsun-week," vol. ii., p. 251. *Did their gazing at the counterfeit Lord induce a forgetfulness of the real Priest on His coming throne?*

⁴ Of course Dr. Watts, the author of this hymn, may have intended "There is a land" to mean "There is, *in God's purpose*, a land." But, as his language is commonly understood as if the saints had already put on immortality, and were already reigning, it contrasts very strikingly with St. Paul's language in 1 Cor. xv. 52-54, "The trumpet shall sound, and

Or the well-known commencement of another hymn,

Come, let us join our friends *above*
Who have obtained *the prize*.¹

But, whatever may have been the origin of such spiritual songs, which differ so widely from the ancient doxologies of the saints, it should be steadily borne in mind that *the ancient doctrine about the world to come was never wholly lost*; and that in recent years, with increased facilities for Bible study, the "blessed hope" of believers in the former ages (that the righteous shall inherit the earth) has signally revived.

Even in mediæval times, when the darkness of Romanism was nearly at its thickest, there were thoughtful souls who waited eagerly for a refreshing future on man's world restored. The Latin hymn of Bernard of Cluny (so well known through Dr. Neale's translation, "Jerusalem the Golden") was not intended (by its author) to describe a city already built. It is misunderstood if those who use it suppose that

They stand, those halls of Sion,
All jubilant with song,

is an account of things *existing*, but unseen. When Bernard wrote it, in the twelfth century, he was fixing the eye of hope on "the good time coming" which prophecy reveals. And as the earlier St. Bernard (of Clairvaux) sang of Christ Himself:

Jesu, the very thought of Thee,
With sweetness fills the breast,

so did this Bernard sing of the home which Christ will bestow on His "good and faithful" servants *at His coming*.²

The expectation of more recent divines has corresponded just as closely with that which seems to have cheered the hearts of the patriarchs Abraham and David; of the prophets Isaiah and Daniel; of the apostles Paul, and Peter, and John. To name only a few out of numerous modern examples, and those few beloved brethren in the Lord who now rest from their labours, the robust intellect of Thomas Chalmers,³ the

the dead shall be raised. When this mortal *shall have put on* immortality, *then* shall be brought to pass the saying which is written."

¹ St. Paul, on the contrary, says: "Not as though I had already attained . . . I press toward the mark for the prize . . . we *look for* the Saviour, the Lord Jesus Christ, Who *shall change*," etc. (Phil. iii. 12, 14, 21).

² The poet's own account of his work, which originally consisted of 3,000 Latin lines, and was called "De Contemptu Mundi," is as follows: "The *subject* of the author is the Advent of Christ to Judgment; the *joys of the saints*; the pains of the reprobate. His *intention*, to persuade to contempt of the world. The *use*, to despise the things of the world, to seek the things which be God's."

³ "By the convulsions of the last day . . . may the earth again become without form, or void, but without one particle of its substance

powerful eloquence of Hugh McNeile,¹ the subtle reasoning of Professor Birks,² and the scholarly diligence of Dean Alford,³ were exerted alike to fix attention on the same attractive goal. They all looked forward to the reigning of Christ and His people, for at least a period, on a scene as veritably earthly as that on which man originally failed. Their feelings and their wishes, when they thought of the second advent of the great Redeemer, very nearly, if not quite, resembled those of Cowper when he addressed to Christ Jesus the glowing lines :

Come Then, and, added to Thy many crowns
Receive yet one, the crown of all the earth,
Thou Who alone art worthy ! It was Thine
By ancient covenant, ere nature's birth ;
And Thou hast made it Thine, by purchase since,
And overpaid its value with Thy blood.
Thy saints proclaim Thee King, and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.

Some Bible students in the present day are, I am aware, not *thoroughly* inclined to the conclusion so frequently reached by prayerful searchers of the Bible in previous generations. Here and there Christian men, as pre-eminent for devoutness as for ability, prefer to leave their decision on this point unsettled, or at least undeclared.⁴ And I have ventured to submit a

going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise a new materialism and the world peopled as before, with the varieties of material loveliness."—Dr. Chalmers's "Astronomical Discourses."

¹ See the lecture which he delivered at Liverpool, in 1851, to thousands of hearers, crowding the Royal Amphitheatre, on "The World as it shall be ; or, the good time that's coming."

² See repeated statements in his numerous works on prophecy, or on Biblical criticism.

³ In his prolegomena and commentary on the Revelation, he says, "On one point I have ventured to speak strongly . . . I mean the necessity for accepting literally the first Resurrection and the Millennial reign." "Those who lived next to the Apostles, and the whole Church for 300 years, understood them [the words of Rev. xx. 4-6] in the plain, literal sense."

Alford's own verses are quite as enthusiastic as the poetry of Cowper, which I suppose he would have endorsed. See (in his beautiful hymn, "Ten thousand times ten thousand")

What rush of Hallelujahs
Fills all the earth and sky.

O day for which Creation
And all its tribes were made ;
O joy, for all its former woes
A thousand fold repaid.

⁴ Professor Milligan, conspicuous for intellectual power and brotherly-kindness, has written in the Preface to his "Baird Lectures on the Revelation" (a book which *must* be highly appreciated, even by those

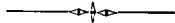
line of argument in proof of what I have reckoned to be the ancient conclusion, without any wish to be unduly positive, but with the humble intention of weighing, gratefully as well as carefully, any thoughtful reasoning which may be rendered in reply. The best searchers after truth now see only "in a mirror darkly." To dogmatize on a mysterious topic would be as far from my purpose as it would be unbecoming.

But let none of us forget that our Bible was intended to awaken a *definite* expectation;¹ that the correct hope in Christ, whatsoever be its real nature, is a hope which invariably purifies;² and that when *the end* for which Christ Jesus has apprehended us³ shall at length arrive, the enriched receivers of it will have a heartfelt conviction that in the Book, written long before for their learning, it had been *already foreshadowed*.

If, like the Queen of Sheba, when she *knew* the courts of the monarch whom she had diligently sought for, they shall rapturously own to Christ Jesus, visible in His Kingdom, "the half was not told," "Thy wisdom and prosperity exceedeth the fame," will they not also have occasion to say, with one of old who beheld (1 Kings viii. 56) a completed type of Christ's Church in glory, "Blessed be the Lord, Who has given rest to His people *There hath not failed one word* of all His *good promise*?"

DAVID DALE STEWART.

COULSDON RECTORY, near CATERHAM
4th November, 1887.



ART. III.—THE SAIDA DISCOVERIES.

A NUMBER of splendid marble sarcophagi have just been deposited in the Imperial Museum at Constantinople. These were brought to light in some rock-cut tombs lately discovered in Saida, and are likely to prove of considerable value to Biblical students and savants of Oriental literature. The present *find* reminds us of the celebrated discovery of royal mummies in a desecrated tomb at Western Thebes, made in 1881; while the Phœnician inscription on a royal sar-

who cannot *always* assent to its arguments), "It appears to be the lesson of Scripture that the glory of her (the Church's) hope shall be associated with that manifestation of her Lord, for which she waits and longs. *Amidst what scenes her glory shall be realized is a point of subordinate importance, and one which he has not attempted to discuss.*"

¹ Rom. xv. 4.

² 1 John iii. 3.

³ Phil. iii. 13.