

## "LOOKING FOR AND HASTING."

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THE last prayer of the New Testament, "*Come, Lord Jesus!*" ought to be the first prayer of every believer. It is the earnest outcry of a longing soul in direct response to that last Bible promise, "*Surely, I come quickly. Amen!*" It may be because it is the last promise, that so few have advanced to it as a spiritual claim. Amid the shadows of the dawn preceding the first advent of our Lord, there is no more cheering picture than that of Simeon, just and devout, waiting for the consolation of Israel; but, amid the gloom that overhangs the dawn of His second advent, there is no more disheartening spectacle than the apparent indifference of the Church to His promised coming.

In 2 Pet. iii: 12, occurs a deeply significant phrase, which has too long been hid beneath a wrong translation—"Looking for and hastening (not unto) the coming of the day of God." The apostle's prophesy in a preceding verse has already been fulfilled. There are scoffers, saying, "Where is the promise of His coming?" But how few, apparently, believe that "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

In the twelfth verse the apostle is inspired to represent the coming of the day of God as actually dependent upon believers, since they are directed to *look for* and *hasten it*. To look for the day is certainly a very simple, and plain command; yet, is not this command very generally disregarded by the Church at the present time? How many feel so much the exceeding sinfulness of sin, that they look for new heavens and a new earth, wherein dwelleth righteousness. We say to an earthly friend, whose coming we have anticipated with pleasure, "I have been looking for you every day." And shall we not daily look for our best Friend? Shall not our daily prayer henceforth be, "*Come, Lord Jesus!*"

We can not only look for the coming of the day, but we can hasten it. In the eleventh verse the apostle suggests that holy conversation and godliness are means by which the blessed day may be

brought nigh. Do we ever pause in the midst of our trifling and vain conversation, to think that we are actually retarding the coming of Jesus? Do we realize that every ungodly act or thought in which we indulge postpones the new heavens and the new earth? May we, by our holy conversation and godliness, so hasten the coming of the day of God, that, with our lamps filled and trimmed and burning, we may hear the midnight summons, "The Bridegroom cometh; go ye out to meet Him!"

## THE NEW NAME—THE LAMB.

BY THE EDITOR.

IN his expositions of the Epistles to the Seven Churches, Prof. Plumptre refers to a suggestion received from a friend, the Rev. W. Reid, of Edinburgh, as to the "new name" referred to in Rev. iii. 12: "*I will write upon him My new name.*" He says, Mr. Reid set himself to search "whether the Apocalypse itself contains any characteristic name or title that had not been used before, or applied to Christ, and found that Greek word *Ἀρνίον*, 'the Lamb,' is so used in not less than twenty-eight passages in this book, and not elsewhere." Whether this title, "the Lamb," is the "new name" or not, the author does not presume to decide; but he rightly says that, as used in the Revelation, it is most expressive of the present character and personality of Christ, since it "gathers up into itself the humiliation and the glory, the sacrifice and the exaltation, the meekness and the gentleness of Christ," thus becoming, in very deed, a "Name which is above every name."

This suggestion has struck us so forcibly, that we have followed it out somewhat; not in the way of attempting to discover what that "new name" is to be which shall be written on our foreheads if we overcome, even as "*holiness to the Lord*" was written on the frontlet of the High Priest. Perhaps that name is, as yet, a secret. It is "*My new name*;" His, of whom it is said in Rev. xix. 12, "*And He had a name written, that no man knew, but He Himself*" But we wish, apart from this suggestion, to make a short study on the word "Lamb," as used in the Apocalypse.



Now, what is especially striking in connection with this new name assigned to Christ is that it is the diminutive word for Lamb; and thus is even more expressive of meekness and humility than the word used in the other parts of the New Testament. At the same time, all the attributes and acts assigned to this Lamb of the Apocalypse are those of power and authority and majesty. Thus it would seem as though the lowliest name having been selected for Christ, in order to keep vividly and constantly before our minds His earthly humiliation and suffering; then that name is clothed with qualities of majesty and power utterly foreign to itself, in order to indicate the exaltation and glory into which He has been lifted by His resurrection and ascension. In order to bring out this fact distinctly, let us contrast the Lamb (*'Αμνος*) ordinarily used as the type of Christ, with this (*'Αρνίον*). For the sake of distinguishing the two for the ordinary reader, we shall designate the Lamb of the Apocalypse by writing in capital letters.

We notice, then, the following striking contrasts:

(1.) While the lamb ordinarily *is fed* by the shepherd (John xxi. 15), the Lamb of the Apocalypse *feeds* His people. "The Lamb which is in the midst of the throne *shall feed them*" (Rev. vii. 17).

(2.) While the lamb which typifies Christ in his humiliation *is led* to the slaughter, so meek and submissive is he, the Lamb now *leads* the blood-washed flock. "The Lamb that is in the midst of the throne shall feed them, and *shall lead them unto living fountains of waters*" (Rev. vii. 17).

(3.) While the paschal lamb, which symbolized Christ, was *eaten* at the feast, "Christ, our pass-over, is sacrificed for us; therefore let us keep the feast," etc. (1 Cor. v. 7). The Lamb now *presides* at the feast as the Host: "Blessed are they which are called unto the *marriage supper of the Lamb*" (Rev. xix. 9).

(4.) While, ordinarily, the lamb *follows* the shepherd (John x. 27), the Lamb of Revelation *is followed* by the redeemed: "These are they which *follow the Lamb whithersoever he goeth*" (Rev. xiv. 4).

(5.) While "the Lamb that taketh away the sin

of the world" is found upon the cross,—the altar of the world's redemption,—the Lamb that has taken away the sin of the world is found upon the throne: "*The Lamb that is in the midst of the throne*" (Rev. vii. 17); "The throne of God *and of the Lamb*" (Rev. xxii. 3).

(6.) While the distinguishing characteristic of Christ, the earthly Lamb, was *meekness*" (1 Peter ii. 23), to the conquering and reigning Lamb is ascribed that awful attribute, wrath: "*The wrath of the Lamb*" (Rev. vi. 16).

(7.) While as the sacrificial lamb Christ is despised and rejected, smitten and oppressed, and at last "*brought as a lamb to the slaughter*," as the conquering Lamb he is triumphant and victorious: "These shall make war with the Lamb, and *the Lamb shall overcome them*" (Rev. xvii. 14).

Certainly we may say, then, that this word, as thus used in the Apocalypse, expresses most aptly the present personality of Jesus Christ. For who is He? Not the Living One merely: "I am He that liveth, *and was dead*; and behold, I am alive forever more." What is His name? Not the "I am," merely, as He gave it to Moses, but He "*which is, and which was, and which is to come*." By having taken upon Himself our nature, He has, if we may say so, conjugated His existence in our human tenses, so that now He can say, *I was*, as well as *I am*. Having been "*obedient unto death, even the death of the cross*," He can use that strange word for a God to use—"I was dead." He can never outgrow his earthly life. On the throne, He is yet forever "the man Christ Jesus." As a tree gathers up into itself all the growths of former years, and makes them a part of its present substance, so Christ retains and lives in perpetual realization all His human and earthly life. And how beautifully is this all told in a single description of the Lamb: "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain!" "In the midst of the throne,"—in such exaltation as can only be given to a divine being, sharing with God his place of glory, "the throne of God and of the Lamb." "A Lamb as it had been slain,"—with death-marks upon Him such as could be borne only by a human being. And thus in highest glory shine out the marks of passion and humiliation; in the divine and exalted form on the



throne are seen the scars and signs of a perfected manhood. "O Lamb of God, that taketh away the sin of the world," Thou hast made us like Thyself, and one with Thyself, as "He that liveth and was dead," since we are "*dead with Christ*" and "*alive with Christ*" (Rom. vi. 8). May we be one with Thee that overcometh; then we shall share Thy throne also: "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). Then, too, shall we wear Thy new name in glory, as we are wearing Thine old and precious name in our humiliation now.

#### THE PROPHETIC CONFERENCE.

THE convention <sup>by the P. M. Soc.</sup> held in New York, October 30, 31, and November 1, for considering the great question of the pre-Millennial Advent of Christ, was, in every respect, a remarkable meeting. Those who projected the Conference were fairly astonished at the interest which it awakened. From the first day until the last, the attention and the attendance were unabated, the large church of Rev. Dr. Tyng, Jr., being completely filled with a congregation of eager listeners. The papers read had more of the character of theological lectures than of popular addresses. Elaborate, critical and almost wholly expository, ranging in length from one hour to nearly two, they yet commanded the closest attention; and though two, and in one case three, of the papers followed in a single session, the audience was not perceptibly thinned. It would not be possible, in our brief space, to give any idea of the addresses. They contained appeals, founded solely on Scripture, to Bible-students and lovers of the truth. As they will be published, it is earnestly desired that the arguments which they present may be carefully weighed and compared with God's Word. If they conflict with that Word, they ought to be rejected; if they accord with it, they ought to be received—for the doctrines discussed are most vital. They have to do with the question whether the Church shall be awake, and with girded loins and trimmed lamps watching daily for her Lord's return; or whether she may say, "My Lord delayeth his coming," for at least a thousand years, and fall into the indifference to that great

event which such a spirit inevitably begets. It was said again and again by the speakers, "If this be simply a matter of doctrine, and not of life, it matters very little which view you take of it." And it may be said concerning the whole aim and purpose of the Conference, by one who knows, that it was intended for practical results, and not for controversy, or for the display of theological gladiatorship. And, in this respect, as a question bearing on spiritual life and consecration, we hope for great good to come out of it. Indeed, it is evident that in this relation, it is to be looked upon as a result, rather than a cause.

The wide-spread and thoughtful interest on this subject made it evident that the Conference was an expression of a considerable popular conviction. And it becomes ministers of the Gospel to inquire diligently concerning this conviction—whether it be a movement of God's Spirit on the hearts of the people, or the spreading of a mere religious contagion. Those who planned the Convention hold strongly to the former view, and believe that facts warrant them in concluding that there is a deep, serious and irresistible awakening in the hearts of the people on this question which cannot be met by ridicule, but calls for prayer and serious study on the part of thoughtful pastors, to see whether these things be so.

We cannot undertake to give even a sketch of the proceedings; but a glance at the essayists' names, and a study of their papers, will indicate that at least some men of acknowledged learning are moving in this question. Two theological seminaries were represented by their professors—Drs. Cooper and Kellogg; and two professors in other spheres of learning—Dr. Duffield and Dr. Lummis—did noble service. The attendance of ministers, at first small, increased as the sessions went on, till, on the closing day, it was estimated at between two and three hundred.

Dr. Mackay, who came from England to attend the Conference, created great interest and enthusiasm by his powerful addresses. If any wish to repeat the groundless charge, that pre-Millennialism dampens missionary ardor, they should have listened to that thrilling missionary address of Dr. Mackay, delivered on the second evening of the Conference in Mr. Hepworth's Church. He took