

would stand forth as the prominent sign to the early church of the triumph of Jesus, and with this catastrophe had been associated by the Master himself his coming on the clouds of heaven. The latter, therefore, they expected on the footsteps of the former. Their expectation would be all the more impatient because Christ had given no measure of time, and had not kept the different events distinct in his prophecy. Under the conditions of all prophecy, "the various stages of the future history were felt and spoken of as so many phases of the whole, according to the suggestion of the moment" (36). It is not wonderful, therefore, that the Early Church, with an eagerness amounting sometimes to feverish excitement, gazed into the literal heavens for the visible Second Advent of the Messiah. Out of this rudimentary view the Christian mind was gradually led by the spirit of truth. The fourth gospel and the later Pauline epistles show that their authors at any rate had been liberated from Jewish and secular trammels, and lifted into the liberty of the "mind" of Christ, and of the true "children of God."

Is it not, however, truly pathetic to find that, after nineteen centuries of the Spirit's beckoning, a great part of the Church has not gone forth to share its emancipation? Many men even yet keep their eyes so closely fixed upon the Hebrew dress of Jesus' teaching as practically to miss its spiritual content. The Christian Church is not yet wholly freed from bondage to the beggarly elements of Judaism. Some of us have scarcely risen at all above the rudimentary conceptions of the first disciples. It is not surprising to find that the Zionist Congress of Jews, which met the other day in Switzerland, fired with patriotic enthusiasm by the Old Testament's glowing pictures of the future of their nation, should start a scheme—a sort of joint stock company—for the purchase of Jerusalem in order to establish there the Ideal Jewish Commonwealth. But it is disappointing to notice that some Christian

[36]. Compare Beyschlag on the "Parousia" in "New Testament Theology."