

“But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.”—EPH. iv. 15.

TRUTH IN LOVE

FOR THE CHILDREN OF GOD

Biblical Literature, Expository Papers

Notes of Addresses, Conference Reports

Questions and Answers, Correspondence

Original Poetry, Gems of Truth

EDITED BY

J. R. CALDWELL

Author of “Foundations of the Faith,” “From the Cross to the Kingdom,” “Things to Come,”
“Because Ye Belong to Christ,” “God’s Chosen People,” &c, &c.



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THE WITNESS.



REVISED NOTES ON FIRST CORINTHIANS.

THE AUTHOR—THE THEME.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Introduction.

HAD not the Epistle to the Romans come before the Epistle to the Corinthians, how very incomplete it would have been! For it is God's way first to bring the conscience and heart into harmony with Himself, into rest in His presence, before He begins to speak to us either as to our individual walk or our collective relationships.

The Epistle to the Romans deals at the outset with the state of every man by nature, and shows us how the grace of God, through the propitiatory death of Jesus the Lord, the shedding of His blood, has come in and met every need of every individual sinner. It reveals God's provision whereby His righteousness is maintained at the same time that the guilty are justified and pardoned. Then follows in chapter iv. that it is not of works, but by faith; so that all boasting is excluded. In chapter v. we see how God's grace *abounds* toward us; it is here we get so often that expression, "much more," and we are led on to that climax where it is said, "and we also JOY IN GOD." Nothing can surpass that. Throughout eternity we shall never rise higher than that, to find our joy in God Himself. What a contrast! Instead of groaning afar off under the intolerable burden of a guilty conscience, we are brought to find in that very God, against whom we had so grievously sinned, our rest and joy.

In chapter vi. we are shown our deliverance from our old corrupt Adam—self; and in chapter vii. from the old Husband—the law. Then in chapter viii. we find "no condemnation" to those who are in Christ Jesus and "no separation" from the love of God which is in Christ Jesus our Lord.

In chapter xii. we come to practical exhortations as to individual walk and behaviour; but here there is also a very pointed reference to the gathered capacity of the saints (see verses 4, 5, and 6). This passage, I say, speaks to us not merely as *individuals* having peace with God and finding our joy in Him, accepted in the Beloved and having the Holy Spirit dwelling within us; it speaks to us also as members of a body, as having corporate relationships and responsibilities to discharge one towards another as members of the same body.

The line of truth in Corinthians mainly concerns the gathered or corporate capacity of the saints—the order of the house of God: that in Romans mainly bears upon the individual heart and conscience, nevertheless the assembly character of the saints is distinctly referred to in Romans, even as Corinthians is not without its instructions for the individual. Indeed, the Epistles to the Corinthians are full of precious principles which have a practical bearing upon every department of our life.

I have thought it well to take up this portion of God's Word and go straight through it, believing that in so doing we shall escape the snare of dwelling exclusively on favourite subjects, better maintain the proportion of many-sided truth, and so receive such a variety of instruction that we shall not fail to get profit. Amongst the many courses of lectures and sermons upon the Word of God which I have heard of, I do not at present remember ever having heard of a course of expositions of this epistle. I believe there may be a reason for

this. So long as denominationalism is gloried in and clericalism maintained, how is it possible to face the truth that is so prominent in Corinthians?

In order to get blessing to our souls there must be the letting go of all our own opinions and a simple child-like desire to hear the voice of God and to learn His will. Are we learners? Or do we only desire to pick up a few nice thoughts to afford gratification to our minds? Are we going to take our place at the Master's feet? He is our Lord and we are His bond-servants. We are His—spirit, soul, and body; His redeemed, His purchased slaves. As individuals we are called to be subject to Him, to own Him Lord in all things. And as gathered ones *forming together a little assembly, family, household, who is over it?* Who has authority there? “Christ the Son over His own house.” Christ is the One whose right it is to speak and to be heard, and who alone has authority to order everything in His own house.

Chapter I.

The writer of the Epistle begins with his own name, “Paul.” He speaks with authority. We might ask, “Paul, who are you? What right have you thus to introduce the subject with your own name?” But Paul was not speaking of or from himself. He was merely a servant, an instrument through whom the Lord was speaking. Thus all the Scriptures, whoever the writer may be, lay claim to our attention as being the very voice of God. This is specially shown in this Epistle (chapter xiv., verse 37): “If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”

Thus God brings in a test of true spirituality. He tests our thoughts of ourselves. Some think themselves “perfect” when no one else does. Paul, then, is merely a servant, but he was chosen by the will of God. In this church there were some who questioned his apostleship, and consequently the authority of his instructions to the saints (see 2 Cor. xi.). Therefore he asserts strongly at the outset that he is not an

apostle by the will of man; he was not chosen by man, nor through the casting of lots, like Matthias, but he was chosen and set apart for the apostleship by the Lord Himself in a very special way. The signs of an apostle were manifest in him “in all patience and signs and wonders and mighty deeds” (2 Cor. xii. 12), and his character, sufferings, and the fruit of his labours all bore witness to the fact that he was chosen by God.

In this Epistle, then, from the hand of Paul, we have the divine pattern of the house of God. Had I lived at the time of the making of the tabernacle, I might have said to the busy workers, “What pattern are you working after?” They might have answered me, “It is a divine pattern.” “But where did you get it?” “We got it from Moses.” “And where did Moses get it?” “He got it from Jehovah in the Mount during the forty days he was there alone with God.”

Who would dare to interfere with that divine pattern? If God said that around the skirt of the High Priest's garment there were to be alternately a golden bell and a pomegranate, who would dare to say there ought to be two golden bells and two pomegranates? The spirit of lawlessness might say, “What about it? it is a non-essential; it is only an ornament.” But God had spoken and Israel obeyed; the work was finished “as the Lord commanded Moses” (see Ex. xl. 16-33), and the glory of Jehovah immediately filled the place.

Again God has spoken. Not by Moses, but by one equally chosen to convey His mind to His people, by “Paul, an apostle of Jesus Christ, through the will of God.” Before us in this Epistle lies open the divine pattern and ordering of God's spiritual house, and to alter it or to depart from it is practically to set aside the authority of the Lord Jesus Christ, and to substitute the will and the wisdom of man.

We are dealing with solemn subjects. Nowadays men fancy they may hold what opinions they please; and being their own opinions, they can waive them at pleasure, and care not to suffer for them. But faith knows nothing of mere opinions. Faith has

laid hold upon the word of the Lord, and bows to the will of the Lord. That which we have received from God is worth holding firmly and worth suffering for.

Sosthenes is also here mentioned. He was not the writer of the Epistle. But Paul loves with truest courtesy to identify with himself this faithful brother, who was his companion and fellow-helper, and who had suffered for the Name of the Lord.

"Unto the Church of God." In speaking to the Ephesian elders he uses the same expression, "feed the Church of God." Again, Peter says, "feed the flock of God" (1 Peter v. 2). It is not feed "your own congregation," but God's assembly. Great as was the apostle's authority and fatherly care for the saints, he never called any church "his Church"; never was he heard saying of any company of saints, "my people." The word translated church (*ecclesia*) literally signifies "the called out." The word is applied to the congregation in the wilderness. They were called out of Egypt, and gathered around Jehovah in the wilderness. So the Church is God's "called out" company called out from the world, and called unto Himself.

"To them which are sanctified in Christ Jesus." Every one of them was sanctified. If there was an exception, we do not read of such. Paul regarded them as, and believed them to be, an assembly of sanctified ones. That is God's ideal of a church.

The Church of God, moreover, embraced every sanctified one in Corinth. Never let any one of us presume to call the little gathering where we meet "the Church of God"; we will be making a great mistake if we do. The Church of God is a term that embraces all God's children, notwithstanding that it is broken up, scattered, mixed up with the world, and as God's corporate witness upon earth has utterly failed. There are some who would arrogate to themselves exclusively the title "the Church of God." Many children of God there might be in the same town members of the Body of Christ, but all who are not included in the circle of *their fellowship* are regarded as outside the Church of God.

It is in this same Epistle that Paul by the Spirit divinely maps out all mankind—the Jew, the Gentile, the Church of God (x. 32). These believers who are not in the circle that claims to be the Church of God, what are they? They are not Jews. They are not Gentiles. They can be only, as the Scripture says, of the Church of God.

We may say that we are "a church"; for there are "the churches of God" (1 Cor. xi. 16), and "the churches of the saints" (1 Cor. xiv. 33). We may form one or many assemblies gathering unto the Name of the Lord; but never let us assume to be what we are not. It is not our business to attempt the reconstruction of the Church of God. God is going to reconstruct it. By-and-by He is going to call out from earth and from the grave every member of the Body of Christ. All will be "gathered together unto Him" in the heavens. Jesus will be "in the midst"—the Centre of the gathering, the Head of the body, the Lord of all. Then shall the world know that the Father sent the Son, when they see those who witnessed for Him on earth reigning with Him in heaven. But meantime our course is plain. However others may be bound by the traditions of men, our business is subjection to the Lord. We have the divine pattern before us in the Word, and we dare not substitute any other model.

"With all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." How strong this is! There is no *narrowness* in God's thoughts, and the apostle in the same spirit here embraces every redeemed soul. Jesus was Lord of Paul and Lord of every believer at Corinth. The Jewish saints at Jerusalem would not eat with the Gentile saints at Antioch, but Jesus was Lord of both. He was their Lord and He is our Lord. Faithfulness to the Lord may lead us into a very separate path, but nevertheless we are to embrace in our hearts every child of God, and seek to be made a blessing to all, however dark, however ignorant, however wilful. A beloved brother once remarked, we should always bear in mind that however great the differences amongst the children of God in spirituality,

in attainment, in obedience, yet all these distinctions are small compared to the difference between the *living* and the *dead*, and as another esteemed servant of Christ once said, it is ours to walk with a large heart in the narrow path.

“Grace unto you, and peace, &c.” The apostle begins and ends his Epistle with “grace.” The way of the apostle in writing to this church is very beautiful. He deals with them severely, yet it is in manifest love. God would have us to be faithful one toward another. He would not have us suffer sin upon our brother without rebuking it. But if we do not in our dealings one with another make it felt that they are the outcome of *love*, we shall utterly fail in attaining our object. See how the apostle seeks to assure them of his love. He says he wrote to them with “many tears.” Again he says, “I will very gladly spend and be spent for you all, though the more abundantly I love you the less I be loved.” He breathes out his very rebukes in accents of love, and with tears of love trickling down his face. We would do more good among saints if we dealt with them like this.

And notice that Paul thanks God for them. He was going to deal severely with their sins and errors, yet first he acknowledges the grace of God which he saw in them. If we would be helpful to fellow-saints, it is in this spirit we must act. First, discerning and acknowledging the grace that is in one another, instead of seeking for and dwelling upon one another’s faults.

NOTES FROM A YOUNG MAN’S BIBLE—XXVIII.

EPISTLE of PAUL to the HEBREWS.

VII. THESE chapters need to be read under a deep sense of sin to be properly understood and appreciated. Christ’s Priesthood not inherited—continual. Our High Priest shall never ascend Mount Hor to be stripped of His robes of office and die. The secrets confided to Him need never be told again to a successor. The tender love that links Him to us shall never be snapped in death. No one else will ever be called in to take His place in the superintendence of our souls. If He lives and continues His

work, it is arrogant and blasphemous folly to intrude upon His functions.

VIII. 2—The True Tabernacle. Moses, Samuel, David, &c., were trained in the system of which the Tabernacle was the focus and heart. We cannot fail to examine it with holy reverence. Sometimes in a shadow we may see details of workmanship which otherwise in the substance we might have missed. The truths of the Gospel are eternal realities. The Lamb slain before the foundation of the world, the *granite* of eternal fact. We may need to be taught them in yet higher methods of Divine communication. The true worshipper is one of a great festal throng which is filling the spiritual Temple. The true pattern of our life is suggested to us. Would that we could spend longer periods with God in the Mount, getting his pattern, the pattern of our life-work.

VIII. 6—“Better Covenant.” There are no injunctions to “observe and do” as in the other; they are all “I wills”—God’s own guarantees. The third “I will” (verse 12) is a provision altogether peculiar to the New Covenant.

X. 14—Let us never seek for confirmation of God’s Word in ourselves before believing it. We must take it on His own trustworthiness. Sanctification is the working out in me of what was true of me the very moment I believed.

XI. 1—“Faith.” Do you want a greater faith? Consider the promises which are its native food. Faith greatens men. Faith puts against the weariness of the way the golden crown. None of these men would have lived the noble lives they did had it not been for the recompense of the reward, and the gleams of the golden city, amid the sorrows and straits of their lives. The very same faith which brings me to the foot of the Cross for the pardon of my sins leads me to understand that this world “was not made of things which do appear.” I cannot understand it, but I accept it unhesitatingly on the word of Him who cannot lie. My confidence in the Lord Jesus as my Saviour, and my faith that God called into being this world, and all that therein is, are of the same character, for they rest on God. It is important to notice this, for it is with a

Creator God that we have to do. You cannot believe in the turning of water into wine! Do you believe that God made the world out of nothing? If you do not, you do not believe in the God of the Bible. "We commit the keeping of our souls unto Him in well-doing, as unto a faithful Creator."

Abel, Enoch, Noah—Sixteen centuries these three names alone make illustrious. The first man of the antediluvian age died a martyr's death; the last floated above a dead and drowned world shut in by God.

Abel—Justification by faith.

Enoch—Sanctification by faith.

Noah—Salvation by faith.

Abel represents Christ's death.

Enoch, "Christ's ascension."

Noah, "Christ coming to judge."

XI. 6—"He is." You know what it is to be in the same room with a person. You believe that person can see you; that when you speak to him, he can hear you; and when you ask him anything, if you believe him to speak the truth, you attend to what *he says*, and never think about what *you feel*. We say we believe in God, but if we cannot believe that the God to whom we pray can see and hear us, what better is He to us than the gods of the heathen? Until we believe in Him thus, we do not believe that "He is." "Pleasing God." Is that possible here? What saith the Scripture? Hebrews xi. 5, 6. This chapter is the Westminster Abbey of the Bible.

XI. 27—"He endured as seeing Him who is invisible." How little would things temporal move us if we looked at unseen, even eternal, things. Are we too much distressed when those in whom we have confided seem to disappoint us? We are losing sight of the union between ourselves and Christ, which if seen and felt would carry us on rejoicing through a host of trials.

XII. 1—"Wherefore." This connects the exhortation following with a long list of illustrations given in chapter xi. There we read of those who "laid aside every weight," who "ran with patience," who looked forward unto Jesus. These characteristics are to be found combined with action in almost every example there brought before us. "Things not seen as yet" were the things which influenced their lives. They were

"persuaded" of the promises, and "embraced" them. We have the promise of the second coming of Christ. This is the "thing not seen as yet" which is to influence our lives.

XII. 5—Chastisement. All chastisement has a purpose. There is nothing so absolutely crushing in sorrow as to feel one's self drifting at the mercy of some chance wave, sweeping forward to an unknown shore. All chastisement is proportioned and suitable. That is not the loftiest type of character, which, like the Chinese pictures, has no background of shadow. Sometimes the affliction is for fuller revelation—as in the case of Martha and Mary, He let the thunder-cloud break on the home He loved—"nevertheless afterward" (verses 10, 11), hundredfold blessing from each moment of pain. The Psalms are crystallized tears. The Epistles were in many cases written in prison. The greatest teachers of mankind have learned their most helpful lessons in Sorrow's school. The noblest characters have been forged in a furnace.

XII. 18-22—Sinai and Zion. What a change to the Jew from the pomp of symbol ceremonial, and choral psalm to the poor, afflicted, despised, and few members of a contemptible new sect, with none of those things to which is due the reverence of age. "Ye are come"—he refuses to admit the thought of its being altogether a future experience, reserved for some high day when the heavenly courts shall be thronged by the population of redeemed and glorified spirits—the true City of God, of which the foundations are righteousness, the walls peace, the gates praise, which rises beyond the mists and clouds of Time, in the light that shines not from the sun or moon, but from the face of God. Into it nothing can enter that defiles, or works abomination, or deals in lies. To that city we have come—it has come down into our hearts; day by day we walk its streets, we live in its light, we breathe its atmosphere, we enjoy its rights.

XIII. 8—"Jesus Christ, the same yesterday, and to-day, and for ever." The yesterday of Gethsemane and Calvary; the to-day of salvation and blessing; the tomorrow of eternal ages. He died for us yesterday, is with us to-day, and is coming to-morrow.

THE COMING OF THE LORD

IN ITS RELATION TO THE
GREATEST "TIME OF TROUBLE."

By GEORGE ADAM, Strauraer.

MUCH has been spoken and written on this subject by able expositors of Scripture, but of late years this "blessed hope" seems to be fading from the spiritual vision of those who once enjoyed it, whilst many younger believers have had few opportunities of getting hold of a Scriptural conception of this most important truth. They may hear it alluded to in a casual way in prayer and sometimes in teaching, but not in a way which lays hold on the heart so as to engage the affections and mould the life and conduct. Probably most of the readers of *The Witness* profess to believe that the first break of the "silence of God" will be when the Lord calls home the Church as recorded in 1 Thess. iv. 15-17; but this truth may never have come to their own hearts as the "WORD OF THE LORD." They may believe it rather because those Christians with whom they are associated believe it. And were they in association with those who believe that the "Church" will be left on the earth to pass through "the tribulation" they would believe that. Their "faith" on this question is more a matter of circumstances than the result of an intelligent understanding of the Scriptures.

In offering a few thoughts on this sublime theme three objects are in view—*first*, to state the truth of God on this point; *secondly*, an attempt to revive this "blessed hope" in the hearts of the Lord's people; and *thirdly*, to help the many who have not a very clear conception of the truth of the Lord's coming, but whose hearts are open to conviction.

TWO ASPECTS OF THE LORD'S COMING.

No one who is willing with an open mind to read the accounts of the coming of the Son of Man as given in Matthew xxiv. 27-31 and xxv. 31, and then compare these with 1 Thessalonians iv. 13-17, can fail to see the difference between these two scenes drawn by the Spirit of God. Again, if we contrast the account of the "second coming," as given in 1 Thessalonians iv., with that given in 2 Thessalonians i. 7-10 and Revelation xix. 11-21, we cannot fail to see that the coming

of the Lord has two sides—one side, of "salvation" towards His own; and the other side, "destruction" towards His enemies. It is not possible to make these two accounts of the second coming of the Lord harmonise as if they both meant the same thing and referred to the same event without "torturing" the Scriptures. It may help to make the truth more simple to speak of the Lord's coming as having two *stages*—His coming to the air to call home His *heavenly* people, and His coming down to earth for the deliverance of His *earthly* people Israel, and to destroy His and their enemies.

THE COMING AND THE TRIBULATION.

I venture now to offer a few thoughts on a point which has been the cause of much controversy, and was at one time a cause of *alienation of hearts amongst leading* expositors of Scripture, and even yet the question is so delicate that "brethren" in some instances are afraid to look calmly at this question in the light of Scripture for fear of engendering hurtful controversy. I refer to the question as to when the "rapture of the Church," as revealed in 1 Thessalonians iv., may be expected to take place, not as to the *date* when it may happen, but as to the place it will occupy amongst the great and solemn events which most assuredly lie before us and are coming on apace. The prophet Daniel foretells of "a time of trouble such as never was since there was a nation even to that same time" (chap. xii. 1), and the Lord speaks of that "great tribulation such as was not since the beginning of the world to that time; no, nor ever shall be" (Matt. xxiv. 21). The disputed point is—Will the Church of God be on the earth during that awful time, or will she be caught up before the cloud of judgment bursts?

There may be some believers who are unable to look at this question without a measure of prejudice, because their minds are already made up on this point; but there are not a few who have honest difficulties on this question, and whose hearts are interested to know what the Scriptures teach.

A DIFFICULTY MET.

Many have been taught to believe that the Lord Jesus may come for His Church at any

moment, but there is one Divine statement which creates a difficulty that some cannot get over. It is found in Psalm cx. 1: "The LORD said unto my Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool." This passage is quoted five times in the New Testament, and the conception which many have got of the meaning of this statement is that the Lord Jesus will remain quiescent at the right hand of God, where He now is, until God the Father will make His foes His footstool. If that is the correct interpretation of this passage, then those who contend that the Church will pass through the "great tribulation" have the best of it, for it is clear from many Scriptures that the enemies of the Lord, and of His people, will not be subdued until after the tribulation, or at least until its close. This is evident upon comparing Matthew xxiv. with Revelation xix. 11-21. I know that some endeavour to get over this difficulty by suggesting that when the Lord calls home the Church His action will be so quick that the time He will be absent from His present position at the right hand will not be appreciable. It will be done in a moment, and He will resume His seat at the right hand. Ingenious though the idea is, it is unworthy of serious thought! It is devised to get over a real difficulty which is not permissible in the exposition of the sacred volume.

THE TRUE TEST.

Let us rather enquire if the conception of the meaning of this passage which so many have had will bear the test of Scripture? Does the thought that the Lord Jesus will remain passive in a certain position as to locality whilst God the Father is subduing His foes, agree with the tenor of Scripture? Or will God act in the dispensation of judgment as He has done in creation and in redemption? In Ephesians iii. 9 we read that God "created all things by Jesus Christ." John i. 1-3 and Colossians i. 15, 16 clearly bear out this thought. In 2 Corinthians v. 18 we read that "all things are of God, who hath reconciled us to Himself by Jesus Christ." Let us mark well the truth in these quotations. In both creation and redemption God the Father has been revealed as the

Originator or First Cause, whilst it is as clearly revealed that it has been by Jesus Christ that He has carried out His purposes. I repeat the question: When "God ariseth to shake terribly the earth" (Isa. ii. 19-21) will He do that "strange work" on the same principle? that is, will He do it "by Jesus Christ?" Or will Jesus Christ remain quiescent on the seat He now occupies at the right hand of God, whilst "the Father" is making His enemies His footstool? Which of these thoughts will best harmonise with the tenor of Scripture on this point?

CHRIST THE ACTIVE AGENT.

Let us look first at Psalm cx., where we began our enquiry. At verse 5 we read: "The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the places with the dead bodies, He shall wound the heads over many countries." Here the Lord Jesus is seen as the active agent in putting down His enemies. Again, in Psalm ii. we get the same thought: "I will declare the decree: The LORD hath said unto me, Thou art My Son; this day have I begotten Thee." The following verses in this Psalm clearly teach that the Lord Jesus will be the active agent in putting down His enemies.

When we come to the New Testament we get the same thought: "For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given Him authority to execute judgment also, because He is the Son of Man" (John v. 22, 27). What the Lord Jesus said in answer to the high priest is more striking still: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64; Mark xiv. 62). To those who can look at this passage without any preconceived idea, it is clear that the Son of Man will be seen coming in the clouds of heaven, AND sitting on the right hand of power at one and the same time. If the idea which many have of what is implied in the words "at" or "on the right hand of God" is the correct one, then He must leave His position there when He comes in the clouds of heaven; but if the expression "at" or "on the right

hand of God" implies not a *fixed locality*, but a *position of governmental and of administrative authority*, then the whole is plain, and the Scriptures beautifully harmonise. When we have got a certain conception of a subject deeply embedded in the mind it is not easy to get quite rid of it, but the Divine thought designed to be conveyed by the expression so often repeated of the Lord Jesus being at or on (some say *in*) the right hand of God is, that He is now the MAN of Jehovah's right hand, by whom He will carry out or accomplish all the glorious and solemn events which are foretold in the Scriptures. If this is so, then the Lord will not leave the position He now fills as MAN on the right hand of God when He comes for the Church. The raising of the dead in Christ, the changing of the living saints, and the calling of them all to meet Him in the air will be the mightiest and grandest display of

RIGHT-HAND POWER

of any of the events which are yet to come to pass in God's dealings with man. If it was a great display of Divine power when the Lord Jesus called one man who had been dead four days into life again, what will it be when, by the Word of His power, He will call the millions of sleeping saints whose bodies have been laid in the earth, or buried in the sea, or were consumed by fire and in other ways, when all these shall come forth clothed in bodies incorruptible, and when the myriads of living saints shall be "changed in a moment, in the twinkling of an eye," and shall all be caught up together in His own likeness to meet Him in the air? Such a manifestation of the right-hand power of Jehovah which He will accomplish by JESUS CHRIST far surpasses all human thought.

Do the Scriptures warrant us to look for such an event to take place at any moment? will, God willing, be the subject of next paper.

"If I were a spiritual doctor, I would recommend the sincere milk of the Word, the Lamb roast with fire, fatted calf, manna, old corn, new wine, butter and honey, . . . and for dessert, grapes of Eschol, and a few nuts to crack.—Judges xiv. 14 for instance.
—C. S. BLACKWELL.

THIRTY PIECES OF SILVER.

Zechariah xi 12, Exodus xxi. 32.

THIRTY pieces of silver
For the Lord of Life they gave—
Thirty pieces of silver,
Only the price of a slave;
But it was the priestly value
Of the Holy One of God.
They weighed it out in the temple,
The price of the Saviour's blood.
Matthew xxvi. 15.

Thirty pieces of silver
Laid in Iscariot's hand;
Thirty pieces of silver,
And the aid of an armed band,
Like a lamb that is led to the slaughter
Brought the humbled Son of God
At midnight from the garden,
Where His sweat had been like blood.
Matthew xxvii. 3-5.

Thirty pieces of silver
Burns on the traitor's brain;
Thirty pieces of silver—
Oh, it is hellish gain:
"I have sinned and betrayed the guiltless,"
He cried with a fevered breath,
And he cast them down in the temple,
And rushed to a madman's death.

Thirty pieces of silver
Lay in the House of God;
Thirty pieces of silver,
But, oh, 'twas the price of blood;
And so for a place to bury
The strangers in they gave
The price of their own Messiah,
Who lay in a borrowed grave.

It may not be for silver,
It may not be for gold,
But still by tens of thousands
Is this precious Saviour sold—
Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name,
Sold in the mart of Science,
Sold in the seat of Power,
Sold at the shrine of Fortune,
Sold in Pleasure's bower,

Sold where the awful bargain
 None but God's eye can see :
 Ponder, my soul, the question,
 Shall He be sold by thee ?
 Sold ! O God, what a moment !
 Stified is Conscience' voice.
 Sold ! And a weeping angel
 Records the fatal choice.
 Sold ! But the price of the Saviour
 To a living coal shall turn,
 With the pangs of remorse for ever,
 Deep in the soul to burn.

THE SEVEN CRIES FROM THE CROSS—CRY V.

THE FOUNTAIN SEALED.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
 Author of "After Death; or, The Future of the Soul." *

"After this, Jesus knowing that all things
 were now accomplished, that the Scripture
 might be fulfilled, saith, I thirst" (John
 xix. 28).

THE fourth Gospel is famous for the briefest bits in the Book of God—"Jesus wept," "I thirst," "It is finished," the two last consisting each of but one word in the original. "I thirst" (*dipso*). Here one word fell fainting over the threshold of the Saviour's pallid lips, *dipso*.

If ever you stand by the moss-grown, lichen-painted verge of the village well, whither, when the rooks go cawing homeward, the housewives come to draw water, pluck a pebble from the pathway and dropping it into the dark, cool depths, listening, you will hear ascend a tinkling sound like—*dipso* ! There is something onomatopoeic in the word—a reminiscence of tinkling brooks and murmuring rills, of green and shady depths where the cool, clear water splashes softly over stones, making them beautiful the whilst.

How different the meaning ! Picture, O reader, to yourself a caravan slowly wending its way across the pathless desert. For days the travellers have seen nothing but sand stretching out melancholy to the limitless horizon. They have lost their bearings, their supplies of water have run done, their dry tongues can no longer moisten their parched, cracked lips, their deep-sunken eyes

rove restlessly over the arid waste where they yearn to see the feathery heads of the palms planted round the well in the desert. What phrase would express their feelings at that moment ? "I thirst !" Suddenly the cry is heard of "Water !" Yonder lies before them sparkling in the sunshine a stretch of water reflecting on its bosom the overhanging trees. But scarcely do they reach it with all the haste they can but it vanishes from their sight. It was but a mirage, and they thirst in vain. The bleaching skeletons in after days mark to the passer-by the stricken field where thirst remained a conqueror. Or picture to yourself again a ship sailing southward slowly over the heaving bosom of the mighty ocean. * Suddenly one morning a cry is heard of "Boat, ahoy !" There on that mighty expanse of deep, blue water a dark spot is seen. The ship's course is altered to bring it alongside, and presently you look down into a boat where there seem to be but two heaps of ragged clothes. But the ready sailors bear them on deck, where it is seen that they are men, but what men ! . . . And the first words that drop so feebly from these lips, if they be not left for the sunken eyes to express, are "I thirst !" or "Water !" Such tragedies occur so frequently as to become mere commonplaces to those who travel.

Seeing that our bodies consist of water to the extent of about three-fourths—*i.e.*, if we divide our bodies into four parts, three would be water, and the remaining part only solid material—it is not wonderful that thirst is more terrible and destroys more quickly than hunger.

Thus not once only in the desert did the children of Israel "Chide with Moses, and said, Give us water, that we may drink." How wonderful must have been the moment when Moses struck the great rock in Horeb, and forthwith came there forth water, of which the people drank, and their thirst was quenched. Of which the Apostle writes : "And did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them, and that Rock was Christ"—*Christ* ! More wonderful the moment when Christ said, "I—I thirst !" The One who quenched the thirst of thousands asked in

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vain for a drop of cold water to quench His burning thirst. "I thirst!"

Nay, more: the rills that leap down the mountain sides, the brooks that make glad the valleys with their murmurs, the rivers that stretch out shining arms to turn great wheels that grind the people's food and bear on their bosoms the nation's merchandise, the wells and fountains and reservoirs that give drink to the thirsty, and the great clouds that float in fleets across the azure expanse of the sky, swift argosies of moisture, the discharge of which is life to millions, all these are His who said once before, "Give Me to drink," and now, "I thirst!"

Thus was written in symbol across the dread scene, the solemn truth cast at Him in coarse taunt, "He saved others; Himself He cannot save!" And so the Scriptures were all fulfilled in this unique act of self-renunciation and self-sacrifice. The next time, therefore, O reader, thou thirstest think of Him who said, "I thirst!" The next time thou seest the dry and parched land drink up the grateful shower, and the drooping flowers lift up their heads to heaven and cast forth on the circumambient air their sweet odours, think of Him who said, "I thirst!" And the next time thou drawest aside from the white and dusty road to cast thy weary limbs down on the soft sward in the pleasant shade where glide along the pellucid waters that make green the pastures and give drink to man and beast and bird, think of Him through whose veins there flew the fierce torrents of a rising fever whilst His limbs were racked with cramps, who in a moment of final agony cried, "I thirst!" Ah! may it be that, touched by such a sight of love as His, thou dost by faith stretch out thy soul filled to the brim with tenderest love and truest trust, and cry, "Drink, dear Lord, drink!" For is it not written, "He shall see of the travail of His soul, and shall be satisfied?"

I. In this saying we have expressed the humanity and its perfect unity with the deity of our Lord Jesus Christ. Angels do not thirst. Unfallen hosts of glorious beings do not thirst. They that pass away from earth to gaze upon the face of their risen Redeemer do not thirst. For it is written:

"They shall hunger no more, neither shall they thirst any more." Thirst is a characteristic of our fallen state, and His thirst was another sign that this was the Son God sent "in the LIKENESS of sinful flesh."

It is very necessary, as we shall see, in these days to be well-grounded in the Scripture doctrine of the Person of Christ. We call doctrine connected with the Person of Christ, "Christology," and it is a convenient label, therefore we shall use it. There are in these days, then, many Christologies; but that was promised, for Christ Himself said: "Take heed that ye be not deceived: for many shall come in My Name, saying, 'I am Christ'; and the time draweth near: go ye not therefore after them." This, mark you, is recorded in the Gospel of Luke, and therefore is of especial importance to us Gentiles. Now that there may be opportunities for many saying with any possibility of success, I am Christ, it is clear that His description must have been tampered with. That is to say, false christs imply the previous existence of false christologies. Now, before sketching briefly various erroneous christologies which have troubled the Church from its earliest days to the present time, let me vindicate the necessity for my doing so.

Mr. Campbell, of the City Temple, London, replied publicly to a correspondent in these words:

"H. L. (Chelsea) asks for some literature on the subject of the Virgin Birth. He is somewhat puzzled to know just where evangelical Christians stand on this matter, especially as some of their better-known exponents have frankly given up this doctrine. Like the late Mr. Haweis, my own view is that my faith in the Godhead of Christ is not in the least affected by the doctrine of the Virgin Birth. Still, I do not at present feel any difficulty in accepting it. Some of the better-known, spiritually-minded evangelical teachers of the day have, as you say, frankly given it up, e.g. Dr. Horton and the Rev J. Brierley."

Lest this should be taken as only a sample of the evil there is south of the Tweed, take a few sentences from a review, by Dr. Marcus Dods, of a book in which a German seeks to explain "The Beginnings of Christianity" when Christ never wrought a miracle or even rose from the dead—that is, How can we explain Christianity, even as-

we know it, if we have had only a "German-made Christ" to start it? This is a portion of that which Dr. Dods says of this German-made solution of a German-made puzzle :

"We cannot recall any work by a foreign theologian which is like to have a more powerful influence on the thought of this country than this book. . . . It is earnest, clear, and persuasive, and above all it is well adapted to catch the large class of thinking men who are at present seeking some non-miraculous explanation of Christianity. . . . His method of dealing with his subject is ADMIRABLE. . . . The titles by which He was designated—Son of Man, Son of God, and so forth—have no relevant significance. Not one of these words expresses even remotely what He was amongst men, or what He was called to be 'by God for all time'."

A sentence in which Dr. Dods sums up some of the teaching of a book which he calls "extraordinarily plausible" I am sure many of my readers trust is true, when we give the words in it their technical—not their biblical—sense. He says,

"He redeemed men from disease, from theologians, and from the Church."

Once more I would simply quote one or two statements from an article by the late A. B. Bruce, Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. The first quotation will be from the beginning of his article entitled "Jesus," and the second from the conclusion :

"Those books in the New Testament which bear the name of Gospels, and are our main source of information for the history of Jesus. These documents are of varying value from a historical point of view . . . nor do the contents of any one of them possess a uniform degree of historic probability"

"The words of Jesus concerning the future show limitation of vision. In other directions we may discover indications that He was the CHILD OF HIS TIME AND PEOPLE."

These are or have been teachers of those who themselves are now teachers of the people. I think of far-off villages where men are born, grow up, labour and die; where women love and sorrow and weep; where children sing merrily and laugh and play under the shadow of the solemn elms that line the way to the churchyard where "the rude forefathers of the hamlet sleep." It may be such a hamlet as Andrew Bonar loved, and where he spent the springtide of his new life in preaching the gospel, warning the impenitent, seeking the lost, comforting

the mourner, and teaching the young. But now things are different. The young, as they grow up, seek the distant city, and either write back or return to tell of the wonders of the modern life that is surging through the land. The place may have escaped the railway, but it does not escape the motor car. Thus it is that the way is prepared for the new minister who tells from the pulpit of new things. Formerly such places were excited to the highest pitch by the question of paraphrases or no paraphrases, and where organs were denounced in the strongest terms. It is no longer a question of hymns or organs, it has become a question of Bible or no Bible. And the remarkable thing is that this new question does not excite the mind as the others had done. It is in keeping with the "spirit of the times!" The grey, old, steepled building, standing amidst the dust of the Past, now resounds with the gospel of the Present. The preacher no longer presses home the fact of the Ruin of man, the pressing need of Repentance, and the glorious possibility of Regeneration by the Holy Spirit. No, he waxes eloquent on the many-sided question of the Higher Morality, and takes his auditors into his confidence as to how far he follows the Leaders of the Church in the various burning questions of the Higher Criticism, as to whether the first half of a certain verse in Genesis is by "J." or by "E.," and the latter half by "P." How can he preach the Atonement when he doubts whether Jesus were more than a young Rabbi obsessed (to use a modern word) with the idea of his Messiahship, or whether he really rose again in more than a spiritual and visionary fashion? Perhaps his hearers sleep. Yet who can think of these villagers without sadness? Shall we let them become indoctrinated with this hateful teaching? Or shall we find in this a call to greater exertions and greater sacrifices? The matter is more urgent in Scotland than in England, for priestism is opposed (at present) to the destruction of the Bible—other than by fire; and the Nonconformist village preachers are not educated enough to promulgate these doctrines—as yet. But in Scotland the

danger is great, the position of affairs is pressing. In any village pulpit may appear one fresh from his college, proud of the learning he has imbibed without examination from his professors, and satisfied that he has something to convey to the ends of the earth—the news of the Higher Criticism. And what is the latest news? Read again the extracts I have given, and ponder, and pray, and then up and work. If the Church of Christ will not, the Rationalists are preparing to do so. Far and wide they are spreading, in cheap sixpenny form, the logical conclusions of such statements as these extracts contain. As the religion of Christendom is now appealing to the head and no longer to the emotions, it is making straight the path and opening wide the entrance for Rationalism in its most abhorrent form. O reader, surely our Lord cannot delay His blessed appearing long now!

“Come, Lord, and tarry not,
Bring the long-looked for day,
O why these years of waiting here,
These ages of delay?”

“WITH THE WILD BEASTS.”

“HE was with the wild beasts” (Mark i. 13). It is only in the Gospel of Mark that we get this beautiful touch in the description of that savage wilderness in which our Lord was to do battle with the great enemy of souls. We call it a beautiful touch because we there see Creation’s Lord acknowledged, so to speak, by the beasts of the field. The wilder portion of these had long ago revolted from under the dominion of man. They would not acknowledge him as their lord. They trod a separate path from him, and were ready to tear him in pieces if he invaded their haunts. But the ideal Man was here—the Second Adam—the Lord from Heaven. He had nothing to fear from the beasts of the wilderness—even the wildest of them. They seemed instinctively to recognise Him as their rightful ruler. We could not conceive of them rising against *Him*. The wild beasts of the field had no terror for the Son of God. The waves of Galilee, the demons of Gadara, and even death itself, were

soon to acknowledge Him as Lord. His being with the wild beasts in the wilderness was in perfect keeping with “the eternal fitness of things.” It was a foreshadowing of that day when man, under the direct rule of Christ, shall assert his sway over even the brute creation, and when that word shall be fulfilled, “They shall not hurt nor destroy in all My holy mountain, saith the Lord.”

But a question suggests itself here: How did it come to pass that the beasts of the field rose in rebellion against man? There was a time when they were in subjection to him. When did they rise in rebellion? We believe the simple explanation to be this, that so long as man remained in subjection to God the lower creation acknowledged his dominion. When *he* revolted, *they* revolted. It was simply a question of subjection to God. The rebellion of sin tainted everything. Even the brute creation seemed to feel it was under no kind of obligation to acknowledge the lordship of rebellious man.

All this has a certain significance for us. We are passing up through the wilderness of this world, open to the assaults of many spiritual enemies—wild beasts of pride, passion, lust, envy, and all the works of the flesh. How shall we overcome? How shall we keep these in subjection? You already perceive what the answer must be. *By being ourselves in subjection to God.* There is no “royal road” to victory over sin—no short-cut—no device of carnal wisdom. If I am to have my lower nature in subjection I must first be myself a captive, even the slave of Jesus Christ. Then there is victory, for if we are surrendered up to Him we learn by happy experience what it is to be always led “in triumph in Christ.” We need not attempt to follow the Master afar off, and yet overcome the old enemies of our soul. If our vigilance be relaxed, if we settle down upon our lees, these enemies, as if understanding that their hour has come, shall rise in rebellion and gain the mastery. Consider what such a victory would mean. God dishonoured, conscience defiled, testimony weakened—perhaps silenced! Surely these are momentous issues.

We cannot afford to tamper with the

accursed thing; we cannot afford to parley with sin. We must have the testimony of a good conscience. We may not all be “preachers” in the usual acceptation of the term, but we are all called to be “living epistles.” We may not take the place of ruling among our brethren, but we are all called to rule within the domain of our own heart. It is there that the battle must be fought and the victory won. When there is victory in the inner citadel of the heart, there is no difficulty about the outer court of service. It is easy then to serve; but if there be not the surrendered heart it is a very different matter, for how can any one serve acceptably amid the discouragements of defeat at the hands of our greatest enemies. Therefore, if these enemies are to be under our dominion, we must be in subjection to the Father of spirits—we must cultivate habitual subjection to Christ as Lord. Is it not written, “He shall have dominion”? And is it not written, “Sin shall *not* have dominion”?

May that heavenly design be wrought out in us.

W. S.

Correspondence.

THE “UNBAPTISED.”

To the Editor of THE WITNESS.

DEAR MR. EDITOR,—As I have been away from home for three or four months visiting some mission stations in South Africa, I did not see the correspondence on “Baptism and Fellowship” in the August number of *The Witness*. While entirely agreeing with the tenour of the answers given, I am a little surprised that no notice was taken of the expression used by the questioner, “the unbaptised,” which appears to me to be inaccurate, and suggestive of a certain exclusiveness and spiritual pride which must be offensive to our blessed Master and grievous to the Holy Spirit of God. As I do not know the questioner, there can be nothing personal in my criticism, and I have no desire to quibble, nor to make a man an offender for a word, but I cannot help feeling that there is a real danger unconsciously revealed by the use of this expression.

With the exception of the members of the Society of Friends, all, or nearly all, professing Christians, practise water baptism. There is much difference of opinion as to the proper subjects of baptism and the mode of administration, but in some form or other it is practised by all. Some of the most intelligent Christians I have

ever known contend earnestly that it is the privilege of believers to include their children in the ordinance of baptism, pleading the statement in 1 Cor. vii. 14, “Now are they holy.” Others, again, believe that the records of the Acts of the Apostles justify “household” baptism. In days gone by I have very carefully considered these “inductive theories of baptism,” as they have been well described, and the more carefully I have considered them the more thoroughly I have been and am convinced of their unscripturalness, and that baptism by immersion as the profession of faith is the divine order. As I believe the evangelist is responsible for each one whom he baptises, it behoves him to be very careful as to the reality of the work of God in the soul.

But while holding this firmly, I should be grieved indeed to stigmatise as “the upbaptised” those who differ from me on these points, and I venture to urge upon your readers the necessity of guarding against such a mode of thought and expression.

With the remarks of “C. C.” on “self-will” I entirely agree. On one occasion I remember a young man desired fellowship with us at the Lord’s table, but he said he did not see the necessity of being baptised. I told him that while we could not make baptism a term of fellowship, we must be assured that those we receive are seeking to know and to do the will of their Lord, and that if he would write down on a piece of paper that he had honestly and earnestly searched the Word of God with the result that he was assured that it was not the Lord’s mind that he should be baptised, I would propose his name to the assembly. I need scarcely say the required document was not forthcoming. T.B.M.

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

MUST BAPTISM PRECEDE BREAKING BREAD?—A believer sees the truth of baptism, and is anxious to be baptised as soon as an opportunity presents itself. In the meantime, is there any reason why she should not be received at the Lord’s Table?

THE JUDGMENT SEAT.—“Then shall every man have praise of God” (1 Cor. iv. 5). Does “then” refer to the condition of the believer, or to the time of the judgment?

SPIRIT AND SOUL.—Are the terms “spirit” and “soul” synonymous in Scripture?

SAVE THYSELF.—What is the meaning of “Save thyself and those that hear thee?” (1 Tim. iv. 16.)

*THE KINGDOM OF GOD AND THE
KINGDOM OF HEAVEN.*

QUESTION 472.—Help is desired on the meaning of the terms “Kingdom of God” and “Kingdom of Heaven” in the New Testament: its subjects, locality, character, &c.

Answer A.—The word “*Basileia*” (kingdom) is employed in Scripture in three senses.

(1) For royal authority or dominion; such as it is the prerogative of a king to exercise.

(2) For those who are subject to that authority; the people and country owning his sway.

(3) The word is used metonymically (that is, naming a thing by one of its attributes or accompaniments) for the effects of the exercise of royal authority.

It is employed in the first of these senses when a kingdom or dominion is said to be given to our Lord Jesus Christ; or in the petition, “Thy kingdom come”; or when it is written, “Of His kingdom there is no end.” In the second sense it is used when men are said to “enter the kingdom”; or when the character of those who form the kingdom is described. And it is employed in the third sense when inheriting, seeing, seeking the kingdom is spoken of; or when the kingdom of God is said to be “righteousness, and peace, and joy in the Holy Ghost” (Rom. xiv. 17).

Then it occurs in the following important expressions:

- (1) “The kingdom of God” (Matt. vi. 33).
- (2) “The kingdom of heaven,” literally, “the heavens” (Matt. iii. 2).
- (3) “The kingdom of the Father” (Matt. xxvi. 29).
- (4) “The kingdom of the Son of Man” (Matt. xxv. 13-46).
- (5) “The kingdom of the Son of His love” (Col. i. 13).
- (6) “The eternal kingdom of our Lord and Saviour Jesus Christ” (2 Peter i. 11).

“The kingdom of God” is the great fundamental reality upon which all the others rest. The whole universe is its territory: all created beings are its subjects: in the sphere of matter the “laws of nature” are only the tokens of its existence there: whilst in the sphere of the spiritual the consciousness of sin is not the least significant way by which its presence and power is manifested. In the former sphere, as there is no volition, there can be no disobedience. “He spake, and it was done; He commanded, and it stood fast.” But in the spiritual sphere—the sphere of intelligence and will—there can not only be conscious, willing submission to the will of God, there can also be the haughty defiance of rebellious wills. And as it pleased God to rule the universe on the principle of delegated authority, if His vicegerent rebelled, not only

did he set up a standard of revolt, but he became the head of a kingdom over which he was king, and in which his will was law and his commands obeyed. Yet this, looked at from the standpoint of the stability of the throne of the Eternal, is seen to be not an independent kingdom but a revolted province dominated by an insurgent chief, still part of the kingdom of God and to be subdued in due season. Proud Nebuchadnezzar had to learn this, for he was an exile from the homes and haunts of men “till thou know that the Most High ruleth in the kingdom of men.” It is because of this that “we know that all things work together for good to them that love God, to them who are the called according to His purpose,” which after all is the New Testament way of saying, “Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.”

When God created man He placed him as His vicegerent over the earth: “Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet” (Ps. viii. 6). Too weak to stand, he let the sceptre drop and the crown fall in the very moment he was priding himself that he was extending the bounds of his kingdom. He knew good, for he knew God; not satisfied, he sought to know evil, and found Satan. Instead of adding, like a conqueror, the domain of evil to his kingdom of good, he found himself dethroned, exiled, and entering as a subject the kingdom of evil where he had thought to reign as king. Henceforth Satan had added fresh territory to his dominion and fresh forces to his kingdom. Looked at from this standpoint, earth and its inhabitants are seen to be in daring opposition to heaven and its hosts. In Daniel iv. 26 “the heavens” are metonymically put for God—“thou shalt know that the heavens do rule.” In other words, the expression “kingdom of heaven or, of the heavens,” expresses the relationship in which earth and its inhabitants stand to God. It emphasises the fact that they are under the rule of Satan. It is thus an aspect of the “kingdom of God” which came into existence with the fall of man, and which shall cease when “Thy will is done on earth as it is done in heaven.” It marks the chasm which yawns between heaven and earth, that grace alone—the grace of our Lord Jesus Christ—could span.

Now, as man was the instrument by which Satan set up this kingdom of evil on earth, so the Son of Man is the instrument by whom God recovers His lost dominion and to whom He commits all power and authority. But Satan also has a man by whom he would retain his ill-gotten dominion, and to him the kings of the earth give their kingdoms and power; he accepts what our Lord refused (Matt. iv. 8; Rev. xvii.

17), and yet in the hour of his glory the existence of the kingdom of God is seen, "for God hath put in their hearts to fulfil His will." Him the Son of Man conquers through the power of an accomplished redemption, and whilst riding to victory against His puny foe, He wears a Name—"King of kings and Lord of lords." The Son of Man recovers what man lost, still as in man's case He rules by delegated authority: the kingdom He receives and administers as Son of Man is "the kingdom of the Father." This title, then, expresses the intrinsic worth and glory of the kingdom of the Son of Man.

But His kingdom as Son of Man is connected with His kingdom as Son of David. He must first be acclaimed by Israel as King before He exercises Kingship over the nations; hence His ambassadors to the nations are "these My brethren." Thus the establishment of "the kingdom of the heavens" on the earth is connected with the career of Israel. Until their restoration to the land "the kingdom of the heavens" is a sacred secret known only to those to whom it pleases the Father to reveal it.

The aspect of the kingdom of God which is ours as believers is "the kingdom of the Son of His love." By grace (which is only love under the aspect of love to the wholly undeserving, manifested by God's goodwill towards them and His good work in them) we are translated out of the power of darkness into the kingdom of the Son of His love.

When He was on earth He said to the proud and contumacious scribes and pharisees around, "The kingdom of God is amongst you." Now, when our king travels abroad the house in which he stays is for the time British territory, for within its walls the will of Britain's king is law. Thus when our Lord Jesus Christ came down here to do His wondrous work of mercy He was doing the Father's will. He was the only object on earth on which the Father's eye could rest with complacency, and the Father's heart say, "This is My beloved Son, in whom I am well pleased." He was the kingdom of God amongst them, for where He was there was the will of God perfectly done. Now, by faith we are united to Him by a loving, living, lasting union. We are added (as it were) as new territory to the kingdom of God. The terrible process that took place in the Garden of Eden is here reversed. Wherever, then, there are believers there is the kingdom of God, for by regeneration it has entered into them as they have entered into it. Every believer is His by right now; presently every believer will be His by might. "The Lord Jesus Christ who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subdue

all things to Himself." Thus, "When He shall have restored the kingdom to God, even the Father, . . . that God may be all in all," He shall still reign, for there shall ever be the kingdom of God shining forth under the gracious aspect of "the eternal kingdom of our Lord and Saviour Jesus Christ." This means for its subjects safety, security, and everlasting bliss.

DR. ANDERSON-BERRY.

Answer B.—On searching the New Testament, the terms "kingdom of heaven" and "kingdom of God" will be found to be synonymous as representing the same kingdom. John the Baptist, when announcing the kingdom to be nigh at hand, called it in Matthew iii. 2 the "kingdom of heaven," and in Mark i. 15 as the "kingdom of God." The grain of mustard seed is likened by the Lord Jesus in Matthew xiii. 31 unto the "kingdom of heaven," and in Mark iv. 30 unto the "kingdom of God." Examples like these might be multiplied, and the reader can easily find them out by reference *αβαση του βασιλειου του θεου.*

The kingdom which these terms represent had been the subject of many prophecies in the Old Testament, but until the time of John the Baptist the Law and the Prophets alone were preached (Luke xvi. 16). After that John announced the kingdom to be nigh at hand. This announcement was also made by the twelve (Matt. x. 5), by the seventy (Luke x. 9), and by the Lord Jesus, who limited the ushering in of the kingdom to the lifetime of many whom He addressed (Mark ix. 1). As the Lord Jesus gave to Peter the exclusive right of opening the kingdom (Matt. xvi. 19), we ought by following Peter to be able to determine the *exact* time when it was inaugurated. If we turn to his address given us in Acts ii, we will there find an inspired exposition of Psalm cxxxii. 11, and learn that when David gave the prophecy concerning the raising up of the fruit of his body—One to sit on his throne—he had in view the resurrection of Christ and His exaltation to the right hand of God (verses 30 and 31). We thus see that the "kingdom of God" or of "heaven" was inaugurated on the Day of Pentecost, having for its King God's Anointed Son, and was opened on that occasion to the believing Jews through the instrumentality of Peter's sermon. The same Apostle admitted the Gentiles to the kingdom in Acts x., when Cornelius and his companions received the gift of the Holy Spirit.

The subjects of the kingdom are those who receive the Word of God as little children (Matt. xviii. 3, 4) and who as the result are born of water and of the Spirit (John iii. 5). These alone, whether they be Jews or Gentiles, bond or free, male or female (Gal. iii. 28), are the

subjects of that kingdom which shall never be destroyed, but will ultimately break in pieces all other kingdoms (Daniel ii. 44).

While the King of this kingdom was enthroned in heaven, yet His sway was to extend from Jerusalem unto the uttermost parts of the earth (Acts i. 8).

The character of the kingdom is summed up in Romans xiv. 17 as being "righteousness and peace and joy in the Holy Ghost." w. a. w.

Answer C.—Extracts from a well-known teacher by T. C.—"Therefore shall the 'kingdom of God' be taken from you and given to another nation." The Jews had the kingdom of God, for they owned God as their King, but they never had the "kingdom of heaven," that form of the kingdom of God which was subsequent to Christ's resurrection into the heavens, and which is the peculiar distinction of this dispensation.

I may add here, as marking the exactness with which these terms are used, that in Matthew xii. 28 our Lord, who had before been preaching "the kingdom of heaven is at hand," changes His phrase, saying, "If I by the Spirit of God cast out demons, then the kingdom of God is come unto you." The "kingdom of God" had come, because God's King was there." But for the same reason "the kingdom of heaven" was not come, but *coming*, when the King should be cast out and received into heaven.

Only in the Gospel of Matthew is the Church named. Here in the Gospel of the "kingdom," it has a very distinct place. Rejected by Israel, He left them and departed (Matt. xvi. 4). Then from His disciples He receives a confession, in reply to which He names His own Church, adding a promise of the "keys of the kingdom of heaven," with power on earth to "loose and bind." Abraham's sons take Him for John the Baptist (Jeremiah, &c. xvi. 14). They cannot echo the prophet's voice, "to us a Son is given." But a poor remnant, to whom not flesh and blood but the Father hath revealed it, can say, "Thou art the Christ, the Son of the living God." This is that knowledge which marks the Church; for of her it is said that she is "to come in the knowledge of the Son of God unto a perfect Man" (Eph. iv. 13). At once the Lord replies—and the words are only here—"Thou art Peter, and upon this rock I will build my Church, and I will give thee the keys of the kingdom of heaven," &c. Then comes the Transfiguration, introduced with words plainly directing us to recognise that display as a glimpse or sample of the coming kingdom (Matt. xvi. 28). How many a mistake would have been prevented had it been seen that the true kingdom was not of earth, nor of times and places, but indeed "of heaven." Where could

the claims of that system rest which makes Rome and a man there its centre, if it were understood that Rome is not heaven? So Roman Catholic has nothing akin to "the kingdom of heaven" here spoken of. Had it simply been said "kingdom of God," the answer might of course be made that as Israel, an earthly people with an earthly centre, were once the "kingdom of God," so an earthly people with an earthly centre might be that kingdom still. But the Gospel which reveals "the kingdom" specially marks it as "the kingdom of heaven" in which neither Rome, nor time, nor earth have any place. But the Church has erred even as the Jew, looking for a repetition of the old thing rather than that new creation of righteousness, joy, and peace, which is indeed the true kingdom (Romans xiv. 17).

Editor's Note.—To this question we have received a large number of replies, some of which must have cost no small labour, and some of which are quite beyond the space that can be allotted to answers. We select three, and would add a few notes in reference to them.

Though in some instances the terms "kingdom of God" and "kingdom of heaven" are used interchangeably, it does not follow that they are synonymous. In one aspect the kingdom of God is universal and eternal. But when spoken of as future, e.g., "Thy kingdom come," it is the period when God will assert His sovereignty by power and subjugate all evil that is referred to. The 'kingdom or reign of God in this age, the King having been rejected and enthroned at the right hand of the Father, is from heaven, and is spiritual in its nature. It is portrayed in the seven parables in Matthew xiii. These begin with the ministry of our Lord Himself, the Sower, prior to the formation of the Church, and extend beyond the Church period to the time when judgment will be executed—all that offends gathered out, and the righteous be the reigning ones instead of the sufferers. The "barn" is not heaven, but the sphere of blessing on earth. The gathering of the wheat into the barn is not a description of the taking up of the saints, but of the establishment of saved Israel, and Gentiles with them, in the kingdom of glory. In these parables Satan is seen at work in the sphere of God's dominion, and his opposition is suffered until a time appointed. In this aspect of it, the kingdom exists *in mystery*. It is a great reality to faith that in the midst of all appearances to the contrary God reigns; but the kingdom in mystery is to be followed by the kingdom in manifested power and glory. Just now the King is hidden with God, but with His manifestation will come also the manifestation of the sons of God, and for this the groaning creation waits.

LESSONS FROM EMMAUS.

By ALBERT MIDLANE,
Author of "There's a Friend for Little Children," &c., &c.
Luke xxiv. 13-26

THERE is much that is very precious and beautiful in the words, "*And He made as though He would have gone further,*" written as they are by inspiration, in order that we, by prayerful meditation, might draw from them their sweetness and blessedness, sweetness and blessedness which indeed lie more in what they suggest than in what they openly declare.

The words occur in the narrative of the journey to Emmaus, whither Cleopas and his companion were going on the morrow after the Sabbath in which Jesus, the Lord of Life and Glory, lay in the tomb, a narrative which might with perfect propriety be termed a sacred poem, and that of the highest order, so full is it of incident, circumstance, and instruction.

Three days before He, the same Jesus, had been seen hanging upon the Cross—hanging there as the sinner's substitute, enduring the hidings of Jehovah's face while bearing the sinner's sin and its full deserts. Men looked on, astonished. Thousands had been crucified before, but *this* crucifixion had something about it unlike all others which had preceded it. The Person, the circumstances, and the attendant manifestations were all peculiar. It aroused emotions, dissipated fond expectations, excited fears, disappointed hopes, and gave birth and being to floods of thought of most momentous interest and importance. The city was moved. The powers were alarmed. Nature was convulsed, and heaven and hell were deeply interested.

But in the narrative before us we enter upon quite another state and condition of things altogether. We look at the brighter side of the Cross. The *old* creation, as it were, has vanished from our view. The world has had its last glimpse of Jesus the Christ as He hung upon the tree. The *new* creation is just emerging from its mystery into an intelligent outline. *Jesus is risen!* HE LIVES! The sufferings are past: the glory about to follow. The "first fruits" have been presented and the first sheaf has

been waved before God—bright promise of the coming harvest. The "corn of wheat" has fallen into the ground and died, and "much fruit" is springing forth unto God. All this might not be very distinctly traced as yet, but all was then as real as it shall be at the consummation of all things.

Yet not as a conqueror comes the Risen One forth. By no material glory is He surrounded. No public herald announces His resurrection. His first manifestation is to a woman at the sepulchre and his first prolonged stay is with two weary travellers, poor, yet withal fit company for Him who had an especial commission to speak a word in season to them who were weary.

As a "Stranger" He joins them, turning them not aside, directing not their course, but going their way and adapting Himself to their mood. They are speaking of the question of the day—the late crucifixion—and they are "sad" and "reasoning."

Here, then, is fit material for Jesus to work upon—clay ready for the Potter's hands—hearts, though ignorant, sad, and despondent, yet thoroughly set upon Himself. How does He act in this interesting scene? He enlightens their ignorance, gladdens their hearts, increases their attachment to Himself; and yet, in such a way as to leave their hearts free and their expression unfettered. He does not reveal Himself. He is the "Stranger" still, and they consequently are not restrained. He leaves room for their hearts to have full play and liberty. He sees something behind their speech upon which he sets value, and which only needs to be informed and rightly turned to be made available for His own gracious purposes. And hence He proceeds with them, not for one moment exciting their suspicion as to who He was or what His ultimate purposes were.

Thus they travel on in happy converse together—He, willing to be reproved by them for His ignorance of the current events; yet they all the while willing to be enlightened and comforted by Him. So they reach their destination—Emmaus, a name dear to every Christian and a locality around which sweet associations cluster. Now was the time for Him to *prove to themselves* the hold He had gained upon their souls.

"He made *as though* He would have gone further." Had He, then, an errand farther on? No, He thus graciously gives them an opportunity for the letting out of their love to Himself and their interest in His theme. Had they been indifferent He might have simply passed on; had they been offended, it had been a relief to them to be rid of His company. But how was it? Hear the sacred historian: "But they constrained (or, as it is in the margin, *urged*) Him, saying, Abide with us: for it is toward evening, and the day is far spent." Surely this simple plea bespeaks their earnestness, though we learn the secret of it by-and-by. Did the Lord refuse? Ah, did He *ever* refuse the voice of loving entreaty? "And He went in to tarry with them." He had gained His point, and they had proved their love, and richly were they rewarded for their simple, honest, loving conduct.

And what a glad surprise He had prepared for them! What a solemn moment in their experience was about to dawn upon them! What a crisis of their being were they about entering upon! When they ordered that simple repast they little dreamed of what it was to lead to! And when they sat down to that meal how little they thought how soon and how abruptly it would be broken in upon!

But the scene gradually is opening. They dispose themselves for their evening meal, still conversing, methinks, upon the theme of their journeying moments, and their hearts still burning at the "Stranger's" talk and expositions of Holy Writ. But they had not been sitting long before this fascinating "Stranger" took bread and blessed it and brake it and gave to them. Not, you note, "gave thanks." No; as the Lord of All, and now in resurrection, He simply blesses His own creatures, and, as the Maker and Sustainer of all, divides it to them. *What a moment!* "Their eyes were opened." 'Tis Jesus! Blessed discovery! How they gaze upon Him; yet in that gaze lose the object of their rapt amazement, for "He ceased to be seen by them." Could it be a dream? Was it but the illusion of a heated or an excited imagination? No! They had walked and conversed together, and there was

the very bread He had broken. Besides, they had seen Him before take bread and bless and break it, and now the repetition of the act awakens their, till now, dormant memories, "The Lord is risen *indeed!*"

"And they rose up the same hour, and returned to Jerusalem." What their errand had been at Emmaus we do not read; neither do we find that, had they one, it was attended to. It might be that, like Samaria's daughter at the well, who left her waterpot when she had found the Lord, these disciples forgot their errand in the one grand thought which now possessed them—"The Lord is risen indeed." No more "*reasoning*" or sadness now! Light of heart and full of faith they retrace their steps, going straight to their "own company," and finding them gathered together. There they were rehearsing the whole matter when Jesus Himself again appeared with those memorable words, "Peace be unto you."

All this is very precious, dear reader, and why? Because it is all about Jesus—His acts of grace and ways of love down here, as the resurrected Lord of Life and Glory. But He is still the same, and those who know Him most and longest still find that He gives opportunity for their hearts to prove their love to Him. O, let us seek to embrace every such occasion! And if in *our* experience "He makes as though He would go further," let us cleave to Him, and say, "Abide with us," and as He went in to tarry with His disciples at Emmaus, so will He stay with us, and change all our sadness into joy and our reasoning into faith, strong and active. He seeks the fellowship and companionship of His saints *now*; as when below He is still the same. "Jesus Christ, the same yesterday, and to-day, and for ever." "The Brother born for adversity." "The Friend that sticketh closer than a brother." Such is He whom our soul loveth.

"Abide with me, fast falls the eventide,
The darkness thickens, Lord, with me abide"

OH, ye saints of God, never restrain prayer. On the contrary, abound in it more and more, for indeed and of a truth it is the most enriching, consoling, strengthening, and sanctifying of all engagements.—w. sn.

THE SEVEN CRIES FROM THE CROSS—CRY V. (Continued).

THE FOUNTAIN SEALED.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death," &c.

THE solemn moment had come. The high priest had borne the bowl of steaming blood through the gazing multitudes of Israel; he had passed out of their sight within the sacred precincts of the tent of meeting; he had crossed the holy place dimly lit by the flame of the lamp and perfumed by the smoke from off the altar; and now he stretched forth his hand to part the veil that hid the ark, the mercy-seat, and the shekinah from the eyes of mortal man. He was about to see the Light that dwelt with thick darkness. One movement, and what hid the most sacred sight to be seen on earth would be for the moment removed. Hence the appropriateness of the Hebrew word for the veil. According to Gesenius, it comes from an unused root signifying to *break*, and therefore in a secondary sense to *separate*. It signified that intercourse between God and man was broken off—that the twain were separated. So it was but once a year that the veil was parted, and for the moment, and to the bearer of blood, it was as if it were not. Not only so, what separates has two sides; it partakes of two spheres, so one side of the veil was within the holiest always, whilst the other formed a part of the holy place where the priests daily ministered.

In addition, it was formed of fine-twined linen, with blue, and purple, and scarlet, and cherubim. In fact, it was, as was fitting and proper for such a high place and purpose, a matchless fabric wrought from a heavenly pattern.

Now, this veil, made of fine linen adorned with splendid tints and a heavenly design, clearly sets before our eyes our Lord Jesus Christ from the standpoint of that wondrous truth, "God was manifest in the flesh." "The Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The fine-twined linen reminds us that His name is "Jehovah our Righteousness" (Jer. xxiii. 6); the blue reminds us of His heavenly origin, "the Son of man which *is* in heaven"

(John iii. 13); the scarlet reminds us of earth and sin, for these amongst other reasons: (1) Just as blue is the heavenly colour, so scarlet is the colour much found on earth in flowers, in ecclesiastical, political, and military adornments, and in the courts of justice where the most awful crimes are dealt with; (2) In all passages in Exodus where this word scarlet occurs, two Hebrew words are used; the first of these (*tohlahgh*) is rendered elsewhere *worm*: "I am a *worm*, and no man (Psa. xxii. 6). The other word (*shahnee*) is of questionable meaning; but both occur together in the well-known passage in Isaiah (i. 18): "Though your sins be as *scarlet* (*shahnee*, probably marking the fixity of the dye), they shall be white as snow; though they be red like *crimson* (*tohlahgh*, emphasising the glaring nature of the colour—the eye cannot escape it), they shall be as wool." Then as to the third colour, purple, it is worth noting that although the list of colours is given many times, their order is never varied—blue, purple, scarlet.

Now, if you try in an unpractised manner with water-colours to shade off blue into scarlet, you will find that where they meet it is purple; and when the king of day lies a-dying on his scarlet couch in the west it is purple curtains that the blue-robed twilight draws round him. So here in the veil the same Hand, from whence all the beauties of the natural world come in rich profusion, is seen—the red does not end abruptly in blue, but both are shaded off into each other through purple, so that the most artistic eye cannot say where the one ends or the other begins. What a beautiful curtain it must have been!

As in the type, so in the Antitype, as we shall see, our Lord Jesus Christ is Son of God and Son of man, but where He ceases to be God we cannot tell, or begins to be man we cannot tell, and so we call Him with all humility the *theanthropos*, or God-man. Not that we mean that His Deity and humanity are so mixed that a strangely-compounded Being is formed whom we call by a compound name, like our penny, formed not of copper or tin, but a mixture of both we call bronze, but as in the glorious veil where we find such opposites as heavenly blue

and earthly scarlet brought together by the mediatorship of imperial purple, so in the Person of our Lord Jesus Christ we find that the two natures (and by *natures* is meant *substances*, human and divine) are brought together and so knit together that no one can part them. And when we forget this great lesson of the veil we take our first step towards a false Christology that declares of the Incarnation :

“Suffer me to call your attention to this very familiar but little understood word. You think you know what it means, and you do, partly. You would say at once, ‘It is God becoming man’ You are right; but we might invert the phrase, and say much more truly, It is man becoming God.”

That is false. It is the offer Satan made long ago to our first parents in the garden, and call that a myth? as the writer of the above does. Its dire results are no myth, for they are mirrored in the myriads of tears that fall every moment, and prove that the Fall is no hexateuchal dream.

Now, the Scriptures clearly declare the Saviour is God (John i. 1-14; Rom. i. 2-5; Rom. ix. 5; 1 Tim. iii. 16; Phil. ii. 6-11; Heb. i. 3-8).

The Scriptures also declare that the Saviour is Man (Gal. iv. 4). As Man, He had a true body (Luke ii. 7; ii. 52; John iv. 6; Romans viii. 3; and a rational soul (Luke ii. 46-52; Matt. xxi. 23-27; xxii. 15-46; John xi. 35).

But the Scriptures teach that although He was perfect God and perfect Man, yet He was ONE PERSON. They reveal the Father, Son, and Holy Spirit as three distinct persons. For instance, the Father says to the Son, “I will give Thee”; and the Son says to the Father, “I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.” But never does the Son of God address the Son of man as a different person from Himself. In the Scriptures He is always spoken of as a single, distinct person, just as when on earth He was spoken to: “Thou art not yet fifty years old,” and “Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of Thy hands.” The fact is, our Lord Jesus Christ as Son of God existed from Eternity, for, “Unto the

Son He saith, Thy throne, O God, is for ever and ever,” and when He deigned to enter this world which He had made He did not take a human *person* into union with Himself, but a human *nature*. The Son of God became Son of man. Nowhere is it said that a son of man became God. Thus as the seat of personality in a human being is in his spiritual nature, so in the God-man the seat of personality is in His divine nature. The first and most obvious of the consequences of this union is what may be called the “*communion of attributes*.” That is to say, the one nature does not participate in the attributes of the other, hence the human nature does not become omnipresent, nor does the divine nature share in the weakness and limitation of knowledge proper to the human nature, but the person is the partaker of the attributes of both natures. Therefore what is true of either nature, or of the two combined as the God-man, is true of the Person of Christ. Many passages of Scripture are to be explained on this important principle. Take the following as examples:

(1) The passages where the person is the subject, but the predicate (what is said of the subject) is true only of the divine nature. “Verily, verily, I say unto you, Before Abraham was, I am” (John viii. 58). “The glory which I had with Thee before the world was” (John xvii. 5).

(2) The passages where the person is the subject, but the predicate is true only of the human nature. “I thirst” (John xix. 28). “My soul is exceeding sorrowful even unto death” (Matt. xxvi. 38). “Of that day and that hour knoweth no man . . . neither the Son” (Mark xiii. 32).

(3) The passages where the person is the subject, but the predicate is true only of the God-man. “My Father is greater than I” (John xiv. 28). “As the Father hath life in Himself; so hath He given to the Son to have life in Himself” (John v. 26). “Then shall the Son also Himself be subject unto Him” (1 Cor. xv. 28).

It will help us to understand the necessity of holding fast to the faith once delivered to the saints if we briefly at this point consider the history of the various heresies concerning the Person of Christ.

I. The Ebionites.—These arose very early in the history of the Church, holding that Christ was but a mere man, the son of Joseph and Mary.

II. The Gnostics.—As the Ebionites denied His Deity, so these in different ways denied His humanity.

III. The Apollinarians.—Next in order of time arose this sect, founded by Apollinaris, a bishop of Laodicea, who was troubled by the difficulty of uniting two natures in one person. Admitting the Scriptural doctrine that man is constituted having a body (*soma*), soul (*psuche*), and spirit (*pneuma*), he taught that in Christ the intelligence or *pneuma* was replaced by the Eternal Son or Logos ("In the beginning was the Word").

This doctrine was condemned by the General Council held in Constantinople A.D. 381, and rightly so, for it mutilated the perfect humanity of our Lord.

IV. The Nestorians.—Thus by rejecting the Apollinarian view it was clearly affirmed that the Lord Jesus Christ was possessed of a perfect and unimpaired humanity; then arose Nestorius, first a presbyter in Antioch, and afterwards Patriarch of Constantinople, who taught what either affirms or implies a twofold personality in our Lord. The Eternal Word was represented as indwelling the man Christ Jesus as the Spirit indwells each believer. Thus the truth of the Deity of our Lord Jesus was endangered. Ultimately Nestorius was banished, and his followers, moving eastward to Persia, organised themselves into a church which remains to this day—the Nestorian Church.

V. The Eutychians.—As Nestorius divided the two natures so as to necessitate two persons, Eutyches taught that all about Christ was divine, even His body. The human nature was exalted and lost in the divine as a drop of vinegar (to use one of the illustrations) in the ocean.

VI. The Monophysites.—Eutyches taught the absorption of the human by the divine nature; following on, others taught the merging of the divine into the human, so that a composite nature is produced. Hence the name from *monē phusis*, "one nature." It was, however, applied to others who

differed in their method of explaining how they attained the same result—one nature.

VII. The Monothelites.—With these the same method is applied to the "wills" of Christ, so that the Divine will and human will are merged into one will, probably composite in its nature. Thus arose their designation from *monē* and *thelēma*, "will."

Coming down the stream of time, and passing the Reformation, we meet with

VIII. Socinianism.—Socinus, an Italian, who died in 1604, taught:

- (1) That Christ was a mere man, but distinguished from others by His miraculous conception.
- (2) That although He could sin, and was liable to temptation, yet He was entirely without sin.
- (3) That He received a special baptism of the Holy Spirit, and some time before His ministry He was caught up into heaven that He might see God, and be taught of Him.
- (4) That in virtue of His work He is now exalted above all creatures, and so is properly worshipped as God.

It will thus be seen that Socinus had more exalted notions of our Lord Jesus Christ than many present-day Unitarians, which include such diverse parties as Arians, semi-Arians, Humanitarians, and Christadelphians.

IX. Pantheistical Christologists.—Under this name may be included many modern teachers, such as Mr. Campbell and others. What is worthy of notice is, that gradually doctrines as to the Person of Christ have arisen whose makers boldly declare themselves independent of the Bible, doctrines founded on two principles—first, that there is but one nature in Christ; and second, that human nature is capable of becoming divine, or that the divine is capable of becoming human. Thus the Higher Critics have made destructive Christology possible within the borders of so-called Christian Churches. And this Higher Criticism began with Jean Astruc, a French physician, who lived between 1684 and 1766. His father was a Protestant pastor, but the son purchased ease and plenty on the revocation of the Edict of Nantes by conforming to Roman

Catholicism. He it was who originated the famous theory accepted by Eichhorn and other Germans with delight, which, elaborated by them and introduced into this land by Robertson Smith and others, has destroyed the faith of many in the Bible as the Word of God and in the Lord Jesus Christ as the Son of God. Hence the need for the rallying cry of "Back to the Bible!" One thing may be noticed in the short sketch we have given, and it is this, the Christian Church in the early days would not allow the slightest deviation from the Scriptural doctrine of the Person of Christ. The question of Monothelism or Dyothelism may seem a little thing in these liberal days. But in the days when Christianity was in death-grips with Paganism, believers did not think so. Apocryphal gospels, cleverly concocted extracts from the Scriptures, mutilated scriptures, were plentiful in those early days, but Christians would have none of them. Reading and writing in those days were rare accomplishments, especially amongst believers, but they knew what they believed, and it is remarkable how little all these varied doctrines touched the life and thought of the great body of believing men and women. Thus they presented a firm and unbroken front to the diverse and broken forces of heathenism. Why? Because they held fast to the Scriptures as divinely inspired, and no patchwork-quilt of man's manufacture to cover man's ignorance of God and the things of God. How different are things to-day! Even such stalwart defenders of evangelical doctrine as Henry Wace, Dean of Canterbury, give way before that which passes as the trademark of brains. This is an illustration of the grim reality of Revelation xiii. 16: "And he CAUSETH all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

"WALK worthy of the Lord" is a striking word from the Holy Spirit. Every line in a painting of Rembrandt's is worthy of that great artist; so every line in our tempers, words, and ways ought to be worthy of the Lord, for we are *His* workmanship.—From *Life and Letters of J. G. M'Vicker*,

THE LORD'S SUPPER.

By ROBERT M'MURDO, Birkenhead.

"The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we being many are one bread and one body, for we are all partakers of that one bread."

THE Lord's Supper is the outward expression of the spiritual communion between saint and saint as the members of one body, the divinely instituted pledge of common brotherhood.

In the State Church each individual communicant receives separately for himself or herself the bread and the wine from the hands of the officiating clergyman. The bread is placed in the open palm of the hand, and the communicant is supposed to convey it to the mouth without touching it with the fingers. Such priestly assumption is not only an unhallowed perversion of the sacred ordinance, but it is a device of the enemy to hide under the cover of ceremonial the blessed truth of the *oneness* of all the redeemed of the Lord.

In assemblies of the saints where simple Scriptural order is observed this feast is not marred by such perversion. In humble submission to His Word believers seek to keep the ordinance as it was delivered. As the bread is passed from hand to hand, and the cup from lip to lip, they take and give the pledges of love and fellowship one with another.

When a ring of gold with a glittering gem is placed on the finger of a young woman by her lover, what does it mean? Is it not the chosen symbol of love's engagement? The ring may be worth five pounds or it may not be worth one; it is not worn for what it is worth, but for the worth of that which it represents. But if behind the ring there is a waning love, cold estrangement, divided affection, then the wearing of the ring becomes an empty form, and its worth can never make up for the want of that of which it is the symbol.

So it is here. As we partake of the bread and wine, we give and receive the symbol of communion one with another. But if the communion begins and ends with the feast, then it is robbed of its meaning, and, though

outwardly correct, it is but an empty form. The Spirit is grieved, and the character of Christ and of Christianity misrepresented. "By this shall all men know that ye are My disciples, *if ye have love one to another*" (John xiii. 35).

Social distinctions are a necessity. Master and servant, subject and ruler, are of God's appointment. One of the marks of the last days is seen in the efforts made by many to wipe out such distinctions, and to reduce all to the level of one common brotherhood. This is anti-Christian. The gathering of the saints around the table of the Lord is a witness of the power of the Cross of Christ. Here is one place where no earthly rank or title can buy a seat. Here is one feast from which poverty does not exclude. Here the servant is free from his master, and the maid partakes of the same cup as her mistress, heavenly earnest of that glad day when the discipline of earth's school shall be at an end and the joy of the marriage feast shall begin.

Hence if I presume upon my Christian privilege and use it to open the way for me into social circles above my station, I am abusing that which grace bestows. On the other hand, if social distinctions are allowed to hinder our spiritual intercourse and mutual love one for another as the members of the Body of Christ, then are we carnal and "walk as men?"

Only as we are spiritual can we discern the Lord's Body, and eat and drink in a worthy manner the bread and wine in remembrance of Him. Only as we are spiritual can we see Christ in His members, and for His sake hold them in love's esteem.

A SEVENFOLD ASPECT OF THE CUP OF THE LORD'S SUPPER.

1. The cup of salvation (Matt. xxvi. 27, 28).
2. The cup of blessing (1 Cor. x. 16).
3. The cup of thanksgiving (Luke xxii. 17).
4. The cup of communion (Matt. xxvi. 27; Mark xiv. 23).
5. The cup of remembrance (Luke xxii. 19; 1 Cor. xi. 25).
6. The cup of testimony (1 Cor. xi. 26).
7. The cup of expectation (Matt. xxvi. 29).

E. A. H.

"JUDGE YE" ROME OR THE GOSPEL?

By J. S. ANDERSON, Italy.

PURGATORY OR CALVARY.

THEOLOGICALLY the doctrine of Purgatory is kept in the background, while practically no Romish dogma has a greater influence on her faithful. This is the doctrine above all others which has contributed so much to the superstition and merchandise of Rome. Tetzel, famous as Luther's greatest enemy, boasted that by the sale of his indulgences he had saved more souls than Peter had done by preaching. Even some of his colleagues doubted this, but none doubted that he made more money.

Rome in theory pretends that in Purgatory every man will receive according to his *works*, but in practice it would seem according to his *wealth*.

The following is the decree of the Council of Trent concerning Purgatory: "As the Catholic Church, instructed by the Holy Spirit, from the sacred writings and the ancient tradition of the fathers, hath taught in its sacred councils, and lastly in this Œcumenical Synod, that there is a purgatory, and that the souls there confined are relieved by the suffrages of the faithful, but more especially by the acceptable sacrifice of the altar, the Holy Synod instructs the bishops that they should pay attention that the sound doctrine concerning purgatory, as delivered by the holy fathers and the sacred councils, be by the faithful in Christ believed, held, taught, and everywhere diligently preached."

In Pope Pius IV.'s *Profession of Faith* it is stated that those who go to Purgatory are *Christians*. So that after baptism, confirmation, confession, communion, and extreme unction, the gates of Purgatory, and not of Paradise, await the faithful!

"Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth ALL thine iniquities" (Psa. ciii. 3).

"Having forgiven US ALL our trespasses" (Col. ii. 13).

"The blood of Jesus Christ His Son cleanseth us from ALL sin" (1 John i. 7).

"There is therefore now NO condemnation to them that are in Christ Jesus" (Rom. viii. 1).

"When He had made PURIFICATION of sins, sat down on the right hand of the Majesty on High" (Heb. i. 3).

PAPAL INDULGENCES OR DIVINE
REDEMPTION.

The following is from a well-known Roman Catholic writer, Claudius Espenceus, better known under the French name Claude D'Espence. He lived in the 16th century. We quote from his commentary on the Epistle to Titus:

"Provided money can be extorted, everything prohibited is permitted. There is almost nothing forbidden that is not dispensed with for money; so that, as Horace said of his age, the greatest crime that a person can commit is to be poor. Shameful to relate, they give permission to priests to have concubines, and to live with their harlots, who have children by them, upon paying an annual tribute; and in some places they oblige priests to pay this tax, saying that they may keep a concubine if they please.

IN MEMORIAM

Mr. PETER HYND, of Troon. Died, 12th January, 1904.

He's gone!

On earth he's seen no more—
His toils are past, his work is o'er;
But now on Canaan's happy shore,
Where pain and grief are known no more,
He lives!

He's gone!

Gone to his needed rest,
To meet with kindred spirits blest;
And leaning on his Saviour's breast,
His mind no more with cares opprest,
He lives!

He's gone!

But while on earth he dwelt,
His godly life was seen and felt:
A proof that oft with God he knelt,
And prayed as if his heart would melt.
He lives!

He's gone!

From service he's resigned,
But noble works are left behind;
While in our inmost heart and mind
The face of one so good and kind
Will live!

. Wishaw.



REVISED NOTES ON FIRST CORINTHIANS.

THE GRACE OF GOD:

THE FULNESS OF CHRIST.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—Continued.

A NOTABLE feature of this Epistle is the frequency with which we find the authority of Christ asserted. For example, in these few first verses, notice how often these words occur, "Jesus Christ our Lord" and "the Lord Jesus Christ." I believe there is deep significance in this; for all the disorder that had crept into the Corinthian Church had arisen through failure to recognise Jesus Christ as Lord among His saints; and all the terrible confusion and apostacy of what is called Christendom comes from the same cause—viz., not giving to Christ His own rightful place as Lord in His own house.

Observe that note of thanksgiving in verse 4: "For the grace of God which is given you by Jesus Christ." All the grace which is at our disposal is treasured for us "in Christ Jesus." It is not our place to limit by our unbelief what God's grace can do *in us*, or *for us*, or *by us*. His grace is at all times, and in all circumstances, "sufficient for us." It is called "manifold grace," meeting us at every turn, supplying our every need. He saw evidence of that grace in the Corinthian saints, and therefore he thanks God on their behalf. Whatever there may be in any child of God to condemn or reprove, let us ever seek to see first in such what the grace of God has wrought in them. Some are naturally gentle and refined in their disposition; others are rough, coarse, ill-tempered in their nature as well as by their upbringing; but when we meet with such, and find them not all that they ought to be, let us consider how much worse they were before they knew the Lord, and would still have been had it not been for His grace. It is in such a gracious

and considerate spirit that we must needs go if we would be helpful to such an one. The beam that is in our own eye must be dealt with before we can effectually deal with the mote that is in our brother's eye. There is all the difference in the world between sitting in judgment on another and stooping down to wash his feet. If my object is to help and cleanse a brother, then I must first, in God's presence, have considered myself lest I should be tempted (Gal. vi. 1). Then there will be something of the gentleness and lowliness of Christ, instead of the pride and severity of nature.

5. **"That in everything ye are enriched by Him in all utterance and in all knowledge."** Mark it! "ENRICHED BY HIM." Not enriched by this world's endowments, or by the learning of the schools. All the wisdom of Athens and Corinth could not enrich the Church. They were enriched by the Man at God's right hand—enriched as the members of the body from the Head. Paul had laboured among them and instructed them, but he does not say they were enriched by him; it was all from Christ the Head. Whatever we have of grace, knowledge, or utterance in the things of God it has been got from Christ. There is such a thing as sanctified natural ability, and God can make use of it; but the power and grace to use it must come from the Head, otherwise it will only do damage. We are very prone to look too much to man, and to put man out of his true place. The most talented, gifted, or spiritual who ministers in our midst is nothing more than the channel through which blessing flows to us from Christ.

If we give that place to the servant which belongs alone to the Master, then the Lord will have to lay aside the earthen vessel in some way or other, for our God is a jealous God, and will have us know that blessing comes alone from Himself.

In the Epistle to the Colossians much is taught us concerning the riches that are in Christ the Head for us the members. "It pleased the Father that in Him should all fulness dwell (Col. i. 19). "In whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). "For in Him dwelleth

all the fulness of the Godhead bodily, and ye are complete in Him" (Col. ii. 9, 10). "The Head, from whom all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God" (Col. ii. 19).

Thus are our hearts directed to the fulness that is in Christ for us; but notice, that just as it has pleased God to use the lips of redeemed sinners to tell out the gospel of His grace for the salvation of the lost, so it has pleased the same God to use redeemed lips to minister the treasures that are in Christ to the members of His body. It is through the mutual ministry of each member to the whole—the passing on of that which each one has received from Christ the Head—that the body is to be edified and knit together.

Satan has his eye upon this truth. He knows that the body—the Church—can only be effectually edified as it receives through the ministry of *every* member, and the effectual working of *every* part that which is supplied for its nourishment from the Head. Therefore the method, so universally adopted in Christendom, of putting all ministry into the hands of one person, and he, it may be, not at all a channel for the communication of the treasures that are in Christ, perhaps not even a child of God, not even a member of the body of Christ at all. Thus the body is starved. Satan will not object to the Church being rich and increased with goods, or with human learning and influence, if only he can deprive the members of the body of Christ of their appropriate nourishment. We do not here speak of *persons*. Many who occupy the position of being the one "minister" in a church are godly, and gifted too, but we speak of the *principle* which limits ministry to one man, albeit there may be others equally qualified by God to edify.

But even where this human system of ministry is renounced, and liberty exists for the Holy Spirit to minister the things of Christ in the assembly as it pleases Him, and by those whom He has fitted, how often are the supplies of the treasures that are in Christ hindered and cut off through worldliness, carnality, indolence, and pride. How often is that presented as divine ministry

which is only the outcome of the ignorance and conceit of religious flesh. It is only as each one is walking in fellowship with God that the whole can be duly edified.

6. **“Even as the testimony of Christ was confirmed in you.”** That is to say, the testimony of Christ which came to them in the gospel and through the ministry of the apostle was confirmed in their own experience. The apostle might go away and leave them, but there was “the testimony of Christ” still. It was not dependent for its continuance on the servants of God through whom they had received it, but was maintained and borne witness to by themselves.

There are some places where the saints are so dependent upon some “leading brother,” that if he left them they would probably break up as an assembly and go—I know not where! There can be no higher testimony to the labours of any servant of God than that if he is taken away *he can be done without*. His ministry was of such a nature that it cast the saints upon the living Christ and upon the written Word.

7. **“So that ye come behind in no gift.”** Why should we come behind in any gift? Why should there not be a sufficiency of pastoral and teaching gift in our midst? I do not mean man-made pastors and teachers, but God-given shepherds, with hearts to feed the flock in wisdom and in grace. Is not “the oversight” too often rather a self-constituted board of management than a company of spiritual and experienced shepherds.

If we do not look for them from the Head in heaven, how can we expect such! When the lack is felt all sorts of proposals come readily from the carnal mind. “Invite some gifted brother to come and reside among us.” “Ordain one or two in every assembly.” As though God had committed the ordaining power to any of us!

A WORD OF FAITH.

WE have a great High Priest at the right hand of God, who ever liveth to make intercession for us. He was made perfect (in sympathy) through suffering. On the Cross, and not till then could He say, “It is finished.”

R. C. CHAPMAN.

TWO ASPECTS OF THE LORD'S COMING.

By GEORGE ADAM, Stranraer.

IN closing my last paper I suggested that I would write again on this subject, looking specially at the question—Are we warranted by the Scriptures to expect the Lord to come at any moment?

It is true there are various books in which the coming of the Lord is more fully treated of than it could be in a short article in a monthly periodical. But there are many believers who can take up a paper such as *The Witness* and read an article in it who have neither the time nor the opportunity to read an exhaustive work on this or on any other question.

Let us first take a few Scriptures that tell of the Lord's *return for His heavenly people*. “In My Father's house are many mansions . . . I will come again, and receive you unto Myself; that where I am, there ye may be also” (John xiv. 2, 3). “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. iv. 16, 17). Nothing could be simpler than this prediction. The Lord Jesus is coming HIMSELF. And those for whom He comes will be *caught up to meet Him in the air*. And He is going to take them to be *where He is*. If those verses I have quoted do not teach that, then words have lost all meaning.

There may be angels with Him when He comes to call His saints to meet Him in the air, but I do not know of any Scripture that says angels will then be with Him. When a prince of royal blood is to take a bride from a foreign country a trusted envoy is sent for her; but when the Lord of Glory takes home His Bride no envoy will be sent for her—He is coming HIMSELF. That blessed truth ought to shame our indifference to this blessed hope.

Let us now quote a few Scriptures which speak of *His coming as the Son of Man*. “For

as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. . . . Immediately after the tribulation of those days shall the sun be darkened . . . and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: . . . And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the one end of heaven to the other" (Matt. xxiv. 27-31). In chapter xxv. we read that all the holy angels will be with Him. Also that all nations shall be gathered before Him. In 2 Thessalonians i. 7, 8, we read that "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God." Revelation xix. from verse 11 to the end evidently refers to the same event. Then in Zechariah xiv. 3, 4, it is said: "Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives."

In the passages cited regarding the Lord Himself coming to receive His heavenly people to be where He is, there is no thought of any of these awful judgments. He simply comes to the air with the voice of the archangel and with the trump of God, and His people rise up to meet Him, and our inquiry is: May we look for this at any moment, or are there any prophecies to be fulfilled before this event comes to pass?

There is no doubt much to be fulfilled before the Lord can come in His character as Son of Man. It will be "immediately after the tribulation of those days" (Matt. xxiv. 29). Then the scene in Revelation xix. will take place after all the various series of judgments spoken of in Revelation vi. to chapter xix. are fulfilled, but it is clear that in the times of the Apostles the believers looked on it as a possible thing for the Lord Jesus to come for them within their lifetime.

The word "we," so often used, can have no other meaning. "We shall not all sleep, but we shall all be changed" (1 Cor. xv. 51). Then in 1 Thessalonians iv. we read: "We

that are alive and remain unto the coming of the Lord." And again, "The dead in Christ shall rise first: then *we* which are alive and remain." If the Holy Spirit had not designed the coming of the Lord to be a *present hope* and expectation to His people, surely He would have said, "Then *they* who are alive and remain unto the coming of the Lord." The very fact that the Spirit uses the word "we" again and again when referring to the living being changed at His coming, and not to the dead being raised, ought to satisfy the believer.

The Lord Himself said: "If I go and prepare a place for you, I will come again and receive you unto Myself." He has gone, and there is nothing in Scripture to prevent His immediate return to take us all home to be where He is but the longsuffering of our God towards a guilty world. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night" (2 Peter iii. 9, 10). Our God is rich in mercy (Eph. ii. 4) "He delighteth in mercy" (Micah vii. 18), and this being the dispensation of grace, may be one chief reason why this age of special mercy to guilty man is being so lengthened out.

Again, if God has a definite purpose which He is now carrying out; if there is a people whom the Father has given as a special gift to the Son, according to John xvii., then the present age of grace cannot close until that special people are all gathered in. We must remember that God does not reckon time as we do. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8). Faith always reckons with God, and not according to reason. And although the Holy Spirit long ago has said, "For yet a little while, and He that shall come will come and will not tarry" (Heb. x. 37), that does not imply that there will be no *delay* as we reckon time, but rather that He will not *loiter*. There will be no time *wasted*. In the wisdom of God the time is being all filled up in perfecting His purpose of grace in the present dispensation.

There is one passage which is a difficulty

to some. That is the "elect" spoken of in Matthew xxiv. 31, but it is clear that those who will be gathered by the angels from the four winds of heaven cannot be the same as those who are called up into the air by the voice of the Lord Himself. There has been so much failure to distinguish between things that differ that the uninstructed are confused instead of being helped.

When we examine the book of the Revelation we see one company in the fourth and fifth chapters who sing a redemption song, and they are "sitting on seats (thrones) round about the THRONE, and have on their heads crowns of gold." In chapter vii. we see an elect remnant of Israel, and in association with them "a multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands." These sing also a song of redemption, but it is not the same song as in chapter v., nor do they occupy the same position as those in chapters iv. and v. Both companies evidently come from the same guilty world, and are both there on the same ground—THE BLOOD OF THE LAMB. But they are not the same company of redeemed sinners, and if God in His wisdom and sovereign grace has been pleased to distinguish between them, it befits us to mark that distinction, and not confound things which God has made to differ. This passage in chapter vii. seems to be a prophetic vision given to John before the dark cloud of the world's midnight *settles down*, showing the safety of those whom God has purposed to bring *through the great tribulation*. But those spoken of in chapters iv. and v. are seen safely sheltered in heaven *before God's strange work of judgment begin*. In chapter vi., verses 9 and 10, we have a cry for vengeance coming from those who had been slain for the Word of God, and for the testimony which they held, but this cry is altogether out of harmony with the spirit of Christianity. "Father, forgive them, for they know not what they do," is our example *now* whilst God is dealing with man in grace, but when God is dealing with man in judgment His witnesses will be in fellowship with what He will then be doing.

The more I examine the Scriptures I am the more convinced that the Lord Jesus will descend from heaven and raise the sleeping saints, and change us who are alive, and call all these up to the "Father's house" before He takes the Book of Judgment from the hand of Him who sits on the throne, and before He opens a single seal of that book. The terrible judgments spoken of all through Scripture in connection with "the day of the LORD," and which are more particularly revealed in Revelation vi. to xix., will all be fulfilled before the Lord will arise as the "Sun of Righteousness" to His people Israel (Malachi iv. 2), but the clouds may be rent at *any moment*, and He may shine out as the "bright and morning star" to call His waiting people home.

To sum up the few thoughts we have gone over—first, let us look at the contrast between the two aspects of the Lord's coming: the one is in mercy, the other is in judgment. The one is for the salvation of His saints, the other is to take vengeance on His enemies. When He comes to the air His saints are caught up to meet Him. When He comes in judgment He comes down to earth. "His feet shall stand on the Mount of Olives." "Every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. i. 7).

It is very sweet to the soul to ponder over the last chapter of the inspired volume. How often the Lord tells us of His coming "quickly." Verse 16 is so full of tenderness: "I JESUS have sent Mine angel to testify unto you these things in the churches," and closes the Book of God with these words: "He which testifieth these things saith, Surely I come quickly." May our hearts respond and say Amen. "Even so, come, Lord Jesus."

Whilst it is well to have a correct apprehension of the order in which coming events will occur, it is better still to have the heart looking for that blessed hope, and the life moulded by its sanctifying power. There may be the one without the other.

"What a day will that be when the Saviour appears!
How welcome to those who have shared in His
Cross!

A crown incorruptible then will be theirs,
A rich compensation for suffering and loss."

Correspondence.

EVANGELISTS AND ASSEMBLIES.

To the Editor of THE WITNESS.

DEAR SIR,—Much of what is written by your correspondent "C. H. H." is in a measure true. It is quite true that many evangelists have to support themselves by means of secular (so-called) employment. So did that prince of evangelists—Paul the apostle. "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power (authority), but to make ourselves an ensample unto you to follow us" (2 Thess. iii. 8, 9). And I am sure, from exact observation, that we should have less depression of spirits and attacks of mysterious *malaise* if we balanced better the working of our minds with the working of our bodies.

It is quite true, also, that a few who are well-known and prominent in the work are supported and cared for. Whether "properly" depends on the measure of the man's mind and means, anyhow, I suppose, such would say that their being properly supported and cared for is an indication of their Lord's mind in the matter. That contrariwise might be taken either as a trial of faith or an indication that one's path led back to the bench, or whence one came. And in any case I am sure the Lord would have us able to support ourselves apart from the ministry of the Word. Otherwise we fall into the pit dug for us by His adversary and our's—the pit of professionalism. One of the dangers that loom large on the spiritual horizon is this one of professionalism. Time after time we see in the "religious papers" men advertising themselves as "successful soul-winners," and using even stronger terms. And then how usual is it to see lists of professional evangelists with their engagements and such phrases as this, "A successful mission, with many souls saved," after the names. I have myself investigated cases where the reports did not tally with what I saw, and I have heard an evangelist beg for letters testifying to the good he had done, so that when he was downcast he might have a bundle to shake in the face of the devil.

These are days of portraits, testimonial-correspondence, and statistics; and such methods of self-advertisement are not restricted to the world of pills.

So, Sir, many of us dread the rising tide of professional evangelism, and would cry, "Back to the Bible!" for our marching orders, whether as simple Christians or gifted preachers. Hence we are quite sure that if a dear brother came our way, and in all simplicity preached the

gospel so that it was manifest he was in the "apostolic succession" by signs following, we should be certain to display our place in the succession both then and afterwards by gifts following. What was good for Paul cannot be bettered to-day: "But I rejoice with a deep and holy joy that now at length you have received your thoughtfulness for my welfare. Indeed, you have always been thoughtful for me, although opportunity failed you . . . yet I thank you for taking your share in my troubles. And you men and women of Philippi also know that at the first preaching of the good news, when I had left Macedonia, no other Church except yourselves held communication with me about giving and receiving; because even at Thessalonica you sent several times to minister to my needs. NOT THAT I CRAVE FOR GIFTS FROM YOU, but I do want you to be praised for an increase in good works. I have enough of everything, and more than enough." So he wrote who could say, "You yourselves know that these hands of mine have provided for my own necessities, and for the people with me."

The Lord's people are responsible to cheer on such as the Lord has clearly set apart for this high and holy work of proclaiming God's "free gift" of eternal life through His Son, by practical and prompt help. But for the servant to depend on the people is professionalism, and the next step is clericalism, for the laity are those whose earnings are taxed to support the clergy. That being so, it is well for us if we can say of churches and their gifts, "Not because I desire a gift" (Phil. iv. 17).

D. ANDERSON-BERRY,

23 Grosvenor Crescent,
St. Leonard's-on-Sea, Dec. 8, 1903.

M.D., F.R.S. (Edin.)

THE UNBAPTISED.

To the Editor of THE WITNESS.

SIR,—The note initialled "T. B. M." in *The Witness* for January, 1904, seems to call for some remark. While many of the Lord's servants have been earnestly striving to have only one voice on the subject of baptism, the note referred to pleads that some undefined degree of recognition should be accorded to acts which are not baptism, whatever else they may be. Baptism is doing what the Lord Jesus appointed, and nothing else is. If a person, in infancy, has been sprinkled with water, or even immersed in it, either he has thereby been baptised or he has not. The criterion is whether that has been done which the Lord appointed. No one has any ground for imagining that something else will be accepted as a substitute; and if the subjective feelings of the individual may be substituted for the actual doing of the Lord's will in regard to what constitutes baptism, why not

in regard to other matters as well? The end reached by such a process would be that, as we have an ambiguous Bible, each one may make his own selection of meaning attachable to its words!

My intercourse with persons exercised as to baptism has convinced me that excuses made for them by others who have themselves been baptised, exert a more powerful influence on their judgment than anything else. Why not leave them to discover excuses for themselves, and content ourselves with proclaiming the Lord's will?

There are not a few brethren known to me who shrink from uttering any word implying that baptism is less clear, less important, less obligatory than anything else in the Scriptures. The importance of things spiritual depends on their author.

J. MURRAY DUNCAN.

Wallington, Surrey, Jan., 1904.

[Whilst inserting the above, we would observe that the letter by "T. B. M." in no way neutralises what has always been maintained in *The Witness*, nor does it give another voice on baptism. The point is, that simply to characterise as "the unbaptised" all who have not been immersed as believers, albeit they are in the belief that they have been baptised, is discourteous and offensive, even though in our judgment it is perfectly true. There is a wide moral difference between one who believes, though wrongly, that he has been baptised and another who sets at naught the ordinance in self-will and disobedience.—Ed.]

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

* MUST BAPTISM PRECEDE BREAKING BREAD?—A believer sees the truth of baptism, and is anxious to be baptised as soon as an opportunity presents itself. In the meantime, is there any reason why she should not be received at the Lord's Table?

SPIRIT AND SOUL.—Are the terms "spirit" and "soul" synonymous in Scripture?

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

SAVE THYSELF.

QUESTION 473.—What is the meaning of "Save thyself and those that hear thee?" (1 Tim. iv. 16.)

Answer A.—Is not the true sense of this passage, "Take heed unto thyself"—as I, Paul, have before exhorted thee (verses 12-15), "and

to the doctrine" taught thee (as in verse 6)—"for in doing this thou shalt both save (or preserve thyself from being led astray, either in conduct or doctrine) thyself and them that hear thee." Is not "Saviour" in verse 10 better rendered "preserved?" and "saved by His life" in Romans v. 10 better rendered, "preserved by His life" (in His living to keep us)? A. O. M.

Answer B.—This is the responsibility of the servant of the Lord (Timothy specially as an apostolic delegate) with regard to doctrine (or teaching, which is the subject of the chapter, verses 1, 6, 13, 16), such as in Acts xx. 26; Heb. xiii. 7, 17; 1 John ii. 28, &c. It is that the teacher may be free from blame and the taught receive the full blessing, the minister (or servant) of Jesus Christ nourished up in the word of faith and of good doctrine, and that the brethren may be put in remembrance of these things (verse 6). The salvation here has the sense of *deliverance*, as in Ezekiel xxxiii. 9 and Mark xiii. 13. W. C. O.

Answer C.—As the Apostle is here writing to one who is already a child and servant of God, the words "Save thyself and those that hear thee" must refer to being saved from the evils in walk or errors in doctrine which the writer already saw, and knew to be coming in yet greater measure on the professing Church. These evils are especially referred to in the epistles to Timothy and Titus, being written near to the close of his ministry and addressed to those who were in a special place of service and responsibility. At the beginning of this chapter the Apostle speaks in a very solemn manner of evils which may be found in corrupt systems of Christianity at the present time. It is very interesting to see the Apostle here as a spiritual father exhorting his son in the faith of Christ. Amongst other evils named are special warnings against fables (used no doubt as if they were the Word of God), perverse disputings, vain jangling, railing, and various forms of covetousness. As God is spoken of at the beginning of the epistle as "God our Saviour," and Christ is referred to as the One who "came into the world to save sinners," so we find in the exhortations given His desire that there should be nothing in the life of the believers inconsistent with their high calling. F. P. S.

Answer D.—John Wyclif in 1380 translated the passage thus: "Take tence to thi silf and to doctryne: be bisy in hem, for thou doinge these thingis: schalt make bothe thi silf saaf, and hem that heren thee"; whilst Weymouth's version, issued in 1903, gives it: "Be on your guard as to yourself and your teaching. Persevere in these things; for by doing this you will make certain your own salvation and that of your hearers." Between these extremes over five hundred years roll, but the numerous versions

which have been issued during that long period differ very little from the Authorised or Revised. Thus the explanation is not to be found in a new translation, as is sometimes the case, but in the answer to the question, How can a man be said to save himself by works, or to save others by character and preaching? And here it is well to note that the care of the man is put before the correctness of his doctrine. Both are necessary; but of two necessary things God underlines the speaker, for personality tells when words fail. It is the old story, "If any man be willing to do His will he shall know of the doctrine whether it be of God." And just here we have the key to the puzzle. For as *believing on His Son* is God's way of spelling *doing His work*, so *doing His will* from the heart is just another way of spelling *salvation*. In other words, the saved man is the man who thinks God's thoughts after Him, and does His will in His way. Therefore when Paul speaks of righteousness being imputed to Abraham, it is in connection with his believing the word of God concerning the birth of Isaac; whereas when James speaks of the same thing, it is in connection with Abraham's doing the will of God in offering up Isaac fifteen years after. In both cases it is salvation, but in the first it is connected with faith, in the second with works. Only faith precedes works just as life comes before living or seed-time before harvest. "Work out your own salvation . . . for it is God that worketh in you BOTH to WILL and to do of His good pleasure." Thus are we saved from Antinomianism. How necessary is this injunction. I knew of a clergyman who was so eloquent and evangelical that people would come many miles to hear him. Yet this man was a confirmed drunkard and died the dreadful death of a drunkard. And this is no isolated case. We are not to judge them as to their final destiny, but apparently in spite of their fame throughout the land such men are unsaved, and not only so, but they ruin others, for who can believe in a gospel which has not saved from sin the man who preaches it? It carries its own refutation with it, for the Gospel proposes a way of salvation from sin. It is as if a man were sent out to sell a cure for a disease from which a most casual observer could see he himself suffered. Take, on the other hand, the case of Dr. Chalmers. He began to preach when he was still unsaved, and it was in the course of preaching the Word that he came into the light. It was through taking heed to what he was preaching that he was saved, and not only he but many of his hearers. Thus not only is the perseverance in doing the will of God called salvation in the Bible, but practically the preaching of the Word of God sometimes brings

salvation to speaker and hearer, and certainly the self-judgment and study of the Word necessary to all proper preaching bring salvation from sins often unnoticed and unseen. D. A.-B.

Answer E.—The division of this letter is a happy one, and we find this chapter beginning a new subject, commencing with the teaching of the Holy Spirit as to the character of the latter times, the prevalence of seduction, and devilish doctrines and practices. The sixth verse tells of the antidote, viz., to keep this fact before the minds of the brethren, and to speak the words of faith and good doctrine whereunto Timothy had attained. Then follow instructions as to the personal attitude he must maintain, refusing the profane and useless arguments of talkers; to command, teach, and live as an example to believers, diligent in learning and living as well as in speaking, taking heed to himself as well as to the doctrine; and the result is, that he saves himself as well as his hearers from the departure and evils of the early part of the chapter. Surely this should always be the case, that the first effect of the Word should be upon the speaker, who has by diligent attendance and meditation before the Lord had his own heart and conscience exercised with the reality of the evil he contends against in the spirit and power of the Lord. c.c.h.

Answer F.—Timothy is a servant of Jesus Christ. He is warned as to what may be expected in the way of a most subtle attack of the powers of evil, and the fact that *some* would fall a prey.

He is also to put the brethren in mind of these things, and by doing this, give evidence that he himself is well nourished by what he has hitherto been following, and so satisfied with the good that he shuns the evil, and more than this, seeks *development* in spiritual things by *exercise*, to which he is encouraged by having his hope set on the living God, who deals in a direct and special way with the believer. And that which is conducive to development in his own case he is to commend and teach to others. *First by example*; then by attendance to reading (which would include public as well as private Bible-reading), and exhortation and teaching. Special gift places him in a position of greater responsibility, and calls for diligence in its exercise; and at the same time great watchfulness as to himself, and also as to what he taught, not halting, nor moving spasmodically, but patiently continuing in well-doing. Thus he would deliver himself from the evil, in the same way as a healthy physical condition throws off the germs of disease, whereas an unhealthy physical state readily falls a prey to them, and he would effectually help those who would *hear* him, being a practical expression of the soundness of that which he taught. For it is only when the life we

live is in harmony with our preaching that we keep free from error, or have power with those about us. We cannot lead others into that with which we ourselves are not familiar; nor can we preserve others from that in which we are ourselves entangled.

G. G.

Death of Mr. Peter Hynd, of Troon.

WHEN Richard Cameron fell at Aird's Moss Alexander Peden was heard to say: "A great star has fallen in Scotland." We might say the same concerning the sudden call of "a brother beloved"—MR. PETER HYND, of Troon, Ayrshire. For many years a sufferer from asthma, he had tried all known remedies, with little benefit, till a certain preparation used with an atomiser and inhaled into the nostrils gave him considerable relief. On the morning of Tuesday, January 12, he rose in his usual health, but before proceeding to his office he purposed as usual to take a teaspoonful of a well-known stomachic. By some inadvertence he took a dose of the inhalation mixture instead. He at once discovered the mistake, but probably from long use of a similar mixture, did not judge there was any harm likely to accrue. Mrs. Hynd gave him something to get rid of the medicine, and he drove away to his office at the harbour as usual. Scarcely had he reached the office when he felt unwell, communicated with a neighbour, telephoned for his medical adviser, who at once gave instructions, and proceeded to his aid. About 1½ hours after feeling unwell he lost consciousness, and despite the incessant labours of doctors, nurses, and friends, who tried all available means, he never recovered consciousness, and passed away at 10.20 p.m.

The Glasgow newspapers' announcement of the tragic news was the first intimation which many received of the home-call of one whom they had seen so recently at Kilmarnock, Kilbirnie, and in Glasgow, and from whom they had expected yet many years of fruitful service.

Born in Stevenston, a small town on the Ayrshire coast, he removed to Troon in 1870, and gradually rose to the honoured position of manager and confidential clerk with Provost Logan, agent for Messrs. Baird, a large firm of colliery owners and extensive shippers of coal.

Converted to God when quite young, his ability as a preacher and teacher was soon manifest, and calls came from all parts of Ayrshire. He ever delighted to help small and struggling companies "in the ways that be in Christ." From the first he took a very active lead in the work for God in Ayrshire, organising many of the Conferences, and attending most of them, till no Ayrshire Conference seemed complete without him; taking up a night a week on special themes

or needed truths in various districts or assemblies; helping with godly advice to heal breaches, correct error, or prevent divisions; conducting many marriage services; undertaking heavy correspondence; ever ready to spend and be spent in the Master's service. Various papers from his pen appeared in *The Witness*, and were a cheer to many.

For a number of years he rendered help in various parts of the British Isles—Aberdeen, Edinburgh, Inverurie, Craigellachie, Liverpool, Lurgan, Belfast, and many other centres gladly availing themselves of his solid scriptural ministry. His idea was, in a few years' time, with his family grown up and business settled, to seek to help isolated companies or servants of the Lord, South Africa being specially on his heart, then probably Australia and America; but he was needed for higher service.

Yet it was at home that he shone most, and it can truly be said that those who "knew him best loved him most." Many of us recall the "midnight sittings," after others had gone to rest; how he would take up a line of truth—as worship, government, ministry, the second coming, the Holy Spirit—and unfold like a panorama the facts and principles concerning same from Genesis to Revelation. How patiently he "doubled back" if you had not caught the point; how cheerfully he answered questions; how careful to see that all was laid down according to the Word. Few men had an equal grasp of "all scripture," and few as willing a heart and as kindly a way in imparting such knowledge.

The esteem in which our brother was held, and the profit derived during his more than thirty years' ministry to saint and sinner, as well as the power of a consistent Christian life, were borne witness to at the funeral on Saturday, 16th January, when 750 men from near and far marched in solemn procession to the New Cemetery. Flags were flying at half-mast; shops, and even public-houses, were closed; blinds drawn along the whole route, whilst hundreds of men, women, and children everywhere manifested their deep sorrow. Provost Logan, Mr. J. R. Caldwell, Mr. Alex. Stewart, Mr. R. Duncan, Mr. John Gray (one of Mr. Hynd's oldest colleagues), and others took part in the service in the hall, in the home, or at the grave. "Sleep on, Beloved," and "Only Remembered" were sung at the grave, whilst the eloquent tribute accorded to Moses at his demise was manifest, the tears of brethren left behind being shed in profusion.

In the presence of such a great sorrow we ask not the "why" or "wherefore," but reverently bow our heads, and believe that although "His ways are past finding out" (Rom. xi. 33), yet "He doeth all things well." HYND.

WATERING.

GOD has many young and tender plants in His garden, and to older believers He gives the privilege of caring for the young ones who have been newly brought to Christ, as well as the spiritually weak and sickly ones in His Church. These plants need careful *watering*.

One summer evening I was going to water my garden, for there had been no rain for some time, and most of the plants were dry and dusty. But what most concerned me was that a good many little seedlings had just been planted out and sadly needed water. They were all dry and brown, and scarcely recognisable from the earth in which they were planted. A friend staying with me offered to water instead of me, and I gladly consented. But when I went to look at the result, I found that, whilst the hardier plants, which had been long in the soil, were indeed refreshed and brightened up, and well repaid the waterer, nearly all my poor little seedlings had been overlooked. Ah! thought I, it is only the owner of the garden who knows where the water is most needed, and can see these poor, little, limp and sickly things which others pass by. It was soon remedied and a lesson learned.

How often in God's garden are we apt to overlook the needs of the young and weak ones. They are unaccustomed to the soil in which they are placed; the roots are not yet settled. Oh, how much care they need, they get so quickly dried up. How many there are in our meetings thus stunted in growth—no freshness in them, and sinking nearly to the dead level of the world around them. Why do we get so disappointed over the young converts, and even over those who seemed most promising? How well the seedlings looked when they were put in the ground, but "when the sun was up, they were scorched." And yet with careful watering and tending, those very seedlings might become far more beautiful than the hardier plants around them. Oh, let us not despise the day of small things. Let us encourage the young ones. "Let us lift up the hands which hang down and strengthen

the feeble knees." "Comfort the feeble-minded, support the weak, be patient toward all." It is so easy and pleasant to give the truth to intelligent and responsive Christians, but the others often get neglected. God, the owner of the garden, is looking on. Let us work in fellowship with Him, looking to Him for direction.

But are we all *capable* of watering? What is watering? It is not necessarily deep teaching, nor is deep teaching necessarily watering. Apollos was a man "mighty in the Scriptures," and he was a *waterer*, and "helped them much which had believed through grace." But it is also within the reach of any godly brother or sister who watches for souls. But no one can water, however well taught he may be, whose own soul is not in communion with the Lord. The word spoken must be *fresh* to the soul of the waterer, or he may instruct others, but cannot water them. Teaching may be dry—watering cannot be. Teaching may only reach the intellect—watering refreshes the heart and spirit. How often in the weekly Bible reading the hearers go away unrefreshed, glad when the hour is over. This would not be if there were more well-watered souls who, out of their own bubbling-up hearts, were able to let the well of living waters flow. Watering needs very specially the unction of the Holy One. A waterer must be watered himself. He must feel in his own spirit the refreshing influence of the Word he is speaking about, and then—how the simplest truths gladden the hearts of the hearers, and they go away rejoicing, and pass it on to others "as cold waters to a thirsty soul." The thought of watering is very prominent throughout the Old Testament. How much importance was attached to watering the flocks, &c., and how often allusion is made to a well-watered garden.

In watering we aim especially at the roots, and the young Christians are full of roots—longings and desires—and our great aim should be to give them that which will satisfy, and lead them to the living streams of water, and then they in their turn will begin to water others and be a blessing to those around them.

There is nothing in this world's soil. It

is a "dry and thirsty land where no water is." The roots have to be taught to find moisture, and meanwhile they need help by watering.

Oh, that older Christians, when they meet or visit one another, would also bear this in mind. There is so little of this refreshing the saints. The time is often spent in narrating some petty grievance, or speaking of the faults of others. Oh, how *withering* it all is! We need to be much on our guard and seek to cheer one another in these dark days, and strengthen one another's hands in God. Even Paul longed for this mutual refreshment (Rom. xv. 32; 2 Cor. vii. 13) and Philemon had learned the secret (Philemon 6, 7). May we also learn to live so near the Fountain ourselves that streams may flow out from us for the blessing of others. E. T.

THE RUBBING IN.

By THOMAS BAIRD, Singapore.

IN Dr. Young's "Analytical Concordance" he renders the words "unction" and "anointing" in 1 John ii. 20-27 by the same Greek word *chrisma*, which he explains to mean "the rubbing in." The usual meaning attached to the word "anoint" or "anointing" is to smear over, or to cover.

In pondering over this wonderful distinction, it seems to supply a solution to the variety of Christian life and experience which we see around us. We have the superficial Christian always with us. You can know him by the shallow smattering of divine knowledge he possesses, and when cornered, like Martha, he takes refuge under the most elementary Christian teaching. He has only been *smear'd* over with the oil of truth; it was never *rubbed in* until it became bone of his bone and marrow with his marrow.

Then we frequently meet the spiritual Christian. What a joy it is to see him. Truth, knowledge, power, prudence beam on you out from his eyes. No humanly devised process of smearing could ever produce such a Christian. God's truth has been rubbed into his spirit, soul, mind, body, and bones. Thus we behold him a live, intelligent, earnest, thoughtful, loving Christian. May God rub His truth into us.

THE SEVEN CRIES FROM THE CROSS—CRY V. (Continued).

THE FOUNTAIN SEALED.

By D. ANDERSON-BERRY, M. D., F. R. S. (Edin.),
Author of "After Death; or, The Future of the Soul."

THERE is a tremendous moral force in these doctrines so fashionable to-day, because they are looked upon as a mark of education, and the only safeguard is by the grace of God to refuse utterly to yield one jot or tittle of the inviolability of the Word of God as God-breathed from the first word of Genesis to the last word in Revelation.

The German theologians rejoiced in the new method of Astruc because they felt the moral power of the great wave of Rationalism which swept over Germany, and thought by thus dissolving away the difficult parts of the Bible they might (so they put it to themselves) reconcile those whom Rationalism had estranged. Just as many Christians become highly fashionable in order that they may (so they put it to themselves) lead their highly fashionable acquaintances to become Christians. The same principle is to be seen in the lesson-books of the "Reading-made-Easy" style. Alas! as there is no royal road to learning, so there is no easy path to repentance.

"And when Jesus saw that he was very sorrowful, He said, How hardly shall they that HAVE . . . enter into the kingdom of God. . . . Then He took unto Him the twelve, and said unto them, Behold . . . the Son of man . . . shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death . . . and they understood none of these things" (Luke xviii. 22-34).

What HAVE you? Learning? A reputation as a man of science? A name as a keen-witted man of business? Success in instructing the young in the manifold branches of present-day knowledge? Some acquaintance with the literature of the day? These are your "riches." And because of these you feel the stress of your position as one amongst the illiterate; the old-fashioned, the traditionally orthodox! Perhaps a pile of mere material pelf has come to you, and you feel the awkwardness of being amongst those to whom money does not appeal—in

fact, where there is no "society"! In any of such positions, or under any of such conditions, you thirst—you t-h-i-r-s-t for teaching that bears the impress of Thought, for the company of those who bear the impress of Culture; in fact, for a wider outlook and larger light and leading. Aye! and so it stands written that Jesus said, "I thirst."

Where? On the Cross! When? On the Cross dying for you and me! Why? Because He emptied Himself that we might be filled up into all the fulness of God! He put behind Him the possibilities of the Godhead and all the claims of a spotless, sinless Manhood, and brought Himself down to the place of begging for the simplest necessity of life whilst remaining God over all, blessed for ever. When I sit down and think over it all I feel—and perhaps I may be pardoned if under the stress of the argument I say it—I feel that if anything I have acquired by years of study and severe mental toil stood in the way of my simply taking the Word of God as it stands, and believing what it says about itself, and consequently about Him, I should take whatever it was and lay it down in the dust and put the Cross of Christ on the top of it. At anyrate, that is my poor way of saying what Paul the learned said: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world." And yet again: "For Christ sent me . . . to preach the Gospel: not in wisdom of words, lest the Cross of Christ should be made void. For the Word of the Cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God" (1 Cor. i. 17, 18, R.V.).

For when one considers carefully the history, brief as it is, given before of the various changes in Christological doctrine, one sees that the cause of them all is the pressure of contemporary thought. Ebionitism, the answer to Jewish thought; Gnosticism, the answer to Oriental philosophy; Eutychianism, the answer to Nestorianism; and so on until we come to Higher Criticism as the answer to Rationalism, and Pantheistical Christology the reply to Evolution. Man's modification and alteration of the Truth of God is due to man's speculation as to Who

and What God is. Or in other words, man's thought about himself and his position in the great economy of Nature tends more and more every day to destroy the old ideas of the Universe and its Maker, and from the ruins to construct a gigantic temple in which man takes the place of God, and man's discoveries the place of God's revelation; or rather his greatest triumph is to make that revelation subservient to his new-found glory! According to this new gospel it is no longer man's chief end to glorify God: the words may remain the same, but the positions are reversed. Hence the Bible is no longer rejected with contumely; it is shown by the cleverness of man to be a product of the ingenuity of man. Nay more, it is allowed to contain the Word of God, only man is the arbiter as to what is the Word of God in it. As he, through the discoveries he has made, can sift out from amongst a mass of waste and hitherto worthless material grains of priceless radio-active constituents, so in the pride of an unbalanced intellect he stamps as of some price what the infidels of old pronounced worse than worthless because in the sixty-six books forming the Bible he has discovered some "truth" concerning God and himself—that is, that it contains the history of how man becomes God. And just as science traces back radio-activity to radium—that is to say, that radium imparts its remarkable powers to other substances—so we find that whatever value the Bible has is derived from the mind of man!

How different it is when we consider the Bible as verbally inspired. Owing to the carelessness of some and the ignorance of others, there may be difficulties as to numbers and dates, but what is that compared with the rest which comes to the mind that trusts in the Written Word as that which emanates from the workshop of God. How becoming that the casket which enshrines the Living Word Who is Divine should be itself Divine! How natural that many adverse speculations should be indulged in by fallen man as to the nature of both, for in both God and man are to be found united! And in this age, when, for instance, from a Metropolitan pulpit a Bishop is denounced as acting in a cruel and un-

Christianlike manner because he requested the resignation of one of his clergy who had in speech and in print denied the possibility of miracles and the supernatural reality of the Incarnation, it is according to the nature of things that the heavenly origin of both is denied by those who still call themselves Christians, and in many cases draw handsome sums of money for publicly reciting the truths which they have as publicly denied! It is the age of expediency, license, and inconsistency. Let us, then, like little children, give up thinking our own thoughts and seek the mind of God, "For the mind of the flesh is death, but the mind of the Spirit is life and peace." Therefore, "Back to the Bible!"

II. In this saying we have not only the perfect humanity of our Lord Jesus Christ asserted and incidentally a light thrown upon the wonderful nature of the Book in which such a saying is recorded, but we have a suggestion of the reality and terrible nature of the human sufferings He underwent. It is well to remember this, for there is a tremendous amount of human suffering and agony endured moment by moment in this smiling, heedless world of ours. I do not at this moment refer so much to mental anguish. It is to bodily torture I seek to turn our thoughts at present.

In beautiful bedrooms surrounded by every comfort, out on the bare veldt with not a soul in sight, amidst a crowd of fellow-sufferers in the crowded wards of great hospitals, in dingy attics where the rain drips through the tiles, in dismal cellars amidst surroundings of the most sordid nature, in dungeons, on sunlit pavements, on heaving ships far out at sea, and in the soul-shaking solitude of Arctic and Antarctic wilds, men, women, and children are tossing, writhing, or fixed steadfastly still, with clenched teeth through pain here, pain there, pain everywhere. And everywhere there is the accompaniment of thirst—I thirst, *I thirst!* And this is going on minute by minute, hour by hour, never ceasing whilst the years roll on and centuries grow old. And the familiar question rings in our ears: "Doth God know? And is there knowledge with the Most High?"

Here in this short saying of, originally,

one word, we have a reassuring answer. Not only does God know that there is suffering, but He knows by experience what suffering is. Perhaps some poor sufferer has been wondering why so much time has been spent in discussing a somewhat obscure point in Christology. If you, my poor friend, will turn back and note what has been said about "subject" and "predicate," you will see that the "I" stands for the Person in Whom the two natures of God and man are perfectly united, and Who shares in this attribute of human nature—thirst. How close this brings God to you in the night-watches when you turn wearily on your couch of pain, and moisten your parched lips with a drop of water.

Thus you are having sweet communion with Jesus in His sufferings. An Oriental sage has said: "Wound yourself, and steadily gazing at the wound whence the blood flows, ask yourself, 'What is pain?' Immediately you will find that the pain is gone. It is *maya*, or illusion." The suffering believer has a better recipe than this. He (or it may be she) is not asked to make himself believe that all pain is illusion—that there is no such thing as pain. You are not asked to gaze on the site of the pain and persuade yourself, by your ignorance of its nature, to deny its existence. The Gospel ennobles pain. It calls the sufferer to gaze at the Saviour on the Cross, and to see in Him the God Who, by enduring the punishment of sin, removes what separates, so that the evil being removed pain becomes a means of grace, an occasion of communion, a sacred thing. Thus the mind is drawn away from the site of pain, and the spirit, like a fluttered dove, finds a shelter in the bosom of Him Who Himself has penetrated the mystery of pain to its core, in token whereof He said, "I thirst." Thus calmed and refreshed you will be able to say:

"Jesus, my God, I know His Name—
His Name is all my boast,
Nor will He put my soul to shame,
Nor let my hope be lost"

"ENJOY your possessions in the teeth of your feelings. Don't let *joy* be your object; make *Christ* your object."—C. S. BLACKWELL.

THE TRINITY IN REDEMPTION.

God's offering to Himself—

1. God . . . hath reconciled us to *Himself* by Jesus Christ (2 Cor. v. 18).
2. God was in Christ, reconciling the world *unto Himself* (2 Cor. v. 19).
3. Christ . . . through the Eternal Spirit offered Himself . . . to God (Heb. ix. 14).

God all in all—

The Offerer—Who (Christ) *gave Himself* a ransom for all (1 Tim. ii. 6; Matt. xx. 28).

The Offering—He (Christ) *offered Himself* (Heb. vii. 27).

The Altar—*Himself*. Who bare our sins in His own body on the tree (1 Peter ii. 24). The Lord hath laid on Him the iniquity of us all (made the iniquity of us all to meet on Him, mar.) (Isa. liii. 6).

E. A. H.

WHAT A GLASGOW POSTMAN HAS DONE FOR CHINA.*

WILLIAM H. MURRAY was born at Port-Dundas, Glasgow, on 3rd June, 1843, and was the only son in a family of eleven. His father was employed in a saw-mill situated near the Forth and Clyde Canal. When nine years of age the boy's arm was caught in the machinery of the mill, and was taken off.

Soon after leaving school he obtained employment as a country letter-carrier. Although he had a walk of 18 miles in his daily round he found time for reading and study. We are told that "He divided his long daily walk into three parts, and as he tramped along the monotonous road he beguiled a third of the distance by the study of the Holy Scriptures in the original Hebrew. The second beat was devoted to the Greek Testament, while the last section was reserved for quiet prayer that God would make it plain what He intended to do with his life." After much waiting for Divine guidance he became imbued with the conviction that he was called to carry the message of salvation to the heathen. The difficulties in his way

appeared almost insurmountable. Again and again he applied to the Scottish National Bible Society to accept him as a colporteur, but his simple, unassuming manners caused the officials to think that he was unsuited for such a post. Nevertheless, as the secretary subsequently remarked: "What could we do against a man who was praying himself into the society?"

In 1863 his services were accepted, and he was appointed to labour among the sailors in the vessels on the Clyde. The society soon discovered that the unpretentious, gentle youth was eminently fitted for his situation. He sold more Scriptures in foreign languages than any of his predecessors. His work during the summer months was amongst seafaring people; in the winter among countryfolk in the Highlands. The work in the Highlands was hard, but the slender, one-armed colporteur pushed his Bible cart through the glens and straths, visiting hamlets and villages, and was enabled to leave New Testaments and Bibles in many humble homes. Mr. Murray's aptitude for acquiring languages attracted the notice of some of the directors of the Bible Society, and with their consent he was permitted to attend classes at the University, a friend helping to pay his fees. He regularly rose at three o'clock to prepare for his classes, which were held from eight to ten a.m. All day long through the cold, raw Glasgow winters he stood beside his Bible-van selling the Scriptures, and when free hastened to his lodgings for tea, the evening being spent in hard study. After serving seven years' apprenticeship as a colporteur in Scotland he was appointed agent for the National Bible Society in North China. It was decided that before commencing his duties at Peking he should spend six months at Chefoo in the "bewildering task of learning to recognise at first sight the 4000 ideographs or written characters by which the Chinese language is represented on paper—characters which someone has aptly compared to the marks that might be left by a drunken fly that had dipped its feet in ink." In four months Mr. Murray acquired about 2000 Chinese characters. Then he started on a pioneer journey

* "The Inventor of the Numeral Type for China" By Miss Gordon-Cumming Witness Office. Price 1/6, by post 1/9.

to a city in the interior of Shang-tung. For 25 years he has been labouring in various provinces of China, and with his assistants has sold over 450,000 copies and portions of God's Word in Chinese characters.

During his long and frequent journeys, extending to Manchuria and Mongolia, he was struck with the number of blind persons he met going about singly or in groups of eight or ten. It is estimated that there are more than 500,000 blind persons in China. Supposing the population to be 350,000,000, there is an average of one in 600 who are blind. Some children have their eyes destroyed by their parents that they may be trained as fortune-tellers. The condition of the blind pressed heavily on Mr. Murray's heart. He appealed to the missionaries to do something for them, but their answer was: "We Christian missionaries of all Protestant denominations put together are in the proportion of one to one million of the population. How can we undertake any additional work? Perhaps in the next generation, if there are ten times as many missionaries and ten times the funds now available, something may be done for the blind of China."

For eight years he prayed incessantly that God would devise means whereby he might be enabled to help the blind to read the Word of God. After much thought and prayer he discovered that though there are 4000 complicated characters used in printing the Bible, there are in Mandarin Chinese, spoken by 300,000,000 of people, only 408 distinct sounds. Whilst staying at Peking at the house of Dr. Dudgeon, of the London Medical Mission, Mr. Murray became acquainted with the physician's little daughter, who was born blind. Every kind of book for teaching the blind had been sent her, and among them Braille's system of embossed dots. He became deeply interested in the various systems. "After long perplexity and many months devoted to experiments, there was vouchsafed to this patient seeker after his Lord's guiding a vision which he recognised as a distinct revelation—a belief which surely no Christian will be inclined to gainsay. In the broad noonday, while resting from his long morning of exhausting toil

(bookselling in the street under the blazing sun among noisy Chinese crowds), suddenly—as clearly as he now sees one of his stereotyped books—he seemed to see outspread a great scroll whereon was embossed on Braille's dots the whole system which he has so patiently and so ingeniously worked out. Then the thought seemed to be flashed into his mind—'MAKE THESE DOTS REPRESENT NUMERALS, AND THEN NUMBER THE SOUNDS.' There in a nutshell lies the whole secret."

Though the explanation of the system is hard for English readers to understand, it has been a wonderful success. Very ignorant people have thus been enabled to read and write correctly in three months. "This is the *least* it can do, and with more intelligent men, and especially with boys, success comes much more quickly."

The most wonderful part of the story has yet to be told. For ten years after the invention of the numeral type it was wholly used for the blind, but afterwards he discovered that it could be used by the illiterate sighted. The second discovery was "the application of the self-same system to the use of the sighted by connecting with visible black lines the embossed white dots prepared only for the fingers of the blind." It may be well to quote the testimony of competent witnesses regarding the *numeral type* system for the Chinese blind and illiterate:

Mr. Stewart M'Kee, of North Shansi, after trying the usual system of ideographs with little or no encouragement, writes: "At last I think I can cry, 'Eureka! I have found it.' Mr. Murray, of the National Bible Society of Scotland in Peking, has a system for the blind, which he has also adapted for the seeing. . . . I have set to, and have learned the system, and in TWENTY-FIVE HOURS' WORK HAD MASTERED IT SUFFICIENTLY TO READ LUKE'S GOSPEL AND TO WRITE ANY WORD IN OUR DIALECT. . . . In fancy I can see the day when ALL OUR WOMEN AND GIRLS WILL BE ABLE TO READ THEIR BIBLES FOR THEMSELVES, which will be a great boon indeed."

We extract the following from a letter sent to the *Chinese Recorder* in 1896 to refute some misstatements regarding the *numeral type*,

and signed (among others) by Dr. Lowry, President of the Peking University; Dr. Russell, of the Imperial College, Peking; and four missionaries of the London Missionary Society: "The system is very simple, easily acquired, and requires no effort of thought in its acquirement, only a little memory."

Mr. Murray's *numeral type* is indeed a marvellous invention. Formerly not one per cent. of the female converts in China could read, but with this wonderful system, whether blind or sighted, they can be taught to read the Holy Scriptures in two or three months. It also "promises a solution of one of Mr. Murray's gravest problems in the provision of almost inexhaustible stores of remunerative occupation for the blind as compositors, printers, binders, and teachers."

For a number of years Mr. Murray has been Principal of the School for the Blind at Peking, with mission houses and workshops attached. When the recent Boxer rising was suppressed not a vestige remained of schools, mission premises and their contents. Printing presses, typewriters, stores of reading and music books for the blind and sighted, with stereotyped plates and materials for printing and embossing, were utterly destroyed. But we have said enough to interest our readers in the remarkable work of the ex-Glasgow postman. Miss Gordon-Cumming's book reads like a romance, confirming the adage that "Truth is stranger than fiction." Some of the stories narrated in the volume are wonderful, proving that "The Gospel is the power of God unto salvation to everyone that believeth." We heartily commend Miss Gordon-Cumming's book to the readers of *The Witness*. A. M.

NOTES FROM A YOUNG MAN'S BIBLE—XXIX

The EPISTLES of JAMES and PETER.

JAMES II. 23.—The Friend of God. No friendship without faith—the more confidence the more intense the friendship.

V. 1, &c.—"Ye Rich Men." The canker at the core of the Church is extravagant living, and when so many of God's people aspire to live and cut a figure in Vanity Fair, what can be expected of the rest of

mankind? There are astronomical observations which I believe cannot be taken in this country—there is too much vibration, and the skies are too much stained with smoke. Alas! there are heavenly signs and warnings and entreaties which the Church fails to hear. It is too busy, perhaps too greedy. There is the gospel of contentment, the gospel which Christ preached in His first sermon, and in the whole sermon of His life. "Ye cannot serve God and mammon"—therefore let the anxiety for mammon go, that ye may serve God. Who of the hurried, anxious, eager ones that fill our streets and market-places really believe this? How utterly lost and dead, trampled under foot in the hard pavements of our cities, are such sweet messages as these that God hath sent to us. "Be ye free from the love of money, content with such things as ye have, for," &c. (Heb. xiii. 5, R.V.). That is the gospel of Jesus Christ in the very teeth of the man-made gospel of this century.

I. PETER I. 3, 4.—The Inheritance. "I am thy part and thine inheritance" (Numb. xviii. 20). He could well dispense with oliveyards and vineyards, the cornfields and the homesteads of Palestine. The Psalmist eagerly caught at the thought (Psa. xvi. 5, 6; xvii. 14, 15). "Heirs of God." Not the golden harps—not the sea of glass mingled with fire—not rest from pain and immunity from sorrow—not the blessed society of Heaven; from all these, apart from God, we should at last turn away dissatisfied.

I. 4.—The qualities of this inheritance: "Incorruptible and undefiled" No marble without its flaw. No flower without its freckle. No fruit without its blight. No face without its blemish. No day without regret. No heart without sin. But this inheritance, how pure, how unfading. Up, friends, you are living on a vast estate.

I. 5.—Kept. That there will be strife and war and temptation without, and cowering weakness within, seems implied in the word, but "kept" through the fiercest storm of passion that ever swept down upon human heart. It is demanded by the purpose of God—we are "elect unto obedience." It is demanded by the sacrifice of Christ—able to purchase. Can He not keep what He has

acquired? It is demanded by the indwelling of the Holy Spirit.

I. 6.—“In heaviness through manifold temptation. Like laurel leaves pressed to the earth by the weight of the snow storm. They say that springs of sweet, fresh water well up amid the brine of salt seas; that the fairest Alpine flowers bloom in the wildest mountain-passes; that the noblest of psalms were the outcome of the profoundest agony of soul. In every furnace there is one like the Son of Man. The marble wastes—the image grows—each loss is gain.

I. 13.—“Set your Hope perfectly.” Go fearlessly as far as hope can go. Let her sit at her easel, painting her fairest pictures, or sing rapturously her most ecstatic lay—she cannot be disappointed.

I. 14.—“Obedient.” Obedience is not holiness. Holiness is the possession of the soul by God; but holiness always leads to obedience. There is only one way of becoming holy as God is. We are holy up to the measure in which we are God-possessed. The holiest man is he who yields himself most completely to be influenced, swayed, possessed, inspired by that Spirit who longs to make us to the fullest extent partakers of the Divine nature.

I. 22.—Fervently “on the stretch.” It is much easier to be on the stretch for ourselves than to seek the good of others with the same eager earnestness. The efficient cause of such love? It will come through obeying the truth. We should have thought by knowing each other better—by constant association in Christian work—but the true lens by which hearts are made to glow is—*the truth*.

II. 1-3.—“New-born Babes.” The metaphor is a very touching one. This world is but the nursery in which the heirs of God are spending the first lisping years of their existence, preparatory to the opening of life to full maturity yonder in the light of God. The child’s cry will compel the service of the strongest man. And has not God in putting into His creature these qualities portrayed Himself?

III. 20.—Five points of similarity between the present days and the days of Noah, (1) Depravity of man. (2) Coming judgment.

(3) God’s long-suffering and provision. (4) Few saved. (5) Day of grace ended.

IV. 3-7.—The curse of our time is that Satan has counterfeited so much of Christianity, and has sought to hide a godless civilisation under the vaneer of Christian terms.

IV. 8.—Fervent Charity. (1) We are not required to form a false judgment of people. (2) We are not required to abjure all words of reproach, or methods of punishment. There is a soft, weak, reckless kind of feeling abroad which is always saying pretty nothings, and scattering rose-water on open sewers, but which does not dare to be stern, and severe, and true to righteousness. This is not Christian love (1 Tim. iv. 2; Gal. vi. 1). There is nothing so wholesome, so salutary, or so strong as Christian love.

“TOGETHER.”

John xi. 50-52.

BLEST purpose of our God;
For this the “One Man” died,
To gather all His scattered saints
For ever to His side.

Ephesians i. 10.

In diverse companies,
The saved in sweet accord
Shall yet one common Centre own—
Their living, glorious Lord!

Acts xx. 7.

Till then He wills His saints,
By Word and Spirit led,
Unto one Name, the Name adored,
Should meet to break the bread.

Psalms cxxxiii. 1.

How good and pleasant then—
The blessing who can tell—
That those thus met by grace should
In harmony to dwell. [learn

Phil i. 27

All other strife unknown,
Save striving against sin;
In serried ranks, by faith and prayer,
Warring the lost to win.

1 Thess iv. 16.

Waiting that coming day,
When all the saints shall be
Caught up together, with their Lord
To dwell eternally. w. h.



REVISED NOTES ON FIRST CORINTHIANS.

*THE COMING OF THE LORD—THE
FAITHFULNESS OF GOD—
DIVINE UNITY—SATANIC UNITY.*

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—continued.

7. "WAITING for the coming of our Lord! Jesus Christ."

Such was the attitude of the Church then. Is it that now? Is it like the Thessalonian saints, waiting for the Son of God from heaven? Waiting for the revelation of the hidden One? Waiting to behold the Head who ministered His riches to us in the wilderness? Such was the position God put the Church into at the first, to wait as a stranger, pilgrim company between the Cross and the glory; between the sufferings of Christ and His coming again to reign; separated by the Blood of Christ from the world that is hastening on to judgment.

For centuries the Church had almost, if not entirely, lost sight of this blessed hope, but in these latter years the Lord has been stirring up the hearts of His people to a renewed interest in the hope of His return.

Men have attempted to fix dates for His coming. They fixed 1866, but that year passed away without the fulfilment of the promise, and scoffers said again, "Where is the promise of His coming?" Then men talked of 1881 being the year in which He was to come, but hitherto all such predictions have been falsified by the event. I am not told to fix dates, but to watch and to wait with a prepared and expectant heart. Some say there are so many prophecies yet to be fulfilled before He comes that He cannot possibly come for a very long time yet, and that we are certain all to die. But I do not so read the Scriptures. We know not the day nor the hour. He *may* come to-night. It is ours to be ready with girded loins and burning lights, like unto men that wait for their lord.

I fear the subject of the coming of the Lord is finding latterly a very secondary place amongst us. "Out of the abundance of the heart the mouth speaketh." If we are to judge from what the mouth has spoken amongst us during the past few years, our hearts have not been much occupied with the hope of His coming. There are those whose prophetic views lead them to ridicule the idea that Christ *may* come at any time, and those who look thus for His appearing are now dubbed "Any-momentists." Be it so, we still cling to the hope that at any hour He may come, and are prepared to give sufficient reasons for the hope that is in us.

8. "**Blameless in the day of our Lord Jesus Christ;**" that is the day when we shall stand before His judgment-seat to give an account of our stewardship. Shall we indeed be blameless? Shall we be able to look in His blessed face and say, "Lord, Thou knowest I have sought to please Thee!" Will it be said to us, "Well done, good and faithful servant?" Or shall we witness the burning up of our works as of so much "wood, hay, and stubble?" Not our success, not popularity, not to stand well with fellow-Christians, should be our object, but rather to be "a workman approved unto God."

9. "**God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord.**" There is not a grander thought than this in all the Bible! Who could ever have imagined such a thing? None, unless God had revealed it to us.

Has the Lord of Glory taken us into partnership with Himself? Yes, this is the very meaning of fellowship. We are called to be sharers with Him in His rejection by the world, His sorrows and sufferings upon earth, and also hereafter in the glories of His coming kingdom. Do we understand this aright? Fellowship with Christ is the foundation of all Church truth. The Church may be likened to a firm with many partners, and Christ is the head, who is to direct, and control, and supply the means, and then at last the profits are to be shared by all! All the unsearchable riches of Christ are thus ours, made ours by His work accom-

lished for us on the Cross. He became poor that we might become rich.

Shall we say, "I want the fellowship of His glory," and shrink from the fellowship of His Cross? Such was the spirit that was creeping into the Corinthian Church. They were seeking to reign as kings before their time (chap. iv. 8).

The First Epistle of Peter is rich in instruction concerning this fellowship with Christ in His sufferings now and His glory hereafter (1 Peter i. 11; ii. 21; iv. 12, 13; v. 10). "God is faithful." Well it is we have a faithful God to depend upon. So also in 1 Peter iv. 19, "Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." Fellowship with Christ is sure to bring us into suffering here—into trials which are like a fiery furnace. The closer we seek to walk by the Word, the more will we find our need of a "faithful God"—faithful to hold us up every step of the way, and faithful to recompense us at the journey's end. Yes, the same faithful God who called us out from darkness and the power of Satan, out from our death in sin, into life, and light, and the fellowship of His Son, is the God whose grace is pledged to uphold us all the way.

Such is the gracious preface to the First Epistle to the Corinthians. You may have read many a preface to human books, but you never before read one like that! How deep and precious are the things of God! How much the world is missing by not having its eyes opened to behold His grace! Can we meditate upon these things, which are our eternal portion, without thinking of those who are in darkness and death, without God, and without hope. They pass through many like sufferings to those God's people undergo; they suffer sickness, and pain, and loss, and carry loved ones to the grave, and have not one ray of hope or drop of comfort. Oh! may the thought stir up our hearts to live for Christ! Alas! that a word from our lips, a look, a step should ever be a hindrance to the reception of that glorious Gospel that cost our God the blood of His own dear Son.

10. "Now I beseech you, brethren, by the Name of our Lord Jesus Christ."

With verse 10 begins, as it were, the business of the Epistle. And mark that the Apostle's very first words are a "beseeching" of them "by the Name of our Lord Jesus Christ." With what power, with what influence over heart and conscience ought exhortations to come to us which are introduced by such urgent beseeching! Yet is it not the case that throughout Christendom there is no portion of God's Word which receives less serious attention or is more systematically set aside!

10. "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In this verse we have unity demanded as regards *mind* and *mouth*. In Acts iv. we find a different aspect of unity. "The multitude of them that believed were of one *heart* and one *soul*." Mark the difference between the two. The first thing is "one heart and one soul" for Jesus our Lord: the next thing is to have "one mind," the mind of Christ; and one mouth speaking only that which expresses the mind of Christ within.

It is vain for us to attempt to have the "one mind and mouth" if we have not the "one heart and soul." It is only the Person of the Lord Jesus who died for us and rose again that can unite our hearts in one. It is only as the love of God, seen in Him, draws our affections to Himself as the one centre of attraction that we can be of one heart and of one soul. By the power of the Holy Spirit, in the early Church every heart was fixed on the risen Christ; therefore not one in that multitude said that aught he possessed was his own. All belonged to Him, all was yielded up to Him; hence the oneness of heart and soul.

But in the First Epistle to Corinthians we have the Apostle dealing with a condition of things far different. Satan had come in to divide and split asunder, and had already introduced the elements which in the end would reduce to fragments the fair fabric of the Church of God.

Before touching upon the broad principles of unity, I would, in the first place, observe that sin is the great disintegrator, the great breaker-up of everything.

Disease is just a type of sin. This is seen typically in the law of leprosy in the Old Testament. The process of disease is to loosen fibre from fibre, to separate particle from particle, until death is caused, and then comes the breaking up of all that binds member to member, and this goes on till bone is severed from bone, and nothing is left but isolated particles of dust. The weakness that results from a few days' illness, requiring weeks or months to regain the lost firmness of muscle, is caused by this partial disintegration, the result of some poison having entered the system, which we call disease.

Such is sin. It first severs the link between the soul and God. The moment Adam sinned his soul was separated from God. Then after separation from God there follows the separation of friend from friend, of children from parents, natural affection crumbles away, every social relationship is undermined by a gradual process of decay, until in the world before the flood, "the earth was filled with violence." Sin had wrought the overthrow of the whole social fabric, and God in judgment swept it away.

But God has ever before His heart one blessed purpose toward which He is working, the very opposite of what sin has wrought. This we get in Ephesians i. 9, 10, "to gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." Such is God's purpose; but what is Satan's? It is to divide, to break up, to scatter if possible that which God is uniting and gathering together in one.

One of the purposes for which Christ died was, "that He might gather together in one the children of God that are scattered abroad"; and in fulfilment of this, God is making out of Jew and Gentile "one new man" in Christ Jesus. Yes, the purpose of God is unity, one blessed, glorious, perfect, eternal unity. Notice, in passing, how often in the Epistle to the Ephesians you get the word "one." "Gather together in one," "one new man"; again, in chapter iv., "one body," "one Spirit"—seven unities! "ONE" is, as it were, the keynote to the Epistle—it is God's purpose. And in pursuance of this, the mind and purpose of God, the Lord Jesus said, "He that is not with

Me is against Me, and he that gathereth not with Me, scattereth abroad." How important, then, that we act in harmony with the purpose of God—that our service here be a gathering with Christ, and a gathering unto Christ as the one centre and Lord.

THE JUDGMENT-SEAT.

By THOMAS COCHRANE, Glasgow.

IN Psalm cxlix. we learn that the saints I shall execute the judgments written; and in 1 Corinthians vi. we read: "Know ye not that we shall judge the world?" . . . "Know ye not that we shall judge angels?" All this implies an education for our exalted place.

The King of this land would never appoint a Judge who had not been trained to see the various crimes in the light of the laws so as to adjudge the due penalty. In order to judge the world and angels we must see sin as God sees it; this education is going on now, and will be completed at the judgment-seat of Christ.

Psalm xix. 9 tells that "God's judgments (of good and evil) are true, and righteous altogether." for the sanctuary scales are perfect; a hair will turn the beam; the weights are just, for Christ is the standard weight. Therefore if our aim is to please God we will prize these judgments more than gold, heed them as warnings (Psalm xix. 9 to 11), and learn how little we are qualified now to judge one another (verse 12).

It is a blessed thing to know that Satan can only accuse us of what we say or do. God only can read what we inwardly *think* or *intend* to do, but Hebrews iv. 12 reveals to us that whereby we may judge or discern, whether what we think of doing or intend doing, is of the flesh or of the Spirit, for the "Word of God is a discerner of the thoughts and intents of the heart." Thus are we now being educated to look on sin as God looks at it. The judgment-seat of Christ will complete this, and so fit us to judge the world and angels.

This is brought out in Luke xix. 12-18, where in parable we are instructed as to the effect of the judgment-seat of Christ. Each servant's account is given in "Thy pound (thy grace) hath gained ten pounds"; "Thy pound hath gained five pounds." Mark

well, it is not the Lord who sums up the gains, but each individual servant, and the account is absolutely correct. How has this come about? for even Paul could not do it (1 Cor. iv. 2-4). Verse 15 lets us into the secret, that the servants in Luke xix. had passed the judgment-seat of Christ, judged the evil as God did, and were able to assay *the good*.

"Everyone of us must give account of himself to God" (Romans xiv. 10-12). It is a transaction with Him whose eyes are as a flame of fire; but we shall be like Him (1 John iii.) ere we stand (not fall as dead like John) at His judgment-seat.

Turn to 2 Corinthians v. 9-12: "We are ambitious, that, whether present or absent, we may be well-pleasing to Him, for we must all be made manifest before the judgment-seat of Christ; that everyone may receive the things done through His body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Don't let us soften this last verse, for we shall have God's judgment of sin (the *bad*) there, and the flame from those eyes will burn up the bad, and being like Him, we shall judge and hate what He consumes. It is well to remember that the Greek word translated "judgment-seat" is that which is used in John xix. 13. Oh, how thankful we ought to be that it is our works, not our persons (1 Cor. iii. 12-15; John v. 24), and that it is each one of us *alone* shall give account of himself, and meet approval or disapproval as our whole service passes in review!

There is a story told of one who was nearly drowned; when resuscitated he said: "In a few moments my whole life passed before me." All our service will not come up, for by judging ourselves (1 Cor. xi. 31) and confessing the sin we detect, we obtain forgiveness; that bad bit of service has been judged already (1 John i. 9), and will not again be brought up. But all our sinful, unconfessed words and acts will pass in review. What a solemn word this is! Surely it becomes us to confess our faults one to another, and not to "let the sun go down upon our unholy wrath."

Too often we make our opinions the standard of orthodoxy, and sinfully condemn our brethren instead of ourselves.

This will be all rectified at the judgment-seat, where we shall detect as sin much that in our folly we thought was contention for the truth, and find there that the pride that led us to judge and separate from godly and gracious brethren because they agreed not with us on certain points, was sin.

THINGS PERTAINING TO LIFE AND GODLINESS.—VII.

DOING GOOD AND WITNESSING FOR CHRIST.

By Dr. J. NORMAN CASE, China.

THE New Testament references to "good works" are very numerous. To understand their true place and significance is of immense help in things spiritual. That no person ever was or ever can be saved because of or by means of good works is very clearly taught in the Scriptures (Eph. ii. 8; 2 Tim. i. 9; Titus iii. 5, &c.). Salvation is of grace as to its source, by redemption as to its channel, through faith as to its reception. On these fundamentally important points in the scheme of redemption I must take it for granted that my readers are well instructed, and pass on.

In the Pauline epistles and other New Testament portions there is much said about good works as characterising all true believers; such are looked at both as the *fruit* and *proof* of living faith. Believers are God's workmanship created in Christ Jesus for good works. As surely as the sun was created to give light and heat and the earth was made and fitted up as the abode of man, so surely has every child of God, by the Spirit, been new created in Christ in order to the doing of good works. This goes down to the very root and purpose of our present salvation. Again we read: "Christ . . . gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a people for His own possession *zealous* of good works. From this we learn that one end in view in the death of Jesus Christ was to secure for Himself a people on earth zealous in doing good works. The saints in coming together should have in view the opportunity thus given to exhort one another to love and to good works (Heb. x. 24). By such "well-doing," also, we are to put to silence the evil charges and insinuations of ungodly men (1 Peter ii. 15). And

to crown it all the Lord Himself said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

But one may ask—What are these good works? For the answer to this question please read Matthew xxv. 31-46; Romans xii. 20; James i. 27; 1 John iii. 15-17. As to the first Scripture, I may at once say I recognise and allow that in its strict interpretation this passage applies to a people who will be to the fore after the Church has been removed from this scene, but that the principles therein enunciated have an application to us, I also believe. Anyway, the application of the other scriptures to present-day believers is beyond question.

The "good works" in view in the above portions are: feeding the hungry, clothing the naked, visiting, in order to comfort or assist the bereaved, the orphaned, and the imprisoned. When any of these things are done from love to Christ they will deepen faith, quicken gratitude, increase sympathy, and generally contribute to one's growth in grace and likeness to Christ. And some, at least, of these acts should form an essential element in every Christian's life. If you can visit a sick person or a needy widow and read a chapter, sing a hymn, or commend such to God in prayer, do so; if where there is need, you can take or leave with them the means of procuring some material comfort, it will immensely add to the value of such a visit.

This is the day of organisation. There are societies, leagues, or bands for doing almost everything; and, speaking generally, such associations make for usefulness and efficiency. Many who can personally give little time to visiting the sick, bereaved, or imprisoned, who have little means of showing hospitality to strangers, or of helping the needy, yet can contribute a small amount to a general fund, and so have a share in these forms of good works. Let us be thankful for all who in any measure realise their responsibility in these matters.

Still, this form of obeying the precepts of Scripture is not all that is to be desired or aimed at. To do good by proxy is better than not doing it at all; yet it can never take the place of *personal*, loving service

among our fellows. It is this individual well-doing that is made so much of in the New Testament; and it is this way of doing good that will prove most helpful in developing our own Christian characters. For by personal intercourse with God's suffering, sorrowing, tried, or needy children we shall become more humble, more grateful, more sympathetic—in a word, *more Christ-like*. Our Lord's active public ministry is summed up in the words: "*Who went about doing good, and healing all that were oppressed of the devil.*" Present-day professors of Christ's Name may well heed the wholesome, searching words of James, the servant of the Lord Jesus Christ: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." So that "doing good" takes its place among the things which pertain to life and godliness.

WITNESSING FOR CHRIST. That all the Lord's people in some sort of way are called to be witnesses for Him is generally admitted. Of old God said to Israel: "Ye are My witnesses, saith the Lord, and My servant, whom I have chosen" (Isa. xliii. 10). Just as He was about to return to heaven the Lord said to His disciples: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses . . . unto the uttermost part of the earth." In revealing Himself to Saul of Tarsus our glorified Lord said: "For to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee" (Acts xxvi. 16-18, R.V.). The apostles were Christ's witnesses in a special way and to an exceptional degree. Yet all who by experience know the pardoning, saving, rest-giving, satisfying, and keeping power of the Son of God are under solemn obligation to make these things known to others, that they too may come to Him and receive like blessings. If it be done at a suitable time and in a kind, modest, and respectful manner by one whose life corresponds to his profession, it will seldom be resented, and may be a means of definite spiritual blessing to the one addressed. Few of us probably have an idea of how many are year by year won for

Christ by this simple ministry. Its demands are simple: tact, courage, and godliness. And these, through grace, we may all obtain. Further, even though men refused to listen to or be benefited by such testimony, God our Father will hear and be glorified and gratified. For the chief point in such testimony concerns Christ, and God ever loves to hear His only begotten Son well spoken of, and to see the fruit of the Holy Spirit's operations in a regenerate soul. Once more, such service also brings blessing to the one who thus speaks for the Lord. And that is the special aspect of the subject we are now treating of. As to the fact of this, all who have truly witnessed for Christ know by experience. It stirs many emotions within us, love is quickened, gratitude increased, joy deepened, hope strengthened, and zeal stimulated: in fine, all the Christian virtues, by this practice, are more or less developed.

The important point, however, is that we speak of that which is a present joy and reality to our souls; not some old experience which has lost, even for ourselves, its power and freshness. It is here so many miss the mark. The result is there is often far more of scolding and denouncing the sinner than of witnessing to the grace, beauty, and power of Christ. If we are not helped in our own souls as we speak to others of Christ, there is something wrong. Let us search out what it is, and in future avoid the evil.

Since, then, it honours our Lord, may prove the means of salvation to others, and will bring reflex blessing on ourselves, let us cultivate the practice of bearing testimony to our Lord's power and willingness to save all men.

Correspondence.

ASSURANCE AND LIFE.

To the Editor of THE WITNESS.

SIR,—Some months ago I spoke a few words on the possibility of sinners being born again without being sure of the fact, and two days since I received a letter from a well-known brother and experienced Christian worker who was present, in which he writes of some who teach that, apart from the knowledge of time and place at which the new birth occurred, there can be no such experience. Simple souls not a few have been distressed by the

emphatic statements of some on the subject, and others have been led to adopt this view as a leading principle in Gospel work.

In John xx. 30, 31 we read: "Many other signs therefore did Jesus in the presence of the disciples which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God: and that *believing* ye may *have life* in His Name;" and in 1 John v. 13 the same apostle writes: "These things have I written unto you, that ye may *know* that ye have eternal life, *even* unto you that believe on the Name of the Son of God" (R.V.). All the oldest manuscripts omit the words in our Authorised Version, that "believe on the Name of the Son of God" in the first clause, and the two oldest render the last clause as above.

Now, it must be clear to any thoughtful reader that John xx. 31 is addressed to unbelievers, that they may believe and have life, and that 1 John v. 13 is written to those who have believed, and who have life, that they may *know* that they possess it. The exact time when life is imparted may be known sometimes to God alone, and He works differently in those whom He brings into life, light, and liberty, but I think every Christian should be able to say, "Whereas I was blind, now I see" (John ix. 25).

In the record of Saul's conversion (Acts ix.), which though comparatively sudden was gradual, we have in verse 11, "Behold, he prayeth," and not until Ananias went to him was he "filled with the Holy Ghost" (verse 17, &c.). How much he *knew* before the final stage was reached none can tell, but surely he had some life when he prayed, though he had afterwards to "arise and be baptised, and wash away his sins, calling on His Name" (Acts xxii. 16). "How, then, shall they call on Him in whom they have not believed?" (Rom. x. 14). It is important to notice that the washing away of sins is not effected by water baptism, but through the Name of the Lord (see also Acts ii. 38); and we should remember it is one thing for God to forgive sins and another for us to *know* that we are forgiven. They may be simultaneous, but should not be confounded. Although I have written thus of Saul's conversion, I suppose it was in many ways exceptional, and not illustrative of God's general dealings with His people.

Reasoning from *analogy* is not alone sufficient, but it is often helpful as supplementary evidence. I will turn, therefore, to a few Scriptures that thus indirectly bear upon our subject.

Elijah or Elisha were both instrumental in bringing a dead child to life, but there is an interesting difference in the two miracles, and although the accounts of the Authorised Version, Revised Version, and Septuagint somewhat vary, they all serve to make this plain. I will give only one of them. In 1 Kings xvii. 21.: "Elijah

stretched himself upon the child *three times* and cried unto the Lord, and said, O Lord my God, I pray Thee let this child's soul come into him again. And the Lord hearkened unto the voice of Elijah : and the soul of the child came into him again, and he revived." In 2 Kings iv. 34, Elisha, after prayer, "went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands : and he stretched himself upon him, and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro ; and went up, and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes." Then (verse 36) he said to his mother, "Take up thy son" (R.v.).

In our Lord's miracles we discover similar differences. Thus in Matthew xx. 34 we read of two blind men : "So Jesus had compassion on them, and touched their eyes : and *immediately* their eyes received sight, and they followed Him ;" whilst in the case of another blind man (Mark viii. 23), "when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought, and he looked up, and said, I see men as trees walking. After that He put His hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly."

Again, in the parable of the seed growing secretly our Lord says (Mark iv. 26) : "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring, and grow up, he knoweth not how. For the earth bringeth forth fruit of herself : first the blade, then the ear, after that the full corn in the ear."

I will now write a little of *experience*, and I hope I shall be excused for alluding to myself. Notwithstanding the disadvantage of apparent egotism, it is safer to affirm what we know than what we have heard second-hand. Over forty years ago I listened to several sermons by the late Mr. Capel Molyneux, who was one of the clearest evangelical preachers of the Church of England. He did not address the crowds who heard him as Christians, but with no uncertain sound he divided his congregation into saved and unsaved, and urged us to discover to which we belonged. As he did so, I found out my position, and *knew* that I had eternal life ; but I did not believe then, nor do I now, that I was saved at that time. I had long before trusted in the Lord Jesus Christ without being sure of my eternal security in Him. On the ground of John v. 39, I had resolved to read the Scriptures through, because in them was contained eternal life. As soon as I was in joyous liberty I commenced speaking to relatives, friends, and strangers, and I was privileged to help some who had been Christians before I was born to

know that they were so, "We never heard it so clearly as this," was the language of several. Then I attended immense meetings where noted evangelists such as Mr. Reginald Radcliffe, Mr. Brownlow North, Richard Weaver, and others laboured, and I found that in these there were not only sinners convicted and converted, but saints who had life assured that they possessed it. As a member of the Committee of the Young Men's Christian Association, an attendant at the first Mildmay Conference, and often in Drawing-room Meetings, I met with similar experiences, and these were not exceptional.

I know some who used to hear Mr Denham Smith, then a Congregational minister before he knew his resurrection standing in Christ, and who also heard him afterwards, and they have said he was not like the same man. He was the means of helping hundreds, if not thousands, of his fellow-believers to *know* that they were not only on the Rock, but ought never to tremble there.

After these many years of such Gospel preaching as was not previously known, and the circulation of clearer Gospel literature than, with few exceptions, existed fifty years ago, there are still hosts of unbelieving believers taught that they cannot *know* that they have eternal life. Quite recently I met an earnest and intelligent brother who twelve years ago was expelled from one of the largest communions in Christendom because he preached the saint's safety in a risen Christ where life is hid with Him in God. I think, however, that many reputed conversions are rather instances of more light imparted to ill-instructed believers. There are some doubtless who in one service are awakened and saved, so that they confess it before leaving, but in others the preacher, or more frequently the worker who deals with individuals, reaps what others have sown for months or years. God has no stereotyped methods, and we must not define what He has not revealed.

At the present time a greater difficulty than we often experienced in past days is increasing. I refer to the doubts cast upon the Word of God—its histories said to be fables, its prophecies, specially of judgment to come, not to be fulfilled—yet God is accomplishing His purposes of grace. He is gathering out a people baptised in one Spirit into one Body. Happy are we if we are in fellowship with Him, so that our labour is "in the Lord."

Let us preach a full Gospel—let us declare "the whole counsel of God"—let us not only aim at the salvation of sinners, but of saints, that they may "walk in truth ;" but let us not stumble the weak—let us not wound the badly taught but tender-hearted babes in Christ—let us not make sad those whom God would have glad in His salvation.

J. A. OWLES.

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

SPIRIT AND SOUL.—Are the terms "spirit" and "soul" synonymous in Scripture?

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

"THE CUP" IN GETHSEMANE.—What was "this cup" mentioned by our Lord in Luke xxii. 42? It has been suggested in the light of Hebrews v. 7 He "feared" that He might die before He reached the cross, and so glorified the Father.

THE APPOINTMENT OF ELDERS.—Is it scriptural to appoint overseers in a gathering? If so, by whom are they to be appointed, and what are the necessary qualifications?

EATING UNWORTHILY, AND THE RESULTS.—Please explain what the word "unworthily" in 1 Cor. xi. 29 means. Also the words "weak," "sickly," and "sleep" in verse 30. Are these words to be understood in the physical or spiritual sense?

WHO ARE OF "NO ACCOUNT?"—Please explain 1 Cor. vi. 4; "If, then, ye have to judge things pertaining to this life, set them to judge who are of no account in the Church." Who may "they" be who are "of no account?"

SUPPORT OF AGED SAINTS.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

THE JUDGMENT-SEAT.

QUESTION 474.—"Then shall every man have praise of God" (1 Cor. iv. 5). Does "then" refer to condition of the believer, or to the time of the judgment?

Answer A.—Then surely refers to the time of the judgment. It is then that each one shall receive the due meed of praise, or otherwise, for his service rendered. Then all will be duly weighed, and all true service rewarded by Him who "shall try every man's work of what sort it is." A. O. M.

Answer B.—Then is a demonstrative adverb; it marks the time when the action referred to in the verb is to take place. It may be rendered "at that time." Not only so, but being a demonstrative adverb it refers to a particular time, usually a time already mentioned; here, to the time when the Lord comes. Therefore the paragraph may be paraphrased: "You now, O Corinthians, as if you had the adjudging of the prizes, crown some and send away others

in disgrace; but this right and office belong exclusively to Christ. You do that before the time—before it has become manifest who is worthy to be crowned, but the Lord has appointed a day when He will make it manifest, then." Mark well the lesson here: the assurance which a good conscience imparts and the hope the coming of our Lord inspires enable us to commit our recompense into the hands of God, and to disregard the empty breath of human applause or blame. DR. A.-B.

MUST BAPTISM PRECEDE BREAKING BREAD?

QUESTION 475.—MUST BAPTISM PRECEDE BREAKING BREAD?—A believer sees the truth of baptism, and is anxious to be baptised as soon as an opportunity presents itself. In the meantime, is there any reason why she should not be received at the Lord's Table?

Answer A.—It would appear that in primitive days baptism *did* precede the breaking of bread, but to say that it "*must*" do it is quite another thing. It is surely a right thing to *teach* those who desire to come to the Lord's table the place which the ordinance of baptism gets in the Scriptures, but to seek to *enforce* it by *refusing* those who "desire to be baptised as soon as they have an opportunity" is to introduce a principle which I fail to see in the New Testament. In Apostolic days believers were baptised in obedience to the *Word of the Lord*, not in obedience to the *Church* (Acts ii. 38-41; x. 48; xvi. 33). When Barnabas gave his evidence concerning Saul he did not mention his baptism. He told of his conversion and of his testimony since his conversion (Acts ix. 27), and it baptism is a necessary qualification to the breaking of bread, surely Barnabas would have told that Saul had been baptised. Let us *teach* the whole truth, but never attempt to *coerce* the individual conscience into obedience. G. A.

Editor's Note.—In reply to this question, the principle that governs is found in 2 Cor. viii. 12: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The willing mind to be baptised is accepted of the Lord. Who are we that we should demand anything more as a pre-requisite to fellowship at the Master's table?

In Acts x. 47 we read: "Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we?" The fact of their having received the Spirit was accepted as evidence of their fitness to be baptised. Is it not clear that on the same ground they were fit persons for the communion of the supper?

THE HEAVENLY BRIDE AND BRIDEGROOM.

By ALBERT MIDLANE, Author of "Revive Thy Work," &c.

"A bride adorned for her husband" (Rev. xxi. 2).

SOME, if not many, will recollect how Britain, many years ago, was stirred from its very centre consequent upon the marriage of Queen Victoria's son, our present gracious King. All that wealth lavishly expended, talent liberally remunerated, and art most plentifully engaged could achieve were enlisted in the giving of full effect to the Queen's decree that the marriage of her son should be celebrated with the utmost magnificence. The reception of the bride in the city, the marriage processions, the ceremony itself, and, in fact, all the attendant circumstances connected with the marriage, were only so many occasions for the magnificent display of loyalty and devotion to the throne.

In the recollection of such circumstances, how instinctively the mind of the Christian, habituated to the study of the Scriptures, reverts to the Heavenly Bride and Bridegroom, and to the wonderful descriptions of them given in the Sacred Volume.

Let us turn for a moment to the book of Revelation and read a few verses from the nineteenth chapter, beginning at the seventh verse: "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb has come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Again she is spoken of, in the twenty-second chapter, as "A bride adorned for her husband."

What beautiful language is here employed to convey to us that which at present only exists in the purposes of Jehovah, but which shall soon be a divine reality—the marriage of His Son, the "Heir of all things" (Heb. i. 2).

God is about to make a "marriage for His Son" (Matt. xxii. 2). The day is fixed—the time appointed. The Bride—that is, the Church of God—is being day by day pre-

pared by the Father, and soon she will be ready to be presented to the Son a glorious Bride, "not having spot, or wrinkle, or any such thing" (Eph. v. 27). Then they two shall be manifestly one; and what God has joined together, none can put asunder. "This is a great mystery," says the Apostle, "but I speak concerning Christ and the Church."

And who, it is interesting to inquire, will form this Church—this Bride? The answer is, those who believe the testimony of His grace, those who by faith receive the salvation which He died to obtain for them, those who are quickened together with Him and so united to Him. On these the Father looks with complacency, in them the Spirit works effectually, and for them the Son is now in the presence of God, their representative on 'high; angels being their ministering spirits down here—

"Bright spirits, dispatched from the throne,
Repair to their stations assigned;
And angels elect are sent down
To guard the elect of mankind."

These, with the patriarchs of old—"spirits of just men made perfect"—will form the happy throng who are the "called to the marriage of the Lamb" to add brilliancy to the espousals of the Bearer of heaven's many diadems, and to fill up the transport of the skies!

The Church—the Bride—was beautifully prefigured in the garden of Eden. Eve was formed of God from Adam, when the "deep sleep" fell upon him. And the Church was formed when Christ descended into the "lower parts of the earth" (Eph. iv. 9). According to His own words in John 12. 24: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Had Adam not "slept," there had been no Eve; had Christ not "died," there had been no Church. Having "slept," Adam awoke the possessor of his Eve. Having "died," the Lord Jesus arose the possessor of the Church—His Bride. Thus "quickened together," "raised up together," and made to "sit together" (Eph. ii. 5, 6), so really one are they! Eve was a partaker of Adam's nature, and the Church is spoken of as "partaker of the

Divine nature" (2 Peter i. 4) "members of His body, of His flesh, and of His bones" (Eph. v. 30).

But how *can* we realise such a truth? How can we conceive that poor, sinful, fallen man, by simply believing in Jesus, becomes so closely united to Him in Spirit now, and that this is but the earnest of that intimate association which will, by-and-by, be manifestly entered upon when, in the striking language of Scripture, the "marriage of the Lamb is come" and the marriage supper spread?

Well might the mind of man stagger, and in wondrous amazement wellnigh withhold its assent to such a magnificent conception! But, remember, it is not the conception of man, but of God, and by Him communicated, that, attracted by the love that conceived it and allured by such glory as it promises, men may be persuaded to yield themselves to the only condition of acquiring the exalted and blessed privilege and honour, which is simply believing on the Lord Jesus Christ.

Angels can never attain to such exaltation. They know not redemption, because they never fell. 'Tis reserved for man alone—man delivered, man justified, man saved.

Oh, the magnificence of the grace of God! Well might the overwhelmed Apostle exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. xi. 33).

Reader, art thou a believer in the Lord Jesus Christ? Dost thou form part of the Church of God—the Betrothed of Jesus—the Bride of the Lamb? If thou art, walk in the consciousness of the dignity which is thine—thine in promise now, but which will soon be thine in blessed realisation. For

"This earth, the scene of all His woe,
A homeless wild to thee,
Full soon upon His heavenly throne
Its rightful King shall see.

Thou too shall reign—He will not wear
His crown of joy alone;
And Earth, His royal Bride, shall see
Beside Him on the throne"

Surely one can afford to press on—a stranger in the world which is not our home and which loves not the dearest Object of our hearts—in the sweet consciousness that we are His, and that He is coming soon to

make good all that He has spoken, and to fully realise to our souls all that He, by His Spirit and His Word, has caused us to hope for. Vain is it for the world to ask us contemptuously, "Where is the promise of His coming?" The midnight cry has awakened us, and divine illumination has sustained the watchful attitude, so that we can say to our God, "The glory—brightest glory's mine,

To faith Thou lov'st to show it,
Yes, heaven and glory, all is mine,
And, blessed Lord, I know it!"

But art thou *not* a believer? Art thou *not* resting on the merit of Jesus' precious Blood? Oh, then, let the coming glory allure thee. Is it not worth having? Oh, yes, it is—it *is*! Lose no time, then, in making it thine. The Bride is preparing. The Bridegroom is waiting—waiting as a *Saviour* now to lavish on thee, if thou wilt accept it, the perfection of His love, and to number thee amongst the Church, which He will soon claim of the Father as His Bride, the purchase of the travail of His soul, and and for which He will speedily come, such is His love for her.

"Oh, yes! Christ loves the Church,
'Tis her He loves to bless,
He cannot love her more,
Nor will He love her less;
Fair in His sight, cleansed by the Word,
A Bride adorned, meet for her Lord"

ON FELLOWSHIP WITH CHRIST.

I. FELLOWSHIP IN RELATIONSHIP:

- (a) As many as received Him, to them gave He power to become the sons of God (John i. 12). Now are we the sons of God (1 John iii. 2). Partakers of the divine nature (2 Peter i. 4).
- (b) Called unto the fellowship of His Son Jesus Christ our Lord (1 Cor. i. 9). I in them, and Thou in Me (John xvii. 23). Truly our fellowship is with the Father and with His Son Jesus Christ (1 John i. 3).
- (c) God . . . hath . . . made us sit together in heavenly places in Christ Jesus (Eph. ii. 6). Through Him we have access by one Spirit to the Father (Eph. ii. 18-22; iii. 12).

II. FELLOWSHIP IN SERVICE:

- (a) We are labourers together with God (1 Cor. iii. 9). God was in Christ, reconciling the world unto Himself... and hath committed unto us the word of reconciliation (2 Cor. v. 18-20), thereby making us workers together with Him (2 Cor. vi. 1).
- (b) They went forth . . . the Lord working with them (Mark xvi. 20).
- (c) There is also a blessed fellowship of service within the reach of all God's people, the fellowship of intercession: Christ . . . maketh intercession for us (Rom. viii. 34), and we are to make intercession for all men (1 Tim. ii. 1).

III. FELLOWSHIP IN SUFFERING:

- (a) Always bearing about in the body the dying of the Lord Jesus. Always delivered unto death for Jesus' sake (2 Cor. iv. 10, 11).
- (b) If we suffer with Him we shall also reign with Him (2 Tim. ii. 9-12). Rejoice, inasmuch as ye are partakers of Christ's sufferings (1 Pet. iv. 13).
- (c) Jesus . . . that He might sanctify the people with His own blood, suffered *without the gate*. Let us go forth, therefore, unto Him *without the camp*, bearing His reproach (Heb. xiii. 12, 13). If ye be reproached for the Name of Christ . . . the Spirit of glory . . . resteth upon you (1 Pet. iv. 14).

Paul counted all things but loss, that he might know the fellowship of His sufferings (Phil. iii. 8-10).

E. A. H.

THE VIRGIN BIRTH OF JESUS THE MESSIAH.

By A STACEY WATSON.

EVERY Scriptural doctrine concerning the Lord Jesus Christ, whether belonging to the period in which the present creation has its being, or previous to it, or current after it, is a link in a chain one end of which is anchored in Deity, while the other is welded into the soul of the saved sinner. Break one link in the chain, and the connection between the soul and Deity is severed.

One of these links is the Scripture doctrine of the "Virgin Birth" of Jesus the Messiah.

Every age which dominates the world for a season has its own special temptation. An age of superstition puts faith in alleged miraculous powers of beatified rags and bones.

A materialistic age, that has learned how to measure the hundred-thousandth part of an inch and to detect the millionth part of a grain in solution, worships its *Vernier* and bows down to its spectroscope.

The Agnostic, with a scientific temperament, failing to *find out* the Almighty (Job xxxvii. 23) by means of his scientific instruments, and refusing to receive a "*revelation*," apart from the only "Science" (?) by which he distils from decaying matter all the knowledge that is in him, sees nothing in creation but machinery in automatic movement with no intelligent hand to guide its goings, on the one side relentlessly grinding out cries of pain from every sentient being; and, on the other, smiling with a loveliness which, after all, only condemns suicide.

"If our ears were sharp enough to hear all the cries of pain that are uttered in the earth by men and beasts, we should be deafened by one continuous scream. And yet the wealth of superfluous loveliness in the world condemns pessimism."—T. M. Huxley to J. Skelton, June 4, 1886.

Can the *Agnostic* solve such a problem as appears in the *deafening scream of pain* and the *superfluous loveliness* of creation? His only reply is that "it is a hopeless riddle" (*ibid.*).

What, then, is the value of any "science of life" which, instead of explaining the only problem worth solving—the *origin* of life and our relationship to its author—is absorbed in measuring skulls or in peering through a slit, while all the time the opened heavens vainly call to a spiritual understanding as dark as Erebus?

The "Higher Critic" (?) with a religious temperament accepts gladly the evolution hypothesis of the Agnostic* as a *magna charta* which liberates him from the responsibility of accepting the "Oracles of God" as absolutely as he accepts the official weight of a

* "Do you see how Evolution is getting made into a bolus and oiled outside for the ecclesiastical swallow?"—T. M. Huxley to Sir M. Foster, October 3, 1883.

sovereign, as, for example, *predictions* and *miracles*.*

Neither the Agnostic with a scientific temperament nor the Sceptic with a religious temperament gives any reasonable account of the presence of sin or provides a release from its despotism.

"As a matter of fact men sin, and the consequences of their sins affect endless generations of their progeny. Men are tempted, men are punished for the sins of others without merit or demerit of their own, and they are tormented for their evil deeds as long as their consciousness lasts. . . . I should consider it a waste of time to 'protest' against that which is."—T. H. Huxley to a Broad Church Divine, November 18, 1876.

One cry comes down from the generations which all the blare of trumpets and shouts of triumph cannot drown—the cry of the sufferers from wrongdoing, the victims of bloody wars, of might over right—a cry of fraud and lust, the effect of sin within. Sin! Sin!! everywhere; the cry of a world that sin, and not "the arrangements of nature," has turned into a slaughter-house.

A lull after an exhaustive fight gives the false prophets—the mundane peace-mongers, the religious "prophets of Evolution"—the opportunity to cry up the approach of a golden age when pleasure, not holiness, shall reign; to be brought about through a gospel of scientific humanitarianism, under the auspices of a god evolved out of matter, who will require no atonement by blood for the soul that has sinned. Babylon, that lovely harlot, is the goal of the Evolutionist of a religious temperament. The generations have witnessed the presence of many great men whose moral insight, piercing through the current sophistries of their age, taught them to enact laws which, carried out logically without fear on the one side or favour on the other, would have smitten lust and rapine to the ground, giving to blinded eyes a respite from tears and an opportunity to

listen to that voice, ever calling to man, whose living breath would have poured the sudden splendour of its own sunlight radiance into the hearts of all willing to welcome it—into hearts prepared by the Spirit as good ground for receiving the deathless word of life. The great souls that have lived wrought no salvation in the earth, for every one of them was *begotten by flesh*, not by Spirit. It is not sufficient that a man's *name* should be divine; to be a saviour of others, his *nature* must also be divine, or he can never *give* the "light of life."

Among all the trees of the garden or of the forest, not one is *immune* to corruption. The sad and the dying cry out for the fruit of some tree which, instead of turning to ashes in the mouth of the eater, shall give life, holy life, to spirit, soul, and body. Oh, the blessedness of a sinless life! A vision that has haunted the nobler souls of all the ages; the teachers who sought to find the threshold of that God whom, ignorantly, they worshipped; in whom they knew that "they lived and moved and had their being," if haply before His presence they might worship and live a life freed from the trammels of sin.

Is such a tree a dream? The Agnostic could not classify it, for he has never tasted its fruit, nor smelled the perfume of its blossoms, nor applied its healing leaves to an infirmity. The Sceptic believes not in the reality of any tree that he cannot clasp with his ten fingers; the "Tree of Life," to his eyes, is only "a poetical myth," "a pretty idyll common to the folk-lore of many peoples."

"If it be marvellous in the eyes of the remnant of this people . . . should it also be marvellous in Mine eyes? saith the Lord of Hosts."—Zech. viii. 6.

If such a tree be a myth, creation is itself only a savage farce, and to bid any to "eat and live" the bitterest mockery. But creation, though for the present a tragedy, is no farce. Those who suffer find it real enough. The blood of the murdered, of the fallen on the battle-fields of brigand-empires, cries out from the ground for a righteous vindication; to them creation is no farce, neither is it to their bereaved ones.

*"The Rev. A. E. Christien, Curate at Burley Parish Church, Leeds . . . on Sunday, November 22, preached a sermon in which he expressed scepticism as to miracles in general, and in particular rejected the orthodox faith with regard to the birth, resurrection, and ascension of Christ."

"How they regard a Virgin Birth who frankly accept Evolution as the normal process of the becoming, or event, of the world and its contents, I cannot surmise."—The Rev. Chas. Beeby, Vicar of Yardley Wood, Birmingham.

—Extracts from *Daily Mail*.

• (To be continued.)

THE SEVEN CRIES FROM THE CROSS—CRY VI.

THE ROYAL PROCLAMATION.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death; or, The Future of the Soul."

"It is finished."—John xix. 30.

HARK! faintly falls upon the listening ear, borne by the breath of evening, the long-drawn note blown on the silver trumpet to proclaim the completion of the evening sacrifice and the approach of even, which was by Jewish ritual the commencement of a new day, and that day a high day, for it was not only a Sabbath-day, but the Sabbath of the Feast of the Passover. Little did the priest that sounded it on that lofty platform yonder think that to all that was to his heart most dear it was the "last trump." Yet so it was, for out yonder on the rounded knoll which marked the city's Tyburn from lips fast growing stiff and pallid in death, and that death "the death of the cross," there had fallen but one word—*Tetelestai*, "It is finished."

Just as little recked they who, rendered kind for a moment by the sight of so much suffering, moistened a sponge in the jar of sour wine that stood anigh, and sticking it on a stalk of hyssop, held it to His mouth. "*Tetelestai!*" why, it seemed to them like one of these cryptic utterances which fall from the lips of the dear, dying ones which only love can interpret. "It is finished"—What? His sufferings? But it was early yet, and such horrid scenes of man's inhumanity to man were not wont to be cut short in this manner. His life? Nay, for presently gathering all His vital forces together, He made that one triumphant shout that, ringing across the ravine, rent the temple veil in twain, for this was no defeat at the hands of Death. Here was a Victor in the well-fought fight who of His own accord yielded the citadel of Life and marched out to beat of drum with colours proudly flying. "Roughly speaking," the bystanders might have said, "His sufferings and His life were finished, for it was not long before He bowed His head and dismissed His Spirit." But it is not so that the words of the Lord Jesus are to be interpreted.

Seeing that He Himself had just said, "I thirst," because He knew "all things

were now accomplished (*tetelestai*)" we might suppose that it was what the Scriptures had said about Him to which He referred when He said, "It is finished." But all the Scriptures concerning Him were not yet fulfilled. John, in verses 36 and 37, refers to two Scriptures which were fulfilled later on after His death, and others will readily present themselves to the reader's mind. Thus we may take it that it was neither to His sufferings, dreadful as these were, nor to His life though presently He laid it down, nor to the Scriptures, that He referred when He said, "It is finished." We shall, then, begin by asking—

1. What is the exact meaning of the word the Saviour here uses? The verb occurs in such passages as these:

Matthew x. 23—"Ye shall not have *gone over* the cities."

Matthew xi. 1—"When Jesus had *made an end* of commanding His twelve disciples."

Matthew xvii. 24—"Doth not your master *pay* tribute?"

Luke ii. 39—"When they had *performed* all things."

Luke xii. 50—"How am I straitened till it be *accomplished!*"

Acts iii. 39—"When they had *fulfilled* all that was written of Him."

Galatians v. 16—"Ye shall not *fulfil* the lust of the flesh."

Revelation xvii. 17—"Until the words of God shall be *fulfilled.*"

Thus the word means more than "ended." *To finish* is to *bring to an end* what was previously begun: *to fulfil* is to do or be what was promised, hoped, expected, or desired; but *to accomplish* is all this, and more, for the idea of perfection is introduced. Looking back over all His course, He could not only say that it was now brought to a close; that He had done and had been all that He had promised, and the Father could expect or desire. He could say that what had been given Him to do and to be, He had done and been to perfection. And mark! He said this BEFORE HE DIED. This is of the utmost importance, as we shall see later on.

How different an ending this was to that of a graceful queen of fashion! When she

lay dying she said to one who sat by her bedside listening: "O, my God, it is over! I have come to the end of it—the end—the end! To have only one life—and to have done with it—and to lie here! To have lived, and loved, and triumphed, and to know that it is over! One may defy everything else, but not this!" And the listener sat watching, when in a moment that face, whose lightest smile had made a prince's paradise, changed into a mask of stone on the pillow, returning her gaze with an unwinking stare. Such was the end of the earthly life of one whose bright, meteoric course had been the envy of thousands. It could not be said that she had fulfilled anything, for, vanity of vanities, all was vanity. Least of all could she have been said to have accomplished aught, for all she could say was, "It is over." And is not this an extreme type of many a life? It is a mordant example of the close of all lives which have not been lived in the faith of the Son of God and on the strength of the Holy Ghost sent down from heaven. He who said, "I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God, who loved me and gave Himself up to death on my behalf," could also say, "I have *finished*"—the same word as his Master used—"my course."

II. What is it of which our Saviour could say, "It is finished?"

The answer to this question is included in the answer to the query as to what our Redeemer meant by "the work" when He said to His disciples, "My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34). And this glorious work was to undo the work of Satan, and to cause his throne to topple over in endless ruin (Heb. ii. 14, 15); to remove the otherwise ineradicable stain of sin by shedding His most precious blood on the cross (Heb. ix. 22, 23); to deliver men and women not only from the guilt of sin, but from that wherein resides the power of sin—themselves (Rom. vi. 4); and, finally, to secure the universe of God from ever being again invaded and polluted by sin (Col. i. 17-20).

And God, in the overflowing of His great heart of love, did not make a sacred secret of His intention, but began revealing it as soon as man's consciousness, quickened by his need, could grasp something of it.

Thus in Eden in word and deed God began unveiling the coming Redeemer. Right down the centuries, in psalm and prophecy, in symbol and story, in figure and sign, He continued to still further unveil the Joy of His heart, so that at length when the Saviour came, the Saviour promised long, He said: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me; in burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God" (Heb. x. 5-7).

See, then, how fitting is this word rendered *accomplished* on the lips of the Divine Sufferer at this moment. All that was promised, expected, desired, hoped, or could be by God or man, was in Him seen to perfection to be done. Consider this in the light of the argument in Hebrews ix.: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God" (verses 13, 14).

Only, observe that it is "an eternal spirit"; it is Christ's own spirit, not the Holy Spirit of which it is said here, "by virtue of (*dia pneumatos aioniou*) an eternal Spirit." The virtue of the higher element in Christ's personality is introduced here to give value to the "how much more." Here is a sacrifice which has been accomplished in a higher sphere than that of Time. In this dying Sufferer we see "the Lamb slain before the foundation of the world." This is something so magnificent, so awe-inspiring, so incomparable in its quality and perfection, that no other sacrifice can be mentioned in the same breath with it. Like the veil, presently to be rent in twain, this Man partook of two spheres. Limited by time and space, the concomitants of a real

humanity, He died on the cross, but on the other side of His being, where the ideas of time and space have no standing-place, by virtue of an eternal spirit, He offered His Sacrifice at the bar of the Eternal Justice. There the redemption money was counted out piece by piece as it came fresh minted from the place of thick darkness, until the cry went up that shook heaven and earth, Enough, enough! And who so worthy of bringing the glad news to the sinful children of men as Himself? So after moistening His lips He uttered the all-sufficient word, *Tetelestai*—"It is finished." It is not curious that elsewhere it should be used to signify "pay," "paying tribute money." The price of eternal redemption WAS PAID! Are you, dear soul, bowed down with guilt and fear? Have you, maybe through length of days, toiled to accumulate something wherewith to pay the price of your salvation? And now as you look at the scrip, at the bonds, at the coin minted at the house of good works, or at the notes issued by the "bank of the Righteousness of Humanity," in the light of the great white throne that is drawing nearer every day, lo! you find that they are made like most paper, of "filthy rags," and that the solid rouleaux of coin have turned to dust and ashes, as they used to think money given by witches turned. Your conscience, long sleeping, has wakened up, and through your breast there sounds the fearful alarm, "Prepare to meet thy God!" What can you do? It is too late now to construct a fresh scheme by which you may escape your liabilities. At length you realise that that law you thought had fallen asleep, or was so slow-footed that its bailiff justice could never overtake you, has surrounded you so that there is no escape. Ruined, enmeshed, doomed, ready to perish, there is nothing you can do, and, thank God! there is nothing for you to do, for the only One who can save you did it all long ago on Calvary's tree.

"When the law threatens endless death
Upon the awful hill,
Straitway from her consuming breath
My soul goeth higher still;
Goeth to Jesus, wounded, slain,
And maketh Him her home,
Whence she will not go out again,
And where death cannot come"

Praise, God! that is what I love to do, for there is another thing that cannot come there. It is what spells Death to our Christian usefulness, and that is—Doubt. And so in closing this chapter I would say a few things to that most pitiable of sights—the Doubting Christian.

THE EPISTLE OF CHRIST.

"Ye are manifestly declared to be the epistle of Christ."

THESE words were written to "the Church of God which is at Corinth, with all the saints which are in all Achaia," but it is evident that it was the Spirit of the Living God, working on the fleshy tables of the hearts of individual saints, that formed them into Christ's epistle.

We do not know much of letter-writing in these busy days. In fact, the art seems quickly dying out. The long, confidential letter is replaced by the hurried post-card—or even a picture-card or telegram—and when a letter is written the individuality is often lost in the mechanical type-writing. There are, no doubt, advantages in all this, but there are disadvantages too. Intercourse at a distance is necessarily hurried; there is no room for heart-to-heart intercourse, for the expression of feeling or affection—all is on the surface, all is public, and certainly *friendship* is a loser.

But is it not sadly true that *hurry* is fast eating out the spiritual life of the children of God? If the Spirit of the Living God is to form Christ in us, and engrave Him on our hearts, there must be time given for Him to do so. This is what Paul longed for in the Galatian converts: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal iv. 19).

How is it to be accomplished? We read in Exodus xxxi. 18 that it was after that God had made an end of communing with Moses that He gave him the "two tables of testimony, tables of stone, written with the finger of God." Also we read in Exodus xxxiv., when these tables were to be renewed, that Moses was to be ready in the morning, with *hewn* tables in his hand, and that he was to go up *alone* and present himself there before the Lord. The tables were to be fittingly

prepared for God to write upon. What does all this teach us? Surely that, not now with tables of stone, but with prepared, softened tables of the heart, we may go alone into God's presence, and there present ourselves before Him, that He may, by His Spirit, engrave us with the impress of Christ.

What is an epistle or letter? It is, as far as it goes, a correct representation of the writer. It conveys what he means to say, what he feels, what his wishes are. It is a little bit of the heart of the writer conveyed to the mind of the reader. It may be short, but it should be *true*. It should be clearly written, and above all the signature should be unmistakable.

Now, dear fellow-believer, how far does this describe *us*? How much do you and I represent the Writer? Do we show forth some of the love and the compassions of Christ—His faithfulness and truth? Do we show forth unmistakably what His will is, and can His signature be clearly read upon us? Or are we calling *ourselves* by His Name, and yet putting that Name to what He does not sanction? Let us take care. In earthly matters this would be *forgery*.

Or are we giving the Holy Spirit only time to write a hasty message upon us? Is there time for business, for holidays, for excursions;—is there time for meetings, conferences, for periodicals, &c., but no time for the preparation of heart; no time for secret communings with the Lord; no time for breathing in the very thoughts, and feelings, and affections of Christ; no time for the beauty of the Lord God to be formed in us? Oh! if so, we are losers indeed, and God is a loser too.

For it is a joy to Him when He is able to unfold Himself to us and through us; when His Spirit is not restrained, quenched, and grieved through our hurry, and inattention, and pre-occupied minds; when He can reveal to us the secrets of His heart, and work in us to will and to do of His good pleasure.

May we know more of the reality of the secret of His presence, so that "we all, with open face beholding as in a glass the glory of the Lord, may be changed into the same image from glory to glory, even as by the Spirit of the Lord."

TAKE TIME TO BE HOLY. E. T.

THE DAY-STAR AND THE DAWN.

2 Peter i. 19.

(Written on beholding the sky at 3 a.m. in August.)

HAIL! bright herald of the morning;
 Thou, Welcome, fairest star of day;
 Thou, the eastern sky adorning,
 Bidst the shadows flee away.
 To our earth dost thou seem nearer
 Than the brightest star of night,
 And thy lustre softer, clearer,
 Fairest morning star of light.
 But the cause of all thy beaming
 Is the glorious king of day;
 Lo! he comes; I see his gleaming
 Rising on thy shining way.
 He, thy light, our day is bringing;
 See, his rays now gild the sky,
 And already birds are singing,
 Telling that his chariot's nigh.
 Purple tints with amber blending,
 Glowing like a molten sea;
 Crimson streamers now ascending,
 Greet his rising majesty.
 Heedless, all the world is sleeping,
 Slumber deep doth seal its eyes;
 Only those their vigil keeping
 See this picture in the skies.
 But a fairer dawn is nearing,
 And a sunrise grander far,
 All the heavenly pilgrims cheering,
 Waiting for the "Morning Star."
 Light eternal shines in Jesus;
 We shall soon His glory share;
 To Himself He will receive us
 When we meet Him in the air.
 He, the Bridegroom, then descending,
 As the "Bright and Morning Star,"
 And His Bride to Him ascending,
 Gathered from the earth afar.
 Bride and Bridegroom then in glory
 Royal festival shall hold;
 Oh! the wondrous heavenly story
 Never, never could be told.
 Then, as sun in rising splendour,
 He the cloudless morn shall bring:
 Israel then shall gladly render
 Praises to her peerless King.
 Then shall cease Creation's groaning;
 Then shall end the dreary night;
 Christ shall bring the peaceful dawning
 Of the day of glory bright.

Barrow-in-Furness.



REVISED NOTES ON FIRST CORINTHIANS.

GOD'S PRINCIPLE OF UNITY AND SATAN'S COUNTERFEIT.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—Continued.

COUNTERFEIT has always been one of Satan's most successful ways of opposing the work of God. If God has a unity, Satan will endeavour to get up an imitation unity. After the flood, we read the whole world was of one language and one speech. They had one purpose too, and to effect that they banded themselves together to build a city and a tower, and to make themselves a name lest they should be scattered. But all this was without God; it was Satan's unity, therefore God in judgment, and in mercy too, scattered it to the four winds.

But in the last days Satan will again work on the principle of unity. Turn to Isaiah viii. 9, "Associate yourselves, O ye people." "Association" is the great idea of the age in which we live. The universal belief is that "union is power"; hence associations of every kind, unions, clubs, &c. But only God's purpose shall stand. The unity that He has purposed shall be brought about in the end, and every other association must perish. Further down in the same chapter (Isa. viii. 20), we get the only principle on which real divine unity can be maintained. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." This corresponds exactly with the beseeching voice of the apostle in 1 Corinthians i.: "That ye all speak the same thing." But how is this unity of speech to be secured? Only as each one speaks in accordance with the Word of God.

Another glance at Satan's unity. In Revelation xvii. 13, we read concerning the ten kings of the last days, that "these all have *one mind* . . . these shall make war with the Lamb." Such is the end of this

world's associations, enmity against God and the Lamb.

The same satanic unity is witnessed again in Acts vii., where it is written that, at the stoning of Stephen, "they ran upon him with one accord." Just as by the Spirit of God the multitude of them that believed were of one heart for Jesus, so the multitude that resisted the Spirit of God were of one heart in their purpose of destruction; it was the unity of the spirit of Satan.

We might follow out this view of truth much further, but it is well that we should see clearly the principles that are at work in the world. How important it is in these days of the mighty energy of the spirit of Satan that the children of God should not be ignorant of his devices. That they should not be found in anywise furthering Satan's plans to break up every effort at divine unity, and construct a unity of his own; but rather intelligently working in with the glorious purpose of God, which shall be perfected in the ages to come, to the glory of Him who planned it and wrought it out.

From this beseeching exhortation on it is evident that it is no light matter that the children of God should all speak the same thing; that to be speaking different things, contrary the one to the other, each holding and propagating his own opinions, is not the mind of God.

There is unity in the membership of the human body, and yet what variety! Again, it is written, "the heavens declare the glory of God." We look up to the sky at night, and what at once strikes us is the variety; but, at the same time, what unity! What harmony!

As we sing together there is harmony and yet variety; four different parts can be taken by different voices, yet all can harmonise together in one perfect chord. But let a note be struck that is out of tune, and we no longer call it *variety*, it is discord.

So in the Church of God. It is a unity, but there is variety also. Variety there ought to be; discord there ought not to be. Harmony is what God desires. All speaking the same thing, because all speaking according to the Word of the Lord. All of

“one mind,” because all having “the mind of Christ.”

There might be a denomination of Christians all of one mind, having articles of faith signed and adhered to by every member; but this, instead of being God’s unity, might be brought about by Satan’s device. God’s unity is where God’s mind is the mind of each one, and where God’s Word is the word of each one. Nothing less than this is divine.

I would like to refer to a few other Scriptures bearing on this subject to show what importance God attaches to this manifested oneness, and how essential it is that it be sought after and prayed for by us who are His children.

Romans xv. 5, 6: “Now, the God of patience and consolation grant you to be like-minded one to another according to Christ Jesus; that ye may with one mind and one mouth glorify God,” &c.

Mark where like-mindedness is to be found, “according to Christ Jesus.” Only as we have His mind, His thoughts, His spirit, and follow His example, can we be so like-minded as to glorify God “with one mouth.”

2 Corinthians xiii 11: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” It is important to see these words coming in at the end of these two Epistles. They contain two couplets of exhortation: first as to our individual souls, “be perfect,” *i.e.*, be sincere, be straight up and down, be transparent; then, be of good comfort. The second couplet concerns the saints as gathered together, “Be of one mind, live in peace.”

But some one perhaps has the thought, it is best to “agree to differ”; a common thought, and perhaps well meant, but not of God. Dare we agree to differ where God HAS SPOKEN? He says, “Be of one mind.” Are we willing to bow before God, saying in our hearts, “Lord, I have no mind of my own, and I want to have no mind of my own; but show me Thy mind in Thy Word.” God will indeed show us His mind if we are willing to bow to His will. “If any man be willing to do His will, he shall know” (John vii. 17).

Philippians i. 27: “Stand fast in one spirit, with one mind striving together for the faith of the Gospel.” Chapter ii. 2, “Fulfil ye My joy that ye be like-minded, having the same love, being of one accord, of one mind.” Chapter iii. 15: “Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you.” This is not each one holding his own opinions and perhaps sinking for a time existing differences. Paul sought more than a temporary unity, that each one might have the mind of the Master, and speak the truth of the Lord.

1 Peter iii. 8: “Finally, be ye all of one mind, having compassion one of another.”

Many other Scriptures might be referred to, but these will suffice to show how God’s desire for real, practical, manifested unity among His children is breathed throughout the Scriptures.

Whilst in the Church of God there will be found the weak and the strong, the babe and the experienced father in Christ, distinctions and varieties that are right, and which harmonise together, yet ought we to grieve and mourn over every instance of difference of mind, and speech, and judgment? God would have us content with nothing less than being “of one heart and soul,” of “one mind and mouth.”

But the exhortation is stronger still, “that ye be perfectly joined together in the same mind and in the same judgment.”

It is not merely having got the length of *putting up with one another*. How perfectly every bone, and joint, and muscle, and nerve in the body is joined together! What pain is caused even by the separation of a hair from the skin! We are thus indeed, by God’s grace, one in Christ; but Satan has succeeded in getting many to accept it quite as a doctrine that it is not intended that we should be ONE in the eyes of the world. Nor indeed are we taught in Scripture that a united Church will be seen again on earth as it was in Pentecostal times. When the Lord comes and gathers His redeemed to Himself in the skies, then will the pearl of great price, the glorious unity of the Head and the members, be seen. Then there will

be diversity, and yet unity—variety, and yet harmony. Every saint will reflect the likeness of Christ, and every heart will beat in loyal subjection to His will. That is the unity God delights in. But though it may not be realised till the appearing of our Lord Jesus, be it ours meantime to learn His mind, to drink in His Spirit, and to be subject to Him as our Lord in all things.

HEAVENLY GLORIES.

EXPOSITION OF HEBREWS xii. 22-24.

By J. HIXON IRVING.

HEBREWS xii. 18-28 covers a time-stretch of not less than 44 centuries, probably a much longer period. It begins with the *local* earth-shaking at the giving of the law to Israel from Sinai (verses 18-21), and ends with the *universal* earth-shaking at the end of the millennium kingdom (verses 26-28). The giving of the law took place 15 centuries before the birth of the Lord, and 19 centuries have passed away since that blessed event, so that a period of 3400 years is embraced within the compass of verses 18-24.

The promised shaking, not of the earth only, but also heaven in verses 26, 27, can only take place at the end of the day of the Lord, which will be a day of ten long centuries (Rev. xx. 1-7). Leaving out of account two intervals of time of uncertain duration—the first between the present hour and the manifestation of the Lord in glory to set up His kingdom, and the second the interval between the loosing of Satan at the end of the kingdom and the shaking of the earth and heaven as ushering in the day of eternity, we have in this short portion of sacred Scripture the long period of 4400 years. At the past end of this portion we see Israel receiving “the law by the disposition of angels,” while at the future end of it we behold the saints “receiving a kingdom which cannot be shaken,” and between those two events lie more than 44 centuries.

There is only one other short portion of holy Scripture which embraces such a lengthened period of time, and this is 2 Peter iii. 5-13. It covers the whole time of human history on the earth, beginning with the first creation and ending with the new creation

of the heavens and the earth. It is an arch spanning the stream of Time, the keystone of which is Christ in Resurrection. One impressive feature of the Word of God is the marvellous power of compression which it possesses. It can condense into one short sentence long periods of time and innumerable events of history. Take for example the phrase, “Man’s Day” (1 Cor. iv. 3 margin). This day began at the Fall, and still continues so in one sense; each moment of time and every event of history of the past are compressed into these two words. The Word is God’s! This great Scripture (Hebrews xii. 18-29), which is at once historical, prophetic, and practical, has for its central portion verses 22-24, in which verses we have a glorious view of the present dispensation of grace on its heavenly side. In them is unveiled to us “the heavenly kingdom of our Lord and Saviour Jesus Christ.” Heaven, its character and its dwellers, are brought into view. This is no millennium scene at all, as some think, but heaven as it is to-day. “A door is opened in heaven,” through which we may enter in, and gaze upon heavenly scenes, persons, occupations, and glories.

Before we fix a steadfast gaze upon each of the heavenly things before us, we may look a little closer at this great Scripture. There is primarily a contrast in verses 18-24 between the old age and the new. There are seven things to which the saints of the new age have not come, for these things were characteristic of the age of law, and not of the one of grace. The seven things are: the mount, the fire, blackness, darkness, tempest, sound of a trumpet, and the dread voice (verses 18-21), a combination which struck the spectators with terror. Even Moses himself, speaking some time after he was beholder of these sights, said in remembrance of them: “I exceedingly fear and quake”. (Deut. ix. 19, with verse 21). In contrast to the seven, there are eight things which are characteristic of this new age—things unto which the redeemed are come. Eight are seven and one, “marking superabundant blessing.” These eight things are arranged in pairs—the mount and the city, angels and the church, the Judge and the

justified, the Mediator and the blood of the covenant (verses 22-24). Here we have union and unity. It is worthy of note that there is no definite article before anyone of the eight things specified; hence all is general. The connective word "and" occurs before seven of the things mentioned, thus dividing or separating each subject from its preceding one. Then, again, "Ye are come," governs each separate thing mentioned; "The blood of sprinkling" as much as "Mount Zion." Thus while each thing is complete in itself, they are all united together, and "ye are come" is the golden cord which binds them into one bundle.

Just as some of the fiercest and blackest storms are succeeded by a great calm and a glorious sunset, so the words of verses 18-21 are followed by some of the most glorious things found in the sacred writings. Let us now thoughtfully contemplate the words which tell of "heavenly things" in contrast to "earthly things."

I. MOUNT SION.—"But ye are come unto Mount Zion" (Heb. xii. 22, r.v.). The term "Zion" only occurs seven times in the New Testament. It is used three times of the earthly Zion (Matt. xxi. 5; John xii. 15; Rom. xi. 26); twice in the past and once in the future, and in each case in relation to the Lord's appearing to Israel. This is significant. It is four times used of the heavenly Zion (Rom. ix. 33; Heb. xii. 22; 1 Peter ii. 6; Rev. xiv. 1). In two of the instances given it is a quotation from Isaiah viii. 14 and xxviii. 16, having reference to the Lord as the "chief corner-stone" laid by God in Zion. Revelation xiv. 1 is yet future, as we all know. Three times, then, we have the Lord connected with Zion the heavenly, as three times with Zion the earthly.

In the instance before us in Hebrews we have the saints of God connected with it. Zion or Sion means *fortress*. Here it is the heavenly fortress, "Ye are come to Mount Zion"; the past tense is *not* put for the future. The Apostle writes of something in the past (and which includes the present), and not exclusively of something yet future. The saints have come; come in the ancient purpose of God; come in the Spirit; come

by faith to the mount of God. The word "come" is frequently used in this epistle of drawing near unto God in prayer, in faith worship, and in communion (chaps. iv. 16 vii. 25; x. 22).

Now, is this a picture of the millennium, glory, and blessing when the Lord shall reign in Zion? Or is it the heavenly Zion, and the present position of the saints of this age in relation to it? Those Hebrew Christians, to whom this epistle was written, had not come to the earthly Zion, for at the time it was surrounded by the Imperial army under Titus, son of the Emperor Vespasian. There was not the slightest prospect that they would even stand before the Mount. They might in mind be there, but not in person. No. It is the antitype of the Zion on earth, and to it all the redeemed have come without one exception. Zion is in contrast to Sinai. The former a literal, the latter a spiritual mount. One is on the earth, the other is in heaven. The one is of law, the other is of grace. The one is of cursing, the other is of blessing. The former was wreathed in blackness and darkness, the latter is robed in light and glory. The one repelled the beholder, while the other attracts him. Upon the former, God only for a brief period abode, but He *dwells* upon the latter. Sinai was the place of law, terror, and penalty; but Zion is the place of grace, peace, and eternal life. What contrast! How great and vivid! 'Tis here the ransomed come for prayer, praise, and worship. 'Tis here they come in mind, and heart, and in the Spirit to commune with God, and leave their odours of heartfelt adoration at His throne.

O, tried heart, come boldly, come constantly, come believingly to the heavenly Mount; nay, to the eternal God thy Father who dwells thereon. Come and make known thy need, desire, sorrow, and all thy joys! Thou mayest come; thou art coming; thou hast come; thou art ever there in thy Father's purpose, not as a visitor, but as a dweller there thou art at home!

I AM about to die for the Baganda, and have purchased the road to them with my life.—
HANNINGTON.

Correspondence.

EVANGELISTS AND ASSEMBLIES.

To the Editor of THE WITNESS.

In connection with this subject it will interest some of your readers, who may not be aware of the fact, to know that for several years wide Gospel work has been carried on in some districts in fellowship with assemblies, and that the methods adopted appear to overcome difficulties that have been experienced by many where such fellowship has not existed.

In the hope that it may lead to the extension of the movement to other districts, I gladly give a brief outline of what has been done. But let me first say that in considering this and kindred subjects it is important while cultivating fellowship we should take care not to interfere with the liberty that Scripture gives to the servant of Christ and the individual believer. And let us remember that he who by the Spirit said, "I have preached to you the Gospel of God freely" (*i.e.*, gratuitously), also said, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

We who gather unto the Name of the Lord Jesus only, and seek to edify one another, know that to present Christ to the ungodly is one of the most important duties we are left here to fulfil. To godly conduct we have to add prayerful effort for the salvation of others by preaching, house-to-house visiting, tract distribution, personal dealing with acquaintances, or those with whom we are brought into contact.

May we not ask ourselves, Am I discharging my privilege and responsibility in this respect? If we examine ourselves in the sanctuary, shall we not have to confess, many of us at least, that beyond contributing a very small fraction of our income we have done but little in this matter? Decline of activity in the spread of the Gospel has been a cause of sorrow for years to not a few, and probably moved by this, and encouraged by the hope that God would give a little revival in these days, the Editors of *Echoes of Service* just five years ago issued a paper entitled *Counties' Evangelisation*. In this paper attention was drawn to the spread of the leaven of the Pharisees and of the Sadducees in the villages around us, while those who had been to a great extent preserved from this had not sufficiently watched against the leaven of Herod, *i.e.*, worldliness. Methods of carrying on and supporting the work were suggested, and it was also pointed out that God's Word would lead us to expect these results from true and united effort. 1. The glory of God. 2. Joy to the heart of Him who died for us. 3. Increase of fellowship amongst assemblies and labourers. 4. The development

of spiritual gift—young servants of Christ growing into fitness for service in far-off fields. 5. Strife, jealousy, and idleness giving place to love, peace, and holy activity. 6. Many souls illuminated with the Gospel. 7. These, in their turn, becoming a blessing to others.

Soon after the issue of this paper practical steps were taken, especially in Somersetshire, Herts, and Middlesex, and in Kent, to carry on work on the lines suggested.

The method adopted in one district was somewhat as follows: Letters were sent to assemblies setting forth the objects of the movement, and inviting those interested to a meeting. Brethren connected with various assemblies then agreed to carry on the work of Counties' Evangelisation in that district. They meet from time to time, invite evangelists to take charge of a few tents and carriages that have been provided, and with these evangelists they prayerfully confer on the various points connected with the work, which is usually undertaken for the summer season.

Correspondence is carried on chiefly by one or two brethren who keep in close touch with the evangelists, and reports of work are circulated among assemblies. Information is gradually gathered as to needy places and openings, and tents or carriages are located accordingly. Gifts received from assemblies or individuals provide for the out-of-pocket expenses of the workers, and personal gifts are also made to them. Annual meetings are held to which assemblies in the district are invited. In so far as real fellowship is thus maintained, evangelists are relieved of anxiety in carrying on the work, while that freedom which the Lord's servant should have is not trenching upon. Assemblies have the advantage of knowing through a brief monthly or occasional paper where work is being carried on in tent, carriage, or hall, so that anyone can pay a visit and have fellowship in the work, and everyone can pray more definitely for it. Accounts of receipts and disbursement of funds are given by the overseeing brethren, and all have opportunity of helping by individual or collective gifts, the latter being warmly recommended. The meek and retiring yet real evangelist is not overlooked, and the one who may be more prominent does not receive undue regard.

The arousing of assemblies to a sense of their solemn responsibility is not likely to be accomplished all at once; it may require years, but if a beginning be made in any district by those who have a comparatively large share of earthly means, others who have less may be gradually educated in the grace of giving, so that the heavy expenses which may fall at first upon a few are lessened year by year.

All should surely deem it a privilege to help in sending the Gospel to the unsaved around us.

It is to be feared, however, that our failure to practise self-denial robs us of much joy and causes spiritual weakness, which leads to other troubles personally and in our assemblies.

The scanty help that Christ's servants receive is doubtless mainly due to our little love for Christ, and our heartlessness for the perishing, but a measure of it probably results from our lack of fellowship in conducting Gospel work in an orderly way, as becomes those who are members of the body of which Christ is the Head. If the Lord sees that we have a real desire to give of our substance, so that His work may prosper and His servants may not lack, surely He will raise up true evangelists, and many souls will be saved.

I may add that the little periodical *Counties' Evangelisation* is now given up, the editors hoping that it has in measure served its purpose, and their time being taken up with caring for servants of Christ in other lands. It seems, therefore, necessary that, while much is being done in Scotland and elsewhere, *evangelisation in groups of counties* should be encouraged. W. PAGE.

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

"THE CUP" IN GETHSEMANE.—What was "this cup" mentioned by our Lord in Luke xxii. 42? It has been suggested in the light of Hebrews v. 7 He "feared" that He might die before He reached the cross, and so glorified the Father.

THE APPOINTMENT OF ELDERS.—Is it scriptural to appoint overseers in a gathering? If so, by whom are they to be appointed, and what are the necessary qualifications?

EATING UNWORTHILY, AND THE RESULTS.—Please explain what the word "unworthily" in 1 Cor. xi. 29 means. Also the words "weak," "sickly," and "sleep" in verse 30. Are these words to be understood in the physical or spiritual sense?

WHO ARE OF "NO ACCOUNT?"—Please explain 1 Cor. vi. 4; "If, then, ye have to judge things pertaining to this life, set them to judge who are of no account in the Church." Who may "they" be who are "of no account"?

SUPPORT OF AGED SAINTS.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

THE SPIRIT AND THE SOUL.

QUESTION 476.—Are the terms "spirit" and "soul" synonymous in Scripture?

[To this Question we have received many replies, too many and too long to insert. We therefore select three, which are very much in agreement, and which contain practically the gist of all.—ED.]

Answer A.—There can only be one answer, and that in the negative, although they are most intimately connected—one might almost say intertwined. Hebrews iv. 12 shows us that the Word of God divides them asunder, though they be so closely related as "thoughts" and "intentions." 1 Thessalonians v. 23 also clearly makes a distinction. As far as I am aware, the Hebrew and Greek words for "spirit" are never translated "soul"; neither are the words for "soul" translated "spirit," although the Hebrew for "soul" is twice translated "ghost," viz., Job xi. 20 and Jeremiah xv. 9; and the Greek word for "soul" is twice translated "heart," viz., Ephesians vi. 6 and Colossians iii. 23. We have no adjective for "soul" in English corresponding to the word "spiritual," from the noun "spirit." The Greek language, however, has such a word, and it occurs six times in the New Testament; four times it is translated "natural" and twice "sensual."

Many persons have thought that the spirit is the superior part of the soul, and that man is not tripartite; but if such were the case, the words would be synonymous, and our translators would most probably have used the words interchangeably. Nevertheless, so united are they that to define clearly the distinction is exceedingly difficult. It is much easier to appreciate than describe, and I would recommend students to take a concordance and look out all the passages where the word "spirit" occurs (*i.e.*, as regards man, not the passages referring to the Holy Spirit), and afterwards do the same with regard to the word "soul." This course will give the best possible idea of God's use of the two words in His own Book, which is after all much more important than the purely classical meaning.

I might say that to my mind man can be divided into spirit, soul, and body, and these described shortly as—

Body.—The visible and material portion, the physical part.

Soul.—That invisible portion which is the seat of his appetites, desires, and affections, and in the organic structure is represented by the heart.

Spirit.—That invisible portion which is the "ego," the intelligent, directing, and controlling power, which has authority over both body and soul. In the organic structure it is represented by the brain, mind, or will. It is the only means of knowledge and communication (see 1 Cor. ii.).

To give an illustration, we sometimes see a man given up to drink, and although it is bad

for his body, and his spirit (unregenerate though it be) reasons against it, yet his soul is so indulged that the spirit is numbed and the body and soul ruined. Again, among many unconverted people, the spirit having been brought under good influence and teaching, pride themselves (in their spirit) because they can abstain from satisfying the lusts (*i.e.*, pleasures) of the soul (flesh, see James i. 14). What the soul has been trained in, that will it be, but the spirit being quickened, and we receiving His Spirit, have the power to mortify and count ourselves dead to those desires, and walk in the power of the renewed spirit.

Furthermore, it is clear from 1 Thessalonians v. 23 it is possible for any one to sin either in spirit, or soul, or with the body. If a man steals, the hand (part of the body) sins under the direction of the spirit to satisfy the soul. Lying is a spiritual sin, even what are known as "little" or "white" lies. The thrice-repeated "gave up" (Rom. i.) are body, soul, and then spirit.

One more remark: the word "soul" in the Old Testament sometimes stands for the person, thus, Adam became a living soul; the King of Sodom desired Abram to give him the persons (*lit.*, "souls"). The word for soul is, I believe, translated "person" in the Old Testament some twenty-five or more times. We ourselves use the word "soul" in the same way when we speak principally of old people as "good souls." I believe transoceanic steamers issue their tickets to passengers as so many "souls." A. E. R.

Answer B.—"Spirit and soul and body" (1 Thess. v. 23). The soul is the seat of the personality of that which is expressed every hour of the day when we say "I," "me"; hence "myself" is just another way of saying "my soul." Now, Scripture deals with two worlds—the spiritual and material. And man's unique position in the purpose of God was that in him these two worlds should meet—by his body a child of the dust, by his spirit a son of God. By his bodily senses he enjoyed all the material beauties of Eden, whilst through his spirit he communed with the living God. Thus his soul hung in the balance between the attractions of two worlds until the tempter came, and under the guise of material forms drew him from his allegiance to the unseen and eternal. In that moment Adam died; he was banished from all the splendours and glories of the spiritual world. In a moment he exchanged the shelter of the Divine Spirit for that of a tree; so far and so soon had he fallen. His physical death, his banishment from the world of matter, centuries later was only the echo in the body of that more awful death. Death through trespasses and sins is a precedent state to death in trespasses and sins. Again, as the body is the organ by which the soul comes into contact with the material

world, so the spirit is the organ by which man knows that which is not dependent on matter for its existence. Hence it is the organ of self-consciousness (1 Cor. ii. 11), for the soul is spiritual in its essence, and it is through our spirits that the Spirit of God communicates with the soul (Rom. viii. 16). Thus in Scripture "spirit" is used in a secondary sense for the intellectual, as "soul" is used for the emotional faculties of mankind. Again, as there is a spiritual world, so there is a world of spirits. Denizens of the spiritual world are called "spirits." "Are they not all ministering spirits?" (Heb. i. 14). "Spirits of just men" (Heb. xii. 23). "And the unclean spirits went out" (Mark v. 13). "The spirits in prison" (1 Peter iii. 19). So when death strips man of his garment of the flesh and drives him forth naked into the world of spirits, he goes in his personality as a "soul" to remain as a "spirit." Hence the words of our Lord: "A spirit hath not flesh and bones as ye see Me have" (Luke xxiv. 39). Thus when we lay stress on the existence, because existence depends on *personality* not form, we speak of "the souls of the righteous," but when we lay stress on their *individuality*, that which distinguishes one from another, we use the phrase, "The spirits of the righteous." So Luke uses the former word in the Acts (ii. 31), but reports our Lord as using the latter in His dying words on the cross (xxiii. 46), the Holy Spirit thus signifying His existence as a Person in Hades in the former instance, but His relationship as an Individual to the Father in the latter—an ineffable relationship which only one could hold, and consequently which marked Him off from all the other sons of men, nay, from all the other sons of God. Finally, as it is the "I" who sins; it is the effects of sin, not sin itself, which are seen in the body; hence a fallen, sin-stricken, sin-dominated body is called "a soulish body" or "soulish man" (1 Cor. ii. 14), whilst the body that is dominated by a regenerate soul linked on to God by a renewed spirit, and delivered from the curse and stain of sin, is known as a "spiritual body." Thus "there is a soulish body and there is a spiritual body" (1 Cor. xv. 44). Man is, if he would fulfil the desire of God, no longer "self," or "soul-centred," but revolving in his appointed orbit around the centre of the universe, whether spiritual or material, Jesus Christ (Col. i. 17). Or in the Master's words: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life (ψυχή, soul, self, independence) shall lose it: but whosoever will lose his (ψυχή) for My sake, the same shall save it." Jude defines for us the "soulish" as "having not the spirit."

Answer C.—In view of present-day heresies as to the intermediate state, this question is important. The Hebrew and Greek equivalents of "spirit" (*ruo-agh* and *pneuma*) and of "soul" (*neh-phesh* and *psuche*) are all derived from roots meaning "to breathe," and are thus well fitted to describe activities which are, like those of the wind, at once invisible and energetic. We must, however, be careful to distinguish between "soul" and "spirit." It is true they are closely related, and never separable in the sense of being disjoined from one another, but they are none the less separate entities in the compound nature of man. That this is so is clearly shown by such passages as Hebrews iv. 12, "Piercing even to the dividing asunder of soul and spirit" (that is, the Word of God can lay bare and distinguish between the motions of soul and spirit), and 1 Thessalonians v. 23, where the apostle prays that the "whole spirit, and soul, and body be preserved blameless." The whole man is here viewed as made up of his three constituent parts, forming during life the one personality. At death, though the body drops out for the time being, the spirit and soul are never sundered. How shallow, not to say unscriptural, are the teachings of those who deny the possibility of conscious existence for man's spirit after death, when it cannot be denied that there are spirits existing as separate personalities in the universe of God!

Be it noted that the tripartite condition described in 1 Thessalonians v. 23 is not that of Christian men alone, but of man in general. "Spirit" here cannot represent, as some teach, the "new nature," for such would not need to be preserved blameless. In Zechariah xii. 1 the Lord describes Himself as "He who formeth the spirit of man within him," that is, of man as such, not only of some particular class of man. Again, in 1 Corinthians ii. 11 we have the expression, "The spirit of man that is in him," and that spirit is said to know. The spirit is not then a mere attribute, but a real spiritual entity in man.

As to the "soul," it is not enough to say that the word *neh-phesh* is sometimes used for a person or a living body, for in Genesis i. 20 we learn that the soul is, strictly speaking, something in a living body, every creature "*wherein there is a living soul*" (*lit.*). That is, everything from beast to creeping thing has a soul as well as man; but Genesis ii. 7 tells us that when man became a living soul something else took place than when the animals were made. God did not breathe into their nostrils the breath of life. It is plain that by this transaction man is linked with God in a way no mere animal is; and, as has been well remarked, "though man has a soul in common with the beasts, it does not fol-

low that man's soul is just what the beast's is. If all flesh is not the same flesh even, why should all souls be the same souls?"* 1 Peter ii. 20 supplies the answer. Though there were innumerable living creatures in the ark all of whom had "souls" in the sense of Gen. i. 20, yet the apostle by the Spirit tells us that only eight souls were saved by water. If, as is admitted, all spirits are not of the same order, it is clear that all souls need not be of the same order either.

If, then, "spirit" and "soul" represent distinct entities in the nature of man, how are they distinguished, and what are their mutual relations? The writer quoted above has said "that in every case intelligence and judgment belong to the spirit; the affections, desires, appetites, &c., to the soul." A comparison of the following passages will enable the reader to judge of the truth of the above statement:

Genesis xli. 8—"Pharaoh's *spirit* was troubled" (because he could not understand the dream).

Proverbs xxix. 11—"A fool uttereth all his *mind*" (spirit).

Isaiah xxix. 24—"They that erred in *spirit* shall come to understanding."

Ezekiel xi. 5—"I know the things that come into your *mind*" (spirit).

1 Corinthians ii. 11—"What man knoweth the things of a man, save the spirit of man which is in him?"

The last verse quoted is a most clear and positive assertion that the part of man that knows and understands human things is his spirit. If, then, only the saved have a "spirit," then the unconverted are incapable of understanding even human things, which is an absurd proposition. Now let us consider a few passages referring to the "soul."

Genesis xlii. 21—"When we saw the anguish of his soul."

1 Samuel xviii. 1—"The soul of Jonathan was knit to the soul of David."

2 Samuel v. 8—"The blind, hated of David's soul."

Canticle i. 7—"O Thou whom my soul loveth."

Job xxx. 25—"Was not my soul grieved for the poor?"

1 Peter ii. 11—"Abstain from fleshly lusts, which war against the soul."

These passages, out of many which might be quoted, will suffice, it is hoped, to show that it is the spirit in man which perceives, understands, and judges, while it is the soul which longs, desires, likes, and dislikes. In other words, the spirit thinks, the soul feels.

W. H.

* The late F. W. Grant, in his valuable work *Facts and Theories as to a Future State*, to which the writer acknowledges his indebtedness.

ONE HUNDRED POINTS OF OBEDIENCE.

From Shorthand Notes of an Address by the late
PETER HYND, of Troon.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ: and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. x. 5, 6).

ONE of the most solemn truths in the whole Bible is the truth contained in verse 6. It means that I am to begin and occupy myself about my brother's disobedience when I can stand in the light of God and say to Him my own obedience is fulfilled. To get the measure of true obedience look at verse 5. It is not a question here merely of action or deed; it is not some outward thing that man can see or take knowledge of, but I am called upon even to bring my thoughts into captivity to the obedience of Christ, and if my thoughts are to be obedient as well as my deeds, then there is something about obedience we have never yet grappled with or fully known. We all know that beautiful scripture in Isaiah lv. 8: "My thoughts are not your thoughts, neither are My ways your ways." Note the order, first *thoughts*, and then *ways*. We will never walk in God's ways until we have learned God's thoughts.

I desire that we test ourselves a little on this question of obedience. It is easy talking about obedience to the will of God, and acknowledging the Headship of Christ, but words are froth if they remain nothing but words. Obedience in Christ's case meant Gethsemane and the Cross; obedience in our case will mean that we have to pass through our Gethsemane, and we shall have to bear our cross.

Instead of going over the New Testament in detail, supposing we were to assume there are one hundred precepts and commandments bearing upon every phase of life and circumstance in which we would find ourselves, we sit down by the Word of God and allow it to test us. First of all we learn very early in the history of the children of God that they were baptised (Acts ii. 41). "All right—I have obeyed that command." As we go on we see the practice of the saints of old was

to gather simply and only in the Name of the Lord (Matt. xviii. 20). Blessed position I have been enjoying it for over thirty years now, and I thank God more and more for it. In that I am obedient to the Lord. Then we have no creeds or confessions. "God and the Word of His grace" (Acts xx. 32) we claim to be all-sufficient for us in all circumstances and at all times. And I say in this also I am in the place of obedience. Well, that is three out of the hundred. What about the other ninety-seven?

Suppose we take this little one, "Love one another with a pure heart fervently" (1 Peter i. 22). Is not that one of the Lord's commands? Now let the Word search us. Do we at all times and in all circumstances love *all* our brethren, not merely some of them? Not only those that we are in the habit of always being associated with, but every one that belongs to Christ—do we love them *fervently*?

Take another in Philippians ii. 3: "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." If ever there was a commandment given by the Lord, this is one. Each child of God is to esteem every other child of God better than himself. What about that command? Can we stand up in the sight of High Heaven and say, I have day by day fulfilled that commandment? Not merely the brethren that I am associated with, that belong to the same meeting, but it is everyone that belongs to Christ I am to esteem better than I esteem myself. If we are in the Spirit of Christ, and the love of Christ constrains us, and the Holy Spirit has His way with us, there will not be the slightest difficulty at any moment in esteeming the most crooked and perverse brother better than myself.

In that last and most blessed of all meetings the Lord had with His disciples before going to His death, so fully recorded by John, you remember how He opens the 14th chapter: "Let not your heart be troubled." That was Jesus' word—a commandment. It is not, Let not your *head* be troubled, but Let not your *heart* be troubled—the heart, the place He should occupy, the inner shrine. Can you look up and say, Yes, Lord, I have

always fulfilled that commandment. There has never been a circumstance, trial, or difficulty in my life but I have risen above it because of the grace and strength supplied.

The children of Israel were just six weeks past the Red Sea when they began to complain. You know what that meant. Whenever a child of God murmurs or complains, or is swallowed up of some trouble, it means that you say in effect to the Lord: "You might have done better for me than you are doing. You are not doing the best for me." We are finding fault with Him; we are breaking His commandment; we are sinning against our blessed Lord. Oh, if we allow the Word of God to search us, the result will be that instead of finding fault with some Christian because he has not obeyed certain commands, we will be humbled and overwhelmed with shame at our own disobedience.

Suppose you take that Christian who lives in the same street with you. He is not baptised, he does not meet to break bread, he does not acknowledge the Headship of Christ. Suppose he were to be tested by the Word of God. Perhaps on that Day when we all stand at the judgment-seat of Christ, when things will be seen in their true relative proportions, with all our advantages we will see we are not worthy to loose the shoes of that brother. There was more of personal, vital godliness and loyalty to Christ and subjection to His will in *all* His commandments than there was in us.

You ask why I speak thus. To underline the keeping of the ordinances as delivered? By no means. Let us cleave to them and to *all* the Word of God more and more as the days darken. But we will never "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" if occupied with our brother. The greatest service we can do is to get right ourselves before God, and when right to keep right. The other way fosters and develops a spirit of pride. We boast oftentimes of our position, like those recorded in Jeremiah vii. 1-4. The people were flocking into the Temple of the Lord, saying, "The Temple of the Lord, the Temple of the Lord are these." We are the people, we are the *holy* people, for the

temple is always associated with holiness. The 8th verse tells us it was "lying words," and the practical manifestation of true goodness was entirely wanting.

May our God save us from having such a spirit, and may He give us more and more grace to cast down *every* high thing, to bring into captivity *every* thought, and to have a readiness to desire obedience in *all* things, so that we may live lives to the praise of the glory of His grace, and at last be classed among those "whom the Lord commendeth."

THE VIRGIN BIRTH OF JESUS THE MESSIAH.—II.

By A. STACEY WATSON.

IN the plenitude of his wisdom the Agnostic may gird at the Gospels and the Evolutionist scoff at a birth differing *toto caelo* from his own; but when the ground is slipping from under the feet of the Agnostic he begins to realise a new experience, for the origin of which biology offers no account and Evolution no explanation. When *physical* laws are broken, physical *law* replies with a rod. When *spiritual* laws are broken, spiritual *law* answers with a sword. God has planted "Eternity" in the heart; the stethoscope cannot sound it nor the scalpel demonstrate it; but, after years of restraint, "Eternity" reasserts its freedom within the heart of man, and turns upon its jailer to fill him with "horror," the cause of which eludes the Agnostic, because he cannot locate his tormentor in brain, muscle, or bone.

"It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal—at any rate in one of the upper circles where the climate and company are not too trying. I wonder if you are ever plagued in this way."—T. H. Huxley to his friend John Morley, December 30, 1883.

The mocking demon, which had been so long his familiar, laughs at him to his face, suggesting a theatrical hall with its "upper circles" of cooler temperature (?); but the "plague" and the "horror" remain, which no assurance in the certainty of any hypo-

thetical simian relationship is capable of exorcising. How should the *brute* ancestry of the Evolutionist meet a need for which the *brute* is not responsible? Wherever rational life exists there "ETERNITY" is *potentially* present, for all rational life *naturally* abhors death and flees from it.

Every generation looks wistfully for ONE and never for a second. For the one "Tree of Life" whose fruit shall give life to the eater, whose leaves shall banish infirmity.

All the trees of the ground propagate themselves in strict accordance with their nature, "whose seed is in itself." The fig-tree of to-day is of the same nature as when its fruit satisfied the soul of its first eater, whether in barren or fruitful seasons; its *nature*, which distinguishes it from all other trees, remains the same.

All the trees propagated from the old stocks have been cultivated and cultivated over and over again, and the soils in which they have been planted have passed through every mode of treatment possible to mortal men, yet without imparting to any of their scions the power of giving life to the eater.

The Agnostic's "horror" is that, though he would willingly endure penal servitude in hell for but a taste of the fruit of the "Tree of Life," *his* science—not the science of the Scriptures (Gen. i. to iii.)—has dug a gulf between him and It, and the flaming sword of the cherubim still denies the fruit to the mouth which says, "Yea, hath God said!"

The weights and scales of science are powerless to weigh the breadth and length, the depth and height of sin, how then shall they measure the value of the Blood which atones for sin, and which welcomes the redeemed sinner to eat freely of THE TREE in the midst of the paradise of God?

To introduce into the world a Tree whose fruit shall give life to the eater must, of necessity, be a *new departure*, possible to ONE alone—God—who is Himself life. He alone could plant in a world of dying trees the one Tree whose fruit is life-giving.

In appearance the Tree of Life bears likeness in several respects to other trees. Like them, it has branches and roots, leaves and fruit; *unlike* them, its fruit is life, and its fruit

is obtainable, not for silver and gold, but upon conditions written in blood, not the blood of the sinner, but of the Saviour of sinners.

As God alone could be the planter of such a tree, He alone could choose the *soil* in which it should be planted. The soil in which the "Tree of Life" should be planted must be soil which has ever been void of fruit-bearing. Virgin soil bears witness to the Deity of the Planter, otherwise the personality of the husbandman would be triumphantly impeached; and, at the same time, it bears witness to the *celestial origin* of the tree itself, for no other could possibly grow in such soil.

"That all may honour the Son, just as they honour the Father; HE THAT DOETH NOT HONOUR THE SON DOETH NOT IN FACT HONOUR THE FATHER who sent Him"—John v 23 (Special Translation).

Therefore a *Virgin Soil* was chosen for a VIRGIN TREE. In the case of each (soil and tree) there could be but one of its kind, and the one in each case answers "once for all."

The "Virgin Birth" of the Messiah gives to the "woman's seed" (Gen. iii. 15) right to the title of "The Alpha and the Omega," for this birth sets aside, as being ineffective, all other births, both those before it and those after it. The "Virgin Birth" is a distinction which separates "The Man Christ Jesus" from all the sons of men, and it proves the *Deity of His nature*.

He who denies the Virgin Birth of the Christ of God breaks not one but several links in the chain of the Scripture doctrines of the gospel of salvation, and casts dishonour on both sides of the parentage of the "Holy One." He thinks the Christ to be such an one as himself; nay, worse; for, while he credits himself with a legal parentage, he suggests, concerning the Christ of God, a blasphemy which, at present, he dares not utter.

It is an essential principle with the religious Sceptic to deny the "Virgin Birth," for by so doing he emancipates himself from the authority of the Scriptures which, acting like the angel (Num. xxii. 23), he finds "oppressive and destructive." By getting

rid of the "Virgin Birth" of the Messiah, the Evolutionist with a religious temperament finds himself able to fabricate for himself a Christ according to his *own* ideas of the fitness of things. He wants a Christ who will fit into that phase of civilisation—of religious thought—in which he himself delights: a Christ "up-to-date" morally, socially, scientifically, religiously, and politically, *as measured by the "spirit of the age" in which he himself lives*; just as in the old days the peoples wanted gods like themselves (Psalm l. 21).

The artist in gods prepared his model, the smelter made the casting in the dust of the earth, and the goldsmith decorated the image with plates of gold, and made silver chains to fasten it withal, lest it should fall; and the buyer gathered his friends to a religious feast to celebrate the inauguration of his phallic idol as the ancestral god not of himself alone, but also of the "Seed of the Woman." Departing from the Scriptures, their wisdom in god-making was, first, *earthly* like their gods; then it became *sensual* like themselves; ultimately their wisdom ends in being *demoniacal* (James iii. 15), worshipping Satan (Rev. xiii. 4).

Thus also with the Evolutionist with a religious temperament. His first effort in evolving a Christ is to get rid of every element which points directly to the supernatural; then he fabricates an *earthly* Christ according to the wisdom which is in him, and covers the shame which marks the origin of his idol with the gold of divine titles, and fastens it in its shrine with the silver chains of a peerless manhood; all the bullion which he lays upon his idol he purloins from the treasury of the temple of God: then he bids his friends to the feast of a Christ which the *natural man* can understand, because its origin is *earthly*, like the natural man himself, necessarily *sensual*; *ultimately* the Christ of the Evolutionist will be manifest in the presence of the "man of the earth" whose origin offers no difficulty to the Sceptic on the score of an exceptional birth, for his "seed" has always been common enough in the earth since sin invaded it (Isa. lvii. 3); *earthly*, *SENSUAL*, *DEMONIACAL*, whose end is the lake of fire.

THE SEVEN CRIES FROM THE CROSS—CRY VI.

THE DOUBTING CHRISTIAN.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death," &c.

"It is finished."—John xix. 30.

IN the first place it is well to be plain with yourself and ask, How came I to be such an one as a Doubting Christian? Well, several answers might be given, but I think the answer given by that incomparable dreamer John Bunyan puts what might be said in a picturesque and therefore memorable fashion. (I am trying to write for the youngest of believers, for, as Martin Luther said, if I succeed in this the most advanced will not be perplexed.)

John Bunyan, then, in his famous dream describing how the pilgrims Christian and Hopeful came to fall into the hands of Giant Despair of Doubting Castle, says: "Now I beheld in my dream that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry, yet they durst not go out of the way. Now, the way of the river was rough, and their feet tender by reason of their travels; so the souls of the pilgrims were 'much discouraged because of the way.' Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow: 'If this meadow lieth along by our path-side, let's go over into it.' Then he went to the stile to see, and behold, a path lay along by the way on the other side of the fence. 'It is according to my wish,' said Christian. 'Here is the easiest going; come, good Hopeful, and let us go over.' Hopeful—'But how if this path should lead us out of the way?' 'That's not like,' said the other. 'Look, doth it not go along by the wayside?' So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal they, looking before them, espied a man walking as they did, and his name was Vain-confidence; so they called after him, and asked him whither that way led. He

said, 'To the Celestial Gate.' 'Look,' said Christian, 'did not I tell you so? By this you may see we are right.' So they followed, and he went before them. But behold, the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before."

It would take up too much space to follow the course of the pilgrims, only let it be noticed that the leader, Vain-confidence, presently falls into a pit and perishes, whilst the two that were behind, after many dangers through storm and flood, are found by Giant Despair and cast into the dungeons of Doubting Castle. Now, when Giant Despair, after beating them sore, egged on by his wife, who is called Diffidence, at length tells them that he is going to tear them to pieces, the story continues in this true and touching manner: "Well, on Saturday, about midnight, they began to pray, and continued in prayer till about break of day. Now, a little before it was day, good Christian, as one amazed, brake out in this passionate speech: 'What a fool,' quoth he, 'am I thus to lie in a stinking dungeon when I may as well walk at liberty! I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle.'" And so they escaped, and in memory thereof they erected a pillar on which they gravéd these lines:

"Out of the way we went, and then we found
What 'twas to tread upon forbidden ground,
And let them that come after have a care
Lest heedlessness makes them as we to fare.
Lest they, for trespassing, his prisoners are
Whose castle's Doubting, and whose name's
Despair."

Thus pictorially and vividly we have set forth this great warning that the road to Doubt and Despair is Disobedience. Just as we have the blessed truth put forward that though disobedience to the precept brings peril, yet trust in the promise brings deliverance.

Now, have we not got into the dangerous place of doubts—doubts as to our own salvation, as to our having any portion in the affections as well as the atonement of Jesus Christ, as to the blessedness of our future, nay, even as to the goodness of God—just through disobedience. The path of obedi-

ence led away from the purling brook and green pastures out into the wilderness, whilst a pleasant green vista opened before us with soft verdure so soothing to our tender feet. Yet the Word of God, the Voice of God in our souls, yea, the Finger of God in the daily providences of life, pointed insistently the way that led to the wilderness where appeared no shade for our aching heads, and but sharp flints to pierce our already tender feet. In spite of this we yielded to what the Scripture calls the flesh in us, and lo! we found not only an easy path but a complacent leader. Methinks Vain-confidence graduated in the School of Holiness, and took highest honours in Perfection. The stirrings of the flesh would be to him but the natural infirmities of our poor frame, and thus treading the path of ease he enlivens 'ne way' by 'boasting of 'now many days it is since he last sinned. Alas! a pit awaits such, and many pilgrims can testify that they have shrunk back affrighted as they heard his last cry in the darkness. Yet without doubt it is the ease with which those who make loud professions of "All for Jesus" tread the paths which are manifestly unscriptural that masks the meaning of the step we took when we followed them where the Word led us not. Bunyan wisely marks it as "heedlessness"; and so it is oftentimes. But see, our disobedience has a deep root. It is rooted in unbelief. David when led of God in the wilderness said at length in his heart, "I shall one day perish at the hand of Saul." And straightway goes down to the pleasant safety of a fenced city where he knew Saul could not come. It is the sin our first parents committed, and we know where that ended—outside amidst the thorns and briars of a cursed earth. So disobeying God, 'tis easy to doubt Him. And that is the way Despair lies; and once a man despairs . . . !

Perhaps one is reading this who is ready to say, "I am such a case." You have often spent the night in crying to God, but no answer comes. Beloved friend, see here in this very word which you have disobeyed, and which condemns you, are promises many and gracious, all leading you to the Promiser, so kind, so loving, so pitiful. Turn

for a moment from your doubts, your self-condemnation, your despair, "back to the Bible" and read of Him until you cannot help realising that He is near to you in the darkness. Consider Him in the light of His great and precious promises. Think of Him as He walked this earth. Only a few of the many kind and loving acts He then performed are recorded, but enough to reveal Him as the kindest, noblest, best that earth has ever known or can know. The outcast, the vile, those from whom you would shrink in horror, if not in terror, and even those who, according to the revelation of the Divine will, had no right to expect His favour or to receive any kindness at His hand, all, ALL found that at His feet was the charmed place which none left unblessed or unshriven. Such was His grace, that when His heart might have been filled with bitterness, in the worst hour when He saw Himself forsaken, heard Himself denied with oaths and curses, He not only forgave but saved by a look the man who thus added shame to His sorrow.

Think of Him as He died. And what a death He died! A death of cruelty, a death of agony, a death of shame. More than that, a death of wrath, a death of condemnation, the cursed death on the cross. There He bore guilt, suffered the punishment of sin, exhausted the sentence of the violated law. There He vindicated the justice of God, the character of God, and there He began a new kingdom for God by obeying Him at the entire cost of Himself. All that the eternal law of righteousness demanded He satisfied. All the heart of God desired He accomplished. All the utmost need the greatest sinner required He fulfilled. Across it all He could write the word *tetelestai*—paid, cancelled, accomplished, done, finished! What a wonderful record! What a claim He must have on God!

And 'tis this same Jesus who says to you, doubting, despairing one, "Come!" It is a Royal command: you must obey. And on the command swiftly comes the promise, "Him that cometh unto Me I will in no wise cast out," but he shall find "rest." He has not altered since He left Olivet's green mound except that He now is seated crowned

with glory and honour, having all authority, all power in heaven and on earth, able to save to the uttermost ALL that come to God by Him. Ah! in the face of all this you cannot dwell with despair. Surely at the sound of that blessed Voice your soul must flee like a bird to the mountain, to the feet of Jesus, the Lord of heaven and earth, there to find rest and satisfaction in Him who finished all the work God gave Him to do on your behalf. It is inspiring to dwell on the majestic effect of these words breathed by a Man dying on a cross, the scoff of men and the sport of circumstances. It transcends the utmost limits of time and space, infinite though these may seem to us: it penetrates into another world, the world of spirit and of eternity. Thus what was finished is said by Paul in that magnificent passage in Colossians to be the bringing of everything created into one harmonious whole. But turning away from this vast vision of redemptive power, it is soul-healing and soul- uplifting to say, "What was finished there was the work necessary to make me one with God now and for ever, world without end." Sometimes I think it is harder to persuade Christians to believe that what they need has been done than it is to persuade unconverted sinners. We are so apt to fall back on ourselves for our acceptance with God. Having begun in the spirit, we proceed to seek for perfection in the flesh! In the next chapter I will seek by the aid of the Holy Spirit to show the bearing of the position of this sixth saying on this great question for believers.

"Pining souls, come nearer Jesus,
And O come not doubting thus,
But with faith that trusts more bravely
His huge tenderness for us

There is no place where earth's sorrows
Are more felt than up in heaven,
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

THINGS PERTAINING TO LIFE AND GODLINESS.—VIII.

CULTIVATING A WATCHFUL SPIRIT.

By Dr. J. NORMAN CASE, China.

THE Scriptures abound in warnings to God's people to avoid a cold, sluggish, sleepy state of soul. To be on the watch is the opposite of this. It betokens a cool, collected, alert state of mind. To cultivate this habit of mind is among the most important of those things that pertain to life and godliness.

I. WE SHOULD WATCH TO HEAR GOD'S VOICE. "I will stand upon my watch, and set me upon the tower," said one of old, "and will watch to see what He will say unto me" (Hab. ii. 1). The Lord still speaks to the humble, obedient, listening soul. "Man doth not live by bread alone, but by every word that *proceedeth* out of the mouth of God" (Matt. iv. 4). To Christ, and to the faithful in all ages, the sacred Scriptures have been the present voice of God to their souls. Every spiritual man in his measure can also say: "He wakeneth morning by morning; He wakeneth mine ear to hear as they that are taught" (Isaiah l. 4, R.V.) We hear His voice in order to know and do His will. And as we so live we shall be able to add: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward." Let us, then, with the Psalmist daily cry: "O, Lord, my Rock, be not silent to me: lest if Thou be silent to me, I become like those that go down unto the pit."

II. WE SHOULD WATCH IN PRAYER. How many ask God for certain things, but do not watch for the answers to their petitions. In this, I fear, we all more or less err. Yet, undoubtedly, it is a great mistake on our part. Importunity and expectancy are most important elements in successful prayer. If my little boy asks me for something in a casual way and indifferent manner, and then runs away without knowing whether he is to get it or not—well, there is not much likelihood of his getting it. And to us the word comes: "Praying always with all prayer and supplication in the spirit, and WATCHING THEREUNTO with all perseverance and supplication" (Eph. vi. 18.) So let us with one

of old resolve: "O, Lord, in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee, and will *keep watch*" (Psalm v. 3). "Continue steadfastly in prayer," it is said in another place, "*watching therein* with thanksgiving." This refers to the need for the watchful spirit *while in the act of prayer*; watching against the wandering mind, so common to all who have not disciplined themselves to "praying in prayer." The wandering mind is bad enough, but the stagnant mind which allows one to fall asleep when on his knees is surely worse. As another Apostle writes: "Be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

III. WE SHOULD WATCH FOR OPPORTUNITIES TO BEAR WITNESS TO THE TRUTH. "Watch, then, in all things," wrote the Apostle to Timothy, his son in the faith; "endure afflictions, do the work of an evangelist, fulfil thy ministry." The connection in which these words are found shows that they refer to the ministry of the Word of God. Though first addressed to Timothy, the exhortations have a far wider application. In our day, even more than in Timothy's, verses 3 and 4 are being fulfilled. Therefore the servant of the Lord should more and more heed the injunction: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy iv. 1-5). And this he should do as one that watches for souls; watches as one who knows he must give an account for the same (Heb. xiii. 17). In doing so he will both save himself and those who hear him from the abounding errors and lost lives of these last and evil days. So that this aspect of watching will also have its beneficial effect upon our own state and development. For in its measure it also applies to all believers.

IV. WE SHOULD WATCH AGAINST THE SEDUCTIONS OR ATTACKS OF SATAN. The devil is our implacable, life-long adversary. Against him it is imperative that we should be always on our guard. Whether he comes as deceitful serpent, angel of light, or roaring lion his purpose is ever the same—to cast us down from our excellency; to cause us to fall from our steadfastness; to injure

us and force us to grieve and dishonour our Lord. To each of us also our Father says: "My son, be wise, and make My heart glad, that I may answer him that reproacheth Me" (Proverbs xxvii. 11). Unless we take upon us the whole armour of God, and are constantly on the watch, this terrible foe will easily and frequently overcome us. The word in Ephesians vi. 11 translated *whole armour* is rendered *all . . . armour* in Luke xi. 22, and these are the only two places in the New Testament where the word is found. Satan puts on the whole of his armour to keep his captives and to fight against Christ's people; we must put on all of our God-provided armour to meet and contend with him. But having Him who is the stronger than the strong man with us and for us, the issue should not be doubtful. If in Christ's Name and in the Spirit's might we sturdily resist the devil, he will assuredly flee from us. But if we fail in this, and are overcome by our foe, what opportunity we give him to taunt and reproach our God; to charge Him with folly, for ever taking in hand with a view to rescuing and saving such weak, erring, foolish beings as we are! May we, indeed, be wise, so that through our whole-hearted obedience we may make God our Father's heart glad, and never again give occasion to the great enemy to reproach Him! But to do this we must momentarily heed that exhortation: "Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour."

V. WE SHOULD WATCH FOR THE COMING OF THE LORD. The normal attitude of soul of a spiritual and instructed Christian is that of looking for God's Son from heaven. That many spiritual men are not definitely doing so is because, through traditional teaching, they are not well instructed in the teaching of Christ and His Apostles on this subject. The hope of the second coming of her Lord is the pole-star of the Church; this the New Testament clearly proves. His coming will be literal and personal. He who in one Person is Son of God and Son of Man; He who as to His human Body is now sitting at the right hand of the Majesty on high; He Himself will some day, and may any day,

rise up from off the Father's throne, come to the air, and call away His own from earth to meet Him there. "*So shall we ever be with the Lord.*"

The New Testament exhortations based upon this doctrine are manifold. We are urged to live a sober and pure life (Rom. xiii. 11-14); to steadfastness and diligence in service (1 Cor. xv. 51-58); to live soberly, righteously, godly in this present evil world (Titus ii. 11-14); to purify ourselves even as Christ is pure, and all because He is coming again, and we should be on the watch for Him.

Next to the Cross there is no truth more calculated to wean us from the pomps and vanities, honours and pleasures, sins and self-will of this present evil age than the one we are considering. When the glories connected with His second advent—glories in which, through grace, we shall share—fill the soul, a little of the things of earth will be found sufficient. "Let your forbearance be known to all men. The Lord is at hand!" This hope loosens our hold of earth, leads us to use the world as not abusing it, and enables us to estimate things at their true value as they will appear in that day. May, then, "The Lord direct your hearts into the love of God and into the patience of Christ!" The cultivation of this alert, watchful spirit in the various points mentioned will greatly aid in our growth in grace and holiness. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love."

SUGGESTIVE TOPICS.

THREEFOLD STATE OF THE CHRISTIAN.

IN LIFE—*In the body; absent from Him, and groaning* - - - 2 Cor. v. 1-6
 IN DEATH—*Absent from the body, present with the Lord,* 2 Cor. v. 8; Phli. i. 23
 IN RESURRECTION—*Raised or changed, caught up, with and like Him for ever* 1 Thes. iv. 13-18; 1 Jno. 3. 1-3
 T. D. W. M.

"AFAR OFF" AND "MADE NIGH."

Afar off, because *unclean* - Luke xvii. 12-14
 Afar off, because *guilty* - Exod. xx. 18-21
 Afar off, because *aliens* - Ephes. ii. 11-13
 Afar off, because *damned* - Luke xvi. 19-31



REVISED NOTES ON FIRST CORINTHIANS.

**THE ONE BODY—PARTY NAMES—
PAUL'S EXAMPLE.**

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—continued.

11. **F**OR it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you." The house of Chloe are Paul's informants as to the state of things at Corinth. This was not evil speaking or backbiting. It was not exposing to others the faults of brethren to gratify a corrupt nature. It is quite a different thing to make known an evil to a wise and godly one with shepherd heart in order that it may be dealt with according to God.

Oftentimes there is something wrong in an assembly; some root of bitterness is springing up. It is known to many of the younger ones, and they talk about it one to another until it spreads, and many become defiled; whilst those who would deal with it faithfully are never informed of it, but rather kept in the dark. But whenever Paul was informed of what was going on at Corinth, he went straight to the mark at once, and is not afraid to name the house of Chloe as his informants.

12. **N**ow this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." By comparing verse 12 with chapter iv., verse 6, we learn that the parties in the Corinthian Church were not specially attaching themselves to Paul or to Apollos; but Paul, with his usual tact and delicacy, avoided mentioning the names of those who had been leaders of division, and in a figure transferred the whole to himself and Apollos. If it would be so wrong to form sectarian divisions around such names as Paul and Apollos, how much worse to be taking sides with men who had neither their authority nor their grace!

Now mark the Apostle's answer in verse 13, **"Is Christ divided?"** Compare this with chapter xii., verse 12, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." A division in the Church of God is in the sight of the Apostle, and in the mind of the Spirit, equal to a rent in the Body of Christ. That is the way God wants us to see it. All denominationalism, whether it be Romanist, Episcopalian, Presbyterian—whatever it be—is, to our shame, a breaking up of the Body of Christ, accomplished through the subtlety of Satan. Not that the Body of Christ can be really eternally broken or deprived of a single member. The whole elect company *shall* be gathered, the "one new man" to fill the new heavens and the new earth. God's purpose shall stand. But Satan's object in the meantime has been accomplished, by getting that which is *one* in the sight of God broken up into fragments in the eyes of men; that which should have been separated unto God mingled with the world, and God's truth and character and purposes belied and misrepresented.

Who was Paul or who was Apollos? Were they not mere instruments in God's hands? What a dishonour to Christ the Head to say, "I am of Paul," as though Paul had been crucified for some, and Christ for others! And yet even to this day men call themselves by party names, thus practically denying the grand truth of the *unity* of all believers in Christ Jesus. And are there not those who say without hesitation, "I belong to the Brethren"? I met one lately who said, "I once belonged to the Brethren, but I don't now." I asked him, "But do you not now belong to Christ?" "Oh! yes," he replied. "Then," I said, "you cannot help being still one of the Brethren." We may imagine we have come out from sectarianism to own the One Lord, the One Head, and the One Body, and yet we may carry with us sectarianism deeply rooted in our hearts. Whilst obedience to the Word of the Lord may shut us up to a separate path from other Christians where few may care to follow with us, yet never may that interfere with our holding and owning the blessed truth that

all believers are one—one with us—in the risen Christ.

13. **“Was Paul crucified for you? or were ye baptised in the name of Paul?”** I dare not even say, “I of Christ” any more than “I of Paul,” lest by that I should seem to imply that others of the children of God are not as really “of Christ” as I. Thus the question, “Is Christ divided?” or “were ye baptised in the name of Paul?” goes right to the root of the error. The Apostle is not here making light of God’s ordinance of baptism. He is thanking God that it was so ordered by the Lord that only a very few had been baptised by him personally. Peter in Acts x. did not himself baptise, but commanded them to be baptised, and this must, therefore, have been done by the “certain brethren” who accompanied him from Joppa. We do not even know their names. Thus it is evident that Apostles did not do everything themselves. The wise thing is to see that each one is being led on to do whatever service he is able to perform to the glory of God. Paul was not sent specially to baptise, but to preach the Gospel. Nevertheless he did baptise some, showing that he did not set aside the Lord’s will in this matter, although his life-work was worthily to proclaim the Gospel of God’s grace, leaving that to be done by others which they could do as well as he. If, as some now say, the ordinance of baptism belongs to another dispensation, would Paul have baptised with his own hands even a few? or would he have referred to it, and base such important and practical teaching upon it as he does in Romans vi. and Colossians iii., both which epistles are so evidently the heritage of the Church.

18. **“For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God.”** Now, as is his way in many of his Epistles, he glides into the subject before him. He foresees that the principles at work in Corinth would develop into sectarianism, and ripen at last into that terrible hydra-headed monster which Christendom has become. He prepares the axe to lay it to the root of the evil, and the first thing he attacks is *man’s wisdom*.

The preaching of the Gospel was not to be **“with wisdom of words, lest the Cross of Christ should be made of none effect”** (verse 17). As it is written, “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?”

20. **“The scribe”** was one among the Jews instructed in the letter of the Scriptures. **“The disputer”** may refer to those among the Greeks who contended upon questions of philosophy or science. But God did not choose these as His instruments. He rather chose those who in the eyes of men were weak and despised. Neither was it His purpose to reveal Himself to the wise of this world. The blessed Son of God our Master and Example did not fret because the wise rejected His testimony. “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes” (Matt. xi. 25).

21. God has written folly upon all the wisdom of this world by the Cross of Christ. **“It pleased God by the foolishness of preaching to save them that believe.”** That is, by what the world calls foolishness—viz., “the preaching of the Cross.” Whether wise or foolish, rich or poor, male or female, God has set aside all distinctions in the flesh, and saves all that believe. And this He does through “the foolishness of preaching.” God did not mean by this that His servants should preach foolishly, though in the eyes of the world it may appear folly to expect such mighty results from such instrumentality. The religious Jew and the wise Athenian were alike stumbled at the preaching of the Cross, nevertheless it was God’s appointed means whereby sinners were to be saved.

22. **The Jews** required a sign; but they got none save the sign of the prophet Jonas, for they had bad hearts, and signs will never convince hearts that are filled with enmity to God. **The Greeks** sought after wisdom, but they could find nothing in the Gospel to gratify their craving for philosophic speculations.

23. "We preach Christ crucified."

Not Christ the wise One, or Christ the great One. This was what stumbled the Jew and appeared folly to the Greek. "But unto them which are called." Though Jew and Gentile might alike by nature reject God's message, yet God has said, "I will have mercy on whom I will have mercy," and His mighty quickening voice is heard in hearts of every sort and degree; called by the grace of God, they hear and believe what stumbles the Jew and is foolishness to the Greek, and through believing they are saved. I often think of Paul, after preaching at Athens on Mars Hill, turning away from that centre of the world's learning, perhaps down-hearted, as some mocked, and others put him off with a promise to hear him again; but God was with him, and some clave unto him and believed. But who were they? Dionysius—an Areopagite, one of the wise, the learned, but called by the power of God, and saved by what was folly to others;—and a certain woman named Damaris. We know not who she was—perhaps a careless passer-by. To these Christ was the power of God and the wisdom of God.

"We preach Christ crucified." That is what met our need; whether we were ignorant or educated, whether religious or irreligious; when we saw ourselves to be guilty sinners, what was it but the story of Christ crucified that gave us peace!

But what is the meaning of the Cross of Christ? I do not think any of us has sounded its depths—it will take eternity to do that, but I want you to consider for a little its deep meaning. And, first, the Cross of Christ brings out *what man is*. God meant it to do that. It manifested two things about man, his enmity against God and his unrighteousness. Behold the Son of God! He goes in and out among men for thirty years. For three years He laboured incessantly in the midst of Israel—in patient, unwearingly grace—doing mighty works of love, leaving behind Him a track of light and rejoicing at every step. What was the result of all this love? The multitude surrounded the Lord of Glory, crying, "Away with Him, away with Him; crucify Him, crucify Him." Thus was manifested what

was in man. And this is what was in you and me by nature. Although we were brought up to respect the Name of Jesus, yet our hearts said, "Away with Him." We desired Him not.

Shall the Holy One, against whom not a single accusation could be proved, be condemned to death? Shall the innocent be judged as guilty? Yes, He is condemned as a criminal to be executed. The murderer is set free according to the people's desire; and the Just One is crucified between two thieves. Was there ever unrighteousness like that? Oh, it is the Cross that tells me what I am. That shows me my unrighteousness as God sees it. That is the sort of creature which God has loved and forgiven.

But the Cross of Christ not only reveals what man is, it also manifests what God is. It is blessed to see God's love brought out alongside of man's enmity and guilt—

"The very spear that pierced His side
Drew forth the blood to save."

See that Holy, Blessed One nailed to the Cross; does He cry for vengeance on His enemies? No; it is, "Father, forgive them, for they know not what they do." Does He utter the prayer that would have summoned to His deliverance more than twelve legions of angels? No; "He is led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth." And in all this He is the expression of the love of God to rebel man. "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). Then there was the pouring out of His soul unto death in atonement for sin, that the guilty might be pardoned and saved. And in that Cross I see, not only the love of God, but combined with that, His infinite holiness. Infinite love and infinite holiness meet together there. The God of Calvary is not a God who could deal loosely with sin, passing it over lightly. On no other ground could He grant forgiveness than the atoning Blood of His own dear Son.

I believe we shall get a sight of what sin is when the vials of wrath are poured out upon this earth, and when the smoke of the torment of the lost ascendeth up for ever

and ever, but never shall we get such a sight of its exceeding dreadfulness as at the Cross of Christ. When the sun was darkened; when the cup of wrath was given Him to drink; when that exceeding bitter cry was wrung from His broken heart, "My God, my God, why hast Thou forsaken Me?" When I see the emptied bosom of my God and crowds of angels that surround His throne, as it were in silent amazement looking on, whilst He who knew no sin was made sin for us—it is there that I learn what sin really is, and how a Holy God abhors it.

Thus it is that in the Cross of Christ, God and man are brought together. What love and holiness in God! What enmity and unrighteousness in man! Oh, wondrous Cross! Oh, wondrous death! Let us bow and worship in the presence of the mystery—CHRIST CRUCIFIED!

"THIS SAME JESUS."

By the late M. M. DAVIS, of Leominster.

"THIS SAME JESUS"—not another,
 But the One whose hands have dried
 All the teardrops that have fallen
 When our dearly-loved have died.
 Yes, the same who soothed our sorrow
 With our heads upon His breast,
 Is the One upon whose bosom
 We shall find eternal rest!

'Tis the One who walks beside us
 Now, in all Life's weary way,
 That shall lead o'er pathway golden
 Through the everlasting day.
 'Tis the Voice that softly whispers
 Sweetest comfort mid our woe,
 That shall be our endless music
 In the home to which we go.

That same heart whose love is planning
 Now the best for you and me,
 Is the heart whose love unchanging
 We shall prove eternally.
 Yes, Himself and not a stranger,
 But our life-long Friend—'tis He,
 With His well-known voice, shall call us
 With Him evermore to be!

THE evangelisation of the world is the will of Christ, and therefore it is our bounden duty and service.—SELWYN.

PERSONAL REMINISCENCES OF
 R. C. CHAPMAN.

By HENRY PAYNE, of Barcelona, Spain.

READING OF THE SCRIPTURES AND PRAYER.

MR. CHAPMAN was a man of one Book—the Bible. Soon after his conversion to God he heard of the death of a gentleman noted for his philosophical and literary attainments, at the same time being a sincere Christian. I do not remember his name, although Mr. Chapman mentioned it when he told me the story. When this gentleman was on his death-bed, he lamented the time he had spent in studies of so little value compared with heavenly truths, and said that if he had to begin his life anew he would make the four Gospels the book of his meditations. Mr. Chapman, then a young man, said to himself: "If this is the experience of a Christian in his last days, I will profit by it, and begin where he left off." This he did, and his whole life was the clearest testimony that he made no mistake in the choice of such a path. But not only was he a reader of the Bible, he also accompanied the reading with constant prayer. It may be said that he watered with prayer the ground on which he trod. When travelling in Spain, not knowing a single Christian in the whole country, he was not discouraged, but trusted in God. Years afterwards, when he saw the doors opened for the preaching of the Gospel, and assemblies formed in different parts of the country, he was not in the least surprised; he had asked for it, and had patiently waited for the answer.

FRUIT FOUND AFTER MANY DAYS.

In a public meeting held at High Bickington in 1864, Mr. Chapman related some of his experiences in a recent journey through Spain. We published notes of this meeting in *El Evangelista*, vol. 1898, from which the following is taken. Mr. Chapman said:

"When I was in San Sebastian in 1839 I visited a Spaniard, a gentleman whose cousin, a pleasant young man of my own age, I had known in London, to ask him if he could tell me anything of my friend. In answer to my enquiries he said that my friend, his cousin, about the year 1829 had given a faithful tes-

timony as a believer in the Lord Jesus, for which he was excommunicated from all the churches of the province. Instead of going to France, as I had understood, he returned to his home, where he died, and had to be buried in his father's garden. This story of my dear friend of former years interested me greatly, and I thought to myself I must pierce the conscience of that cousin of his, and so I asked him the question, 'Have you received Christ in your heart?' I saw in a moment that the question interested and affected him. I then bade him farewell, and continued my journey on foot through Spain. This was in 1839. Now note the following: At the beginning of last year (1863), while in Bilbao, I received a letter from this gentleman in San Sebastian inviting me to his house. I put the matter into *God's hands, and after consideration thought it wise not to accept the invitation, fearing the authorities might give him trouble, were they to know that I had been in his house.* From Bilbao I went to Barcelona, and while there learnt that my friend of San Sebastian had come to Barcelona by the same train. We might have been in that city for twenty years without knowing anything of each other; but the Lord ordered it that we should be brought together through a gentleman who knew us both. As soon as we saw each other he embraced me most affectionately, and almost his first words were, 'Do you remember what you said to me twenty-five years ago?' 'What was it?' I enquired. 'Well, you asked me if I had Christ in my heart, and that question was the means of my conversion to God.'

This friend manifested to the end of his life a great interest in making known the Gospel in his country.

A few years ago I took a journey with my son to the north-west of Spain, and we stayed a night at Orense in order to see the well-known colporteur, José de los Rios. This brother related to us some interesting stories of the Lord's work in that province. One was that of a man converted to God who had a small haberdashery shop. When he made himself known as an evangelical Christian, such a storm of persecution burst on him that he knew not what to do, and to

make matters worse, a rival shop to his own was opened, favoured by the nuns. The poor, troubled shopkeeper went to the colporteur with his distress, seeking counsel, and heard from him the following story, which Mr. Chapman told him (the colporteur) years before. A Christian hairdresser had a fair number of customers, but one day, to his great discomfiture, he heard another hairdresser was going to open a shop near him. In due time it was done, and many were the customers who went to the new shop, so that the Christian hairdresser found himself in great straits, having a family to support. Mr. Chapman, in the course of his pastoral visits, called on the discouraged hairdresser, and heard the story of all his troubles and fears. Mr. Chapman having listened attentively to all he had to say, *asked him if he had prayed to God on behalf of the new-comer.* This question perplexed him, and he thought Mr. Chapman could not have understood the circumstances, and therefore told the story again, explaining that a rival had come, and he feared that the competition would ruin him. "Well," answered Mr. Chapman, "but have you prayed for your neighbour?" The believer had to confess that he had not thought of such a thing. Mr. Chapman advised him not to cease asking God to prosper the new-comer, for it was certain that God would never forsake one who trusted Him and sought the welfare of those who might be the cause of his harm. The Christian hairdresser followed this advice, and it resulted in much blessing to him in every way.

This story was repeated by the colporteur to his troubled friend in the province of Orense, with the advice that he should do the same, that he should pray to God on behalf of his rival, and at the same time be careful to be very honest in his business dealings, selling his goods at a fair price and giving proper measure. In this case the result was that the rival shop was closed, while that of the Christian continued, and was so well spoken of that sometimes the nuns themselves made their purchases there.

YOURS AND OURS.

Mr. Chapman fully accepted the Gospel which declares that a sinner is saved by faith

without works. But this same sovereign grace of God which is manifested in saving those who deserve only eternal condemnation produced in him such an effect that he yielded himself entirely to serve his Saviour who had so freely given him eternal life. He thus found a constant pleasure in serving others. He often said to his visitors, "My business is to love others, and not to seek that others shall love me." At the same time, perhaps there are few who knew better how to value service rendered to them by others than he did. But his one aim was to deny himself in order to serve, always giving others the first place.

About the middle of the last century there was an aged lady, a neighbour of Mr. Chapman, who attended the meetings where he preached, and knew how to appreciate his ministry. She was also a member of that church. This Christian lady one day told him that she wished to leave him by will the house in which she lived, as she had no near relatives. Mr. Chapman having thought the matter carefully over, persuaded her to leave it to Mr. Hake, his friend, and also hers, to which she consented. At the lady's decease the will was read, in which the house was left by legacy to Mr. Hake. Mr. Hake knew that the original intention of the lady was to give the house to Mr. Chapman, and the two friends of one heart fell into a dispute over this question, Mr. Hake declaring that according to the true will of the lady the house was Mr. Chapman's, while the latter affirmed that the house undoubtedly belonged to Mr. Hake. Each insisted on saying to the other, "The house is yours." And this strange dispute about property was only ended by the suggestion that the "y" of yours should be taken away. After this both were found saying, "The house is ours."

It may be added that some years later this house was sold in order to lay up more treasure in heaven (see Matt. vi. 19-21), and the two friends occupied it as happy tenants to the end of their course below.

"I AM like a poor craft that goes well with wind and tide; better to be a fine steamer carried on by the power of a hidden fire, if need be, in teeth of the gale."

SEEKING SUPPLIES FROM GOD.

"GOD is our refuge and strength, a very present help in trouble" (Psalm xlvi.). When one thinks on the past, on the present, and on the future, how blessed to have a refuge in God!—who has blotted out the past, upholds us in the present, and undertakes for the future. I could not think with the least comfort of my being here, or of my work here, but that I know God as my strength; this reconciles me to my weakness, and, I think I can say to some extent, makes me take pleasure in it. I do not in the least envy these rich men in London their wealth. I can honestly say I would far rather have to go to the Lord for money than have it by me in the bank. We get much more than money when we go to Him, for His sweet love which He gives is better than all the money; is it not? And having Him we shall want *no good thing*. Hallelujah!—J. G. M'VICKER.

Correspondence.

THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN.

To the Editor of THE WITNESS.

After reading carefully the various answers to Question 472 on the meaning of the terms "Kingdom of God" and "Kingdom of Heaven," I think a little more needs to be said.

"The Kingdom of Heaven" in Matthew xiii. and "the Kingdom of God" in Mark iv. seem to be synonymous, just as the kingdom of Great Britain and the kingdom of King Edward mean the same kingdom, one referring to the ruler who wields the sceptre and the other to where the seat of government is. At the same time there is no doubt a divine reason why the Holy Spirit led one evangelist to call it the Kingdom of Heaven and the other to call it the Kingdom of God.

But whilst these two expressions mean the same thing in the parables of Matthew xiii. and Mark iv., they do not always mean the same thing. Israel under the law had the Kingdom of God committed to them (see Matt. xxi. 43), but they had not the Kingdom of Heaven in the sense in which it exists in the present age. Israel was a nation called out of a rebel world and placed under the direct rule of Jehovah, but the seat of government was then upon earth. When the

manifested presence of the Lord came down and took up His abode between the two cherubims, Moses was told that the Lord would meet with him there, and "commune with him of all things which I will give thee of commandment unto the children of Israel" (Ex. xxv. 22). When the Lord takes up His earthly people again in the "last days," it will be the same. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). In Daniel ii. 44 we read "that in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed."

When John the Baptist came his message was, "Repent ye, for the Kingdom is at hand" (Matt. iii. 2). "One cometh after me mightier than I" (verse 11). When the Lord Himself began to preach His message was, "The time is fulfilled; the Kingdom of God is at hand; repent ye, and believe the Gospel" (Mark i. 15). John told the King *was coming*; the Lord told that the King *was come*. The time spoken of in Daniel was fulfilled, and the Kingdom had *drawn near*, or was at hand.

But on the King being rejected, and the *credentials* of His mighty works being attributed to the power of Satan, a vital change took place (see Matthew xii.). When His mother and His brethren came desiring to speak with Him, He disowned all natural relationship, and pointed to a spiritual relationship formed between Him and those who did the will of His Father in heaven (verses 47-50). From that point the character of our Lord's ministry was changed, and the Kingdom which had drawn very near began to recede *as to its manifestation*, and began to assume another form, which has been called "*the Kingdom in mystery*."

The Kingdom in this aspect was inaugurated by the Lord's own ministry according to the parable of the sower. The next three parables—the tares, mustard seed, and the leaven—are a pre-historic revelation of the corruption which would set in when the Lord was taken up to heaven and man was left in responsibility. "When men slept the enemy sowed tares" (verse 25). False brethren were brought in unawares (Gal. ii. 4). Some have a difficulty about the parables of the "treasure" and the "pearl," but there can be no difficulty as to the last one—the "net that was cast into the sea." This points to the end of the age, or the *winding up* of God's present method of the *rule of the heavens*.

Suppose a number of photographs were taken of the city of Edinburgh from various eminences in and around it, they would look very different, and still would picture the same city, only looked at from various points of view. So with the Kingdom of God in the Scriptures. Prim-

arily it is *the rule of God among men*, and it is called the Kingdom of Heaven because the seat of divine government is in heaven in a special sense during the present age. The rightful Ruler is there. When the Son of Man comes out from heaven to set up His kingdom upon earth, it will still be the Kingdom of God, but not of heaven in the sense in which it is now.

The parables of the tares, the mustard seed, and the leaven reveal the progressive corruption during the present age of that which *professes* to own the authority of Christ. The parables of the treasure and the pearl appear to denote the preciousness of that, or of those who in reality own His authority in this "evil age."

What is said of the Kingdom of God in John iii. 3 and 5 primarily teaches that it is not possible for an unregenerate sinner to be subject to the reign of God (see Rom. viii. 7, 8). "Sometimes the Kingdom of God refers to the rule of God and its effect in the hearts of those who are brought under the power of grace, such as Rom. xiv. 17, 1 Cor. iv. 20, Col. i. 13. If enquirers would carefully mark the *special moral truth* which the Spirit designs to teach in those passages where the expression Kingdom of God occurs, and what special aspect of this kingdom is presented in the passages they are considering, they will not go far wrong.

Sincerely yours in the Lord, GEO. ADAM.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

THE APPOINTMENT OF ELDERS.—Is it scriptural to appoint overseers in a gathering? If so, by whom are they to be appointed, and what are the necessary qualifications?

EATING UNWORTHILY, AND THE RESULTS.—Please explain what the word "unworthily" in 1 Cor. xi. 29 means. Also the words "weak," "sickly," and "sleep" in verse 30. Are these words to be understood in the physical or spiritual sense?

WHO ARE OF "NO ACCOUNT?"—Please explain 1 Cor. vi. 4; "If, then, ye have to judge things pertaining to this life, set them to judge who are of no account in the Church." Who may "they" be who are "of no account?"

SUPPORT OF AGED SAINTS.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

HOW DID CHRIST BEAR OUR SICKNESSES?—I am exercised as to the meaning of Isaiah liii. 4: "Surely He hath borne our griefs," which in the margin of the Revised Version is rendered "sickness," and quoted in Matthew viii. 17, "Himself took our infirmities and bare our sicknesses." When did He bear our sicknesses?

"THE CUP" IN GETHSEMANE.

QUESTION 477.—What was "this cup" mentioned by our Lord in Luke xxii. 42? It has been suggested in the light of Hebrews v. 7 He "feared" that He might die before He reached the cross, and so glorified the Father.

Answer A.—Surely "this cup" mentioned by our Lord in Luke xxii. 42 stood for all the bitterness of a death for sin. How vivid is the symbol in view of such passages as—Psalm xi. 6: "Upon the wicked [one] He shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their [his] cup." Isaiah li. 22: "The cup of trembling, even the dregs of the cup of My fury." Jeremiah xxv. 15: "Take the wine cup of this fury at My hand."

The suggestion that he "feared" that He might die before He reached the cross is anti-scriptural, for our Lord Himself assures us concerning His life, "I have power [in the sense of authorised power, and therefore inviolate] to lay it down, and I have power to take it again . . . This commandment have I received of My Father" (John x. 18). Hebrews v. 7 gives no support to the suggestion, for properly rendered it reads, "Who in the days of His flesh having offered up both supplications and entreaties unto Him that was able to save Him out of death, with mighty outcries and tears, and been hearkened unto by reason of His devoutness." Or more picturesquely, "For Jesus during His earthly life offered up prayers and entreaties, crying aloud and weeping as He pleaded with Him who was able to bring Him in safety out of death, and He was delivered "on account of His reverent submission."

Fear of death does not necessarily mean fear of dying. The word translated "in that He feared" is not a verb but a noun, which only occurs again in chapter xii. 28, where it is translated *reverence*. The image in the word is that of handling some precious and fragile object like porcelain. Thus it comes to mean a careful and respectful handling; hence descriptive of an attitude towards God of a devout and cir-

cumspect character, as in the case of our Lord, who took account not only of His own desire, but also of the Father's will. DR. A.-B.

Answer B.—There is a gravity about this question of which I judge the writer of it could scarcely be aware, for it really assumes the possibility of a doubt finding place in the mind of Him who was "the Leader and perfect Pattern of faith," whether Jehovah's counsel should be fulfilled *by the cross*, or whether the accomplishment of His eternal purpose might not in some way be frustrated. It also betrays a serious misunderstanding of the word "fear" in Heb. v. 7, which a reference to the Revised Version or the margin of the Authorised Version would correct. In Isaiah xi. we learn that one thing which was specially to characterise the Anointed One would be His "*fear of Jehovah*." That fear leads to a delighting in and carrying out the will of God at all cost (Psa. cxii. 1; Gen. xxii. 12; comp. Psa. xl. 7, 8). This is the fear spoken of in Heb. v. 7, on account of which the Lord Jesus was heard when He cried "unto Him that was able to save Him out of death," the answer to His prayers being given when He was raised from the dead.

Is it possible to conceive that the words of Matthew xxvi. 42, "O, My Father, if this cup may not pass away from Me, except I drink it, Thy will be done," mean, "If I must die without reaching the cross, so let it be"? Who can allow this for a moment after reading such passages as John iii. 14, "So *must* the Son of Man be *lifted up*"; viii. 28, "When ye have *lifted up* the Son of Man"; and xii. 32, 33, "And I, if I be *lifted up* from the earth, will draw all men unto Me. This He said signifying *what death He should die*."

Then, further, the reference to the cup was not limited to Gethsemane. When Peter had unsheathed his sword, and used it, the Lord said, "Put up thy sword into the sheath: *the cup which My Father hath given Me, shall I not drink it?*" The possibility of any reference to such a thought as dying before He reached the cross is here excluded by the statement that He went forth "*knowing all things that should come upon Him*."

These considerations may suffice to show that "*the cup*" referred to THE CROSS in its varied solemn aspects, but chiefly to what the Holy One "endured" when God "*made Him to be sin for us . . . that we might be made the righteousness of God in Him*," and He "redeemed us from the curse of the law, *being made a curse for us*." May we, in considering "the cup" He drank for us, know more of that "godly fear" which was always so perfectly shown by Him who drank it!

HOLDING THE ROPES.

Notes of Address by Dr. A. T. PIERSON, London.

Passage read, Hosea II.

THERE are three divisions in the Book of Hosea:

I. Gives relation between God and His people, dwelt upon in the figure of a marriage. This is a favourite figure of God's in the Old Testament, and is revived in Ephesians v. in great power.

II. Traces successive steps of Israel's decline from God, want of knowledge, and the refusal of that knowledge when God would have imparted it.

III. Israel's return. Keynote to the whole book. Turn and return. Notwithstanding all our spiritual infidelity and apostasy, God will receive the repentant soul. This Book of Hosea sets forth the awfulness of Israel's departure from God, and also sets forth the magnificence of restoring grace and the tenderness of a forgiving God.

"LOVERS" mentioned in verse 5 are the idols that had drawn her (Israel) from God, from the love of her Husband.

Baal = Jupiter.

Jupiter = Sun.

Therefore, Baal = SUN GOD.

Ashtaroth = Venus.

Venus = Moon.

Therefore, Ashtaroth = MOON GODDESS.

The Phœnicians and Sidonians worshipped these two as the producers of fertility, &c., owing to the effect of the sun upon vegetation, and the influence of the moon upon the waters. So they worshipped these deities, saying that from them they obtained their bread, water, wool, flax, oil, and drink—the delicacies of the oliveyard and the vineyard, my oil and my drink.

One of the most notable verses in the Old Testament is Hosea ii. 8—see marginal rendering for last clause of this verse, which latter is the Hebrew rendering. How important is the thought! There was a perversion of the very products of God's goodness—products of the earth, things that come from tillage of the ground, the grape and the olive tree; the results of trade, the coin of the realm, precious metals, silver and gold. Perversion of all these products of

tillage and commerce from God to Baal. They took the gold and silver given them by God, and made out of them ornaments and idols for Baal worship; taking the wine and oil that God gave them for other uses, and offering oblations to Baal and Ash-taroth.

Note the emphatic pronoun *my* in verse 9. All God's gifts to us never cease to be God's although He gives them to us. If we pervert His goodness He will come and take His gifts away. God never alienates anything that belongs to Him. They talk about *their* property; they haven't any. About *their* riches, and they have none. All property and riches are God's. The very clothes we wear do not cease to be His because we wear them. They are given to us in trust, and the moment we begin to appropriate them as our own we are false to God. We begin by taking the gifts as if they were our own and not God's, and then dispute the fact of their belonging to God at all. You make an idol of anything, and you will think the idol gives you the thing God has given you. Make an idol of your business, and the product of it you regard as your own.

As in verse 12, God will claim his gifts again, and do as He pleases with them.

Baalim in verse 13 = plural of Baal. You need not go outside yourself to get an idol. Self is the world's greatest idol, and is most universally worshipped. Taking money that ought to go to evangelising the world and putting it upon our persons, and yet there are 850,000,000 souls ignorant of God and His grace, of Christ and His love, knowing nothing about these things. Note incense mentioned in verse 13—using the very oil that should have been anointing oil for idolatrous purposes.

"Lovers, and forgot Me" (verse 13). The crime of crimes is to forget God. Down beneath all other sins lies the sin of forgetting God. Why have I been led to take this passage of Scripture—to talk about unbelief to the Church of God to an assembly of devout Christian believers? This Israel in Hosea is addressed to God's people Israel. I think of the words spoken by brother Arnot to you—very pertinent words they were. He

told us about the line of communication that must be kept up between those at home and those in the field. Remember what Carey said when he went to India: "I will go down into the mine of heathenism if you men will hold the rope."

There are two lines of communication.

(1) Line of PRAYER by way of the Throne.
 (2) Line of GIVING by way of supply. Look at the war in South Africa, in which we know great sums of money were spent and many lives lost—great destruction both of human life and property. Suppose that at any time during that war the army in South Africa had their line of communication with Great Britain broken, what disaster must have come upon the army! The safety of that army lay in the line of communication, whereby an uninterrupted supply of men and material of war was kept upon the battlefield. We all see this. We need no arguments to prove it, and anything that threatened the line of communication would have met with universal reprobation. What was the reason of the Suez Canal? The most potent reason was because the British Government must have the most direct line of communication with their possessions in India. In any crisis, say like the mutiny in 1858, it would not then do to have an interrupted or circuitous line of communication. All along, that route has been preserved, for use in time of war, by positive treaty, because the line of communication must not be broken between the Government at home and the distant possessions in the Orient.

What about the line of communication between the Church at home and those in the field? I have studied the subject of missionary work for many years; in fact, it has been the *substratum* of all other studies. There are those who have, humanly speaking, died in the field, and for whose deaths the responsibility lies on the Church at home. Take a man and put him in the centre of Africa. Let him come in contact with the awful destitution and degradation of the people. Give all his time and effort to preaching the Gospel. He will come to a point where he imperatively needs another missionary to help him, and spare the strain on one in the great spiritual desert. If the

Church does not provide the man needed, then the Church becomes responsible largely before God for his breakdown of health, and perhaps death. Hudson Taylor told me that anyone going into the interior of China without a companion would go insane. The wretchedness, superstition, and darkness of the people would cause them to lose their reason. He has to take a companion with him to help in the work and spare him if necessary.

Consider, again, the man who goes out into the interior of Japan, or any other great country needing the gospel, and there starts a mission. A little Church gathers, and evangelists begin to go forth. That man perhaps ultimately dies from overwork. God gives the work he has done as a solemn trust to the Church. The Church becomes responsible to God for a continuity of labour, and advanced posts that have once been claimed for Christ must not be forsaken as by a retreating army. Yet the Church does not understand these things. The greatest fault is that the people at home do not apprehend the importance of keeping the line of communication open. How little prayer for missionaries! How little specific knowledge of the field where the missionaries are, of the work they are doing, of their manifold perils and temptations, and their environment, and therefore how little sympathy with and supplication made for them.

Note the remarkable way in which the Mission to the Jews was started and moved apace. The Archduchess Dorothea found her way out of the Roman Catholic Church by reading the New Testament. She could not get right out of it owing to her Royal position. However, she brought up her children in the Protestant faith. There are a great number of Jews in Buda-Pesth, and she began to pray that God would send missionaries to the Jews there. At the same time Woodrow in Glasgow had it laid on his heart that the Church in Scotland should send out missionaries, and those in Edinburgh prayed for the same thing. A committee was appointed consisting of Messrs. Bonar, Black, Keith, and M'Keen, who went on tour to see what they could do in this direction. They visited Palestine, but

purposely omitted Hungary. One of them had a fall from a camel while in the East, and then had to take the shortest route home, which lay through Hungary, and when they got to Buda-Pesth two of them had cholera and had to stop there. At this very time the Archduchess had a vision which seemed to tell her there were men then in Buda-Pesth who would establish a Jewish Mission there. She then learned there were two Scotchmen laid up there. She got her carriage, went to see them, and ministered to them herself. The consequence was, a Jewish Mission was established in Buda-Pesth. The father of Adolph Saphir was among the first converts in that Mission, and Adolph himself was led to Christ through the Mission. So it worked out. A committee was sent to the East, distinctly omitting Buda-Pesth on the way because they thought it was no good to go there. God, however, heard the prayers of the Archduchess Dorothea and that obscure layman in Glasgow, and gave great answers to these prayers through a fall from a camel and cholera.

Giving, next to praying, is the greatest of things which tend to the advancement of the kingdom of Christ. The trouble with us is that our giving is not systematic, and too often not individual but collective. We lose sight of our individual responsibility in these collective gifts. We sometimes think if we give a tithe to the Lord, we satisfy the claim of God upon our property. This is most pernicious. The tithe was not the maximum, but the minimum. Some years it amounted to three-fifths. Tithe must represent a minimum, and not a maximum. It is absurd to think a man discharges his duty to God by giving £100 out of £1000 equally as well as by giving £10 out of £100.

In electro-magnetism, if you want to increase the amount of force of the current you cannot do it by enlarging the size of the cell. The only way to do it is by increasing the number of cells. Two will double it, three treble it, or even more. Now God teaches us that in order to give what means much in His kingdom, you must not enlarge the individual gifts so much as increase the number of givers. If one man could give

everything that is needful for missions, it would be the greatest possible evil for the rest. It is not colossal individual gifts that are needed so much as individual gifts that are small which blend as rills in a great river. It is an awful thing indeed when people lose sight of the responsibility of giving. I believe a revival of praying and giving is going to take place. To be a constant giver and a conscientious giver, a giver that is giving in proportion as God prospers, and gives happily: to be a giver that gives as a steward of God, and does not regard anything as his own, but everything as *His*, and therefore pours it in the lap of God, as it were, and knows that these gifts first come from God to us: this is the giver that God is going to own.

When the line of communication is kept up between home, church, and mission field, there is the line of prayer that goes through the throne, and the line of giving that keeps up the supplies. Prayer goes past the throne and gets to the field. In London there is an enterprising newspaper firm having a direct telegraph line with Edinburgh to enable them to get the latest news from the Scottish capital to appear in the paper in the morning. No outside line for them! They have their own line. Two men are kept at the top of the building who have charge of the Edinburgh wire. One of these men also collects the local or city news. One night he came down from the fifth storey and went around the city in quest of news. He came back, and then found he had forgotten his night-key. If he did not get in, the news he had would not be in the paper. He thumped, hammered, and kicked, but all to no purpose—the man up there could not hear. At last a thought occurred to him. He would wire to Edinburgh and get them to wire the man at the top of the building. This was done, and presently the man at the top of the building received a message along the Edinburgh wire telling him to go down and let in the man who was outside. This illustrates our last point—*i.e., prayer goes via the throne.*

The ideal Christian life is given first to prayer, and then to constant and systematic dispersion of means.

"A MAN BEHIND IT."

IT is a noteworthy sign of the times that not a few young men are "stretching out towards the ministry," or in other words, trying to say a little in the Gospel. And, quite naturally, they are exercised as to how they may become effective speakers. To those who are thus exercised I am impressed to say a few words at this time.

In regard to ministry, the great aim in the present day seems to be to acquire fluency in stringing words and phrases together. If a young man has a natural facility in doing so, or if he can acquire that facility, he flatters himself that he has got the gift of a preacher. He concludes that he is then entitled to "set up business" so far as taking meetings is concerned. Can he not speak for half-an-hour, or even fifty minutes, without being at a loss for a word? This may be all true, and yet the young man may not be, in the Scriptural meaning of the phrase, a gift of the ascended Lord. Indeed, we once heard an experienced servant of Christ declare that facility in speech might be the greatest snare to which a young Christian could be exposed. When he discovers that he possesses this facility, he at once calls it "gift," and reasons with himself that he is responsible to exercise his gift. This leads him to become discontented if his supposed gift is not duly recognised by his brethren.

All this simply goes to show what erroneous ideas prevail as to what is "gift." It scarcely needs to be stated that the mere command of language does not constitute gift, for you may find infidel lecturers who are most effective speakers. Many are astray here for this reason—they fancy that preaching ability is the gift, while in reality it is *the man that is the gift*. Some one has said that "power in speech in its highest exercise implies

A MAN BEHIND IT,

and that it is only moral worth that can impart the dynamic force that is most immense and intense in oratory." True ministry proceeds from a combination of elements, and the greatest of these is *the man behind the ministry*—the man himself. If he is a man of character—of sterling integrity, of moral

excellence—he possesses the most important elements of an effective speaker, and his testimony shall have the weight that his character imparts to it. But if he lacks these essential elements—if they are not visible to the world—he shall be as one that beateeth the air. Effective ministry is not measured by eloquence, but by character. Your greatest preparation to say a word in the Gospel is the preparation of your own heart and life. *What you are* is of more importance than *what you can do*. Indeed, it is what you are that really determines what you can do. We read that Barnabas was "a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" (Acts xi. 24). It does not say that Barnabas was a "great preacher," *and therefore much people was added to the Lord*. There is not a word said about his preaching. The Spirit of God singles out the great element of moral worth—"Barnabas was a good man." This lets us see the wonderful value which God puts upon *character*. In popular religion it is *eloquence* that counts; and we are exposed to the danger of being caught in the popular current, and fancying that "a good speaker" and "a good man" mean the same thing. If popular religion can secure a splendid speaker it is quite content, even although there be very little else that is splendid about him. We need to beware lest we, too, be enraptured by the merely external qualities of platform eloquence. We must take due care to see that there is a man behind it—yea, a man of God behind it. It is not the eloquence that is the power; it is the man—the man who is energised by the Spirit of God. To many a man the delivering of an address is the easiest part of Christianity; it may, in fact, be the great occasion for a fair show in the flesh. Therefore, let no young Christian imagine that ability to preach is *the* goal to be aimed at in Christian testimony. It is conceded that public ministry is designed to have a very great effect in moulding the destinies of the people of God; but it must be ministry of the right kind—ministry with the right man behind it.

In the matter of ministry the question of supreme importance seems to be the building

up of an address. So far as we can see, however, the most important thing is the *building up of character*. Let this kind of building have the highest place in our aspirations, and if God lay upon our hearts the desire to minister the Word, either to saint or sinner, we may be sure that He will give to that desire "a body" as it hath pleased Him.

W.S.

THE SEVEN CRIES FROM THE CROSS—CRY VII.

THE HEART'S TRUE HAVEN.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death; or, The Future of the Soul."

"And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My Spirit. and having said thus, He gave up the ghost" (Luke xxiii. 46).

"FATHER!" Did you hear that? Why, He is crying to His Father again! might have been the remark of one onlooker to another. For as He began His tremendous sufferings by praying to His Father on behalf of others, so He closes them by speaking to His Father on behalf of Himself.

The darkness has rolled away, the terrible agony of soul has subsided, the cup has been drained to its very dregs and put down, and now He resumes the tender relationship which has endured from eternity, and shall from henceforth endure to eternity.

Have you noticed that just as the Son is fond of speaking of His Father, so the Father is fond of speaking of His Son? "Jehovah hath said unto Me, Thou art My Son" (Psalm ii. 7). "And lo a voice from heaven, saying, This is My beloved Son" (Matt. iii. 17). "And there came a voice out of the cloud, saying, This is My beloved Son" (Luke ix. 35).

And what has passed between them on the Cross does not alter this mutual, tender attachment and perfect confidence. Looking at the Gospel narrative impartially, reverently would one say that God did not smooth the path of His Son towards the goal. All that the cruelty and cowardice of the worst specimens of the human race could devise to humble Him, to torture Him, to put upon Him what is worse than the fear of death, the fear of man (2 Sam. xxiv. 14), and to crown all, to make Him feel Himself a man forsaken by all men, all was permitted.

Where were the multitudes whom He had cleansed, healed, delivered, raised from the dead? Where were the disciples whom He had taught and shown His innermost heart to? One had betrayed Him, another had denied Him, all had forsaken Him. He stood like a discredited impostor, nay, worse, for never since have the worst impostors died without some faithful souls assuring them of their faith in them, discredited as they might seem to be before a scoffing, sneering, laughing world. And yet when the first blow fell upon Him He could fall back upon His Father. "Thinkest thou that I cannot now pray to My Father . . .?" And when new physical tortures were waking Him up to endure the last bitterness, when they were with smashing blows forcing the blunt iron through His tender tissues, He could still say, "Father, . . ."

But presently an invisible hand puts the brimming cup to His parched lips; an invisible arm rises above the stake to descend in soul-sickening silence until the bruised (Isaiah liii. 10) Sufferer can endure no more, and cries in the darkness, "My God, My God, why hast Thou forsaken Me?" Has the perfect confidence and tender trust been slackened in their grip? Never! "Father, into Thy hands I commend My Spirit." What Jesus was to His God, that He would have all men be, and so He presents Himself freely as the One, trust in Whom, brings sonship. But do we truly realise what becoming sons of God means? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and according to the best MSS. John adds here, "And such we are." The words, "Our Father," constitute a prayer in themselves. What thanksgiving! what hope! what filial confidence and trust! what mutual love are all expressed in these two words!

We can never endure what our Lord Jesus Christ endured. But in some small measure the mystery of life's trials, the ingratitude and unkindness of friends, the malice and spite of enemies, the unanswered petitions and questions with which we assail the throne of grace, the slow torture of deferred hopes, and, perhaps, physical anguish which calls for the administration of remedies which

blunt our faculties and bemuse our minds, all, all assail us, and in the skilful hand of Satan are made to misrepresent the silent God, the absent Redeemer, and the present Comforter whose voice we have, alas, listened to so carelessly in the prosperous past that our ears have become dull of hearing! Let them all come, wave upon wave, until the soul can only cling breathlessly to the great living Rock beneath—Christ, and all that He means—Thou art the Son of the Living God—“Father!”

A house was on fire. High up at the nursery windows were seen little white faces amidst the reek of the burning building. There was no time to fetch a fire escape, and so the men of the village had stretched a stout sheet beneath, into which they might safely jump. Many voices called upon them to jump, but still, as the smoke drifted by, the white, terror-stricken faces were seen staring out at the glare of the flames swiftly drawing nearer their prey. Just then, when hope in every heart died, a man stumbled round the corner, and with one glance took in the situation. In an instant he straightened himself, and with an imperious wave of his hand, cried, “Jump! jump!” In a moment the children were safe, but not a moment too soon. They asked the man how he was able to do in two words what men and women had failed to do with many cries and entreaties. He replied, “I am their father!” Oh, that we knew our Father’s voice and obeyed so promptly our Father’s word amidst the ruins of a world fast hastening to its final conflagration. We should pass through fiery trials without being burned.

You remember how “He taught His disciples, and said unto them, The Son of Man is delivered into the hands of men,” and how time after time the words, “Into the hands of men,” seem to be in His heart and on His lips. Now He is passing from these hands into the hands of His Father. What a joyous note the inspired record of His earthly sufferings closes upon! Most earthly careers close upon a low note in the gamut of circumstances. Read the “Lives” of great men and you will find that the greatest are looking forward to falling into the hands of disease, of age, of death. It runs as a minor

note through all their pæans of victory, swelling louder and ever louder as the years roll on, until at last it bursts out alone in the funeral music of dead desires, dead hopes, dead aspirations, dead ideals. How different with the Son of God, and, in their measure, with the sons of God. “O death, where is thy sting? O grave, where is thy victory? . . . Thanks be unto God, Who giveth us the victory through our Lord Jesus Christ” (1 Cor. xv. 55, 57).

And this death on the part of our adorable Lord and Saviour was perfectly voluntary. He was not compelled to lay down His life. And yet He was compelled. Bound with the bands of perfect love to God and man, He offered Himself a living sacrifice. Talk of love, as the world is so fond of doing! Until we spell it in the prints of the nails in the light of glory, we shall be bound to own we have known but its shadow and grasped but its phantom. And this character of voluntariness is stamped upon the record. In Matthew the words are literally “dismissed His Spirit.” In Mark and Luke the word means, “He breathed out His Spirit.” In John the words mean, “He gave up His Spirit.” Nowhere in the Septuagint or in the New Testament are these expressions used of anyone else dying. So Augustine rightly says: “He gave up His life *because* He willed it, *when* He willed it, and *as* He willed it.” This leads us to one important and final point which, so far as I know, has been touched upon by one writer only, F. W. Grant.

THE DISCIPLE.

THE light of life is shining
Through all his being now,
And the calm of heaven resteth
On his meek and chastened brow;
For his spirit’s ear hath listen’d,
While his eyes by faith have seen
The beauty and the glory
Of the lowly Nazarine.

“EBENEZER.”

THE Lord hath helped me hitherto,
The Lord will help me still;
He never hath forsaken me,
I know He never will.

THE LORD WASHING THE
DISCIPLES' FEET.

John xiii

By GEORGE ADAM.

I. THE PRIESTHOOD OF ALL BELIEVERS.

MUCH has been said and written on a very important portion of divine revelation. First, on the condescension of the Lord Jesus in stooping to wash the feet of those who afterwards proved so faithless, and also on the lowly example He has left for His followers to imitate. On this point I may notice in passing how common it is for those who teach to assume that they, and those to whom they minister, will always have the privilege of washing the feet of others; assuming that they themselves will never need someone to wash their own feet; the grace that is needed to wash a brother's feet is dwelt on, whilst the grace that is needed to submit in meekness to have one's own feet washed is never thought of. Much grace is needed for both these, but to my mind the latter requires the greater grace. Without undervaluing anything that has been taught from this passage, there is one solemn truth in it that in my judgment does not get that place in teaching which it deserves. I refer to the imperative statement the Lord made to Peter: "If I wash thee not, thou hast no part with Me" (verse 8). After all the care we can possibly take of one another has been exercised, and exercised in the tenderness and faithfulness of Christ Jesus, there are defilements which will cleave to us as we tread through this defiled scene which no one can detect but the Lord Himself, and which cannot be washed away by any hand but His own. These defilements, seen only by the eye of the Lord, whilst they may not affect our *service* as man sees it, will mar our *communion* with the Lord Jesus; and this, I believe, is more to Him than all the service we can render.

It seems to me that it is not possible to get at the truth on this point without first apprehending clearly the priesthood of all believers in the present age.

No one can fail to see that the twofold washing mentioned in verse 10, "He that is

washed (bathed) need not save to wash his feet," points back to the consecration of the priests in Exodus xxix. and the continuous washing enjoined on the priests in Exodus xxx. 17-21. And let us notice well it was only the priests who needed this oft-repeated washing. Even the Levites who attended to the service of the tabernacle did not require such washing to keep them in a fit condition for their service. Moreover, the priests, whilst serving in the tabernacle, were touching no "unclean thing," nor was it a question of *sim*. And yet, if their GODWARD service was to be acceptable unto Him, this continual washing of their hands and feet was needed, or death would have been the consequence. A most solemn truth was here typified, and a truth little understood in these days of familiarity with divine things.

Let us first notice briefly what priesthood is. When Aaron was "called of God" to be the head of the priestly family (see Exod. xxviii; Heb. v. 4), it was repeatedly stated by the LORD "that he may minister unto ME in the priest's office." Regarding his sons also it was said "that they may minister unto ME" (see verse 41). It is thus clear that priesthood is not only or chiefly ministry manward but Godward. Aaron was the high priest by divine calling, and all his sons were priests *by birth*. There was no *merit* in their being priests. They were born and then consecrated or set apart to their service by the LORD Himself. They had no hand in that. Moses, as the finger of God, did all to them and for them (see Lev. viii.). So it is with believers now. In Revelation i. 5-6, we read: "Unto Him that loved [loveth, R.V.] us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father." Here *all* who have been washed (or loosed) from their sins by His Blood are made kings and priests unto God. That is something which is already accomplished in the case of all who believe, done once for all by Him who has been "called of God as was Aaron." We get the same truth in 1 Peter: "Born again" (chapter i. 23); an holy priesthood Godward (chapter ii. 5); a royal priesthood manward (verse 9)—the same as in Revela-

tion i., "kings and priests." Let us mark well that in having this dignity conferred on all believers there is no merit in it. It is done once for all by sovereign grace, and never can be undone by man or devil. We must also be clear on this, that the separated priesthood under the law does not point to a priesthood separated from amongst believers under grace. There was no selection from amongst the *sons of Aaron*. His sons were all priests alike on the ground of their relationship to their father Aaron. So now all the children of God are priests on the ground of relationship to Him who is now the Great High Priest in the presence of God.

Let us now look at the feetwashing under the law as given in Exodus xxx. 17-21. I have already noticed that this continual washing was not on account of sin as in Leviticus iv. 3. Nothing can remove the guilt and defilement of *sin* from priest or people, saint or sinner, but *shed blood*. Moreover, the *blood* of beasts in the Old Testament typifies the *Blood* of Christ in the New Testament, and washing with water under the law points to the cleansing efficacy of the Word when applied to the conscience and the walk by the Holy Spirit.

When a priest sinned, his sin had to be atoned for by shed blood (Lev. iv. 3-12). It could not be washed away by water. Neither was this continual washing enjoined on the priests on account of their having touched any unclean thing as in Leviticus v. This also had to be removed by a trespass offering. In the holy place where the priests ministered there was no unclean thing for them to touch. Whence, then, the necessity for this washing so solemnly enjoined on the priests? It tells of the infinite, unbending holiness of Jehovah before whom and unto whom they ministered. As already noticed, the Levites did not need this continual washing. Theirs was *outside service*, albeit it was *divine service*; but the priests' service was *inside* Jehovah's dwelling-place, and unto Himself; and the imperative injunction given to the priests to keep their hands and feet clean from the *defilement* which they *contracted* by their service and their walk ought to teach believers now how easily communion with God may be broken, and how we may be unfitted for

exercising our priestly service Godward without our being aware of it. Hence the importance of that solemn statement of the Lord's to Peter: "If I wash thee not, thou hast no part WITH ME."

It is also instructive to observe that the tabernacle in the wilderness had no *floor*. The floor of the house which Solomon built was overlaid with gold (see 1 Kings vi. 30). Probably this may be, because Solomon's reign pointed on to millennial days when Satan will be bound. But there was no floor in the tabernacle (see Num. v. 17). The priests as they ministered unto the LORD were treading the sandy desert, and from that very fact they contracted defilement whilst they were doing the very things the LORD had commanded, and in the appointed way we will see the force of this when we come to the antitype. Also by their *service* as well as by their *walk* they contracted defilement which required to be continually washed away, or death would have been the consequence.

I do not believe that *physical* death to a priest typifies physical death to a believer now, even supposing one may be guilty of the neglect of self-judgment before the Lord. It may come to that, as it evidently did in the case of many saints at Corinth (see 1 Cor. xi. 29-30). I believe that a priest in this instance, being "cut off" by death, primarily typifies a believer being cut off from communion with God. The heart may well tremble to think how awfully common it is nowadays for believers to go on professing to exercise priesthood before the Lord when there may not be a breath of Holy Spirit fellowship between the soul and the Living God.

GOD IS FAITHFUL.

(1 Cor. x. 13)

"God is faithful"—not He has been,
Not He "*will* be"—both are true;
But to-day, in this sore trial,
"God is faithful *now* to you! M. M. D.

The present tense is so beautiful. The words were written to saints when in trial. Isn't it comforting? For there is never a day but we are in greater or lesser trials; but in each "GOD IS FAITHFUL."



REVISED NOTES ON FIRST CORINTHIANS.

THE POWER OF GOD AND THE WISDOM OF GOD.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—*continued.*

23. "Unto the Jews a stumbling block, and unto the Greeks foolishness." To show that Christ crucified was really "a stumbling block" to the Jews, turn to John xii. 31-34. Here we find the real difficulty which presented itself to the Jewish mind. Christ had just spoken concerning His death, and indicated even the manner of it in terms which they well knew meant crucifixion. They had heard out of the law that Christ was "to abide for ever"; that of His kingdom there was to be no end; length of days for evermore were His portion. How then could He be the Christ, or the Messiah, if He was to die on a cross? So they asked for a sign. Did they not get signs in abundance? Every miracle He wrought was a sign. Abundant evidence there was that He could be none other than the Son of God, "but though He had done so many miracles before them, they believed not on Him" (John xii. 37).

A solemn word was that spoken to them by the Lord (Luke xvi. 31), "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

No amount of demonstration will ever save a soul. It is only by the mighty quickening power of the Holy Spirit, opening the understanding, and getting right into the very core of a man's being, as by the thrust of a sword into the heart, that salvation can be effected. Whilst we seek in all simplicity and clearness to preach Christ crucified and risen from the dead, and exalted a Prince and a Saviour at God's right hand, oh! let us never forget that we are dependent on the Spirit of God to carry that message in power to the unsaved, and

that only as God thus gives testimony to the word of His grace can our preaching be blessed. Clearness of preaching is good, but clearness will not save souls. We are cast on the Living God alone for the increase.

We have seen how a suffering, crucified Messiah was a stumbling block to the Jews. They did not see that Messiah was to die and rise again, nor would they receive it. Resurrection is the key that unlocks the mystery, and so the Lord told them, "Ye do greatly err, not knowing the Scriptures, nor the power of God."

But this was not the difficulty of the Greeks. They sought after wisdom. This poor world has all along in its blindness been groping after wisdom, whilst rejecting that Gospel of God's grace wherein the wisdom of God is pre-eminently displayed. It did not come to them in the way their proud hearts liked. It came not by the learned, the educated, the great ones of the earth. It came to them into the midst of their learning and philosophy with nothing that could commend it to them according to the flesh. It was only the story of one Jesus of Nazareth, who lived and died in the land of Canaan, who was crucified as a malefactor between two thieves, then laid in a sepulchre and sealed, and afterwards reported to have risen from the dead.

Might not an Athenian say in the pride of his heart, "Is this the sort of preaching that is to save my soul and give me everlasting blessedness? What folly!" Thus they rejected "Christ the power of God and the wisdom of God," and clung to their own wisdom, science, and philosophy. But whether we are addressing the poor and ignorant, or the rich and learned of this world, we have only one story to tell. It is all about Christ. It is God's message, it is God's power unto salvation "that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 3, 4).

25. "Because the foolishness of God is wiser than men: and the weakness of God is stronger than men." Jesus was "crucified through weakness" (2 Cor. xiii. 4). In the cross it seemed to the world

as if God was defeated and the enemy triumphant, but "*the weakness* of God is stronger than men," for now the crucified One "liveth by the power of God."

26. "**Not many wise, not many mighty, not many noble, but God hath chosen the foolish things.**" The preachers of the Gospel were not the wise or great of this world; the Lord did not choose such, but fishermen from the shores of Galilee. "When they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts iv. 13). And this was God's appointment, in order that none might glory in man; and so it is still, the men who are most mightily used by Him are very commonly those who have but little of this world's learning, but their power is that they have "been with Jesus."

Satan's aim has been to get "Christianity," as it is called (but the word is not a scriptural one), allied with the wisdom, philosophy, and science of the world; allied with the state and the crown; thus to strip it of its Christ-like garb of lowliness, and to give it a standing and a respectability among men. In short, to lift off the reproach of the cross from the followers of Christ. But it cannot be. It is Satan's plan to remove the cross from the disciple by beguiling the disciple from Christ.

And accordingly, in all this age, the majority of God's people are the poor. Not all; as the Countess of Huntingdon once said: "I thank God for the letter M. He has not said: Not *any* noble, but, not *many* noble." God has His witnesses among all classes. In the House of Lords as well as among the poorest. As in Israel of old, the offering of first fruits contained a handful from every field, so God will have among His first-fruits a specimen of every sort, from every kindred and nation, and people, and tongue, to show forth His praise. His object in choosing that the bulk of His people are and always have been the poor and ignorant is that there should be no glorying in the flesh.

If there ever was a time when the flesh was gloried in, it is now. It is a day of hero-worship—political, literary, martial,

scientific heroes. Every class of men has its heroes and its hero-worshippers. Let us who are the Lords beware of this sin, beware of glorying in the flesh. Whenever we begin to glory in man, God will have to blow upon it. If saints begin to glory in God's servants, then God will have to lay them aside. I believe that many a time when a prominent servant of God has fallen into sin, or been removed from his sphere of service by weakness, it has been permitted by God in His wisdom because His people were glorying in the man. It was the world's spirit of hero-worship, and God must blast it.

Whilst we ought to thank God for help and blessing received through any servant of His, let us beware of glorying in the man. Nearly all divisions in the Church of God have circled round men that have been gloried in. The Cross of Christ lays the axe at the root of all this. We have One to glory in, even Christ Jesus the Lord! He is the treasure-house of all wisdom. Whatever we have received from man has come through the man only as the channel, but from Christ as the source.

SUGGESTIVE TOPICS.

- THE SHUNAMITE (2 Kings iv).
 • A great woman (verse 8).
1. Her hospitality (verse 8)—
 "She constrained him to eat bread," - - - 1 Pet. iv. 9.
 2. Her penetration (verse 9)—
 "I perceive that this is a holy man of God," - - - Eph. i. 18.
 3. Her humility (verse 13)—
 "I dwell among mine own people," - - - Heb. xiii. 5.
 4. Her urgency (verse 24)—
 "Slack not thy bidding for me," - - - Rom. xii. 11.
 5. Her complacency (verse 26)—
 "It is well," - - - Phil. iv. 7.
 6. Her importunity (verse 30)—
 "I will not leave thee," - Luke xi. 8.
 7. Her gratitude (verse 37)—
 "She fell at His feet," Luke xvii. 18.

WITNESS-BEARING.

"Ye also shall bear witness" (John xv 27).

WE learn in John v. the importance attached by our Lord to witness-bearing; and we find that while he was on earth there were three divine witnesses to His ministry. First, the Father bore witness to His beloved Son by the angel appearing to Mary; the heavenly host at His birth; the Spirit like a dove abiding on Him; the voices from heaven; the angel strengthening Him in His hour of agony—all gave blessed, abundant testimony that He was the Son of God. Then the Holy Scriptures, with their wealth of types and prophecies of the coming Messiah; the miracles which He wrought on the blind, the lame, the dead; the feeding of the multitudes; the stilling of the storm; the walking on the waves—all bore full and blessed witness to Him.

Now, in this dispensation of grace the Spirit of Truth testifies, and God wants His children to be the channels of this divine witness-bearing to the world. There are different ways in which He can use us—our lips, our pens, our feet; but there is yet another form of testimony which is perhaps worth all the rest—*our lives*. We may teach a child by a book of science or of travel, but if we want really to fasten home the lesson, we depend on the illustrations. Now, our lives are to our lip testimony what the illustrations are to the book—they make it real. We may talk a great deal of the grace of our Lord Jesus Christ, but if men see reflected in our lives some of its marvellous beauty, they will comprehend it better. We tell them of salvation; let us show them a saved life—a life lived for the kingdom that is coming. We talk to them of faith, but if they see us trusting in what is unseen, leaning all our weight on the bare word of God in spite of circumstances, it will make it clearer to them than all verbal explanations. Blessed be God for lip testimony, and for its messages to thousands of souls, yet it is not given in the same way to all; but we may each by the grace of God be illustrations of the doctrine preached by adorning it with our lives. God has given to every one of us

his place in the body of Christ, and the members that seem to be more feeble are necessary. Let us fulfil the part He has chosen for us to His glory, that when He comes to take account of His servants we may hear Him say to us, "Thou hast been faithful in a very little." It is the one opportunity given us. There will be no trials and no adversary to test our faith and love in all the glorious Eternity.

We read that Noah believed God's warning of judgment on the world of the ungodly, and, moved with fear, he built a ship on the dry land, regardless of the scoffings of men, when as yet there were no droppings of the coming flood. Abraham also believed God, and it was counted to him for righteousness. How much did he believe Him? Enough to offer up Isaac his son upon the altar, of whom God had promised that in him should all nations be blessed. Abraham asked no question—his business was to obey. Scripture abounds with instances of acting on God's word in the face of all difficulties.

On the other hand, we see sad failure of life testimony, as in the case of Peter: "If I should die with Thee, I will not deny Thee in any wise." But he followed "afar off," and when the testing-time came he thrice denied his Lord. John the Baptist, the bright witness to Jesus in his early ministry, failed under the test of the prison: "Art Thou He that should come, or look we for another?" We find the Saviour answered, not by word, but by the miracles which He did: "Go and show John again those things which ye do *hear and see* . . . and blessed is he whosoever shall find none occasion of stumbling in Me" (R.V.).

Again, after our Lord's resurrection we are shown the importance attached to witness-bearing. (See John xxi. 24 and Acts i. 8, 22.) Does not God teach us by all this truth our need of the all-sufficient grace of our Lord Jesus Christ, Himself the "faithful and true Witness," who only can enable us to show before angels and men the reality of a life testimony for God. A. E. W.

HOLINESS.—Holiness is not attained by a single act of faith; it is got by life-long walking with God.—W. SN.

*THINGS AS THEY ARE: MISSION
WORK IN SOUTHERN INDIA.**

A Review by ALEX. MARSHALL.

IF any wish to understand the tremendous obstacles to the spread of the Gospel in India, we strongly advise them to read, ponder, and pray over Miss Carmichael's book. It is written from a full heart by a skilful pen, and will amply repay perusal. We are not surprised that a writer in a well-known religious paper speaks of it as the "most extraordinary missionary book we have ever read—the most intense, vivid, and realistic." It graphically depicts Hindu idolatry, exposes the evils of child marriage, the terrible degradation of widows, and the blighting effects of the caste system. Miss Carmichael has told the truth about these matters, but the whole truth dare not be printed. Mr. Eugene Stock, a well-known authority on missions, writes a preface to the volume, and says: "I do not think the realities of Hindu life have ever been portrayed with greater vividness than in this book."

India has a population of 300,000,000 inhabitants, and it is calculated that 28,000 of them die daily without Christ. As women can only be reached by women, there are less than ten missionaries to every million of females in India. We may well pray the Lord of the harvest to thrust forth many more labourers into this vast and needy field, and to sustain those who are already there in the thick of the fight.

Miss Carmichael takes her readers with her, and gives them vivid pictures of the home-life of the people. When visiting the apartments of the women she is asked many questions, such as, "What sort of soap do you use to make your skin white?" "What is your caste?" "Are you married, or are you a widow?" "Why have you left your relations?" "Where are they?" "Whatever can be your business coming here?" "What does the Government give you for coming here?" The women of India, it would seem, are almost as curious as their European sisters! Miss Carmichael states that she sometimes spends a whole afternoon without getting a single good listener.

* "Things as They Are Mission Work in Southern India,"
By Amy Wilson-Carmichael. Price 6s, post free To
be had from *Witness Office*.

NOT ANXIOUS TO HEAR THE GOSPEL.

"We do not find as a rule when we go to the houses—the literal mud-houses of literal heathendom—that anyone has been praying we might come I read a missionary story the other day 'founded on fact,' and the things that happened in that story on these lines were most remarkable. They do not happen here. Practical missionary life is an unexciting thing. It is not sparkling all over with incident. It is very prosaic at times." Such is the missionary's testimony.

Miss Carmichael describes the attitude of the classes and the masses toward the gospel as being "wholly indifferent." Speaking of work among the "classes," or higher castes, she thinks that women confessing Christ would not be allowed to live at home. The disgrace of having "fallen into the pit of Christianity" would be too terrible. Among the lower castes the difficulty would not be so great. Whole villages of lower caste people have left heathenism and professed to be Christians, but the authoress has no faith in wholesale "conversions." Her description of the higher castes is not encouraging: "Their minds are narrowed by the petty lives they live, lives in many instances bounded by no wider horizon than thoughts concerning their husbands and children, and jewels, and curries, and always their next-door neighbour's squabbles and the gossip of the place. Much of this gossip deals with matters which are not of an elevating character."

As to woman's influence, she remarks: "Theoretically, women in India are nothing where religion is concerned; practically, they are the heart of the Hindu religion, as the men are its sinew and brain." Old people, we are told, seldom change their religion. "Let me go where my husband is," they say: "he would have none of it." Therefore it is most important that persistent and strenuous efforts be made to reach the young with the message of life.

THE CASTE SYSTEM

is the cleverest device of the devil to keep the natives of India from accepting Christ. The highest caste is the Brahman, and they are spoken of as the brain of India. They

number but 5 per cent. of the population, yet they occupy all the important posts in the land. "They are the statesmen and politicians, the judges, magistrates, Government officials, and clerks of every grade. Moreover, they are a sacred caste, admitted by the people to be gods upon earth—a rank supposed to have been attained by worth maintained through many transmigrations." Very few Brahmans become Christians. In the Tamil Mission of the London Missionary Society, with which Miss Carmichael is connected, there is not a single female Brahman convert.

For a time the people listen to the preaching, but when they learn that there is no caste in Christianity, their interest declines. "We hear this is a religion which spoils our caste," they say, and that settles the matter. The power of caste prejudice is astonishing. Sir Monier Williams says that "The mere glance of a man of inferior caste makes the greatest delicacies uneatable, and if such a glance happens to fall on the family supplies during the cooking operations, when the ceremonial purity of the water used is almost a matter of life and death to every member of the household, the whole repast has to be thrown away as if poisoned. The family is for that day dinnerless. Food thus contaminated would, if eaten, communicate a taint to the souls as well as the bodies of the eaters—a taint which could only be removed by long and painful expiation."

The caste system works in innumerable ways. "If a merchant becomes a Christian no one will buy his goods; if he is a weaver, no one will buy his cloth; if he is a dyer, no one will buy his thread; if he is a jeweller, no one will employ him." Hindus will stop at nothing, not even at murder, to keep their co-religionists from becoming Christians. Numerous cases are given of persons being drugged, beaten, and poisoned because they wished to be followers of Christ. "Better death than loss of caste" is a cherished belief of Hinduism. "We know there are houses," says Miss Carmichael, "where at an hour's notice any kind and any strength of poison can be prepared and administered; quick poison to kill within a few minutes; slow poisons that undermine the constitution

and do their work so safely that no one can find it out; brain poisons worse than either, and perhaps more commonly used, as they are so effective and much less dangerous. But we could not *prove* what we know, and knowledge without proof is, legally speaking, valueless." The book powerfully exposes the iniquitous system of

CHILD MARRIAGE.

The facts narrated regarding child marriage are simply heartrending. "There are child wives in India to-day," we are told, "twelve, ten, nine, and even eight years old." "Oh, you mean betrothed! Another instance of missionary exaggeration!" "We mean married," is Miss Carmichael's reply. The way that widows are treated is exceedingly sad. The very word *widow* means bitterness. When a girl becomes a widow she is considered to have brought ill-fortune to the home. "She is accursed." "It is fate," says the mother. "It is sin," says the mother-in-law. "Deeds done in a former birth, in this birth burn," is a proverb. In speaking of a widow's sorrows, they quote a saying, "Though she weeps, will a widow's sorrow pass?"

The chapters entitled "Deified Devilry," "Married to the Gods," and "Skirting the Abyss," reveal a depth of iniquity that is positively awful. The atrocious custom of selling little girls to the priests of the temples for immoral purposes is dealt with. The more intelligent Hindus do not defend the practice, but excuse it on the ground that it is one of their religious customs. "Many of these slaves of the gods were bought, or in some other way obtained, when they were little innocent girls, and they cannot be held responsible for the terrible life to which they are doomed by the law of the Hindu religion. . . . This I do know and mean, and I mean it with an intensity I know not how to express, that this custom of infant marriage and child marriage, whether to gods or men, is an infamous custom, and should be swept out of the land without a day's delay." All who read Miss Carmichael's book will surely agree with her.

Various objections to missionary work are considered, such as, "Why do you go where you are not wanted?" "Why break up

families by insisting on baptism as a *sine qua non* of discipleship?" "Why not do easier work?" &c.

Over a century ago, at one of the meetings of the General Assembly of the Church of Scotland, the subject of sending missionaries to the heathen was discussed. Most of the speakers seemed opposed to it on the ground that if God wished to convert them he could do so without their assistance. Old Matthew Dickie, minister of Ayr, said to the Moderator, "Rax me that Bible." On obtaining it he slowly and deliberately read the familiar though oft-forgotten command of the Master, "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15). The discussion resulted in the formation of a missionary society.

It is greatly to be feared that we have been playing at missions. When we remember that there are one thousand millions of heathen and Mahomedans without the knowledge of Christ; that every year a population as great as the British Isles perishes; that every morning a city as large as Preston in Lancashire (100,000) passes into eternity; that more than the half of the inhabitants of the earth cannot be saved because they have not heard the Gospel of Christ preached, surely we ought to be stirred up to give them an opportunity of hearing the glorious Gospel of the blessed God. M. Coillard, the heroic and devoted French missionary in Barotseland, has said: "Our prayers for the evangelisation of the world are but a bitter irony so long as we only give of our superfluity and draw back before the sacrifice of ourselves." Let us ponder the solemn words of Scripture as contained in Proverbs xxiv. 11, 12: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold, we knew it not, doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to His works?"

We cordially commend Miss Carmichael's searching and stirring book, and pray that it may be blessed in leading Christians to more concern about the terrible condition of India's teeming millions.

Correspondence.

MUST BAPTISM PRECEDE SALVATION.

SEVERAL correspondents have written expressing dissatisfaction with replies given to this question in March number (page 52). The letters are too long for publication, but they all ignore the fact that the so-called "disobedience" does not arise from unwillingness to submit to the Lord's will, but from either the belief that they were baptised in infancy, or that they are subject to some infirmity under which condition baptism in cold water might prove fatal, and, indeed, in such a case the principle of Matthew xii. 3-7, "I will have mercy and not sacrifice," might well be applied. Lately an aged believer, subject to rheumatism and heart weakness, desired baptism, and would have submitted to it though the ice had been broken, but under the circumstances it was considered prudent to have the water warmed. Some have faith to go through what appears to others an ordeal that they cannot face.

To debar from fellowship and keep in the outside place for such reasons one who loves the Lord, and is willing to follow as far as he has light and faith, is a misconception of the way of the Lord.

There are errors that are fundamental, and those who held them have made shipwreck of the faith, having put away a good conscience (1 Tim. i. 19); but there are erroneous views on many other points, held by godly persons walking in the fear of the Lord and in the comfort of the Holy Spirit. Such are the theories of infant sprinkling and household baptism, and to judge those who hold these views as unfit for fellowship is to exclude those to whom the Lord has given the inside place.

The adoption of the "Close Baptist" principle of receiving none but those who according to our judgment have been scripturally baptised, necessarily excludes multitudes of admittedly godly and devoted Christians. Any rule involving such a result stands self-condemned.

Is not the principle to be followed in such cases that upon which Hezekiah acted in second Chronicles xxx. 17-20?

But is baptism the only command of the Lord? What about His great commandment, "That ye love one another as I have loved you"? Are those who have failed to keep this command, which the Lord sets above all others, to be excluded also? This would be consistent, but it would be impracticable.

In the words of another: "The Lord has nowhere said that baptism must precede the breaking of bread, or that it has any relation to it

whatever. To break bread, therefore, with one who has not been baptised is not a breach of any of His commandments; while to impose such a condition is to add to His words."

"While, therefore, maintaining that in the Scriptures the immersion of the believer is generally recorded as following upon his confession of faith and seeking to help believers to follow the Lord in this matter, nowhere is it suggested that baptism is in some way different from other of the Lord's commandments, so that failure as to it debars from Christian recognition.

If a person is to be baptised, it should be *only* to please his Master, not as a means to joining a Christian community. This phase of matters has lowered the ordinance from heaven to earth as a matter of pleasing the Lord."—ED.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE BAPTISM OF THE HOLY GHOST.—Have only certain believers received the baptism of the Holy Spirit, or is this the heritage of all children of God?

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

THE APPOINTMENT OF ELDERS.—Is it scriptural to appoint overseers in a gathering? If so, by whom are they to be appointed, and what are the necessary qualifications?

SUPPORT OF AGED SAINTS.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

HOW DID CHRIST BEAR OUR SICKNESSES?—I am exercised as to the meaning of Isaiah liii. 4: "Surely He hath borne our griefs," which in the margin of the Revised Version is rendered "sickness," and quoted in Matthew viii. 17, "Himself took our infirmities and bare our sicknesses." When did He bear our sicknesses?

EATING UNWORTHILY AND THE RESULTS.

QUESTION 478.—Please explain what the word "unworthily" in 1 Cor. xi. 29 means. Also the words "weak," "sickly," and "sleep" in verse 30. Are these words to be understood in the physical or spiritual sense?

Answer A.—According to the best MSS., the word translated "unworthily" does not occur in verse 29. But where it does, in verse 27, the context clearly shows that the Apostle understood by it, "not discerning the Lord's body." Then, again, the word translated "damnation," is *krima*, which means "temporary judgment," in contrast with *katakrima*, "condemnation." This contrast is well developed in verse 32: "When we are-judged (*krima*) by the Lord we are chastened, that we should not be condemned (*katakrima*) with the world." Bearing these alterations in mind, we see that the force of Paul's statement lies in connecting the profanation of the Lord's Table with the physical visitations which appeared to be rife amongst the believers at Corinth. For in this connection it is important to note that the word rendered "many" ("many sleep," or better, "are sleeping") means primarily "adequate, sufficient." Hence the Revised reading, "not a few," scarcely conveys the ominous import of the term: "quite enough have died," appears to be the Apostle's meaning. But mark how he softens the sentence—not *died*, but *are sleeping*; thus bearing out the thought of temporary judgment. They are dead, it is true, but they have not ceased to be believers. Dreadful to contemplate, the frown of the Lord has slain them. Immediately the Apostle hastens to administer comfort to the bereaved—they "are sleeping."

DR. A. B.

Answer B.—"Unworthily" (1 Cor. xi. 29) seems here to show that some were making little of, and quite forgetful of the holy purpose of, the Lord's Supper; thus greatly displeasing and dishonouring the Lord, as not recognising it was a token and memorial of His death. For this unholy and unjudged condition the Lord was acting in judgment—sending physical ailments and diseases, and even removing, prematurely, from the world by death. Compare James v. 16-20, 1 John v. 16, 17.

A. O. M.

Editor's Note.—That which distinguishes the Lord's Supper from every other meal is that in it the bread and wine symbolise the body and blood of the Lord Jesus. "This is My body: This is My blood" (Matt. xxvi. 26-28). The observance of it is therefore a solemn act of worship, calling for deepest reverence of spirit and of behaviour.

Disrespect shown to the symbols or disorderliness in the manner of "keeping the feast" are therefore highly displeasing to the Lord: so much so that the one who unworthily partakes of the symbolic bread and wine is said to be guilty of disrespect to the body and blood of the Lord.

Some hold that "not discerning the body" means not discerning the unity of the Church as the body of Christ. This we cannot accept. The Lord's words, "This is My body:" "this is My blood," forbid such an interpretation. "Guilty of the body and blood of the Lord"—not "of the Christ." The mystic body of Christ is never called "the Lord's body."

The contrast is between eating and drinking to satisfy hunger and thirst (which ought to be done at home) and eating and drinking the bread and wine of the Supper. The godly, earnest, self-judged soul is the one who truly discerns the reality that underlies the figure. It is "let a man examine himself and so let him eat," not "so let him stay away." It is the careless, unexercised, unjudged spirit that is to be feared.

WHO ARE OF "NO ACCOUNT"?

QUESTION 479—Please explain 1 Cor. vi. 4: "If, then, ye have to judge things pertaining to this life, set them to judge who are of no account in the Church." Who may "they" be who are "of no account?"

Answer A.—That depends on the meaning we give to *kathizete*, "set." Is it to be taken as the imperative, *set*, as in the Authorised Version, or as the interrogative, *do ye set*, as in the Revised Version? In the former case the verse would be correctly translated thus: "If, then, you have affairs of life to try, set those who are of small account in the Church, even them in the seat." And the Apostle adds, "I am saying it to abash you" (*Green's Translation*). That is, he is speaking ironically. In the latter case it would be well translated: "If, then, for matters of this life ye have judgment-seats, them who are of no account in the Assembly, these are ye seating thereon? With a view to shame you am I speaking" (*Rotherham's Translation*). In the former case the Apostle seems to be condemning a litigious spirit which is an un-Christianlike spirit. In the latter he seems to be finding an explanation for the conduct of the Corinthian believers in going to law before heathen judges in the fact that none but those quite unfitted for the post is willing to act as an arbitrator between brethren. Much could be said from the context to bear out either rendering. To me this seems an example of the wide sweep which the Word of God takes. For is not the danger twofold? The un-Christian spirit manifested in litigiousness has its complement in the indolent spirit manifested in the withdrawal into the background of those fitted by God to cope with the rising storm. And what was true of those old-time believers is true of brethren to-day. DR. A. B.

Answer B.—The general sense of 1 Cor. vi. teaches that "If, then, ye have to judge things pertaining to this life," *i.e.*, questions which arise between brother and brother concerning earthly matters, "let them who are even of the humblest condition in the Church" to judge the matter rather than submit the matter to heathen judges, for even "they who are of no account" (*i.e.*, not much accounted of for their gifts) are better judges in such matters than the wisest of the world.

A. O. M.

Answer C.—The Revised Version puts verse 4 in the form of a question: "If ye then have to judge things pertaining to this life, do ye set them to judge who are of no account in the Church?" That is the rulers of this world who are coming to nought (chapter iii. 6). This was a reversing of God's order for the saints all to judge the world. Thus they were the right people to judge between brother and brother, "For we have the mind of Christ" (chapter ii. 15). *Another reading gives it:* "Why, then, if you have cases relating to the affairs of this life, do you compel such men to try them—men who carry no weight with the Church?" Heathen judges are here referred to. And Paul's enquiry, "Is it so that there cannot be found among you one wise man who shall be able to decide between his brethren," &c., would show us that the authorised reading of verse 4 does not give the true sense of the Scripture. It is wise men that are needed to deal with difficulties, not men of "no account."

G. G.

Editor's Note.—We do not as a rule care for "The Twentieth Century New Testament," but in this passage we believe it gives the sense of the passage: "Can it be that, when one of you has a dispute with another, he dares to carry the case before heathen judges instead of before Christ's people? Do you not know that Christ's people will be the judges to try the world? And if the world is to be tried by you, are you unfit to try such very trifling cases? Do you not know that we are to try angels—much more therefore the affairs of this life? Why, then, if you have cases relating to the affairs of this life, do you compel such men to try them—men who carry no weight with the Church? To your shame I ask it. Can it be that there is not a single wise man among you able to decide between two of his brothers? Must brother go to law with brother, and that, too, before unbelievers? Indeed, to say no more, the fact that you have law-suits with one another is a fault in you from every point of view. Why not rather let yourselves be wronged? Why not rather let yourselves be cheated? Instead of this, you wrong and cheat others yourselves—yes, even brothers!"

GOD WORKING FOR OUR GOOD.

Notes of an Address given by A. J. HOLIDAY at Bradford Conference on May 23, 1904. Revised by the Author.

Romans viii. 28-39.

“WE KNOW!” not merely “I know!” Doubtless the apostle’s own soul rested fully in all that he wrote to these saints at Rome; but how blessedly he joins in all believers with himself here in this “we know!” Not “we feel it!” nor yet “we experience it!” but “we know!” distinctly and emphatically, so that even the weakest child of God, the one who has nearly fainted, who has almost failed under the test, may say with Paul, “We know!” Thank God for it!

Because God gave His Son to die for us we know that all things work together for our good. And see how firm the foundation He has laid for this *knowledge* of ours (see next verse). How oft have we been tempted to doubt in heart—even if we did not give audible expression to it—and say to ourselves: How can it be for my good? And in thinking thus, don’t we lose sight of *what is our good?* It is not what we would like to have, but just that which He who loves us with an infinite love, and gave His Son to die for us, purposes for us that is our real good.

Blessedly wonderful it is that our God—the mighty three-one God—should take us back (in thought) into the eternity, before He created the worlds, and should give us to know that He foreknew me, and that He foreknew you, everyone (without exception) to whom His Word has come in power, all who have seen their need, and have trusted Christ, and that, in accordance with His own foreknowledge and eternal purpose, He wills that we should be made like unto His Son. In that far back eternity God saw you and saw me, all of us in fact, and His divine purpose then (even as it now is) was that we should be conformed to His beloved Son’s own very image.

God’s salvation is a marvellous salvation if we only consider it as deliverance from the lake of fire which we so truly deserved. But how infinitely more marvellous, that we should each one bear Christ’s image. “That He might be the Firstborn among many brethren.” In all that past eternity God delighted in His Son, and God’s purpose

was to multiply that joy according to the number of those saved by His Son’s atoning sacrifice.

We must never separate God’s dealings with us from His purpose concerning us; and while necessarily occupied with His gracious dealings, let us ever keep in view His wondrous purpose, so that whether we be able to discern it or no, we may be able to say, This, I know, is the working out of His purpose, and is for my good. The “all things” are God’s instruments. Furnished with good tools, we may misuse them, but whatever God takes up He uses with infinite wisdom. We may trust Him to carry out to the full His purpose, for God never fails in His work.

“ALL THINGS!” even those that least suggest God in themselves. Oh! what a difference this knowledge makes in our lives, as we own to ourselves and others that from morning to night, and from night to morning, no one thing is beyond His mighty, ruling power, and that each and everything is accomplishing His blessed all-wise purpose. He makes even the wrath of man to praise Him and to accomplish His ends.

Take the case of Job—how Satan was suffered to strip him of everything in one day! That happy father, that prosperous man, sat down in the evening a beggar without a child. Was God in that? Satan truly was the instrument, and did the stripping, but only so far as God permitted, with a view to the carrying out of His own purpose. James tells us of Job and his trial, but leaves Satan out altogether, because Satan had been used as the mere instrument, and was then done with; and when we see *the end* of the Lord accomplished in Job we must verily acknowledge God was in it.

Paul tells of “the thorn,” Satan’s messenger, *given* to him, but not by Satan. Given unto him!—see the purpose—and then behold the giver! not Satan, but the God who gave him the abundant revelation, and in His endless love to him, with the one gift (the revelation so precious), bestowed another gift equally precious—“the thorn!” To us all things come as God’s messages, if only the heart be ready to receive them humbly at His hand.

"TO THEM THAT LOVE GOD!" How wonderful to call us, "Those that love God!" We didn't love Him once; but now, having learned the marvels of His love, the riches of His grace, we are enabled to say with Peter, "Thou knowest that I love Thee!" We may and do say it to God, though we may not be able to say it to our fellows. Our ways as seen by man might appear to give the lie to our profession of love. Blessed be His glorious Name! God knows all! This was before Peter's mind when he spoke that word to the Lord. He was well aware that Jesus did know all his pride, his conceit, and his fall; but also that the blessed Lord knew equally well of the broken heart and the deep, untellable sorrow; and so was Peter able to say truly: "Thou knowest that I love Thee!"

"To them that love God." Apart from His own grace there was not one who loved Him. When God looked down from heaven upon the children of men there was not one who sought after Him. But God had ever His own eternal purpose in view, that His beloved Son should be the Firstborn among many brethren, and now He can speak of those who love Him,

Another precious title does He deign to bestow upon us: "THE CALLED ACCORDING TO HIS PURPOSE!" We had never, never loved Him until He first loved us; till He sought us out; till He gave His Son up for us all. If "the called," then all the rest follows—"justified, sanctified, glorified!" God spoke through Paul in the *past* tense of all these things, and yet none of us has as yet been glorified. That may come very soon. We know not how soon, but God knows, and can *wait* on until that supreme moment. Meanwhile He sees everything as already accomplished. With God there is no time—no past, no future—and all He has purposed He can speak of as all already accomplished, for He looks upon the face of His beloved Son and sees us all *in Him*.

This is clearly set forth in Ephesians i. 19 and ii. 1: "The working of His mighty power which He wrought in Christ, when He raised Him from the dead. . . . and you, who were dead," &c. The whole contemplated by God as included in the one

act. He sees us in Christ already. Oh, how sweet this is for us who are waiting!

"IF GOD BE FOR US!" Look at the things around you, dear brethren, that ensnared you and tripped you up. God had provided a way of escape, but you did not avail yourselves of that way; you fell under the seductive power of the temptation. But even then has our God been graciously pleased to use that very same tripping up and fall to bring you back to Himself. We must not, and do not, excuse the fall, but God does make even the fall to work out for our good. May He help us to see Him in everything carrying out His own purpose.

If ever Satan thought he had indeed triumphed, it was when the crucified Christ was laid in the tomb, and that tomb was sealed, and all the power of Rome lay at the back of that seal. The sepulchre was made secure, as Satan thought and the Jewish leaders thought, but all Satan had done only went to make manifest how utterly helpless he was against the finger of God. Satan's will and man's will, too, had indeed been done, and yet how all of it just worked out God's purpose, and every part of it all led up to our blessed salvation.

This precious term, "all things," includes assuredly every little detail in our every-day life, just as much as every seemingly important matter. May we ever be willing to say: "Let God work His own will out in me and through me!" "If God be for us, who can be against us?" Do you doubt it? I am sure you don't. Truly God is for us, because Jesus is at the right hand of God.

It is six months since I spoke to a public meeting of believers; during that time only addressing occasionally the little assembly with which I am by grace specially associated, and I thank God for one more opportunity. All I have gone through has but fully confirmed to my own soul every word God says about "All things working together for good!"

Seek, beloved, to be more wholly His! I look back over 47 years since I was saved, and my only regret is that I have not been more wholly His. As I look around I see young believers who are content with doing

a little for Christ; content in measure to follow the world's ways and habits, and to seek the world's pleasures. Dear young brethren and sisters, there is a time coming when you will look back and regret these things. Beloved, seek to have the judgment seat of Christ ever before you, confessing all that has been contrary to His will. Give yourselves more diligently to prayer, and to seeking His face day by day, to reading His blessed Holy Word and meditation upon it, and to seeking more earnestly to do His will, quite certain of the accomplishment of His purpose, and desiring that nothing in you shall hinder His wondrous workings in grace. Where are the men and women to come from who are to be used of God unless there be a more whole-hearted giving up of ourselves to "God and the Word of His grace." May we rest fully on God's own precious Word and His assurance of His eternal purpose, and may this be the stimulus to us to make it our sole purpose to be pleasing to Him in everything we do!

THE BIRTH OF THE LORD JESUS CHRIST.

By W. H. BENNET, Author of "More than Conquerors," &c.

THERE can be little question that the denial of the truth that when "God sent His only begotten Son into the world" He who was thus sent became partaker of flesh and blood in the womb of *the Virgin*, is one of the most subtle attacks ever made on the foundations of our most holy faith. The secret of such a denial is a refusal to recognise anything that is supernatural. For that faith which was once for all delivered unto the saints we are called to contend earnestly (Jude 3); yet, if perverse men who "have not faith" (2 Thess. iii. 2) will display their folly in presuming to discuss, as well as deny, these sacred truths, it would ill become servants of Christ to adopt their methods of discussion (Prov. xxvi. 4). If it is "through faith we understand the worlds were framed by the word of God," how much more are we shut up to faith in receiving God's testimony concerning the coming into the world (Heb. x. 5) of Him by whom all things were made. Only as worshippers in the sanctuary can we rightly consider these great subjects,

and if we are called to speak of them, it should be with the deep reverence of those who are conscious of standing on holy ground (Exod. iii. 5).

The Apostle Paul might and did *reason* as well as *persuade* (Acts xix. 8), but he reasoned *from the Scriptures* (xvii. 3), showing that those Scriptures were fulfilled by the facts he declared. Of such reasoning we have a good illustration in 1 Corinthians xv., but while he both put and quoted questions, and also answered them, he did not treat the great truth of resurrection as in itself a question.

So, without allowing for a moment that the holy subject of how the Son of God entered into the condition of human life is open to question, we should be prepared to answer such questions as these—(1) Have we authoritative statements concerning the birth of the Lord? (2) What do those statements signify?

I. The fact and mode of the Lord's birth are recorded in the Gospels with such clearness and definiteness that none can deny them except by denying the credibility of the records themselves, and this men seek to do. The day is past, however, when those who have any regard for their reputation can deny the early date of the Gospels. Some years ago, Dr. Tischendorf, a *true* critic of the text of the New Testament, traced back the evidence of their existence to days immediately following the apostolic period, and showed conclusively that they were *then* regarded as inspired and authoritative records of our Lord's life and death and resurrection, given to the Church by Him through His chosen servants. Similar evidence has been set forth by many.

This being the case, some suggest that the early chapters of Matthew and Luke were prefixed to their Gospels at a later date, and that they are the outcome of the fertile imagination of men: but as a matter of external testimony there is no more warrant for questioning that these chapters are an integral part of the two Gospels than there is for doubting the authenticity of the Gospels as a whole. All the older manuscripts and versions give them in their completeness.

The narratives, like all the Scriptures, bear the impress of truth and simplicity.

The evangelist Luke tells us how he "traced the course of all things accurately from the first" (chap. i. 3, R.V.), before he wrote to his friend Theophilus, and a careful reading of chapters i. and ii. must make us feel that these narratives came from those specially concerned in the events recorded. That which was kept as a holy secret by Mary till after the ascension of our Lord was doubtless communicated by her in God's own time, that it might be recorded for His people, to whom He in grace would make known not only *the fact* that He had fulfilled His ancient promise concerning "the seed of the woman," but also *how* He had been pleased to do so.

II. These records are too simple to be misunderstood; there is no obscurity in their meaning; yet they are so above what any creature could have devised that they can only be received in the spirit of faith. In the birth of Isaac and that of John the Baptist we find a special interposition of God, so far rising above nature as to give what could no longer be naturally expected; yet in each case it was in a natural way that His promise was fulfilled. But when we come to the birth of the promised "Seed" we are on different ground altogether.

When the angel Gabriel announced to Mary that she was to have the honour of becoming the mother of the Messiah, she asked—not in unbelief, but for information—"How shall this be, seeing I know not a man?" The reply is as explicit as the question: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Only in one way can these words be understood. It was not through her union with Joseph, but prior to it, that she was to conceive Him who had said by His Spirit, through David, "A body hast Thou prepared Me." Consequently we read in Matthew i. 18 that "before they came together she was found with child of the Holy Ghost," and that this was the true fulfilment of the prediction, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel."

It is objected by some that Mark and John

do not record the miraculous birth of the Lord, and that the Apostle Paul never makes mention of it. But is it not evident that they all take it for granted as an unquestioned truth? The Gospel by Mark opens with the words, "The beginning of the Gospel of Jesus Christ, *the Son of God.*" (See also verse 11, and compare Luke i. 35.) John's Gospel states clearly in its opening verses the eternity and Godhead of *the Word*, who in the same chapter is declared to be "the Son of God," and then affirms that "*the Word became flesh.*" In perfect consistency every page of that Gospel seems to keep the Lord before us as the One sent forth from God, while it gives us His own clear statement, "I came forth from the Father, and am come into the world."

The Apostle Paul's testimony, from first to last, is based upon what he learnt on the way to Damascus, and at once began to proclaim, even that Jesus "is the Son of God" (Acts ix. 20). So in Romans i., whilst he tells us that Christ "became of the seed of David according to the flesh, he adds that He was "*declared* to be [not became] the Son of God with power . . . by the resurrection from the dead." In chapter viii. he speaks of God as "sending *His own Son* in the likeness of sinful flesh," and further says, "He spared not *His own Son.*" In Galatians iv. he writes, "*God sent forth His Son, made [or born] of a woman.*"

Another important point to remember is that just as Scripture everywhere bears witness of the *sinfulness* of all the children of Adam, so it fully testifies of the perfect *sinlessness* of the Lord Jesus Christ. In Rom. v. —a passage little pondered perhaps—where it is plainly declared that the death which entered by Adam spread through to all men, because all sinned in him as their head, Christ is presented to us as the One who becomes the source of life and righteousness to all who are in Him as the last Adam, by spiritual union.

All this takes for granted the holy mystery of His birth of a virgin by the power of the Spirit of God, who formed that body in which the Son of God, having thus become perfect man, in humiliation fulfilled the will of God, and in glory is for ever worshipped. For while it is true that only by being "born of

a woman" could He become Man, it is equally true that only by that birth being *supernatural*, as it is declared to be, could He be free from the sin and the penalty of that sin under which all others are born into the world. Being thus a partaker of "flesh and blood," and yet absolutely free from sin, which attached to all others, He could, as our Surety, bear and put away our sin and become the channel of that blessing so beautifully expressed in the following forcible contrast: "For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many" (Rom. v. 17, R.V.).

Let us, then, ponder more than ever these wonderful records; but let us do so as those who have been brought into the sanctuary. Let us enquire, indeed, as to what these things mean; but let our enquiries be "in His temple"; then shall we "behold the beauty of the Lord"—the beauty of holiness—from His birth to His ascension, and while men are profanely discussing these sacred topics, and some are denying truths they take emoluments to teach, we shall be far above the strife of tongues in the tabernacle of our God, where lips that have been closed in self-abasement are opened to show forth His praise.

"NOTHING APART FROM THEE."

By ALBERT MIDLANE, Author of "Revive Thy Work."

NOTHING apart from Thee, O Lord,
Nothing apart from Thee;

This be the watchword of my heart,

My quest, desire, and plea.

Nothing apart from Thee, O Lord,

Not e'en delight or joy;

Smiles were but cheating, madness mirth,

Unless beneath Thine eye.

Nothing apart from Thee, O Lord,

Not rank, or wealth, or fame;

Keep me from all but what shall bring

Fresh honours to Thy Name.

Nothing apart from Thee, O Lord,

Not e'en prosperity;

My soul would rather know, *with Thee*,

A stern adversity.

"Nothing apart from Thee, O Lord,"

My constant cry shall be;

Joy, sorrow, woe, health, life, or death—

NOTHING APART FROM THEE.

A YOUNG MAN'S NOTES on PETER.*

I. PETER V. 7.—Casting all your Care. We dare not, cannot cast the burden if it be one born of self-indulgence. We cannot cast care if we still continue to create it. Cast! Burdens will not drop away like the avalanche at the breath of the wind; they will not lower themselves—they must be cast.

II. PETER I. 1.—Precious Faith. A traveller over the desert, who was nearly perishing with hunger, came upon a spot where a company had lately encamped. Searching about for some article of food, he found a small bag, which he hoped might be a bag of dates; opening it, he discovered that it contained shells and silver coins. Throwing it down in bitter disappointment, he exclaimed, "Alas! it is *nothing but money!*" A single date or fig would have been more to him then than a chest full of gold. Faith drives the nail which fastens me to Jesus, and then love clinches it; faith ties the knot, and true love makes it tighter and stronger every hour.

I. 5.—Add to your Faith. See that your faith (in these promises) is always associated with manly energy (or vigour), and then that your courage (virtue) be duly informed by evangelical principles (knowledge). Again, take heed that your knowledge of the Gospel be not abused to licentiousness, but rather be united with self-command and temperance. Nor must this control of the appetites spring from a haughty and fanatical temper, but must consist with humility and submission. Yet let not your humility be stoical. Then remember that your piety is not to be unsocial, but fraught with brotherly affection; and lastly, that your love towards your fellow-Christians is not to be sectarian, but expansive, and that it is to spring from the principle of universal love.

I. 11.—Abundant entrance. The thought that underlies these expressions in the Greek is richly significant. They denote the welcome given by choral songs and joyous greetings to the conqueror who, laden with spoil, returns to his native city.

* From SPIRITUAL THOUGHTS ON THE SCRIPTURES OF TRUTH. Complete Notes from Genesis to Revelation. 1/6, post free. Pickering & Inglis, Glasgow.

THE SEVEN CRIES FROM THE CROSS—CRY VII.

THE HEART'S TRUE HAVEN—

*Continued.**

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death," &c.

THE following weighty words deserve and will repay careful study on the part of readers :

"The peculiar agony passed of the forsaking of God, there remains but death to complete atonement. All that lay upon man is then taken, God's righteousness approved and manifested, sin in its reality as before Him exposed. . . . This is easily understood, if we consider the difference between that which is the necessary part of the penalty upon sin, as resulting from the very nature of God, and therefore unchangeable as that nature, and that which it may please Him to affix to it as the special brand of His displeasure. As has often been said, while 'God is of purer eyes than to behold iniquity, and cannot look at sin,' and therefore His separation from it is an unchangeable necessity, death (I am speaking of what we ordinarily call that) is, in man's case, such a governmental brand, and can be removed from him without change on his part, or atonement from him (on his behalf). This is important to realise as bearing upon the resurrection of the wicked. It has often been argued, and with apparent justification from a certain statement in Scripture, that the resurrection even of the wicked is due only to Christ's atoning work, and so in their case also has a redemptive character. Here is not the place to discuss the fundamental passage; but the Lord's own words assure us that as, on the one hand, there is a 'resurrection of life,' so, on the other, there is a 'resurrection of judgment' (John v. 29, R V). As, on the one hand, life claims even the bodies of the heirs of life, so, on the other, does judgment claim the bodies of the unsaved. And thus it is said, 'AFTER death, the judgment' (Heb. ix. 27), which takes place, as we see in the Book of Revelation, only when 'death and hades' have given up the dead. Thus death has place in God's dealings with man this side of eternity only; and indeed, though it be the brand upon sin, yet still as part of a discipline of mercy. . . . Whatever, then, the final issue, death has no part in it; for even the second death is no repetition of the first, but that in which it is swallowed up and lost, while the saint inherits life eternal."—F W GRANT, of Plainfield, N.J., U.S.A., in his "Scriptures on the Gospels," pp. 266-7.

Death in Scripture has two well-defined meanings. In one class of passages it stands for the penal consequences of sin. From the very nature of the case, these are eternal. For what is Sin? It is not simply transgression of law either innate or published with all the sanctions of Sinai. It is that,

in so far as law is the expression of God's Being. But more than that, it is that which enunciates that fatal antagonism to the nature of God expressed in the terms of His character which are summed up in the one pregnant word, RIGHTEOUSNESS. An antagonism fatal in its nature, ceaseless in its action, tireless in its energy, keeping God and man apart as long as God is Himself and man is a sinner, and this consequence is called Death. The moment man sinned this gulf yawned—"By one man sin entered into the world, and death by sin."

In another class of passages the word represents that which we commonly call by that name—physical dissolution. In a sense that did not enter the world through man, for long before man made his appearance on the stage of Time death had revelled amidst the hills and dales and oceans of earth. It was no new thing which God took to place on fallen man as a brand of His displeasure. Hence physical death is but an echo in the body of the darker doom resulting from sin in the soul.

Once again it is well to remember that just as the *wrath of God* is the scriptural mode of expressing that antagonism of His nature excited by the disobedience of man, so the term *curse* sets forth the pronouncement of the consequences of disobedience which accompanies the revelation of His will. One is apt to connect with these two words especially, human ideas and attributes which convert *wrath* into ungovernable and cruel rage, and *curse* into violent and bad language.

Every human law has its penal clauses wherein are stated the penalties to be inflicted upon the breaker of the statute. These penal clauses constitute its curse. According to Blackstone, if these penalties were as regularly remitted as they were incurred, the law would be practically abrogated or repealed. Hence the sanction of a law is in its curse. But the sanction of any law lies in its curse just because that curse expresses the innate feeling of the community in regard to its value, and consequently in regard to the ill-desert of those who break it.

Nay more, the existence of the community

* To be concluded in next number. These Papers will be issued as Volume XXXI. of "The Believers' Library" at 1/6.

depends on law, since lawlessness is fatal to any community. Hence its attitude towards the lawbreaker is twofold. There is the detestation in which all criminals are held by every law-abiding community, arising in part from the sense of self-preservation; and there is the penalty which that community has affixed to each law or expression of its will. Now, the former may be private, but the latter must be public. The former is the expression of the character of the community, the latter belongs to its government. It is the brand it puts upon the offence, and which the offender therefore bears. Hence the latter may be repealed, the former is irrevocable.

If what has been written be followed, we are in a position to understand the twofold nature of Christ's atoning sufferings. In the hours of darkness he endured the *wrath of God*. He endured that which is changeless and imperative, because it was both an expression and also a necessity of God's being. Hence the darkness, the hidden nature of these sufferings, the fearful cry. I cannot tell—language utterly fails me—how my soul is bowed down to the very dust when I contemplate this act of the Redeemer—the spotless, sinless Lamb of God.

But there was also the public aspect of the Holy Redeemer's satisfaction of the justice of God on our behalf. Why was He crucified? The immediate cause was because this was the Roman method of punishing the lowest criminals. When the Roman Procurator was elsewhere engaged, and the rulers of the Jews were left through political complications with a free hand for an instant they showed what they would do when they could by stoning Stephen. But God so ordered it that the power of death had been rent from their malignant grasp when His Son came to die. Thus to die at all He must be crucified (John xviii. 31, 32). But, to go a step back, why did God order this so? Because long ago as ruler of His earthly people He had taken death by hanging on a tree and affixed that as a brand on offences against His rule. Hence before heaven and earth the blessed Son of God was proclaimed the One who endured not only the governmental brand affixed to Adam's first sin,

physical dissolution, but bore it surcharged with the stamp of God's special mode of punishing actual transgressions.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree” (Gal. iii. 13). Therefore we see clearly how during His hanging upon the cross, except during the three hours of darkness, our Saviour enjoyed perfect communion with His Father, and when He came to die, He could say, “Father, into Thy hands I commend My Spirit.” He had said, “It is finished.” He no longer occupied that position of outer darkness into which He was driven when He of His own free will “became sin.”

Very distinctly, too, will be seen, if I have been able to express myself with any clearness, why believers are called upon to endure physical death. It is the brand which was affixed to Adam's first sin, and which we share as his descendants. But what our Lord redeemed us from was that which makes it terrible—the curse. This is seen in the case of young children who cannot commit sin, yet die. As an epitaph on an infant's tomb in Portishead churchyard puts it—

“I died because Adam sinned,
I live because Christ died.”

Now, when our Lord “dismissed His Spirit,” the occasion was marked by the removal of this governmental brand in the case of the bodies of many of the saints sleeping in their graves around Jerusalem. Note here how this occurs alone in Matthew's gospel. Hence Matthew's gospel is the gospel of which the trespass or governmental offering is a symbol.

When He returns the occasion will be made more remarkable, for not only shall the “dead in Christ” arise, but the stamp of death will be taken off the bodies of those of us who are alive and remain until that blessed hour.

Students of prophecy will also remember how during His reign on earth through the millennium this hereditary brand will be removed. But should a righteous man sin he shall die, and this is the true meaning of the oft-quoted words, “The soul that sinneth,

it shall die." But not to perish; O no! Therefore amongst the books opened before the Judge on the Great White Throne is the Book of Life.

Thus a careful study of what physical death means in the light of Scripture prevents us being misled by Christadelphians and others who exalt it to a place which it never occupies in the economy of God. The worst of it all is that by so doing the true evil of sin is overlooked. A man may endure the penalty of a broken law, but who can alter the attitude of his innocent fellows towards him? He would require to become a new man; in fact, to lose his old life and be born again. Thus Christ not only endured the curse, but He bore the wrath; and united to Him by a living, loving, lasting union beyond death, on resurrection ground, where there is no antagonism, where there can be no disharmony to shatter that peace made on Calvary and crystallised in the Person of the Son of God, for "He is our peace"—we stand by the side of the Eternal God. Nay more, by becoming children of God we share in that nature which demanded our eternal punishment as sinners and yet craved in ineffable love for our reconciliation. Do we realise it? Do we understand aright that there can be no truce between the old man and the new, between the flesh and the spirit, between sin and the Saviour to whom we have been united?

Beloved, believe me, it is no question of reformation—it is a matter of regeneration. Between us and the past let us ever put the Cross and what it stands for, whilst we turn our eyes towards the dawn and cry, "Father, into Thy hands I commit myself!" As righteousness is *legal completeness*, so holiness is *spiritual perfection*, and both we have in Him who answered to the full the claims of the Divine nature against sin, and endured the penalty of the Divine law.

WANTED, WOMEN!—The need of women workers is specially great in Persia; scarcely three women in 1,000 can read, so they are inaccessible by the printed Word, and unless the living voice of women comes to them they can never hear the Gospel message at all.—*Missionary Review*.



REVISED NOTES ON FIRST CORINTHIANS.

IN CHRIST JESUS:

WISDOM, RIGHTEOUSNESS, SANCTIFICATION,
AND REDEMPTION.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter I.—*continued*.

AS I pass on through this Epistle, I would like to linger here and there on special verses; and this is one of these—

30. "Of Him are ye"; compare with this, "We are of God, and the whole world lieth in wickedness." It is not merely, as the creation is, "*of Him*," but in a special and deeper sense every child of God is "of Him." You will find this in Hebrews ii. 11: "He that sanctifieth and they who are sanctified are all of one." Just as Christ, the Sanctifier, is "*of God*," so are we, the sanctified, who believe in Him, "*of God*." The Father is "bringing many sons to glory." Christ is the first-begotten among many brethren, and He is not ashamed to call us poor feeble ones His brethren. It is wonderful grace in Him to call us by such an honourable name; but He uses the term not simply in condescension, but because of the believers' personal dignity as begotten of God: children of His own Father, as He said after His resurrection, "I ascend unto My Father and your Father, unto My God and your God." Therefore, let us not degrade that precious name "brethren" into a sectarian title. The Lord Jesus looks down upon every one redeemed by His blood and says, "They are My brethren; and we are to know and to own every believer as a brother or sister, because all are "*of God*."

30. "Of Him are ye in Christ Jesus." What depth of meaning is treasured in these words, "in Christ Jesus." In the Epistle to the Ephesians, you will observe how often these words occur, "in Christ," "in Christ Jesus," "in Him." It is absolute unity; it is that we are a part of Christ; the Head and the members are one. God does not

look on us apart from His Son. In His sight we are for ever identified with Christ. Therefore each believer can say, "I am crucified with Christ," "I died with Christ," "I was buried in the grave of Christ," "I am quickened in the life of Christ," "I am glorified in the glory of Christ, and will soon be with Him in that glory." "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

30. **"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."** What is He made unto us? He is raised from the dead, and seated at God's right hand. What is He to us? He is everything to us.

I. He is made of God unto us WISDOM. Christ is the wisdom of God. Read Ephesians i. 7, 8: "He has abounded to us in all wisdom and prudence." The world's wisdom has ever been vainly seeking for man blessing in the flesh, but over the wreck of human wisdom the wisdom of God shines forth in Christ Jesus.

The grand redemption-work of Christ crucified and raised from the dead is the very concentration of the wisdom of God. The salvation proclaimed through Him abounds in "wisdom and prudence," and springs from the deep counsels of God planned from eternity.

God is "the only wise God." All wisdom emanates from Him. When God planned His salvation work, He did not only gratify His love and mercy, but He did it in wisdom and prudence. He considered all the interests that were involved in taking a rebel from the pit of his own sins and setting him as a child at His own table, an accepted worshipper before His throne. All is counselled for in Christ. "In Him are hid all the treasures of wisdom and knowledge." All the wisdom that we can possibly need is in Him; and surely we may be content to have it so.

Shall the Church of God pass by the treasures that are in Christ and betake itself to human learning or tradition for wisdom? Read Colossians ii. 8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not

after Christ. For in Him dwelleth all the fulness of the Godhead bodily; and ye are complete in Him." Read also Colossians iii. 11, 16: "Christ is all, and in all." "Let the word of Christ dwell in you richly." Mark in these verses how God casts us upon Christ for wisdom, and how wisdom is to come to us through the word of Christ. Read 2 Timothy i. 7: "For God hath not given us the spirit of fear, but of power and of love, and of a sound mind"; and in connection with that look at Isaiah xi. 1-3. In these verses we have the essential characteristics of the Spirit of God, and that is the Spirit which God has given to dwell in each one of His children; not only the spirit of power and of love, but of wisdom and counsel, and of a sound mind. I know of nothing more miserable than the folly of Christians. Truly, as the Lord Jesus said, "The children of this world are wiser in their generation than the children of light." With the Spirit of Christ dwelling in us, and with access to all the treasures of wisdom and knowledge that are in Him, why then should we be fools? God meant us to be fools in the eyes of the world, but He never meant us to be a foolish people. "If any of you lack wisdom, let him ask of God." "The wisdom that cometh down from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." How beautiful is the wisdom of God! May God grant us much of this wisdom. It is not in the flesh. The carnal mind cannot acquire it; it is from above; it cometh from God, and is ever available to the prayer of faith.

II. Christ is also made of God unto us RIGHTEOUSNESS. "We are made the righteousness of God in Him." Standing before God in Christ, He sees us righteous in His own righteousness; as John Bunyan said, "My righteousness has been in heaven for 1800 years." The righteousness of God is "unto all," and it is "upon all that believe." Just as I have to get my wisdom from Christ, even so have I to get my righteousness from Christ. I am to live soberly, righteously, and godly in this present world, but I can only do so as I am abiding in Christ, for

without Him we can do nothing. Is there such a thing as an unrighteous Christian? Yes, plenty. There are many who have trusted in the Blood of Jesus, but who are not living righteously before their fellow-men. Let us ask ourselves, Are we so living before the world that no one can point their finger at us and say, "That person wronged me"? It is a poor thing for me to be preaching God's righteousness if I am not showing that righteousness practically in my life. If the testimony of the life gives the lie to the testimony of the lips, how then can the word preached be commended to the consciences of men? People will scout the doctrine of imputed righteousness, and say with a sneer, "Let us see it in your life?"

It was by faith in Jehovah of Israel that the saints of other days "subdued kingdoms and wrought righteousness." How contrary to the thoughts of man to bring together two such diverse results of faith.

Does some one say, "I would like to subdue a kingdom by faith"? Well, that is no greater a miracle than in spite of the world, the flesh, and the devil, to live righteously in this evil age. Only by faith can either the one or the other be accomplished.

III. Christ is also made unto us "SANCTIFICATION." The meaning of the word is separation unto God. All of us by nature were separated *from* God; but now in Christ not only are we made the wisdom and righteousness of God, but we are also sanctified, or set apart for God. Being sanctified to God once and for ever in Christ Jesus, it is the will of God that we live a sanctified life, a life set apart for God Himself. How am I to be enabled to do this? Only through Him who is made of God unto me sanctification. Just as I am living by faith on Him, feeding on His Word, walking in communion with Him, will I be really and practically set apart for God. In what measure am I to be set apart for God? In the same measure as Christ was. There is no limit to this. To what extent are we to live for God? Altogether for God; as it is written, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Is it hard and grievous to serve Him, or do we

account it our greatest joy and delight? We have a good God, a gracious and compassionate Father, who wants us to live in the constant enjoyment of His love. This is a sanctified life.

IV. Finally, Christ is made of God unto us REDEMPTION.

Am I foolish by nature? then Christ is WISDOM for me. Am I guilty and unjust by nature? then Christ is RIGHTEOUSNESS for me. Am I separated from God to the devil's service by nature? then Christ is SANCTIFICATION for me. Am I under the power of sin, and corruption, and death by nature? then Christ is REDEMPTION for me.

The redemption that is in Christ Jesus takes me from the power of Satan and the grave, to present me without spot before the throne of God for ever.

Oh, what consolation we have in Christ Jesus our Lord. May it be our desire henceforth that, depending upon His grace, our whole life may be one entire offering up of thanksgiving unto Him; that according as it is written, "He that glorieth, let him glory in the Lord."

THE PERSISTENCY OF SATAN.

By THOMAS BAIRD, Singapore.

THAT Satan is a very real person with a *past* history and a *present* influence no careful reader of Holy Scripture or close observer of current events will dare deny. He not only has an existence, but is a being of most wonderful ability, with which he combines almost tireless activity. He holds and exercises his present position and influence by direct concession from God, and, happily for us, he is restricted in his operations by divinely-imposed limitations.

One of the most remarkable features in the character of this extraordinary being is his indefatigable persistency. If it be permissible to adopt John Bunyan's allegorical method of speech, we might justly name Satan Mr. Take-no-Denial, when we behold with what obstinate urgency he presses his point and pursues his purpose. We have all read of the importunate widow, but we have yet much to learn concerning the importunity of Satan. Though he be successfully resisted and defeated again and again,

yet will he renew his solicitation, and like some skilful general he will re-organise his forces and re-adjust his position for the next attack.

A critical survey of Satan's tactics as revealed in Bible history and every-day life will show us plainly that he is a master of strategical ingenuity. This we shall see presently when we come to consider his malignant attack upon Job. Satan is a close observer of men and events, albeit he is not always accurate in the conclusions he arrives at. "Hast thou considered My servant Job?" says God; and Satan answers: "Doth Job fear God for nought?" To silence this subtle insinuation upon Job's integrity, God allows Satan to stretch out his hand upon Job's property and family, and the way he set about to effect it shows him to be a strategist of the first rank. He arranged that Job's calamities should come upon him with startling suddenness and overwhelming completeness. Three times we read:

"While he was yet speaking."

"While he was yet speaking."

"While he was yet speaking."

Messenger after messenger brought in the calamitous tidings in rapid succession until we are confronted with the perfection of desolation. But Satan is foiled, for Job does not curse God, but he worships Him. "In all this Job sinned not, nor charged God foolishly" (Job i. 22). But although Satan is thus utterly defeated, he was by no means dispirited. In the second chapter he renews the attack with all his indomitable persistency. In reply to God's inquiry, "Hast thou considered My servant Job?" Satan sneeringly answers: "Skin for skin, yea all that a man hath will he give for his life." In other words, Satan charges Job with being a cringing, life-loving coward. God again permits Satan to put Job to the test under well-defined limitation, and although Satan has this time a most powerful accomplice in Job's wife, yet he utterly failed to elicit that which he so confidently predicted, and for which he so strenuously and persistently laboured. "In all this Job sinned not with his lips" We read no more of Satan in the book of Job, but are we on that

account to conclude that he left Job for good? Nay, verily, for the very perverse persistency of his character would lead us to believe that he visited Job again and again. Have we any confirmatory evidence of the persistency of Satan's character in the New Testament? Verily we have. Our Lord Jesus Christ repulsed him three times, and yet, we read, Satan only *left Him for a season* (Luke iv. 13). When did he return? and under what guise did he appear? (See Matt. xvi. 23.) He crept in under the shadow of Peter, only to meet with ignominious rout. What has the Apostle Paul to say about the persistency of Satan? "Wherefore we would have come unto you, even I, Paul, once and again: but Satan hindered us" (1 Thess. ii. 18). Once and again Paul assayed to visit the Thessalonian saints, and once and again Satan hindered. Oh! my dear brethren, be persuaded, I beseech you, concerning the persistency of the devil. He is perversely, troublesomely, pertinaciously persistent. If you resist and defeat him to-day, remember you must do so again to-morrow and the next day, and so on till the last day.

But the most condemning evidence of Satan's persistency is yet to come. He is bound by a great chain and cast into the bottomless pit, but one thousand years' confinement makes no difference in his character. His prolonged incarceration effects no reformation. He is the same Satan, as perverse, as persistent, as obdurate as ever. Satan knows when he is defeated, but he takes no notice of it; yea, the mysterious success of his game lies in his imperturbable persistency. Thank God, a resisted devil is a fleeing devil, and so by persistent resistance we may keep Satan in a state of continuous flight.

AN AUTOGRAPH ALBUM.

My album is the savage breast,
Where darkness reigns and tempests wrest,
Without one ray of light.
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight.—ROBERT MOFFAT.

THE SPIRITUAL IMPORT OF THE WASHING OF THE FEET.

By GEORGE ADAM, Strauraer.

John xiii. 1-17.

Clearly a *communion* truth is implied in what the Lord said to Peter in the eighth verse: "If I wash thee not, thou hast no part *with* Me." All the twelve apostles except Judas were regenerated men. "He that is washed [bathed] needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all" (verse 10). This clearly proves that they were already saved men, therefore the feet-washing had to do with their *state*, not with their *standing* before God.

The Lord did not say to Peter, If I wash thee not thou hast no part *in* Me, but "Thou hast no part *with* Me." Being a regenerated man, Peter was sure of heaven; but without this washing of the feet he was not in a condition for fellowship with the Lord on the way to heaven. Then this washing must have a *spiritual* meaning, for the *literal* washing of the disciples' feet could not have so affected their communion with the Lord. Having made it clear that there is a spiritual sense in which this washing is essentially necessary in order to fellowship with the Lord Jesus, it surely is of vital importance to enquire what its spiritual meaning is.

Washing with water under the law appears to typify the cleansing energy of the Word under grace. Let us examine a few Scriptures on this point. "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it, having cleansed it by the laver of water with the Word" (Ephes. 5. 25, R.V.). In this passage the cleansing by the Word evidently applies to that washing which never needs to be repeated, spoken of in Titus iii. 5, as the "washing [or laver] of regeneration." But it clearly teaches the cleansing energy of the Word; and, mark well, it is His own doing. *He does it*. The believer submits to have it done, but has no hand in it.

Again, "I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He

cleanseth it, that it may bear more fruit. Already ye are clean because of the Word which I have spoken unto you" (John xv. 1-3, R.V.). Here we get both aspects of the cleansing by the Word. "Already ye are clean by the Word which I have spoken unto you." That points to something accomplished. The cleansing by the Father is evidently a continuous process, and it is quite a fair inference to conclude that it is done by the same means: that is by the effectual and Divine application of the Word to the believer's heart and ways.

Next, in Psalm cxix. 9 we read, "Where-withal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Here we get man's responsibility to use the Word. The Lord washing the disciples' feet was purely voluntary on His part, and their responsibility was to submit to have it done. The Lord did not wash Peter's feet against his will. He made him willing to sit down meekly and have it done, by telling him what the consequence would be if it were not done. That was, there would be no *communion* between him and the Lord. Peter had to *sit down* and give the Lord the *opportunity* of washing his feet. So with the use of the Word. It is the energy of the Word, when applied by the Holy Spirit, that produces the desired result, but the believer is responsible to give the Spirit opportunity to use the Word by "taking heed"—by sitting down with our Bibles and laying our hearts bare to the searching criticism of the Word of God.

This dealing with the Word is very much against the liking of *nature*. It is a sort of spiritual vivisection, and only those who have proved the blessedness of allowing the Spirit of God to use the *searchlight* of the Word in *exposing to themselves* their true spiritual state can enjoy such a use of the truth of God. Others may *suffer* it, but only a transparent believer can enjoy the bringing into the light the hidden evils of the heart. And this, not that there can be any enjoyment in seeing these evils, but because the more thoroughly we get to know self, the more precious Christ becomes to the believer's soul. The more thoroughly we learn what *we are*, the more we prize what *He is*. A believer who is

never led to cry out, "O wretched man that *I am*" (Rom. vii. 24), will never be able to say, as one can who has been led to know "the plague of his own heart," "I thank God through Jesus Christ our Lord" (Rom. vii. 25).

It is a characteristic of a truly godly Christian to be exercised in laying bare his spiritual state to the gracious ministry of our Great High Priest which is set forth in this washing of the feet of His disciples. We may well shrink from the rough way in which a fellow-disciple may often attempt to do this lowly service, but those who have experienced the gentleness and grace of our sympathising High Priest will delight in laying the heart open to His inspection.

In Psalm cxxxix. David was overwhelmed by the intimate knowledge which the Lord had of all his circumstances and experiences, but when he got a revelation of the Divine purposes of God, and of the preciousness of His thoughts, he closes his Psalm with one of the most wonderful prayers in the whole Bible. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Such will ever be the desire of the believer who truly KNOWS GOD.

For believers to have to do with the Lord Himself about their condition of soul is one of the most needful, and, in these days of hurry and religious bustle, one of the most neglected exercises. To search the Word in order to be able to help others is much; to search the Word for food to one's own soul is more; but to sit down over the Word with a desire that by it the Lord may search me, and discover to myself my true condition as He sees it, is an exercise higher still. But if we are to walk in communion with the "Holy One of God," this is an exercise we cannot do without.

"Walking with God" is a *holy path*, and only those who are enjoying and using the ministry of the Lord Jesus in keeping us clean from the defilements of the way, can be in a condition to tread therein.

Although not directly in connection with our subject, yet in the Song of Solomon ii. 3-5 there is a principle to be seen which has specially to do with this divine communion :

"I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting-house, and His banner over me was love. Stay me with flagons, comfort me with apples, for I am sick of love." Let us notice here what the Spouse says *she did*, and then what she says *He did*. "He brought me to the banqueting-house and made me sick of love"; but that was when He found His Spouse sitting under His shadow with great delight, and feeding on His fruit. The chief reason why so little is known of having Him bringing us into a full enjoyment of His love is because there is so little of this sitting down under His shadow and feeding on the clusters of His fruit as they are set forth in the Scriptures.

It is very much the same with regard to this heavenly ministry of our High Priest in keeping us in a fit condition for communion with Himself, there is so little of this sitting down over the Word in His presence, and allowing Him to use it as He only can.

THE HEAVENLY JERUSALEM.

By J. HIXON IRVING

"Ye are come unto . . . the city of the Living God, the heavenly Jerusalem" (Heb. xii. 22).

SIX times only do we find in the New Testament the term "Jerusalem" used figuratively—in Galatians iv. 25, 26; Heb. xii. 22; Rev. iii. 12; xxi. 2, 10. In the first Scripture we have an allegory—an extended parable in which the heavenly Jerusalem figures as one of its prominent features. We might briefly paraphrase the whole passage thus: Abraham had two sons, Ishmael and Isaac, the former by a bond-woman, Hagar, and the latter by a free-woman, Sarah. Ishmael was born after the flesh; but Isaac after, or according to promise. Now, these two sons are an allegory representing two covenants, the old and the new. The old was from Mount Sinai, and carries with it bondage, which is allegorically Hagar, and stands for Jerusalem on earth, which is now in bondage with her sons.

The new covenant is from Mount Sion, in heaven, and gives liberty. This is allegorically Sarah, and stands for Jerusalem, which is above, the mother city of us all, and is free.

It is the metropolis of the saints of this age—“For our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ” (Phil. iii. 20).

On earth the saints of this age have no city. “Here have we no continuing city, but we seek one to come” (Heb. xiii. 14). That pattern pilgrim Abraham in all his wanderings had this city in view, “For he looked for a city which hath foundations whose builder and maker is God” (Heb. xi. 10). His spiritual seed have during the ages been assured that God had prepared for them this city (Heb. xi. 16).

It is a city of organised life: angelical and spiritual. It is the “city of the Living God,” the home and abode of the life-giving One, and those whom He quickened in grace by His Spirit. It is “heavenly Jerusalem” in contrast to Jerusalem on earth which has for two thousand years been “trodden under foot by the Gentiles,” and shall yet be, for a while. It is “new”; old, yet ever new. Earth’s oldest and fairest cities are but “dust,” and will some day be “ashes,” but the heavenly city will ever be new. No touch of Time will ever leave trace of decay upon it. No vandal hand can displace one stone thereof. It is “holy” in its character, for nothing of sin can enter into it. Its inhabitants are for ever delivered from the presence of sin and the company of sinners. “There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Rev. xxi. 27).

This city is invisible to earth’s dwellers of to-day—it is only seen by faith; but in the time of the kingdom it will be seen over the earth. “New Jerusalem which cometh down out of heaven from my God” (Rev. iii. 12). The name of the city will be written upon the forehead of each inhabitant of the same; written in characters of holiness and glory.

When the kingdom time shall be over, and earth’s history is closed up by fire, and the present earth and heaven shall have been purified and become new, then will the “Holy City, New Jerusalem, come down

from God, out of heaven, prepared as a bride adorned for her husband” (Rev. xxi. 1, 2). It will fill the world with its glory. It is a city *in* heaven now; it will next be *over* the earth for a thousand years, and then *upon* the earth for eternity.

In the meantime the “strangers and pilgrims” on the earth have in faith and the spirit come into it, and are anticipating the time when they shall in body enter in and for ever abide there with the Builder and Ruler, the life-giving God. Let them therefore sing:

“We are citizens of heaven!
And as one who has no ear
For the turmoil of the journey
When the home he loves is near.
One whose step is onward hastening,
Where his heart went long before;
We are now in spirit dwelling,
Earth’s discord all is o’er.”

Correspondence.

CONFERENCE ADDRESSES.

To the Editor of THE WITNESS.

MY DEAR BROTHER,—Feeling assured that a considerable number of the servants of the Lord are, like myself, much exercised about the general character of the speaking at our periodic Conferences, where the children of God are gathered for fellowship and edification, I desire, with your kind permission, to express a few thoughts by way of suggestion, and shall be happy if the subject is taken up by others with prayerful and earnest unanimity, to secure a more acceptable and profitable standard of the ministry of the Word on these occasions.

A large number of the addresses that one hears must, I fear, be regarded as unsuitable, owing both to their extreme length and inappropriate character.

Dealing with the *duration* of addresses first: It is no uncommon thing for a brother to occupy three-quarters of an hour, and sometimes even an hour, in the delivery of an address, which exhausts the audience more than it does the speaker, and precludes more than a second address being given at that meeting, and even the second speaker is placed at a serious disadvantage in trying to get the interested attention of the tired audience, which he often fails to do, as the average hearer has, after all, only a limited receptive capacity!

How much better would it be if speakers at

Conferences were to limit themselves (or to be limited) to 20 or 30 minutes, the latter to be regarded as the maximum for any address, leaving sufficient time for, say, three speakers, which, in addition to the time occupied by devotional exercises and praise, will take from one and a half to two hours, a sufficient length surely for any one meeting.

The character of the addresses is an equally important matter. Many a subject that might be very profitably brought forward in a meeting convened to hear one speaker, with the audience prepared to give its undivided attention to him and his theme, may be unsuitable in a Conference. The following speaker, not having been given a good "lead," which he might develop along the same or kindred line of truth, thus confirming and developing the Word, and helping the hearers to more perfectly understand and retain it, has to take up an entirely different subject, and in proportion as he succeeds in fixing it upon the minds of his audience, effaces the impression that was made by the previous speaker.

Would it not be well if ministering brethren were to cultivate a spirit of consideration, not only for their hearers, but also for their fellow-ministers, and aim at condensing their matter, avoiding unnecessary verbiage and phraseology, and striving after *depth* rather than length, and *suggestiveness* rather than diffuseness, keeping the ideal before them, of a crisp, clearly-defined address, of moderate length, not covering too much ground, and leaving a few definite impressions upon the mind and heart of the hearer, with a quiet interval of waiting for the Holy Spirit to do His work with the "engrafted Word"?

"The words of the wise are as nails," and a nail requires a sufficient number of careful, well-directed blows in order to "fasten" it securely, but every stroke more than the requisite number only loosens it and undoes the previous work; and so with a needless prolonging of words, the sense is lost and thought dissipated.—Yours affectionately in the truth,

Dublin, June 4, 1904.

HENRY W. FIGGIS.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE BAPTISM OF THE HOLY GHOST.—Have only certain believers received the baptism of the Holy Spirit, or is this the heritage of all children of God?

CAN WE HASTEN THE LORD'S COMING?—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

SUPPORT OF AGED SAINTS.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

HOW DID CHRIST BEAR OUR SICKNESSES?

QUESTION 480.—I am exercised as to the meaning of Isaiah liii. 4, "Surely He hath borne our griefs," which in the margin of the Revised Version is rendered "sickness," and quoted in Matthew viii. 17, "Himself took our infirmities and bare our sicknesses." When did He bear our sicknesses?

Answer A.—Bodily sickness is one of the results of sickness of soul; disease was unknown till sin came into the world. Soul sickness is thus described: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it" (Isaiah i. 5, 6). This is the sickness (not sickness of the body) that the Lord bore, bearing it in His own body on the tree; and just as He could and did forgive sins before He had actually suffered for them, so He could and did heal bodily diseases before He bore the deep-root sickness on the cross, which gave cause to sicknesses of the body. Thus, in a deeper and truer sense than appears on the surface, did the Lord bear our sicknesses, and so thoroughly that He can eventually change these bodies of humiliation into the likeness of His own glorious body.

Editor's Note.—The foregoing reply is no doubt true, but it does not seem to embrace the full meaning of the words in Matthew viii. 17, where the passage in Isaiah is quoted and applied to demoniac possession and to bodily sickness of all kinds. The same word for "bear" is found in Galatians vi. 2, "Bear ye one another's burdens," and in Romans xv. 1, "We then that are strong ought to bear the infirmities of the weak." The thought is evidently entering into them sympathetically, whether to the extent of relieving them or not. When the Lord Jesus was upon earth His deep sympathy was seen in the tears He wept at the grave of Lazarus, and in the sigh or groan He uttered even while He was opening the ears and unloosing the tongue of the deaf mute (Mark vii. 34).

The same loving sympathy is assuredly still extended by Him to all His own who are sick, and suffering, and sorrowing. He is "touched with a feeling of our infirmities." He may see fit in His wisdom to grant relief and healing,

or for purposes of unerring faithfulness He may not, as in the case of Paul, but may permit the affliction to remain even until death. In resurrection His ways will be fully justified, and the love of His heart will be gratified when every tear will be wiped away, and there shall be no more pain or sickness or sorrow. Meantime, the theory that He so bare our sicknesses as to render us absolutely free from sickness, except as the direct judgment upon sin or the fruit of our own unbelief, has no foundation either in Scripture or in experience.

The miraculous cures wrought by the Lord were "signs" of His being the Messiah, the "sent One" of God. They were also specimens of "the powers of the age to come," to which age such marvellous operations of His grace will be proper. "The inhabitant shall not say I am sick: the people shall be forgiven their iniquity" (Isaiah xxxiii. 24). Freedom from sickness, pain, and sorrow is by no means the portion of the "forgiven" people of this present age.

APPOINTMENT OF ELDERS.

QUESTION 481.—Is it scriptural to appoint overseers in a gathering? If so, by whom are they to be appointed, and what are the necessary qualifications?

Answer A.—The first point to be noted is that the word *presbuterion*, translated elders (Acts xx. 17; 1 Tim. v. 17) and presbytery (1 Tim. iv. 14) is also found in the Septuagint, and denotes those who assisted Moses (Ex. xviii. 25). From this passage it would seem that the people had no voice in the matter; but this was not so (see Deut. i. 13). The people chose the men; Moses ratified the choice (cf. Acts vi. 3-6). The Greek word translated "ordain" in Acts xiv. 23 is found in but one other passage, viz., 2 Cor. viii. 19). Here the word unquestionably means a choice—an election. Why deny it this meaning in Acts xiv. 23? See Newberry's marginal note on each verse. Rotherham translates the passage in Acts xiv. 23: "Moreover appointing (by vote) for them in each assembly elders." Jamieson and Faussett's Commentary says: "*Lit.* 'chosen by show of hands' . . . there is no evidence in the New Testament that the word had then lost its proper meaning . . . there is indisputable evidence that the concurrence of the people was required in all elections to sacred office in the earliest stages of the Church." Liddell and Scott define the word: to stretch out the hand, especially to give one's vote in the Athenian *ἐκκλησία*: to vote for, elect. J. P. L.

Answer B.—In order to aid us to understand this question aright, the following Scriptures may be considered:

1. As to the existence of elders in the Church from the first—

Acts xi. 30.	1 Timothy v. 17, 19.
„ xiv. 23.	Titus i. 5.
„ xv. 4, 6, 23.	1 Peter v. 1.
„ xvi. 4.	Philippians i. 1.
„ xx. 17.	1 Timothy iv. 14.

2. As to the qualifications for such position—
1 Timothy iii. 1-7. Titus i. 5-9. 1 Peter v. 1-4.
—Divine photographs of true elders.

3. As to how such were "ordained" or appointed—Titus i. 5. Acts xiv. 23. 1 Tim. iii. 1-7.

4. It may be known to most readers that the terms "elders" and "bishops" or "overseers" are virtually interchangeable, the former referring to age and experience, the latter to sphere and scope of service.

5. In view of the above Scriptures, the following point is raised—Did the Apostles or their delegates (*e.g.*, Timothy and Titus) personally choose and appoint or ordain elders, or merely point out by God's direction the character of those whom the Holy Ghost had selected, leaving the churches to acknowledge—not to select or appoint?

6. Read 1 Thessalonians v. 12, 13; Hebrews xiii. 7, 17, 24.

7. It is therefore submitted that, according to Acts xx. 28, the Holy Ghost did alone make or prepare elders and gave to the Church guidance as to how they were to be known and recognised as such.

A. O. M.

Editor's Note.—It is clear that apostles and apostolic delegates ordained elders in all the churches. The Church had not then the instructions that we now possess in the Epistles to Timothy and Titus as to the kind of persons fitted to take the oversight. Hence the necessity that such should be pointed out and set to the work by apostolic discernment and authority. The recognition of their pastoral service by the saints was thus secured.

That the original meaning of the word used in Acts xiv. 23 is choice by holding up the hands is not disputed. But who were they that chose? It is, "When they (Saul and Barnabas) had ordained them elders." Whatever signification is attached to the word, it was Paul and Barnabas, and not the Church, who did it. The meaning, as some would have it, would be expressed in this way: "When they, Paul and Barnabas, had appointed as elders those whom the Church chose by holding up hands." But that is quite different from what is written. Ordination is one thing; recognition is another. Sons *recognise* the authority of their father; they do not appoint him. The saints ought to recognise practically those who are fitted for and who do the work of overseers or pastors. See 1 Thess. v. 12, 13; Heb. xiii. 17; 1 Cor. xvi. 15, 16.

THE SECRET HISTORY OF THE
OXFORD MOVEMENT.*

By WALTER WALSH.

A Review by ALEX. MARSHALL.

MR. WALSH'S book is a startling exposure of the inner workings of the Ritualistic party in the Church of England. Their object is to turn the Anglican Church to the "faith, follies, and falsehoods" of the Church of Rome. Mr. Walsh allows those secret plotters to tell their own story in their own words. We are not surprised that the book has had an enormous circulation. The volume contains sorrowful disclosures, showing the depths of wickedness that can be reached under the guise of faithfulness to the Church.

The late Cardinal Newman, for years a Church of England clergyman, states in his *Apologia* that he always considered July 14, 1833, as the commencement of the Tractarian movement. Three months later he published a book in which "secret teaching" was applauded. He contended for what is termed the "economical mode of teaching," and quotes the advice of Clement of Alexandria as to the rules which should guide Christians in speaking and writing "economically." "He both thinks and speaks the truth," says Clement, "except when careful treatment is necessary, and then, as a physician, for the good of his patients he will LIE, or rather utter a LIE, as the Sophists say. . . . Nothing, however, but his neighbours' good will lead him to do this. He gives himself up for the Church."

At first the Tractarians preached Church of England doctrines from the pulpit, "while secretly to those only who could be trusted they taught those Romish doctrines and practices which they dare not then expose to the light of publicity."

Professor Mozley, in writing to his sister on 3rd September, 1833, said he was sending with the letter "a considerable number of tracts, the first production of the Society established for the dissemination of High Church principles," and added the caution, "but for the present you must remember all these details I have been going through

are secret." The object of the movement is here clearly revealed. Rev. Hurrell Froude wrote thus to a friend: "Since I have been at home I have been doing what I can to *proselytise in an underhand way.*" Newman, in order to clear himself from the suspicion of being a Romanist in disguise, wrote articles against Popery, and spoke of the Church of Rome as "blasphemous," "unscriptural," and "monstrous." Dr. Pusey considered that he was justified in throwing dust in the eyes of Evangelicals. On this subject he wrote to a friend and spoke of setting Catholic views against Roman Catholicism, and so *disposing of ultra-Protestantism by a side wind, and teaching people Catholicism without their suspecting*, while they are only bent on demolishing Romanism." "I suspect," he adds, "we might thus have people with us instead of against us, and that *they might find themselves Catholics before they were aware.*" This, surely, is Jesuitry pure and simple.

Rev. William George Ward, Newman's successor as leader of the Tractarians, was even more Jesuitical. His son informs us that "he had long held that the Roman Church was the one and the true Church. He had gradually come to believe that the English Church was not strictly a part of the Church at all. He had felt bound to retain his external communion with her members because he believed he was bringing many of them towards Rome." In discussing the doctrine of equivocation, he declared: "When duties conflict, another duty may be more imperative than the duty of truthfulness." "He expressed it thus," says his son: "Make yourself clear that you are *justified in deception, and then LIE LIKE A TROOPER.*" Rev. F. W. Faber assured a correspondent that his "whole life, God willing, shall be *one crusade against the detestable and diabolical heresy of Protestantism.*" Newman in his *Apologia*, when writing of equivocation, says: "Supposing I was driven into a corner, I think I should have a right to say an untruth."

Cardinal Manning's biographer admits that when he was Archdeacon in the Reformed Church of England he "spoke concurrently for years with a *double voice.*" What could

* To be had at *Witness Office*. Popular Edition, 1/6.

one expect from "laymen" when their "clergy" show them such an example? Monasteries and sisterhoods were established, the sacrifice of the mass was said, prayers for the dead made, and priestly absolution taught and practised. In fact, nearly all the distinctive Romish doctrines and practices were introduced by the Tractarians into the Church of England.

The Rev. Dr. Littledale, in a lecture on "Secession to Rome" delivered at Ipswich and Norwich, said: "They go (over to Rome) to get something which they cannot get, do not get, or what often comes to the same thing, think they cannot get in the English Church . . . *The real cure is to give them here what they are going to look for*; and if they get all they want from us, you may be sure few of them will take the trouble to go further. Now, this is what the Tractarians, as they are called, are trying to do, and it is for this they are so heartily abused every day of their lives by persons who do not understand what they want." This is certainly plain speaking.

What would be done by our army authorities to officers who in time of war were scheming to go over to the enemy and make rebels of the soldiers under their charge? What can honourable men think of those who do such things? What must we think of clergymen who have signed *Articles* which declare that many Romish doctrines are deceits and blasphemous fables, and secretly preach them? Such conduct is intolerable, and if they were straightforward and honest men they would leave the Anglican Church and join the Church of Rome. And what is to be said of the Bishops who allow clergymen to go on spreading Romish doctrines in their dioceses?

WHAT ROME THINKS OF RITUALISTS.

The Church of Rome hails with delight the efforts of the Ritualists to Romanise the Anglican Church. Father Whelan, while preaching at St. Wilfred's, York, said: "Ritualism is one of our consolations, for I think it to be the *preparatory school* for the training of English Catholics." A Roman Catholic priest residing in Manchester wrote in the *Irish Ecclesiastical Record*, the official

organ of the R.C. priesthood in Ireland, as follows: "There are two forces at work regarding the Catholicisation of the country. . . . One is inside the Church and the other is outside of it—one Catholic, the other Protestant, though Catholicising. The Ritualists, and the Ritualists alone, are doing all that is being done among Protestants At this hour 5000 Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith (not indeed as faith) to Catholicising congregations *much more effectively, with less suspicion, and with more acceptance, than we can ever hope to do*. We could desire no better preparation for joining the Catholic Church than the Ritualistic Preparatory School; and the fact that from them we have received the majority of our converts strengthens us in our view of it."

RESULT OF THE SECRET TEACHING.

One of the results of the secret teaching is that numbers of clergymen and laymen have seceded to Rome. Amongst such was Rev. W. G. Ward, who uttered the famous saying: "Make yourself clear that you are *justified in deception, and THEN LIE LIKE A TROOPER*." Also Faber, Hurrell Froude, Newman, and Manning, the last two becoming Cardinals. Pusey, seemingly, retained his connection with the Church of England till the last. Possibly he may have been "secretly" received into the Papal communion on his deathbed! Pusey is blamed with reviving *auricular confession* in the Church of England. He had a "sisterhood" or convent in open defiance of his Bishop—the Bishop of Oxford. He wore a hair shirt, and advised confessors to order "sisters of mercy" to use the "discipline"—a sort of cat-o'-nine tails—on their bare bodies for a quarter of an hour a-day! We need not be surprised that his Father Confessor, Rev. John Keble, acknowledged that "a larger number possibly have seceded to Rome from under his (Pusey's) teaching than from any other individual among us."

FORMATION OF SECRET SOCIETIES.

Mr. Walsh's account of the numberless secret societies that honeycomb the Anglican Church will surely open the eyes of many.

He tells us that "at present the Church of England is literally honeycombed with secret societies, all working in the interests of the scheme for the corporate re-union of the Church of England with the Church of Rome." "These secret plotters," he adds, "are the real wire-pullers of the Ritualistic movement. After Tractarianism became known as Puseyism, and developed into what is now termed Ritualism, it was felt that they should combine together into secret societies, the more effectually to carry out their objects. The Tractarians prepared the ground, the Puseyites planted, the Ritualists watered, and the Pope has reaped the harvest."

RITUALISTIC LEADERS OPPOSED TO INDIVIDUAL SECESSION.

The leaders of the Ritualistic party have always been opposed to individual secession—"not so much as it was a thing evil in itself, but because its tendency was to prevent the realisation of their larger schemes." A Ritualistic quarterly published in 1867 takes the ground that instead of seceding to Rome "it would be much better to remain where we are; for what would become of the Church of England if we (Ritualists) were to leave the Church? She would be simply lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised."

Such, then, is the "hole-and-corner" policy of the Ritualists in the Church of England. It is told of Thomas Carlyle that, one day, seeing Dean Stanley (a "Broad Churchman") walking in front of him, he remarked to a friend, "There goes Dean Stanley boring holes in the Church of England." The Ritualists are certainly "boring holes" in the Anglican ship. They are doubtless hopeful that all on board—with the exception of a few Evangelicals—will demand that the vessel be beached on the Roman shores.

In a volume with an Introduction by Dr. Pusey one of the writers frankly declares that "the first great hindrance that is before us arises FROM THE PROTESTANTISM OF ENGLAND. Till this is removed the re-union of our Church with either the Greek or the

Latin Churches is absolutely hopeless." Rev. W. G. Ward thinks that time will assuredly put things right. In an anonymous letter (the author's name leaked out) which appeared in the Roman Catholic *Univers* of Paris Mr. Ward says: "Let us, then, remain quiet for some years, till by God's blessing the ears of Englishmen are become accustomed to hear the name of Rome with reverence. At the end of this term you will soon see the fruits of our patience." (To be continued.)

THE CHURCH OF THE FIRST-BORN ONES.

By J. HIXON IRVING.

"Ye are come unto the Church of the first-born who are written in heaven." "And unto a called-out assembly of first-born ones enrolled in [the] heavens."—*Special Version.*

THE word "Church" occurs but twice in this Epistle (chapter ii. 12 and here). In both instances it is the Church as seen in heaven and not on the earth—in heaven with its Founder and Head. The term "Church" means that *which is called out*. God has called His people out of spiritual and moral darkness into His own holy light. He has raised them out of the depths of death and brought them into the source and centre of life in His Son. He has formed them into a living unity which He has designated by His own Name, "the Church of God." It is alone composed of an "election of grace" in this age, and is entirely separated from the saints of ages past. Therefore such terms as "the Patriarchal Church" and "Jewish Church," though in use, are misleading, for no "Church" existed in those times. There is but one "Church of God," and never will there be another. "The Church which is His Body—the fulness of Him that filleth all in all"—is the same as the Church of God, only looked at from a different viewpoint. It is the Church as composed of various members brought together and formed into one body by the Spirit—a body of which Christ is Head and Lord. For "He is the Head of the Body, the Church." "The Church of the First-born" is the

same Church, but not as seen on the earth like the Church of God—the Body of Christ—but in heaven in its completed character. It is true that a part only of the Church is actually in heaven at this moment, and is there in a disembodied state; while the remainder of it is on earth in a body condition, acquainted with temptation, sorrow, and suffering. Doubtless there are others yet to be added to the Body of Christ before it is completed and glorified. Yet those, together with these now in the Body, are seen as in the heavens as at this moment—seen there not actually but prospectively, beheld not really but ideally. Angels are actually there, for heaven is their native place and home; but the Church as a completed and perfected whole is only ideally there.

We need not be surprised that in this great Scripture the actual and ideal meet and mingle, for we see the same thing in Revelation iv., v., and vii. Just as in various portions of Holy Scripture we find literal and figurative language joined together, as in the words of the Baptist concerning Christ—"He shall baptise you with the Holy Ghost and with fire"; and in the words of our Lord to the Jewish ruler: "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God"—so we see in this portion of Hebrews the meeting of actual and the prospective.

Christ is not only the only begotten of the Father as to His eternal generation, but He is the "first begotten from among the dead" (Col. i. 18; Rev. i. 5). By the power of the Father was He raised from among the dead to be the head of "many brethren"; and close indeed is the bond between Him and them, so close that they are *one*. "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto My brethren, in the midst of the Church will I sing praise unto thee" (Heb. ii. 11, 12).

The word translated by "first-born" is a plural one, and therefore means the first-born ones. It includes all who have in this age been "begotten again to a lively hope by the resurrection of Jesus Christ from among the

dead" (1 Pet. i. 3). It encircles all believers from the day when the Spirit descended until the "Day of Christ." It also implies that there are others yet to be born on the same principle after the Church has been completed and removed to heaven. Christ is the "first-born among many brethren," so the Church is a "kind of firstfruits of His creatures" (Jas. i. 18).

The term "written" means *registered*, from a word which signifies to write off, to enrol, to register, and is met with some six times in the New Testament.

There are various books mentioned in the Scriptures of which God Himself is the keeper. There is the book of *natural life* (Exod. xxxii. 32, 33; Psa. lxxix. 28; Psa. cxxxix. 16), in which all who have lived, are living, and shall yet live are written. Another book is the book of *kingdom life* (Isa. iv. 3; Dan. xii. 1; Mal. iii. 16), a remnant of Israel in the latter days. A third is the book of *spiritual life* (Phil. iv. 3; Rev. iii. 5), in which the service and works of the saved are recorded. Then there is the book of *eternal life* (Luke x. 20; Heb. xii. 23; Rev. xiii. 8; xx. 15; xxi. 27), called the "Lamb's Book of Life," in which the redeemed of all the ages are registered. From this scroll there is no "blotting out." It is in this book the Church of the first-born ones is registered, but not the Church alone; for all the ransomed of the ages are therein, not one being absent. Well might the Lord say to the seventy on their return from their successful service, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." And this joy belongs by grace to every saved soul, and none such need ask of his fellow such a question as this:

"Is my name written there,
In its page white and fair?
In the book of the kingdom,
Is my name written there?"

Men cannot answer one for another in this matter. A transformed experience, the Word of God and the Holy Spirit, form a threefold witness to the mind of the saved that the name is "written in the Book of Life" (Phil. iv. 3).

THE SEVEN CRIES FROM THE CROSS—CRY VII.

THE HEART'S TRUE HAVEN—

Concluded.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "After Death," &c.

SIN results in disharmony. It puts us out of harmony with ourselves, with each other, with God. Hence the word "atonement," to describe that of which this last act of Christ on the cross was the crown and consummation. "One" formerly used to be pronounced "own," hence "atonement" is simply "at-one-ment," with the word so important in its construction pronounced according to the old style. That is to say, "atonement" is that which makes those previously antagonists at one.

It perhaps is well here to say that the theories which have been constructed to explain the facts of the Atonement are three.

1. The *sacrificial*: which declares Christ's death on the cross to be a sacrifice for man's sins.
2. The *remedial*: which declares that Christ's incarnation was the way in which God entered into the human race so that by His life and death sin might be eliminated and humanity made one with Himself.
3. The *Socinian*, or *moral influence*: that Christ's mission was to lead men by His example to live better lives, and thus be made one with God.

It is well to know this, as there has sprung into prominence lately a rejuvenated school of preachers who rejoice in the name of "Humanists." In flowery and eloquent periods they seek to abolish the offence of the Cross and lay the stress of the Atonement on the Incarnation. The logical outcome of this theory (No. 2) is *Universalism*, of which doctrine R. J. Campbell has become the best-known advocate in these days.

Beware of this Humanism, then, that comes to you in delicate clothing, and in silky accents assures you that the "Gospel in Blood" is old-fashioned and incompatible with the advance of humanity. I say it is a rejuvenated school, for its doctrine is as old as Paul's day, for he had to write:

"Christ sent me . . . to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that are perishing, foolishness; but unto us who are being saved, it is the power of God . . . God hath chosen the foolish things of the world to confound the wise." (Read 1 Cor. i)

They talk of the inhumanity of the Cross, but 'twere better to talk of man's inhumanity to man than of God's injustice to His Son a thousand thousand times over. Christ bore our sins on the tree in His own body, and endured the curse of the law and quenched the wrath of God, or how explain the meaning of the cross, the darkness and the death? Spotless, sinless, perfect, His very body only a "likeness to flesh of sin" with no inherited taint, no secret germ of mortality, of corruption, yet He died the death of the cross, and His holy spirit was crushed beneath the agony of the forsaking. Explain it, or the mind drifts from its moorings out on the shoreless sea of doubt, over which broods for ever the darkness of despair. Blessed be God, the explanation is so simple that a child who scarce can tell his letters may understand. 2 Cor. v. 21: "He (God) hath made Him (Christ), who knew no sin, sin for us, that we might be made the righteousness of God in Him."

There is the affecting tale told of the captain of a small sailing vessel who was taken very ill. They were far from land, and the vessel carried no doctor. The captain, realising that death was approaching, became troubled in soul and very anxious. He sent for his mate, but the difficulty was beyond the mate's power to solve; he could only mutter a vague hope that "'E worn't as bad as 'e thought." The captain then ordered him to send down the bos'n, but he was still more inarticulate when confronted with the question, How to prepare for dying? He was sent on deck, where he gave it as his opinion that the "ole man" was "goin' off 'is 'ead," and the crew were sent down one by one with the same result, until in despair the captain summoned the poor cabin-boy. Johnny gave it as his opinion that if his old mother were there there wouldn't be any difficulty, so in agony the captain asked him what did he think his mother would do.

Johnny replied that the very first thing his mother would do would be to ask for a Bible. When directed by the captain, who began to see a ray of hope, Johnny found a Bible; he said that the next thing she would do would be to turn to the fifty-third of Isaiah, and this the dying man begged him to do without delay. When after some difficulty he had found it, his face brightened and he said, "Cap'n, me mother always taught me to read a bit ov it in dis way: "He was wounded for Johnny's transgressions, He was bruised for Johnny's iniquities, the chastisement of Johnny's peace was upon Him, and with His stripes Johnny is healed." The poor face on the pillow was turned questioningly towards the reader, and the fast darkening lips framed the question, "Who is He, Johnny?" "Jesus, cap'n," said the boy. Still the same longing look till the boy humbly suggested with an inward tremor, for a captain is a great man in the eyes of his cabin boy, "Suppose, cap'n, you read it with Jesus' name and—with yours." So they began, the man's deep voice, upon which the hush of death was fast falling, following the lad's clear treble, "Jesus was wounded for Cap'n Smith's transgressions . . ." The ship rose and fell rhythmically to the slow swell, the timbers creaked and the bulkheads groaned, still the deep voice, growing more indistinct now, toiled after the treble until silence fell. Then, whilst an ineffable look of supreme content crept over the storm-battered face and a light into the upturned, fast-glazing eyes, his lips were seen to move, "Jesus . . . with Jesus' stripes I am healed."

It is remarkable how the anguish-tossed soul intuitively, as it were, grasps the simple doctrine of a substitutionary atonement. I remember a man in the West of London, a great traveller and well known in Society. He lay dying slowly of an incurable and horrible disease. He sent one of his friends to me who seemed somewhat ashamed of his errand. He said that his friend wanted to see me unprofessionally; that he had become afraid to die; that he couldn't understand what the clergymen said, and that he thought perhaps I might put something in a simple way which would, in his own words, "pre-

vent me funk'ing it at the last." I went, and to my utter astonishment found that such words as "sin," "atonement," were to him an unknown tongue. He had heard long ago the "padres" (clergymen) speak of Jesus, but he complained rather querulously that if I could only use words like these I was of no more use to him than the clergymen. "They spoke to me in Latin, but I hoped you would speak to me in English." I read a few verses of Scripture, prayed very simply with him, and left him some little books, begging him to read them, and promised that the next time I came I would not use strange words. Asking the Lord to give me wisdom, I read to him on the next occasion about the death of our Lord. This interested him, and he wished to know why He died. So gradually *he came to understand what all the strange words meant*, but there was one word he never tired of uttering: It was "Jesus." He lingered on a long time, and strong opiates had to be given to lessen his agony, so he never became very learned in the Scriptures, but his simple trust in the Lord Jesus was wonderful. He used to get his old friends to come to see him, for he had been rather a popular man, I heard of this, and one day I asked him what he said to them, for he used to ask to be left alone with them, "Oh," said he, with a smile, "I tell them about Jesus." I asked him what he told them. To this, with a delighted little laugh, he replied, "Well, you know, doctor, I can't tell them all you could, but perhaps they mightn't have much patience with you, for you know you're fond of long words, but I do tell," and here his poor, worn face lit up like an angel's. "I do tell them about Jesus, how he died on the cross for me, and took my punishment in my place for love of me; and they understand, oh, yes, they understand!" And he died as he lived, with the Name of Jesus on his lips.

Our Saviour closed His life on a high note. I would close these poor words of mine on the highest note that can be sounded in heaven and re-echoed by earth—the Name of Jesus. One of our own poets has thus rendered the dying words of Anastasia, an early Christian martyr:

"Oh, my God
I thank Thee for the inestimable gift
Of Thy Son, Jesus Christ, that Miracle
Of counsel and design as well as love.
The only argument that could explain,
Resolve, and vindicate Thy ways to men,
And reconcile the hearts of men to Thee.
Christ is the Causeway which unflung to earth
Had left the gulf impassable betwixt
Creator and created Thus I die
A meek believer in the Name of Jesus.
Through Him I feel no terror for my sins.
Vast as they are, they harass me no more.
Their price is paid in full, and I may call
God, whom I've outraged, my Saviour, my
Friend."

Thus may we, both writer and readers,
find through simple faith in our adorable
Lord and mighty Saviour, Jesus Christ, Son
of man, Son of God, God the Son, that the
haven of our hearts is the bosom of our God!

THE DARK SAYINGS OF SCRIPTURE.

By THOMAS ROBINSON, BARROW.

"It is the glory of God to conceal a thing: but
the honour of kings is to search out a matter"
(Proverbs xxv. 2).

THE object of the Book of Proverbs we
are told is "to give subtilty to the
simple," so that we might "understand a
proverb and the interpretation: the words of
the wise and their dark sayings" (Prov. i.
4, 6). It cannot be denied that much of the
teaching of God's Word is obscure, and its
full import is not at first sight apparent.
Type, parable, prophecy, symbol, and sign
enter largely into the substance of all Scrip-
ture. Hence it is written: "I will open my
mouth in a parable, I will utter dark sayings
of old" (Psalm lxxviii. 2). "Therefore
speak I unto them in parables: because
they seeing, see not; and hearing, they hear
not, neither do they understand" (Matt.
xiii. 13). Even the historical and biographical
portions of Scripture are typical and allegori-
cal (see 1 Cor. x. 11; Gal. iv. 24).

Thank God, the moral precepts and those
truths that are vital to salvation are plainly
and repeatedly stated, and shine forth like
guiding stars in the great and mysterious
firmament of the Divine revelation. For as
"the heavens declare the glory of God, and
the firmament showeth His handiwork," so
do the Scriptures of truth, only in sevenfold

splendour. "In them hath He set a taber-
nacle for the Sun," even the "Sun of
Righteousness." As to the way of life and
holiness, a "wayfaring man though a fool"
need "not err therein." o3882

The Land of Promise into which God led
Israel was a "land of brooks of water, of foun-
tains and depths that spring out of valleys and
hills," a "land flowing with milk and honey."
There were good things in profusion
scattered over the surface of that land—
free to all and easy of appropriation; theirs
for the taking. But it is added, "Out of
whose hills thou mayest dig brass" (Deut. viii.)
—treasures hidden deep in the bowels of the
earth, which could only be acquired by
digging; rubies, diamonds, and pearls are
not found lying on the surface.

Now, this brings us to the question why
God has thus concealed beneath the surface
and letter of His Word so much precious truth.

(1) One reason doubtless is that we might
diligently search and prayerfully inquire. It
is always true that "the hand of the
diligent maketh rich" (Prov. x. 4); "The
soul of the diligent shall be made fat"
(Prov. xiii. 4). We are to lift up our voice
for wisdom, and search for it as for hid
treasure (Proverbs ii. 1-5). "The Spirit
searcheth all things, yea, the deep things
of God"; but *we* must search too, Berean-
like, who "searched the Scriptures daily"
(Acts xvii. 11). The "gold" of this land is
"good," and well worth diligent research.

(2) Moreover, we value what has cost us
much, and do not readily forget what has
been learned by inquiring in "His temple."
If our knowledge is obtained cheaply, second-
hand, we are not likely to turn it to any
practical use, and being mere head-knowl-
edge, it is soon crowded out by other things
and lost quickly, because it was obtained
quickly. "The substance of a diligent man
is *precious*" (Prov. xii. 27).

(3) Further, to find so many deep and
unfathomable mines of wealth in God's
Word, makes us *wonder* and say with the
Psalmist, "Thy testimonies are wonderful."
And as one has said, "Our *wonder* is nothing
less than *worship*." For to admire a man's
words is to admire the man. Hence we
read: "I will praise Thee, even Thy truth,

O my God" (Psalm lxxi. 22). Thus our love for God's Word grows, and our diligence increases. A servant of Christ who was staying at the house of a friend was asked one day where he was reading. "In Romans v." was his reply. A few days afterwards his host asked him again where he was reading. "In Romans v." he again replied. "Oh! have you got no further yet?" he was asked. "No," he answered; "I am sinking a mine." The contents of all other books may be grasped, after, at most, a few times' reading, but this book is like its Author, infinite in wisdom and wealth. Its harmonies are innumerable, perfect and full. It is a perennial fountain of life. Those who have studied it most prayerfully and perseveringly, love it best, and find it is a great deep that knows no sounding, and can exclaim, "Thy Word is true from the beginning!"

(4) Another reason why God has been pleased to put things in His Word that are "hard to be understood" (2 Peter iii. 16) is, that we might be humble before Him and forbearing one with another. Some of us may well bear with those who do not see eye to eye with us, for we ourselves have to confess with sorrow and shame that we once thought some things were according to the mind of God, which we have since learned were contrary to it; things that in themselves were not of fundamental importance, even had they been true, but which we in our blind zeal contended for as though they were the truth of God. "Love beareth all things"; "Knowledge puffeth up; love buildeth up." "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. viii. 1, 2). The most deeply taught, only "know in part." "For now we see through a glass, darkly."

The best rule for the interpretation of Scripture is that given in 2 Peter i. 20: "Knowing this first, that no prophecy of the Scripture is of any private interpretation." Then the Apostle goes on to show that as it did not come at the first by the "will of man," but by the Holy Spirit, through "holy men," so we cannot interpret any part of it privately, *i.e.*, I judge, apart from the rest of the Scripture, "wresting" it to suit our own

opinion (2 Peter iii. 16). As the late R. C. Chapman has tersely said to this effect: "Every truth will stand the test of *all* Scripture, but every error can be supported by single texts of Scripture." "God is His own Interpreter." The signification of signs and symbols must always be found in the Scriptures themselves, as *e.g.*, the sun, the moon, stars, oil, gold, silver, &c., all of which are easy to understand. It is a rule adopted by all godly students of the Word, always to accept the literal sense, unless the context and general teaching of Scripture requires a figurative application of the passage. One has said: "In the Old Testament the New is concealed; in the New Testament the Old is revealed." Hebrews, *e.g.*, is in Leviticus; Revelation in Daniel and Ezekiel. The Old and the New Testaments fit each other like the two hands clasped.

Above all, we need to cultivate a dependent, prayerful spirit. Our Lord can still say: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. xi. 25). It is still true, "The meek will He guide in judgment; the meek will He teach His way" (Psalm xxv. 9).

Without the anointing of the eyes of the heart by the Holy Spirit, we shall "see nothing," for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). The "holy anointing oil" was not to be "poured upon man's flesh." As the "Holy Spirit" moved "holy men" of old to write the Holy Scriptures, so He can only teach holy men the meaning of those Scriptures. Therefore, we need to pray:

"Order my footsteps in Thy Word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear."

"Lord, open Thou my eyes that I may behold wondrous things out of Thy law"; and the Lord will do for us as He did for His disciples: "Then opened He their eyes, that they might understand the Scriptures" (Luke xxiv. 45).



REVISED NOTES ON FIRST CORINTHIANS.

*THE WISDOM OF GOD AND THE
WISDOM OF THE WORLD.*

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

Chapter II.

"HOWBEIT we speak wisdom among them that are perfect ; yet not the wisdom of this world, nor of the princes of this world, that come to nought."—
1 Cor. ii. 6.

Paul was a man of education, such as became a Roman citizen. He was brought up at the feet of Gamaliel ; and, as may be inferred from his address on Mars Hill, he was acquainted with Grecian literature. But when he came to Corinth—the headquarters of man's learning and refinement—he laid aside as useless, and worse than useless, all the wisdom and oratory that as a man in the flesh he had acquired and gloried in. He determined not to know anything among them save **"Jesus Christ, and Him crucified"** (verse 2). Man's wisdom and elocution, which he calls "excellency of words," could not help ; they could only tend to obscure "the testimony of God," therefore his determination to confine himself to that which is embraced in this epitome of the Gospel, **"Jesus Christ, and Him crucified."** Had you been one who listened to his preaching you would have come to the conclusion that Paul knew very little upon any other subject. That was the unvarying burden of his testimony : a Christ at God's right hand, who was crucified on Calvary. The world, with all its wisdom and religiousness, with all its guilt and folly, had been crucified to him and he to it, and so he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. vi. 14).

Nowadays, knowledge, learning, eloquence are sought after ; and that is popular preaching which pleases the ear by a display of mental culture, but leaves the conscience untouched. The world says "knowledge is

power," and there may be some truth in that, but the knowledge we want in declaring the truth of God is the knowledge of the crucified One, and the power we want is power with God. Then God will use us in His service, not merely in the conversion of sinners, but also in gathering the saved around the Lord Jesus as their centre. Paul wrought with God, and according to the mind of God, and therefore he was mightily used.

We read in Acts vii. 22 that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." He went forth in His own strength to deliver his brethren, expecting they would understand that he was chosen of God to be their deliverer, but he met with nothing but disappointment. In the work of God the wisdom of Egypt could not help him ; mighty words and deeds were of no avail. He had to be taken by God to the desert, there—during forty years of divine discipline—to unlearn all he had learned, to find that he was only a poor, weak stammerer ; and thus trained in the school of God, he is sent forth in the power of God to deliver Israel.

Our lack of human wisdom and learning has never hindered us in the work of God ; not that we would undervalue learning in its own proper sphere, as, for instance, in the translation of the Scriptures into our own or hundreds of other languages, but God can use our weakness and our foolishness to confound the might and wisdom of this world. Witness the case of the man born blind in John ix. See him surrounded by enraged and wily adversaries, endeavouring to turn him against the One who had opened his eyes. But ignorant and feeble though he was, and contemptible in their eyes, yet was he more than a match for them all. He stuck to what he knew : "Whereas I was born blind, now I see." And how often still has the testimony of a feeble, ignorant, inexperienced convert been used of God when he testified only that which he knew ! "One thing I know, Jesus has saved me. He loved me. He died for me. He lives to save me to the uttermost. I know my sins are all forgiven. I know, on the authority of the Word of God, that I have everlasting life." To go forth in the power of

the Holy Ghost with a testimony like that is better than all the excellency of speech or wisdom of words that the schools of human learning can impart.

3. **“And I was with you in weakness, and in fear, and in much trembling.”** What a picture this is of the man who is so often styled the great Apostle of the Gentiles! Many a time he was “cast down” and “perplexed”; enduring the sharpness of the thorn in his flesh, and so beset with the enemy around that, doubtless, he once would have departed from Corinth in despair, had not the Lord specially revealed Himself to him in a vision, saying, “Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city?” When he was weak, then was he strong; strong in the Lord and in the power of His might, although in himself like a reed trembling in the wind. But why did the Apostle tremble? Was it not that, conscious of the solemn responsibility laid upon him, he trembled lest by any means “the testimony of God” should be marred.

God appointed of old that His altar should not be made of hewn stones. No tool of man was to be lifted up upon it; no grove was to be planted near it; no tree was to cast its shadow over it; nothing was permitted to intrude that would attract the eye, and draw it away from the bleeding sacrifice thereon. The Apostle understood the meaning of all this. He knew the simplicity which is in Christ. When he gathered the converts together unto Him he appointed no ornate ritual, no incense and vestments. His preaching was adorned by no learning or oratory; all was in keeping with the testimony of a crucified Christ; all was perfect simplicity.

The Church of Rome, with its gorgeous cathedrals, its splendid services, its enchanting music, its elaborate ritual, is the headquarters of apostasy from the simplicity that is in Christ. But are not the Protestant Churches following in her track? Do we not see around us, on every hand, that the simplicity of the apostolic testimony has been departed from?

4. **“Enticing words of man’s wisdom”** may be required to please the ears of men,

but such was not the Apostle’s object. His addresses were not philosophic essays, got up to attract the scientific and the learned. His speech was plain, but it was **“in demonstration of the Spirit and of power.”** And this is still what is required in the preaching of the Gospel. Let us seek for grace from God to put the Gospel very simply and plainly before the hearers, so that the weakest and most ignorant may understand. All this is right and necessary; and yet, be it ever so plain and simple, it is only the Spirit of God that can *demonstrate* its truth to the understanding, and heart, and conscience of the sinner. During “the Revival” of 1859, many as they listened to the preaching were struck down and rendered insensible. By some this was declared to be the work of the Spirit of God. But I do not find in Scripture that the Spirit of God ever so works. I do not believe that to have been the work of the Spirit of God, but rather Satan’s opposition to the work of God’s Spirit. The demonstration of God’s Spirit is not in noise and outward excitement and tumult. It is the bringing home to the consciences of men in living power, by the Word of God, the grand truths of sin and salvation. Pray for those who preach the Gospel, that they may be kept clear of Satan’s snares, that they may not mar by “enticing words” the testimony of God, but preach in all its fulness the truth of Jesus Christ, and Him crucified.

5. **“That your faith should not stand in the wisdom of men, but in the power of God.”** The Apostle was very jealous lest the faith of those to whom he preached should stand in anything short of “the power of God.” It is good for our own souls to deal with the awakened—it is wonderfully refreshing—but there is a danger connected with it against which we would do well to be on our guard. It is possible to press and reason with one, plying them with text after text, until we get them to admit—as they would admit the truth of a mathematical problem—that Jesus died for sinners, therefore He died for them, and therefore they are saved and have everlasting life. But let us take care that, whilst seeking to meet every difficulty, and make plain the truth of the Gospel from the Word

of God, we are ever casting the soul of the enquirer upon God, so that, in receiving the Word, they receive it, not as the word of man, but as the Word of God to their own souls. (See 1 Thess. ii 13.) See that the "believing" is indeed a transaction between their soul and God. What is the value of a profession of conversion if there be not a personal dealing with God Himself and committing of the soul to a living Saviour as the result of believing "the Word of the truth of the Gospel."

Remember the case of the Ethiopian eunuch. Philip spoke to him—an anxious, enquiring soul—and pointed him to Christ, the Lamb of God. Immediately after, the servant of the Lord was caught away by the Spirit. The Ethiopian was left alone with God and His Word; and he went on His way rejoicing, not in Philip, but in God. The Spirit had demonstrated to his soul that He of whom he read in Isaiah liii. was Jesus, who had died for him, and in Him he trusted and rejoiced.

THE BOOK OF BOOKS.

By the late A. W. P. STRONG.

"I have seen an end of all perfection: but Thy commandment is exceeding broad" (Psa. cxix. 96).

WHERE is the book of human authorship

That soars all kindred intellect above?

It is not found; what one great mind hath thought

Another mind can quite elucidate.

But where is he, the scribe who can unfold
That Book of books, its hidden mysteries
show;

What giant power has scaled its lofty heights,

Or down hath dived to its unfathomed depths?

Its boundless breadth of grace and truth explored,

Or its long tale of love in fulness told?

The finite comprehend the infinite!

Impossible as for the child's small cup

To hold the waters of the rolling main.

The Bible, God's own Word, is infinite;

Its Author the Eternal Three in One;

The most capacious intellect is but

A tiny chalice dipped into its tide.

THE NECESSITY OF THE LORD WASHING THE DISCIPLES' FEET.

By GEORGE ADAM, Stranraer

John xiii. 1-17.

IT would appear as if a crisis had come in the path which the Lord Jesus was called to tread when doing the will of Him that had sent Him. Up till now He had enjoyed a large measure of popularity. He was followed by great multitudes who wondered at the mighty works which were done by Him. They also were attracted by the "gracious words which proceeded out of His mouth." It is true the hatred of the natural heart against Him who was the very outshining of the Godhead was burning in the hearts of the leaders of the people, and manifested itself now and again, "but no man laid hands on Him." "They sought to take Him," but there was an unseen power restraining them, "because His hour was not yet come" (John vii. 30). There was a fixed hour in the eternal purpose of God when the powers of darkness would be let loose against the "Holy One of God," and the devil through his evil agencies had no power to lay hands on the Son of God till this hour was come. "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee" (John xvii. 1). That hour had come when "the Son of Man was to be delivered into the hands of men, and they shall kill Him."

The grace that sufficed for the Lord's disciples to follow Him when the multitudes were following Him would not be sufficient now when the malice of men and devils was no longer restrained by Omnipotence. If Peter and the other disciples were to have *part with* their Lord in the dark path He was about to enter, they required to be fitted for it by Himself. But plainly as the Lord put His approaching sufferings before them, "they understood none of these things" (Luke xviii. 31-34). On one occasion Peter went so far as to rebuke the Lord Jesus when He foretold His rejection by man and His death (Matt. xvi. 21-23). The courage and self-confidence of nature could suffice to follow the Lord Jesus and be identified with Him up to this point, but the boasting of the disciples that they were ready to go to prison and to death for their Lord whom

they truly loved had too much of nature in it to stand the test of having "fellowship with Him in His sufferings" (Phil. iii. 10).

If Peter was to be able to watch with his Lord during His mysterious agony in Gethsemane's garden, if he was to have courage to own that he was a follower of the despised Nazarene when warming himself amongst the Lord's enemies in the palace of the high priest, he must be stripped of his boasting self-confidence and taught to know that nature's courage can only bear identification with the Lord Jesus up to a certain point. As long as JESUS is popular the crowds can follow and shout "hosanna" in honour of a *reigning* Messiah, but when the popular wave is past and the ignominy and shame of the CROSS appears, *our own zeal for Christ* makes a poor show then.

It is instructive to mark the circumstances the disciples had just come through. They had witnessed the wave of popular enthusiasm as the Lord was riding into Jerusalem as Israel's Messiah, and very likely their fleshly zeal had *caught fire* at the enthusiasm of the multitudes, and their love for their Lord had become *diluted* with a zeal which was largely of nature.

Also notice that Peter and John were the two who were sent by the Lord to prepare the Passover (Luke xxii. 8-13). We see here how Peter was engaged in doing the very things which the Lord had given him to do as well as joining with the multitudes of the disciples in crying "Hosanna to the Son of David!" and yet with all this that was right in itself, he was getting more and more out of touch with the Lord, and this quite unknown to himself; his vehement assertions of fidelity to the Lord show that he was quite unaware of his true spiritual condition as the Lord saw it.

Moreover, none of his fellow-disciples, not even John, who would seem to have been his close companion, could have detected anything wrong with Peter's condition of soul. There was nothing to be seen that any of the rest could have judged as an occasion for attempting to wash his feet. Like the priests serving in the tabernacle, he had been doing what the Lord commanded, and doing it in the appointed way, and yet, un-

known to himself or to anyone but the Lord, he had been contracting defilement from without; and even in his service to the Lord his soul had been becoming defiled by the activity of the flesh within, so that he was quite unfit to follow his Lord in the path of rejection He was about to enter upon.

The Lord's disciples are now exposed to the same dangers. After our fellow-saints have been as faithful towards us as they can or ought to be; after we have exercised the most searching self-judgment, we may be "following afar off," as Peter was, and unknown to ourselves we may be slipping away out of the path of *heart-fellowship* with the Lord, so as to be unable under *all* circumstances, with the calm, humble courage of faith, to let it be known that we belong to Christ, and that we are not ashamed to own it. We may follow our Lord up to the point of *suffering loss*, but unless the Lord Himself is *security* for our spiritual condition being kept right, and we are looking to Him, and counting on Him to do this for us, we are sure to break down when the testing time comes.

It was "salvation" from thus breaking down that Paul was concerned about, as recorded in Philippians i. 19. He did not need salvation from hell—he had got that. He was not afraid of martyrdom. He was concerned lest the glory of Christ should suffer loss. He expected to have the opportunity of being a witness for Christ before the Roman Court, and had he been trusting to his own strength as the disciples were before the Lord was "delivered into the hands of men," he would certainly have broken down; but he desired and counted upon a *fresh supply* of the Spirit of Jesus Christ for that special occasion.

The whole section of this Gospel from chapters xiii. to xvii. partakes largely (by anticipation) of the present ministry of the Lord Jesus as the Great High Priest. With one hand, so to speak, He takes care of the feet of His disciples, as in chap. xiii, and with the other He takes hold of the throne of God on their behalf, as in chap. xvii., His ministry, God-ward, maintains the believer's *standing* before God; His ministry, man-ward, is connected with

the believer's *state*. Perhaps His priesthood, God-ward, is better known and more prized than His priesthood man-ward, and in one sense it is more essential, because if the *standing* is lost, all is lost, and whilst our *state* being kept right is not essential to our eternal security, it is essential to our communion and to our testimony. Whilst counting on our High Priest to maintain our standing, let us not fail to repair to Him to have our condition of heart and conscience, as well as our *ways*, kept clean.

To sum up what we have gone over, the reader will observe that I have kept mostly to one line of thought. First, the priesthood of all believers; then the continual washing needed by the Aaronic priesthood to remove the defilement they contracted by their service, and by treading the desert whilst ministering to Jehovah. So the believer now contracts defilement from the fact that he is treading in a defiled scene, and having the flesh still in him, he contracts defilement by his service.

Also let us notice the *contrast*. The priests of old washed their own feet; but if we as priests unto our God are to be kept in a condition for walk and testimony in fellowship with our rejected Lord, we need to get beyond our own and one another's washing, and to be often in the presence of our Great High Priest over the Word about our condition of soul. We need to have Him bringing to light what *He* sees wrong in our state and in our ways, and by His own unerring ministry removing whatever renders us unfit for WALKING WITH HIMSELF in this evil day.

ALL THINGS FOR GOOD.

God's love is real; His relation to us as a Father is real; His government over all events happening to us is real; His willingness to keep every promise He has made is real. Do not let your heart off if it is treating these things as unreal: take it right up to God and accuse it, and ask help against it in the name of Jesus—help which none ever thus asked in vain. I have often been thinking of that verse, "In everything give thanks." What a happy state of soul would

obedience to this commandment produce! Yet if there is wisdom and love in every event, and this there is if there is a God, then how reasonable to give thanks in everything, for "all things are for your sakes"; "all things are of God"; "all things work together for good." It is better for us not to wish things different till it pleases God, and to wish only that we may not miss the good which our loving heavenly Father intends to bestow on us through their being as they are.—J. G. M'VICKER, 1869.

Correspondence.

SPEAKERS AT CONFERENCES.

To the Editor of THE WITNESS.

BELoved BROTHER,—I am perfectly of one mind with our dear brother Henry Figgis in this matter of "Conference Addresses."

I have seen a large gathering of believers from all parts suffer from the unrestrained ardour of one dear brother who came armed with a bundle of notes and spoke for three-quarters-of-an-hour, whilst around him on the platform were several brethren of acknowledged gift as teachers whom the saints had looked forward to hearing.

It is impossible to give what used to be called the "Body of Divinity" in one address, let it extend to over an hour. Therefore, when a subject is announced, I think it is the bounden duty of each brother who is likely to speak, to wait upon the Lord for a definite message and for grace to put that message in words few and simple. For some reason that grace may be denied to certain of us. Let us see to it that we make up for the absence of simplicity (which is a great gift and no acquisition) by being brief and to the point. And to be this we must take one aspect of the subject. Here we have the blessed example of the four evangelists. If I am as Luke, then it leaves scope to my other brethren to be as Matthew, Mark, or John.

I well remember being at the closing meeting of a conference at which were beloved John M'Vicker and Henry Heath. Now, it happened that the former had not spoken at length during the conference, and I was very anxious to have the joy of listening to him that evening. Before the meeting began he whispered to me that in answer to our united prayer in private the Holy Spirit had given him a message. Alas! the meeting had scarcely begun when a brother, unknown to me, and certainly not intended to be a speaker, rose and reeled off platitudes for

one hour and five minutes! Neither of the two brethren I have named spoke that evening.

C. H. Spurgeon used to say that if you had something specially good to say you said it in twenty to thirty minutes; that if it was nothing very special you took three-quarters-of-an-hour; but if you had nothing to say you could not possibly say it under an hour.

And I always remember the advice of an eminent advocate to his pupils: "Gentlemen, the first half-hour you are driving your points *into* the heads of the jurymen; during the second half-hour you are driving your points *through* those heads and *out again!*" Alas! time after time I have proved the truth of these two sayings.

Does anyone say that limiting the speakers to twenty or thirty minutes is quenching the Spirit? Let such an one consider this: To take up the best part of a meeting to the exclusion of other speakers is sheer, thoughtless selfishness and conceit, and I am sure no one could impute that to the direction of the Holy Ghost who indited these words, "Look not every man on his own things, but every man also on the things of others." "Let each esteem others better than themselves."

Take this illustration: Once there was a meeting at which there were several missionaries. We were all anxious to see and hear those dear brethren, who had been to us but names in *Echoes*. But there was only a certain time available, so a sensible brother got up and did a little sum in simple division audibly—so much time, so many speakers, so much time to each. All went well until one brother got on to the platform so carried away by the importance of *his* work that he forgot all about the others, with the result that he occupied the time allotted to three missionaries. It was very hard to see why he did so, and the sympathies of the gathering were with those from whom he so callously and carelessly took away the opportunity of speech.

It needs great spirituality and self-renunciation to speak to profit by word and deed in any meeting where the Holy Spirit presides.

Shall we then return to the man-made expedient of tinkling bell or cautious tug at the speaker's coat-tail?

Or shall we return, with confession of failure and true penitence of soul, to the Lord the Spirit, in whose blessed presence there is *liberty, but not licence?*

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ASSURANCE AND LIFE.

DR. OWLES' letter on "Assurance and Life," which appeared in the March number of *The Witness*, has elicited a number of letters oppos-

ing the views therein expressed, as well as some in favour. The correspondence is far too long for publication, and we can only endeavour to give a very short condensation of it.

Some of the scriptures adduced by Dr. Owles are called "the hypocrite's cudgels, and those who labour among the unsaved have often to wrest them from their grasp." One of them is John v. 13. This the apostle is said to have written not that they might be assured they had life, but that they might know the life they had was eternal.

"I fail to find in the Scriptures any support for the theory that a soul can be in possession of the life of God without knowing when or where or how they obtained it." The parable in Mark iv. 26 is denied any application to individual experience, and is said to apply only to the growth or progress of the Kingdom of God in general. Referring to the miracle in Mark viii. 23, it is said: "The man was as conscious of the entrance of the very first gleam of light as he was of the flood of light that entered upon the Lord's second touch." The writer then goes on to prove "that a person, if saved, should know it, and also when it took place."

Having submitted the correspondence to Dr. Owles, he writes: "I have long taught that all who are saved *ought to know it*, but that is a very different thing from affirming that they are not saved unless *they do know it* and also the time and place.

"As to the 'we know's' and 'ye know's' of John's epistle, it is significant that most of these refer to present evidence, not to past experience (see chapters ii. 3-5, iii. 14, and verse 10: 'In this the children of God are manifest,' &c.). Now, are we to reject such as bear these marks given by the Holy Spirit because we get no clear account of the circumstances of their conversion? I conclude, as I began, that there is a possibility of sinners being born again without being sure of the fact."

That unsaved persons do take shelter under this theory, that "they may be saved and not know it," is a fact and a very real danger. That the *probing process* is a necessity, and often a blessing to such, cannot be gainsaid. But it is equally true, and it is folly to shut our eyes to indubitable facts, that many have been long saved before they really knew the peace, the liberty, the assurance which scattered every mist from the eternal future. Undoubtedly this is mainly owing to defective teaching, and a gospel mixed up with legalism; but yet so effective that, amid doubt and fear and trembling, the soul was clinging to Christ and loved Him. It is even true that some bright and true and Christlike believers were saved so young through parental instruction that they do not

even know a time when they were not believers. As a rule, if one answers, "Oh, I always believed," we set them down as knowing nothing about conversion, and generally correctly so; nevertheless, the other experience is true also, and it is a grievous thing to speak so unguardedly as to throw into despair and deeper darkness than ever those whose need is a little clearer light, a fuller view of grace, or deeper apprehension of the value of Christ and His finished work.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

REDEEMED BODIES.—Can we as believers say that we have redeemed bodies at the present time?

WHEN DID THE LORD TREAD THE WINEPRESS?—Referring to Isaiah lxiii. 3, did Christ tread the winepress on the cross when dying as the sin-bearer? Was not He Himself then crushed? Does it not rather refer to the time of Rev. xix. 15?

THE LORD REPENTING.—Help is desired as to the apparent contradictions in the following passages: Gen. vi. 6—"The Lord repented;" also 1 Sam. xv. 11 and 2 Sam. xxiv. 16; compared with 1 Sam. xv. 29—"The Strength of Israel will not lie nor repent: for He is not a man that He should repent."

THE WORKING OF DEATH AND LIFE.—What is meant by 2 Cor. iv. 12: "So then death worketh in us, but life in you"?

THE MOVING AND MIND OF THE SPIRIT.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

SCRIPTURE AND SPIRITISM.—Can help be given on teaching of Scripture as to Spiritism and communication with spirits? Is it, as I believe, wholly wrong?

THE BAPTISM OF THE HOLY GHOST.—Have only certain believers received the baptism of the Holy Spirit, or is this the heritage of all children of God?

KEEPING THE COMMANDMENT UNTIL THE APPEARING.—In 1 Timothy vi. 14 Timothy is directed to keep this commandment until the appearing of our Lord Jesus Christ. What is the commandment referred to? Does it comprise the injunctions of the whole Epistle? Timothy having died, how can he keep the commandment until the appearing of our Lord Jesus Christ?

WHAT IS THE SECRET OF THE LORD?—"The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). "His secret is with the righteous" (Prov. iii. 32). What is the secret and what is the covenant?

JUDGING SPECIAL CASES.—Are the directions given for disciples in Romans xvi. 17 of the same degree of severity as in 1 Corinthians 5. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

SUPPORT OF AGED SAINTS.

QUESTION 482.—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

Answer A.—One of the most wonderful things about the Church of God which struck the pagan observer in the far-off times called Apostolic was the care taken of the old, the feeble, the helpless, and the poor. Should one escape the myriad dangers of a degraded childhood, not the least amongst which was parental cruelty, for it was no uncommon thing in those days for parents to expose their infants as does some poor woman to-day whose child, instead of being her chiefest joy, is her brand of shame; it was to endure a manhood of hardship and toil ending in an early old age unpitied and neglected. There were no orphanages, no hospitals, no alms-houses, and no work-houses. All these are the products of Christianity; and the products of Christianity, for the Gospel introduced a new era—the era of love and beneficence. What words must such as the following have appeared to the inhabitant of the pagan world: "Bear ye one another's burdens, and so fulfil the law of Christ;" "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth;" "For I mean not that other men be eased, and ye burdened; but by an equality that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." That is, "I do not urge you to give in order that others may have relief while you are unduly pressed, but that by equalisation of burdens your superfluity having in the present emergency supplied their deficiency, their superfluity may in turn be a supply for your deficiency later on, so that there may be equalisation of burdens, even as it is written, 'He who gathered much had not too much, and he who gathered little had not too little.'" The Apostle John is still

more emphatic: "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Notice the connection: your love to the brethren is to be built on God's model if it is to be called love, and that means that your love to the brethren should rise to the height of self-sacrifice, even the giving of your life for them. Do you imagine it would? Then the Apostle remembering perhaps how his Master tested the great professions of the young nobleman suggests an easy everyday method of testing your sincerity—give to your needy brother of your superfluity!

These and other well-known words of our Lord Jesus and His apostles must have sounded remarkable in the ear of an effete pagan civilisation. Perhaps if constant repetition had not dulled the effect they would sound as remarkable in the ear of an effete Christendom! I am afraid we have given ear to the mischievous suggestion that what was possible in the apostolic times is impossible now, and indeed dismiss as chimerical what we are pleased to call Christian Socialism. Why, the very name is enough to alarm those to whom Socialism is a bogey! I commend to the attention of such what I heard Mr. James Wright say once. He put the immense difference between Socialism (which is wrong) and Christian Socialism (which is right) in a nutshell. As far as my memory serves his words were: "Christians say, 'What is mine is yours'; but Socialists say, 'What is yours is mine'!" Now, can any conclusion be logically come at from this position other than it is wrong for an assembly to permit any of its members—members of the Christ, remember!—to be the objects of the chill charity of the State. I think not. A correspondent in Ireland who feels strongly on the subject suggests whether if we will have nothing from the Gentiles to support the work of God we should accept (by default) the support of the poor children of God? But the further suggestion that homes be supported in the various countries for the reception of such does not approve itself to me. I merely give it as an interesting contribution towards the difficult answer to the further query, How shall we support aged saints? And from my experience I think we cannot confine the benefit to aged saints, for there are also infirm saints. And I would add this further query, Does the rapidly increasing display of jewellery in our meetings harmonise with the increasing need of the missionaries of the Gospel abroad and of the poor saints at home? DR. ANDERSON-BERRY.

CAN WE HASTEN THE LORD'S COMING?

QUESTION 483.—Can we as believers hasten the second coming of our Lord and Saviour Jesus Christ?

Answer A.—See 2 Peter iii. 11, 12: "What manner of persons ought ye to be in all holy conversation and godliness, looking for and *hasting the coming* of the day of God?" There is nothing in the Greek answering to the word "unto" in our version. The word *σπεύδω* means "to urge on," "to hasten." See also Peter's speech in Solomon's Porch. The Revised Version translates it more exactly than the Authorised Version. Acts iii. 19-20: "Repent ye therefore, and turn again, that your sins may be blotted out, *that so there may come* seasons of refreshing from the presence of the Lord; and *that He may send* the Christ who hath been appointed for you, even Jesus." Matt. xxiv. 14: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." 2 Peter iii. 9: "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." See also Romans xi. 25-27. Evidently the conversion of sinners, especially the conversion of Israel, will have a power to accelerate the fulfilment of God's purposes, and therefore of the coming of our Lord Jesus Christ. May I in this connection make a protest against the expression so commonly used, "If the Lord tarry." Scripture says, "He that shall come will come and will not tarry." H. B. R.

Editor's Note.—The Revised Version gives for "hastening" "earnestly desiring," but there does not seem to be any very serious reason for departing from the words "hastening the coming." Alford says "the meaning is most probably transitive to 'hasten,' 'urge on' . . . they hasten it by perfecting in repentance and holiness the work of the gospel, and thus diminishing the need of the 'longsuffering' (verse 9) to which the delay of that day is owing." It is true that the hastening or the delay of that day is not man's matter, but it is not uncommon in Scripture to attribute to us those divine acts, or abstinences from acting, which are really and in their depth God's own. Thus we read that "He could not do many mighty works there because of their unbelief" (Matt. xiii. 58 and Mark vi. 5, 6), thus repeatedly of man's striving with, hindering, quenching God's Spirit.

*THE UNFINISHED WORK OF JESUS;**OR, PICTURES IN THE BOOK OF ACTS.*

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

Author of "Seven Sayings of Christ on the Cross,"
"After Death," &c.

CHAPTER I.—HIS RESURRECTION.

"It seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things" (Luke i. 3, 4).

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion by many infallible witnesses" (Acts i. 1-3).

JESUS lives! The One whom we have seen expire amidst scenes of the most awful significance and under circumstances of the greatest shame and horror.

He died! There was no doubt about that. Pilate knew it, or else he would not have taken upon himself the responsibility of handing over His body to two friends of the dead man for burial.

The rulers of the Jews knew it, or else they would not have parted with the body of their Victim as long as there was life in it.

The centurion and the soldiers of the guard knew it. Accustomed with the signs of death, they passed Him by on their mission of mercy, for they saw He was dead already. Yet to make assurance doubly sure, one of them thrust the point of his spear with true military precision right through His heart. That he hit the mark is seen by the stream of water and of blood which issued from the wound. Nothing could be truer to nature and nothing less likely to be invented than this anatomical and physiological touch—"forthwith came thereout blood and water."

Nicodemus and Joseph of Arimathæa knew it, for they gave Him a royal burial. When the great Gamaliel was buried they used eighty pounds of spices, but here these two piled around Him and over Him one hundred pounds in weight. An incredulous critic has said that that was enough to embalm two hundred bodies. Ay, but this was no ordinary body, and so no ordinary quantity would be deemed sufficient. Truly they knew He

was dead, or else they would not have buried Him in twelve hundred ounces of pungent, aromatic spices.

The women knew it. The one who with tender touch wrapped the napkin round that dead face knew that He was dead.

Call them all up out of the misty past—loving women, secret disciples, brutal soldiery, infamous Jews, and time-serving Pilate. See! they stand, and with uplifted hand cry, "He died!"

Yet Jesus lives! If His death be so attested that it must assuredly go to be enrolled amongst these facts of which the world's past, present, and even future are built up, so must the fact that He rose.

Just consider a few reasons why this must be so:

(1) 'Tis verily true that to raise a dead man is beyond the bounds of human possibility, but no reason can be given why it should be beyond the scope of God's power. The statement—a man raises the dead—carries its own refutation. It needs no contradiction although the thought of resurrection is always with the human mind. The promise, The dead shall rise! meets the blind craving of the human race, only the ever-present question, How? crushes the budding hope. Say, God can raise the dead, and the only doubt is as to His willingness.

(2) The Lord Jesus Christ came forth from God to reveal God to sinful men. That was His mission. Nay, more; He calmly and continuously and consistently affirmed that He was the Son of God, and that His mission included in its aim the revelation of God as Father. Now, to know God as Father required that he who knows must be a son; for filial love, like parental love, is one of the basal emotions, and can only be known experimentally, not theoretically. Hence the One who came forth from Eternity to teach us to say, "Our Father which art in heaven," had to be the Son of God. No lesser messenger would do, for what He is to God He would have men to be. Herein lies the fundamental and eternal truth of Paul's words, "Ye are all the children [huioi] of God by a relationship based on birth] of God by faith in Christ Jesus" (Gal. iii. 26). Notice it is in and through union with

Christ that we become "sons of God," just as through our union with Adam we are sons of men. All this and much more is entailed by the teaching of the One who is called Jesus in the Gospels. That He who claimed to be the Son of God died—and few deny this—requires an explanation, and the explanation given suffices for all thinking men. He died for others, for the sins of others, for the whole world. But should we be called upon to believe that He remained within the power of death, that His dust is mingled with Syrian earth, a still greater explanation would be required. If such were the case, then what becomes of His mission, of His Sonship, of the Fatherhood of God? Tell me that the sole question lies as to the willingness of God to exercise His power to raise the dead, and I reply that it is impossible for any rational mind to conceive the possibility of God being unwilling to raise His Son, and such a Son—faithful, obedient, perfect—from the dead.

(3) That being so, I enquire as to the historicity of the occurrence. And I find that not one or two but many witnesses asserted that He rose from the dead. For instance, He was seen of Peter, He was seen of the other disciples, and above all He was seen of over five hundred brethren at one and the same time. Imagine a case being called at one of our courts of justice in which over five hundred witnesses enter the box to attest one fact. The fact would be taken as attested sufficiently long before the first hundred had passed through the witness-box.

(4) The men—there were women too, but as certain doubters suggest that these witnesses are hysterical, we shall not summon them—were well acquainted with our Lord. Take the case of Peter. I noticed the other day that a man had accused himself of having committed a crime for which another man had been tried twice and acquitted. He seemed to know all about the circumstances, but before believing him Scotland Yard sent down the two detectives who had had charge of the case and who knew every minute particular. If the man were accusing himself falsely—as men will sometimes

do—then he would soon contradict himself when they talked with him about the hidden secrets of the case which were unknown to the general public. Now, there was a matter which lay between the Lord and Peter. There was more than that; there was a secret, silent look which had broken Peter's stony heart. Think you that if this living man were not the Lord Jesus Christ, Peter would not have known it? Peter had too much on his conscience from which the Saviour alone could free him to be taken in by an impostor, a shade, a phantom, a dream-figure. As with Peter, so with the others. So we pass on to

(5) Notice that the witnesses professed to be dealing in first-hand evidence. Half the tragedies of this life arise from the acceptance of second-hand evidence. These were eye-witnesses of the whole affair. But I have known the senses to deceive—What then? This: There was a poor woman from whom the Saviour had driven seven demons. She had come early to the tomb to anoint His body, but she found it gone—the tomb empty. True, in the dark grave there shone a great light, and amidst it all sat heavenly messengers, who spoke to this poor, weeping woman comfortable words. But I notice that she pays them and their words but little heed. Now, as she is kneeling there weeping, she hears footsteps behind her, and casting a glance around, she sees one whom she takes to be the gardener come to sweep the walks, tidy the lawn, and trim the flowers. He addresses her courteously, and kindly asks the meaning of her tears and the reason of her distraught, searching glances. To him she replies in broken words: "If thou didst carry off Him, tell me where Him thou didst lay, and I Him will take away." I give it literally, so that you may see for yourselves how often she uses the little word "Him," and at last puts herself and Him together, "I, Him." No thought that the gardener knows Him not. No doubt but that these feeble arms which could not roll the stone away can clasp Him in their pure embrace and lay Him where none can find Him again to do Him harm. This is absolutely true to nature. No literary artist could rise to this height, or if he could, would bring the pain-

ful scene to a glad conclusion by one word, "Says to her Jesus, "MARY." That is the reply to "I, Him." The veil is rolled away. Her senses were benumbed, but like a ray of sunshine that word fell upon her spirit and Mary awoke. It was the "Open, Sesame!" and no one could have spoken it but the Risen Jesus. The senses may deceive and be deceived, but that peculiar faculty which in the lower animals we call instinct, and in ourselves intuition, cannot thus be cheated because it deals with things as they are, not as they appear to be.

(6) This incident of Mary reminds me that the apostles were at first so far from being credulous in this matter that it appeared to them, as it has since appeared to many, to be a fiction: "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came saying that they had also seen a vision of angels, which said that He was alive. And certain of them that were with us went to the sepulchre, and found it even so as the women had said; but Him they saw not." And when such were persuaded that He had really risen from the dead, then there was Thomas to be dealt with. Dear, stubborn Thomas, Prince of Doubters, how much we owe to thee! Thy finger had to discover the nail-prints for its very self, and thy hand had to fathom the deep the soldier's spear had dug. Thou was fast journeying on the way to that no-man's land, the dismal swamp of Unbelief, when Jesus stayed thee, and now thou worshippest Him whom once thou didst doubt. Take Mary, take Thomas, two persons at the very opposite poles psychologically—both say, "Jesus is risen!" What need have we for further witness? Surely none.

Chapter I. will be concluded in next number. Followed by Chapter II.—"His Ascension"; Chapter III.—"His Coming."

GRACE REIGNING.

I CAN speak well of the dear Friend who has stood by so long and so faithfully. When I have deserved least, He has often, in His infinite grace, treated me best. Grace reigns through righteousness unto eternal life.—
J. G. M'VICKER.

THE CHURCH OF GOD AT CORINTH.

CLOSE students of the "lively oracles" are oftentimes refreshed, not only by the beautiful harmonies of the Divine Word, but also with its impressive contrasts.

For instance, what could be more instructive than the difference displayed between the opening statement of 1st Corinthians and that of 1st Thessalonians? In the one case the epistle is addressed "Unto the Church of God at Corinth;" in the other case the epistle is directed "unto the Church of the Thessalonians in God the Father." What a beautiful combination we have here of the *earthly state* and the *heavenly standing* of that selfsame Church of God. "At Corinth," *on earth*, describes well its human standing; "in God the Father," *in heaven*, reveals its heavenly character.

In writing this brief paper, I have no intention to re-open the old "Church of God" controversy. Enough has been written on that sad subject to satisfy the most "churchy" individual for the next two generations. My object now is to point out the magnitude of the task which confronted the Apostle Paul when he set himself to rectify the many irregularities which had crept into the Church of God at Corinth. There were nearly as many abuses in the Church as there are chapters in the epistle. Allow me first to enumerate the irregularities, and afterwards show the wise and masterly way in which the Apostle Paul corrected them.

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| 1. Glorifying in party names and divisions, | CHAP. I. |
| 2. Thirsting for human wisdom and eloquence, | II. |
| 3. Carnality, | III. |
| 4. A censorious and critical spirit, | IV. |
| 5. Notorious immorality, | V. |
| 6. A litigious spirit, | VI. |
| 7. A wrong conception of marriage obligations, | VII. |
| 8. Over-riding the conscience of the weak, | VIII. |
| 9. Despising apostolic authority, | IX. |
| 10. A wrong apprehension of the Lord's Supper, | X., XI. |
| 11. Abuse of ministry, | XII.-XIV. |
| 12. Denying the Resurrection, | XV. |

As we run our eyes up and down this sad catalogue we feel tempted to say, "Why did

not the apostle abandon them entirely as incorrigible?" Beneath all this outer crust of wickedness and weakness they were still the Church of God, and the apostle sets himself, resolutely and strenuously, to purge out the old leaven. He first of all silences their party preferences by pertinently enquiring, "Who was crucified for you? Paul or Christ?" (i. 13) Their craving for human learning and eloquence is rebuked by God's choice of things foolish to confound things wise (i. 27). Their carnality is reproved by their being called babes, and put on infant diet (iii. 1, 2). Their critical judgments were answered by the fact of the Lord's coming and His prerogative to judge (iv. 5). Their immorality is corrected by excommunication (v. 13). Their litigious spirit is reproved, and they are exhorted rather to suffer wrong than go to law before unbelievers (vi. 8). Their false ideas of marital responsibility are answered by fresh legislation (vii. 12, 13). If they questioned Paul's apostleship, it was equal to doubting their own salvation (ix. 2). Their abuse of the Lord's Supper draws forth a new statement of the original institution of the supper, and the awful danger of partaking unworthily (xi. 23). The object, power, and order of the ministry are referred to in chapters xii., xiii., xiv. Then comes the apostle's inimitable argument for the resurrection of the body (xv. 35).

Now, in closing, may I enquire, What lesson may we learn from all this? Verily, this; that there is no ordinary condition of Church backsliding and disorder that may not be dealt with and removed if only it is handled in a prudent and faithful manner. When a *wise* reprover sets to work upon an *obedient* ear (Prov. xxv. 12) there is hope for an early settlement of the most thorny difficulty. When a foreign particle is blown by the wind into the eye, do we pluck the eye out and cast it from us? Nay, verily; do we not rather labour to have the alien element removed? It was only when there was "no remedy" (2 Chron. xxxvi. 16) that Israel went into captivity, and so no Church should be discarded until every means consistent with righteousness and truth has been tried. The "spueing-out" process

(Rev. iii. 16) is threatened to the *last* only of the seven Churches.

We learn from 2nd Corinthians how eminently successful the apostle was in his dealings with the Church at Corinth; and it all Church difficulties and disorders were dealt with in the same firm, faithful, gracious manner we would have less cause for grief and shame, and the world would have no excuse for its infidel sneer. "I write as unto wise men, judge ye what I write." T.B.

THE MEASURE AND MANNER OF GOD'S LOVE.

By ALBERT MIDLANE Author of "There's a Friend for Little Children," &c.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John iii. 1).

THERE are two beautiful sides of God's love upon which we may profitably meditate: its *measure* and its *manner*, corresponding to the words which the Holy Ghost so abundantly uses, *grace* and *glory*. In fact, one might go even further than this, and say that they correspond to those suggestive expressions, the "gospel of the *grace*" and the "gospel of the *glory*." On these two aspects of the Father's love our hearts indeed delight to muse—the Cross, leading on to the remission of sins; the other, Christ risen, leading on to the glory. The Cross, and all that it was to Christ, is the *measure*; the glory, and all that it will be to Him and to us, is the *manner*.

The evangelist cannot preach without the one, and the teacher joyously opens up the other; or, if for Scriptural example, one might perhaps mention the names of Peter and Paul, the former full of the Lord's grace, the apostle to the circumcision; the latter, the apostle to the Gentiles, overflowing with the glory. The first was called by a Saviour on earth, the other by the Lord from heaven; each bearing the peculiar marks of his conversion or call. One had committed to him the "keys of the Kingdom," while the other was entrusted with the unfolding the mystery of Christ and the Church. How unspeakably grand is either subject!—grace and glory. Grace leads me to the Cross for the atoning

work; glory introduces me, thus cleansed, to heaven and the throne. "Even so must the Son of Man be lifted up." "As He is so are we." Here we have not only the manner, but the measure. Well might the aged Apostle John, who was so conversant with each aspect of these beautiful expressions of God's heart, exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are" (R.V.). Behold, indeed! Behold and wonder! Behold and worship! And mark how each aspect reflects itself upon the other. Without grace there could be no glory, and without the glory there could be no adequate answer to the grace. How like our God and Father, thus to begin and perfect, thus to lay the foundation and complete the glorious building!

Mark, too, the aspects of the various parables, how the *measure* and the *manner* of love are variously illustrated. In the parable of the vineyard, in Luke xx., I see the *measure*: "I will send My beloved Son," are the words of the Lord of the vineyard. With what result? "They cast Him out of the vineyard, and killed Him." How marked the contrast in Luke xv.—the prodigal son. There the great thought is, not the *measure*, but the *manner* of the love—the way it takes. "Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat, and be merry"—

"Light, music, dance, and happy song!"

The first parable referred to is the Father's loss; the second is the Father's gain. And what *manner* of love there is in our Lord's words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," in contrast to the *measure* thereof expressed by Paul, "Who loved me, and gave Himself for me." It is these two aspects of God's love which make the *full* Gospel, telling us of the suffering to redeem and the consummation of redemption, sweetly blending, the cross of shame and the crown of glory.

If for a moment go back to the Old Testament Scriptures, we find how the

heart of David was penetrated, as he sat before Jehovah (2 Sam. vii.), with the *manner* of the love made known to him there: "And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?" And we find the echo of it faintly expressed, shortly after, in his own dealing with Mephibosheth: "Is there yet any of the house of Saul, that I may show the kindness of God unto him?" Such had been, and infinitely more, the manner of Jehovah's love to himself; and such was now the manner of his love to the son of Saul: "He did eat continually at the king's table; and was lame on both his feet." O yes; and as we often sing of the Cross, so sweetly,

"The balm of life, the cure of woe,
The measure and the pledge of love."

Such, and transcendently more, in the instances we have glanced at, is the *measure* and *manner* of the love held up to our view in the Word of God, reaching from heaven to earth, and then again from earth to heaven. How wonderful! And as sure as justice has been satisfied, and the *measure* of love exhibited at the cross, so shall the *manner* thereof be perfected in the glory; redemption the one, and glorification the other. "Whom He justified, them He also glorified." "He doeth all things well."

The full complement of both aspects we have in the new song, "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever" (R.V.). Here *measure* and *manner*, *justice* and *grace*; the demands of the throne, the answer of the cross; the judgment of our sins and the Father's love and dwelling go together, and stretch onward through the golden eternity to which we haste. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

"Here His bright character is known,
Nor dares a creature guess
Which of His glories brightest shine—
The justice or the grace!"

THE SECRET HISTORY OF THE OXFORD MOVEMENT.*

By WALTER WALSH.

A Review by ALEX. MARSHALL, Author of "God's Way of Salvation."

MR. WALSH mentions among others the following secret societies: *The Society of the Holy Cross* (s.s.c.), *Order of Corporate Reunion*, *Confraternity of the Blessed Sacrament*, *The Guild of All Souls*, and *The Order of the Holy Redeemer*.

THE SOCIETY OF THE HOLY CROSS

was founded on 28th February, 1855. "The objects of the Society are", as stated in chapter 1., sec. 2, "to maintain and extend the Catholic faith and discipline, and to form a special bond of union between Catholic priests; by carrying on and aiding work at home and abroad; by issuing and circulating tracts and other publications," &c., &c. Romish doctrines are taught in their publications. In one of their series of "Little Books for the Young" children are counselled to "Go to the priest, who is the doctor of your soul, and who cures it in the name of God." The Society of the Holy Cross made itself sponsor for that filthy book *The Priest in Absolution*, written for Ritualistic father confessors, which was condemned so severely for the "extreme indelicacy and impropriety of the questions therein put to married and unmarried women and children." A copy of the Society's roll was obtained by the editor of *The Rock*. When the names of the secret plotters were published, nearly half of its members seceded! Since then it is almost impossible for an outsider to know anything of its workings.

THE ORDER OF CORPORATE RE-UNION

is more recent and more Popish than the Society of the Holy Cross, for it acknowledges the Pope as "the Head of the visible Church on earth." The real object of this Society is to bring the whole Church of England back to the Roman fold. It has Bishops secretly re-consecrated, having orders that Rome considers valid. It is stated that the Rev. Dr. F. G. Lee and two other Anglican clergymen have been ordained Bishops by Rome, and that they in turn

have re-ordained over 800 Church of England clergymen.

THE CONFRATERNITY OF THE BLESSED SACRAMENT

was formed in 1862 to spread the views of the *Real Presence* and the *Eucharistic Sacrifice*, or, in plain English, the blasphemous *Mass*. In the year 1894 it had no less than nine Bishops and 1682 clergymen on its roll. Its members offer prayers for the dead, and say masses to get them out of the purgatorial flames.

THE GUILD OF ALL SOULS

was founded in 1873 with the object of permeating the Church of England with the belief of Purgatory, the offering of prayers for the dead, and the saying of masses for their deliverance. It is a widespread society, and has among its members 646 clergymen.

THE ORDER OF THE HOLY REDEEMER

is another secret society. It has an inner circle called "The Brotherhood of the Holy Cross." The third of its rules is as follows: "That as the work of the B.H.C. can be best accomplished without opposition, its *very existence be kept in strict secrecy*." Among the books recommended by the society is the idolatrous one called the *Glories of Mary*. One who held high office in the Order of the Holy Redeemer wrote a letter to an English paper, an extract from which we give: "I believe no man is justified in staying within that Church (Church of England) save when he feels the vocation of God to assist in *restoring her to her lost place, in humble, explicit, and unquestioning submission to the See of Peter, and to the authority of our Holy Father, the Pope, which is the object of the Order of the Holy Redeemer*." Yet such an one could pray: "From the Bishop of Rome and all his detestable enormities, good Lord, deliver us," draw his salary, pose as a "good Churchman," and act as a traitor!

THE ENGLISH CHURCH UNION

has made corporate union with Rome one of its objects. "Let us say boldly," said Lord Halifax, its present president, in his famous Bristol speech, "that we desire peace with Rome with all our hearts." "Who," asked his lordship, "can endure the sense of being

* To be had at *Witness Office*. Popular Edition, 1/6.

separated from these (Romanists), *with whom, in all essentials of belief, we are one?*" To this query Mr. Walsh replies as follows: "The answer to such a question is, that there is no need whatever for the Ritualists to 'endure' such a melancholy state of things for even one day longer. Why need they be 'separated' any more? The Papal door is wide open to receive them, and the sooner they go over the better will it be for the Reformed Church of England." One result of the secret Romish teaching that has been going on in the Church of England is the fact that there are now 9,600 pronounced Ritualistic clergymen within its pale, with many more of the rank-and-file. It is stated that there are not ten "Protestant" clergymen in the Scottish Episcopal Church, which is much more Romish than its sister Church on the southern side of the Tweed. How true it is that "a little leaven leaveneth the whole lump" (1 Cor. v. 6).

RITUALISTIC TEACHING AS TO THE AUTHORITY OF SCRIPTURE.

The great mistake of the Ritualistic party has been their failing to see that the Holy Scriptures are the supreme and sole guide for Christians. They completely ignore Bishop Stillington's oft-quoted saying: "The Bible, and the Bible alone, is the religion of Protestants." When the traditions of men are placed above the authority of Scripture, what can we expect? Newman, in his *Arians*, said: "Surely the Sacred Volume was never intended, and is not adapted to teach us our creed." The Ritualistic creed has been borrowed from Roman Catholic "fathers," and is, alas! utterly opposed to Scripture. Rev. S. Baring Gould, rector of Lew Trenchard, a novel and hymn writer, says that the Bible, when read "without note or comment," is "not useless only, but dangerous to morality and truth." The *Union Review* declares that "the crucifix should be the first lesson-book for their (English home missionaries') disciples, and the Holy Scriptures must never be put into the hands of unbelievers." "To hear the Church was to hear the Bible in its truest and only true sense." "Was it not an abuse of the Bible

to send shiploads of copies across the seas to convert the nations?" (Rev. R. R. Bristow, vicar of St. Stephen's, Lewisham, at a meeting of the English Church Union). "'Bible Christianity' is an invention of the Devil" (*Church Review*). "A faith appealing to the Bible only can find no firm resting-place" (Rev. Thos. Robinson, M.A.). "We take our religion from the Church, which is living; then we *prove* it, if we will, from the Bible" (*Christchurch Parish Magazine*). "No one but a Catholic can safely read the Bible, and no Catholic can read it safely who does not read it in the Church's way" (*A Book for the Children of God*). Against such teaching we bring the artillery of God's Word: "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20).

VARIOUS DOCTRINES OF RITUALISTS.

"England has her holy orders and ordinances from Rome. She recognises His Holiness as the chief and bishop of all" (Rev. W. W. Malet, rector of Ardsley). "Other Sacraments contain the grace of God, but the Holy Eucharist is God Himself" (*Practical Thoughts for Sisters of Charity*). The Rev. Luke Rivington, at an ordinary meeting of the English Church Union, said: "The lay element already too greatly predominated (in the Church of England), and no more of it was needed. It was not that he undervalued the office of the laity, WHOSE high and noble prerogative was to listen and OBEY, but it was for the ministers of the Church to magnify their office if so be that others would intrude upon it." "The priest perpetuates Jesus Christ in our midst to endless ages; that is why we should go to him as Jesus Christ, and to Christ by him" (*Answers to Objections Brought Against Confession*). "The sacrifice of the altar is one and the same sacrifice as that offered on Calvary" (*Golden Gate*, by Rev. Baring Gould).
(To be concluded in next number.)

SUNSHINE TO MY HEART.

"THAT Thou shouldst think so much on me,
Being the God Thou art,
Is darkness to my intellect,
But sunshine to my heart."—A. BONAR.

MYRIADS OF ANGELS.

By J. HIXON IRVING.

"Ye are come unto . . . innumerable hosts, the general assembly of angels" (Heb. xii. 22, r. v., mar).

DURING past ages angels used to come from heaven to earth: from God to men. They came singly at times, then again in twos and threes and also in larger numbers. They came on the service of God, with messages to men. At times messages of mercy, then again messages of judgment. Since the descent of the Spirit and the completion of the sacred writings it has been different. Their employment by God as instruments of revelation has been discontinued. They are still employed by Him to minister unto the heirs of salvation, though their ministry is unseen by the subjects of it (Heb. i. 14).

It is not that angels come to the saints, but the latter have come to the former. "Ye are come" to the whole company of angels—the original inhabitants of heaven, who were there when He created the heavens and the earth. There are tens of thousands of them in the heavenly city serving and worshipping God and the Lamb (Rev. v. 11). They are now conversed with only by the faith which makes them known to us as fellow-servants of all those who keep the sayings written in the Book of God (Rev. xxii. 9).

Here the angels are said to be gathered in festal throng, as if on some special occasion. They are always full of joy: they joy in God as their Creator and Ruler; they joy and delight in His ways. They worship and serve Him who liveth for ever and ever. They delight in the redeemed, and are full of gladness over lost ones being saved, for "there is joy in the presence of the angels of God over one sinner that repenteth."*

The ransomed have come to them though they see them not with their natural sight, they hear them not with their natural ears. Natural senses do not corroborate the Word of God upon which faith is based. They have come to them, and join them in crying: "Amen: Blessing, and glory, and wisdom,

* The words "general assembly" are a translation of a Greek word which means "a general assembly, particularly on some festal or joyful occasion" (Parkhurst's Lex., p. 515).

and thanksgiving, and honour, and power, and might, be unto our God for ever and ever" (Rev. vii. 12).

Thus the songs of praise and worship of the unfallen "elect angels" and those of sinners redeemed and cleansed meet and mingle, and go up to "Him who *is* and who was, and who is to *come*."

Of all the "elect of God" it is true that they have come to myriads of angels in full festal throng.

NOT TO BE LOOSED.

By WILLIAM LUFF, Author of "Royal Records," &c.

"And they did bind the breastplate by his rings unto the rings of the ephod with the lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod, as the Lord commanded Moses."—Exodus xxviii. 28

THEY were so eternally precious,
Those stones with the names of the
The symbols of others more precious, [tribes,
On which God's finger inscribes
The names of His own chosen people,
The breastplate the High Priest now wears,
So precious that mercy fast binds them,
Where now before God He appears.

Oh, fair is that blue lace of mercy
That tells of Christ's heavenly love;
And strong is that beautiful binding,
So tied that no foe can remove.
The breastplate can never be severed,
Or lost from the ephod Divine;
The two are made one on the Person
Of Jesus—what safety is mine!
We may not be loosed from the ephod;
No, never a moment can be,
When I a fair jewel of beauty
Torn off from my Saviour can be.
Up there in the light of the Glory
I flash in the lustre of Grace,
And His hand that there fixes will never
Remove one bright gem from its place.
We cannot be lost in earth's rubbish—
We cannot be left in the world.
Wherever He goeth He taketh
The jewels He loves to behold.
We may not be loosed from that ephod;
Thank God for that fair lace of blue
That bindeth the love rings together
In knots that are holy and true!



THE SPIRIT OF GOD AS THE
REVEALER.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

I Corinthians ii 6-10.

6. "Howbeit we do speak wisdom among them that are perfect." The word "perfect" here does not mean "sinless," but "mature," or full grown; that is, capable of understanding the things of God. It is as though he said, "We have got wisdom to speak as well as the philosophers of Corinth; we have a wisdom that is infinitely deeper than all the knowledge of the scientific and the learned; and yet it is not the wisdom of this world, nor of the princes of this world, which come to nought."

7. It is called "hidden wisdom." It is that wisdom of God which was kept secret as a mystery from ages and generations—the hidden wisdom which was ordained before the world unto our glory, but which is now revealed by the Spirit. This is the wisdom the Apostle has to speak of, but he can only do so to those who are capable of understanding it. This wisdom is a mystery. If you search through the New Testament you will find seven distinct mysteries, the unfolding of which is entrusted by the Spirit to the Apostles for the instruction of the Church, so that they were, in a special sense, "stewards of the mysteries of God."

8. All the world's learning results in the worship of man; it exalts man and ignores God. But the wisdom of God breaks us down in His presence, and we say, To Him be glory, to Him alone. But the wise and the great, the princes of this world, knew not the wisdom of God. Had they known it—had Satan, the real "prince of this world," known the hidden counsels of God, and all that in His wisdom would result from the death of the Lord Jesus, would he ever have hounded them on to crucify Him? Had they known that, as the result of the murder of the Son of God, a countless multitude

would be raised up from under Satan's sway to trample him in resurrection triumph under their feet, would they ever have crucified the Lord of Glory?

But they knew it not, for God had kept it a secret hid in Himself. Like the man who found the treasure in the field, he kept it secret until he had paid the purchase price and secured it for himself; so God kept secret these wondrous purposes of His concerning the union of Christ and the Church until the purchase price was paid and Satan spoiled; then taking Jesus from the grave to the right hand of the throne, He sends down the Holy Spirit to declare "the unsearchable riches of Christ," and to make all see what is the administration of the mystery which from the beginning of the world was hid in God.

9. "Eye hath not seen nor ear heard." And here many a saint of God has stopped, as though it were still impossible to know what God has prepared; "but," it is added, "God hath revealed them to us by His Spirit." And what a revelation! The veil is drawn aside and we look up into heaven. There we see the Throne of God. The Lamb is in the midst, and seated on thrones around are the glorified saints redeemed unto God by the Blood of the Lamb. Seated in the heavens with Christ, they have fellowship with God in His dealings with this earth. There they are seen gathered within the veil. The bride and the Bridegroom, the Heir and the joint-heirs, all gathered together.

When we come to consider such purposes of the heart of God as these, O what is all the world's wisdom in comparison? What are the discoveries of science, wonderful as they may be, compared to a glimpse like this into the heavenly and eternal glory? Let us, indeed, seek to occupy our minds with the wisdom of God, to be thoroughly furnished out of His treasures, that we be not the erring, foolish ones we often are, so foolish as to be even rebuked by the world.

The Christian ought to be the noblest, most refined, most courteous, and yet most humble of men, seeing God has bestowed upon Him His own Spirit, His own mind, His own wisdom.

I want you to notice three things in this passage (verses 9 to 16) for which we are dependent on the Spirit of God—the Spirit acting in three different capacities.

First (in the 10th verse), we have Him as the **Revealer**. Secondly (in the 13th verse), as the **Teacher**. Thirdly (in the 14th verse), as the **Enlightener**.

I believe it is important to see these three offices of the Holy Spirit. None but the Spirit of God could know the hidden counsels of the mind of God. For this reason He alone could be the Revealer, and we are thus shown the utter impossibility of man ever attaining any knowledge whatever of the counsels of God, except He had given a revelation of Himself. The apostle here quotes from Isaiah lxiv. 4: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." But, observe, he does not stop there; he goes on to add: "**But God hath revealed them to us by His Spirit.**"

I do not think that Christians generally have a right apprehension of the marvellous revelation the Spirit of God has given us since Christ ascended to God's right hand, of His thoughts and purposes. There is, indeed, one part of the New Testament which is called "the Revelation," *i.e.*, "the Book of the unveiling of Jesus Christ;" and surely it is a wonderful "revelation." But there is not any part of the Old or New Testament that is not equally a "revelation." It is the Spirit of God making known to us that which was hidden in the heart of God. If God has thus taken us, as it were, into His confidence, treated us as His friends, by telling us His counsels and purposes, surely it is our responsibility to give attention, and to use the greatest diligence, that we may understand what He means to convey to us.

Would you look with me at a few Scriptures concerning the Spirit of God as the **Revealer**. We find here that the Spirit, in this passage, is spoken of as the One who knew the secret and deep things of God, and who alone could reveal them. Turn now to Rev. ii. 7: "He that hath an ear, let him hear what the Spirit saith unto the churches." This is repeated seven times over, summon-

ing the attention of God's children to what the Spirit of God has to make known.

Turn now to another Scripture: "Howbeit, when He, the Spirit of Truth, is come" (John xvi. 13). Before reading further I would refer you to a chapter in John's gospel (vii. 39): "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given, because that Jesus was not yet glorified." Notice here that the Spirit was *not yet given*; that the coming of the Spirit was postponed till another event should take place, and that was the glorifying of Christ. "Nevertheless I tell you the truth, it is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7). "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (John xv. 26). Here, again, we are pointed forward to a definite period at which the Holy Spirit would come; His *coming* being as definite as the *going away* of the Lord Jesus. He speaks of the Holy Spirit personally coming, just as He speaks of Himself personally going.

Now read in Acts i. 7: "And He said unto them, it is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after that the Holy Spirit is come upon you." Still, you see, the coming of the Holy Spirit was future. But now turn to Acts ii. 32, 33, and you will see the accomplishment of these promises: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this, which ye now see and hear." He who was crucified in weakness fifty days before was raised from the dead and exalted to the right hand of God—glorified. "He hath shed forth this, which ye now see and hear."

Turn again to John xvi. 13: "Howbeit when He, the Spirit of Truth, is come." That we have seen was after Christ ascended to the right hand of God, and was glorified.

“He will guide you into all truth, for He shall not speak of Himself.” That means He shall not speak *from Himself*. “But whatsoever He shall hear, that shall He speak; and He shall show you things to come. He shall glorify me, for He shall receive of mine, and shall show it unto you.”

There, you see, is the work of the Holy Spirit; the one grand purpose for which He has been sent, that is, to be the Revealer of all the wondrous purposes and counsels that God has stored up for us in the gift of Christ, His own beloved Son. God, in giving us Christ, has given us all things; and the Holy Spirit has been given to reveal to us the wisdom, love, beauty, and glory of Christ’s person, work, and coming kingdom, and to show us who have believed in Him our interest in it all as joint-heirs with Him. This He has shown us in the Scriptures of the New Testament.

Turn now to another Scripture, 1 Cor. iv. 1: “Let a man so account of us, as of the ministers (or servants) of Christ.” We are all servants of Christ; but we are not all, in the same sense as the Apostles, “stewards of the mysteries of God.” He had entrusted to them the mysteries of His counsels by direct revelation given to them by the Holy Spirit sent down from Heaven. And chiefly among them all He selected the Apostle Paul to be steward of these mysteries.

Read Romans xvi. 25, 26, and you will see this: “Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but now is made manifest.” This special aspect of the Gospel, the preaching of Jesus Christ, not only as the Saviour, but “according to the revelation of the mystery,” was committed to the Apostle Paul. It had been “kept secret since the world began.” It was not revealed in the Old Testament, but now is revealed by the Holy Spirit through “the Scriptures of the prophets,” according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” Another passage bearing on this point you will find in the Epistle to the Ephesians, 3rd chapter: “For this cause I,

Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given to you-ward;” mark the words “how that by revelation He made known unto me the mystery (as I write afore in few words), whereby, when ye read, ye may understand my knowledge in the mystery of Christ.” How is it that Paul knew more than Peter and the other apostles? He says: “I have written to you in order that you may understand how I know.” It was made known to him by special revelation. The Apostle Paul was as really separated by God unto Himself, in order to receive a special revelation when he went into Arabia, as Moses was when in the Mount forty days and nights with God, receiving the instructions of Jehovah concerning the tabernacle and other laws. He had been taken also up into the third heaven, and had revelations given unto him beyond any other man, and so he became, in a very special way, “a steward of the mysteries of God.”

One part of this revelation was “that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel.” Not only that the “Gentiles should be fellow-heirs with the Jews;” but “partakers of His promise in Christ—joint-heirs with Christ.” It is not that Gentiles should be saved in the age to come; that is not the mystery; the future salvation and blessing of Gentile nations, as such, is plainly foretold in many Old Testament Scriptures; but that Gentiles should be fellow-heirs, and members of the body of Christ, and partakers of the promises made to Christ through the gospel;—that is a mystery indeed, that is not spoken of in the Old Testament, nor in any way revealed, until Christ had been glorified, and the Holy Spirit sent down. “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” Mark—the Spirit of God taking of the things which are Christ’s, and showing them—revealing them through His servant and Apostle; not the riches of this earth, but the unsearchable riches of the Son of God, as the portion of those who believe on His Name, seeing they

are joint-heirs with Him. "And to make all see what is the fellowship (administration) of the mystery, which from the beginning of the world hath been hid in God." Who could reveal that which had been "hid in God" but the Spirit of God? These things the world, with all its wisdom, could not search out or know. It never entered the mind of man that, through the murder of God's Son, there should be gathered by the Holy Spirit, out from both Jew and Gentile, a great multitude, to be one with Christ as members of His body; as joint-heirs, to share His coming Kingdom and glory, and to inherit, in virtue of this union with Him, all the promises that were made of old time to Abraham's seed, and to David's Son and Lord.

WHO IS THERE?

By R. ALLEYNE-HARRIS.

WHO is there cares for all your grief?
Who is there whispers, "Life is brief?
Strive on, strive on, My servant true,
A great reward awaiteth you!"

Who is there, ever at your side
At morning as at eventide?
Who is there murmurs once again,
"I, too, have known the bitter pain?"

Who is there looking from above
Can see the "end," whose watchful love
Perchance permits awhile the strain
To weigh upon the weary brain?

Who is there who can tell the best,
Who bids you fold your hands and rest
Upon the knowledge that your view
Is bounded?—That "He sees for you?"

Who is there cares? Oh, there is One
Who bore for thirty years alone
The burden of the earth He trod—
There is the Saviour, there is God!

There is the One who paid for you
The price of sin, to Whom is due
Your life, and, harder yet to give,
Your trust, thro' every hour you live.

The morning shines and all is gay,
The eve declines and ends the day;
But thro' the clang of change and care
The form of "Jesus Christ" is there!

LIVING LETTERS.

"YE are manifestly declared to be the epistle of Christ . . . written . . . with the Spirit of the Living God" (2 Cor. iii. 3). What a holy trust this is that is committed to us—to be the very representatives of the Lord Jesus, just as a letter represents the writer to those who read it! A letter is supposed to convey to others' minds just what the writer would say were he himself present. It may say but little, but what it does say must be true; and the letters we value most are those in which we can read the thoughts and feelings and affections of the friend who writes. How the Lord *must* love us thus to entrust Himself to us, and what a privilege He gives!

Dear fellow-believers, what shall we do with this wonderful trust committed to us by our absent Lord? We surely cannot and will not betray such loving confidence. Whatever others do, whatever they may think of us, let us be true to Him at any cost. We have but one short life, and this has such a holy, wonderful honour put upon it. What shall we do with it?

For notice that we are not here merely told that we are to talk or write as epistles of Christ, but we are declared to *be* the epistle of Christ. It is the life more than the words, though words form a part of the life. The Apostle Paul was able to say, "To me to live is Christ," that the life of Jesus might be made manifest in his mortal flesh. "If this be the case with us," one has well written, "Christ will be seen in our ways, His voice will be heard in our words, His Spirit will be breathed in our manner and acts." But are we not forced to confess with sorrow what poor representations we are of Christ—what a feeble, if not untrue idea we often convey to others of what He is! How little do they read in us of His tenderness and compassion and sympathy, of His truth and faithfulness, as well as of His deep, yearning love. Oh, for more of the impress of Christ! Then what heavenly-mindedness, what self-forgetfulness, what faithfulness, what meekness and gentleness, what separation from all worldliness and pride, would be "known and read" in

us! How we should walk through this world as heavenly strangers, remembering that He said, "Ye are not of the world, *even as I am* not of the world"¹ Is it so with us? If not, let us ask ourselves, What hinders? and seek to put away anything, however cherished, rather than misrepresent our Lord.

Is it not the secret of much failure that so little is *written* in our hearts—that we have drunk in so little into our own spirits of what He is? It is plain enough that in a letter only that can be read which has first been written; and it is no light thing to have Christ written upon us with the Spirit of the Living God. We can only represent Christ as much as we know Him: and we can only know Him by being much in His company, and by the Spirit's teaching through the Word. God's writings are mostly in secret, to be read openly. How much time do we give to get to "know the Lord"? When Moses (Ex. xxxiv.) took the tables of stone up to God to be graven with His finger, he took prepared (hewn) tables. There is much teaching here. Are our hearts prepared—emptied of self-sufficiency, of pride, of vanity? Have we learned that earthly streams *cannot* satisfy? Thank God for any painful lesson that teaches us this, for then our hearts are prepared to seek satisfaction alone in Him, and holy, heavenly lives will be the result. Then, when we drink in for ourselves the infinite tenderness of His compassion and forgiving love, we shall show it forth to others.

We also read that God said to Moses, "Be ready in the morning, and come up in the morning up to Mount Sinai, and present thyself there to Me in the top of the mount; and no man shall come up with thee"; and it is our privilege continually to go and present ourselves to the Lord, that His grace and beauties may be graven in our hearts. Do we feel specially lacking in some fruit which is being called for in the circumstances in which we are placed? Is there something in our feelings of which we are painfully conscious how un-Christlike it is? Then let us get alone with Him—present ourselves to Him—that His image may become graven on our hearts, and shown forth in our lives to His glory.

Thus, "with open face beholding as in a glass the glory of the Lord," we may become "changed into the same image from glory to glory, even as by the Spirit of the Lord," and be true epistles of Christ, known and read of all with whom we come in contact, and even of some, it may be, we have never seen, for we little know how wide our circle of influence is. Christ will then be seen in us wherever we are—in our homes, amongst fellow-Christians, and in dealings with the world—and we shall be manifestly declared to be such; His signature unmistakably upon us—the writing clear and legible. Well may we ask the question: "Who is sufficient for these things?" (2 Cor. ii. 16) and gladly give back the inspired answer, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. iii. 5). E. T.

A YOUNG MAN'S NOTES ON JOHN AND JUDE.

THE threefold purpose of John's epistle. (1) That your joy may be full (1 John i. 4). (2) That ye sin not (1 John ii. 1). (3) That ye may know that ye have eternal life.

I. 7—"Cleanseth"—marks a continuous process, and therefore a continuous need. And that process is not "keeping clean," but cleansing, a widely different matter. Whether the cleansing is propitiatory or internal, there is something to be cleansed away, or the cleansing would cease.

III. 1—"Sons of God"—born children by regeneration. "The world knoweth us not." It is not every eye that sees an oak in an acorn, or a saint's halo encircling a poor man's head.

III. 2—"We shall be like Him." Our resurrection bodies will take the impress of the first glorious object beheld with resurrection eyes. That object will be the Lord Jesus Christ, and His glory will leave an impression on the memory that will last while eternal ages roll. The very pool in the street will flash back the rays of Heaven if they but fall upon it.

IV. 17—"As He is, so are we." As He is—we *hope* to be—we *long* to be—we would *do* to be, but it seems an unreality to say we

are. Christian men and women are unfinished sketches; but God sees the perfect Christ in each of them.

V. 13—"Ye may know." Is this how you read 1 John v. 13: "These happy feelings have I given you?" &c. We do not want a poor rushlight to enable us to see that the sun is shining. All we want is to stand in the sunshine, and we shall be convinced that the sun shines. Suppose that three men are going along, one after another. The first is Mr. Fact; he walks along with a bold, undeniable step; no one can stand against him—he is a stubborn fellow. Next him follows Mr. Faith, looking at Mr. Fact with admiration. And next to him is Mr. Feeling; he always follows Mr. Faith. But suppose Mr. Faith turns round and looks at Mr. Feeling, where is Mr. Fact? Faith cannot see him at all.

NOTES ON JUDE.

JUDE 3—"The faith which was once (for all) delivered unto the saints." No words could be stronger or more clear to describe an imperial standard of truth, set up once for all and unalterable, to which men should come back in all ages afterwards, to test and adjust their own measurements of truth.

24—"Able to keep . . . present faultless." Some visitors were down in a coal mine. On the side of the gangway grew a plant which was perfectly white. They were all astonished that amid the coal-dust this little plant should be so pure and white. A miner who was with them took a handful of black dust and threw it upon the plant, but not a particle adhered. The visitors repeated the experiment, but the coal-dust would not cling. If He can keep that herb, can He not keep my heart?

Correspondence.

CONFERENCE ADDRESSES.

To the Editor of THE WITNESS.

DEAR BROTHER,—Responding to Mr. Henry W. Figgis' desire that this subject should be followed up, I should like to refer to one or two points in his letter in the June *Witness*.

(1) As to the character of the addresses. Many of these, he complains, are unsuitable; and being also wholly out of connection, as to subject, with those that precede and those that follow them, serve but little useful purpose. It is perfectly true. It has been felt and lamented by

many who love these gatherings and seek in and through them the deepest profit for all assembling.

Is not the remedy very simple, and obvious also? At the recent Dublin Conference, on three or four occasions, the subjects of ministry were selected and announced beforehand. These were by far the most profitable of the meetings. For there were evidently in the addresses preparation, continuity, and simplicity. The mind of the hearer was held fast by that mysterious influence that, whether in reading or hearing, comes from unity of theme. Only the strongest and rarest intellects can turn from theme to theme, rapidly pursuing each other, with adequate attention and comprehension; master memories only can retain a clear conception of them all. At Keswick and Mildmay always, and in Dublin and other cities occasionally, this method has been proved the best. Why not develop it further? Perhaps it would be wise to provide one meeting each day where speakers will be free to unburden their hearts of that which is laid upon them of God, irrespective of others' ministry.

Then as to time. Mr. Figgis considers that from 20 to 30 minutes ought to be the limit. Here I find greater difficulty in following him. If a meeting last two hours (they are seldom less) there would be room, after prayer and praise, for four or five twenty-minute addresses. This would be admissible, perhaps, if the subject were one, as suggested above; though, I confess, I would prefer to hear three longer than five shorter addresses. But if the subject is undefined, the strain would be intolerable to most listeners of marking and digesting so many diverse discourses. In conferences, I suppose most of the intending speakers look to God for something higher, better, fresher, and fuller than their ordinary home-service teachings. If they do not, they ought. The effect is that the mind is very fully charged with heavenly matter, so to speak, and one of two things follows: either the subject becomes so condensed, by labouring for brevity, that the average hearer fails to follow; or the ideal 20 or 30 minutes will be exceeded in spite of the speaker's best efforts.

On the whole, therefore, it seems to me, after some forty years' experience and some responsibility in such gatherings, that if the subjects be chosen and made known, speakers, though often and gently exhorted to brevity, may best be left to develop their themes unhampered by specific limitations of time.

And, without controversy, a short address, if it has substance, will be better remembered than a long one, though in making this admission I fear I condemn yours sincerely,

Ardfert, 4th July, 1904.

GEORGE F. TRENCH.

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE GIFT AND THE ALTAR.—Has Matthew v. 23, 24 any present bearing on the behaviour of Christians, and in view of observing the Lord's Supper on the first day of the week?

WHEN DID THE LORD TREAD THE WINEPRESS?—Referring to Isaiah lxiii. 3, did Christ tread the winepress on the cross when dying as the sin-bearer? Was not He Himself then crushed? Does it not rather refer to the time of Rev. xix. 15?

THE LORD REPENTING.—Help is desired as to the apparent contradictions in the following passages: Gen. vi. 6—"The Lord repented;" also 1 Sam. xv. 11 and 2 Sam. xxiv. 16; compared with 1 Sam. xv. 29—"The Strength of Israel will not lie nor repent: for He is not a man that He should repent."

THE MOVING AND MIND OF THE SPIRIT.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

SCRIPTURE AND SPIRITISM.—Can help be given on teaching of Scripture as to Spiritism and communication with spirits? Is it, as I believe, wholly wrong?

KEEPING THE COMMANDMENT UNTIL THE APPEARING.—In 1 Timothy vi. 14 Timothy is directed to keep this commandment until the appearing of our Lord Jesus Christ. What is the commandment referred to? Does it comprise the injunctions of the whole Epistle? Timothy having died, how can he keep the commandment until the appearing of our Lord Jesus Christ?

WHAT IS THE SECRET OF THE LORD?—"The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). "His secret is with the righteous" (Prov. iii. 32). What is the secret and what is the covenant?

JUDGING SPECIAL CASES.—Are the directions given for discipline in Romans xvi. 17 of the same degree of severity as in 1 Corinthians 5. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

SUPPORT OF AGED SAINTS.

QUESTION 482 (continued).—How should an assembly of God's children act toward an old Christian in fellowship who has no means of support? Should they be allowed to go to the Union Poorhouse?

Answer B.—The rule given by our Lord applies in this case, viz., Matthew vii. 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." If members of the assembly would not like to end their days in the Union Poorhouse they are bound by the foregoing command not to suffer any other to do so against his will.

But first it would be wise to visit the poor brother, and ascertain from him if he wishes to be provided for outside. The writer has been master of a Union Poorhouse for 29 years, and he knows that it is possible the Lord may in His providence have ordered that a certain poor brother or sister shall end their days in the Union House. The Lord may have need of such as those, either for the discipline of his own soul or for the conversion or edification of the souls of other poor inmates. If when the poor brother is visited he declines to leave, but makes it clear to the visitors that he is where the Lord is pleased to have him live, then it will be clear that his being in the Union House is of the Lord for His own gracious purposes.

THE BAPTISM OF THE HOLY SPIRIT.

QUESTION 484.—Have only certain believers received the baptism of the Holy Spirit, or is this the heritage of all children of God?

Answer A.—A distinction should be made between the baptism of the Holy Spirit in Pentecostal days (Acts i. 5) and that spoken of in 1 Corinthians xii. 13 and Ephesians iv. 5. The former was a fulfilment of Old Testament prophecy (Acts ii. 16; Isa. xxxii. 15; Ezek. xi. 19, 36, 27), but the latter the formation of the Church as the Body of Christ, which was never the subject of prophecy. We therefore find the word used for "filled" in the early chapters of the Acts (ii. 4, 18, 33; viii. 16; x. 44; xi. 15) has a different significance to that mentioned in Acts xiii. 52 and Ephesians iii. 19 and v. 18. w. c. o.

Answer B.—The baptism in or with the Holy Spirit is mentioned altogether seven times in the New Testament—four times prophetically, namely in Matthew iii. 11; Mark i. 8; Luke iii. 16; and John i. 33. In the first three cases John the Baptist is the direct speaker: "He shall baptise you with the Holy Ghost." In the fourth passage he is quoting the words of Him that sent him: "Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptiseth with the Holy Ghost." Then in Acts we have the words of our Lord Himself—once directly in Acts i. 4, 5: "Ye shall be baptised with the Holy Spirit not many days hence" and referred to again in Acts xi. 16—in connection with what had happened

THE BAPTISM OF THE HOLY SPIRIT.

to Cornelius and his friends some days before. These we may term the two historical uses of the expression, *i.e.*, with reference to the baptising in the Holy Ghost of Jewish believers at Pentecost and of Gentile believers at Cæsarea. Then we have what we may call the doctrinal use of the expression—the one specific reference in the Epistles to the baptism in the Spirit (1 Cor. xiii. 13). So that John the Baptist foretells it, the risen Lord vouchsafes it, and the Apostle Paul refers to it as an experience through which all believers had passed. "In one Spirit were we all baptised into one body . . . and have been all made to drink into one Spirit" (R.V.). If there was a Church in the New Testament which from its low moral condition would have needed to seek baptism in the Holy Spirit, had such an experience been an attainment to be sought by believers, it was the Church of Corinth, but it is precisely to this Church that the Apostle writes: "Ye are the temple of the Holy Ghost"; "We *were* all baptised into one body in one Spirit." Doubtless the Spirit had been sadly grieved by their divisions, moral lapses, false doctrines, and low practices, and they needed certainly to be exhorted to "cleanse themselves from all filthiness of the flesh and spirit," so that the Spirit might fill them without let or hindrance, but they were none the less "baptised in Him" in spite of all their failures. A Christian friend said to the writer the other day, "It is only a quarrel of words." It is very probably true that many who teach wrong mean right, but it is none the less binding on us "to hold fast the form of sound words," and never more so than to-day, when loose teaching leads to high pretensions and unscriptural practice. But to teach that believers now should seek "the baptism in the Spirit" as an experience after conversion is more than a question of words. It is a confusion of dispensations—a practical denial of the personal coming of the Holy Spirit at Pentecost—a letting go of the very characteristic of the present interval, an ever-indwelling Spirit, in virtue of an ascended Man in the glory. What is it which really constitutes a man a Christian if it is not that he has been baptised into one body by one Spirit and has so become a fellow-member of Christ with the whole Church which is His body. W. H.

Editor's Note.—The personal indwelling of the Holy Spirit is to be distinguished from the gifts (Karismata) bestowed by the Spirit. These might or might not be bestowed, but every believer was sealed, anointed, indwelt by "the Spirit of power and of love, and of a sound mind." These are the essential things, the gifts were accidental and temporary.

Those who have been baptised in one Spirit into one body (and that includes all believers) have also been made to drink into one Spirit. It is here that differences of experience come in. Some are empty vessels, and so are filled; others are only partially filled, being pre-occupied by the things of self and of the world. It is the command of the Lord, and consequently the privilege and responsibility of every saint to be filled with the Spirit (Eph. v. 18). But this involves a yielding to God, the presenting of the body a living sacrifice, and communion with God by the Word and prayer.

REDEEMED BODIES.

QUESTION 485.—Can we as believers say that we have redeemed bodies at the present time?

Answer A.—That believers in Christ are now "redeemed" is clear from 1 Peter i. 18, 19; Ephes. i. 7; Titus ii. 14. But if the questioner had in his mind the thought of our bodies, *i.e.*, our human, sinful beings, being freed from the presence of sin, the following Scriptures should suffice to show that they are not: Romans vii. 18-25; Phil. iii. 21; 1 John i. 8, 9. A. O. M.

Answer B.—In one sense we can, in another we cannot. Our bodies are redeemed in the sense of being already "purchased." 1 Cor. vi. 13-20 is conclusive on this point. The subject on hand there is the body. The words, "and in your spirit," are not in the oldest manuscripts, and are rejected by the best authorities. "For ye are bought with a price: therefore glorify God in your body." It has been purchased. It has been made a member of Christ. The Holy Spirit has taken up His abode in it, to hold it and use it for God, and also as an earnest of the final redemption, according to Rom. viii. 23 and Ephes. i. 14, when the Lord Jesus will take *actual possession* of that which He has already redeemed in the sense of having paid the purchase price, and will change it into the likeness of the body of His glory, according to Phil. iii. 21. G. A.

Editor's Note.—Redemption, according to Scripture, is twofold: it implies a purchase price or ransom paid, and also deliverance. Both aspects are seen in Ephesians i. 14, "The redemption of the purchased possession." Israel in Egypt were ransomed by the blood of the passover lamb. Afterwards they were delivered by power. Both were redemptive acts. The believer, spirit, soul, and body, is purchased, and belongs to Christ the Lord. He is "not his own, but bought with a price." But the redemption by power is yet to come, therefore he is waiting the adoption, to wit, the redemption (by power) of the body.

HELPS AND HINDRANCES TO GOSPEL WORK.

Notes of an Address at the Dublin Believers' Meetings,
June, 1904.

By ALEX. STEWART.

THE Gospel is a *trust* committed to the servants of God; they are trustees. A trustee is a man to whom a fund is committed which does not belong to him, and he must on the one hand defend it, and on the other take care that the persons for whom it is designed shall not fail to have the benefit of it.

The Gospel is delivered to all the saints without exception, but there are some who are specially fitted by God for the work of making it known. It is not always the most godly man who is most used in this service; some are signally used who have grave defects of character, but the rule is that God uses the clean vessel, and the evangelist in his communion with God differs nothing from other Christians. If he is to be much used he will need to be a man of the *Word* and of *prayer*. This is the order when our individual relations with God are concerned. Let God speak to us first by His Word, then let us speak to Him in prayer.

In Acts vi. where the Apostles are dealing with *public* ministry the order is different. They say, "We will give ourselves continually to *prayer* and to the *ministry of the Word*."

We read three times of the Lord raising the dead. That is an act so stupendous that we might have supposed that it would stand alone, but in each case something is added: (1) In that of Lazarus it is said, "Loose him and let him go." (2) Of the son of the widow of Nain, "He delivered him to his mother," telling him in effect that his sphere was to be *at home*; and (3) In the case of the daughter of Jairus, "He commanded to give her meat." *Life* is what is needed for the dead, but *food* for the living.

If we are to preach Christ we must feed upon Christ, otherwise our preaching of Christ will not be of much avail, and it is only as He opens to us the Scriptures that we can give them out. In Luke xxiv. we read that He opened their understanding that they might understand the Scriptures,

and it was after that was done that He said to them that repentance and remission of sins should be preached.

Isaiah liii. and liv. are the Old Testament counterparts of Luke xxiii. and xxiv. In Isaiah liii. we have the cross of our Lord Jesus Christ and in Isaiah liv., "Sing, O barren, thou that didst not bear . . . for more are the children of the desolate than the children of the married wife, saith the Lord." So in Luke xxiii. we have the cross of our Lord Jesus Christ, and hope apparently cut off, but the twenty-fourth of Luke is full of the largeness and liberty of resurrection. He is "straitened" no longer. He opens their eyes, their understanding, and He opens the Scriptures.

Just as we feed upon the Word we will prosper. In Egypt all depended upon the river, and the eyes of men looked to where it flowed at their feet; but when God called His people out of Egypt He brought them to a place where their eyes would not be down but *up*. He gave them manna from *heaven*, and it came to the people who needed it, and just where they were, to the lowest point. It came with the dew of the morning, and that is the way Christ comes to the soul as He came to Bethlehem, in connection with the Holy Ghost. It was *small*, and *round*, and *white*, and *sweet*—it was Christ. It was rained, not on the top of some high mountain where the strongest man could get it first, but on the face of the wilderness where the feeblest might gather it. There was no advantage in being tall; the taller a man was, the farther he was from it; the child was the nearest.

The *first* essential thing to fit a man for life and work is not even prayer, but *to be fed*. You will see from Mr. Muller's narrative that there came a time when he found out that the first thing was to let God speak to him. Then the *second* thing is *prayer*. Just in proportion to the prayerfulness of believers, so will be the blessing—"Through Him we both have access by one Spirit unto the Father" (Eph. ii. 18). We have the Trinity concerned in that act. We reach God through the Son, and by the power of the Holy Spirit. Much of the prayer that is offered is hardly prayer at all. It is the

quality of the prayer, the *strenuousness* of it, that is important. How did the Lord pray? "With strong crying and tears." The whole work of God is wrought in prayer. And prayer should be continual. "Praying *always* with all prayer and supplication in the Spirit, and watching thereunto with *all perseverance* and supplication for all saints, and for me" (Eph. vi. 18, 19). This is the scope of intercessory prayer, for all the saints and for the individual worker. And for what did Paul ask the prayer of the Ephesian believers? "That utterance may be given me that I may open my mouth boldly to make known the mystery of the Gospel." He had the Gospel, but what he wanted was the *power* to utter it, and by God's grace to *convince* men and lead them to Christ.

Referring again to Acts vi., observe the words, "We will give *ourselves* continually to prayer and to the ministry of the Word." What will we give? Ourselves—the whole man. Some occupations require the whole attention, others do not. A woman may quite well rock a cradle with her foot, and at the same time knit a stocking and read a book, but it is different with sowing and ploughing. These are done with both hands, and they demand exclusive attention. If we want to be much used in the Gospel, we must give ourselves to prayer and the ministry of the Word.

SUGGESTIVE TOPICS.

MEN AND ANGELS—A CONTRAST.

1. MADE LOWER than the angels (Heb. ii. 7). Lower than the angels, in that he was subject to death.
2. EQUAL to the angels (Lk. xx. 36). Equal to the angels, being brought by resurrection into a deathless state.
3. SUPERIOR to the angels (I Cor. vi. 3). Superior to angels, because the saints will yet be called by God to judge angels. T. B.

FIVE NOTABLE DAYS.

Incarnation	-	-	-	Luke ii. 10, 11
Proclamation	-	-	-	Luke iv. 17-21
Salvation	-	-	-	Luke xix. 9, 10
Glorification	-	-	-	Rom. xiii. 11-12
Condemnation	-	Acts xvii.	30-31	T. D. W. M.

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

Author of "Seven Sayings of Christ on the Cross,"
"After Death," &c.

CHAPTER I.—HIS RESURRECTION (Contd.).

(7) These men and women, so diverse in their natures, so different in their temperaments, unitedly and concurrently gave their clear testimony to the fact that the Lord Jesus is risen.

"They spake the Word of God with boldness," and "with great power gave witness of the resurrection of the Lord Jesus." Will you please notice the following facts about them:

- (a) They were honest and upright persons against whose character their worst enemies could bring no worse accusation than that they stuck to their text: "Jesus Christ is risen from the dead."
- (b) They were persons who preached to and pressed on others the necessity of speaking the truth, acting sincerely, and living righteously, explaining the meanwhile that the wrath of God awaited all liars, workers of unrighteousness, and hypocrites.
- (c) They obtained no profit or honour by declaring this unpalatable truth, that Jesus is risen. The very cause they had so much at heart was hindered as much by their proclamation of His resurrection as by their preaching Him crucified. Instead of profit, it brought them poverty; instead of honour, the utmost disgrace; instead of acceptance, imprisonment, torture, death. Yet they steadily went on from year to year, from age to age, preaching a Risen Christ.
- (d) They pledged their troth on a doctrine that could easily have been disproved. This matter occurred at Jerusalem, the head-quarters of the Jewish nation. Now, the Jews were as famous in those days for their cleverness in unveiling mysteries as for conducting financial operations. If a crime was to be discovered, the best way was to commit its detection to the Jew, for they had a remarkable power of conveying to and obtaining information from the most distant parts of the then known world.

The Apostle Paul writes to the believers in Corinth a letter in which he states the resurrection of Christ to be one of the fundamental doctrines of the Gospel. Destroy it and we destroy the Gospel. Now, the Higher Critics of the most advanced school are decided that this epistle was written in A.D. 55. I choose them, for if they cannot make the date later we may rest satisfied that by the most modern and mordant methods of historical and philological research they have failed to do so. This means that something like twenty years after the event the statement is openly made that it actually occurred. Not only so, but the maker of the statement, a Jew, a well-educated man, one who himself had once been a violent antagonist of the Gospel, dares to venture the verity of all he loves, lives for, suffers the loss of everything on account of, on the fact of the resurrection of Christ from the dead. Here is the grand opportunity for these Jews who dog his footsteps everywhere to crush both the hated renegade and his hateful gospel. Do they seize it? No! Do they contradict it? No! Nowhere in the New Testament, nowhere in the writings of the men who reach right back to the days of Paul in an unbroken line, nowhere in the profane history of the time, do we discover the least echo of such a contradiction. Various other questions are raised; the most modern cavils against our Lord are but what the old Scotswoman called a sermon re-preached, "cauld kail het again," but there is no attempt at the refutation of the statement that He rose again from the dead.

Well may the writer of this book of the Acts speak of "many infallible proofs." The word translated "infallible proofs" (or simply "proofs" in the Revised Version) is used by Aristotle in his *Logic* for "demonstrative proof." It is akin to the word for a "fixed boundary, goal, end." Thus we see the innate force of the word Luke uses. Nothing more in the way of proof can be given. There is a finality about these proofs that ends argument. They are like the letters at the end of a proposition in Euclid, "*Q.E.D.*" Notice, however, that Luke does not state them. He is occupied with an even grander

thought. The king of Sodom once said a wise thing if he never did one, "Give me the persons, and take the goods to thyself." So with Luke, he is more intent on the persons than the proofs. If the Lord Jesus Christ had not risen from the dead there could never have been any Book of Acts. The Book we are, by the grace of God and the wisdom of the Spirit, going to study is one long, clamant testimony to the fact that Jesus Christ is risen from the dead and ascended into the heavens, there to sit at the right hand of God until His enemies be made the footstool of His feet.

In a long gallery in the Vatican at Rome there are two lines of monumental sculptures. On the one hand there are exhibited the epitaphs to departed pagans, and on the other mementoes of departed believers. Now, as you slowly pace down that gallery, you will be struck by a splendid group of lions leaping on horses, the emblems of destruction, but scarce does your eye take in this cruel group than it is caught by a beautiful sculpture on the other side of the Good Shepherd bearing home in His bosom the little lost lamb. And underneath are graved these words: "Alexander is not dead, but lives beyond the stars."

What stands between these two sculptures so immeasurably apart in feeling and conception? The empty tomb of a Risen Saviour! Take, likewise, the men of the Gospels and the same men in the Acts—they are the poles asunder. Wherefore? The same token marks the boundary line, no Resurrection, no Pentecost!

GOD THE JUDGE OF ALL.

By J. HIXON IRVING.

"Ye are come unto . . . God the Judge of all" (Heb. xii. 22, 23).

"And unto a God a Judge of all" (Special Translation)

ISRAEL at Sinai had come to the mount (not close to it, for "they stood afar off") but not to God. They came to certain earthly manifestations of His presence, such as the darkness, lightnings, thunderings, and a loud voice; but not to God Himself. They were afar off from Him while they were near enough to see

and hear His manifestations. The Hebrew Christians, in contrast to their fathers after the flesh, had come to God; and not they alone, but also all true believers of this age. The idea here is that there is nothing intermediate or between the comer and God. They have reached Him and He is their end. We can get no higher than God, for there is nothing beyond Him for His people to reach. It was for this end that the Lord Jesus Christ suffered for sins. "He suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18). It is to God as Judge they have approached through the Lord Jesus Christ, for "*God is Judge Himself*" (Psa. l. 6), and He will not give His judgment to another. There is no intermediate judge to-day; it is with God men have to do. "God is Judge: He putteth down one and setteth up another" (Psa lxxv. 7), for "He is a God that judgeth in the earth" (Psa. lviii. 11). He judges righteously, for "justice and judgment are the habitation of His throne." He is UNIVERSAL JUDGE.

John Wycliffe, in his version of A.D. 1380, gives the clause, "*God domesman of alle.*" All without exception or distinction. While it includes every created intelligence as fallen angels, demons, the devil, and men, the latter only are in question here. God to-day in His government of men and affairs of earth is ever upon His throne as Judge, and He is acting in that capacity night and day. He is ruling in the affairs of earth, though men heed Him not, yet He is weighing their ways in the balances of His justice and holiness. "The Lord is a God of knowledge and by Him *actions are weighed*" (1 Sam. ii. 3). Nay, He goes down to the secret springs of action, for "the Lord weigheth the Spirits" (Prov. xvi. 2).

When the present age of grace is past God will judge men through His Son (John v. 22, 23, with Acts xvii. 30, 31). In the meantime He judges both the saved and unsaved. The latter have passed beyond eternal judgment in the Lord Jesus Christ, and therefore "shall not come into judgment" (John 5. 24), yet He judges their unjudged ways. "For if we would judge ourselves, we should not be judged" (1 Cor.

xi. 31). And yet though He may have to judge His people's ways, He does so as Father (Heb. xii. 5-11).

How needful it is for the redeemed to judge their works, ways, and words in the light of His presence. How necessary to have the willing heart to be searched by His Spirit and Word, and thus get His estimate and mind concerning the manner of life. How becoming it is for the Christian to pray:

"Search me, O God, my actions try,
And let my life appear
As seen by Thine all-searching eye,
My ways to mine make clear.

"Search all my sense and know my heart
Who only canst make known,
And let the deep and hidden part
To me be fully shown"

Though the present age be one of grace in contrast to the past one of law, yet even it has its terrors—its wholesome fears for a truly godly soul—and its chief terror, though perhaps not the only one, is that "the Lord shall judge His people" (Heb. x. 29). And that solemn fact is constantly set before the saved in the Word of Truth. It is implied in "God is Light," and declared in the words at the end of this chapter, "for our God is a consuming fire." There is indeed need to keep before the mind such words as these—"And if ye call on Him as Father, who without respect of persons judgeth according to each man's work, pass the time of yoursojourning in fear" (1 Peter i. 17, R.V.). It is necessary that grace should have its terrors, for the flesh in the case even of the most experienced believer would ever make grace an occasion to sin and also to make heavenly privileges and position an excuse for living an earthly, selfish life. It is practical salvation to keep before the mind that the "Judge *standeth* before the door" (James v. 9).

"THE LABOURERS ARE FEW."—Two lady missionaries visited a village in Persia where they had taught a year before. They spoke to over thirty attentive women, one of whom remarked pathetically at the close, "Now we shall not hear any more for another year."—*C.M.S. Report.*

"TILL HE COME!"

"TILL He come!"—the words sound
sweetly,

Borne from Glory's heights to me,
Filling all my soul with rapture—
Very soon my Lord I'll see.

"Till He come!" The journey shortens—
Faith will soon give place to sight;
Soon the "waiting time" be ended—
Soon will break the morning bright.

"Till He come!" the surging billows,
Stormy seas and dashing foam;
Afterwards the peace and gladness,
And the Father's "Welcome home."

"Till He come!" the lonely pathway,
Trodden for the "little while";
Afterwards to rest for ever
In the sunshine of His smile.

"Till He come!" the sin and sorrow
In this scene of worldly strife;
Afterwards th' abundant entrance
Into realms of deathless life.

"Till He come!" the pilgrim journey—
Weary stretch of desert sand—
Afterwards the joy of dwelling
Yonder in "Immanuel's Land."

"Till He come!" The pulses quicken;
Filled with hope I raise my eyes—
Surely on that dark horizon
Soon the "Morning Star" shall rise.

"Till He come!" The shadows deepen,
Darker grows the gloomy night,
And I watch to catch a glimmer
Of the first bright beam of light

That will herald His approaching,
Tell me that He draweth nigh,
That I soon shall be "caught" upward—
Mount with Him above the sky.

Oh, the rapture of that meeting!
Oh, the bliss of His embrace!
Oh, no words can tell the gladness
When I see Him face to face!

He who from the Father's bosom
Came to earth and died for me—
Left the highest heights of Heaven
For the depths of Calvary.

'TIS for HIM I'm watching, waiting,
Till the "little while" is o'er;

"Till He come," and from His presence
I shall wander nevermore.

Winnipeg.

THINGS PERTAINING TO LIFE AND GODLINESS.—IX.

FAMILY PRAYERS AND CHURCH
GATHERINGS.

By Dr. J. NORMAN CASE, China.

IN these papers, from the very nature of the subject, we have been taken up with the Christian in his individual capacity. Yet we should not forget that each of us holds a definite relationship to other human beings, and that the fulfilling of our obligations toward others greatly conduces to our own advancement. Let us, then, briefly consider the above two subjects.

I. FAMILY PRAYERS. It is well known that even among true Christians the godly custom of family worship is sadly on the decline. This is to be greatly regretted. Nothing can take its place. And every Christian who is the head of a household, however small, should, if at all practicable, make it a point once a day or oftener to gather the members thereof together to read a chapter from God's Book and pray with and for them. If to these exercises can be added the singing of a psalm, hymn, or spiritual song, it will tend to make the gathering more interesting to the younger members of the family and more helpful to all. No twenty or thirty minutes of the day should be more generally profitable than the time spent in family worship.

But just now we are considering it as conducive to individual growth in grace. And this it will surely prove to be by all who have divine life in the soul. For any occasion or cause that brings us to the throne of grace, we may well be thankful: that is the place of true growth.

Again, the one who sincerely prays in the presence of others, especially of those who are constantly about him, by that very act, as it were, puts himself upon his best behaviour. If he pray the Lord to give him during the day wisdom, love, patience, and a Christ-like spirit, in very consistency he must seek to show these virtues in his words and ways. Either the prayers in the family will soon restrain outbursts of temper and other faults, or these inconsistencies will soon cripple or kill family prayer.

A popular Christian writer puts in the

mouth of one of his characters a story somewhat as follows: A quaint but faithful preacher was staying in the home of a farmer, a professing Christian. The preacher went out to the yard and saw the farmer in a great temper over the doings of one of his workmen. "I see," said the preacher, "you have not received the gift you were expecting this morning." "The gift I was expecting!" said the farmer, "I was not expecting any gift." "Oh," replied the preacher, "I heard you in prayer ask God for a gentle, Christ-like spirit, and you certainly do not seem to have got it yet." What a rebuke! Some might *think* the same of us, yet never have the courage to tell us of it. So that, if we are honest, family prayer will be found among the things that conduce to life and godliness.

II. CHURCH GATHERINGS. The prominent New Testament word in regard to Church connection is *edify* or *edification*, and frequently it has in view the strengthening, establishing, and growth in grace of the individual believer (Rom. xiv. 19, xv. 2; 1 Cor. viii. 1, *Gr.*, xiv. 4, 17, &c.). To spiritual as well as material things the proverb applies: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." To not a few Christians the gathering for the observance of the Lord's Supper stands out as the distinct and characteristic meeting of the gospel age. The Holy Spirit, by means of type, prophecy, parable, promise, narrative, or doctrine, brings Jesus Christ before the soul as dying on the cross for him. Thus, again and again, He is openly portrayed as the Crucified One. To the spiritual believer this ordinance is a continual means of growth in grace. It at once humbles and exalts; causes grief and joy; from it he learns more and more of the exceeding foolishness, heinousness, and sinfulness of sin, and the exceeding freeness, fulness, and blessedness of the divine compassion and love.

I would not be understood as implying that the chief things in observing the Lord's Supper were our joy and growth. The Lord Jesus has His portion in the feast; God the Father has also His: this the intelligent and spiritual believer will never lose sight of. Our

chief object at this meeting should be to offer unto the Lord the adoration, thanksgiving, and praise of a grateful heart. But this, in sincerity and truth, can never be done without the individual in return receiving an increase of grace, joy, or power. Hence, apart from all mere theorisings, frequent partakers of the memorial feast know from experience that it is a real means of soul revival and growth.

The godly in all ages have known the value and blessedness of fellowship with kindred spirits at the footstool of infinite wisdom, grace, and power. From Apostolic days to the present time meetings for prayer have constituted an important feature of the life of all spiritual and evangelical churches. Pentecost itself, from the human side, was the result of a ten days' prayer meeting. And from that time till the present all great movements and spiritual revivals have been preceded by united prayer. It is utterly impossible to estimate the place the prayer meeting has filled in comforting, encouraging, and reviving the children of God. Of it not a few can look back and say:

"In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer."

Therefore for our own sake, as well as that of others, let us not allow a small thing to keep us away from the prayer meeting.

Then there is the meeting for teaching or exhortation. A meeting of this character, whether few or many attend, whether it takes the form of an address or of a conversational Scripture searching, should, under God, prove most effectual in deepening one's knowledge and spirituality. It is no small privilege to listen to the teaching or exhortation of one who himself daily sits at the Lord's feet and hears His words. Yet it is a privilege that is seldom properly prized. "We never miss the water till the well runs dry." This saying has many applications, and among others to the matter now before us. Ask the chronic invalid, the lonely colonist, the solitary lighthouse keeper, the isolated missionary—all such Christians will warmly speak of the privilege of listening to the Word taught in freshness and power, or

meeting with others for its reverent study. The one who goes to such a meeting with truth filling the heart and with capacity to give it forth to others will find a blessing to his own soul. Many know from experience that Divine truth is never so living and powerful as when in the unction of the Holy One it is being ministered to spiritual and receptive souls.

But space fails us to speak of the Sunday-school class, the meeting for children, for mothers, the open-air testimony, the Gospel preaching, all of which forms of service it carried on in fellowship with the Lord will certainly minister grace and strength to those taking part in them, even though in the last two cases it be only that of prayerful hearers.

Individual growth in grace, then, depends much upon the proper fulfilment of our duties to others—in the family, the church, and the world. If thereby any of God's children are led to see this more clearly, and remember it more constantly, attention will not have been called to it in vain.

THE LOWLY JESUS.

PROPHECY SAYS:

1. "Thy King cometh unto thee, . . . having salvation; lowly, and riding upon an ass" (Zech. ix. 9).
2. "He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isaiah liii. 7).

HISTORY SAYS:

1. "She (Mary) brought forth her firstborn Son, . . . and laid Him in a manger" (Luke ii. 7).
2. "He . . . laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded" (John xiii. 4, 5).

OF HIMSELF HE SAYS:

1. "I am meek and lowly in heart" (Matt. xi. 29).
2. "I am among you as He that serveth" (Luke xxii. 27).

3. "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head" (Luke ix. 58).

TESTIMONY SAYS:

1. "Who (Jesus) . . . made Himself of no reputation, and took upon Him the form of a servant, and . . . being found in fashion as a Man, He humbled Himself, and became obedient unto death" (Phil. ii. 6-8).
2. "Who, when He was reviled, reviled not again; when He suffered, He threatened not" (1 Peter ii. 23).

E. A. H.

GOD'S STUPENDOUS MIRACLE.

By N. L. NOEL.

A REMARK recently made by a well-known anti-Christian writer, to the effect that most of the "advanced theologians" of the day have given up the dogma of the virgin-birth of the Son of God, prompts these few remarks for the sake of those who know God, and who love the Lord Jesus Christ.

Remember, the foundation, and termini (if one may use the expression) of the Church of God—of Christianity as revealed in the Scriptures—are a miracle; indeed, the Church of God owes its existence to miracle—to God's stupendous miracle.

The birth of Christ was a miracle. Years beforehand it was written of him: "The Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel" (Isa. vii. 14).

Matthew i and Luke i. and ii. both set forth the beautiful accomplishment of this prophecy—the blessed Son of God appearing in this scene in a body "prepared" for Him, as it is written, "A body hast Thou prepared Me" (Heb. x. 5).

The death of Christ was a miracle. He Himself declared, "I lay down My life . . . no man taketh it from me, but I lay it down of Myself" (John x. 17, 18). And, accordingly, we read in John xix. 30 that Jesus said, "It is finished: and He bowed His head, and gave up the ghost"—thus giving up His life before the period of death as ex-

pected by the soldiers (John xix 33). We read, Pilate " marvelled if He was already dead " (Mark xv. 44).

The pathway of Christ through this world was a miracle—the Son of God traversing a scene of defilement and sin, and yet holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), " Who did no sin " (1 Peter ii. 22), " in Him is no sin " (1 John iii. 5), and " Who knew no sin " (2 Cor. v. 21).

" Faithful amidst unfaithfulness ;
Midst darkness, only light."

" I have heard of one," writes another, " who observing His bright and blessed ways in the four Gospels, was filled with tears and affections, and was heard to cry out, ' O that I were with Him ! ' " *

The resurrection of Christ was a miracle. Dare those " advanced theologians " deny the resurrection of the Lord Jesus in face of Acts ii. 32 : " This Jesus hath God raised up, whereof we all are witnesses ; " and " If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved " (Rom. x. 9) ?

The ascension and exaltation of Christ was a miracle. Who, but the deniers of the Christ of God, can gainsay this ? And yet, what saith the Scriptures ? " Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him " (Phil. ii. 8, 9). Glorious fulfilment of Psalm cx. 1, " Sit Thou on My right hand, till I make Thine enemies Thy footstool ! "

His coming again will be a miracle. He is coming again (if Scripture is to be believed) for His people, and the dead in Christ shall be " raised," and the living ones shall be " changed," and all " caught up " to be for " ever with the Lord " (1 Thess. iv. 14-17, 1 Cor. xv. 51, 52). The early Christians " turned to God from idols to serve the living and true God, and to wait for His Son from heaven, who hath delivered us from the wrath to come " (1 Thess. i. 9, 10).

" Caught up "—*this again will be a miracle.* The changing of our bodies of humiliation

will be a miracle ; and I would ask, O, ye " advanced theologians," " Is anything too hard for the Lord ? " (Gen. xviii. 14).

The coming and work of the Holy Ghost is a miracle. His action in Acts ii. 4 (" They began to speak with other tongues, as the Spirit gave them utterance ") ; and in Eph. i. 13 (" After that ye believed ye were sealed with that Holy Spirit of promise ") , is all a miracle.

The presence of the Lord Jesus in the midst of His gathered ones is a gracious miracle—not a promise, but a FACT (Matt. xviii. 20).

The whole fabric of Christianity is a miracle—God's stupendous miracle of grace ! No wonder Scripture speaks of " the exceeding greatness of His power " (Eph. i. 19) ; and of " the exceeding riches of His grace. " (Eph. ii. 7).

God's salvation is a miracle from first to last—His " eternal salvation," in figure as in Exodus xiv. 13 : " Fear ye not, stand still and see the salvation of the Lord ; " and, in fact, as we read in Romans iv. 5 ; for, of whom, but of God, could it be said, that He " justifieth the ungodly " ? What human judge could do it ?

Beloved fellow-Christian, art not thou a miracle ? Hast not thou passed from death unto life ? Art not thou born again ? Is not thy soul saved ? And is not the glory, the " eternal weight of glory," before thee ? " We shall be like Him, for we shall see Him as He is ! " (1 John iii. 2).

The foregoing are but a few simple statements of God's truth, of which the great enemy of souls, under the garb of " advanced theologians," is seeking to rob thee ! Deny these facts, and what have you left ? God grant thou mayst " hold fast ! "

A TESTIMONY.

AN evangelist, whilst visiting our brother Donald Ross in Chicago before he left for Georgia, quotes a remark of his which shows his heart for the Gospel. " As I look back over sixty years of ministry, I find all my joy now in the times when I just preached *Christ and Him crucified*, and I have only sorrow as I think of times when I allowed myself to turn to mere side issues."

* " The Moral Glory of our Lord Jesus Christ," by J. G. B.



THE SPIRIT OF GOD AS THE
ENLIGHTENER.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

1 Corinthians ii 13, 14

13. "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." In this verse we have the Spirit of God brought before us as the Teacher. He is not only the Revealer of the mind of God, but He unfolds it to us in certain words, which were not received from man, nor learned in his schools, but taught by the Spirit of God. When the Apostle wrote he did so in the words of the Holy Spirit. This is a point on which we should be very clear in these evil days. We say again that not only was the Spirit given to be the REVEALER, but the TEACHER of the counsels of God; and He has revealed them to us in words which are divine, and therefore perfectly adapted for conveying the thoughts of God, and not to be tampered with by human criticism.

I do not say that this applies to the translation that we now have, nor could it be said of any translation but to the original language in which it was written. We know that the translators were not inspired by the Holy Spirit to put the original into its present form. They used their knowledge and ability in order to give a faithful rendering of the original. Many passages might be better rendered, but that does not touch the point for which we contend, viz, that it was originally given in the words which the Holy Spirit taught, so that the Apostles wrote the very words which God gave them to write.

I believe it is important for us to keep to this. Satan has done his very best to make out that the sense was given, but not the exact words. But the teaching of this passage is explicit as to the divine inspiration of the words, and there are other pas-

sages which show us this, to which let us now turn.

The first that we will look at is 2 Peter iii. 1, 2: "This second epistle, beloved, I now write unto you; in both which I stir up your pure mind by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Observe what is written here. "*That ye may be mindful of the words,*" &c. Not of the general tenor of their teaching.

Again in 2 Timothy i. 13: "*Hold fast the form of sound words* which thou hast heard of me, in faith and love which is in Christ, Jesus." It is not hold fast chapter and verse, but the form of sound words. God is jealous of the very form of words in which it pleased Him, by His Spirit, to reveal His thoughts.

Turn next to 2 Peter i. 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts," &c. Read also Revelation xxii. 18, 19: "For I testify unto every man that heareth the words of the prophecy of this Book," &c. Observe that it is the words. All this is in opposition to the current of the popular teaching of the present day, which is, to make light of the VERBAL INSPIRATION of the Scriptures. The Lord help us to be clear and firm on this point, for the current of infidelity is setting in with tremendous power; and "if the foundations be destroyed, what can the righteous do?"

Having seen that the Spirit of God is first the REVEALER, and also the TEACHER—using His own words for this purpose—let us now see what Scripture says as to the Holy Spirit being THE ENLIGHTENER.

14. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." Why are they foolishness to him? Why can he not know them? The answer is, "because they are spiritually discerned." This is a point that we ought well to consider, viz., that our mere natural

understanding is not capable of comprehending the things of the Spirit. Until a man has been "born again," and has received the Holy Spirit, he has not the capacity to understand the teaching of the Spirit of God.

There is much in the Scriptures that the natural man may to some extent understand, such as the plain precepts of the Book of Proverbs, the demands of the law, &c.; but the unfolding of God's mysteries, as therein given to us by the Holy Spirit since Christ ascended to the right hand of God, nothing can enable a man to understand but the Spirit of God, which dwelleth in each believer.

The precious truths of the believer's oneness with Christ and joint-heirship with Him, and His coming again to take His own to be with Himself, these and many more precious truths have been kept from the Church almost since the days of the apostles; it is only of late years that these things have been brought to light, and only here and there are they yet taught.

The teaching of the Church fell into the hands of the unregenerate, as in the Church of Rome, until Luther came forth from her with the blessed doctrine of justification by faith, and not works. But it has gradually slipped back again to a large extent into the hands of the unregenerate, even among the denominations of Protestantism.

The reason the Scriptures are not understood by such, and therefore not taught as God would have them taught, is that they are dependent on their own wisdom, and not on the Spirit of God.

Let us now look at a few Scriptures which show us the Spirit of God as the **Enlightener**. "And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. . . . And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost," &c. (John xx. 20-23).

Turn now to Luke xxiv. 44, 45, "And He said unto them, these are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me. Then opened He their understanding, that

they might understand the Scriptures." The Lord was here enabling the disciples to know something of that which lay hidden in the Old Testament concerning Himself; but the full opening up of these truths was postponed until they were "endued with power from on High," referring to the gift of the Holy Spirit, bestowed according to promise on the day of Pentecost.

Turn again to 1 John ii. 27, "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." "Teacheth you all things"—implying that through the anointing which is in us, there is not any secret, or purpose, or counsel of the heart of God that is not open to us. What are all the researches of men in science and the world's wisdom compared to this?—that we have access by the Holy Ghost into the very treasures of the wisdom of God!

Turn now to 1 Corinthians ii. 12, "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God." As the REVEALER the Spirit communicated the mysteries of God to the apostles, especially the Apostle Paul. As the Teacher He opens up the Scriptures to those who are in Christ. As the Enlightener He operates within the believer, giving eyes to see and ears to hear and the capacity to know the things He has revealed.

What is the spirit of the world? "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15). This verse tells us that the spirit of the world is a spirit of bondage which causeth slavish fear. But turn now to 2 Timothy i. 7, and see the kind of spirit which we have received: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." This three-fold cord gives us the essential character of God's Spirit. He is the Spirit of power. May we know more of this power—the sustaining, comforting, strengthening of the

Spirit, ministered to us through communion with God in His Word. The power of God is not like the power which is in the world. Paul writes: "When I am weak, then am I strong." God's mightiest power is silent. Elijah was waiting for God. There came a mighty wind, an earthquake, and a fire; but God was not in any of these. But there came to him a "still, small voice," and he wrapped his face in his mantle, for it was the voice of God.

The power of the Spirit of God is not in noise and outward demonstration; but it is seen in holy, patient, godly living, and testimony, which commends itself to the conscience of all. There is a reality in a godly life, which the world observes, and it has power over them.

The Spirit of God is called "the Comforter." Patiently He dwells in us; but how often His ministry is hindered, because He is grieved by our foolish and froward ways. But He is the Spirit of Love, and how He comforts us with the comfort which is in Christ through the Scriptures! And He is "the Spirit of a sound mind." Three or four times over is He called "the Spirit of Truth." There is no lie in the Spirit's teaching. It is the Spirit of Him who was THE TRUTH; who is "the same yesterday, to-day, and for ever."

All God's truth is absolute and eternal. Then do not let us go to the Scriptures without depending upon the Spirit of God to enlighten and enable us to understand them. Thus shall comfort and sustaining grace be ministered to our hearts as we read and meditate therein.

GOD'S BOSOM IS OUR PLACE OF REST.

WHAT a place God's bosom is for such a wretch as you or me to live in! Did you ever seek out the place where the little word "me" is put in Psalm xxv. 6, 7? Just turn up the verses and look. It is so packed in among tender mercies and loving kindness that one can hardly find it out. And notice how carefully the sins of youth and transgressions are shut out from disturbing this "me" in its nestling-place.

—J. G. M'VICKER.

PETER'S FIRST LETTER.

IT is well to note the arrangement of the Word of God. Four Gospels give us Christ as the Messiah. MATTHEW, as promised to Israel; MARK, as servant, doing the will of God, as in eternal councils He said, "Lo, I come to do Thy will;" LUKE, Son in human form, born of a woman, made under law, in order to redeem us; JOHN, as the Son of God, coming into the darkness to give light to the world. Thus, first of all, the Holy Spirit presents Him as dying for us, and now alive for ever; and all these words are written that we might believe on His Name, and so become children of God. (John i. 12; Gal. iii. 26).

Now, an epistle is a letter, and only as God's children can we claim them as ours. In other words, God writes no letters to us till we believe in Jesus as presented to us in the four Gospels, for this is the work of God, "that ye believe in Him whom He hath sent." He used Peter as His pen to write this letter to all such, Peter's hand being borne along (as our pen is) to inscribe God's Word on the paper (2 Peter i. 20, 21).

The epistle looks at the Christian passing through the world as a pilgrim and stranger, and puts before us the behaviour that will please God; but, above all, reminds us of the grace of God in which we stand (Rom. v. 2; 1 Peter v. 12), and being held fast, enables us "to serve God acceptably, with reverence and godly fear" (Heb. xii. 28).

We are "ELECT" according to the foreknowledge of God, in sanctification of the Spirit; we are not before our God in the flesh, but in the Spirit (Rom. viii. 7), so that as the dwelling-place of a king is a royal abode because he lives there, so is the believer holy because indwelt by the Holy Spirit.

We are elect "UNTO OBEDIENCE" (compare Ephesians ii. 10), but also to the *sprinkled blood*, which covers our erring footprints as the ocean erases our footprints along the shore (1 John i. 7).

Peter then prays that this grace of God may be multiplied to them, and in his second epistle he lets us know how: "Through the

knowledge of God and of Jesus our Lord" (2 Peter i. 2).

He then sounds a note of praise to God our Father, Who begat us to our inheritance (1 Pet. i. 3-5), so that it is far more secure than that of the British king, who inherits his as son of Victoria, who is now dead, and cannot help him to retain it. But God, who is "bringing many sons to glory," is keeping them by the Holy Spirit's power (Ephes. i. 13), and therefore their salvation is ready to be manifested at any moment (1 John iii. 2). Well may we rejoice in this, even though (if need be) we are in heaviness through manifold temptations for a season; and the need-be is to manifest that faith in God which He has wrought in us, and which without such trials would not be seen by angels or men.

Thus all the Old Testament saints won their laurels (Heb. xi), and though few of the triumphs of faith are written on earth, they shall have praise and honour and glory at the coming of the Lord Jesus Christ. The root of these triumphs is "that though we see Him not, yet believing in Him (as He told us to do, John xiv. 1), we rejoice with joy unspeakable, being occupied, not with what we see, receiving meanwhile the salvation of our souls and the sure hope of the redemption of our bodies (Rom. viii.).

The prophets in olden times wrote of these things, and enquired and searched diligently (compare Matthew xiii. 16) as to them, but were told they wrote for others, a clear proof that the words they wrote were not their own thoughts (2 Peter i. 20, 21).

While many neglect and despise the Word, Peter tells us the angels of God desire to learn (1 Peter i. 12), and this accounts for their presence in the assemblies of God's people. In view of all this, we are to gird up the loins of our minds, setting them on the things above, and thus our hope in the grace to be brought unto us, at the appearing of the Lord Jesus Christ, will be increased.

Our walk is to be according to this, "holy in all manner of behaviour," and thus because He is holy, and judgeth without partiality. And our love to each other is to be *increasing*. "See that ye love one another *fervently*." T.C.

THE SECRET HISTORY OF THE OXFORD MOVEMENT.*

By WALTER WALSH.

A Review by ALEX. MARSHALL, Author of "God's Way of Salvation."

A PEEP BEHIND THE SCENES.

REV. DR. DESANCTIS, Professor of Theology, Official Theological Censor of the Inquisition, and subsequently Minister of the Reformed Church at Geneva, "a man of high personal character, and, from the offices he held at Rome, was enabled to obtain an intimate acquaintance with the inner working of Romanism and Jesuitism," in his work on *Popey and Jesuitism in Rome in the Nineteenth Century*, gives us a peep behind the scenes. His Jesuit confessor told him many things, and among them the following: "Despite all the persecution they (the Jesuits) have met with they have not abandoned England, where there are a greater number of Jesuits than in Italy; that there are Jesuits in all classes of society, in Parliament, among the English clergy, among the Protestant laity even in the higher stations." As the doctor could not understand how a Jesuit could be a Protestant priest, his confessor silenced his scruples by saying that, as St. Paul became all things to save Jews, it was no wonder that a Jesuit should profess Protestantism for the salvation of Protestants. "The English clergy," the Jesuit said to Dr. Desanctis, "were formerly too much attached to their *Articles of Faith* to be shaken from them, and the Jesuits of England tried another plan. This was to demonstrate from history and ecclesiastical antiquity the legitimacy of the usages of the English Church, whence, through the exertions of the Jesuits concealed among its clergy, might arise a studious attention to Christian antiquity. This was designed to occupy the clergy in long, laborious, and abstruse investigation, and to alienate them from their Bibles." Cardinal Wiseman, in his *Catholic Doctrine of the Bible*, writes as follows: "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up of God's Word be thrown disdainfully in our face, we will not seek to elude the question, or meet the taunts by denial, or by attempts

* To be had at Witness Office. Popular Edition, 1/3, post free.

to prove that our principles on the subject are not antagonistic to those of Protestants. *They are antagonistic, and we glory to avow it.*"

INACTION OF THE BISHOPS.

The Anglican bishops, if *they chose*, could do much to arrest the spread of Romish doctrines and ritual in their dioceses, but the sad fact is, they do very little. "Many of them," says Mr. Walsh, "can talk against Popery in the Church of England, but the laity are asking, Why do they not act? We need *deeds* more than *words* in these dangerous days." If Ritualists obtained their wish, and the Roman and Anglican Churches were re-united, *our national independence would be imperilled*. In a volume of essays edited by Cardinal Manning we read that: "To depose kings and emperors is as much a right (of the Pope) as to excommunicate individuals and lay kingdoms under an interdict. These are not derived or delegated rights, but are of the essence of that Royal authority of Christ with which His Vicegerents on earth are vested." It is little wonder Mr. W. E. Gladstone wrote: "No one can become her (Rome's) convert without renouncing his mental and moral freedom, and *placing his civil loyalty and duty at the mercy of another*." If Ritualists succeed in England, there will be an end to all civil and religious liberty. Rev. E. J. O'Reilly, Professor of Theology at Maynooth (R.C.) College, declared that: "The principle (of liberty of conscience) is one which is not, and never has been, and *never will be* approved by the Church of Christ" (Rome). Another Maynooth Professor of Theology—Rev. T. Gilmartin—tells us that: "The Church can require the assistance of the State in suppressing heresy," such as, for example, Protestantism! This is a plea, surely, for coercion in religion. A Romish priest, made a monsignor by the last Pope, in arguing against "political liberty of conscience," said: "*Toleration to Protestants is intolerance to Catholics.*"

In view of these facts, it is surely the duty of all Christians to do what they can to stem the tide of Ritualism. The best preventive to the spread of Romish views is the diligent study and preaching of God's Word. Some time ago our attention was

directed to a correspondence as to whether or not the Roman Catholic Church discouraged Bible reading. A quotation made from an article written by Cardinal Wiseman shows Rome's attitude on this matter: "I have read works purporting to give the grounds upon which several individuals have abandoned the Catholic Church and become members of some Protestant communion. Now, I have read many of these, and have noted that, instead of *the rich variety of motives* which have brought learned men to the Catholic Church, there is a sad meagreness of reasoning in them; indeed, they all, without exception, give me but one argument. The history of every single case is, this: simply that the individual, by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God—of the Bible; that he perused the Book; that he could not find in it Transubstantiation or Auricular Confession; that he could not discover in it one word of Purgatory or of worshipping of images. He perhaps goes to the priest, and tells him that he cannot find these doctrines in the Bible. His priest argues with him, and endeavours to *convince him that he should shut up the Book which is leading him astray*. He perseveres, he abandons the communion of the Church of Rome—that is, as is commonly expressed, the errors of that Church—and becomes a Protestant." Thank God for such a testimony, and from such a quarter! *The reading of God's Word* will separate from Rome. The perusal of the Scriptures, according to Cardinal Wiseman, "leads men astray," and they should "shut up the Book." Exactly so. The meaning of this is that the distinctive doctrines of the Church of Rome are not to be found in the Bible. In fact, they are utterly opposed to Scripture. Hence the desire of their ecclesiastics to keep their flocks from reading the sacred volume. Romanists often enquire of Protestants, "Where was your religion before Martin Luther?" An Englishman once gave the following unanswerable reply: "Where yours never was—in the Bible."

We would strongly urge *The Witness* readers to get *The Secret History of the Oxford*

Movement, and put copies of it into the hands of those who are likely to be influenced by Ritualistic teaching or practice. A popular edition of the volume, originally published at 10s. 6d., can now be had for 1s. 3d.

[The work by Desanctis, published by Kensitt, is much more popularly written, and should also be recommended. —J. R. C.]

Correspondence.

THE CHURCH CASE.

To the Editor of THE WITNESS.

SIR,—Amid the clash of ecclesiastical strife, when some are saying, "I am of the Free Church," others "I am of the United Free," the "man in the street" turns with comfort and encouragement to what the great Apostle of the Gentiles, under similar circumstances, says: "I am determined to know nothing among you save Jesus Christ and Him crucified."

Temporalities and dignities were as dung and dross to this servant of the Lord, the one thing he cared for being the salvation of the souls of his fellow-men.

The triangular duel of the three "isms" goes on apace. Roman Catholicism, with its Pope; Episcopalianism, with its Primate; and Presbyterianism, with its Principal—three small p's emanating from the one big P—Pride, the root of all ecclesiastical strife. All the while, lawlessness abounds on every hand. The old-fashioned Sabbath has given place to the Sunday concert, the cigarette takes the place of the peppermint-drop, and a "bike" for a coming-of-age gift is much more acceptable than a Bible, which their parents loved and revered.

This huge ecclesiastical "concern" is being found out; the searchlight of a high tribunal has pronounced its "*Mene, mene, tekel, upharsin*," while the poor "sheep of His pasture" are wandering, and wondering where they can worship God in spirit and in truth.

The whole spectacle of "Church going to law with Church" is painful and shameful in the extreme; but a pertinent question thrusts itself in upon us, and that is, What are *we* doing to help those in their present distress? Two things, by God's help, we can do:

First, We can lead such wise, careful, and godly lives ourselves that Christians not presently with us will be compelled to own that, after all, there is something in gathering to the Name of the Lord Jesus only.

Second, We can preach "Jesus Christ and Him crucified." The stone and lime churches are being emptied, and their former so-called worshippers are "unattached."

At street corner, then, and in hall, let us sound forth still more loudly and lovingly the sweet old story that "Whosoever will, may come." D. B.

[Surely we may pray that this trying crisis in Presbyterianism may be used of God to lead many of His own children to enquire into the Scriptures as to the real character of the Church, its heavenly calling, its separateness from the world, its order, and the nature, variety, and power of spiritual ministry.

The legal decision that has deprived the U.F. Church of property that righteously belongs to it may be sound law, but it is practically injustice, and it will be well if by some constitutional means it can be rectified. Meantime, may the Lord's hand in judgment not be discerned, because of the way His Holy Word has been traduced by men pledged and paid to teach it and exalt it.—ED.]

CONFERENCE ADDRESSES.

To the Editor of THE WITNESS.

ESTEEMED BROTHER,—In your "Correspondence" columns of July reference is made to the length of many addresses in our meetings, and the desire expressed that these should be more to the point and more brief than has frequently been the case.

At the commencement of a late annual meeting the writer felt it a duty to suggest that the addresses should be shortened, so that there might be room for several speakers, and to read from your last number of *The Witness* the useful suggestion in Mr. Figgis' letter. It was pleasant to know that this course was adopted, so that instead of only two brethren, as on a former occasion, speaking in the afternoon, and again in the evening, five or six addresses were given in the afternoon and a similar number in the evening, besides prayer and praise. At its close the meeting was spoken of as a truly happy one. We may therefore be thankful for the communication in *The Witness*, which has already led to a good result, and trust it may be increasingly helpful.—Yours faithfully,
SENEX.

DEAR MR. EDITOR,—I am glad that such an important subject is being discussed in *The Witness*, and hope as a result that we shall have much blessing. In the first place, I think we should

bear in mind that in meetings there are three grades—babes, young men, and fathers—all requiring food, &c.—and while it may be easy to minister to babes and young men, there are very few who can meet the needs of the fathers, who may have been 10, 20, 30, or 40 years saved. It is therefore no marvel if young ones praise the good meeting, while elder ones are not so well satisfied.

In the next place, some years ago we were building walls and houses, which then was pleasant work, but now we have to do with cleansing these houses, and pointing out our own faults and failures inside the walls, which is very unpleasant work indeed, and it is this latter work that has stirred me up to write this short note on this subject. It is my opinion, and that of many more, that of late there has been too much condemnation, fault-finding, discouraging, and making little of our position because there may be some amongst us in a bad condition. It is never necessary to slight a God-appointed position in order to condemn a bad condition. As a result, denominational Christians who are invited to these meetings go away with the impression that they are better where they are.

But to make rules, and limit speakers and appoint speakers, is not God's way of remedying these things. God's way is, I believe, to get down on our faces before Him in humiliation and prayer.

T. J. S.

DEAR BROTHER IN THE LORD,—As one who has had a long and varied experience, might I be allowed to add a few thoughts on this important question?

I am not aware of any Scripture *precedent* to guide us in the conducting of our modern conferences. Consequently we should seek to be guided by Scripture *principles*.

What I think ought to be put first is the *importance of ministry being in the power of the Holy Spirit*. "If any man speak, let him speak as the oracles of God" (1 Peter iv. 11). He should aim to be the "Lord's messenger in the Lord's message" (Haggai i. 13).

The choosing a subject beforehand may prevent confusion, but it may also hinder spiritual and needed ministry. I have seen a conference wasted by the choice of a subject; but I do not mean that it is always wrong to do so, only if it is done, let those who do it seek much to the Lord that He may lead to the choice of that line of truth which He sees His people need. If the subject fixed upon is not divinely chosen, it may be a harmonious meeting and yet the need of the audience may not be met.

Then, as to time, it is always well to exhort brethren who wish to take part to be careful,

and to consider others. And whilst it may prevent *wearisome* ministry, to fix a *time-limit* for each speaker, this may also hinder the liberty of the Spirit. I have heard the late Henry Dyer give several long addresses the savour of which I have retained in my heart for nearly thirty years; and to have confined him to a fixed time on such occasions would have been, to say the least, a very serious evil in a conference. One brother may be as well fitted to speak to profit for three-quarters of an hour as another for one quarter, and yet the Holy Spirit may use them both in the same meeting.

The meeting for the remembrance of the Lord is the "great open meeting of Christianity"; but in all meetings for teaching which are called by man, those who call them are responsible to see that they are properly conducted, and those who take part should see that they have the confidence and approval of those who called the meeting. Were this attended to, it would do much to prevent unprofitable ministry.

Whilst I do not believe in speakers being fixed at *ordinary* conferences, yet I judge it would be helpful for those who desire to take part to understand one another before going to the platform. This would promote fellowship without interfering with the liberty of the Spirit.

The idea which many have, that if one *believe himself* to have a word from the Lord, it is therefore a quenching of the Spirit to call his ministry in question, is altogether untenable. And whilst guarding against even gifted brethren taking an undue part in a conference, we need also to guard against the spirit of democracy coming into our meetings; that is, one man is as good as another.—I am, yours sincerely in the Lord's service,

GEO. ADAM.

[We purpose in our next to bring this correspondence to a close, and add a few notes.—ED.]

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE GIFT AND THE ALTAR.—Has Matthew v. 23, 24 any present bearing on the behaviour of Christians, and in view of observing the Lord's Supper on the first day of the week?

THE MOVING AND MIND OF THE SPIRIT.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

SCRIPTURE AND SPIRITISM.—Can help be given on teaching of Scripture as to Spiritism and communication with spirits? Is it, as I believe, wholly wrong?

KEEPING THE COMMANDMENT UNTIL THE APPEARING.—In 1 Timothy vi. 14 Timothy is directed to keep this commandment until the appearing of our Lord Jesus Christ. What is the commandment referred to? Does it comprise the injunctions of the whole Epistle? Timothy having died, how can he keep the commandment until the appearing of our Lord Jesus Christ?

WHAT IS THE SECRET OF THE LORD?—"The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). "His secret is with the righteous" (Prov. iii. 32). What is the secret and what is the covenant?

JUDGING SPECIAL CASES.—Are the directions given for discipline in Romans xvi. 17 of the same degree of severity as in 1 Corinthians 5. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

THE WORKING OF DEATH and LIFE.

QUESTION 486.—What is meant by 2 Cor. iv. 12: "So then death worketh in us, but life in you"?

Answer A.—The apostle is here referring to his labours for them in the Gospel—how that he was spending himself for them, "losing his life" in the sense of wearing out because of his incessant labours. It wrought out their life, their welfare, so he was content. Such showed him to be a "real" apostle—these were marks of the dying of the Lord Jesus.

A. O. M.

WHEN DID THE LORD TREAD THE WINEPRESS?

QUESTION 487.—Referring to Isaiah lxiii. 3, Did Christ tread the winepress on the cross when dying as the sin-bearer? Was not He Himself then crushed? Does it not rather refer to the time of Rev. xix. 15?

Answer A.—To my mind it is clear that Isaiah lxiii. looks on in its primary application to the "day of vengeance," as in verse 4, and is in harmony with Revelation xix. 15. But it is instructive to mark how in the New Testament the Spirit uses some prophecies as applying to Christ, in which we would see no reference to Him at all. Compare Hosea xi. 1 with Matthew i. 15, as an instance of this.

It is well to be clear as to the primary appli-

cation of any Scriptures, but I am not sure if a Gospel preacher could be charged with wresting Scripture were he to use the first clause of Isa. lxiii. 3 as illustrated at the cross when Christ stood alone when He suffered for sin.

One has said that "Scripture is like a diamond; it shines every way we turn it." But in our turning it we need to be careful that we are guided by the Spirit, and not by our own imagination.

G. A.

Answer B.—If we look carefully at the whole passage, we shall see that it evidently does not apply to the work of the Lord Jesus on the cross. Judgment was then visited upon Him, while this is a pouring out of judgment on the enemies of His people by their Redeemer. If we would know who are referred to here as being trodden in the winepress, we must trace the use of the symbol by the Holy Spirit through the Scriptures. Turn first to Psalm lxxx. 8-12: A vine brought out of Egypt. Isaiah x. 7: Planted in the land, and here explained to be the house of Israel. Jeremiah ii. 21: Become a degenerate plant. Ezekiel xv.: Bearing no fruit, and hence useless. See also Matt. xxi. 33-41. Turn now to Revelation xiv. In verse 15 we get the harvest of the earth (see Matt. xiii. 39). Note that it is in direct connection with the worship of the beast, the antichrist. Of this sin, we know from Dan. ix. 27, the majority of Israel will be guilty (see also Isaiah x. 20-23). Then in verse 18 the vintage (r.v. marg., vine) of the earth is reaped (gathered together for judgment) by the angel (probably the same who was appointed to watch over the destinies of the nation in Exodus xxiii. 26), and is cast into the winepress, outside the city (Jerusalem) and there trodden (Rev. xix. 15) by Him who is the "Word of God" (see John v. 27). In the light of these passages, Isa. lxiii. evidently refers to the time of Jacob's trouble, when the most bitter enemies (Matt. x. 36) of the faithful few will be the apostate part of the nation, true followers of them whose prayer was, "His blood be upon us and upon our children," the generation upon whom shall come the visitation of all the righteous blood shed upon the earth (Matt. xxiii. 35), whose crowning sin will be accepting the man of Satan's choice as their Messiah (see John v. 43). Read in this connection also the Lamentations of Jeremiah. A.J.M.

Editor's Note.—In verse 6 the Revised Version gives: "I trod down the peoples in Mine anger." From this it must be inferred that the judgments here predicted extend beyond the apostates of the nation of Israel, and includes other enemies of His redeemed. There seems no room to doubt that "the vine of the earth" is apostate Israel, and the treading of it is the judgment executed by the Lord Himself.

DIVINE QUALIFICATIONS FOR OVERSIGHT.

By C. H. HINMAN, New Zealand.

WHILE much of the teaching on the above important subject is generally known, especially among elder brethren, there is, we fear, great need for it to be pressed and emphasised in order that it may have more practical effect on the daily walk and conduct. Much is written and spoken for the general edification and instruction of the assembly as a whole—against which we have not one word to say—but it is well to remember that assemblies are, to a very great extent, *what the oversight makes them*. If we know the spiritual condition and order of the oversight, we know what to expect in the meeting. If the former is composed of wise, godly, well-taught and well-balanced men, the same characteristics will be manifest through the rank-and-file of the meeting. Hence the deep importance of overseers being divinely fitted for their office and work, in order that they may be ensamples to the flock.

In some places we have heard it said: "Ah! we got on happily and well until an oversight was formed, but since that day we have had trouble." This is, alas! perfectly true. When the assembly was young, and perhaps nearly all of the same age in the Lord, they acted together in love; but after a time men who loved office rather than work assumed the position of overseers, for which they were not fitted of God, therefore trouble began. That which was right in itself was made wrong to the assembly—a curse instead of a blessing—because the wrong men were in it. Now, if you ask, "Have you an oversight?" they reply, "Oh, yes, too much oversight;" and this may be true in many places.

Many, many sorrows have been caused by those who have taken the place of guides. The hearts of the righteous have been made sad, whom the Lord had not made sad, by these self-constituted overseers, who had neither the wisdom nor the grace for that which they sought to do. The office had attractions for them; but, alas! the shepherd skill was lacking, because there was little of the shepherd heart. They loved to have the

pre-eminence and attend the monthly oversight meeting, and here the greater part of their oversight zeal was exhausted.

We desire, however, with deepest gratitude ever to be conscious of the fact that there have been and still are very many God-given overseers among us; men who seek not their own glory, but His; not their own profit, but the profit of those over whom the Holy Spirit has placed them. Such are indeed a blessing, and according to the apostolic injunction should be "highly esteemed for their work's sake." Of such it may be said: "Whose faith follow, considering the issue of their life, Jesus Christ, the same yesterday, to-day, and for ever." Younger brethren should heartily and gladly submit to such, as they watch for souls as they that must give account, that they may do it with joy and not with grief (Hebrews xiii. 17). Such are known among saints—not so much through the part they take in an oversight meeting, or by reason of their office, but rather on account of the visits they make, the word they minister, and the general help and cheer imparted to those who are in need. A true overseer is not one who causes trouble, who loves to hear his own voice, and thinks more of his reputation than the peace and welfare of the assembly. There are brethren of whom these unenviable things are true, but they are not God-given overseers; such, therefore, would do well for the present to leave oversight work alone. If we cannot help, let us not hinder; and if we have no heart for God's glory and the work of an overseer, let us not assume the office.

Most of our readers will be aware of the fact that "bishop" and "overseer" are the same word in the original, and that there is little in common between the scriptural use of the word and the modern idea of bishop. In apostolic times there were a number of overseers or bishops (Phil. i. 1) in one assembly, whereas now the popular idea is one man over many churches. In early days a bishop followed his ordinary occupation, and took oversight in the assembly as a service of love (1 Peter v. 1-3); but now, worldly greatness, a palace, and equality with the peers of the realm are associated

with this name. "To look diligently," is the meaning of this word; hence a bishop is one who has eyes to see what needs to be done in the assembly, and a heart to do it.

The qualifications of a bishop, or overseer, are very clearly presented in Holy Writ, and these we would like to briefly consider. Acts xx. 28; 1 Tim. iii. 1-7, v. 17-19; Titus i. 7-9; Heb. xiii. 7, 17; and 1 Peter v. 1-4, are the main Scriptures that deal with the subject.

First of all we notice it is the Holy Spirit who fits and appoints, and His object in so doing is that the Church of God may be nourished and fed (Acts xx. 28; 1 Peter v. 1-3). Then we might emphasise seven personal qualifications in the one who is called of God to this important business: 1. He is to be of good report—within and without. 2. Not a lover of wine or money. 3. Not self-willed. 4. Good-tempered—not soon angry. 5. Given to hospitality. 6. One that is able to rule his own house. 7. Not a novice. These seven items are of the utmost importance, and calculated to disqualify many who take the position of overseers in the Church of God to-day. Too often, alas! social position is an important factor in those who take oversight, instead of these divine characteristics. How very frequently the good report is lacking, within as well as without, therefore the saints do not respect their guides. Within there may be a lightness and levity that is unscriptural and unprofitable; while without there may be a looseness of walk and conversation which forfeits the confidence of the world. Business must be conducted on right principles, and the general demeanour must be above suspicion if we wish to please Him who is the Head and escape adverse criticism. The enemies of Daniel had to confess: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God;" and in this they were correct. Everything in his life was right before God and man, and his enemies knew this. This is the kind of testimony that tells, and leaves a good savour behind it. Like Daniel, the overseer must be of "good report."

Then there is sometimes a love of money

—a desire to be rich in this world's goods—that is not calculated to develop the confidence of saints. This spirit is likely to develop in keen, smart business men and successful farmers, who in the pursuit of business matters are in danger of forgetting that they are overseers in the Church of God. Love of wine, too, in a few instances may closely follow the thirst for business and money. Amidst the manifold temptations that beset the lives of some in this world's arena to-day, much prayer and watchfulness are necessary lest the enemy get the advantage. The perfect one said: "By the word of Thy lips I have kept me from the paths of the destroyer" (Psa. xvii. 4).

Then as regards self-will, how many of us have to plead guilty. Our blessed Lord was the will-less One, in order that he might accomplish the will of the Father; yet how dearly we love our own way, in Church matters as well as things that are social and natural. Diotrephes was an embodiment of pride and self-will—*one who must have his own way at any cost*—and his followers are not yet extinct. In meetings gathered professedly to the Lord alone, there are many of the Diotrephes spirit, and such, we fear, pay little heed to this qualification for oversight. Self-will is the very opposite of what is enjoined in the Scriptures: "Gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," &c. It is also a complete failure to follow our perfect Example (John v. 30).

Again, we know many who might well blush before the Scripture, "Not soon angry." They are overseers, professedly, in the Church of God, but they are of hasty temper, and to contradict them is to get an unmistakable proof of it. They may be able to talk loudly on separation and other important truths, and even strongly rebuke the unfaithfulness of others; but gentleness and meekness are not in their line. Perhaps the bad temper is regarded as an infirmity instead of a sin—and this in a sense may be true—yet God is able, if trusted, to deal with the trouble. Moses was doubtless a hasty man after finishing his education in the Court of Pharaoh; but after forty years in God's school he comes forth as the meekest

man in all the earth. That which the wisdom and learning of the Egyptians could not develop in him, the back-side-of-the-desert training did. Self-will and self-confidence were gone, and he was fitted of God to be a true guide and overseer in the midst of His redeemed people. He knew how to act on their behalf in the divine presence, and he ever remembered what was due to Jehovah when in the midst of the people. Again and again he stood in the breach, or rather fell on his face, between a Holy God and those that had sinned (Numb. xvi. 22). Yet when judgment was necessary it was the meek Moses who trampled nations beneath his feet and rose up to the occasion (Exod. xxxii. 26-29). In the House of God there must be rule, order, discipline, and even judgment—for the claims and glory of God demand this—but the wise and humble are best fitted to act. "The meek," God says, He will "guide in judgment; the meek will He teach His way" (Psa. xxv. 9). May the God of all grace develop in us more of this divine and essential qualification for oversight among His people!

(To be concluded in next number.)

FOLLOWING JESUS.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid" (Mark x. 32).

LEVITY of heart ill becomes a Christian. And there are times when even a pronounced cheerfulness is far from the most fitting condition of soul. Thoughtful, chastened delight and hallowed joy are always commendable, for we do not forget that the Lord Jesus Himself spoke of "My joy" immediately before the cross; and it is written, "Rejoice in the Lord *always*" (Phil. iv. 4).

Look at the verse quoted above. The Master was in advance of His disciples. They followed, instinctively drawn onward to Him. Yes, He "went before them"; and, mark, it was a place of danger. Like the ark going into Jordan's depths, so the true Ark was going to the death which

should for ever deliver His people and set them free.

But how were they following? Amazed and afraid. Amazed at what, and afraid of what? Of what was Moses, let me ask, afraid when he drew near to see that "great sight"—a bush which burned, and was not consumed? Of the holiness which was so near him—'twas *holy* ground—"Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus iii. 5). Ah, 'twas the presence of the Living God! And now the reality of who He was, whom the disciples followed, was deeply piercing their very souls. The more than human endurance, and the more than human love, which knew no fear in the prosecution of its purpose, pervaded their whole moral being. The One who could speak of "suffering," yet not seek to avoid it, and of "death," yet not seek to shun it, was so unlike aught which they had known before, that "they were amazed, and as they followed they were afraid."

Up to that point their lot had been a comparatively easy one. The commissions of their Master they had executed; they had followed Him by the river side and on the mountain tops; their difficulties He had solved and their doubts He had dispelled. Ever and anon the word "*death*" had been uttered, and the word "*cross*" had been spoken, but the reality had never come home to their souls. 'Tis otherwise *now*! They feel the path of "*death*" is entered, and the ascent to the "*cross*" begun. But do they turn back? Ah! they had loved too long and too well for that. They had upon them an awe and fear, as Jacob at Bethel or Eliphaz in the night visions, but they cannot go back. He had fastened upon them His look of love, as He did after upon Mary, and still further on on Peter, and they cannot choose but follow. An unseen hand was over them, bearing them up and leading them on, and though amazed and fearing, still they follow.

What moral loveliness there is in all this! What holy fearlessness, though clothed with awe! How the close following of the Master had banished lightness of soul, yet had given depth to its purpose and imparted

spiritual strength and holy solidity—they followed on!

Yes, dear ones, and *we* want to know more of the moral effect of companionship with Jesus. We, too, professedly, have left all to follow Him. The mystery of the cross has shone out upon us more than then they could have realised, but do we advance as they, and, come what will, still do we follow? As foretold by the aged Simeon, 'tis the estimate of Christ which discovers the thoughts of our hearts. Did he not say, as taking the holy Child in his arms, that He was "for a sign which should be spoken against, that the thoughts of many hearts may be revealed" (Luke ii. 34)? He did, and how true! Christ is the touchstone. Christ is the test of everything. Have we found it so?

How are *we* following? Is it with the patient tread of the faithful ox, or the erratic start of the deceitful bow? Do we follow with loins girded, and, staff in hand, as walking with Him? or, practically, *of* as well as *in* the world? It is no time for lightness of spirit. We need rather the "fear and trembling" of which the Apostle speaks, and to remember the words of Jehovah to the Israel of old: "For thus saith the high and mighty One that inhabiteth eternity, whose Name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah lvii. 15).

"Oh, for a closer walk with God!"

THE BLESSEDNESS OF THE UNOFFENDED.

GOD is faithful, who hath called us into the fellowship of His Son. John the Baptist must have been sorely tried when he heard of Christ healing the sick and even raising the dead, while he was yet left in prison at the mercy of a licentious and cruel tyrant. We too are tempted many a time to think it strange that the Lord, being Almighty, does not use His omnipotence to help us more than He does. But blessed is he who does not stumble at His dealings. John knows His reasons now; we shall soon.—J. G. M'VICKER.

THINGS PERTAINING TO LIFE AND GODLINESS.—X.

ON MAKING ONE'S CALLING AND ELECTION SURE.

By DR. J. NORMAN CASE, China.

DECEPTION in spiritual things is fatally easy. Satan is the supreme deceiver; he makes it his business to deceive and ruin men. Then there is the deceitfulness of riches—including the honour, glory, and pleasures of this life. Above all, we are warned against *self-deception*. This, I take it, is the most common form of all.

In closing this series of practical papers, I feel called upon to emphasise the duty of all professing Christians to daily make their calling and election sure. Some explain away this sentence, but to those who bow to and tremble at God's Word it is a very solemn and practical exhortation. It has come to pass that if one has professed conversion, been baptised, received into an orthodox and scriptural church, and lives a correct life, it is supposed wrong either for himself or others ever to question whether he has the root of the matter in him or not. If doubts on the matter arise, some are taught to treat them as the product of Satan or the fruit of unbelief, and ministry that tends to lead professing Christians to examine themselves as to the genuineness of their conversion or not is generally deprecated as unsettling "weak believers." Against this state of things I humbly but earnestly protest.

From the beginning hypocrites and deceived persons have found their way into the Churches of the saints. A deceived person in this connection is one who has been led to think and say that it is well with his soul when in reality he has never been born again. For honest but deceived souls we need not go to Romanists and High Anglicans; they are often found even in circles where the necessity for conversion is constantly preached. There is no Church, however, scriptural, spiritual, well-instructed and shepherded, that the belonging to it is in itself a proof that one is a child of God. To these statements most will give assent, yet I am persuaded that the facts beneath them have not the weight and influence on

servants of Christ and Christians generally that they ought to have.

"Wherefore the rather, brethren, give diligence to make your calling and election sure!" Spiritual facts and experiences may be viewed either from the divine or human standpoint. In order of time and the divine purpose election precedes calling (Rom. viii. 28-30). But practically, since we cannot get a look into the book of God's secret counsels and purposes, the experience of our calling precedes the knowledge of our election, and no one should dare to think of himself as one of the "chosen race" unless he has from the heart obeyed the call of God in the Gospel (1 Thess. i. 4, 5). To make one's calling sure is the important thing. "Sure to whom?" one may ask. I unhesitatingly answer, "To himself." This the whole connection proves. As to God, it cannot be made more sure than it has been "from before times eternal" (2 Tim. i. 9). As to our fellows, the fact does not vitally concern them; but to ourselves it is a matter of immense and eternal moment. Those to whom these words are addressed are spoken of as brethren, and are assumed to already possess faith in Christ. How Christians are to make their calling and election sure is clearly shown. Please read 2 Peter i. 5-7. Faith is the root grace. It does not come through human effort; it is "obtained" (verse 1; cf. Phil. i. 29). But to it there are seven graces to be added or supplied; and, under God, the addition and development of these largely depend upon our own earnestness and diligence.

The order in which these virtues are here set forth is that in which the circumstances of life usually call for them. Virtue, or *courage*, as it is literally, is the first thing. To confess Christ should be the next step after having received Him. This demands moral courage. For lack of this not a few die in their sins, and will be finally lost. (*The fearful*, Rev. xxi. 8.) To courage must be added *knowledge*. For there is a danger that the one who has courage enough to confess Christ will rest on that, and not go on to grow in grace and knowledge. And then comes *self-control*. For oftentimes one knows much more in the head than he experiences in the heart or practises in the life.

To self-control *patience* must be supplied, because one who has self-control is in danger of becoming impatient with his brother who has not the same grace in the same proportion, or with the sufferings and trials of life. To patience *godliness* should be added. This means a recognition of God's claims upon us, whether in creation, providence, or grace. To this must be supplied *love of the brethren*. It is not a solitary, monkish piety; but that which leads us to love and treat in a kind and courteous way all children of God whom we may meet. And, finally, to this special love to the household of faith there should be added *love to all men*.

This list, with that of the fruit of the Spirit (Gal. v.), it is well to go over again and again, and compare ourselves with them. If one discovers that he is markedly deficient, say in self-control, let him for a time pay particular attention to the cultivation of that one grace, and so with any of the other graces in the list. This practice will be found of immense help in the Christian life. Yet these virtues are closely linked together, and one cannot be developed without at the same time strengthening all, and our aim must be the production of an even, all-round Christian character.

The results of doing what is here enjoined are then given, "If these things are yours and abound, they make you to be *not idle nor unfruitful*" (verse 8). If we truly possess these graces, if they are in us and form a part of ourselves, then we shall be workers in the hive, not drones; fruitful, not barren trees in the Lord's garden; *not idle*, points to activities of love toward our fellows; *nor unfruitful*, to fruits of grace that give joy and satisfaction to the Lord Himself. The end of all God's purposes concerning us, of all Christ's service for us, of all the Spirit's work within us, is that now and here we may be active and fruitful *unto the full knowledge of our Lord Jesus Christ, and hereafter be conformed to His image*. The evil of not possessing these graces is then shown (verse 9), "He that lacketh these things is blind, seeing only what is near," &c. Such a man forgets the sins from which at conversion he was cleansed, therefore falls into them again;

he is short-sighted, therefore loses sight of the glories of heaven; he is, in a sense, blind, and has no present enjoyment of the blessings of the Christian state. To this is added the solemn, earnest exhortation of verse 10. Next (verse 11), the Apostle takes up the thread from verse 8, and shows what will be the *final* outcome of true spiritual diligence: "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ" (R.V.). In the original an allusion to verse 5 is clearly seen. It is as if the Apostle said, "Do you now diligently *supply* to your faith and character the graces enumerated, and God in due time will richly *supply* to you the entrance into the eternal kingdom." *The entrance into the kingdom depends wholly and solely on grace and redemption, but the manner of it depends upon our own earnestness and diligence.* The force of the expression, *an abundant entrance*, is plain. Such an one will be finally saved, not as from a house on fire (cf. 1 Cor. iii. 15); not as from a foundering ship: he will receive a joyous and honourable welcome to that glorious kingdom of Christ.

In the spiritual realm "the strenuous life" is the only seemingly successful or reasonable one. Nothing less than this is becoming in one who aspires to a place in Christ's eternal kingdom. To the halting, fainting, wavering warrior of the Cross the word comes afresh: "Giving all diligence, furnish yourselves with all these Christian virtues; . . . give all diligence to make your calling and election sure."

If these few papers, of which this is the closing one, shall be the means of stirring up some to greater diligence, to a clearer understanding of the things that pertain to life and godliness, not in vain will they have been penned and printed. That it may be so is the writer's earnest desire, and prayer.

"THE fining-pot is for *silver*, and the furnace for *gold*." Is there not a beautiful distinction? He *sits* by the fining-pot, but He *walks* in the furnace with His tried ones. The keener the trial, the more closely He draws near."—C. S. BLACKWELL.

PSALM *lxxxiv.* 11.

"The Lord will give grace and glory"

METHINKS I would not, if I could;
Exchange my peace for carnal joy;
This world has nothing half so good
As that which she would fain destroy.
Oh, what a heart my Saviour shows,
I pass through life without alarm,
For He can shield me from my foes,
While resting on His faithful arm.

Oh, let me ever hang on Thee,
In life or death be Thou mine own;
And let the place prepar'd for me
Be very near my Saviour's throne.
The boon I ask is all of grace,
For otherwise it were not mine;
My object is—I want to trace
The features of that love of Thine.

S. C. E. NEVILLE, 1836.

PROGRESSIVE EXPERIENCE.

By THOMAS BAYRD, Singapore.

IT is the expressed will of God that His redeemed people should have a living, spiritual experience, and, moreover, that that experience be progressive in its nature. God abominates stagnation. Both in the kingdom of Grace and Nature He insists on progress, and what He justly insists on He makes gracious provision for. To accelerate this progress of experience in the soul He makes a wise use of tribulation, which is the maternal grandmother of experience, having patience for her mother. "Tribulation worketh patience; and patience, experience" (Rom. v. 3, 4), while out of the womb of experience comes a fair daughter, named Hope. Strange that such luscious fruit can be produced from such rude stock! I desire to illustrate the progress of experience by our Lord's extraordinary dealings with His disciples on the Lake of Gennesaret, otherwise called the Sea of Galilee.

EXPERIENCE I.—In Matthew viii. 23-27 we see the disciples getting their first painful lesson in the costly school of experience. In company with the great Schoolmaster, they enter into a ship and put out to sea. They encounter a terrific tempest, which covered

the ship with its waves of foaming white. Having given his pupils a sum in tribulation to work out, he subsides into balmy sleep, having the answer to the sum they were working out safely locked up within His breast. Still, Jesus is with them, even though He is asleep, and on being appealed to He rises up in all His divine majesty and reduces the tempestuous water to a condition of placid tranquility.

EXPERIENCE II.—The second circumstance differs considerably from the first. Matthew xiv. 22-33 is unique, because the great Teacher here gives His pupils two lessons at one sitting. In this instance the disciples put out to sea *alone*, leaving Jesus to disband the multitude and spend the night in prayer. Here we have a progressive experience. The disciples have to encounter the threatening storm without the support of His immediate presence. A *sleeping Jesus present* is more desirable to the flesh than a *praying Jesus absent*. All this, I repeat, is progressive experience. The last time they were in jeopardy, Jesus was near, though sleeping; but now He cannot be seen. Just then a spirit-like form is discerned approaching through the gloom. What awful apparition is this? Their cry of fear is answered by His "be of good cheer."

EXPERIENCE III.—Jesus still stands aloof from the ship, because their experience must yet sound a deeper depth. Peter's "If it be Thou," implies doubt, and to remove this he must venture out on the naked lake. Now, all this, I again note, is experience, progressive experience. Notice now the steps in order. First it was the disciples, with Jesus, in the ship. Then it was the disciples in the ship *without* Jesus. Then it was Peter standing on the yielding wave *without either boat or Jesus*. This is progressive experience. The thinnest plank beneath our feet will always keep the water out, but when that is removed, and we feel the water of tribulation beginning to moisten our limbs, our cry of distress brings His strong arm to our rescue, and we learn to "glory in the tribulation" that brings us the succour of His strong presence.

EXPERIENCE IV.—Still another brief lesson from the sea before the day of their pupilage

is over, and this time it is rather the peaceable fruit of righteousness after their severe exercise. "Go thou to the sea, and cast in a hook . . . and thou shalt find a piece of money" (Matt. xvii. 27). Yes, the very same sea that had so often threatened to engulf them now yields them sufficient to pay the tribute money. And so may the sea of tribulation, under the powerful, all-wise management of God, yield for us the blessed, sweet fruits of redemption. The very agitation of water keeps it pure, and so tribulation not only sweetens, but develops Christian life.

"Through tribulation hasten on,
With Christ the Cross is sweet.
The little while will soon be gone,
Keep only at His feet."

THE SPIRITS OF JUST MEN PERFECTED.

By J. HIXON IRVING, Author of "Christ's Great Allegory."

"Ye are come unto . . . the spirits of just men made perfect." And unto spirits of righteous ones who have been made complete. — Hebrews xii. 23 (*New Translation*).

AMONG the many great themes treated of in the Epistle to the Hebrews is that of perfection, one phase of which is brought out in connection with the company mentioned in this important clause. There are two words in the epistle translated "perfection," the first of which occurs but once (chapter xiii. 21), and which means to *fit thoroughly, to adjust*. The second word, which is met with in the epistle some twenty times, is variously translated, and which is said to signify, "to bring to the appointed accomplishment, to develop the full idea of the character, to consummate."* The idea of bringing to the fixed or appointed end never varies throughout the epistle, whether it be in relation to the Lord or those whom He has redeemed. Perfection is reached when the determined end has been accomplished. The subject is introduced in connection with the Lord Himself. It befitted God, "in bringing many sons unto glory, to make the Captain of their salvation *perfect* through sufferings" (chap. ii. 10).

* Conybeare and Howson, "Life and Epistles of Paul," Note, Vol. II., page 613.

Personally, the Lord was perfect. He was perfect God and perfect Man. His divine and human nature were alike perfect and complete. Morally, too, the Lord was perfect from the beginning, so that no moral change is implied as having taken place in Him. He reached the consummation of Captain of Salvation of the sons pre-determined for the glory by way of suffering. God passed Him along a path of temptations, tears, pain, and death in order that He might become the Saviour. "And being made *perfect*, He became the Author of salvation to all them that obey Him" (Heb. v. 7-9). No doubt the sufferings of the Lord "in the days of His flesh" perfected His experience and His sympathies, and thus was He fitted to become a perfect Saviour and High Priest. "The word of the oath . . . maketh the Son who is consecrated (perfected) for evermore" (Heb. vii. 28), a sympathising High Priest, and as such He is the "Author and finisher (perfecter) of faith" (Heb. xii. 2). The Perfected is therefore the perfecter, the one who has reached, by way of suffering and death, the appointed end, and is engaged in bringing the sons of God to the same consummation.

The company distinct from the angels and the Church of the first-begotten ones, called the "just men made perfect," is undoubtedly composed of the Old Testament saints, a company never perfected on earth. Even those under the law could not while on earth reach their destined end—could never obtain a perfectly purged conscience and a perfect standing before God. The Levitical priesthood, composed of sinful men, could never have bestowed perfection on those under it (Heb. vii. 11). The laws which regulated the priesthood and the ritual life of the nation could not do so, "for the law made nothing *perfect*" (chapter vii. 19). Neither could the various gifts and sacrifices ordained by the law "make him that did the service *perfect*, as pertaining to the conscience" (Heb. ix. 9). There were depths of need in the heart and life of the offerer which these sacrifices were unable to meet. The conscience was never purged and pacified, therefore the offerer never reached the perfection of a purged

conscience (Heb. x. 1, 2). For them—the Old Testament believers—perfection was a deferred thing until the sacrifice of Christ had been offered unto God, "that they without us should not be made perfect" (Hebrews xi. 40). They are now perfected together with the true believers of this age through the one sacrifice of Christ: "For by one offering He hath *perfected* for ever them that are sanctified" (Heb. x. 14). This perfection is alike the possession of the saints of ages past, now in heaven, and of all those of the present age now on earth. It is the heritage of all the redeemed, for such have "no more conscience of sins," for the blood has "purged their conscience from dead works to serve the Living God."

This, then, is the perfection referred to in Hebrews xii. 23. It is not the "spirits" which are said to be perfected, but the justified ones themselves who are in a spirit state—a disembodied condition. They had been by God declared righteous on the principle of faith while in a body state (Heb. x. 4-7), but they were not "perfect as pertaining to the conscience," as we have already seen. They are in heaven with God as really and as actually as are the angels, and they are as conscious as are the heavenly messengers themselves. They are happy because all the conditions which would lead to unhappiness are for ever passed away. It is true they are not perfected in the sense they will be at the coming of the Lord, when they will be "clothed upon" and glorified together with Him. For this they wait in hope—wait in rest and peace for the dawning of the glad Redemption Day.

The saints of to-day have come to this happy, holy company, who worship the Living God in His temple on High. Yes, to them in the foreknowledge and purpose of God—in the privileges of redemption through the Blood of Christ—in the life-giving power of the Holy Spirit. To them in the vision and flight of faith, and in a spiritual intelligence begotten in the mind by a belief of the truth. And thus they anticipate the time when they shall be all "glorified *together*," and form one grand company all sons of God (Rev. xxi. 7), and all with Him for ever.



SPIRITUAL AND CARNAL SAINTS.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.

I Corinthians iii.

IN the previous chapter two classes of persons are mentioned—in the 14th verse, "*the natural man*," and in the 15th verse, "*he that is spiritual*." That is one way of describing the difference between the saved and the unsaved; between the man who is not born again and the child of God. In the third chapter we have two distinctions among Christians, that is, "spiritual" and "carnal."

1. "And I, brethren, could not speak unto you as unto spiritual, but as carnal, even as unto babes in Christ." Notice, in the first place, that the Apostle says of these Corinthian believers that they were carnal, and that because they were carnal he could only treat them as babes. Now, some have argued from this that babes in Christ must necessarily be carnal, and, therefore, that there is no difference between a babe in Christ and a carnal Christian. A babe requires to be fed upon milk, because its digestive organs could not bear anything stronger. A grown-up person may have become, through sickness, so feeble that they have to be fed on milk also; yet a sick adult is not a babe, and a babe is not a sick grown-up person. We may have to say of the sick person of thirty years, "You must be treated as a child, and be fed on milk." That is the simile we have here. "And I, brethren, could not speak unto you as unto spiritual." Why? Because they were "carnal," that is, "fleshly"—because they were not "spiritual" in the sense in which the word is here used.

Turn to another passage which throws light upon this, and confirms what I have said, Hebrews v. 12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are

become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The writer of this epistle has got the length of mentioning Melchisedec, concerning whom as a type of Christ he has a great many precious things to open up to them; but he suddenly breaks off, and says in the eleventh verse, "seeing ye are dull of hearing." That is another way of describing their condition—another description of what it is to be carnal. A carnal Christian is one who has not a quick ear to hear what God has to speak. His ear has become dull, just as one who is accustomed to be where there is much noise; he cannot hear a gentle voice. How hard it is to speak to a deaf person!

You will find that these two passages differ much from one in 1st Peter, which also refers to babes and milk (ii. 1, 2): "Wherefore, laying aside all malice, &c., as new-born babes, desire the sincere milk of the Word, that ye may grow thereby." These words have reference to little children—to those newly converted; this is the word of exhortation to them. Thus we have before us two classes of persons who require the simplest kind of nourishment, to whom the deep things of the Scriptures are unsuitable, and therefore, what they need is the most fundamental teaching; such as that which concerns man's ruined condition and the provision of God's grace in the person and work of His Son.

In this passage in 1st Corinthians Paul charges them with being "carnal," that is, "fleshly." Here it is put in contrast to "spiritual." Now, would you turn with me to a few Scriptures that speak of "flesh" and "spirit?"

The "flesh" is used in the Scripture in various senses. We find it used concerning mankind generally; such as, "The end of all flesh is come before me" (Gen. vi. 13). Then, again, we find it used in reference to men in their bodily condition: "For though we walk in the flesh, we do not war after the flesh" (2 Cor. x. 3); and again, "We wrestle

not against flesh and blood" (Eph. vi. 12). That is to say, "We are not like the children of Israel, who, when they entered Canaan, wrestled with flesh and blood." But in a great many passages—by far the majority of passages in the New Testament—it is a moral description, and tells of our condition as born of Adam, and as sharers of his corrupt nature. It is to this that Paul refers when he says in the Epistle to the Romans vii. 18, "I know that in me (that is, in my flesh) dwelleth no good thing. Again, in the same Epistle (chapter viii. 4), "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." That is, not according to the thoughts and principles of the natural man, but according to the thoughts of the Spirit of God.

"For they that are after the flesh do mind the things of the flesh" (Rom. viii. 5). That answers to "the natural man" in 1 Cor. ii. Here it is: "They that are after the flesh (that is, the unsaved—the unregenerate) do mind the things of the flesh; but they that are after the Spirit (that is, those who are born again), the things of the Spirit. For the minding of the flesh is death; but the minding of the Spirit is life and peace." Some have taken from this that there is something wrong in paying attention to the body. But this passage does not refer to the flesh physically, but to the flesh morally. It is an evil thing for a man to neglect his body. Monks may starve, and otherwise afflict themselves, thinking that they are mortifying the flesh; but they are only injuring their bodies corporeally, and failing to reach the corruptness of the flesh morally. The Lord Jesus says: "When ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face" (Matt. vi. 16, 17). Pay attention to your body, and keep it clean and comely as you ought to do. The neglecting of the body is as far from God's thoughts as pampering it. God would have us be "temperate in all things." There is a great distinction between the flesh physically and the flesh

morally, which is an evil and corrupt nature inherited from Adam.

"Because the carnal mind is enmity against God." That is the very essence of man's mind by nature, as inherited from Adam. How important it is that whenever one is converted, they let go all their natural thoughts, all the opinions of the carnal mind, and become as a *newly-born one*. As far as I bring the old into the new, I am bringing the carnal into the spiritual.

"They that are in the flesh cannot please God." Observe, it is not they that are in the body. It is those who have never been converted; those who are not in Christ; those who are in the old man, Adam. There is no possibility of them pleasing God, for they have not a single right thought of God in their heart. "Every imagination of the thoughts of man's heart is only evil continually." This is said of the people before the flood, and the same is repeated after the flood. "That which is born of the flesh is flesh." It is unchangeably corrupt. We can only begin to please God when we are reconciled to Him. "But ye (saints) are not in the flesh, but in the Spirit." That is, God does not look upon us as being any longer in connection with the old man, Adam, but as being created anew in Christ Jesus.

"That which is born of the Spirit is spirit, and that which is born of the flesh is flesh." Look at another passage in this connection, Gal. v. 16: "This I say, then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." Then comes a list of the works of the flesh and the fruit of the Spirit. "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit." In accordance with this, we read in chapter ii. 20, "I am crucified with Christ." There is no Scripture which tells us to *crucify* the flesh; we are told to *mortify* the flesh. Each of the Scriptures which speak of the crucifying of the flesh is in the past. Such as, "Knowing this, that our old man was crucified with Him" (Rom. vi. 6). "I have been crucified with Christ." So it is literally and correctly rendered in the Revised Version. God

reckons that we have been crucified in the person of Christ, and the death sentence has been passed on the flesh with its affections and desires. Have you seen this? When you embraced Christ as God's salvation, then you endorsed the sentence of death upon your flesh—the old, corrupt nature. And are you trying to live both lives now? The difference between carnal and spiritual is that in the one case there is the carrying out of the sentence of death on your corrupt nature—living and walking in the Spirit. In the other case, not owning the judgment of God on the flesh—walking in the flesh, pleasing and gratifying it instead of mortifying it. Are we spiritual? Are we living the new life? Is it our daily business to mortify old self through the grace of God given to us? By God's reckoning we have been executed and have passed through God's judgment in the person of Christ, and we are to reckon as God does. We cannot reckon ourselves to be what we are not. God says, "Ye are dead, and your life is hid with Christ in God." Is it true? If I were poor and in debt and someone told me to reckon myself worth £10,000, what good would it do me? It would not help me to pay my debts. But if he brought me word that a rich relative had died and that £10,000 was left to me in his will, then I could reckon on having it though I was not yet in possession of it. Nevertheless that old, corrupt Adam nature exists in us and is ready to rise up and manifest its presence. It is only by the power of the Holy Spirit dwelling in us that we can carry into practical effect God's sentence on the corrupt nature.

If the Lord were to come now He could not take us as we are into heaven. We would require to be changed. Corruption could not inherit incorruption; mortality could not inherit immortality. That word "changed" is a word that almost has the signification of "exchanged." It is the same word that occurs in Hebrews i. 12. Just as on Saturday a man puts off his working clothes and puts on his best for the Sunday, he has changed or exchanged his clothes. So, "in a moment, in the twinkling of an eye . . . we shall be changed" (I

Cor. xv. 52). What a difference when we are taken up from the sphere where Satan has power and liberty to tempt and buffet us—and from the world with its entanglements and defilements—and out of the flesh with its sinful desires! That is the hope which is before us.

Now turn again with me to 1 Corinthians iii. 3: "**For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?**" There are two things I want you to notice about these carnal persons. First, he calls them carnal, but never calls in question that they are saved persons. Compare chapter vi. 9-11: "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified," &c. Also look at the 19th verse of the same chapter: "Know ye not that your body is the temple of the Holy Ghost, which is in you," &c. Also the 15th verse: "Know ye not that your bodies are the members of Christ."

"Ye are washed," but "ye are carnal"; "ye are justified," but "ye are carnal"; "your bodies are the members of Christ," but "ye are carnal"; "your body is the temple of the Holy Ghost," but "ye are carnal." What is the meaning of this? Instead of having mortified the old man, they were walking after the mind, thoughts, and desires of the old Adam nature. Instead of the Spirit having been obeyed, the flesh had been gratified and the Spirit grieved.

The second thing I want you to notice is that in the first chapter of this Epistle we read of the Corinthian Church being richly endowed with gifts—such as the gift of prophecy, healing, working of miracles, &c.; and, moreover, they were "waiting for the coming of the Lord." But what does the Apostle say? "Ye are carnal." How did He know? Because there was "*envy, strife, and division.*" There was not subjection to the Lord; there was not the binding together of love. They had knowledge indeed, but they were puffed up with pride. There was a want of lowliness and love one to another, and therefore the Apostle says, "Ye are carnal." He was not going to gratify their morbid love of knowledge. He would there-

fore minister to them that which would cut at the root of fleshly pride—"Christ crucified." It is therefore according to divine wisdom that before He takes up the subject of the breaking of bread or the exercise of gifts, &c., he deals with the *condition of their souls*. He shows them their carnal state. Is that not what we need? We who professedly gather to the Lord Jesus and own His authority in the assembly of His redeemed ones, what is the condition of our souls? Is there subjection to Christ? Is there mortifying of our sinful corrupt nature? Is there true godliness and fervent love? Does our vanity and self-will stand a word of rebuke? Or do we resent and take offence at it? The Lord would deal with our individual condition of soul first, and then we shall be better fitted to learn His will concerning our responsibilities as members of His Body and as gathering in His Name.

Correspondence.

CONFERENCE ADDRESSES.

To the Editor of THE WITNESS.

ESTEEMED BROTHER,—I would add a few words to what has already been said. Thirty years ago one, if not the most distinctive, feature of believers' meetings (they were not called Conferences) was the allowing the Holy Spirit to use, according to His own will, any of the Lord's servants to edify those gathering, whether with five words or ten thousand, according to 1 Cor. xiv. Now, if this is the Divine order, there is no other course to be pursued, and, in spite of brethren's failures, there is no other remedy but to return to first principles, for which many still in the meetings at some cost left loved friends and ecclesiastical associations.

If this is not done, and arrangements must be made, let us know it, for unreality is not pleasing to God. Now, what do we see and hear? Many brethren invited to Conferences, and most of them seem to think that they must speak whether they have a message or not, and the result is but little waiting on God, ministry not to edification, and no attempt to follow and deepen what has gone before. Well-used addresses are given, instead of needed truth in due season; in fact, I was told not very long ago of one brother giving the same address five times in six Conferences! If it is considered well for certain brethren to address meetings on arranged subjects, there can be no objection to their doing so, only let it be so announced.

In days gone by, in believers' meetings, prayer

led to helpful ministry, and such ministry to prayer throughout the meeting, and both helped to real separation in heart and life.

God is a God of order, and His principles are divine, although, as another has said, "the men are not up to them," but to bring in man's arrangement must sooner or later work failure. There is no other remedy but "to God and the Word of His grace," and if that is not sufficient, then we are of all men most helpless. Let us rather say, it is enough for faith, and let us count upon God more than ever, holding fast His own Word and not denying His Name; and if we do this, in spite of failure and apparent confusion, in the day of the Lord our reward is sure.—Yours faithfully,

H. G. L.

DEAR BROTHER,—I have been glad to see the letters on this subject, and would add, briefly, one or two points.

1. The practice of selecting a subject for ministry beforehand has been adopted occasionally in other places besides Dublin, and I believe with a similar result—a more profitable ministry. But there is this drawback, that generally there are a good many gifted brethren present, and as probably most of them have been pondering over the subject, they are all more or less prepared and anxious to speak. There is only time, say, for three, and the others are excluded. I have sometimes been in this position, feeling that the Lord had given me a message, but was hindered from giving it. At other times, when I have obtained a hearing, I have spoken with the uncomfortable feeling that I might be standing in the way of other gifted brethren present. Why not go a step further and arrange for two competent brethren to deal with the selected subject? If more than one meeting is devoted to the subject, then different brethren might be selected for each meeting. Assuming that the meeting is to last two hours, one half-hour might be allowed for prayer and praise at the beginning, or interspersed through the meeting, one hour allotted to the two brethren appointed to speak, and the remaining half-hour thrown open to give other brethren an opportunity to add brief remarks. I believe such an arrangement would tend greatly to general edification, and would avoid the disappointment and grieving of the spirit (possibly the Holy Spirit) inevitable when there are more brethren seeking an opportunity to speak than there is room for. If guidance is sought from God in making the arrangements, I see no reason to believe that the leading of the Spirit would be less real than under the existing practice of leaving everything unsettled.

2. I would urge that at least one session in every Conference be devoted to the consideration of some practical matter affecting Church

government, missionary work, questions of the day, evangelistic work, and such like. There are many problems constantly arising out of the changing circumstances of the times which a free discussion and exchange of views in the fear of God among brethren of varied experience would tend to elucidate. It is needful not only to expound divine principles, but also to learn how to apply them, and the very name *Conference* seems to indicate that that is just the time when such matters should be discussed. If this were done defects in practice would be brought to light and in time corrected, and Conferences would become the means of showing the way to improved administration and efficiency in the work of God, without departure from divine principle.—Yours in the Lord,

Bristol.

D. D. C.

Editor's Note.—We give other two out of many letters received on this subject, and with the whole correspondence before our minds would venture a few thoughts. The name "Conference" is not accurately descriptive of the class of meetings in contemplation, they are rather meetings of believers for the ministry of the Word. Such meetings may be conducted on various lines. They may be open meetings, free to all to take part who are so gifted (see Acts xv. 22 and 32). This doubtless is the highest ideal where there are spiritual brethren of lowly mind, and in whom the Word of Christ dwells richly. They may also be meetings pre-arranged both as to subjects and speakers, and if the truth be ministered in the unction of the Spirit much blessing may follow. Such meetings are found to be well fitted for the edification of Christians from various denominations among whom the principle of waiting on the guidance of a present God by the Spirit is not recognised. But between these two there are many ways possible, and that have been tried with varying results, all of them well-meaning attempts, compromises with a view to counteracting the lamentable failure of those commonly recognised as ministering brethren.

Some there are who always take pleasure in hearing their own voice, they are restless listeners, and itch to be at the front. Some think they have a monopoly of "the truth," and therefore are warranted in occupying time beyond endurance. Others have a reputation for what is called "faithfulness," which means giving out a minimum of truth with a maximum of offensiveness to the hearers, arousing much opposition but effecting little conviction. All these peculiarities arise from some form of spiritual conceit or self-righteousness, and would be corrected if such Scriptures were pondered and obeyed as Romans xii. 16, coupled with Proverbs xxvi. 12, Philipians ii. 3, 1 Corinthians

viii. 2. There is a spirit of self-effacement in these Scriptures that were it cultivated among "ministering brethren" would greatly conduce to edification.

Those who call together the children of God with a view to edification are surely responsible to see that hindrances are repressed, and that those who are most fully equipped for edifying others by the Spirit of God have opportunity to minister.

In *public* meetings, and especially large meetings, certain qualifications are needful that might not be required in smaller assemblies, or where only those were present who were accustomed to wait upon God. One who cannot make himself distinctly heard is disqualified, however valuable his ministry might be in smaller gatherings. Some, again, are very helpful in smaller meetings, but fail entirely to hold the attention of the larger. If such would say what they have to say in ten minutes and be done, they might do much good, but it has often been seen that as much as twenty minutes was free to any at the close of a meeting, and none came forward with a word: was it that there was not time left for an elaborate, prepared address?

When gifted brethren are invited and come long distances to be present, is it not seemly that they should take precedence of others of lesser gift, or of the locality? As meeting some of the difficulties, the following plan has been suggested. Let all who are fitted to minister meet together for prayer and to confer together immediately before each meeting. Let it be arranged then that the ministry at that meeting be introduced by a well-known, gifted servant of Christ, and then another to follow. After say an hour thus occupied, let there be free opportunity for any one approved and fitted to minister to follow, shortly. There might thus be two short addresses following up and driving home the previous subjects, and four speakers will be found to be quite enough for any one meeting. Those whose power, through grace, to edify has been well proved, will thus have opportunity, of which under the entirely open method too often they have been deprived, and still there will be room for any to whom a message has been really given by the Spirit to fit it in.

THE EVANGELISATION OF THE COUNTIES.

To the Editor of THE WITNESS.

"Go out into the highways and hedges, and compel them to come in" (Luke xiv. 23).

"Those that dwell among plants and hedges there they dwell with the king for his work" (1 Chron. iv. 23)

BELoved BROTHER,—You and I have spent many happy hours in the country this summer.

So doubtless have your readers. We have wandered down the shady lanes where the green leaves and lichen-stained boughs over our heads have made a tessellated pavement of light and shade for us to walk on, whilst the whispering, sighing breeze has tried to tell us the secrets of the passing summer and coming harvest. A sudden turn brings us face to face with a humble cot. The brown-thatched roof, the whitewashed walls, the twinkling lattice, the roses climbing round the door, the briar bush by the gate flinging us an inviting fragrance, the lofty hollyhocks, the humble mignonette, all, all bid us turn aside from the busy whirl of our every-day environment to dwell here under the shelter of the purple mountains and within call of the bell that summons men and women to that time-stained edifice standing amidst the rolling turf where the rude forefathers of the hamlet sleep their last sleep heedless of the smiles of summer, the tears of autumn, the frowns of winter, or the impetuous call of spring to be up and doing. Should we cast ourselves down on some sweet bank of thyme and allow our glances to travel across the countryside spread out at our feet, we are apt to quote the line—"Where every prospect pleases."

We associate horrid vice and brutal seduction and the madness of intoxication and overcrowding of small, almost air-tight apartments so conducive to the worst kinds of immorality with the black and nauseous slums of a Seven Dials, a Saltmarket, a West Port, or a Cowgate, but not with such an idyllic scene as this. Just as we associate the horrid darkness of heathenism, its devil-worship, and all uncleanness with some distant clime, yet in both cases we should be wrong; for in the country districts of this "favoured" land we, alas! find as much hideosity and heathenism as in slumland and heathendom. That being so, I was glad our Heavenly Father gave me an opportunity of meeting with such brethren as Messrs. W. Page and Simmonds, who take so deep and practical an interest in the evangelisation of the counties. With your permission I should like to bring before the notice of readers the literature of the subject.

(1) Mr. W. Page, of Watford, has expanded a letter he wrote to you, and which appeared in *The Witness* for April, into a small pamphlet full of interesting information. Its prayerful perusal I press on all readers.

(2) I have received from our friends at Bath a copy of the first number of *Counties' Quarterly*: a brief record of evangelisation in Western Counties and South Wales, published by Mr. J. H. Case, 11 Cotham Road, Bristol, from whom copies may be had. Price, by post, 3 for 2d.

(3) Then there are "Occasional Papers" issued by the brethren associated in the oversight of this work in different districts, and sent to the various assemblies within their bounds. In the case of the assembly with which I am immediately connected these papers are read at the close of the morning meeting, and the saints asked to pray for the work and to show fellowship in different ways as the Lord gives them opportunity and ability.

I also receive letters from isolated workers, which I seek to make known to others.

But where, methinks, all this fails in the accomplishment of its object is in the lack of sustained interest. I confess I read the literature with interest, and, privileged to receive letters from brethren actively engaged in the carrying out of the arrangements for and carrying on of the work, have sought to maintain my own interest by seeking to interest others, yet until I was brought face to face with the workers, heard from their very lips stirring details of the work, and saw how the burden of souls lay heavy on these beloved brethren, somehow or another it had all seemed to me like a tale that was told and—that was the end on't!

May I tell your readers what I discovered for myself?

(1) THE GREAT NEED of the work. The workers tell us that the inhabitants of our countryside are sunk in the depths of ignorance; and what results from the ignorance of the gospel? Sin! They bear me out in what I have said.

One worker tells me of an old man of 76. Owing to wretchedness of his surroundings and misery of soul he was on the verge of committing suicide. He was visited. God's glad way of salvation was pointed out to him in the very words of Scripture. He saw the Saviour in these blessed pages illumined by the beams from the Holy Spirit, and what do you think were his first words? "To think I 'ave bin a-living all they yeers an' never seen it lek thet afore!"

Here is another true tale from the villages: A young farmer of 28 years came to the meetings. At the last one he fell on his knees with the worker and presently the silence (how they must have been listening in heaven!) was broken by the cry of a broken man: "My God, be merciful to me . . . a sinner!"

I need hardly add that in both instances people are wondering to-day at the change in these two—an old man and a young man. Truly our Lord Jesus is the Alpha and Omega in this as in everything else. My soul keeps shouting "Hallelujah!"

But someone will ask: "What of the clergymen and ministers and pastors and lay-preachers in these villages?" In regard to this question, let me give a Scotchman's answer—another question: "Can the blind lead the blind? Shall they not both fall into the ditch?" With few honourable exceptions I know no body of men who demand conversion as the *sine quâ non* for "religious work." Take the four great denominations—Episcopalians, Presbyterians, Methodists, and Baptists (with, as I have said, honourable exceptions)—and you will find that proof of a definite conversion by the regeneration of the Holy Spirit is not required. Many other things are required by them, but not this. And without this, what are they but blind leaders! Glad was I, then, to hear one worker read a letter from one aged vicar, whilst another tells me of an aged rector converted and confessing it in the open air. But so great is the bondage of religiosity that I hear of Dr. Moule, Bishop of Durham, taking up the complaint of one of his Ritualistic clergy against the invasion of his parish and endorsing it. Not the least part of the need of this work is the opposition it receives at the hands of men of whom we expect other things. I knew of another speaker at Keswick Conference who did everything he could to hinder work in his parish in connection with young women because workers who were not Episcopalians were allowed to help in it. The need therefore is great.

(2) THE METHODS ARE RIGHT. Paul told the Ephesians that he had "taught them publicly and from house to house" (Acts xx. 20). So do these workers, and their methods are modern as well as ancient. They must needs be so, for the present generation has developed an invincible distaste to churches and chapels. Now that it is almost as respectable to stay away as to attend, brighter services fail to attract. However, suppose they do go, what get they for their pains? Fumes of incense stifle them on the threshold, performances which are ghastly relics of the dark ages meet their gaze, or moral essays read rapidly in a monotonous tone, or instruction in the deadly art of the higher critics! I wonder bishops write to quarterlies asking such foolish questions as "Why do the people no longer come to church?" If they were not as blind as bats they would see that for the present their day is over, their sun is set; when it rises it will be upon a reorganised Romanism that will carry everything before it. "Once bit, twice shy," the people are not readily brought on the fairest pretexts into what they call "places of worship." Therefore the need of such methods as visiting from house to house, getting into conversation at the village well, shouting out

the good news at street corners and in the market-places, holding bright services with plenty of singing in such unlikely places as tents and barns, to get at a people who are slowly emancipating themselves from the squirearchy and priestcraft of centuries. I heard the other day of how Robert C. Chapman with his hostess was caught in a rainstorm on the platform of a little railway station in your neighbourhood. All the fashionable dames crowded into the waiting-room where Robert Chapman began half a soliloquy, half a conversation with his companion on "Him who is a hiding-place from the storm." The rain battered on the roof and ran down the window unheard and unnoticed. God was speaking and souls were listening. Thus must the message be sent through the land in expectation of the coming of the Lord who died for us.

(3) THE CALL IS FOR HELPERS. The Saviour's voice is heard, "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth (literally thrust them out) labourers into His harvest." The command is imperative, "Go ye . . . preach the Gospel to every creature," and curiously enough (it I may be allowed to put it in that way) that means Britain as well as Beloochistan. Am I asked, "How can we help?" I reply:

(a) *By prayer*: do daily what our Lord asks.

(b) *By fellowship*: seek to stir up interest in your own home, assembly, neighbourhood; your county needs evangelising as much as mine.

(c) *By giving yourselves to the work*: the brethren have never asked you to mount the platform and preach, the country is open to you. Make full proof of your gift to preach, and your gift will soon make room for you (Prov. xviii. 16).

(d) *By giving your time*: this work not only needs preachers, it needs also tactful visitors, skilful distributors of tracts and notices, sturdy drawers of water, hewers of wood, and mounters of tents, with sisters who can play and sing to the glory of God, brethren with business qualities and sanctified commonsense to attend to the correspondence, see to the arrangements, and manage the funds.

(e) *By giving your money*: as work of the above description requires time, so tents, vans, tracts, notices, food, clothes, and heaven-sent workers require money. None of these items is like the image of the Ephesian Diana which they said "fell out of heaven." True, money will not get the man, but got, he must be looked after. These dear brethren see the principle of taking nothing from the Gentiles, be it ours to "set them on their way worthily of God" (3 John 6, 7). Workers cannot live on air, though some of

them I know seem to live on enthusiasm, for they hardly give themselves time to eat.

Forgive me, dear friend, for being so lengthy, but the subject is a great one, and I close feeling how very inadequately I have dealt with it.—Your affectionate brother in Christ,

St. Leonards-on-Sea.

D. ANDERSON-BERRY.

Questions and Answers.

We shall greatly value remembrance in prayer that special wisdom and grace may be given for this service.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE MOVING AND MIND OF THE SPIRIT.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

SCRIPTURE AND SPIRITISM.—Can help be given on teaching of Scripture as to Spiritism and communication with spirits? Is it, as I believe, wholly wrong?

KEEPING THE COMMANDMENT UNTIL THE APPEARING.—In 1 Timothy vi. 14 Timothy is directed to keep this commandment until the appearing of our Lord Jesus Christ. What is the commandment referred to? Does it comprise the injunctions of the whole Epistle? Timothy having died, how can he keep the commandment until the appearing of our Lord Jesus Christ?

WHAT IS THE SECRET OF THE LORD?—"The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). "His secret is with the righteous" (Prov. iii. 32). What is the secret and what is the covenant?

JUDGING SPECIAL CASES.—Are the directions given for discipline in Romans xvi. 17 of the same degree of severity as in 1 Corinthians 5. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

THE GIFT AND THE ALTAR.

QUESTION 489.—Has Matthew v. 23, 24 any present bearing on the behaviour of Christians, and in view of observing the Lord's Supper on the first day of the week?

Answer A.—The injunction in Matthew v. 23, 24 has a moral application to us. Our worship to God is based upon the vicarious work of the Lord Jesus on the cross, by which we have peace with God (Eph. ii. 13, 14), and nothing more becomes a worshipper than he be at peace

with his fellow-men. See also the injunction in 1 Corinthians xi. 28, 29.

Answer B.—My unhesitating answer is "yes" to both questions. Not that our Lord was referring to the institution which He had not yet founded, or implying that in the Christian revelation an altar on earth had any place. He spoke for the people and the religious system then present, and flashed a precious gleam of heavenly love into the hard, cold formalism of a decaying faith. God is love, and they that worship Him must worship in the spirit of love.

But we must distinguish interpretation and application. Interpreted, the passage lies open as above, and he who runs may read. But the application, or "bearing" as in the question, is very much wider; it is perpetual and universal. Often and often has it fallen to me to point its moral to brethren in strife; often has it been used of the Spirit in the conscience to provoke reconciliation and deter, till that has been brought about, the offender from the table of the Lord.

But of one misuse of the passage I would venture to express an earnest warning. I refer to the abstention from gathering of an offended brother seeking so to attract the attention and enlist the assistance and sympathy of many in his grievance. That I believe to be a complete perversion of the Scripture to merely selfish ends, involving a whole gathering in trouble, anguish, and horror in a matter that, according to Matthew xviii. 15, 16, ought to be settled privately.

It is the offender who is enjoined to abstain from offering his gift, not the one who fancies himself aggrieved. 1 John iv. 20 lays down the principle.

G. F. T.

Editor's Note.—We fully endorse the foregoing reply. If I am conscious that I have wronged my brother, and that he has just cause of complaint against me, then my worship, the sacrifice of praise, or whatever it be, whether at the Lord's table or elsewhere, cannot be acceptable until I have made confession according to James v. 16, and restitution, if righteousness demanded it. By wrongdoing toward a fellow-believer, love is violated, conscience is defiled, and the Spirit grieved. How then can worship be acceptable? Yet how often unkind actions and evil speakings are indulged in, and remain as causes of alienation among children of God professedly in fellowship with one another, and are never confessed and no genuine reconciliation effected or even sought, and yet the external appearance of fellowship is maintained, and both parties appear at the weekly feast as if nothing had happened. Are such things not as dead flies in the ointment?

THE WORLD'S ECLIPSE.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

"And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened" (Luke xxiii. 44).

SLOWLY, and solemnly, must these thrilling words be always read by every dear child of God. The natural heart, darkened, only sees in them a kindred darkness to that of his own soul, and passes on, wondering at the words written. But he who is made "light in the Lord" can read aright the three-hour world's eclipse, and bless God that its darkness has resulted in his being "delivered from the power of darkness, and translated into the kingdom of God's dear Son" (Col. i. 13).

"*The sun was darkened.*" The cloud of justice had eclipsed the "Sun of righteousness." It was judgment's strange work, yet not strange, for only so could the mountain of man's sin be rolled away, and only so could the just God become the Justifier of him who believes in Jesus.

"Well might the sun in darkness hide,
And shut his glories in,
When Christ the mighty Maker died
For man the creature's sin."

Standing alone, as the most awful eclipse the world has ever or can ever witness, alone, vicarious in its character, and God glorifying in its results, it is yet upon my heart to notice some of the moral eclipses known of old, and still rife in the experiences of God's dear children in their earthly pilgrimage to the "rest remaining."

Eclipses, we know, as natural phenomena are both visible and invisible. But not of sun or moon eclipse would I speak, but of those of our whole moral and spiritual being. But where, it might be asked, is this eclipse visible, and where apprehended? I reply, only in the heart of the one who has seen the glories of the risen Christ, the Christ of God; or in the beautiful language of the Holy Ghost to Simeon, to whom He revealed that he should not see death before he had seen the "Lord's Christ." And the "Lord's Christ" he did see. And what was the effect? It was the world's eclipse to him. What was "death" before is now "departing

in peace." "Lord," said he, "now lettest Thou thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation" (Luke ii. 29, 30). The bright moral glories of the "Lord's Christ" had blinded his eyes to all save Him. The glorious brightness of heaven had dawned upon his soul, and now he desired only that one thing—to "depart in peace," to perpetuate a gaze so beautiful in

"Yonder bright regions of joy"

Paul, too, had seen the world's eclipse when the light above the sun's brightness had blinded his eyes to earth and fixed them upon the "Lord's Christ, the "Jesus" whom he had persecuted in the person of His saints. Jesus, "lifted up from the earth," had become the magnet of his soul.

Now, there are two ways of experiencing the world's eclipse—naturally and spiritually. Naturally, when mental darkness would drive the soul to madness. Such was the eclipse of Judas. Then the world is eclipsed by sorrow, disappointment, and utter woe—"The sorrow of the world worketh death." The other way is spiritually, by beholding "the glory which excelleth," the glories of the "Lord's Christ," and the incomparable value of heavenly things. Well has the thought been expressed thus:

"As by the light of opening day
The stars are all concealed,
So earthly pleasures pass away
When Jesus is revealed."

Yes, "we see Jesus," and our anointed eyes are enabled to behold, and in some measure to realise, the "world's eclipse." And this beautiful eclipse is manifest, too, and beheld by those around us. Such become the open manifestation of the glorious fact—"Our citizenship is in heaven: from whence also we wait for the Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. iii. 20, 21, R.V.).

But, alas! the world's eclipse, like the sun's, although real, is invisible in many places. Alas! we say, that it should be so.

Many there are who own as a doctrine that the world is eclipsed under judgment and a doomed thing; yet nevertheless by their walk and conversation present it in all its brightest hues to those around them as something worth loving and living for. Such are they of whom the Apostle writes: "Who mind earthly things."

Jesus, our beloved Lord, could say on His rejection, "Now is the judgment of this world," and it is His rejection which is the eclipse of the world, the once fair creation of God. With what, let me ask, was His blessed brow wreathed when judgment was about to be pronounced against Him? Let the Word itself answer: "And the soldiers platted a crown of thorns, and put it on His head" (John xix. 2). And whence came those thorns? Ah! they are the abiding proof and demonstration of man's sin—his fall. "Fruit of the curse—the tangled thorn." Man's sin it was that gave birth to the thorn, and man's deeper sin it was which used it in mock derision of Him against whom the sin was in the first place levelled. And is it possible that there are any who know His Name, and profess to trust in Him for salvation, who do not also know or realise that the Cross has been the world's eclipse? Alas, it is possible! How many professed Christians pass through the world rather eclipsed by it than practically testifying to its eclipse? For it must be one of two things—either Christ in us must eclipse the world, or the world in us must eclipse Christ. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified (eclipsed) unto me, and I unto the world" (Gal. vi. 14), said the Apostle Paul. No invisible eclipse this! "I've seen yon lovely Man," was dear Yedde's enraptured expression. "For whom I have suffered the loss of all things" was the life experience of the Apostle. "My Lord, and my God!" ejaculated Thomas. "I fell at His feet as dead," said the beloved John in overwhelming adoration. And said another:

"The opening heavens around me shine
With beams of sacred bliss;
Jesus proclaims His heart is mine,
And whispers I am His."

The Lord enable us to enter into the same spirit, and to remember that we are

"Heirs of His shame and of His throne,"
while practically we go forth

"To bear His Cross and seek His crown,"
that the world may be more than ever eclipsed to us and we to the world.

"Farewell, farewell, poor faithless world,
With all thy boasted store,
Not have joy where He had woe—
Be rich where He was poor."

THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),
Author of "Seven Sayings of Christ on the Cross,"
"After Death," &c.

CHAPTER II.—HIS ASCENSION.

"And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."
—Luke xxiv. 51.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight."—Acts i. 9.

"HE is gone!" and the little company of poor Jews stood gazing into the circumambient air where but a moment ago He was, but now is not. Across the immense azure vault of heaven there slowly floated these argosies of moisture, the fleecy clouds of snowy whiteness. Pointing to one which majestically moved over their heads, casting the dark shadow which, unnoticed, had crept up the hillside and now lay heavily athwart their white, upturned faces, "'Twas that one," they cry, "that caught Him in its soft embrace and now hides Him from our eyes."

Gazing they stand, as we should have done, waiting for that cloud to move away and leave their Lord to their vision clear. Just as when children travelling by train we caught sight of the sparkling waters bearing on their breast the great ships or graceful cutters leaning athwart the tide their snow-white sails filled to repletion with the fresh, salt breeze. Suddenly the train plunges into a dark tunnel, and we possess our little souls in patience waiting until we emerge once more into the light of day to feast our eyes again on the novel and stirring sight. Alas!

we forget that we are being borne swiftly away from the scene we admired so much, and, sorely disappointed, we look in vain for the waters we left behind. As we needed comfort (which, perhaps, we never got), so beside these disciples standing staring up into heaven there appeared two men with this message from the Glory: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Do we ask why these bewildered, bereaved disciples take these two strangers as a matter of course, and, believing their strange words, wend their way back to the city from whence they had come that morning full of high hopes and deep questions? Surely the reply is to be found in the fact that these heavenly messengers were not strangers. Once before, as the rising sun began to splash the grey sky with rosy tints and shoot glittering golden arrows towards that zenith whither he himself should presently come, some of these very people stood dismayed before a gaping grave. Doubtless, as with searching, piercing glances they had penetrated the darkness of the tomb, and with unsteady and cautious footsteps they had explored the recesses of the empty sepulchre, the ear of the morning caught the whisper, "He is gone!" when lo! as now, "two men stood by them in shining garments" and gently chid them for their lack of memory. How pathetically Luke adds, "And they remembered His words."

As then, so now He had gone before them. As now, so then He proved Himself the great Forerunner to call them to a trysting-place with Himself in some sequestered nook where He and they might hold sweet colloquy together. Then it was "a mountain in Galilee" (Matt. xxviii. 16), their native land, for the message ran, "Go your way; tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you" (Mark xvi. 7). Now the message came to them in like manner. It was not Galilee whither he had gone before, yet in a higher sense it was to their native land. It was not to a meeting that soon was to be a parting. But it was to

meet "the same Jesus." Gone, His departure had robbed earth of all its charm, and left them to be strangers and pilgrims sustained by one hope—His return!

"He is gone—a cloud of light
Has received Him from our sight;
High in heaven, where eye of men
Follows not, nor mortal's ken;
Through the veils of time and space
Passed into the holiest place;
All the toil, the sorrow done,
All the battle fought and won."

Now the Lord Jesus Christ has ascended into heaven as our Representative and our Forerunner, let us, by the help of God the Holy Spirit, consider these two aspects of our Blessed Lord.

I. OUR REPRESENTATIVE.—"God, . . . when we were dead in sins, hath . . . made us sit together in heavenly places in Christ Jesus" (Eph. ii. 4-6).

See for a moment how in the first chapter we find the dead Man. Starting from this low place, which the Apostle emphasises in Philippians ii., we follow His course—raised, enthroned, empowered. In one vast sweep we follow Him from the grave to the place which is far above "every name that is named." Let any name be named, it matters not what that name be, Christ is above it, for God caused Him to sit where the full blaze of Glory is concentrated, even "at His own right hand."

Here the Apostle breaks off to discover us in our low estate—"dead in trespasses and sins." But linked on to the heavenly fortunes of our Redeemer, we too ascend the golden stairs, one step after another—Resurrection, Enthronement, Glory—whilst Faith falters, in following our fortunes as they reach the dizzy height where God "hath given us joint seat" with our Lord and Saviour Jesus Christ. Beloved, go into thy closet, shut to the door after thee, sit there in the Presence, and ask thyself, "Do I believe, do I realise, that in Christ Jesus my Lord I have reached a height of bliss and of glory that no being, bear though he may the most glorious title in Time or Eternity, hath attained to or can attain?" If our eyes be opened to see, and our hearts to accept the truth that now we sit *in Him* there, as by-

and-by we shall sit *with Him*, we shall come forth bearing ourselves as heirs to such a destiny ought to bear themselves, and no longer walk this earth as mean worms whom any circumstances of time can crush. Too often we accept our rôle of pilgrims and strangers amidst a world we have loved so dearly as a poor one hardly worth playing; so it would be if it were not for the impulsive power of a new personality that counts Christ all gain, and all else loss.

I say, mark for a moment the steps of our promotion:

(1) God "quickeneth us together with Christ" (Eph. ii. 5).

Sunezōpoiēsen tō Christō—Sun, "together with"; and *Zōpoiētem*—"To make alive," "to impart life." For instance—1 Cor. xv. 22: "*Shall all be made alive*;" 2 Cor. iii. 6: "But the Spirit *giveth life*."

But first He quickens Christ Himself (Eph. i. 20). Why? Because He was dead. Not dead because of any germ of corruption in Himself, but dead because He of His own free will became the Representative of those who were dead. He took our death, our death in and through sin, as His. Our death in all its fulness, our criminal death of guilt contracted and wrath deserved, He endured.

For Israel He died (Isaiah liii.); for the nations He died (John xii. 33 and Matthew xii. 21); for the Church He died (Ephes. v. 25); for the chief of sinners He died (Gal. ii. 20 and 1 Tim. i. 15): and for "all things" He died (Heb. ii. 9—*hyper pantas*, "every thing").

And the first step in His exaltation is His deliverance from that. As we saw in the last chapter, He arose. Who raised Him? The Holy Trinity. Not only are we told that the Righteous Father raised Him by an act of unparalleled power, but the Obedient Son had power to take again the life He laid down at the Father's bidding (John x. 17, 18), and that this was "according to the Spirit of Holiness" (Rom. i. 4). Yet mark, this tremendous undoing of the law's sentence is of no summary nature. There is no over-riding of the Eternal Rule of Right on behalf of the mighty Son of God who stooped so low as to become our Representative.

To be continued

THE WORKMANSHIP OF GOD.

"THE works of the Lord are great, honourable, and glorious. In wisdom He has made them all; the earth is full of His riches." Mountain, sea, and shore, and everything, bespeak the perfection and majesty of His workmanship.

"We trace in Nature's most minute design
The signature and stamp of power Divine."

And as we perceive His supereminent power we exclaim with the Psalmist, "What is man, that Thou art mindful of him?"

Yet more marvellous is the mighty power which He wrought in Christ. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 10). Here is workmanship indeed, unparalleled, Divine. A new creation in Christ—*His workmanship!* So precious a thought demands our unqualified obedience. He is our Potter, we the clay. Therefore it becometh us to be as plastic clay in His hands.

There is in the domain of Nature an infinite variety of form and fashion, and in the realm of Grace the spiritual mind discerns the same endless diversity of character, for in the spiritual as in the natural world, God's aim and the accomplishment of it are the same. Harmonious variety characterises all His workmanship, for He alone can create the fresh and fair, the everlastingly beautiful. Oh that we would let Him display His rare workmanship in our lives, instead of raring His purpose by fruitless copying of men. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. ii. 22). Grope not among the crumbling mounds of earth, the subtle tomes of men; but mark the excellence, and abide by the perfections of the perennial Word, bearing in mind that "every good gift, and every perfect gift, is from above."

As His workmanship, God would have us to answer to His purpose, though it be ours to tread the hidden pathways rather than the highways of service. "His way is perfect," and His will is to make our way perfect. To this end God is fashioning our

souls anew to holiness and heavenliness, and by means which are perfectly in accord with His glorious purpose. And it is for us to learn the lesson of lowliness, acknowledging our creature weakness as we yield to the necessary discipline of the Father. For there is a weakness which is strength, a humiliation which implies exaltation, and a quietude and stillness that bespeak the restfulness and peace of God. "Rest in the Lord; wait patiently for Him" (Ps. xxxvii. 7). Thus shall we be fitted for the consummation of His eternal counsel. For "Shall the clay say to Him that fashioned it, What makest Thou?" Therefore, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 4), for the God of patience will "perfect that which concerneth us, and will not forsake the work of His own hands." For the majesty and perfection of His workmanship, to Him be glory for ever. W. M.

SELF AND CHRIST.

THE longer I live the more I see the vast importance of a believer clearly distinguishing between self and Christ, and remembering that by the cross he has got rid of and renounced self, and that now Christ, and He only, is his righteousness and life. What are those bad states of soul that we are tempted often to gloom over but bad states of our flesh. Would we have the flesh good? He that has fled to the lifeboat need not tremble or mourn over the leaks and rottenness of the condemned old hulk he has abandoned. Much of our sorrow is from pride. We are vexed that our flesh is not better, and is not growing better. We forget that the old garment is not mended but thrown away, and a new one given instead. Has it any faults? Point to them if you can, then I shall indeed tremble and mourn. But if you cannot, you are welcome to point out as many evils in the old dead and buried self as you please. They humble me, make me thankful for my deliverance, make me cling faster to Jesus; but I have got rid of the whole thing, blessed be God! Let the grave alone that it lies in. Jesus lives!—
J. G. M'VICKER, 1868.

ASPIRATIONS.

By THOMAS ROBINSON, BARTON.

"O Lord, Thou hast searched me, and known me."
"Whither shall I go from Thy Spirit?" (Ps. cxxxix).
"The Spirit searcheth all things" (1 Cor. ii. 10; Rev. v. 6)

MIGHTY Spirit, all pervading,
Searcher of the inmost heart;
Searcher, too, of God's deep counsels,
Now some word of power impart.

Thou my path surroundest ever,
Noting every thought and word;
Search me, cleanse me, Holy Spirit,
Tune my heart and strike the chord.

Wider than the bounds of sunlight,
Piercing deeper than its rays,
Is Thy sevenfold, perfect insight;
Nought escapes Thy searching gaze.

When the earth was wrapt in darkness,
-Thou didst first regard the sight;
O'er it as a dove didst hover,
Harbinger of life and light.

Thou dost fill the heaven of heavens
And the realms of boundless space;
Oh, the wonder Thou should'st ever
Find in me a dwelling-place.

To the Father's praise and glory
Dost Thou seal each child of God,
Claiming them as His possession,
Who has bought them with His blood.

Born of Thee, thou quickening Spirit,
"Father" taught by Thee to cry;
Heirs of God all things inherit
In the Father's house on high.

Thou hast life divine implanted,
Breathing through Thy quickening Word;
In Thee, by Thee joined together
In "One Spirit" with the Lord.

Led by Thee as Eliezer
Led Rebecca safely on;
Desert-Guide and true Revealer
Of the wealthy coming One.

Till He come, Thou blessed Spirit,
Soothe me through this weeping night,
Till my sighing's turned to singing
And my faith is changed to sight.

Let Thy holy Revelation

Cause my heart to sing God's praise,
While I dwell in contemplation
On the riches of His grace.

But Thy thoughts are deep and lofty,
Far too wonderful for me;
Mind and heart and tongue all fail me,
Thought is lost in mystery.

Oh, Thou mighty Intercessor,
Helper of the fainting heart,
Read these deep, unuttered groanings
Which Thou did'st Thyself impart.

*BROWNLOW NORTH AND THE
REVIVAL TIMES.**

BBROWNLOW NORTH is a familiar name in many households in Scotland. In the "Revival" times, when whole communities were awakened from spiritual slumber, and were eagerly asking the question, "What must I do to be saved?" God greatly honoured the labours of various servants of His. Among such may be mentioned the names of Richard Weaver, Reginald Radcliffe, Duncan Mathieson, Donald Ross, Gordon Forlong, and Brownlow North. Mr. North was the grand-nephew of Lord North, the celebrated Prime Minister of George III., grandson of the Bishop of Winchester, and son of the Rector of Alverstoke, Hants. At the age of nine he was sent to Eton, and remained there till he was fifteen years old.

When only seventeen years of age he was so fascinated by the fair sex that he proposed marriage to no less than nineteen young ladies, and was accepted by them all! His mother, we are told, had considerable difficulty in "satisfying the expectant mothers-in-law of a future earl that her son was quite a boy, and that nothing serious could be entertained."

The youth's prospects were darkened by the marriage of his uncle, the sixth Earl of Guildford, to a lady twenty-five years his junior, through whom he had a son and heir. In his nineteenth year Mr. North was married to the daughter of an Irish clergyman.

In 1835 he removed to Scotland, where he resided most of his life. Much of his time was spent in gaiety and frivolity. His mother, who was a devoted Christian, unceasingly prayed for the conversion of her wayward son. Again and again awakened to see his guilt and danger, he resolved to renounce his sins and lead a better life; but his resolutions were only made to be broken. After his conversion he publicly confessed that he had virtually said to God: "I *must* have my sins; I know the consequences, but I accept damnation as my portion." In the month of November, 1854, while sitting playing cards in his house, he became terribly alarmed about his soul through a sensation of sudden illness. Thinking that he was dying, he said to his son: "I am a dead man; carry me upstairs." On reaching his room the first thought with him—to quote his own words—was, "What will the forty-four years of following the desires of my own heart profit me? In a few minutes I shall be in hell, and what good will all those things do me for which I have sold my soul?" He soon recovered from his illness, and became "reformed." For years he had lived what the world calls a "fast" life; now he renounced his evil companions and associated with Christians. He diligently and regularly read the Scriptures, and had "family worship" in his household. Often in the night seasons he rose from his bed in agony of soul that he might plead with God for the forgiveness of his sins. One night, when in great trouble and unable to sleep through fear of waking in hell, he rose and began to search the Scriptures. Writing of that time he said: "The portion I was reading was the third chapter of Romans; and as I read the 20th and following verses a new light seemed to break in upon my soul: 'By the deeds of the law there shall no flesh be justified in His sight.' That I knew. But then I went on to read: 'But now the righteousness of God *without the law* is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of (or in) Jesus Christ *unto all and upon all them that believe*; for there is *no difference*.' With that passage came light into my soul. Strik-

* Brownlow North: The Story of His Life and Work. By K Moody-Stuart. To be had at Witness Office, price 2/.

ing my book with my hand, and springing from my chair, I cried: 'If that Scripture be true I am a saved man! That is what I want; that is what God offers me; that is what I will have.' God helping me, it was that I took: *THE RIGHTEOUSNESS OF GOD WITHOUT THE LAW.* It is my only hope." Mr. North there and then obtained joy and peace in believing.

One need not be surprised that on knowing Christ as his Saviour, he immediately began to seek to point others to Him. He commenced distributing tracts, and as opportunity offered, spoke to individuals, urging them to accept of God's "unspeakable gift." Some may think that this would be easy for him, but it was not so. Years afterwards he said that it often cost him half-an-hour's struggle to give away a tract to a fellow-passenger in a railway carriage! His first public address was delivered to a dozen shoemakers in a cottage in Elgin. One day the Free Church minister of Dallas was absent, and suitable supply being unobtainable, he was told that if he did not preach there would be no service. He consented. The audience was deeply impressed by his address, and his fame as a preacher was soon noised abroad.

When asked by a friend what he intended to do, he replied: "I have done all the harm I could in Scotland, and now I intend to remain there and do all the good I can." Numerous requests for his services were made from many parts of Scotland and England. The largest churches in Aberdeen, Inverness, Glasgow, Edinburgh, and other towns and cities were crowded with persons of all ranks and conditions anxious to see and hear him. God marvellously blessed his efforts in the awakening and conversion of souls. After a few years of fruitful labour, he was publicly recognised as an "evangelist" by the General Assembly of the Free Church of Scotland. This was, according to his biographer, the first instance since the Reformation times of a "layman"—so-called—being publicly recognised as an "evangelist" by a Presbyterian Church.

The spiritual condition of the Churches in Scotland previous to the great "Revival" of 1859-62 was deplorable. Drunkenness

and immorality had given the country a "sorrowful prominence among Christian communities." Many of the ministers and communicants were "strangers to grace and to God," and made no profession of being "born again." The clear, simple Gospel was little known and less preached, whilst intense opposition was manifested towards those who professed to know Christ as their Saviour. It was commonly believed that "no one could know" his sins forgiven, and those who professed to be saved were declared to be "very presumptuous." Brownlow North's preaching was pre-eminently fitted to reach such people. He fearlessly and faithfully warned the unsaved of coming wrath and judgment. Even at his "recognition" services by the General Assembly of the Free Church of Scotland, he spoke very strongly of the sin of unsaved ministers occupying the pulpits of the Presbyterian Churches. We quote from his address the following sentences: "In the Church of England and in all the Presbyterian Churches of Scotland, and, I doubt not, in all other bodies, men are brought up from childhood to say that they are going into the Church—men are put to college and educated for the Church, and men in England are brought before their bishops and in Scotland before their presbyteries, and *without any fear of being struck dead* they swear in my church, they state in yours, they are called by the Holy Ghost to the ministry, and that they enter it out of a desire to promote the salvation of their fellow-creatures; and *they know when they say it that they tell a lie.* I say there are multitudes of instances of this. Even in this Assembly there may be those who have no reason to believe that they are born again of the Spirit, and who are nothing but hireling shepherds."

What was the secret of Brownlow North's success as a soul-winner? The question is easier asked than answered. First of all, he was a wholly consecrated man. His will was entirely surrendered to God, and he made it his daily business to seek to please Him. He had a clear conception of God's holiness and righteousness, and was deeply imbued with the conviction that the masses of the people were perishing and could only

be saved by sovereign grace. He was a firm believer in the plenary and verbal inspiration of the Scriptures. He never looked upon the Bible as containing God's precious words mixed up with the words of fellow-men. He taught the doctrine of inspiration as a "question of life and death to the individual" believer. He was a Bible student. Hours daily were spent by him in diligent and prayerful study of the Word. He earned the title of "the man of the Book." He was a great doctrinal preacher. "His eloquence consisted in the clear, powerful, and earnest statement, exposition, and application of great doctrines. His style was terse and plain but unadorned. He had no rounded periods, no graceful similes, and no oratorical peroration."

Brownlow North had what Harrington Evans avowed to be the greatest need of his time—"a deep sense of the reality of the penal judgment of God." It was impossible to listen to him and be uninterested. In our early days we heard him addressing crowded congregations in the City Hall, Glasgow. He seemed to transfix his hearers with terror as he dwelt on the guilt, danger, and doom of the unsaved. With tears rolling down his cheeks he earnestly and tenderly entreated them to flee from the wrath to come. He expounded and enforced the necessity of the new birth in order to be a Christian and presented Christ as the object of faith. As he exposed the "refuges of lies" under which the unsaved were hiding; as he spoke of the awful doom of the Christ neglecter and rejecter, there was manifest anxiety in the faces of his hearers. His preaching was so intensely realistic, and his appeals so powerful, that few could fail to be impressed by the burning, searching words that fell from his lips. One of his most solemn addresses was on the *Rich Man* of Luke xvi., which was eventually published in book form. He used to tell his hearers that he was more anxious for their salvation than many among them were for themselves.

Mr. Moody-Stuart says that his preaching was "addressed to the understanding which he sought to enlighten, and to the will which he sought to persuade, rather than to the tender chords of feeling and

affection in the human heart." He often spoke on the personality and power of Satan, the deity of Christ, and the eternal punishment of the wicked.

After 21 years of toil he was taken to be with the Lord at Tullichewan, Dumbartonshire, on the 9th of November, 1875, in the 66th year of his age. Ere he passed away he said to his old friend, Mr. James Balfour, of Edinburgh, "I have often thought that the verse on which I would like to die is 'The Blood of Jesus Christ, His Son, cleanseth us from all sin'." "That," he added, "is the verse on which I am now dying."

Shortly before his home-call the Lord sent D. L. Moody to gather a harvest of souls, fulfilling the saying, "God buries His workmen and carries on His work."

Let us pray the Lord of the harvest that He would raise up more labourers of the stamp of Brownlow North. We are living in difficult times. The inspiration of the Scriptures is denied, the vicarious work of Christ is ignored, the eternity of future punishment is ridiculed. Men who in neither measured tones nor bated breath will preach the great verities of the faith without fear or favour are few, but much needed in these time-serving days. Let us seek from the Head of the Church the gifts that are needed, and let us in fellowship with God utilise the abilities and opportunities entrusted to us. Mr. Moody-Stuart's book is one that we can heartily commend. A M

MERCY ON THE BACK OF MERCY.

WHAT wondrous mercy have we seen—loads of it—positive back burdens of it (Ps. lxxviii. 19); mercy on the back of mercy, nothing else in fact but mercy. And now, in the spirit of self-emptied pilgrims, we desire to wait patiently for the final mercy here—the permission to lay aside this body of sin and death. And we expect eternity to be filled with the marvellous display of the most astounding magnitude (Eph. ii. 7). Oh, to be enabled to spend the few remaining years of our life here in true humility—the uttermost humility—and the loving devotedness of obedience and thanksgiving! DICKIE.



GOD'S HUSBANDRY AND GOD'S BUILDING.

By J. R. CALDWELL, Author of "Foundations of the Faith," "God's Chosen People," &c.
1 Corinthians iii.

4. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" There are places where the Apostle Paul magnifies his office. When his authority as the Lord's servant is called in question, he then asserts the divine character of his apostleship. But if carnal Christians were making the name of "Paul" the badge of a party, exalting the instrument, and so dishonouring the Name of Christ, Paul at once says:

5. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man." All ministry is *service*; it is well to bear this in mind. The modern conventional use of the word "minister," as applied to the clergy, has no place in Scripture; it is simply the word which signifies a servant. There are two words in the Scriptures translated servant—the one meaning "a free servant," and the other "a bond servant" or slave. The one we have here signifies simply a servant through whose ministry they believed.

The Word of the Lord had been put before them by His servant, and they received it, not as the word of men, but as it was in truth, the Word of God. Wherever the Lord's servants have done the work He gave them to do, and in the way He would have them do it, similar results have always followed, whether seen at the time or, it may be, never heard of; hence such a verse as we have in 1 Corinthians xv. 58: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Mark, it is not "Always *abounding in work for the Lord.*" There is much work done for the Lord which is not "the work of the Lord."

Notice also the words "forasmuch as ye know." It is not, "forasmuch as ye have reason to hope"—it is an absolute certainty.

I believe that it is important for any of us who are labouring for the Lord to bear this in mind. God will give a measure of success to every true labourer whether he sees it or not. If we are sure we are doing the Lord's work—*His work*—doing it to Him alone, and doing it in His way, giving Him all the glory, then we may look for His blessing as certain.

6. "I have planted, Apollos watered; but God gave the increase." That is to say, Paul was the first who went to Corinth. He was the one who began the work. He planted the Corinthian Church. Apollos followed after him. He was "an eloquent man and mighty in the Scriptures." He had been helped through Priscilla and Aquila, who expounded unto him the way of the Lord more perfectly. Of him it is written that "he mightily helped those who had believed through grace." O, that every one of us here were mighty in the Scriptures! That we might not only know the Scriptures, but be able to *use* the Word of God as an expert swordsman uses his weapon. We need much a thorough knowledge and wise understanding of the Word of God so as to be able to meet the critical and infidel spirit of the age. Infidels as a rule are exceedingly ignorant of God's Word. And how many there are even of the children of God, converted years ago, and yet whose knowledge of God's Word is very imperfect! If there had been diligent searching of the Scriptures, as for hidden treasure, how much more they would now possess of the mind of God! We do well to make it our constant companion, our one book of reference and study. May God put it into our hearts to seek that we may be like Apollos, who drew from the Scriptures the living water which he poured upon the thirsty plants.

But though Paul might plant and Apollos water, it was God alone who gave the increase. So it is in the natural world; man cannot give life or growth. Man is only the instrument. God only can give the increase. We are cast on God to cause our Gospel addresses to take effect in the hearts and consciences of the unsaved, and

no less are we cast on God to cause the word spoken to believers to bear fruit in the life.

8. **"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."** Turn in connection with this to John iv. 36-38: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon you bestowed no labour: other men laboured, and ye are entered into their labours." In this passage the Lord Jesus Himself is the great sower. He is the one referred to also in the 126th Psalm: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him."

In verse 8 there is more than the fruit being gathered into the garner and the joy of the harvest home. There are wages, goodly wages, for the work done for Him! There is "the recompense of the reward" to which Moses had respect (Heb. xi. 26). "For God is not unrighteous to forget your work and labour of love, which ye have showed towards His Name, in that ye have ministered to the saints, and do minister" (Heb. vi. 10). It may be ministering a cup of cold water to a sick or thirsty one, or instructing His saints in His truth. Whatever service we may do for Him, He is not unrighteous to forget it. I do not say that we are to do it for reward. Unless we engage in it as saved by His grace and constrained by His love, our service will not be acceptable. The planter will receive his reward and the waterer his also.

9. **"For we are labourers together with God."** What a thought that is! It has pleased God in all His present *Redemption Work* to associate with Himself redeemed sinners. I do not say that with reference to the work on the Cross. Here God was alone. The three persons of the Godhead were there seen engaged in the mighty work of atonement alone—"CHRIST, who through the ETERNAL SPIRIT offered Himself without spot to GOD" (Heb. ix. 14). But in the spread of the Gospel, or the edifying of His

people, He is pleased to use redeemed sinners. He did not do that in the creation of the world. He called the world into being without the help of any. But in the work of the Gospel He has called saved sinners to work with Him—to be workers after God's pattern and by His grace. I believe His work is often done in a careless way, as if it were of little account, instead of engaging in it as the grandest work we could do, for "we are workers together with God."

9. **"Ye are God's husbandry, ye are God's building."** It is not human work, or work which affects human interests; everything about it concerns the glory of God. We are God's fellow-labourers; we do God's work. I believe that the thought which specially attaches to "husbandry" is *individuality*, whilst that which attaches to the "building" is the gathering together of the saved. In husbandry, every plant has its own individual life; but in a building all the stones are brought together, and each one is dependent on the other. In John xv. 1, we have the same truth set forth, where our Lord says, "I am the true Vine, and My Father is the husbandman." Also in Ephesians iii. 17, "Rooted and grounded in love"; and in chapter iv. 15, "Speaking the truth in love, may grow up into Him in all things"; all these correspond with the words before us—"Ye are God's husbandry." Plants have to be cared for, watered, pruned, &c., and so God has to deal with His people as the great Husbandman, in order that there may be fruit found, which God can delight in,—fruit which will bring glory to His great Name. "Herein is My Father glorified, that ye bear much fruit" (John xv. 8). God delights in the fruit of the Spirit (Gal. v. 22, 23). This is what God wants to see in us as the result of his tillage. All the tillage is in vain unless there is this fruit. God looks for Christ to be reproduced in our lives—the meekness, gentleness, love, and patience of Christ. If there be not this, then there is nothing that He can delight in, however much appearance there may be of zealous service.

What is the object of a building? When we speak of a building it takes us back to God's temple. What was the object

God had in view in having a temple at Jerusalem? It was the place where His honour was to dwell, from which His truth was to be made known; it was the house of prayer for all nations, where His worship was to be carried on according to His will; the place of His name, character, honour, and glory; God's testimony on the earth. He would not let David build it; He would have Solomon build it, and He would have it built after His own pattern. It was a dwelling-place for God in which He would manifest His glory.

What is God's object in the Church—His spiritual temple? Is it not His holy dwelling-place, where His worship and service is to be carried on, and in which the glory of His character is to be shown? A building composed of living stones to be the pillar and the ground of truth, that all the world might see there the truth of God maintained, and His love shown in the fellowship and care of His people one towards another, and in their compassion and ministry towards a guilty world? But men have departed from God's ways; and, instead of building up with the truth of God, they have introduced the wisdom of the world; instead of gold, silver, and precious stones—types of the precious things of the truth of God—the wood, hay, and stubble of human wisdom, tradition, and philosophy have been brought in to build up the House of God. This is one aspect of God's building as entrusted to human responsibility, and it ends in utter failure.

But turn with me to Ephesians ii. 19-22, and mark the contrast. Here we have no mention of human instrumentality. It is "an holy temple in the Lord." It is stone after stone brought out of the quarry and prepared, finished, and put into its place in the great building of God, which will appear in resurrection a complete and glorious temple. God will have His temple completed, and every member of that elect body of His Son will go to form that glorious dwelling-place of God. Neither man's folly nor Satan's malice can interfere to frustrate the accomplishment of His glorious purpose, although meantime God's corporate witness on earth is scattered, divided, mixed up with the world.

SUGGESTIVE TOPICS.

A STRIKING CONTRAST.

The unclean lepers could be <i>cleansed</i> and made nigh	-Luke xvii. 15, 16
The guilty Israelites had <i>an</i> <i>altar</i> provided	-Exod. xx. 24
The aliens are made nigh by <i>the blood</i> of Christ	-Ephes. ii. 13
But for the damned there is <i>a great gulf fixed</i> , across which they dare not come	-Luke xvi. 26

DIVINE QUALIFICATIONS FOR OVERSIGHT.

By C. H. HINMAN, New Zealand.

PART II.

THE next point we wish to notice in connection with the overseer is that he is to be "given to hospitality. This injunction is three times mentioned, therefore it must be of importance. Some will probably think they are not in a position to do this, as they are not well-off. Well, let such do it according to their ability, and to such as would be glad to accept it. It may appear a simple thing to take home the stranger and show him common hospitality (3 John 5), but it is not always as simple and easy as it appears. Lot did not find it a simple thing in Sodom to entertain the angels, for his whole condition was exposed by their visit. The very things he would like to have covered came out; and this is usually the case. The frightful depravity of the people amongst whom he lived, and his own powerlessness in connection with them, was exposed to these heavenly visitors: hence his unfitness to act for God. Those who keep "open house" for the Lord's people had first of all to keep "open house" for the Master Himself. If He is at the head the visitor may come in safely. No fear of defilement at the table by foolish talking and jesting, and no need to hide the pipe, glass, or yellow-back lest the visitor should see them. If the house is right, how profitable and helpful to young Christians to take them home and talk over their trials and needs, and minister words of cheer to them! How this brightens the lives of the isolated and lonely ones, and strengthens them for the

conflict! To be "given to hospitality" is part of the work of the overseer, and it will in no wise lose its reward. The Master Himself knew the lack of it when here, therefore in a peculiar manner will He appreciate all that is done in this direction for His Name's sake (Matt. xxv. 40). We are aware of the fact that hospitality is often very much abused by some who are little better than loafers; but this is no new thing, for in the days of His flesh they followed Him for the loaves and fishes (John vi. 26), therefore little wonder if some do so still. However, if rightly administered, hospitality may be an important factor in the welfare of an assembly of God's people.

The next qualification in connection with the overseer is closely related to the above, and has been largely anticipated by it, *viz.*, "One that is able to rule his own house." The man is head of his own house, and should take his place as such. His position in respect to the family corresponds with the Lord's in connection with the Church (Eph. v. 23), therefore he is responsible to rule with wisdom and discretion. If the divine order in respect to rule is reversed, such an one is not fit to take the position of an overseer. "For if a man know not how to rule his own house, how shall he take care of the Church of God?" The disorderly and chaotic condition of some families completely demonstrate the unfitness of those at the head to act in Church matters; yet they are often unwilling to recognise this. We know of homes where some of the family are not only unsaved and disorderly, but criminal; even *their* oversight work has not ceased. May the Lord open our eyes to that which is consistent and scriptural on this important line!

There is, we believe, a principle running through the Word of God which enables the head of a house to *take God at His word* for the family. Joshua did this (Josh. xxiv. 15); so also did Lot, Rahab, Hannah, Cornelius, and others. "Thou and thy house" is the promise (Gen. vii. 1; Acts xi. 14), and this faith should grasp. It is very beautiful to see how Rahab pleaded for her household (Josh. ii. 12, 13), and to note how fully her prayer was answered (Josh. vi. 25).

If the house of an overseer is loose and disorderly, it should be a matter of exercise with him as to whether he is in his right place in the Church. It would certainly be unprofitable for such to exercise hospitality, as the stranger would not be edified by the fellowship, and might carry away a bad report.

Of course order in households may be on different levels according to circumstances—masters, servants, &c.—and this the Scriptures fully recognise. There may be also *special conditions*, such as sickness, &c.; or even *permanent conditions*, that would greatly hinder the manifestation of hospitality; but these are exceptions.

Our last point—"not a novice"—is probably one that is not so often transgressed as some of the others. One newly come to the faith is not fit for, and seldom seeks, the position of an overseer. Such are more occupied with their own establishment in grace and truth and the work of the gospel. However, we have known some who have gone on with the Lord and made rapid progress in divine things to be doing the work of an overseer, quietly, long before they have been recognised. This, however, is not serious, as it proves a testing-time to the young brother, and often acts as a stimulus to others that are older.

True oversight work—that is, caring for the flock, feeding them, nursing them, and in every way seeking to help them in the ways of the Lord—is often very trying, and needs special grace and training in the school of God. If the truth of death has been learned, practically, we are safe; but if the carnal mind is evident, the flesh in a wrongdoer may be met by the flesh in the overseer, and trouble will be the result. If we can say in truth, "I am crucified with Christ," and practically enter into this, we will be able in the power of resurrection to act for God and His people. Moses forgot *his* interests in order that he might act for Jehovah and the people whom He had redeemed. But he had been through special training. "By faith he refused," and "by faith he chose." He refused a court and an earthly kingdom in order that he might suffer affliction with the people of God. He

esteemed reproach for Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward. That which was temporal was lost sight of for that which is eternal, and much of this will require to be entered into now if we wish to do the work of true overseers.

The Apostle Paul might be called the Moses of the New Testament. Again and again a people redeemed from Egypt rebelled against God and against Moses, so that the latter's patience and grace were tried to the utmost. Even so was it with Paul. The gifted but carnal Corinthians—his own children in the faith—could criticise his speech and appearance, question his apostleship, and impute to him the basest of motives, yet he loved them and ever sought their good. How we should be humbled before such grace as this, and how much we have to confess of past failure! Paul was to them a father, a brother, and a nurse, yet the more abundantly he loved the less was he loved in return. They suffered fools gladly—and this, alas! is often done to-day—while the true shepherd was willing to spend and be spent for them. Truly we may say of him as of Moses, "He endured as seeing Him who is invisible," and "had respect unto the recompense of the reward." This must be the root and motive with all who would enter on this important but trying work successfully and permanently.

Much more might be said, but time and space do not permit. May the great Head of the Church, who loved it and gave Himself for it, graciously use what is here written to stir up the hearts and consciences of many who seek to act for Him among His people. "The time is short," the work is important, for His interests and our welfare are at stake, therefore divinely qualified men are urgently and constantly needed.

Correspondence.

REVIVAL IN WALES.

To the Editor of THE WITNESS.

No doubt you and the numerous readers of *The Witness* will rejoice to hear of a gracious revival having commenced within four to six miles from Llanelly and then reaching Llanelly itself. It

was two o'clock this morning before they could close the meeting. The work commenced with a young student named EVAN ROBERTS at Loughor and Gorseinon, where we had Gospel tent work last August and September, and many were blessed, some of whom are leading helpers in the present work. Great crowds come together and often stay in the halls from seven p.m. till three, four, and five in the morning. One would think that they would be heavy and sleepy, but there is not the least sign of it. I was at one of the meetings from seven p.m. to four a.m. and then left hundreds behind, and all were serious, as if they indeed believed that the Lord was coming.

Mr. E. Roberts is not eloquent, neither is there good singing (which is characteristic of the Welsh), but much time is given to prayer. Many of the people are in such agony of mind that they faint, others crying out bitterly for mercy. After being liberated they are full of joy, and testify and give themselves to help others,

Mr. Roberts puts the Gospel very clearly, and emphasises that our work has nothing to do with our salvation; that Christ finished all on the Cross; that now the sinner has only to accept it as a gift from God through believing His promise in His Word; that feeling has nothing to do with one's salvation—it is relying upon God's Word even without feeling it. He also teaches assurance of salvation, which is so different to almost all Welsh religionists. The Person and work of the Holy Spirit is very prominent in all his preaching.

The effect on the neighbourhood is wonderful, ministers, deacons, leading religionists, and hosts of professors confessing publicly that they never were saved before; most notorious sinners changed; prayer meetings held in many of the works in the neighbourhood, and each "turn" in the works is commenced by a prayer meeting; cursing and swearing is not heard by any in the works. Where ten days ago it used to be awful, now there is singing all day.

Coming home this morning from helping at two of the meetings and on the common at two a.m., we had prayer with a number of young men and young women, when two were overpowered, and after having regained strength they exclaimed: "Oh, what a love to me! I long to be with Him, for He is altogether lovely!"

Much I could write of, but this sufficeth. Some, of course, do attribute it to something else than God; but all Christians are one in saying, "Surely the Lord hath visited His people." The meetings are in the Welsh language.

Yours truly in the Lord, DAVID E. JONES.

Llanelly, 17th November, 1904.

Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press.

REPLIES ARE INVITED TO THE FOLLOWING:

THE MOVING AND MIND OF THE SPIRIT.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

KEEPING THE COMMANDMENT UNTIL THE APPEARING.—In 1 Timothy vi. 14 Timothy is directed to keep this commandment until the appearing of our Lord Jesus Christ. What is the commandment referred to? Does it comprise the injunctions of the whole Epistle? Timothy having died, how can he keep the commandment until the appearing of our Lord?

WHAT IS THE SECRET OF THE LORD'S?—"The secret of the Lord is with them that fear Him, and He will show them His covenant" (Psa. xxv. 14). "His secret is with the righteous" (Prov. iii. 32). What is the secret and what is the covenant?

JUDGING SPECIAL CASES.—Are the directions given for discipline in Romans xvi. 17 of the same degree of severity as in 1 Corinthians 5. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

SCRIPTURE AND SPIRITISM.

QUESTION 490.—Can help be given on teaching of Scripture as to Spiritism and communication with spirits? Is it, as I believe, wholly wrong?

Answer A.—The question is sometimes asked, Do you believe in Spiritualism? The answer is, Its reality is certain, and none the less so that its manifestations are constantly mixed up with trickery. This latter fact is not to be wondered at in view of the unmistakably Satanic origin of the whole system. The story of 1st Samuel xxviii. goes to prove that the dead are not really brought back to this scene, but are impersonated by demons. None seemed more astonished than the medium herself when the real Samuel did appear in this exceptional case. Spiritualism is no new thing. From time immemorial it has been condemned in God's Word. Leviticus xix. 31 expressly forbids it on the ground of its defiling character. In Leviticus xx. 6, of the one who turns aside after "spiritualistic mediums," Jehovah says, "I will set my face against that soul"; while for the 'mediums' themselves the death penalty is ordained in verse 27. In Deuteronomy xviii. 10-12 Spiritualism and kindred sins are spoken of as abomination unto the Lord.

In the case of Manasseh (2 Kings xxi. 6), the fact that he consulted familiar spirits is added

as the culmination of a long list of sins, and Josiah, two chapters later, is said to have swept "mediums," idols, and such-like abominations away in his work of reformation.

In Isaiah viii. 19 two reasons are given to show the unreasonableness, to say the least of it, of the whole practice (1) Had they not God to consult? was He not better than familiar spirits? (2) Why go to the dead to ask about the living?

A Spiritualist once justified the system to the writer on the ground that the spirits urged to prayer. This, however, proves nothing, for prayer is useless unless scripturally offered; besides, the Lord never accepted the testimony of demons, even when they spoke the truth. In Acts xvi., to cite one more case, though the "pythoness" spoke a measure of truth concerning the Lord's servants, Paul was grieved at the testimony from such a source. The fact is, the system as a whole is not only flagrantly unscriptural, but it is also anti-Christian in character, and as such wholly wrong and to be shunned.

W. HOSTE.

Answer B.—Spiritualism—or, as it ought to be called, Spiritism, for there is nothing spiritual in it—is not merely a system of jugglery, a mere matter of table-rapping and turning, with other curious and puzzling tricks; it has a voice as well as wonder-working powers, and claims to be a new gospel—not sent from God, like the blessed Gospel of Christ, but from departed spirits of fellow-mortals who wish (say the Spiritists) to set us right about things that are wrong in the world, and especially regarding religion. I would seek to show that they are themselves deceived, and that the teaching of Spiritists comes from a different source. There are but two spirits mentioned in Scripture as to kind. One is the "Spirit of Truth," whose mission is to guide believers into all truth; the other is the spirit of error, whose constant aim is to mislead and seduce the souls of men by falsehoods and delusions of various kinds, in order that they may be kept from a true and saving knowledge of God as He is revealed in the Gospel.

Spiritism is, then, but a new name for an ancient heresy; for ever since man lost his true place of communion with God, he has been prying into secrets of the future which God has not deemed it wise to reveal.

From Leviticus xix. 31; xx. 27; Deuteronomy xviii. 10-12, we learn God's thoughts as to consulting departed spirits. All who do so are an "abomination" unto Him. This in itself ought to deter Christian people from having fellowship with those who profess to have dealings with departed spirits. That the consulting of the spirits of the dead was common among the heathen is clear from such passages as Deutero-

omy xviii. 10-12. Having lost the true knowledge of God, they sought to make up for it by bringing in a supernatural power, which was really that of Satan. God's people, however, were not allowed to have dealings with "familiar" spirits. It is well that any who are enquiring into the claims of Spiritism should know that the spirit from which the system has its name is the spirit of error and anti-Christ. Loyalty to God and His Word demand that Christians should have nothing to do with it.

In the New Testament Scriptures we find abundant proof of persons being possessed with unclean spirits. In some Scriptures these spirits are called devils, or—as the word is more accurately rendered in the Revised Version—demons. (See Luke iv. 41; viii. 36; x. 17, &c.) From Mark iii. 22-30, it is evident that such spirits were satanic, for when the scribes charged the Lord Jesus with casting out demons by the prince of the demons, He replied, "How can Satan cast out Satan?" "Necromancers" are not mentioned in the New Testament, though "sorcerers" (Rev. xxi. 8) and "Sorceries" (Rev. ix. 21) are. The eternal destiny of the sorcerer, we are told, is "the lake of fire."

The spirits of departed saints are said to be "with Christ" (Phil. i. 23) and "present with the Lord" (2 Cor. v. 8). Is it at all likely that the spirits of Christians would be allowed to come at the beck and call of table-turners? Surely they are much better employed. And where in the whole of the New Testament is there a verse to show that lost spirits are permitted to converse with those who may desire to talk with them? The spirits of Christ-rejecters are "in prison," and are not at liberty to be called up at the desire of curious enquirers.

That "Spiritists" have communication with unseen spirits, I do not for a moment question; but that these spirits are those of departed men whether good or evil there is no evidence. Such are evil spirits or demons who personate the dead. They were permitted by God to blind King Ahab's prophets (1 Kings xxii. 19-23). "Spirits of divination," such as those which opposed Paul and Silas at Philippi (Acts xvi.), are the spirits which now animate the false teachers that are gone forth into the world whom the Lord has so fully exposed.

Christians are exhorted to "believe not every spirit, but try the spirits whether they are of God" (1 John iv. 1). How are spirits to be tried? By the Word of the Living God. If the teaching of "Spiritists" is opposed to Scripture, then the spirits that instruct them cannot be good spirits, for God cannot contradict Himself. A Christian is one who accepts the teaching of God's Holy Word. "The Bible, and the Bible alone, is the religion of Protestants."

"Should Christians oppose Spiritualism?" Yes, because "Spiritists" deny the Deity of the Lord Jesus Christ, and Scripture tells the Christian that "If there come any man unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaking of his evil deeds" (2 John 10, 11). "Spiritists" deny that salvation is obtained through the substitutionary work of Christ. The Christian is told that "without shedding of blood there is no remission" (Heb. ix. 22), and that "The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). The "Spiritist's" gospel is a different gospel from that of Christ's. The Christian's infallible authority—God's Holy Word—says, "If any man preach any other gospel unto you than that which ye have received, let him be accursed" (Gal. i. 9). "Spiritists" don't believe the Bible doctrine of justification by faith. Scriptures again and again declare that men are justified before God through faith in Christ (Rom. iv. 4, 5; Acts xiii. 39). The "Spiritist's" way of salvation is different from the Christian's. The Apostle Paul says, "Though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8). "Spiritists" deny the Bible doctrine of eternal punishment. The Bible reveals but one way of salvation from the penalty of sin—faith in the gospel of the grace of God. But "Spiritists" have another way. The Lord Jesus says, "I am the door" (John x. 9), and "I am the way, the truth, and the life, no man cometh unto the Father but by Me" (John xiv. 6), "neither is there salvation in any other" (Acts iv. 12). For these and other reasons Christians are bound to oppose the teachings of "Spiritists."

H. PEDEN RIMMER.

A CORRECTION.

WE have received several letters asking some explanation of a remark in Dr. Case's article in last number of *Witness*, page 169, first column, twelve lines from foot, "To confess Christ should be the next step after having received Him. This demands moral courage. For lack of this not a few die in their sins, and will be finally lost." The wording is admittedly ambiguous, but we have no doubt whatever that Dr. Case means that many are brought to the point of receiving Christ, but perceiving that this involves open confession and reproach, and possibly persecution, they draw back, and stop short of salvation by faith (Heb. x. 38, 39). We are sure that Dr. Case never meant it to be understood that one who had received Christ would be ultimately lost for lack of moral courage.—Ed.

ABOUT "THE WITNESS."

IT is with much thankfulness to God that we record anew His faithfulness in enabling us to conduct *The Witness* during its *thirty-fourth year*. "Hitherto hath the Lord helped us." We are conscious of much imperfection, but it is our desire that its pages might be increasingly helpful to the children of God.

Difficulties and Perplexities increase on every hand. The alarming spread of infidelity, under the guise of modern criticism; the clamorous call for a wider creed by those who have long been considered orthodox; the decreasing love for regular Bible study for collective and closet prayer and for personal testimony, coupled with the increasing tide of worldliness, love of luxury, ease, and self-indulgence, forgetful of the "dying millions" all around, urge us to seek guidance and help to maintain a ministry which will awaken from lethargy, arouse to aggressive work, and encourage to the "striving together for the Faith once for all delivered to the Saints." We therefore beseech remembrance in prayer, by all those who have the glory of God and the good of the saints at heart.

Last year very many of our well-known helpers were called to **higher service**; this year very few have been taken, though we shall miss our loved brother PETER HYND, whose many short pieces and answers to correspondents are scattered through the volumes for 20 years; we shall also miss our brother JAMES CAMPBELL, from whose life and letters we received many a word of encouragement; and our brother HENRY CARR of Carlisle, who took a practical interest in *The Witness* almost from its commencement, as well as others less known though not less valued.

Thus in the **Divine economy** "one generation goeth and another generation cometh" (Eccl. i. 4), hence we have pleasure in making known that we have in hand, and hope (D.V.) to insert,

DURING NEXT YEAR,

a valuable selection of helpful papers, including: **The Great Mystery** concerning Christ and the Church. By J. R. CALDWELL. Deals with—I. Its Inception; II. Revelation; III. Administration; IV. Consummation.

The Unfinished Work of Jesus; or, Pictures from the Acts. By Dr. ANDERSON-BERRY. Dealing with our Lord's Resurrection, Ascension, Coming, &c.

Present-Day Problems; or, The Bible, the Whole Word of God, and Nothing but His Word. By A. O. MOLESWORTH. Deals with—Have we a sure revelation from God? Were the words of the Scriptures God-chosen and faithfully recorded? Is the Canon closed? Are the Old and New Testaments equally inspired? &c.

The Charter of the Church. A brief yet clear Exposition of the Epistles to the Corinthians. By J. R. CALDWELL. Deals with the True Foundation, the Temple of God, the Principle of Excommunication, Going to Law, the Marriage Bond, the Rule of Expediency, the Support of Preachers, the Extent of Adaptability to Times and Circumstances, and other subjects of permanent interest will be commented on.

Self-Revealing Titles of the Son of God. A series of Biblical Studies by Dr. J. NORMAN CASE of China. I. The Christ; II. The Bread of Life, &c.

Voices from the Vineyard; or, Records of the Lives of Men of God at Home and Abroad; and Reviews of Remarkable Books by ALEXANDER MARSHALL, Editor of *The Herald of Salvation*; including Pastor Hsi, China; James Chalmers of New Guinea, &c.

Papers from the Pen of a Patriarch. By ALBERT MIDLANE, Author of "Revive Thy Work, O Lord," "There's a Friend for Little Children," and many more favourite hymns.

Special Notes of Addresses on Biblical themes by Dr. Pierson, Dr. Neatby, Sir Robert Anderson, Messrs. James Wright of Bristol, Alexander Stewart, Max Isaac Reich, Henry Payne, A. J. Holiday, J. R. Caldwell.

Original Articles on Subjects of Interest. By Messrs. W. H. Bennet, Franklin Ferguson, E. Venn, Wm. Shaw, C. H. Hinman, T. D. W. Muir, J. Hixon Irving, Geo. F. Trench, H. L. Noel, Geo. Adam, Thomas Baird, F. C. Jennings, Miss E. Trotter.

Gems of Truth from "beloved brethren" now departed, including Henry Dyer, Henry Groves, George Müller, Thos. Newberry, F. C. Bland, C. H. Spurgeon, John Dickie, J. G. M'Vicker, Henry Heath, R. C. Chapman, William Lincoln, &c. Also from Lady Powerscourt, C. S. Blackwell, &c.

Suggestive Topics for Preachers, Teachers, Students, and all Believers. By E. A. Hewitt, T. Baird, T. D. W. Muir, J. M. Hamilton, F. E. Marsh, J. W. Wilson.

Original Poems for Pilgrims Heavenwards. By A. Midlane, Douglas Russell, E. Stacy-Watson, T. Robinson, Wm. Luff, Wilfrid M'Clure, J. A. W. Hamilton, E. J. A. Pearson, and others whose names have become familiar to those who love spiritual poetry through their writings in *The Witness*. Also some unpublished poems of the two recently-departed "sweet singers in Israel," A. W. P. Strong and M. M. Davis, as well as from a few new contributors.

Answers to Questions on Biblical Subjects of general profit to all; **Correspondence** on burning questions, methods of work, special claims, and general topics; **Intelligence from many Lands**: *Mulum in parvo* notes of aggressive work at home and abroad; change of addresses of assemblies and evangelists; deaths of well-known believers; tent, Bible-carriage, seaside and special effort; intimations of forthcoming meetings, conferences, &c.; setting forth and home-coming of missionaries; current notes from all parts, as well as many items not enumerated above, but which we shall seek to use "by the grace of God to edification, and not to destruction."

A well-known brother suggests: "If some oversight brother would from time to time give a practical word exhorting Christians to read *The Witness* regularly every month I am sure that great spiritual help and blessing would be the result."